01//2022

Main Focus // **TRANSFORMATIVE ETHICS AND EDUCATION**
A Tribute to Obiora Ike's Contribution to Higher Education

The journal of ethics in higher education is a biannual academic journal

Globethics.net

Focus and Scope

The focus and scope of the Journal of Ethics in Higher Education (*J. ethics high. educ.*) are to answer the request made by many faculty members from the Globethics.net Consortium of Higher Education Institutions, network, partners, regional programmes, and participants in Globethics.net International Conferences to have a new space on Globethics.net platform for the publication of their research results in a scientific journal.

About the *J. ethics high. educ.*

The *J. ethics high. educ.* is a diamond open-access journal on ethics in higher education (no fee for the author or reader). There are two issues each year with online and print versions available.

The journal is aimed at academic experts in ethics and education, working at the forefront of ethical thinking in global and intercultural perspectives, academic integrity, and the philosophy and practice of higher education.

The *J. ethics high. educ.* is available in the Globethics.net Library.

J. ethics high. educ. is hosted by our partner institution, the University of Fribourg, on their open-access publishing platform SOAP2.

Archive

No. 1 (2022) // Transformative Ethics and Education: A Tribute to Obiora Ike's Contributions to Ethics in Higher Education

Contact and Print Order

Education is at the Heart of Every Human Settlement

Obiora F. Ike

Keywords

Abstract

Against those who question that ethical character should be considered as a convincing factor of the human constitution based on empirical reasons, Obiora F. Ike gives good arguments, based on the agenda of the human development and education across the planet, to reaffirm some truth about character formation. There should be no question that simplifications, related to some sort of skepticism over the moral character, are at best purely theoretical fanciness, at worst irresponsible. Passivity in a world made of urgent challenges around education and economic inequalities is not acceptable. Our need to believe, to trust and to act in the real world, lead us to praise some dogmatism on the ground assumption that we act accordingly to our [moral] character. Education has shown us the value of developing moral character. Cross-situational consistency of integrity needs to be shared across cultures, against the impression that it opens a room for abuses, as integrity is also a social construct.

Corresponding Author: Obiora F. Ike, Professor of Ethics at Godfrey Okoye University Enugu/Nigeria. Globethics.net Executive Director, Geneva Switzerland, ike@globethics.net.

1. The role of the educator is to promote human potentials

Education for the 21st century must assist and lead the student to learn how to be truly and fully human, how to use the rare gift of freedom balanced with responsibility to think critically, innovate, create and decide his or her own destiny. The teacher has the duty to guide the student to know how to acquire knowledge that is not mere information but a knowledge that is reflected, offering essential insights needed for effective living. Such knowledge bears the ingredients of Ethics – which is the discipline, process and action of thinking the right thing, of doing the right thing and of living rightly. This shift in orientation belongs to the domain of ETHICS[1].

2. "Sow a character and reap a destiny"

Educators are at the forefront of every development and education is at the centre of every human settlement[2]. Ethics education and values orientation are necessary for character formation for the young, who need guiding

---

[1] For the meaning of the acronym ETHICS as Globethics.net Mission, see: Ethics in Higher Education. A Key Driver for Recovery in a World Living with COVID-19. A Globethics.net Discussion Paper, Geneva: Globethics.net, 2022, ISBN 978-2-88931-440-9, 11-12. This article is an adapted version, with permission from the author, of the book chap.: Ike, O. F. Postface, in: Peter Eshioke Egielewa / Blessed Frederick Ngonso (Eds.): *Ethics, Media, Theology and Development in Africa: A Festschrift in Honour of Msgr Prof. Dr Obiora Francis Ike*, Geneva: Globethics.net, 598pp. ISBN 978-2-88931-484-3, 575-87. (Note of the Editors.)

[2] "Sow a thought and reap an act. Sow an act and reap a habit. Sow a habit and reap a character, Sow a character and reap a destiny". (African and universal wisdom) This article is a republished version, with permission from the author, of the book chap.: Ike, O. F. Postface, in: Peter Eshioke Egielewa / Blessed Frederick Ngonso (Eds.): *Ethics, Media, Theology and Development in Africa: A Festschrift in Honour of Msgr Prof. Dr Obiora Francis Ike*, Geneva: Globethics.net, 598pp. ISBN 978-2-88931-484-3, 575-87.

principles to preserve and understand the world around them as they grow, wonder and find their own answers. Through education in ethics, the realization of meaning and purpose in society are enabled and beneficiaries are empowered to gain more access to opportunities, resources and power. The evidences experienced in the way humanity is driving the global train has made the assertion necessary that the future of humanity rests on some critical point which is that there can be no sustainable development universally if there are no ethical values integrated across sectors and built within the education industry at all levels. There is no inhibition to integrate our ability to translate powerful motives into action, through the tool and knowledge of ethics for through the learning and living of ethics as a way of life, society retains their original power for realization of their full potentials.

3. Knowledge and virtue as wings of successful education

Whereas education was designed to serve the pursuit of wisdom, the moulding of human character, the cultivation of virtues and beauty, taking to the examples of Socrates and the wise sages of history in all cultures and civilizations through time, the reality is quite different in the 21st century. What has become an unfortunate conclusion across nations is that the current education systems, which ordinarily would be useful tools for the change all of us envisage, has failed globally due to conflicts of interest in the last thirty years because education has shifted from pedagogically-based academic values to market-based values. C.S. Lewis made the point quite succinctly that "*education without values, as useful as it is, seems rather to make humans more clever devils[3]*". The reality as is commonly expressed in

---

[3] Ike, O. F. Why Ethics Remains the Constant Basic Need for Society: Postscript, in: Deivit Montealegre/María Eugenia Barroso (Eds.), *Ethics in Higher Education, a Transversal Dimension: Challenges for Latin America. Ética en educación superior, una dimensión transversal: Desafíos para América Latina*, Geneva: Globethics.net, 2020, 133. Quotation is adapted from: Lewis, C.S. *The Abolition of Man*, Québec: Samizdat Univ. Press, 1943, 38-9.

many places, using the strong words of the Founder of the Globalization for the Common Good Initiative (GCGI), is that "education is being designed, controlled and implemented by political and business elites, indulged in a reckless ideology of neoliberalism that advances market forces and market values even in the field of education where access is lacking for many" (Ike, 2020, 134, also about Kamran Mofid).

4. Why ethics and values?

With ethics and values, the potential to respect and promote LIFE in everything, by doing Right in Thought and Action, which Socrates, Aristotle, and Thomas Aquinas with Nelson Mandela called the GOOD, assumes practical effect. ETHICS brings in principles to serve the common good of all, promotes values of respect for human dignity and human rights, the integrity of creation, inclusion, justice, fairness, quality first, cooperation, competence, sustainability, holistic approach and need for a united global effort to channel the forces of science and technology positively and govern the peaceful evolution of human society. It is in ethics, with ethics and through ethics that the rapidly rising expectations to solve problems that have increased frustrations and tensions that threaten the fabric of global society can find sustainable solutions. Ethics and values remain central and at the heart of quality education in the past and into the future. Currently the noticeable gaps in errant behaviour of educated people points to this missing link. We must rise and truly reflect on these three pertinent questions that T. S. Eliot has asked us: *"Where is the Life we have lost in living? Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?"*

5. Covid 19 global health intrusion as chance and challenge

Following the tragic Covid 19 pandemic and its consequences on all spheres of society, humanity is at a new and irreversible dawn. This is indeed a great chance to reverse negative trends in the ways things were done and to

allow space for the vision to more effectively direct our intellectual, moral and scientific capabilities for world peace, global security, human dignity and social justice. Today the world needs evolutionary ideas that can spur our collective progress without the wake of destructive violence that threatens to undermine the huge but fragile political, social, financial and ecological infrastructures on which we depend and strive to build a better world. We all recognise the urgent need for leadership in thought and action, a radical rethink in order to protect the environment, advance cultures, progress history and preserve our humanity and our ecosystem – body, mind, soul and planet.

6. Ethics education as basis for sustainable development

The founders of Globethics.net were motivated by a deep emotional commitment and sense of responsibility to bring into the forum of global conversations, the topic of ETHICS as a basis for sustainable development and the benchmark for a values-based education. Such education promotes the betterment of all humankind. Until recently, history has recorded the acts of creative individual thinkers and dynamic leaders who altered the path of human progress and left a lasting mark on society. In recent centuries the world has been propelled by the battle cry of revolutionary ideas—freedom, equality, fraternity, universal education, including paroles such as "workers of the world unite". Such revolutions in the past have always brought vast upheavals and destructions in their wake, unimaginable in their ability for tumultuous and violent changes that torn societies asunder and precipitated devastating wars.

Unprecedented material and technological achievements co-exist with unconscionable and in some cases increasing poverty, inequality and injustice. Advances in science have unleashed remarkable powers, yet these very powers as presently wielded threaten to undermine the very future of our planet. In order to solve the grave global problems we face some of which include – climate change, population growth, environmental

degradation, extinction of species, war, acts of terrorism, inequality, intolerance, racism, refugees, xenophobia, building walls between nations and peoples, and the rest – we need governments to act appropriately. If Facebook were a country, it would be the third largest in the world with the numbers of its clients pulled from every country and generation beyond cultures, religions and ideologies. What skills, resources and content are available for these clients, not only in knowledge acquisition, but also the application of basic ethical values and principles in the training of the youth, towards overall transformation?

7. Integrating ethics

At a time of complexity of issues, rather than offering narrow responses, what is called for requires interdisciplinary approaches. Universities must move from being the Ivory Towers of the past to become spaces for balance, inclusivity, and access. Higher education institutions are bearers and catalysts for integral development, which provides opportunities for many – prepares women and men, privileged and underprivileged – to address the complex issues of society with broad values founded on ETHICS – here an acronym for: *Empowerment, Transformation, Holistic, Integrity, Competence* and *Sustainability*. [4]

Part of the many problems institutions of higher education face in ethics education, particularly in developing countries, is not a lack of awareness of the need for ethics, but rather the lack of adequate and required resources, skills and content towards integrating the discipline of ethics into university governance and management and in the classroom. In today's world, more and more attention is given to the critical role of higher education institutions in fostering students to not only be well educated but also to be values-driven, as citizens and as leaders. As such, higher education institutions and business schools are challenged to ensure that they abide by the highest ethical standards and that they build an ethos on their campus,

---

[4] As shown above, the author refers to Globethics.net Mission, see footnote 2.

among teachers, students and administrators that inspires trust, credibility and hard work.

- Strengthen the ethical reputation of higher education institutions by supporting efforts to integrate values-based decisions in governance, management and in the daily practices of staff, management and board.

- Promote professional ethical awareness and provide support to teachers so that they are adequately equipped to teach.

- Support students with tools and resources to think and act according to values.

- Integrate ethical reflection and action in research, ensuring that research goals and methods are beneficial and not harmful; and

- Raise awareness of policy makers on the need to integrate values-based policies in education and research.

By making education a tool for profit maximization, consequences have signalled not only a change in the fundamentals of education philosophy in tertiary education but also presented us, using the words of Emiliano Bosio "with a real-world crisis of economic irresponsibility, displacement, exclusion, division, and inequality". Nelson Mandela is once quoted as saying that

> " destroying any nation does not require the use of atomic bombs or long range missiles. It only requires lowering the quality of education and allowing unethical practices to flourish.

Such unethical practices are the abuse of power, cheating, sexual harassment, indiscipline, and corruption. People die at the hands of a doctor who bought the medical degree, thereby brining the profession into disrepute. Buildings collapse at corruption, at the hands of an engineer who paid for another person to sit their exams. Money is lost at the hands of economists and accountants who do not abide by the rules and standards of their trade. Humanity is divided due to the hate teachings of bigots –

political, religious or racist – who do not understand the healing power of dialogue, listening and reconciliation. And justice is lost at the hands of police officers, security agents and judges and magistrates who receive bribes. And lives are lost at the hands of all those involved in the food and health sector who produce fake medicines and fake food to make profit.

We experience and witness vulnerabilities, which arise from instabilities caused by such vices as greed, lust for power and control, egomaniac tendencies and selfishness, unethical practices and outright corruption. Not that these vices are new under the sun, but the current global environment of populations anywhere between 7 to 8 billion people, constantly under mobility propelled by science, technology and socio-economic interconnectedness makes the point blunt. There is a generalized crisis which cries for solutions.

The banking sectors, credit and markets are laden with volatility. Climatic changes of recent bring with it environmental and ecological consequences including unknown heat waves, a scorched earth, dying trees, mammals and fauna and ocean levels roaring for vengeance with massive scales of natural destruction, floods and winds. The housing crisis and the mega trends in big cities question the sustainability of cities planned for less than ten million people are now housing the double populations. Indifference is not an answer. Fake news complicates the situation. The spiritual and moral crisis all of us face is another way of saying that the greatest disability in life is a bad character, for people cannot climb beyond the limitation of their character.

Peter Schulz, the former executive of the Porsche car-making industry, once said: "*Hire character –Train Skills".* And the famous literature guru of all times, William Shakespeare, captured it succinctly when he wrote: "*The fault is not in our stars, but in ourselves"*. My life's experience has taught me that honesty is the best policy. It is the medicine for good health and old age. A clear conscience fears no accusation. It is unbelievable to watch how people for the satisfaction of greed and ambition pretend to be what they are not! And such spend their entire life trying to cover up the obvious. In lacking character, they lack virtue, and therefore ethical

grounding and basic respect both to themselves and others. This is one of the causes of high blood pressure among youth. It is pitiable how people self-sabotage themselves by seeking solutions outside for character and integrity deficiency syndromes. They look around at everybody as suspects for their predicaments when their real and greatest demons lurk within them – their character. People with great visions and dreams are always very sensitive to their character and the character of people around them. And someone says:

> " They can't kill your dreams, so they assassinate your character, thus the easiest way to assassinate your dreams is to surround yourself with people of questionable character.

What we often call our destiny is actually our character. And since we can manage to build up habits to crystallise into character that can change, destiny can be also changed. Character is destiny. Thomas Jefferson, the third president of the United States of America once said that nothing can stop the man with the right mental attitude from achieving his goal. Nothing on earth can help the man with the wrong mental attitude.

Over the past half century, the role of pioneering individuals is increasingly being replaced by that of new and progressive organizations, including the international organizations of the UN system and NGOs such as the Club of Rome, Pugwash and the International Physicians for the Prevention of Nuclear War. These organizations stand out because they are inspired by high values and committed to the achievement of practical, but far-reaching goals.

Today circumstances are more conducive, the international environment is more developed. No single organization can by itself harness the motive force needed to change the world, but a group of like-minded organizations founded with such powerful intentions can become a magnet and focal point to project creative ideas that possess the inherent dynamism for self-fulfilment.

8. Conclusion

One of the most impressive architectural feats and the military defence project in history is the Great China Wall[5]. In 1987, UNESCO designated this Great Wall a World Heritage site, and a popular controversial claim that emerged in the 20th century holds that it is the only man-made structure that is visible from space.

Originally conceived by Emperor Qin Shi Huang (c 259 -210 BC) in the 3rd century as a means of preventing incursions from Mongolians and other barbarian nomads into the Chinese Empire, the wall is one of the most extensive constructions projects ever completed. History has it that when the ancient Chinese decided to live in peace, they made the Great Wall of China. They thought no one could climb it due to its height. During the hundred years of its existence, the Chinese were invaded three times and each time, the hordes of enemy infantry had no need of penetrating or climbing over the Wall because they bribed the guards at the entrance gate and these opened the gates of China to the enemy – without a big fight or resistance.

The Chinese built the wall, but at that time forgot to build the character of the wall guards. Though the Great Wall has over the years become a powerful symbol of the country's enduring strength and spirit, it has actually been a good reminder to the Chinese of the superiority of human character. Much later it was realised that the best defence against the enemy is not a fortified wall outside, but a fortified character inside. The building of human character comes before the building of anything else. Our dreams can withstand any form of assault, but not a defective character. Hence the greatest killer of dreams is not the enemy outside, but our character inside.

Character and integrity are becoming endangered species in the world. In organisations, liabilities increase with staff constantly nagging and having integrity deficiencies and character defects through absenteeism, loitering

---

[5] This whole section is slightly adapted and shortened from original section in the book. Note by the Editors.

during work, and disruptive behaviours that undermine their institutions with constant claims for more rights and freedoms, but with less desire to fulfill required duties and responsibilities.

Virtually all the fraud and redundancy perpetrated are done due to lack of character. How do we explain that funds allocated to fight malaria and other diseases end up in people's private pockets – and the children die in millions? And who explains how pharmaceuticals and health-related providers, including insurance companies, governments, lobbyists and the like offer sacrifice of millions of deaths for monetary gain?

Character is the ingredient upon which that famous word is built - trust: As the Greek philosopher, Heraclitus, once said: "a man's character is his fate". And character is built through education founded on values. Mark the words – greed, egoism, vanity and ambition! When ethics becomes a lifestyle, education achieves its *raison d'être*!

9. Bibliography

Ike, O. F. 2022. Postface, in: Peter Eshioke Egielewa / Blessed Frederick Ngonso (Eds.): *Ethics, Media, Theology and Development in Africa: A Festschrift in Honour of Msgr Prof. Dr Obiora Francis Ike*, Geneva: Globethics.net, 598pp. ISBN 978-2-88931-484-3, 575-87.

Ike, O. F. 2020. Why Ethics Remains the Constant Basic Need for Society: Postscript, in: Deivit Montealegre/María Eugenia Barroso (Eds.), *Ethics in Higher Education, a Transversal Dimension: Challenges for Latin America. Ética en educación superior, una dimensión transversal: Desafíos para América Latina*, Geneva: Globethics.net, 131-7.

10. Short Biography

Obiora F. Ike is the Executive Director of Globethics.net. He has held several academic posts, most recently as Professor of Ethics and Intercultural Studies at Godfrey Okoye University. He is President of the

Club of Rome (Nigeria Chapter) and chairs the government of Enugu State Economic Advisory Committee.

Obiora Ike
and the Challenge
of Development in Africa

Gregory Ebalu Ogbenika, Associate
Professor of Philosophy, Registrar,
Seminary of All Saints, Uhiele,
Ekpoma, Edo State, Nigeria.

Keywords

Abstract

African philosophers such as Olusegun Oladipo, Lansana Kieta, Kwama Nkrumah and Kanu Ikechukwu proposed to revisit the semantic of the word "development". From their viewpoint, instead of seeing economic growth as the DNA of development, we should actualize the notion as rather aiming at the universalities of cultures, which could ensure progress and development. Further aspects such as a) the worldview of the Bantu, b) the distribution of resources in large national giant nations as Nigeria, and c) faith-based organization and development with Obiora Ike, justify a closer reading of the concept. It shows that people-oriented development is better adapted to Africa than abstract concepts, which may not include strong reference to the African traditions and belief systems. Sustainable and integrative development should include all major faith groups, which are all part of development, understood as a social and economic investment with social responsibility and faith.

---

1. Introduction

A pressing view about Africa's development is the emphasis laid on its evolving nature and peculiarity in recent times. However, in the documentation of the development history of the world, Africa has been tacitly ignored: the majority of Western sociologists, historians, anthropologists, and scholars of other disciplines have held numerous derogatory notions about Africa. This falsehood was compounded by some Westerners and even trained African scholars, who relegated Africa to the back door of development and history. Flowing from this line of thought is a reflective articulation of the developmental analysis of the contemporary African Philosophers in this third world nomenclature like Kwasi Wiredu, Olusegun Oladipo, Lansana Keita, Kwame Nkrumah and more scholars who have made tremendous contributions and constructive insights on the subject of Africa's development.

This study begins by elucidating the background to development in Africa. It goes further to establish an understanding of the thoughts of some contemporary African Philosophers and their approaches to development; this is because they all have their understanding of development from different perspectives. Thus, they need to know their point de parte before any of their thoughts can be understood holistically. Going further, the paper intends to examine the various Obiora Ike's notions of development in the African milieu. This study also attempts to synthesize the challenges to Africa's development, thereby explaining various factors that have caused underdevelopment in Africa.

This paper reiterates that due to these challenges of development, African philosophers have more work to do to truncate underdevelopment, radical individualism, corruption, moral setbacks and so many ills that we experience today. It notes that, for development to be functional and actively incorporated in the African value system, some factors that are indigenous and peculiar to us as a people, such as the people's role in development, good leadership, an affinity for educational refinement, moral development, religious tolerance, security, to mention but a few, must be leveraged to attain the much-desired progress.

2. African Philosophical perspective of development

The At the dawn of African Philosophy as a professional discipline, there emerged the ethno-philosophical school of thought which opined that African philosophy is the world–view of the African people. In response to their viewpoint, the professionals or those we may call the African logico-positivist school, which comprise those who underwent western scholarship in attaining their studies in the philosophical enterprise were of the opinion that there is a need for a new philosophy in Africa. In the words of Olusegun Oladipo, who was a member of the analytic approach, "the need has been generated by the socio-economic transition which is taking place in Africa today. Of particular significance in this respect is the role of industrialization as an agent of modernization and development and its impact on contemporary African Societies."[1]

In the face of this paradigm shift and changes that are taking place, "particularly the tension between the various elements which define the nature of modern African societies, philosophy can no longer be a communal undertaking; it should now be "a matter of individual responsibility."[2] This individual approach should focus on theories that can be generated to address the problems of the day within the context of providing principles and ideas that can proffer solutions to the myriads of the social, political and economic quagmire that have overwhelmed the entire landscape of the African continent. For Kwasi Wiredu:

> The new Philosophy for Africa must be critical and re-constructive. It should be one which is capable of inculcating in a large percentage of the African population those habits of mind such habits of exactitude and rigour in thinking,

[1] Olusegun Oladipo. 1996, *Philosophy and an African Experience: The Contributions of Kwasi Wiredu*, Ibadan: Hope Publications, 16.

[2] Olusegun Oladipo, *Philosophy and an African Experience*, 16.

the pursuit of a systematic coherence and the experimental approach. (Wiredu 1980: IX) [3]

Wiredu is advocating a new philosophy that will be at the service of modernization and bring about the desired positive change in intellectual habits, which will lead to a profound quest for development in contemporary African Society.

Therefore, African Philosophers are not philosophers who live in Africa, they are those, whether Africans or not, who concern themselves with the African experience revolving around culture, lifestyle, heritage, language and all that concerns Africans. The new philosophy needs to be sensitive to the specific plight of the African people. It should be sensitive to the specifics of the African situation and experience in his activities.

Whereas the pioneer African philosophers encountered one another on meta-philosophical issues about African Philosophy, their successors in their way and originality, give a novel response to those issues and ended up introducing innovative frameworks, entirely fresh perspectives, new themes and solutions.[4] It is evident that the concept of development has been a philosophical problem and that different meanings have been ascribed to development by different philosophers from different epochs in the history of philosophy, be it in individual or social spheres.[5]

In view of this clarion call to examine specific issues and problems confronting the African continent, contemporary African Philosophers like; Kwasi Wiredu, Olusegun Oladipo, Lansana Kieta, Kwama Nkrumah, Kanu Ikechukwu and many philosophers attempted to rethink the initial problems that confronted their pioneer counterparts. We shall pay particular attention

---

[3] Kwasi Wiredu, 1980. *Philosophy and an African Culture*, Cambridge: Cambridge University Press, IX

[4] Asiegbu, F. Martins. "Contemporary African Philosophy: Emergent issues and Challenges". *Ogirisi: a New Journal of African Studies* Vol 12 (2016). www.http://dx.doi.org/10.4314/og.v12i 1.1

[5] Gregory Ogbenika, 2020. *African Philosophy and the Quest for Development in Africa*, Benin City: Mindex Press Limited, 10.

to the views of Obiora Ike on development; in his honour, this paper is being written.

3. Contemporary Africa philosophers on development

The concept of development in Africa is also shared by many philosophers. For most of them, culture is not so much so differentiated from development. This emanates from the position that holds the culture as the totality of a certain group of people. Thus, if development were to take place or conceived, it will be done bearing in mind, certain people and their culture. Philosophers and other scholars that have contributed in this regard include the following.

Kwasi Wiredu

As a Universalist, *Wiredu* is of the position of the synchronization of values and cultures. He recommends that 'trans-acculturation will introduce more and more diversity and, by the same token, more and more unity and richness into the lives of all peoples, as the different people, as the different cultures of the world get to know one another more and more.'[6] Hence, acculturation is a way of development for every culture; for it is through this that the universality of the virtues of a culture is found and united with that of another culture.

He cites the example of Westerners enjoying African music and vice versa, to show that acculturation does not harm any side. This is a sharp contrast to the opinion that commercial globalization will bring greater profits to the Western world and very little to the Third world i.e. African countries. He posits that the African project on development has two main challenges: self-definition and development. While self-definition is identified in blending the positive aspects of African culture with other cultures, that of development is

---

[6] Ogbenika Gregory, "African Philosophy and the Quest for Development in Africa", 70.

found in the cultivation of the rational outlook of life, and scientific and technical advancement.[7]

Lansana Keita

In his work, "Philosophy and Development", Keita observes that the term 'development' is associated mainly with expansion by a process of growth. However, the position he takes is the constant expansion of the underdeveloped societies to be like the developed ones. Yet, he opines that in Africa, the problem is the correct theories in areas of technological, agricultural and economical development.[8] The colonization of Africa by the Europeans was relative retardation in Africa's development in contrast to the theory of *Kwasi Wiredu* which postulates that the universalities of cultures ensure progress and development. For him, the struggle for Independence was a way out of the economic exploitation and political subservience of the Colonial masters.

Lansana Keita Ubuntu development theory

This development theory is based saliently on the moral worldview of the Bantu people. This development theory has been applied to a variety of problems in Africa. They include; the political reconciliation in South Africa, the post-apartheid society, to stand as a basis for public policy.[9] A reoccurring maxim among the Bantu people is that *a person is a person through other persons*'; this worldview of the Bantu is divided into 3 facets: ontological personhood, normative personhood and the means to achieve normative personhood.

---

[7] Ogbenika Gregory, op cit.75.

[8] Lansana Keita, 2011. "Philosophy and Development: On the Problematic African Development- a Diachronic Analysis" in *Philosophy and African Development: Theory and Practice*, Lansana Keita (Ed.). Dakar: Council for the Development of Social Science Research in Africa, 115-138.

[9] Motsamai Molefe, "Ubuntu and Development: An African Conception of Development" in Africa Today, Vol. 66, No 1, Fall Oct. 2019, 96-115.

Kwame Nkrumah

Kwame Nkrumah's theory of development is based on the empirical study of Europe's economic development.[10] This theory involved a manner of communal African relationships with each other to aid politically and economically. His theory of development encompassed both the political aspect and the economic aspects. He observes: "The existence of separate monetary zones is harming the growth of trade in Africa. It is leading to illegal trade and revenue losses in many countries and making African Common Market difficult."[11] The overlapping of economic activities and political ones showed the rein with which the colonial controlled the colonized African states and of course, thwarted their development. His idea of development was more of a socialistic ideology. His socialist model, however attractive to some schools of thought in the sense that, it empowered some of the weak and smaller imperial states with major tasks of development in the form of harnessing capital for rapid growth in the areas of technological development and infrastructure, and universal education.

Anthony Ikechukwu Kanu

In his research paper titled 'African Philosophy and the Issue of Development', Kanu brings to the fore the effect of philosophy on National development. He posited various perspective points through which philosophy expresses its capacity beyond abstract reflection to concrete and solid historical involvement. They are Mental Decolonization; Critique of Culture; Evaluation of Ideologies; Promotion of Higher Order Thinking; Promotion of values and Promotion of National Unity.[12] Using the case of Nigeria's independence to expiate the process of development that was envisioned to be attained, the

---

[10] Cf. Keita, "Philosophy and Development," 115-138

[11] Kwame Nkrumah, Neocolonialism:The Last stage of Imperialism, (London: Thomas Nelson and Sons Ltd), 1965, 227.

[12] Kanu Ikechukwu Anthony, "African Philosophy and the Issue of National Development" *Igwwbuike: An African Journal of Arts and Humanities*, Vol. 3, No. 6, Sept. 2017, 19f.

first and second development plans focused on agriculture, industry, transportation and manpower development. The third focused on the distribution of resources, a sign indicating developmental progress. Within the periscope of two decades, Nigeria had developed the overall picture of being the black giant of Africa.

Obiora Ike on faith-based organization and development

The fathers of the Second Vatican Council were quite clear and succinct in making it obvious that the human person should be the centre of any form of development. Development should be for man and not man for development. In the Pastoral Constitution of the Church in the Modern World, it states thus: "Man is the author, the centre and the end of all social and economic life. Economic developments must remain under man's direction" (Gaudium et Spes, n. 63) According to the Council Fathers in another part of the document:

> " The economy is at the service of man. Not man at the service of the economy. Therefore, all economics must be within the bounds of moral order. This refers to the network of relations involving production, distribution and consumption. They need to be made as personal as possible because they are links of service between the brotherhoods of all people.[13]

In line with the directive of the Council Fathers, Obiora Ike is of the view that development should be people-centred. According to him, "People matter. In empowering people, we build upon our most valuable resource. For us, development must be people-centred and the poor, be empowered to participate in their development."[14]

---

[13] Gaudium et Spes, No. 64.

[14] Obiora Ike and Ndidi Nnoli Edozien. 2003. *Development is People, Business is Ethics*, Enugu: Catholic Institute for Development, Justice and Peace (CIDJAP), 24.

Obiora sees investments as a part of development, especially when it is ethically driven. He also identified the potentialities of faith traditions in investments. In his words, "It is well established that major institutional faiths are amongst the largest investors in the world. In recent years, this investing power has been used in several ways: – Disinvestment; – Pro-active ethical investment; – Impact investing"[15]

They embark on these ethically inclined investments by putting their beliefs and values into the mission through project development and businesses that have investment consequences.[16] In embarking on these projects and businesses, there is a lot of progress and transformation that goes on in the life of the individual, community, the ecclesial community, and the society at large. As he puts it:

> " Finance is only a part of the contribution faiths are already making based on their beliefs and values. The reason that faith can be so powerful – for good, and sometimes for bad – is its personal and community transformative power – which money can sometimes, but not always, assist."[17]

To buttress this role of faith traditions in investments, he referred to a document produced by an Alliance of Religion and conservation to the effect that faith-based organizations are consistent in investments that have led to profound transformation and development in the society. In their findings, it was discovered that:

> " The Faiths own about 8% of the habitable land surface – about 5% of all commercial forests; run, manage or

---

[15] Obiora Ike, "Religions for Development: Funding and implementing the SDGs by cooperation between Governments, UN Agencies and faith Communities" A power point presentation at the International Conference 'for Christian investors and Development Agencies' FaithInvest-Building bridges, held in Geneva, on 22 January, 2019.
[16] Obiora Ike, 2019. "Religions for Development: Funding and implementing the SDGs by cooperation between Governments, UN Agencies and faith Communities."
[17] Obiora Ike, "Religions for Development", op. cit.

founded around half of all schools worldwide and in sub-Saharan Africa 64% of all schools; The Faiths have more TV and Radio stations between them than the whole of the EU and produce more books, newspapers and journals than any other networks. They also own an estimated 10% of the world's total financial investment."[18]

In addition, he acknowledged that faith groups are key actors in implementing the sustainable development goals. This they do through small communities, social groups, religious leaders of communities, CEOs and staff of faith-inspired NGOs. They play a significant and diverse role, working in all aspects of human existence and experience. Religious leaders are trusted more often than those in governments as they use their core beliefs, and values and use a language that is accessible filled with compassion, love and trust. They are the best service providers in diverse areas of human endeavours. He also identified other areas in which faith groups have been useful and are still useful, like being reliable fundraisers for societal transformation, as well being well respected in conflict resolutions and complementing governments in social action. He opined that integral development is the way of the future. He stressed this opinion by using the position of African Theologians' statement of 1989 as follows:

> " While in the past, development was principally understood in terms of economic progress, we now have realised and become convinced that appropriate progress should be integral to development. Such development must cater for the whole human person, and encompass the people of the nation as a whole: by developing their spiritual, religious, social, moral, economic, cultural, political, mental, educational, physical and environmental dimensions of life".[19]

---

[18] Cf. Martin Palmer and Pippa Mose (Compilers) Published in October 2017 by the Alliance of Religions and Conservation, Zug Guidelines on the topic of "Faith–consistent investing". 5-6.

[19] African Theologians Position Statement, 4th National Theological Week, Katigondo, Uganda Jan. 1989.

Considering this approach to development, the faith groups often challenge national, multinational, public and private corporations to do well ethically. By so doing, "Corporations have the potential to meet societal needs that no entity–especially one that is taxpayer-funded–can address."[20] For him, faith groups can be involved in business and investment and be socially responsible. The craze to maximize profit in businesses and investments should not be a hindrance to the long-term human advantage to individuals and society.

Obiora Ike has been able to put his core values and beliefs into practice. Through the Catholic Institute of Development, Justice and Peace (CIDJAP) which he founded on the 4th of October 1986, he has touched the lives of so many within and outside the Church. Through this institute, he was able to bring to bear, the role of faith-based organizations in the life of the individual and the society. He did not only utilize this platform for the Church alone but, also in the larger society. He was able to mediate conflict resolutions to ensure justice and peace. He established a bank, Umuchinemere Community Bank, with soft loans and minimal interest for individuals and small-scale enterprises to thrive and grow. He also established farms, hospitals, and real estate, through which products and services are rendered not just for the sake of investment, but with a profound consciousness for social responsibility and action. He is a development sustainer, with the aim of individual and societal transformation, progress, social responsibility sustainable and integral development. As a scholar, teacher, writer and professor, he has authored so many books. As a priest of the Most High God, he has ministered the word of God and sacraments to numerous people, within and outside Nigeria. He is the Executive Director of Globethics.net, Geneva, Switzerland.

4. Challenges of development in Africa

It is no longer news that there are a lot of hindrances to all the efforts that are being made to ensure development in the contemporary African States. These encumbrances are so numerous to mention, but to further the purpose of this

---

[20] Obiora Ike. 2003. *Development is people; Business is Ethics*, CIDJAP Publications, Enugu, 7.

paper; it will examine some of these obstacles to development in modern African states as follows:

a. Colonization and dependence

Before colonization, Africans were seen as the land of darkness, the home of monkeys that don't have the capacity to think. The Europeans came to Africa to help further their aims and personal goals. They enslaved the populace and extorted them. Colonization of Africa distorted and retarded the space and tempo of cultural growth and the trend of civilization in Africa and this created a gap between the benefitting nations and the victims of this practice.

Mimiko asserts that the social fabric was completely devastated and a new culture of violence was implanted. Traditional African systems of conflict resolution were destroyed and, in their places, nothing was given. The democratic process, rudimentary though it was, with great potential as accompanies every human institution, was brutally uprooted and replaced by the authoritarianism of colonialism. A new crop of elites was created, nurtured, and weaned on the altar of violence and colonialism armed with the structures of the modern state to continue to carry out the art and act of subjugation of the mass of the people in the service of colonialism.

In this context, one could say civilization was just sugar-coated domination in practice, forcing new cultures onto the old ones. It dismantled indigenous institutions and imposed foreign rule on the people. This had a huge impact on the economy, Africa was primarily just made to produce raw materials for the development of Europe while Africa halted or reduced in development. They produced what was needed less and left what was needed most. This caused an unequal exchange in the balance of trade. Also, the social status of Africa faced many other challenges. These challenges included the individualism of families which goes against the usual African norm of relating with one another. Rapid urbanization has led to a large shift from rural to urban causing a displacement of large segments of the society. This also caused the proficiency of African languages to decline in the continent because of the introduction of western culture and civilization. This effect is even more prominent in our contemporary society as we see many of the youths losing

the value of our culture and their apathy towards it. Many of them cannot speak the local languages of Africa but have rather adopted the foreign language as their mother tongue. Another challenge was the slave trade, which was a key factor in the underdevelopment of Africa and the development of Europe as noted by Walter Rodney. This coupled together with colonization stunted the growth of Africa as a whole.

Kwame Gyekye notes that "it is, of course, a well-known fact that the social order of any African society or community is communal." According to Gyekye, communalism is a doctrine that the group (society) constitutes the focus of the individual. That is to say that the emphasis here is on the wider success of the society rather than an individual. It was with the advent of western philosophy and colonization that the Africans turned from the doctrine and moved towards the doctrine of individualism. The People no longer lived for the community, but rather in the community for themselves without regard or support for one's neighbours. As a result, we find various conflicts like tribalism and racism in our country because we have turned from communal living to becoming just an individual in society. The act has spread throughout various parts of the system that runs the government, which has, in turn, led to the corruption that currently ravages the world. It was in trying to make a compromise between both that destabilized the African community. Gyekye asserts that community life is natural to man, therefore, the kind of society that permits him the full realization of his capabilities and aspirations is communal. This is also in line with the "Ujamaa" philosophy proposed by Julius Nyerere.

b. Corruption and poverty

Based on the above fact, the government doesn't run as it ought to because the minds of individuals that run the states in Africa have been crowded by greed and selfishness. The thoughts of individuals no longer focus on the highest good of the community but personal gains. This corruption has led to poverty, unemployment slow infrastructural and technological development because resources are channelled towards individual and other vague purposes.

c. The African concept of time

Kanu Ikechukwu Anthony in one of his articles on the study of John Mbiti's conception of African time, it was noted that "that the African concept of time is key to understanding the African ontology, their beliefs, practices, attitudes and the general way of life of an African."[21] This shows that the view on time for an African is by far different from that of the Europeans. Mbiti defines the African concept of time as "a composition of events which have occurred, those that are taking place now and those which are immediately to occur."[22] This whole period or time frame is about six months and 2 years at most. He says that they are wrapped around events, that is, time finds its meaning in the events that take place. The Africans place greater importance on what is to happen rather than the mathematical time it is to happen. For example, one might say "I will take my bath at sunset." While the Europeans would work at a specific time, the Africans would say what is important is that the event (bathing) took place regardless, of whether it was two hours late, or 3 hours earlier. This is where we get the expression "no African time", this is because they don't emphasize mechanical time but the event that would take place. If one were to attend any function in Africa, the phrase would most likely be heard "no African time." That is, no late coming. Thus, an African might arrive at a party scheduled for 3 pm at 6 pm. Although Mbiti did a splendid job in his analysis of African time, it does not put Africa in any advantageous position. This concept rather shows how Africans limit themselves. To them, the future isn't important, they only think of what has happened, and what is happening and never think deep into their future.[23] Note that, "the metaphorical concept of African time is one in which tardiness, lousiness and a total

---

[21] Kanu, Ikechukwu Anthony, OSA, "J. S. Mbiti's African Concept of Time and the Problem of Development"presented at the ,International Conference on Humanities, Literature and Management (ICHLM'15) Jan. 9-10, 2015 Dubai (UAE).

[22] John Mbiti. 1969. *African Religions and Philosoph*y, Ibadan: Heinemann educational books Ltd. 17.

[23] Izu, M. O. 2010. "The Problematic of African time". *Uche: Journal of the Department of Philosophy*, University of Nigeria, Nsukka. 16. 19-38

disregard for schedules and programs is made out to characterize all Africans."[24] This implies Africans are poor timekeepers and managers. They often speak of how Europe undeveloped them and never how they continue to underdevelop themselves but clinging to the past and not looking towards the future with countless opportunities. While many may disagree with Mbiti, it is evident that one of the challenges to development in Africa is our nonchalant attitude to time as noted by Kanu[25] To foster even more development in Africa, she must change her mentality toward time and its management. Having identified some of the barriers to development in Africa, the paper will now examine the tasks that these impediments pose for the Contemporary African philosopher.

5. The tasks of contemporary African philosophers

In the words of Kwame Nkrumah, "our philosophy must find its weapons in the environment and living conditions of African people. It is from these conditions that the intellectual content of our philosophy must be created."[26] Thus, another way to interpret Nkrumah's position is: what should the contemporary African philosophers concern themselves, considering the present realities in today's Africa? What are these realities? This inexhaustible list would include political instability, primordial conflicts, technological backwardness, the unfavourable international climate in all its ramifications, and

---

[24] Izu, M. O. 2010. The Problematic of African time, 19-38, op. cit.

[25] Kanu, Ikechukwu Anthony, OSA,J. S. Mbiti's African Concept of Time and the Problem of Development, ibid., 4.

[26] Cf. Matteo Grilli, "A Historiographical Overview of Nkrumah's Ideology and Foreign Policy". 2019. *Southern Journal for Contemporary History* 44(2). 29-54.

so on.[27] It is from all these, that the task of the contemporary African Philosopher emanates; what are the tasks of the contemporary African philosophers?

a. Proving the existence of African philosophy

One of the primary tasks of contemporary African philosophers is to actually do African philosophy and then to create better knowledge and understanding of African philosophy. It is after this is done that these philosophers now go into the striking realities of Africa in this contemporary time.

In the contemporary world, there are so many striking realities of Africa. Some out of the inexhaustible list of these realities are; technological backwardness, political instability, the unfavourable international climate in all its ramifications, primordial conflicts and so on. Philosophy, on its own, proffers solutions to existing problems in the world, African philosophy too, is not left out and this is also one of the tasks of African philosophers. They are to find the solutions; they do this by, first finding out the problems or the challenges of Africa in the present time and then, with the help of their knowledge of philosophy, finding solutions.

b. Tackling the problem of leadership

In some parts of Africa, we find out that the best brains are not the ones in power and this leads to bad governance and the poor economy. It is, therefore, the task of contemporary African philosophers to probe into these problems and proffer solutions to the existing problems of leadership, that are ravaging Africa. They can do this by reviewing and reevaluating the political, social, and economic ideologies introduced to us by Europeans and adapting them to the African cultural setting.

---

[27] Ademowo, Adeyemi Johnson. "African Philosophers and the Quest for Development in Contemporary Africa". IFRI Research 2013.

c. Awakening of moral consciousness

In Africa and even many other parts of the world, moral values are taken for granted. People no longer have regard or respect for their moral values and this is one of the biting problems in Africa. We find, in Africa, that the society is not growing in character as well as developing its laws in moral consciousness because the human person in the society has not even attained some of these moral values. There is decay in the moral consciousness in the contemporary human person which may have been caused by various factors ranging from lack of religious and moral education in our school, lack of proper family formation and overemphasis on the prosperity gospel in our Churches, at the expense of moral and spiritual conversion.

The African philosophers are saddled with the responsibility of exposing these moral ills and emphasising the need for attaining these moral values. They should be able to project philosophical theories that appreciate the values of hard work, dedication, resilience development, and personal responsibility.[28] Essentially, however, we must acknowledge that the core duty of contemporary philosophers is to expose "the contradiction" with which the man in African society is entangled with. By so doing, he or she would be able to "cancel and negate one-sidedness in a more comprehensive system of thought"[29]

Having carefully examined the Task of Contemporary African philosophers, what still stands is that if African philosophers proffer solutions to most of these existential problems, and these solutions cannot be implemented by Africans, it will come to nothing and there will be nothing to show for it.

d. Obiora Ike on African tradition and development

African Philosophers are to study the traditional belief system of the people because development is people-oriented according to Obiora Ike. This is in

---

[28] Ademowo Adeyemi Johnson, "African Philosophers and the Quest for Development in Contemporary Africa"

[29] Horkheimer, M. 1972. "The Social Function of Philosopher" in his *Critical Theory*, Trans. by M. J. O'Connell et al. New York: the Seabury Press. 94. 6.

line with the teaching of the Fathers of the Second Vatican Council that, the human person should be the centre and focus of development. There are so many aspects of the people that need to be considered in the process of putting them at the forefront of development. One important aspect is the belief system of the people. As Peter Bodunrin puts it, the African philosopher, cannot deliberately ignore the study of the traditional belief system of his people. He sees the study of traditional societies as the most probable answer to the current state of philosophy, whereby it is said to be impoverished.[30]

Following Ike Obiora's approach to the issue of Africa's development, that consciousness of the fact that development should be people-oriented; should also lead to the awareness of the significant role faith groups can play in investment with social responsibility. Social responsibility in the sense of the interest of the common good should be the primary concern of such investment, not profit maximization. Caution must be the watchword in the area of investment to avoid a situation in which instead of investment being done for the well being of the people, the people will be sacrificed on the altar of investment. This may occur when the emphasis on the investment is on profit maximization, not for societal good and harmony. We must not lose cognizance of his advocacy for sustainable and integrative development. Sustainable in the sense of continuity and consistency in development for the sake of the people. Integrative indicates that developmental efforts are not just being in one aspect of life, but an all-inclusive and all-embracing approach to development.

6. Conclusion

The study of development by contemporary African philosophers has revealed the great trouble facing the African people and by extension, the world at large. Anthony Kanu in understanding the point of departure of John Mbiti in his "notion of time," explains that the African concept of time is key to

---

[30] Egbunu, Fidelis Eleojo "A Review of the Question of African Philosophy," *International Journal of Humanities and Social Science,* no. 11, June 2013, 141.

understanding African ontology, their beliefs, practices, attitudes and the general way of life of an African. Thus, for development to be evident, some of these views by Obiora Ike on development like being peoples' oriented, sustainable, integrative coupled with the role of faith groups in investment with social responsibility and some other salient views by other African philosophers on development as identified, should be actively put into perspective for developmental goals. Following Anthony Kanu's submission on how to foster development in Africa, there should be a total change of mentality on time and its management. The idea of an "African Time" that is derogatory and retrogressive should be jettisoned for a more purposeful human and sustainable development which was well articulated in Obiora Ike's notion of development. The emphasis on a people-oriented development implies that those being developed should be carried along and be partners in their development. This is in contrast with new trends of neocolonial and neo imperialistic tendencies that were strongly condemned by Lansana Keita, as a possible clog in the wheel of progress. This corroborates Wiredu's idea of acculturation which goes along with the principles of self-definition and development which he recognizes as catalysts to Africa's development. The major difference between Obiora Ike's idea of development and that of Wiredu is, that while Wiredu believes in humanism as a way to accomplish this goal of development, Obiora Ike strongly believes in the role of Faith organizations in the advancement of Africa in our contemporary Milieu. This paper does not claim a monopoly of having exhausted all that Obiora Ike postulated as far as development is concerned. These ideas are presented so that we can celebrate his immense contributions to knowledge and spur further research into his developmental accomplishment, both in the Church and the society at large.

Finally, it must also be emphasized that the human person and the human society need the divine reality and the enthronement of the proper moral order that Obiora mentioned in his idea of development, to develop fully and holistically, otherwise, the continent of Africa will remain underdeveloped, and as such, it can be a Herculean task for sustainable and even development.

7. Bibliography

Ademowo, Adeyemi Johnson. 2013. "African Philosophers and the Quest for Development in Contemporary Africa". IFRI Research.

African Theologians Position Statement, 4th National Theological Week, Katigondo, Uganda January, 1989.

Asiegbu, F. Martins. "Contemporary African Philosophy: Emergent issues and Challenges". *Ogirisi: a New Journal of African Studies*, vol. 12 (2016). www.http://dx.doi.org/10.4314/og.v12i 1.1

Egbunu, Fidelis Eleojo. "A Review of the Question of African Philosophy," *International Journal of Humanities and Social Science*, No. 11, June 2013: 138-43.

Grilli, Matteo. "A Historiographical Overview of Nkrumah's Ideology and Foreign Policy". 2019. *Southern Journal for Contemporary History* 44(2). 29-54. https://doi.org/10.18820/24150509/SJCH44. v2.2.

Horkheimer, M. 1972. "The Social Function of Philosopher" in: *Critical Theory*, Trans. by M. J. O'Connell et al, New York: the Seabury Press. See also online in the MHA: https://www.marxists.org/reference/archive/horkheimer/1939/social-function.htm

Ike, Obiora and Ndidi Nnoli Edozien. 2003. *Development is People, Business is Ethics*, Enugu: Catholic Institute for Development, Justice and Peace (CIDJAP).

Ike, Obiora. 2019. "Religions for Development: Funding and implementing the SDGs by cooperation between Governments, UN Agencies and faith Communities" A power point presentation at the International Conference 'for Christian investors and Development Agencies' FaithInvest-Building Bridges, held in Geneva, on 22 January, 2019.

Izu, M. O. 2010. "The Problematic of African time". *Uche: Journal of the Department of Philosophy*, University of Nigeria, Nsukka. 16. 2010. 19-38.

Kanu Ikechukwu Anthony, "African Philosophy and the Issue of National Development" in: I*gwwbuike: An African Journal of Arts and Humanitie*s, Vol. 3, No. 6, Sept. 2017.

Kanu, Ikechukwu Anthony, OSA, "J. S. Mbiti's African Concept of Time and the Problem of Development" presented at the International Conference on Humanities, Literature and Management (ICHLM'15), Jan. 9-10, 2015 Dubai (UAE).

Kwame Nkrumah. 1965. *Neocolonialism: The Last stage of Imperialism*, London: Thomas Nelson and Sons Ltd.

Kwasi Wiredu, 1980. *Philosophy and an African Culture*, Cambridge: Cambridge University Press.

Lansana, Keita (Ed.) 2011. "Philosophy and African Development. On the Problematic African Development - a Diachronic Analysis" in *Philosophy and African Development: Theory and Practice*. Dakar: Council for the Development of Social Science Research in Africa, 115-138.

Mbiti, John. 1969. *African religions and philosophy*. Ibadan: Heinemann education.

Motsamai Molefe, "Ubuntu and Development: An African Conception of Development" in *Africa Today*, Volume 66, No 1, Fall Oct. 2019, 96-115.

Ogbenika, Gregory. 2020. *African Philosophy and the Quest for Development in Africa*, Benin City: Mindex Press Limited.

Olusegun Oladipo, 1996. *Philosophy and an African Experience: The Contributions of Kwasi Wiredu*, Ibadan: Hope Publications.

Palmer, Martin and Pippa Mose, Oct. 2017. Zug Guidelines on Faith–consistent investing, Alliance of Religions and Conservation.

8. Short biography

Gregory Ebalu Ogbenika is an Associate Professor of Philosophy, with expertise in Social, Political and African Philosophy. He is the current Registrar, Seminary of All Saints, Uhiele, Ekpoma, Edo State, Nigeria.

Email: oshokwe67@gmail.com

Reflections on the Vision of Obiora Ike

Shared Values and Education for the Common Good: Bridges for a New Humanity

Divya Singh, LL D, Chief Academic Officer, Stadio Holdings Ltd.

Keywords

Technology, ethical values, education, social class inequality, Africa and higher education, inclusiveness.

Abstract

In her article, around the vision of Obiora Ike, the author presents how multicultural education is made possible, in a world where, as university education functions as a fantastic bridge builder, it is a good catalyst for social reforms and equality. University is a place for dynamical leadership at all levels and for a peaceful engagement along the advancement of the digital revolution and reliance on information technology.

1. Introduction

Explicitly challenging the notions and meaning of *human* in humankind, in 2017 already Obiora Ike reflected on the reality of the world on a precipice. Raising the alarm, he cautions:

> " Globally, issues of ethics are legion. In the media reporting on local and international cases of scandals around the themes of corruption, bad governance, abuse of public trust, value-less lifestyles, unethical behaviour, nepotism and mediocrity it makes common sense to accept the fact that there is a better way to conduct the affairs of men and women, namely The Ethical Way. (Ike 2017: 17)

The picture painted is easily transposed as a reflection on the state of world today for little appears to have changed. The results of the 2022 Edelman Trust Barometer confirm this with the following opening statement: *We find a world ensnared in a vicious cycle of distrust.* The following of the summarized top 10 outcomes are particularly apposite:

> " 01: Nearly 60% of respondents said their default tendency was distrust until they had clear evidence that something could be trusted.
>
> 06: Moreover, no developed countries believe their families and self will be better off in five years' time.

The theme of global social dysfunctionality linked to "a general gap of persons lacking in the practice of ethical values" is consistent in many of Ike's published reflections. However, with his inimitable talent to find the good and decent in all and his unrivalled hope for the future and a world where people - irrespective of difference - can live together in harmony, he argues that that while today we find that "much of humanity stands on the crossroads of insecurity, wars, corruption, economic and social upheavals, the challenges of the present create great opportunities, chances and hope for humanity, using the tools of education to promote responsible leaders who govern nations and institutions across cultures and borders. (Ike 2017:22)

In wholly espousing the Ethical Way as an important panacea for the escalating trepidations and global crises confronting humanity, Ike (2019: 16) points out that

> [Ethics is] the constant basic need, which guides personal conduct, governs common interests including public, state and corporate actions and indeed is applied to everything that serves life. … Although expressed in different ways in each individual, culture, custom and forms of diversity, the human heart is still essentially one-and-the-same. … [F]inding ethics and behaving ethically is possible for each person and all persons. But it needs a cultivated education to nurture and grow.

"Education," he thus concludes, is at the centre of every human settlement. It is necessary for character formation …" (2019: 16) as ethics "touch the core of the human person, human dignity, and all the obligations that flow from the nature and dignity of the human person in relation to oneself, others, community, society and the world. (Ike 2016: 44)

2. The effects of globalization

Today while state sovereignty is respected for legal purposes, in all other respects - political, economic, social, environmental, and cultural - the world functions as a global village with few boundaries when it comes to communication, engagement and relationships. This has been undoubtedly enhanced by the tsunami of technology which has effectively eliminated most of the previous boundaries. Today, personal, business, and social interactions are epitomized by multifaceted diversity and pluralism, with different people sharing the same spaces and being part of one community. Concurring with a one-world description, Ike (2016: 44) also points out that:

> Globalisation has led to much closer engagements and interaction between different value systems. This is [however] simultaneously enriching and challenging.

One of the most vivid visual and aural descriptions of globalization is that presented by Dixon (2009: 1):

> Imagine the vast spectrum of all the cultures in the world. Listen to the music - from the gentle drumbeats of Africa, to the melodic didgeridoo of Australia, to the scream of the electric guitar. Taste the curry from India, the coconut milk from Thailand, the cheeseburger from the United States. Now imagine that all these cultures are compressed into one super-culture.

How to come to a common understanding when one has to live together within a space of such incredible diversity requires (i) sensitivity, (ii) awareness, and (iii) a balancing act between (a) finding common values, and (b) respecting the differences and beliefs of 'the other'.

3. Understanding values

Philosophers, leaders, academics, and polymaths have all contributed to the discourse on *understanding values*. The following statements help with creating an appreciation how the discussion has been framed and the common emerging standards.

> You are mistaken my friend, if you think that a man who is worth anything ought to spend his time weighing up the prospects of life and death. He has only one thing to consider in performing any action – that is, whether he is acting right or wrongly, like a good man or a bad one.
>
> — Plato's *Apology*
>
> As the years progress one increasingly realizes the importance of friendship and human solidarity. And if a 90-year-old may offer some unsolicited advice on this occasion, it would be that you, irrespective of your age, should place human solidarity, the concern for the other, at the centre of the values by which you live.

— Nelson Mandela

Values are basic and fundamental beliefs that guide or motivate attitudes and actions and guide our interaction with the world around us.

— Steven Mintz (@ethicssage)

Universally, values have come to be accepted as a set of principles or standards of behaviour regarded as desirable, important and held in high esteem by a particular society in which a person lives.

— Obiora Ike (2016: 43)

With the increasingly recognition for humanity in the global village - with the concomitant dynamics of difference and diversity and key considerations of inclusion - one of the most significant human values must be that of *harmony*. Confucius was one of the earliest philosophers exhorting harmony as a guiding principle in interpersonal relationships and social roles, notes Chen (2009: 464), pithily describing the value of harmony as:

> [A] human value, referring to compatibility and accord in feelings, actions, relationships, opinions, interests, etc. It denotes a state of balance among forces influencing and even opposing one another.

If it is the value of *social harmony* that is the lodestar that undergirds the success of people living together as peaceful and sustainable communities then, harmony in multicultural societies demands that the equality of cultures must be recognized. However, it needs to be immediately explained that this does not assume that cultures should become the same across the world (Sotshangane 20160): rather, explains Ike (2011: 310) if someone does something differently, it is important that we learn that rather than mock or reject the behaviour, we learn to ask: *Why is this so?*

> In intercultural exchanges, cultural divergence amongst the people can easily result in misunderstanding with a variety of consequences which are unhealthy for peace and for

the sustainable balance needed for individuals and communities worldwide. (Ike 2011: 310-311)

If harmony is a pre-eminent value of social cohesion, then biases and prejudices have no place, and other perspectives must be given spaces and voices.

Reflecting on Africa specifically as a critical example of living in harmony and avoiding what Sotshangane (2016: 1) describes as "the negative effects of the globalization process", Ike (2016: 310) points out that when dealing with Africans "it is critically necessary to be allowed to present an African perspective without the use of interpreters in a search for knowledge and its transfer across cultures." Similarly, emphasizes Sotshangane (2016: 6), it is not just about knowledge difference but requires a deeper understanding of how the differences came about and why they exist. The same cautionary note is apposite beyond the African experience, particularly in understanding and enabling equality of minority communities in the global village. It is re-iterated for emphasis, that where social harmony is the outcome, globalisation cannot be equated with uniformization (See Sotshangane 2016: 16) However, notes Dixon (2009: 1) referring specifically to the U.S.A., hegemonic dominance is not always the construct of the so-called dominant power and "other developed countries in China and Europe are also at fault as they reinforce American culture globally." (Dixon 2009:1)

The issue of cultural uniqueness is not a new one. Cultural distinctions should never be allowed to be subsumed under the notion of a global monoculture as globalization comes to the fore as it will render sterile the widely recognized vibrance and contributions of diversity. For example, in decision-making, daily people face challenges and choices and often these are layered. People with different backgrounds means different perspectives and other insights are brought into the considerations and all together, the richness of views enhances the final decision.

4. The function of education and the university

Borrowing from Immanuel Kant: *How then is perfection to be sought? Wherein lies our hope? In education and nothing else.* Reiterating the message but with specific reference to the function of higher education, Ike (2019: 41) states, "University education plays a vital role in the welfare and well-being of global society."

The role and purpose of the university in this regard is succinctly summarized in Target 4.7 of the Sustainable Development Goals 2030:

> SDG Target 4.7: By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development including among others, though education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and nonviolence, global citizenship and appreciation of cultural diversity and culture's contribution to sustainable development.

In 1998, the World Conference on Higher Education in the Twenty-First Century hosted by UNESCO (UNESCO 1998: 4) again stressed the cultural and ethical mission of higher education "which, in the age in which we live, is one of the highest priorities of education in general." Against this backdrop, it is essential to affirm and recognize an important statement that as the world looks to higher education institutions to support the mission to promote shared values and harmony in a multicultural world, "values, character and integrity require more than mere formal knowledge." (Ike 2019: 42) In addition to providing discipline specificity and knowledge, a critical role of the university must be to equally prepare the citizenry to become enlightened and civic-minded persons.

Further illuminating his proposition, Ike (2019: 48) suggests that the two key elements in understanding the meaning of university are Knowledge and Value Provider. Universities stand or fail by their ability or inability to deliver on these criteria, he contends. "Properly stated, education conveys learning and character - if it provides only one aspect, it lacks in wholeness and humanity suffers." (Ike 2019: 48) The magnitude of this obligation can only be

fully comprehended when one understands that to fail will have an impact not only on a limited cohort of students or a single community but on generations of people, entire societies and the repercussions will be global. An example of this was the financial crisis of 2008. In describing the cause and (shocking) effect, Ike (2017: 20-21) notes:

> … teachers in Business schools and educational institutions who had over the years turned out first class students and highly successful professionals and excellent specialists wondered at how this could happen with their bright students acting in freedom as 'moral crooks' but lacking in responsibility and virtue! Educational institutions produced them. These institutions are challenged to revisit their educational content, the school curricula and their overall systems which produce bright managers lacking in integrity and engage in teaching, training and research that links the heart and the mind of the human person in wholeness.

The context of a new vision for education also calls for a mindset shift from reading and writing to skills acquisition with relevance for daily life and society. Evaluating the contribution of the university sector, Ike posits that our higher education institutions are currently not optimally serving the vision set by UNESCO.

> People receive half-baked knowledge during studies, learning a certain discipline on knowledge but lack concrete link of such knowledge to other practical aspects of daily life. (2019: 48)

Further and linked to his reasoning for the financial crisis debacle, he suggests that for too long universities have focused their education and research towards specific academic disciplines, unfortunately overlooking the fact that most of the problems that research and education are supposed to help us solve are not defined in terms of disciplines. (Ike 2019: 57) There is no gainsaying that the society in which we are living has become somewhat distorted – we appreciate power, profits, and development is measured in terms of market capital and market share which is why the powerful thrive, corruption has

become endemic, and consequences are few. Discussions on integrity, sustainability and accountability have become the quiet sounds on the fringes.

Again, reflecting on the 1962 UNESCO Conference when African universities were called upon to particularly make themselves "more relevant and useful" to the communities they serve, Ike (2019: 43) decries the fact that "[a]s we write, it is doubtful if the ambitions of the last fifty years have become a reality." The result is "a new generation of young people, eager to live well and move on, but not knowing how." (Ike 2019: 24) Reform must start with them, urges Ike, by inculcating in them an understanding of what is 'human in humankind'.

5. University leadership and social accountability

Today, looking at the news reports, it is so easy to lament *How is this happening to us?,* but David Meltzer suggests that a much better question is *How is this happening through us?* He points out that it is only when there is a fundamental understanding of things happening 'through us' (or because of us) that the much-needed skill of accountability comes to the fore with the realisation that people have choices – one can either be part of the problem or part of the solution – and it is this simple awareness that makes the difference.

With this consciousness, it is also critical to accept that the university is a microcosm of the wider community with a long reach to the broader community/ies being served. Universities today have become complex environments, and the long lists of administration and compliance activities can easily confuse the true purpose of universities, resulting in academics and administrators being over-extended and losing focus. This is a critical management dilemma. Universities today, more than ever before, need to be defined by a clear and focused strategy that facilitates a learning journey for students which epitomizes the time-honored role and function of the university providing *education for the common good*. There is a need for academic leaders to buy-in to the mantra that (i) balances the value of discipline knowledge with (ii) the importance of promoting skills and the ability of graduates to apply their learning in the workplace. (iii) Framing this experience, the following

graduate attributes must be embedded and integrated into the curriculum: independent thinking, innovation, creativity, and social responsibility. The triad of aptitude, skills, and attitude must find equilibrium in the university strategy if higher education is to achieve its noble aspiration of being a positive change-maker globally.

However, if universities are to change, then university leadership must change. "To achieve success in a globally changing and challenging environment, universities need to be flexible enough in their structures, management and culture," notes Ile. (2019: 41) Universities as never before require dynamic leadership and courageous managers and staff who understand the rising aspirations of a global society that needs peace, progress, development, and happiness. Abdicating such leadership in an attempting to cover up poor management decisions is something that cannot stand if our society is to be free and virtuous. (Ike 2019: 45; 2017: 20) It against this backdrop that academics and university leaders as the proclaimed thought-leaders in our global village need to look at how graduates are being prepared for their role in society, through what is being shared during the critical years in higher education. While it is also true that the engagement with values does not begin at university – we all acknowledge that it should begin much earlier in the home and in the school - but if that is not happening, then universities also cannot say, *It is not my responsibility!*

6. Technology, education, access, and social class inequality

While it is well and good to speak of using education to prepare socially responsible citizens who understand the importance of values and the common good, there is also a need for a serious understanding of the fact that access to education is still not freely and widely accessible to all. Dealing with this issue specifically, South Africa's apex court - the Constitutional Court - held:

> " The uneven power relations that marked slavery, colonialism, the industrial age and the information economy are girded, in a great part, by inadequate access to quality teaching

and learning. (Federation of Governing Bodies for South African Schools (FEDSAS) v MEC, Gauteng and Ano, at 14)

Today, into this crucible of adversities, can be added the digital age of technology and the emerging focus of artificial intelligence. A reality of 21st century engagement and functionality is the tsunami of technology advanced 'to make life easier'. It would, therefore, be remiss not to raise the issues of technological disruption and the ethics of AI and machine learning that are becoming the rage in many higher education institutions globally. One of the most significant risks of the Fourth Industrial Revolution is for persons to become sucked into the hype and excitement of technology and, fearful of being left behind, inadvertently entrenching existing or propagating new-style inequalities. (Singh and Singh 2022: 192) This reality has never been more acutely evident in education than during the COVID pandemic when education was forced to adopt remote teaching and learning supported by technology. Research studies in the aftermath of the COVID pandemic highlight amongst the most common problems associated with online education the following: availability, speed and cost of the internet, accessibility to electronic devices to access the internet, and both student and staff limitations in online classroom engagement. While students from all race, gender and socio-economic groups were affected, Bonal and Gonzalez (2020) confirm that inequalities in families' economic, social and cultural capital have a definite impact on students' learning opportunities. They record that middle class families were better able to maintain higher digitised standards of education while students from socially disadvantaged families had few learning opportunities in terms of time and learning experience. Further, they note that even when students could connect, remote learning seems to have widened the existing attainment gap between students from different socio-economic backgrounds. (Bonal and Gonzalez 2020: 635 & 640) Echoing this challenge, Alvero et al (2020: section 2.3) reiterate that "AI is often described as having the ability to rapidly scale discrimination and exacerbate social inequality."

If one accepts that education is one of the key drivers of economic success, then the unequal access to technology, systems, and platforms will result in

further discrimination of already underprivileged and disadvantaged communities, inevitably further exacerbating the economic divide, in contradiction to the norms set out in Sustainable Development Goals 2030:

— Target 4.1: By 2030, ensure that all complete free, *equitable*, and quality primary and secondary education.
— Target 4.5: By 2030, ensure equal access to all levels of education for the *vulnerable*.

[my summary and emphasis]

Or, as succinctly highlighted by Ike (2016: 53):

> " The eradication of poverty is supported by equal access to quality education and a fairer society so that everyone who receives education can have more options in their lives and fulfil their aspirations.

Our challenge will be to balance the competing priorities wrought by technology and digitalisation, taking the best from both without compromising that which makes us human.

7. Conclusion

Ike (2019: 15) pointedly reminds of the pithy reflections of C.S. Lewis: "Education without values, as useful as it is, seems rather to make [the human] a more clever devil."

So, where do we need to focus if we take seriously the insights of Ike:

1. Shoring up the legacy of Ike's teachings to promote **harmony in the multicultural global village** characterized by equal respect for all constituent cultures, is Ike's own recommendation to higher education leadership. Higher education must launch a new intercultural and intercommunicative dialogue that presents itself as a fundamental human right as we emerge in the new millennium, notes Ike.

2. **Are universities the appropriate bridge builders for a new humanity?** The philosopher Socrates teaches us that self-knowledge is sufficient to good life. He identifies knowledge with virtue and postulates

that if knowledge can be learned, so too can virtue. Ergo, states Socrates, virtue can be taught. Accepting this position, universities must be one of the critical facilitators of social reform. Ethics and values can be nurtured through research, training, teaching, and administration, points out Ike. Education founded on values brings values-driven principles into the heart of humans and makes them original, ethical, and beneficial to all. Concomitantly, it helps the building of a future generation of responsible citizens and leaders. (Ike 2017: 16-19) In short, when ethics education is embedded in the curriculum and defines the student journey, it affects the lives of the next generation and sets the foundation for a better society.

3. **Dynamic leadership** is one of the services a university provides to society. In today's world, we need an education system which facilitates and promotes the emergence of a new humanity of responsible leaders driven by values and virtues and sufficiently knowledgeable to transform their environment and serve entire humanity in a new society yearning for ethical and fair mined-leaders. (Ike 2019: 29) The question is whether we have a university system and cadre up to this challenge, or as Ike (2017: 18) notes, "Can the teacher give to students what the teacher does not possess?" Similarly, Davids (2018: 5 & 3) claims that:

"If one accepts that it is possible to *teach* learners how to be democratic citizens, then the first point of concern centres on who does the teaching."

And:

" It is not unusual to find an unwillingness on the part of certain teachers and school leaders to break from the past by persisting with practices that continue to be couched in a language of authoritarianism and alienation. … [V]alues such as compassion, respect, acknowledging the other, responsibility, participation and inclusion, appear to be ideas that remain remote from what it means to teach and to learn.

4. A significant factor when contemplating the university as a contributor to the promotion of the values of social responsibility, and a community

of peaceful engagement is the **advancement of the digital revolution and reliance on information technology (IT)**. In this regard, Ike (2016: 45) warns:

> … while the digital revolution is being hailed in many quarters, we are also witness to the challenges and abuse of technology which today [has, regrettably, been allowed to] control the human person (and not the other way around).

With specific reference to access to education, he underscores that:

> Universal access to education and a fair society are not about promoting economic growth. They are about ensuring human dignity. These challenges call upon our sense of ethical responsibility. It is this challenge that the SDGs and Globethics.net seek to confront. (Ike 2016: 53)

How universities, societies, countries, and the world respond will be critical to the ultimate pursuit of the fundamental values of equality and dignity for all. The global challenges behoove all to take urgent stock of what is happening and what is needed to redeem humanity – and when we get an opportunity for positive change, we just can't mess it up! Accentuating the importance of building bridges for a new humanity before it is too late, Ike's illuminating commentary bears repeating:

> From a global perspective, there is a noticeable consensus and rejection of the world and its governance structures as it is currently experienced because many believe that it was meant to be different and much better. These worldwide challenges do not leave us in apathy or lethargy but challenge renewed, urgent and value-driven action to redeem humanity at this time. (2016: 44-45)

8. Bibliography

Alvero, A.J., Arthurs, N., Antonio, A.L., Domingue, B.W., Gebre-Medhin, B., Giebel, S, and Stevens, M.L. 2020. AI and holistic review: Informing human reading in college admissions. *2020 AAAI/ACM*

Conference on AI, Ethics, and Society (AIES '20), February 7-8, 2020, New York, NY, USA. ACM, New York, NY, USA, 7 pages, [online]. Available at: https://doi.org/10.1145/XXXXXXXX XXXX (accessed on 26/04/2020).

Bonal, X. and Gonzalez, S. 2020. The impact of lockdown on the learning gap: Family and school divisions in times of crisis. 66. *International Review of Education.* 635-655. https://link.springer.com/content/pdf/10.1007/s11159-020-09860-z.pdf (accessed on 16/07/2022).

Chen, S.X. 2009. Harmony. In S.J. Lopex. *The Encyclopaedia of Positive Psychology.* Blackwell: London. 464-467. https://www.researchgate.net/publication/256649929_Harmony/citation/download (accessed on 09/09/2022).

Davids, N. 2018. Democratic citizenship education: An opportunity for the renegotiation of teacher identity in South African schools. 22(1). *Education as Change.* 1-9. Online version. www.scielo.org.za/scielo.php?script=sci_arttext&pid=S1947-94172018000100004 (accessed on 08/07/2022).

Dixon, V.K. 2009. Understanding the implication of the global village. 1(11). *Inquiries.* 1. http://www.inquiriesjournal.com/articles/1681/understanding-the-implications-of-a-global-village (accessed on 22/07/2022).

Edelman Trust Barometer. 2022. https://www.edelman.com/trust/2022-trust-barometer (accessed on 16/07/2022).

Federation of Governing Bodies for South African Schools (FEDSAS) v MEC, Gauteng and Ano (CCT 209/15) [2016] ZACC 14 (20 May 2016).

Ike, O. 2011. The integral nature of African cultural and religious values as ethical values. In A.H. Cisneros and S. Premawardhana (Eds). *Sharing Values. A Hermeneutics for Global Ethics.* Globethics.net: Geneva. 309-322.

Ike, O. 2016. Values for life – In SDGs 2030 and in Globethics.net. In C. Stuckelberger, W. Fust, and O. Ike (Eds). *Global Ethics for Leadership. Values and Virtues for Life.* Globethics.net: Geneva. 43-53.

Ike, O. 2017. Ethics in higher education as a tool for discovering our ultimate destiny. In D. Singh and C. Stückelberger (Eds). *Ethics in Higher Education. Values-Driven Leaders for the Future.* Globethics.net: Geneva. 17-29.

Ike, O. 2019. Higher education in crisis – The role of ethics in private universities for nation building. In J.A. Ikechukwu and O.F. Ike (Eds). *Higher Education in Crisis. Sustaining Quality Assurance and Innovation in Research through Applied Ethics.* Globethics.net: Geneva. 41-57.

Ikechukwu, A. and Ike, O. 2019. Introduction. In J.A. Ikechukwu and O.F. Ike (eds). *Higher Education in Crisis. Sustaining Quality Assurance and Innovation in Research through Applied Ethics.* Globethics.net: Geneva. 15-19.

Meltzer, D. 2018. Life Doesn't Happen 'to' You: Accountability and Perspective. October, 4. https://www.linkedin.com/pulse/life-doesnt-happen-you-accountability-perspective-david-meltzer/?trk=portfolio_article-card_title (accessed on 10/07/2022).

Sotshangane, N. 2002. What impact globalization has on cultural diversity. 1(4). *ALTERNATIVES Turkish* Journal of International Relations. 1-18. https://dergipark.org.tr/tr/download/article-file/19399 (accessed on 09/07/2022).

Singh, D. and Singh, A. 2022. AI in recruitment and selection in higher education. In E. Green, D. Singh & R. Chia (Eds). *AI Ethics and Higher Education*. Globethics.net: Geneva. 183-204.

Sustainable Development Goals 2030. https://www.sdg4education2030.org/the-goal#:~:text=Sustainable%20Develop-

ment%20Goal%204%20(SDG%204)%20is%20the%20educa-
tion%20goal,lifelong%20learning%20opportuni-
ties%20for%20all.%E2%80%9D (accessed on 09/07/2022).

UNESCO. 1998. World Conference on Higher Education in the Twenty-First
Century: Vision and Action. (https://unesdoc.unesco.org/
ark:/48223/pf0000116345 (accessed 09/07/2022).

9. Short biography

Chief Academic Officer, Stadio Holdings Ltd; Former Vice Principal: Advisory and Assurance Services, University of South Africa; Advocate of the High Court of South Africa. Board of Foundation Globethics.net Programme Director: Globethics.net Southern Africa

Email: divyas@stadio.co.za

Ethical Lapses
in the Nigerian Higher Education System

Obiora F. Ike's Ethics of Education and the Nigerian Context

Blessed Frederick Ngonso, PhD,

Department of Mass Communication

Edo State University, Nigeria

Abstract

This study uses secondary data to examine Obiora's education ethics vis-à-vis the higher education system in Nigeria. The discourse centered on government educational agencies such as the National Universities Commission (NUC); National Board for Technical Education (NBTE); National Commission for Colleges of Education (NCCE) and Tertiary Education Trust Fund (TETFund) and their roles in the management of the educational system in Nigeria. The study further highlights the ethical lapses in the tertiary education system in Nigeria. The researcher suggests that, the government should encourage private ownership of tertiary institutions, while the government through its agencies supervises them.

---

1. Introduction

> **"** True education must be an 'education in criticism'. It is the exercise to question things from their origin, allowing doubt and examination of the problem to come to a balanced conclusion and position" (Ike, 2016, 4)[1]

Educational development is one of the bedrocks of any developed and civilized nation. Due to the role of education in the development of nations, attention of government, its functionaries, corporate societies, religious organizations, private individuals, Non-Governmental Organizations, and even multi-national profit-making organizations have been drawn to the development of the educational sector. While the government often takes the lead in the educational sector in terms of providing the legal frameworks for the sector and teachers as well as building schools, other stakeholders such as corporate societies, religious organizations, private individuals, Non-Governmental Organizations, and multi-national profit-making organizations provide infrastructural facilities such the physical building, laboratories, equipment, libraries and books, sports equipment, workshops for practical, and studios, etc. The above picture is peculiar to third-world or developing countries where the educational sector is primarily or almost exclusive in the hands of the government. But in other climes (development nations) the government provides the legal frameworks for the smooth operations of the educational sector while other stakeholders are mostly the proprietors of the schools in the higher education sector. This kind of system, therefore, allows the government to set up a good standard for the educational sector. This kind of structure allows supervision from the government and its agencies for the effective delivery of service to the subscribed members of society. But on the contrary, the system that allows the government to take a major lead as proprietors are

---

[1] Ike, O. F. 2016. "Ethics in Higher Education as Tool for Discovering Our Ultimate Destiny". In: O. F. Ike (Ed.)*, Catholic Social Teaching, Historical Overview and Application to the Challenges of Africa*. Printed and bounded by BEW IT LTD, 4.

usually skewed towards being ineffective because the government cannot supervise itself as a proprietor and as the initiator of the legal framework.

It is believed that in an educational system where the government is the major proprietor and at the same time the initiator, and implementer of legal and moral frameworks, ethical values are often undermined while in the educational sector where non-state actors are major proprietors, ethical principles are upheld. This tends to be the greatest problem in Nigeria in particular and Africa in general. In Nigeria for instance, there are several ethical and administrative issues confronting the educational sector. We hear often about admission fraud, anointed student candidates, drug abuse, campus prostitution, and absenteeism from classes during lectures occasioned by the strike because of non-payment of salaries and other entitlements, which also brought about students' demonstration. Ike (2019) believes in this distinction. He believes that private universities for instance have the abundant capacities to become the "Hope and Future of Higher Education in Africa"[2]. He drew his conclusion based on the fact that many private institutions are built on the strong epistemic values of their founders. Though this seems to be true, not in practice in Nigeria as pieces of evidence show that private universities are not exempted from unethical (corrupt) practices in the conduct of their daily affairs.

But what are ethics and higher education as we delve into the discussion in detail? *Ethics* — has been seen differently by different scholars. According to Ajayi and Adeniji (2009) is about human behavior and ways of thinking that affect the behavior and well-being of other members of our community[3]. Other views see ethics as rightness or wrongness. Ethics is anchored on what is right or wrong, what is good or bad in a given field or discipline. It focuses

---

[2] Ike, Obiora F. 2019. "Higher Education in Crisis: The Role of Ethics in Private Universities for Nation Building", in: *Higher Education in Crisis*, Ikechukwu J. Ani / Obiora F. Ike (Eds.), Education Ethics Series No. 5, Geneva: Globethics.net available at https://www.globethics.net/education-ethics-series

[3] Ajayi, K. and Adeniji, A. 2009. "Pursuing discipline and ethical issues in tertiary institutions in Nigeria." *African Research Review, Vol.3* (1), 284-300.

on how humans should live their lives and, in particular, how they should behave towards others, it is, therefore, pertinent to all forms of human activities. Ethics is also related to moral values. Adedara and Bewaji (2017, 179) see ethics as a moral philosophy that concerns itself with the "norms of behavior; right and wrong, good and evil, approbation and reprobation"[4] Wimmer and Dominic (2003) state that ethical behavior is the "proper thing to do".[5] These researchers assume that someone who behaves ethically will be convinced that he has acted in a "morally appropriate manner" Indisputably, ethics is found in all human endeavors as Parrish-Sprowl (2000, 204) asserts that "ethical considerations reside in nearly every human activity, be it thought, word or deeds".[6]

Higher education in Nigeria is known as tertiary education and classified according to National Policy on Education 1998 as university education sector; it includes all universities. Technical education sector takes care of polytechnics; teacher education sector handles colleges of education. Professional schools is where monotechnics are situated (Ajayi & Adeniji, 2009). The focus of this study, therefore, is on these classifications.

2. Nigeria higher educational structure and ethical lapses

The Nigerian educational sector is one of the largest and most complex sectors (ministries). Under the Federal Ministry of Education are about 217 Universities, and 152 Polytechnics of which the Federal government owns 37, the various state governments own 51 and the private sector owns 64 and 205

---

[4] Adedara, P. B. & Bewaji, J. A. 2017. *Media Theory, Practice and Ethics: A Textbook of Film and Television Studies.* Ibadan: Bwright Integrated Publishers Limited.

[5] Wimmer, R. D. & Dominic, J.R. 2003. *Mass Media Research an Introduction*. Australia: Thomson Wadsworth.

[6] Parrish-Sprowl, J. 2000. "Ethical Considerations in Development Communication". In: A. A. Moemeka (Ed.), *Development Communication in Action Building and Participation*. University Press of America. 203-204.

accredited Colleges of Education while sub-ministries or agencies according to infomediang.com are twenty-four and includes: National Board for Arabic and Islamic Studies (NBAIS); Nigerian Educational Research Development Council (NERDC); West African Examination Council (WAEC); Nigeria French Language Village (NFV); National Commission for Adult Education Mass Literacy and Non-Formal Education (NMEC); National Examination Council(NECO); Librarian Registration Council of Nigeria (LRCN); Universal Basic Education Commission (UBEC); National Commission for Nomadic Education (NCNE); Computer Professional Registration Council of Nigeria (CPN); Join Admissions and Matriculation Board (JAMB); National Business and Technical Examinations Board (NABTEB). Others are National Institute for Educational Planning and Administration (NIEPA); National Teachers Institute (NTI); National Institute for Nigerian Languages (NNLAN); Teachers' Registration Council of Nigeria (TRCN); National Library of Nigeria (NLN); Federal Scholarship Board (FSB); Nigerian Arabic Language Village (NALV); Nigerian Mathematical Centre (NMC); National Universities Commission (NUC); National Board for Technical Education (NBTE); National Commission for Colleges of Education (NCCE) and Tertiary Education Trust Fund (TETFund) (Quari, 2022).[7]

Our interest in this study is to examine a few of these agencies vis-a-vis ethics in tertiary education in Nigeria. Let us begin with National Universities Commission (NUC). This agency is manned by its Executive Secretary, it is the agency saddled with the responsibility of licensing universities both public and private, and supervising the university educational system. This agency is also directly responsible for approving and accreditation of courses. This agency also Supervises, monitors, and evaluates universities' curricula. The agency set the benchmark (standard) for university education in Nigeria. But surprisingly, Nigerian university education is marred with corruption, ranging from examination malpractice, sex scandal, bribery, poor curriculum development, lack and shortage of manpower, and poor manpower development. Some Lecturers moonlight regularly, teaching in five to six universities at a

---

[7] Quadri, O. 2022, July 9. List of 24 agencies under Ministry of Education in Nigeria. https://infomediang.com/agencies-under-ministry-of-education-nigeria/

time. Lecturers also leave their universities and posed in other universities as full-time staff during accreditation just for the sake of one hundred thousand naira (#100,000.00). Sad enough, society looks up to lecturers as role models and mentors of another generation. Worried by this act, Ike queried,

> But what do we teach the young? Can the teacher give students what the teacher does not possess? How do we educate ourselves? How does education take place? Is education anything, nothing, or something? Does this something stand for a system that educates what is human in humankind, especially the young? (Ike, 2016)[8]

The truth is, NUC has refused to do the needful by creating a database for Nigerian lecturers to track their place of primary assignment and to prevent moonlighting and the unethical behavior of lecturers during accreditation. These are some of the ethical issues that render Nigerian universities very ineffective and also affect their global ranking. University leadership sometimes submit to this unwholesome behavior as a means of rescuing the university from failing accreditation exercise. This is major because the proprietors of the universities have failed to provide the necessary funding for the proper administration of the universities. Adeyemi and Obadiora (2020) in their survey research conducted to ascertain the level of compliance to professional ethics by academic and non-academic staff as stakeholders in Nigerian universities found that they have a low level of implementation of professional ethics among the university staff.[9]

---

[8] Ike, O. F. 2016. "Ethics in Higher Education as Tool for Discovering Our Ultimate Destiny", op. cit.

[9] Adeyemi, B. A., & Obadiora, A. J. 2020. "Maintenance of professional ethics in a Nigerian higher institution of learning: Stakeholders views on the best practices". *Advances in Social Sciences Research Journal, 7*(5), 11–20.

The view expressed above shows that, despite putting a structure in place, the ethical standard needs to be set and above all, ethics without application further creates a chaotic situation. This is the true picture of Nigerian university education.

On the other hand, the Nigerian Polytechnics/Monotechnics are supervised by National Board for Technical Education (NBTE) managed by Executive Secretary. This agency under the Federal Ministry of Education performs similar functions to its sister counterpart (NUC). Nigerian Polytechnics/Monotechnics seems to face higher ethical issues than the universities. The supervision and attention on Polytechnics/Monotechnics on the part of government and the supervisory agency tend to be weaker if not absent thereby paving the way to a high level of indiscipline amongst staff and students. In the Nigerian Polytechnics/Monotechnics, poor-quality textbooks are sold to students at lecturers' fixed prices, which creates room for exploitation and extortion. Sometimes marks are awarded for the purchase of poorly written, edited, printed books. Sex for the grade is not left out in the system, bribery, forgery, poor curriculum development, lack and shortage of manpower and poor manpower development as well as poor enumeration to staff are among the many ethical issues in the system.

During accreditation of courses by NBTE, lecturers sometimes are hired from the sister institution(s) and sometimes from nearby or far away universities who posed as full-time staff of the institution. This unethical conduct from Polytechnic/Monotechnics and Universities teachers is also a pointer to the fact that NBTE has failed in the discharge of its responsibility. A database for all Polytechnic/Monotechnics, Colleges of Education will provide the solution to this hydra-headed problem.

Acknowledging the enormity of the problems (ethical lapses) the current Executive Secretary of NBTE, Prof Bugaje in his paper presented at a seminar recently held in Kaduna State University's maiden edition of the science conference. Prof Bugaje in his paper entitled, "The Role of Science in Job Creation and Economic Revitalization" alleged that Nigerian Polytechnics have failed in providing functional education to the nation.

The constant failure of the Nigerian Polytechnics in providing functional education to Nigerians orchestrated by gross ineffective supervision and monitory by NBTE led the Federal Government of Nigeria in 2021 to establish Education and Allied Institutions from the already founded Tertiary Education Department to provide skilled and semi-skilled technical and specialized middle and high-level manpower through available relevant distinctive education in Polytechnics, Monotechnics and Innovation Enterprise. This rescue agency had the following objectives among others:

i.   To manage the newly established Federal tertiary education institutions or take over the existing State Polytechnics in partnership with appropriate agencies.

ii.   To manage parastatals such as NBTE, JAMB, and TETFund on Polytechnic matters.

National Commission for Colleges of Education (NCCE). This is the agency that is responsible for the supervision of Colleges of Education. Colleges of Education are the third force in the Nigerian tertiary educational system. The idea behind the establishment of Colleges of Education is to train the needed manpower (teachers) for primary and secondary schools. Unfortunately, Colleges of Education have been left unattained by proprietors and lack proper supervision. In recent times, Colleges of Education exist as a dumping ground for almost all frustrating Nigerian youths who could not make it to the universities and polytechnics. You can now imagine the level of indiscipline and unethical practices on display in Nigerian Colleges of Education

Tertiary Education Trust Fund (TETFund) is an agency set up by the Federal Government as a rescue agent to salvage the decay and the decline in the educational sector as a result of a long period of neglect and poor resource allocation to the educational sector. Some of the primary responsibilities of this agency are to manage, disburse and monitor the education tax to public tertiary institutions in Nigeria. The intervention funds are meant to address library intervention, research grants, academic staff training and development, publication of the journal, and manuscript development.

Haven taken a panoramic assessment of the agency's responsibilities we can now relate this argument to Virtue Ethics- Aristotle's philosophical thought, premised on the virtue of the person making the decision. This theory requires the decision maker to understand what virtue is good for the public. We adopt this theory to explain this topic since our discourse looks at decision makers at a different level. At the highest level is the government as proprietor and decision maker followed by tertiary education agencies also as decision makers, private owners equally make decisions, tertiary education administrators are not left out in decision-making process, teachers' decisions impact even more on the students, which is why Obiora Ike sees teachers as the "producers of future global leaders". The students themselves are also decision-makers in one way or the other. Ethical theories represent the perspectives from which individuals seek guidance as they make a decision. Each theory has a different view on the decision-making process. Different persons make decisions differently depending on the set of goals the decision maker seeks to accomplish to be within a set time. The goals according to (Adetunji et al., 2022) are on four levels. Beneficence — what is right is doing good to others; least harm — the decision maker chooses not to harm. Respect for autonomy — decision-making gives room for autonomy. Justice — guides the decision makers to take decisions that appear to be fair to all.

3. Ethical burden in Nigerian universities, polytechnics/monotechnics, and colleges of education

Earlier, we laid a foundation for the discussion of ethical burden in Nigerian tertiary institutions under the sub-heading, "Nigeria higher educational structure and ethical lapses". Under this heading, we try to expose the ethical lapses in the three major Federal Government agencies responsible for monitoring the most recognized tertiary institutions in Nigeria; universities, polytechnics/monotechnics, and colleges of education. At this point, we shall take a look at individual ethical issues that are common in these three institutions of higher learning in Nigeria.

Indiscriminate absence from classes and non-availability for project supervision

Many Nigerian lecturers and teachers absent themselves from classes indiscriminately. Oftentimes, you see students waiting for hours in the classroom for their teacher without any information regarding whether or not the teacher will come to the class. Sometimes the teacher shows up 30 minutes before the end of the class. This scenario is rampant in government-owned universities, polytechnics/monotechnics, and colleges of education where lecturers are lords due to a lack of quality control and assurance. One of the major reasons why undergraduate projects in Nigeria is nothing to reckon with is the non-availability of lecturers to supervise the projects. For Nigerian lecturers, lecturing in Nigeria do not obey the law of contract and principles of engagement.

Non-enforcement of class attendance

In most Nigerian universities, polytechnics/monotechnics, and colleges of education class attendance are not taken seriously even when research has shown that there is a significant relationship between attendance and good performance. Some lecturers do not care about attendance so students could lazy around and possibly fail examinations so that such students could come for settlement. Another twist to this is the lack of quality control by institutions' administration. No mechanism is put in place to checkmate this act of indiscipline and unethical conduct among lecturers.

Late commencement of lectures and non-completion of course outline

This is another serious bridge of contract by lecturers in the Nigerian tertiary educational system. Some lecturers due to over-engagement which as moonlighting may be attending to other institutions, while the parents or the second, third, fourth even fifth institution suffers. This is another avenue where lecturers make courses difficult for students, a strategy or lacuna that influences students to go for bribery for marks. It is a major reflection of the lack of quality control on the part of the institutional administrators.

The setting of difficult tests and examination

This unethical practice is very common with corrupt and deformed lecturers. Lecturers who want to collect money for students will first and foremost absent themselves from classes, resume their lectures late, disregard course outlines, and ignored attendances. All of these are psychological intimidations of students. Their questions sometimes do not have a marking guide because they have no answers to the questions they set. The aim is to collect money from students.

Gratification and sexual harassment

The outcome of lecturers' psychological intimidation of students is bribe-taking and sexual harassment. There are two sets of deformed lecturers in Nigerian tertiary institutions. The first group is the avaricious lecturers who can do anything for money and material gains. These interglots in their rapacious behavior lure students to give them bribes or material gifts for marks they do not deserve. Another category of deformed lecturers in Nigerian higher education is pleasure seekers. These lecturers are the ones who award marks for sex. This seems to be the number one unethical practice on Nigerian campuses. Many campuses are finding it difficult to deal with the issue of sex obsession and hypersexuality, a psychiatric disorder that has taken a toll on Nigerian tertiary education. According to Ikechi and Akanwa (2012), young academics are most guilty of sexual harassment.[10]

Campus prostitution

Due to pressure on the female students to meet up with financial demands of certain lecturers, a percentage of the female students resort to prostitution to meet up with the demands. These young female students prefer to wear body-revealing dresses that could attract male lecturers.

---

[10] Ikechi, K. S. & Akanwa, U. N. 2012. "Unethical Practices in the Nigerian Educational System". *Interdisciplinary Journal of Contemporary Research in Business,* *4*(8), 451–464.

Cultism

One of the greatest vices confronting Nigerian campuses as a result of lack of discipline and ethical standards which many scholars attribute to the long stay of the military in Nigeria is cultism. Cult activities have been on the increase for a long time now. Some students are initiated into a cult through their lecturers' influence and others through their friends. The reasons for cultism on campus include but are not limited to intimidation of female students, and access to lecturers who are members of the same course. Ikechi and Akanwa (2012) assert that cultism has dangerously affected the psyche of young Nigerians irrespective of gender, age, and religious background. Mfonobong (2022, 1) writes, "the Nigerian universities have been the major place that has been influenced and affected by activities of cult groups" Among the notable cult groups on Nigerian campuses are Pyrate Confraternity, Black Axe, Vikings, Buccaneer, Supreme Eiye Confraternity, Mafia Confraternity, Two-Two Confraternity, Eternal Fraternal Order, Maphite Confraternity, and Black Bra Confraternity, etc. [11]

Drug/ substance abuse

Drug abuse is the stimuli that catapult Nigerian students into a cult. It emboldens them to engage in cult activities. Due to a lack of ethical standards, Nigerian students are wholesomely involved in taking alcohol, marijuana, heroin, cocaine, nicotine, cigarettes, and other tobacco products.

Monetization of Intellectual property/ Lecturers' involvement in students' project writing

Academic standard in Nigeria is decaying as the day goes by. The trend today in Nigeria is the commercialization of intellectual property. This is now the development for the avarice and cupidity lecturers. These lecturers sell their works for money and also help students write their project, thesis, or disser-

---

[11] Mfonobong, D. 2022, July 9. Top popular cult groups in Nigerian universities and symbols. https://nigerianinfofinder. com/top-cult-groups-nigerian-universities/

tation for a fee. Sometimes these lecturers give the project, thesis, or dissertation to a younger colleague or bright students to write while he pays them for their service. The shocking part of this ugly trend is that most senior faculty members are involved in this dirty act.

Examination Malpractice

Examination malpractice is not only widespread on Nigerian campuses but has eaten deep into the very fabric of the educational system. Ikechi and Akanwa (2012) described it as "scandalous" saying that lecturers have raised the bar of examination malpractice. Examination malpractice has reached its peak in Nigerian tertiary institutions. Lecturers even aid students to cheat in examinations. As invigilators sometimes they take their eyes off the students to enable them to cheat with any foreign material they came to examination with. While some invigilators do not even stay in the examination hall to invigilate, they will prefer to hang around the door or window or engage other invigilators in conversation to allow the students to have a filled day.

Favored making and deceitful recording/ substitution of scripts

This is a very common practice in Nigerian institutions. Due to a large number of students, some examiners do give their scripts to their Postgraduate students, junior colleagues, or undergraduate in upper classes to grade for them. This new examiner then tells students that he is in the custody of their scripts and from there he is contacted. Sometimes, lecturers deceitfully record scores for students. This is common when fraudulent level examination officers would have collected money from a student and promised such students that he has access to all the scores and he can do something about them. Polytechnics and monotechnics in Nigeria are guiltier of this unethical practice. When this attempt fails, lecturers sometimes resort to the substitution of the script to enable the students to write afresh even with their notes or textbooks.

Admission syndicates and racketeering

This unethical practice is usually an admission officer-student deal. On many Nigerian campuses admission is bought with money and the admission offic-

ers do have some students as the middlemen who collect money on their behalf. Some students who may not have the right contact for this illicit business do it on their own and oftentimes fall victim.

Non-utilization of TETFund Grant

The level of corruption in the Nigerian educational system is alarming. Tertiary institutions ordinarily ought to be a home of decency but in Nigeria, the reserve is the case. Many scholars who access TETFund grants do not utilize the fund for the purpose for which the grant was given. Some scholars have won a grant for research but diverted the fund for their marriage, purchase of a car, completion of their building project, health care, or travel abroad. While some who win grants for further studies abroad never travel, and some who travel abroad with the grant never return to Nigeria as contained in the grants agreement.

Falsifying research data/plagiarism

Research is the life-wire of the tertiary institution, particularly the university education. Research is governed by ethics, yet many researchers do not border ethics in their profession. In Nigeria, research ethics is not emphasized. You may take two research courses at the undergraduate level without tutoring on research ethics. You may as well take a course at Masters and Ph.D. programmes without knowledge of research ethics. These are some of the problems faced by academics in Nigeria, coupled with the fact that corrupt practices have become a norm in our educational system. Ethics is very important in research because creates the boundary between what is right in research and what is wrong. According to Wimmer and Dominic (2003) researchers are always confronted with ethical problems such as tampering with data.[12] These researchers averred that researchers are expected to exercise judicious caution in processing their data to guard against needless errors that might affect the results and warn researchers from plagiarism. This counsel is

---

[12] Wimmer, R. D. & Dominic, J.R. 2003. *Mass Media Research an Introduction.* Australia: Thomson Wadsworth.

simply but noise to many Nigerian scholars. Data falsification and plagiarism are among the numerous ethical issues often ignored in Nigeria. Researchers may sample 10 respondents then add another "0" to 10 and claim 100. The responsibilities of the university are multi-dimensional due to its multi-disciplinary nature. Research is one of the major responsibilities of the university in its multi-disciplinary status. One of the greatest benefits of university research is in the area of medical and health sciences. This area has indeed placed the university at the heart of society as a sovereign institution. The global pandemic and COVID-19 experience are further proof of the importance of research in the medical and health sciences. The last pandemic exposed corrupt and least developed countries of the world to the poor state of their tertiary education about research in medical and health sciences. Given the imperativeness of ethical standards in health research, the World Medical Association in 1975 came up with a *Declaration of Helsinki* an ethical obligation that suggests careful methods of conducting medical research without impacting and damaging our environment.

4. Conclusion

Obiora Ike's educational ethics: Imperativeness for Nigerian higher education

The education they say increases an inborn worth. According to Dukor (2017), education substantiates the moral worth of an individual as a moral and rational agent.[13] Ike (2016) believes that education is the epicenter of human existence, necessary equipment for character formation for the young, and a means to acquiring power and accessing opportunities, and resources[14]. Obiora Ike's reflection and submission is humanity in retrospect. Ethical

---

[13] Dukor, M. 2017, May 3. Ethical issues in Nigeria's higher education and governance. *The Guardian.* https://guardian.ng/opinion/ethical-issues-in-nigerias-higher-education-and-governance/

[14] Ike, O. F. "Ethics in Higher Education as Tool for Discovering Our Ultimate Destiny", op. cit.

principles establish a strong culture of discipline and enthrone excellence. Tertiary institutions are called citadels of learning because of their culture of excellence. Ike (2019) expressed this same view and asserts that universities are but "citadels of a new Leadership, producing inspiring and innovative ideas with initiatives that lead to broad-based social movements for change".[15] The hope of a nation rests squarely on the outputs of its educational system. As Dukor further states that the "absence of quality education makes nonsense the ideal of individuals and the society's development leading most often than not violence, poverty, unemployment, corruption, graft, unaccountability, and potential instability". Prof Bugaje in his paper also expressed the same view. Bugaje blamed the high level of insecurity in the country on joblessness orchestrated by the non-functional educational system. In tertiary education particularly, the university is an institution where ideas are nurtured, skills are developed, and liberate human thinking and reasoning, thus, the university is an institution for autonomous intellectual fabricated in research and multiplicity of thoughts. Ike (2019) in his opinion, thought and reflection on a University education, believes that university education has a great role to play in the society's plays in the welfare and well-being of global society by providing all-encompassing education to students, performing original and *horizon*-broadening research, and transfer new knowledge for the benefit of society. He, therefore, quipped that a good education obtained through Higher Education systems reinforces wealth and stability. University teachers produce the global leaders of tomorrow. Consequently (Ike, 2017a, 1), "tertiary education system that is not rooted in ethical principles cannot serve the 21st-century global society". He sees education in the 21st Century as a process that must prime the students to inculcate discipline, be free from social vices and become responsible members of society, develop their thinking ability, improves on their innovative endowment, creates and decide their destiny while the teacher's responsibility in this new order is to "guide the student to know how to acquire knowledge that is not mere information but

---

[15] Ike, O. F. 2019. "Higher Education in Crisis: The Role of Ethics in Private Universities for Nation Building", op. cit.

the knowledge that is reflected, offering essential insights needed for effective living"(Ike, 2019, 1).

The available literature on educational ethics has also shown that the absence of ethical standards has been the reason for corruption, graft, unaccountability, impunity, mediocrity, and erosion of quality assurance. This view is also succinctly expressed by Globethics.net report (2018, 4):

> **"** allowing unethical practices to flourish, such as abuse of power, cheating, sexual harassment, indiscipline, corruption and mediocrity by teachers, students and institutions harm society.

Ethics and values transform, correct, draws boundary, safeguard, protect, preserve, and maintain high standards in the educational sector. Ethical principles establish a balance system where everyone knows his/her limits, responsibilities, and functions as well as carries out those functions efficiently. Ike draws up four notable ethical hypotheses that should guide the operations of the university and by extension tertiary institutions. We strongly believe that these ethical propositions if adhered to by our tertiary institutions can change the current narrative in the Nigerian educational sector. What are these assumptions? Obiora Ike posits that universities should employ ethical principles in teaching

> **"** to transform students into responsible citizens and future leaders; research – to integrate responsibility into research through ethical principles that create innovation and, promote scientific progress and respect the balance of the human and spiritual ecology of humankind; governance – to turn the spotlight into the institutions themselves by ensuring that codes of ethics and **principles of balance of power driven by values** are inculcated in the institutional framework itself and put into practice at all levels – teaching by doing; society – to integrate the notion of responsibility in the discussion with higher education's main stakeholders such as regulators, Commissions, Ministries of Education and Governments.

Does Ike leave us with this question?

> " Is there any other viable alternative for humanity at this time? What future does society expect if the leaders of the future are not equipped with real life-skills during formation and training as medical doctors, lawyers, teachers, engineers, technicians, diplomats, academics, professionals, pastors, development practitioners, researchers, sociologists, community leaders, family members, *and* citizens of their countries?

Recommendations

The extant literature reviewed for this study shows the gross ethical lapses in the tertiary education system in Nigeria. The lapses start from the government agencies saddled with the supervisory responsibilities over the tertiary institutions in Nigeria and end with the tertiary institutions themselves. To remedy this ugly situation in the Nigerian educational sector, the researcher suggests that, the government should encourage private ownership of tertiary institutions while the government through its agencies supervises them, this is also in line with Ike's view, which he asserts that, private universities have the abundant capacities to become the "Hope and Future of Higher Education in Africa because they are built on strong epistemic values" (ibid.). The researcher also recommends that a database should be developed by NUC, NBTE, and NCCE to checkmate the illegal movement of teachers during resource verification and accreditation exercises. This is also hitched on Ike's thought that a tertiary education system that is not rooted in ethical principles cannot serve the 21st-century global society. We also recommend that workshops on ethics in tertiary institutions should be conducted periodically**.**

5. Bibliography

Adedara, P. B. & Bewaji, J. A. 2017. *Media Theory, Practice and Ethics: A Textbook of Film and Television Studies.* Ibadan: Bwright Integrated Publishers Limited.

Adetunji, C.O., Ukhurebor, K.E., Olaniyan, O.T., Olugbenga, S.M., Oloke, J.K., Ubie, B.E. 2022. Ethical and Social Aspects of Modern Biotechnology. Biosafety and Bioethics in Biotechnology. CRC Press, 51-67.

Adeyemi, B. A., & Obadiora, A. J. 2020. "Maintenance of professional ethics in a Nigerian higher institution of learning: Stakeholders views on the best practices". *Advances in Social Sciences Research Journal*, 7(5), 11–20.

Ajayi, K. and Adeniji, A. 2009. "Pursuing discipline and ethical issues in tertiary institutions in Nigeria". *African Research Review, Vol.3* (1), 284-300.

Bugaje, I.M. 2021, December 29. *Executive secretary blames nation's woes on lack of functional education*. https://net.nbte.gov.ng/node/161

Dukor, M. 2017, May 3. Ethical issues in Nigeria's higher education and governance. *The Guardian.* https://guardian.ng/opinion/ethical-issues-in-nigerias-higher-education-and-governance/

Globethics.net. 2018. *Ethics in Higher Education for the Common Good* Annual Report.

Ike, O. F. 2016. "Ethics in Higher Education as Tool for Discovering Our Ultimate Destiny". In O.F. Ike (Ed.)*, Catholic Social Teaching, Historical Overview and Application to the Challenges of Africa*. Printed and bounded by BEW IT LTD, 23-34.

Ike, O. F. 2017a. Education in the 21st Century. *Proceeding of the Globethics Consortium on Ethics in Higher Education Inaugural Meeting Report* available on https://www.globethics.net

Ike, O. F. 2017b, February 23. *Integrating Ethics in Higher Education: The Imperative of Values-based Formation of Future Leaders* [Paper Presentation]. 3rd. Inaugural Lecture of Godfrey Okoye University, Enugu, Enugu State, Nigeria.

Ike, O. F. 2019. "Higher Education in Crisis: The Role of Ethics in Private Universities for Nation Building", in: *Higher Education in Crisis*, Ikechukwu J. Ani / Obiora F. Ike (Eds.), Education Ethics Series

No. 5, Geneva: Globethics.net available at https://www.globeth-ics.net/education-ethics-series

Ikechi, K. S. & Akanwa, U. N. 2012. "Unethical Practices in the Nigerian Educational System". *Interdisciplinary Journal of Contemporary Research in Business, 4* (8), 451 – 464.

Mfonobong, D. 2022, July 9. Top popular cult groups in Nigerian universities and symbols. https://nigerianinfofinder. com/top-cult-groups-nigerian-universities/

Parrish-Sprowl, J. 2000. "Ethical Considerations in Development Communication". In: A. A. Moemeka (Ed.), *Development Communication in Action Building and Participation*. University Press of America. 203-204.

Quadri, O. 2022, July 9. List of 24 agencies under Ministry of Education in Nigeria. https://infomediang.com/agencies-under-ministry-of-education-nigeria/

Tertiary Education TrustFund (n.d). Mission-tertiary education trust fund. https://tetfund.unn.edu.ng

Wimmer, R. D. & Dominic, J.R. 2003. *Mass Media Research an Introduction*. Australia: Thomson Wadsworth.

World Medical Association. 2013. Declaration of Helsinki – Ethical principles for medical research involving human subjects. https://www.wma.net/policies-post/wma-declaration-of-helsinki-ethical-principles-for-medicalresearch-involving-human-subjects/. Accessed 5 Jan 2021.

6. Short biography

Blessed Frederick Ngonso, Ph.D holds a Bachelor's Degree in Mass Communication from Anambra State University, Uli, Anambra State, a Master's Degree in Mass Communication (Print option) and Doctor of Philosophy in Mass Communication (Broadcast option) from the University of Nigeria, Nsukka, Enugu State, Nigeria. Dr Ngonso also has a Certificate in Values-

Centered Leadership Level I and Level II from Vincent DePaul University, Chicago USA. He is a Senior Lecturer and the Acting Director of General Studies, Edo State University, Uzairue and Director of Broadcasting as well as Director of Studies in the Department of Mass Communication, Edo State University, Uzairue. He is the Founder and Editor of "International Journal of African Language and Media Studies", hosted at the University of Bamenda, Cameroon. He is also a member of the West African Association for Commonwealth Literature and Language Studies (WAACLALS) and the African Council for Communication Education (ACCE).

Email: ngonso.frederick@edouniversity.edu.ng

Yahooism or Internet Fraud in the Nigerian Higher Education System

Peter Eshioke Egielewa, PhD,
Depart. of Mass Communication Edo
State University, Edo State, Nigeria

Keywords

Abstract

This study interrogates narrow-mindedness and laziness leading many of the Nigerian undergraduates' to be tempted to cheat and fraud on Internet instead of working hard for their studies. The author proposes a contextual survey around a tendency also called *"yahooism", "yahoo-yahooism"*, as most of the first attempted cybercrimes were realized by sending yahoo emails. This harmful tendency is contrasted with Prof Obiora Ike's teaching on the value of hard work as the road to wealth. The study used the quantitative survey method of 372 undergraduates from two purposively selected higher institutions in Nigeria, namely: Edo State University Uzairue and Federal Polytechnic Auchi, both in Etsako West Local Government Area of Edo State, Nigeria. A questionnaire with a set of nine semi-structured questions is used to obtain data from the students between 15th July and 15th August 2022.

Corresponding Author: Dr Peter Eshioke Egielewa, Edo State University, peter.egielewa@edouniversity.edu.ng

1. Introduction

> ❝ True education must be an 'education in criticism'. It is the exercise to question things from their origin, allowing doubt and examination of the problem to come to a balanced conclusion and position" (Ike, 2016, 4)[1]

Hard work is one of the most demanded values in most human societies. Such values produce a variety of results in an individual which include guiding persons to do the right things, to act morally, to be morally sound, giving direction and firmness in life and giving meaning to an individual's actions as well as giving motivation for a person to live and act (Ike, 2016a; Haaz, 2020).[2] This aspect of values driving the individual's behaviour in society is particularly of interest because humans live in a society, and not in isolation, and there are generally acceptable values in most societies (Ike, 2016a; Haaz, 2020).

Values come from different sources, which include the family, parents, relations, elders, teachers, peers and friends as well as arts, religions, customs, traditions and even constitutions. Ike (2016a) classifies values into four major types. 1) There are *personal* values desired and cherished by an individual e.g. cleanliness, contentment, courage, creativity, determination, diligence, dedication to labour, discernment, excellence, honesty, hope, maturity, punctuality, self-control, self-motivation, simplicity. 2) *Social* values contrast with the former as they are oriented towards others e.g. accountability, brotherhood, concern for environment, courtesy, dialogue, dutifulness, forgiveness,

---

[1] Ike, O. F. 2016. "Ethics in Higher Education as Tool for Discovering Our Ultimate Destiny". In: O. F. Ike (Ed.)*, Catholic Social Teaching, Historical Overview and Application to the Challenges of Africa*. Printed and bounded by BEW IT LTD, 4.

[2] Ike, O. F. (2020). *Moral and ethical leadership, human rights and conflict resolution: African and global contexts*. Geneva: Globethics.net. Haaz, I. 2020. "Introduction: Virtue-based moral and ethical leadership as a collaborative analysis". In: O. F. Ike, *Moral and Ethical Leadership, Human Rights and Conflict Resolution – African and Global Contexts*. Geneva: Globethics.net, 7-15.

freedom, friendship, gratitude, hospitality, justice, love, magnanimity, patience, repentance, responsibility, service, sharing, sportsmanship, sympathy, team spirit, tolerance. Third, 3) *moral and spiritual* values touch upon principles, duties, conduct and practice e.g. detachment, faith, loyalty, non-violence, obedience, prayer, purity, renunciation, truthfulness. Fourth, 4) *behavioural* values are certified by society and make life joyous and successful e.g. dressing, manner of speech, relationship with others, gentility.

The value of hard work finds itself in some form in the personal and social types of values mentioned above. Of all the 38 values mentioned under both types, hard work alone touches on ten values (in quotation marks above). Thus, whether in personal life or social life, the value of hard work is a recurring value that is desirable. It is the bedrock of personal as well as societal growth and development. Indeed, progress and success in one's job and career are measured by the amount of hard work invested in such endeavours (Hoffmann, 2016; Ike, 2016b).[3] Indeed, Obiora has argued that economic underperformance, poverty and underdevelopment are close related to the crisis of social values in the society and believes that poorer nations, such as Nigeria, have become poor because of the absence of the necessary ethics and values in the society which is further compounded by corruption and lack of political will to address the ills of the society. Obiora opined that there is a relationship between the level of ethics and values operative in society and the economic advancement of such a society (Ike, 2017).[4] Such values form what the American scientist calls "social capital" which forms the bedrock of any

---

[3] Ike, O. (2016b). Transformational leadership and the challenges of governance in Enugu state. In O. F. Ike, *Catholic social teaching, historical overview and application to the challenges of Africa*. BEW IT LTD. Hoffmann, J. (2016). Human rights as the foundation of a socio-ecological market economy. In E. F. O. Ogbunwezeh, *Ethical development, ethics, governance, and human rights in the African context: Festschrift in honour of Prof Dr Obiora Ike on his 60th birthday*. Change Publications Ltd.

[4] Ike, O. (2017). Integrating ethics in higher education. Paper presented at the 4th Convocation ceremony of Godfrey Okoye University, Enugu State, Nigeria (23 February 2017). https://repository.globethics.net/handle/20.500.12424/164011

development. These values include honesty, loyalty, trust and integrity, discipline and hard work.

However, in the last two decades, Nigerian society has witnessed a gradual decline in the value of hard work. The consequence of this is the rise of cyber fraud/crime (Ojedokun & Eraye, 2012; Oludayo, 2013: Adejoh et al., 2019).[5] The *cyber fraud rate in Nigeria is high*, Nigeria is ranked as the 5rd crime perpetrating country in the world (GOCI 2022).[6] "*Yahoo-yahooism*" is the term used to describe the inordinate drive to get rich through internet-enabled fraud mainly by youths in Nigeria (Ojedokun & Eraye, 2012; Adejoh et al., 2019).

Several studies have been carried out on these dishonest practices in Nigeria and on how Nigerians perceive the trend in their country. Suleiman (2019) in a study found out that 40% of undergraduates and 60% of graduates engage in it. In a similar study, Adejoh et al (2019) in a focused interview with 21 participants in Lagos, showed that parents may be unwilling to report the crime to law enforcement agencies. Also, Ojedokun and Eraye (2012) in a study of the perception of 365 students of three selected Nigerian universities in Nigeria showed that many thought students-perpetrators succeeded to become very rich in similar dishonest behaviour, although it negatively affected their studies. The above studies did not study all universities in Nigeria, concentrating on two higher institutions in Edo State, Nigeria; the efforts did not try to analyse deeper the ethical dimension of the practice but kept a clear line of query.

---

[5] Ojedokun, U. A. & Eraye, M. C. (2012). Socioeconomic Lifestyles of the Yahoo-Boys: A Study of Perceptions of University Students in Nigeria. *International Journal of Cyber Criminology, 6*(2), 1001-1013. Oludayo, T. (2013). A spiritual dimension to cybercrime in Nigeria: The 'yahoo plus' phenomenon. *Human Affairs, 23,* 689–705. Adejoh, S. O., Alabi, T. A., Adisa, W. B. & Emezie, N. M. 2019. "Yahoo Boys Phenomenon in Lagos Metropolis: A Qualitative Investigation". *International Journal of Cyber Criminology, 13*(1), 1-20.

[6] "Advanced fee fraud" or "419" is explicitly mentioned in the Nigeria report of the Global Organized Crime Index, 2022. https://ocindex.net/country/nigeria

2. Research questions

To properly carry out this study, the following research questions are interrogated:

- RQ1: To what extent do undergraduates persist to perceive internet fraud (yahoo yahooism) as ethical instead of unethical?
- RQ2: To what extent are undergraduates enticed it?
- RQ 3: To what degree do undergraduates perceive internet fraud as not contradicting but rather as exemplifying the positive value of hard work?
- RQ4: What do Nigerian undergraduates perceive as causes of students engaging into internet fraud
- RQ5: What ethical solutions would end similar practice of amongst Nigerian undergraduates?

Hypothesis test

The following hypothesis will be tested in this study.

H0=There is no significant relationship between an undergraduate's religion and his or her enticement to the practice of internet related fraudulent activities.

3. Hard work as a value in Africa

The concept of hard work is ingrained in the average Nigerian person through the African value system in which community residents form themselves into different age groups. One of the reasons for age group systems in most African societies is to promote the value of hard work in which different age groups have specific duties assigned to them, which they are obliged to carry out, as a proto-ethical value. Failure to carry out such duties meant sanctions, which could include an extra day of community work, non-attendance at community events and the extreme case ostracisation of such persons from the community. In many parts of Africa, these age groups refer particularly to men culminating in what is known as "adulthood". Adulthood refers to the

age at which a man is considered a fully matured person in the community now competent to undertake all kinds of roles including marriage and chieftaincy positions amongst others.

The communitarian conviction that "*there can be no genuine personhood in isolation from other persons*" aligns with Professor Mbiti's postulation about African communitarianism in his declaration that "*I am because we are and since we are, I am*" (Mbiti, 1969; Egielewa, 2018; Ike, 2020). In many African societies, roles were shared based on gender. For example, while it was women's duties to give birth to children, prepare food, fetch water and take care of the home, men performed roles such as climbing trees, hunting, farming, and tapping palm wine (Ike, 2016c). These roles ensured that everybody was involved in the work that support the family. There was therefore no room for laziness. In order words, the value of hard work and communitarian labour was already inculcated in Africans from a very young age. The kind of value that is placed on hard work in Africa is not one propelled or driven by capitalism or even defective socialism but one that is founded on the value of human labour that promotes the welfare of every person (Hoffmann, 2016; Ike, 2016d). Amongst the Yorubas of Southwest Nigeria, a popular adage states that "kaka ki n ja le, ma kuku seru" (I will rather become a slave rather than steal), which shows that Africans abhor stealing from others (Adejoh et al., 2019). As Ani (2016) puts it "African values informed Economic thinking patterns, thoughts, behaviour, attitudes, values, programs which respect, promote, prospers and protects the integrity, rights, welfare of people in a sustainable manner" (p.115).

With the advent of the colonial area, the quick development of industrialization and then the shift to global communication society and finance economy, it led to the advent of money politics into Nigerian communities, the concept of hard work changed from communitarian to individualistic or survival of the fittest. One does not necessarily have to work with others, all one needed was to be the most successful educationally and financially. Gradually, it was no longer about achieving collective but individual success, which is pursued no matter what it takes, even if it meant destroying one's close relations who become hindrances.

Individualism worsened with corruption introduced into the Nigerian culture with the advent of the military into politics. The junta of Ibrahim Babangida from 1985 to 1993 institutionalised corruption, bribery, and quick riches which soon became an attraction for young Nigerians. Due to its central command system and for fear of rebellion, the military did not want and did not encourage hard work, innovativeness, competence, individual ability, progressive ideas, and entrepreneurship (Ike, 2020).

Hard work must be built on personal and community discipline. To do this, Ike (2020) proposes a change in orientation, which includes: 1) There should be respect and appreciation for human dignity and labour in society. 2) Appreciation of productivity and entrepreneurship are needed. 3) Training of people to equip them with the requisite skills, suitable for whatever type of job they embrace, is of great importance. 4) There should be a system in place that rewards and encourages hard work. 5) There should be a system in place that places high premium and value on entrepreneurial skills. 6) Government and private stakeholder should create employment opportunities for youths and working population to tap their potentials and energies for positive utilisation. 7) There need to be involvement of relevant stakeholders including the Church, Mosque, local and international civil society organisations that have a positive influence on young people. In this way young persons are being monitored to drive a change in orientation from epistemological superficiality and lack of intellectual virtues („get quick rich" syndrome) to „hard work pays always" mentality.

4. Concept of Yahoo-yahooism in Nigeria

Yahoo-yahooism has been described in various ways. Adejoh et al (2019) conceive it as referring to the "activities which entail the use of computers, phones and the Internet to defraud unsuspecting victims, especially those outside the country (Nigeria)" (p.2). The words "Yahoo-yahooism" and "internet fraud" are for this reason synonyms.

Yahoo is an internet search engine and yahoo mail was the most popular form of sending electronic messages before the advent of Google mail. With time,

people, particularly the young, found a way of defrauding unsuspecting foreigners online, majorly by impersonating important foreign government officials in order to propose highly questionable economic transactions. By using such impersonation and by deceiving and defrauding unsuspecting victims, who mistake them for genuine foreign government officials and business investors, internet fraud provided the "internet fraudsters" quick and easy benefits. In Nigeria, however, since most people defrauded their victims using the yahoo search engine and yahoo mail account, the practice was termed "yahoo-yahoo" and the perpetrators were called "yahoo-yahoo boys" (Ojedokun & Eraye, 2012; Oludayo, 2013; Lazarus & Okolorie, 2019; Adejoh et al., 2019). Akinboyo (2021) traces the origin of yahoo yahooism to the 1980s when the practice of "419" was very common arguing that hardly a week passes without the Nigerian antigraft agency, the Economic and Financial Crimes Commission (EFCC), not parading young men for yahoo yahooism (cybercrime) or some being jailed by the courts for the crime. Between January 9 and March 29 2021 in the Southwest region of Nigeria alone, the EFCC arrested over 281 suspects of yahoo yahooism (Akinboyo, 2021). The number "419" relates to the section of the Nigerian Criminal Code that deals with fraud and the sanctions applied to offenders who in the 1980s used fax and physical letters to defraud their victims.

The understanding of yahoo-yahooism has evolved with time. With the advent and use of Google email accounts, many internet fraudsters resorted to Gmail as well to carry out their activities. Thus, such persons were referred to as "G-boys". Later on, the fraudsters added a new dimension which included the use of rituals in their practice. This new yahoo-yahooism came to be referred to as "yahoo yahoo plus". It is estimated that globally cybercrimes cost more than $110 billion (Oludayo, 2013). Scholars (Ojedokun & Eraye, 2012; Oludayo, 2013; Adejoh et al., 2019) have posited that cybercrime is common among young people and mainly students of universities, who live a lavish lifestyle and buy luxurious items such as cars, expensive pieces of jewelry, etc. They hardly invest their loots in their education: these persons often have poor academic performance because they hardly attend lectures (Ojedokun & Eraye, 2012).

Ike (2020) compares the current state of a society, where young people are wanting to get rich quickly to the situation described by the German thinker F. Nietzsche earlier in the 19th Century as "*living for nothing and dying for nothing […].*[7]" Nihilism is the opposite of living ethically driven lives, which becomes evident when cheating and extorting people's wealth that others have laboured for becomes valued as a lifestyle. For Ike (2020), non-hard working people cannot be productive and there can be no development and authentic growth in such an environment.

Indeed, Ike (2016d) opines that the crisis of youths' involvement in yahoo-yahooism is the problem of dearth of the value of hard work in Nigeria stating that "the root of the multiple crises confronting humanity today is a crisis of values that must be resolved before there can any hope of lasting solutions to the problems." (p.84). One of the major causes of this decadence and weakness of the will, is the misplaced priority of seeing the acquisition of wealth as an end in itself instead of seeing it as a means to an end. In other words, genuine wealth is primarily for service to humanity and by extension brings about the satisfaction of helping humanity.

5. Review of related literature

Several works of literature have interrogated the practice of yahoo yahooism in Nigeria.

Many scholars have argued that yahoo-yahooism is a basic consequence of bad governance in the country. Adejoh et al. (2019) have carried out a study of 21 persons from four categories of persons, namely: yahoo yahoo perpetrators, security agents, parents and young people, all selected from different locations in Lagos Island and Lagos Mainland. The persons have been inter-

---

[7] Note by the Editors. It is unquestionable that Nietzsche described accurately the problem of nihilism (without celebrating it), as a momentum of falsification of the currency of values, see: Friedrich Nietzsche, *The Will to Power*, trans. Walter Kaufmann and R. J. Hollingdale, New York: Vintage Books, 1968, 3-4, 12-13.

viewed about their methods and processes in defrauding their victims. Although the study found out that there is a strong peer influence, some young people applied the principle of "containment" and refused to be influenced by their peers (Reckless, 1981; Adejoh et al., 2019).[8]

Joblessness is seen as majorly responsible for the attraction to yahoo-yahoo-ism. In Nigeria, there is rising poverty and economic crisis and imbalance such that 4 in 10 Nigerians live below the national poverty line. Indeed, as of 2019, 50.1 per cent of the population live in extreme poverty that is those living below the international poverty line of $1.90 (Approximately N1, 200) per person per day (World Bank, 2020; World Bank, 2022).[9] Adejoh et al. (2019) argue that the social-class imbalance plays a key role.

There is a call for penalties and sanctions to deter people from their patronage (Ojedokun & Eraye, 2012).[10] Some authors have advocated for legal punitive sanction as the most effective measure to stop the yahoo yahoo practice. This is coming on the heels of an internet crime report, released by the Internet Crime Complaint Centre (IC3), which ranked Nigeria third among cyber-crimes committing countries in the world. Nigerian fraudsters are responsible of large monetary loss in the US alone. As of 2007, approximately 2 million US dollars may have been stolen (Odapu, 2008; Ojedokun & Eraye, 2012).[11]

---

[8] Reckless, W. C. (1981). Containment theory: An attempt to formulate a middle-range theory of crime. In I. L. Barak-Glantz et al (Eds.), *Mad, the bad, and the different*, (pp. 67-75). Lexington Books. Adejoh, S. O., Alabi, T. A., Adisa, W. B. & Emezie, N. M. 2019. "Yahoo Boys Phenomenon in Lagos Metropolis: A Qualitative Investigation". *International Journal of Cyber Criminology, 13*(1), 1-20.

[9] World Bank. (2020). Poverty & Equity Brief Nigeria, Sub-Saharan Africa. World Bank. (2022). Ibid.

[10] Ojedokun, U. A. & Eraye, M. C. (2012). Socioeconomic Lifestyles of the Yahoo-Boys: A Study of Perceptions of University Students in Nigeria. *International Journal of Cyber Criminology, 6*(2), 1001-1013.

[11] Odapu, S. M. (2008, Sept. 6). Nigeria: Cybercrime- time to stop country's domi-nance. *Daily Trust*. https://allafrica.com/stories/20080 9060060.html Ojedokun, U. A. & Eraye, M. C. (2012). Socioeconomic Lifestyles of the Yahoo-Boys: A Study of

Some studies are saying that one in every five Nigerian youths practice yahoo yahoo. Ojedokun and Eraye (2012) add that 80% of yahoo yahoo cybercrimes are committed by students of various Nigerian higher institution. The high proportion of educated persons shows that it is not necessarily a phenomenon related to the poor economic situation of the country, on the contrary some studies argue that students of the upper social classes have also been arrested for engaging in the practice (Tade & Aliyu, 211; Ojedokun & Eraye, 2012; Arimi, 2011).[12] Students have competency and economic means for adventuring into internet fraud (Ojedokun & Eraye, 2012). In particular, Tade and Aliyu (2011) opine that flamboyant lifestyle of some successful criminals attract some superficial social recognition, which entice young persons from the wealthy classes to join them. In a study of 365 students of three selected Nigerian universities Ojedokun and Eraye (2012) documented the concrete conditions of this problem of deep nihilism and cynicism of the Nigerian educated society.

6. Theoretical framework: Social behaviourism theory

Behaviourist theory is an approach to psychology that combines elements of philosophy, and founded by American Psychologist J.B. Watson in the early 20th century, and was expanded by B.F. Skinner and others. Behaviourist theory rests on the principle that human behaviour can be understood in observable stimulus-response interaction and the association between them. E.L.T.

Perceptions of University Students in Nigeria. *International Journal of Cyber Criminology, 6*(2), 1001-1013.

[12] Tade, Oludayo and Ibrahim Aliyu. "Social Organization of Internet Fraud among University Undergraduates in Nigeria." *International Journal of Cyber Criminology* 5 (2011): 860. Arimi, Caroline N. "Social-economic factors influencing the crime rate in Meru Municipality, Kenya." (2011).

Thorndike was the first to establish an association between the process of behaviour and its consequences (Brau et al., 2020[13]).

Following the behaviourist model, all learning behaviours are habits developed as result of reinforcement and reward. Using Pavlov's experiment shows that babies obtain native language habits from different babblings that simulate real words, repeated by a person or object near them. Such babblings and mutterings are sensible to smiles and efforts by the persons nearest to the small child approving those babblings. The babies interpret these behavioural signs as acceptance and linguistic and symbolic articulations are further reinforced, which eventually lead to mastering words that form sentences and make meaning.

In other words, behaviourists stress the fact that humans and animals learn through the process of habit formation. Those habits continue or are stopped by being rewarded or punished respectively. Thus, learning occurs as a result of the change in behaviours of an individual usually preceded by some exploration, trial and error until a positive event occurred (Brau et al., 2020; Burhanuddin et al., 2021; Faryadi, 2007).[14] From the point of view of culture, behaviourists argue that learning comes from observation of cultures and the environment.

---

[13] Brau, B., Fox, N., & Robinson, E. 2020. "Behaviourism". In R. Kimmons & S. Caskurlu (Eds.), *The Students' Guide to Learning Design and Research*. EdTech Books. https://edtechbooks.org/studentguide/behaviorism. Behaviorist Theory on Language Learning and Acquisition, n.d

[14] Burhanuddin, N. A. N., Ahmad, N. A., Said, R. R., & Asimiran, S. 2021. Learning theories: Views from behaviourism theory and constructivism theory. *International Journal of Academic Research in Progressive Education and Development, 10*(1), 85–98. Faryadi, Q. 2007. Behaviourism and the Construction of Knowledge. UiTM Malaysia. https://files.eric.ed.gov/fulltext/ED495301.pdf

7. Methodology

The descriptive research design has been adopted for this study. The descriptive research design is either quantitative or qualitative (Apuke, 2017).[15] Since this study employs a large population of students, the quantitative descriptive research design best suits this study.

Population of study

The researcher used the convenience method to select two higher institutions in Nigeria, namely Edo State University Uzairue and Federal Polytechnic, Auchi, both in Edo State. Following studies by Egielewa (2020) and Egielewa et al. (2021), the populations of both schools are given as follows:

Edo State University Uzairue: 2, 000 students

Federal Polytechnic Auchi: 30, 000 students

Total: 32, 000 students.[16]

Using Krejcie & Morgan's table for sample size (Krejcie & Morgan, 1970), in which a total population of between 26, 000 and 50, 000 with an error margin of 5% and a confidence level of 95%, a sample size of 381 would be required.[17] To have an equal perspective of how students in a University and

---

[15] Apuke, O. D. (2017). "Quantitative Research Methods: A Synopsis Approach". *Arabian Journal of Business and Management Review, 6* (10), 40-47.

[16] Egielewa, P. 2020. Nigerian undergraduates' perception and trust of local and international media reporting of casualty figures: A case of the Metele attack in Borno state, Nigeria. *AKSU Journal of Communication Research (AJCR), 6,* 154-169.

Egielewa, P., Unegbu, P., Ekele, P. & Tijani, M. 2021. Socialmediatised Education: An analysis of Social Media Impact on Undergraduate Studies in Edo State University Uzairue, Nigeria. *CRUTECH Journal of Communication, 3*(1), 71-83.

[17] Krejcie, R.V. & Morgan, D.W. (1970). Determining Sample Size for Research Activities. *Educational and Psychological Measurement.* No 30. pp. 607-610. Retrieved on 11th July 2022 from https://home.kku.ac.th/sompong/guest_speaker/ KrejcieandMorgan_article.pdf

Polytechnic perceive the influence of the yahoo yahoo trend, 191 copies of the questionnaire were equally distributed to both institutions.

8. Sampling technique

A questionnaire was used to obtain data from respondents in both institutions. 382 copies of the questionnaire were distributed in both institutions from 15th July to 15th August 2022 (4 weeks) out of which 372 copies were returned for analysis translating to a 97% response rate, which is adequate for generalisation of the findings.

Data presentation and analysis

Data gathered from the survey show that 66.1% of the respondents were females while the males were 33.9%. Also, 59.1% of the respondents were university students and 40.9% were polytechnic students. Similarly, 84.7% of the respondents were Christians, 11.6% were Muslims, 3% were African Traditional Believers and 0.3% were atheists.

RQ1: To what extent do undergraduates persist to perceive internet fraud (yahoo yahooism) as ethical instead of unethical?
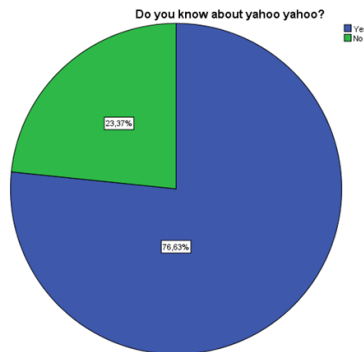

Figure 1: Frequently Nigerian undergraduates' knowledge of yahoo yahooism.

Data from Figure 1 above, approximately three-quarters (76.63%) of the surveyed students are aware of the existence of yahoo yahoo practice in Nigerian society defined as internet fraud related behaviour.
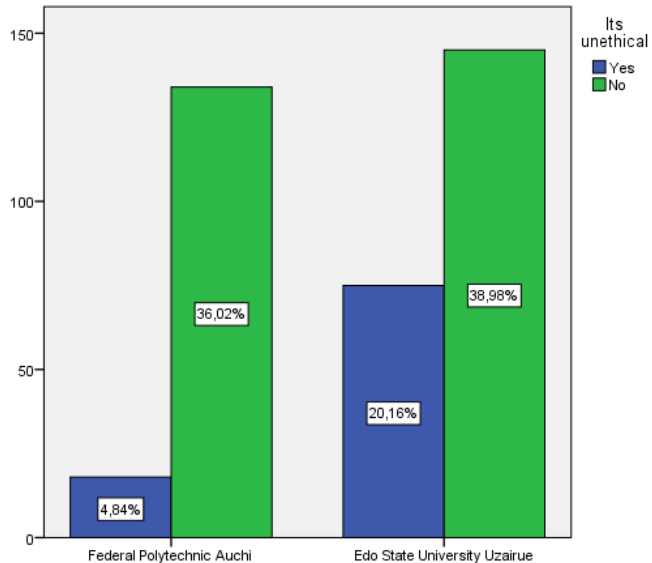

Figure 2: Resistance of Nigerian undergraduates to perceive yahoo yahooism as unethical.

In Figure 2, only 25% of the respondents agree that the yahoo yahoo practice was unethical, while a strong majority of 75% consider internet fraud as ethical. Data shows that there is a difference between university students and polytechnic students, who consider internet fraud as unethical in a very small minority of 4.8%. In terms of gender, more females (15.05%) find the yahoo yahoo practice unethical compared to their male counterparts (9.95%).

RQ2: To what extent are undergraduates enticed to practice yahoo yahooism?
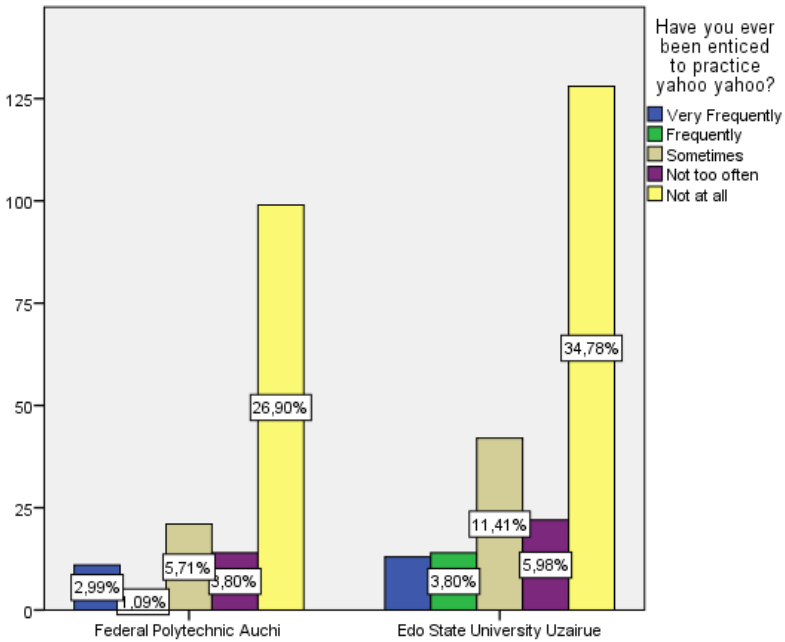

Figure 3: Nigerian undergraduates' enticement to yahoo yahooism.

Figure 3 above shows the extent to which students get enticed to imbibe the practice of yahoo yahoo. Data shows that the majority (71.46%) of students do not feel enticed, however, of the percentage of those who feel enticed, University students feel slightly more enticed (7.6%) than their Polytechnic counterparts (4.08%). In terms of gender, results does not show any difference, both males and females feel equally enticed by the yahoo yahoo practice (each: n=21). Concerning religion, Christians are more enticed to yahoo yahoo practice (10.80%), Muslims (1.39%) and African Traditional Believers (1.04%). In other words, in every ten persons who are attracted to the yahoo yahoo practice, eight are likely to be Christians, one a Muslim and one an African traditional Religion believer.

Hypothesis Test				
H0=There is no significant relationship between an undergraduate's religion and his or her enticement to the practice of yahoo yahoo.			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	23,908[a]	12	,021
Likelihood Ratio	14,313	12	,281
Linear-by-Linear Association	1,523	1	,217
N of Valid Cases	366		

Table 1: Chi-square hypothesis test showing the relationship between religious affiliation and enticement to yahoo yahoo practice

From Table 1 above with a degree of difference of 12, the two-sided chi-square test gives a result of 0.021. This is less than the p-value of 0.05. Thus, the null hypothesis is rejected. In other words, there is a significant relationship between an undergraduate's religion and his or her enticement to the practice of yahoo yahoo.

RQ 3: To what degree do undergraduates perceive internet fraud as not contradicting but rather as exemplifying the positive value of hard work?
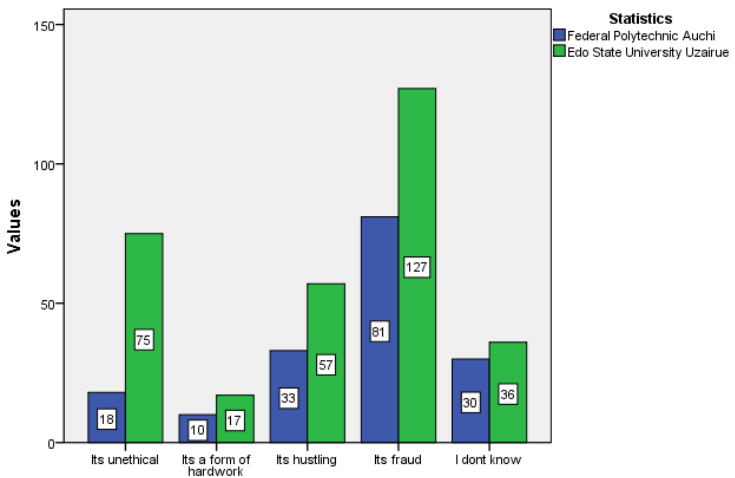

Figure 4: Nigerian undergraduates' perception of yahoo yahooism relative to work.

Figure 4 above shows the perception of Nigerian students on yahoo yahoo relative to work. Data show that many students do not consider it a value of hard work (27=7%), an overwhelming per cent consider the practice a fraud. Worthy of note is that 90 (22%) of the respondents consider yahoo yahoo practice hustling. Although an English word, *hustling* in the Nigerian context is used colloquially to refer to the "efforts of a person working to make ends meet even if the route may not necessarily be legal."

RQ4: What do Nigerian undergraduates perceive as causes of students engaging into internet fraud?
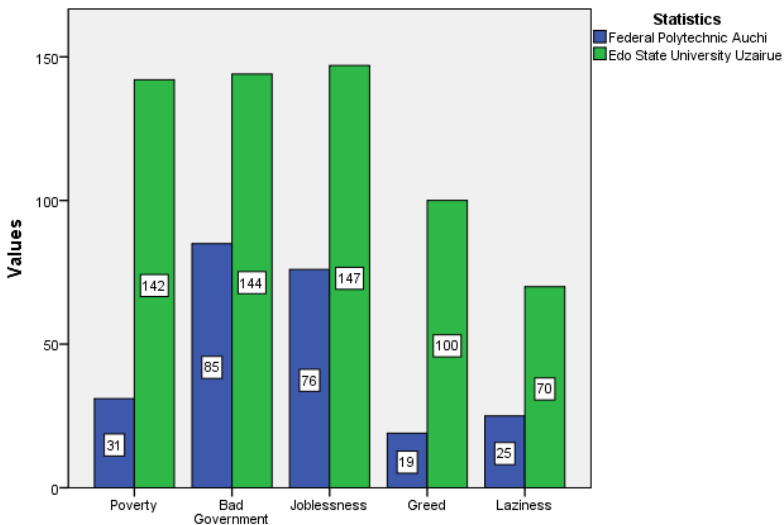

Figure 5: Nigerian undergraduates' perception of the causes of yahoo yahooism.

Figure 5 above shows what Nigerian undergraduates believe are the causes of the practice of internet fraud. Most respondents believe that bad government (229=27%) followed by joblessness (223=26%) were the major causes of this dishonest habit in the country, while the least cause was laziness (95=11%).

RQ5: What ethical solutions would end the practice of internet fraud behavior amongst Nigerian undergraduates?

The following were the three clusters of ethical solutions proposed by Nigerian undergraduates to end the yahoo yahoo practice in the country.

S/no	Clusters of proposals for ethical solutions to ending yahoo yahoo practice in Nigeria	Sample ethical proposals	Frequency	Percentage (%)
1	Provision of Good Governance by government	"Those in government should do their job" "Yahoo yahoo can stop if there is good government" "By having a good government who cares genuinely for her people"	69	20
2	Provision of jobs to youths	"Government should provide employment for youths with profitable salary" "If there is work for the youths, I believe the yahoo will stop" "Yahoo yahoo can be stopped if government provide job opportunity for the youths"	253	75
3	Use of appropriate sanctions as deterrence	"Bill should be passed and signed to punish anyone who participates in the practice of yahoo and be dealt with severely" "There should be severe punishment of anybody caught practicing yahoo" "Empower law enforcement agencies to arrest the people involved in the practice"	17	5
	Total		**339**	**100**

Table 2: Three Clusters of proposals by Nigerian undergraduates for ethical solutions to ending internet fraud practice in Nigeria.

The 339 proposals can be grouped into three clusters. The data show that most respondents 253 (75%) believe that the provision of jobs to youths was the major antidote to ending the yahoo yahoo practice in Nigeria followed by the provision of good governance by the government (69=20%), with the least being the use of appropriate sanction as deterrence (17=5%). This shows that undergraduates in Nigeria find issues relating to leadership function of the country as the main cause of yahoo yahoo practice in the country, which agrees with data in Figure 5 that shows that bad government and joblessness were the two most important causes of yahoo yahoo practice. Their main solutions, the provision of jobs and provision of good governance, are also a function of governance.

9. Discussion of findings

Findings from this study 3 out of every 4 undergraduates in Nigeria are aware of the existence of dishonest internet practice in the country, 75% finding the practice surprisingly even ethical. This overwhelming perception of internet fraud practice as ethical shows the established decline in values that Obiora (2020), Ojedokun and Eraye (2012), Oludayo (2013) and Adejoh et al (2019) found out. However, more University than Polytechnic students consider, on the contrary, the practice unethical (4 out of 5). Similarly, more females than males, in a ratio of 3 to 2 find it unethical.

Findings show that 2 out of 3 students do not feel enticed to the practice of yahoo yahoo. University students feel more enticed than their Polytechnic counterparts in a ratio of 2 to 1. This contradicts findings by which found that undergraduates are not only enticed (Aliyu, 2011; Ojedokun & Eraye, 2012) but 2 out of every 5 students engage in dishonest internet practices (Suleiman, 2019). In a study by Adejoh et al (2019), parents accept proceeds from their children's dishonest internet practice and do not reprimand them for engaging in internet fraud.

Findings show that undergraduates do not consider yahoo yahoo practice as a value of hard work (1 out of 10) but as hustling (1 out of 5) although 1 in 2 persons consider the practice a fraud. These align with studies by Ike (2020)

and Ike (2016d) which show that overall the tendency for internet abuses and fraud is the problem of the dearth of the value of hard work in Nigeria[18].

Figure 5 above shows what Nigerian undergraduates believe are the causes of this situation. Most respondents believe that bad government (229=27%) followed by joblessness (223=26%) were the major causes of yahoo yahoo practice in the country while the least cause was laziness (95=11%). This aligns with studies by Adejoh et al. (2019) which found that poverty and joblessness were the major causes of yahoo yahoo practice.[19]

Undergraduate propose ethical ways to end the practice of yahoo yahoo in Nigeria. The 339 proposals were grouped into three clusters. Findings show that the provision of jobs to youths (75%), provision of good governance by the government (20%) and the use of appropriate sanctions as deterrence (5%) was proposed. In the three clusters, findings show the importance of government in preventing the practice of yahoo yahoo in Nigeria.

A chi-square hypothesis test showed that there is a significant relationship between an undergraduate's religion and his or her enticement to the practice of yahoo yahoo, which means that Christians are more likely to be enticed to practice internet fraud than their Muslim and African Traditional Religion believers' counterparts.

Since the behaviorist theory stresses that all learning behaviours are habits learned from observation of cultures and the environment (Brau et al., 2020; Burhanuddin et al., 2021; Faryadi, 2007, op. cit.), the findings of this study may be seen as justification of the key assumptions of this theory, in the sense

---

[18] Ike, O. F. 2020. *Moral and ethical leadership, human rights and conflict resolution: African and global contexts*. Geneva: Globethics.net. Ike, O. 2016d. Philosophical response to socio-political and economic challenges in Africa. In O. F. Ike, *Catholic social teaching, historical overview and application to the challenges of Africa*. BEW IT LTD.

[19] Adejoh, S. O., Alabi, T. A., Adisa, W. B. & Emezie, N. M. 2019. "Yahoo Boys Phenomenon in Lagos Metropolis: A Qualitative Investigation". *International Journal of Cyber Criminology, 13*(1), 1-20.

that many students see the practice as an ethical practice or as a form of hustling (that is not necessarily illegal). This finding explains in conclusion the exponential rise of yahoo yahooism in Nigeria (Ojedokun & Eraye, 2012; Oludayo, 2013: Adejoh et al., 2019[20]).

10. Conclusion

Based on the findings of this study, it can be concluded that Nigerian undergraduates are aware of the existence of extensive internet fraud related activities among educated Nigerians. A majority of them do not feel enticed by the practice because they do not consider yahoo yahoo practice as a value of hard work but see it as fraud. However, some undergraduates prefer to consider the practice as *hustling*, which in the Nigerian context is used colloquially to refer to the "efforts of a person working to make ends meet even if the route may not necessarily be legal." In addition, many undergraduates reject the responsibility of the decision to act in a dishonest way to the weakness of the government and to socio-economic constraints such as joblessness. Instead of simply punishing the wrongdoers, the use of appropriate sanctions as deterrence is not enough in a context of massive unemployment even for highly educated and technically well-prepared youth. If the tendency to be enticed to practice yahoo yahoo seems to increase in case of Christian undergraduate populations, this fact may be related to the good proportion of educated population among Christians, but similar type of observations are not self-explanatory.

For Ike (2016d; 2020, op. cit.), yahoo yahoo is an activity that represents a lack of hard work and must be discouraged. Ike (2016d; 2020), posits that the wealth gotten from yahoo yahoo is not genuine but a product of fraud. These

---

[20] Ojedokun, U. A. & Eraye, M. C. (2012). Socioeconomic Lifestyles of the Yahoo-Boys: A Study of Perceptions of University Students in Nigeria. *International Journal of Cyber Criminology, 6*(2), 1001-1013. Oludayo, T. (2013). A spiritual dimension to cybercrime in Nigeria: The 'yahoo plus' phenomenon. *Human Affairs, 23,* 689–705. Adejoh, S. O. et al., 2019, op. cit.

positions were established in the findings of this study in which undergraduates see yahoo yahoo as fraud and not a sign of hard work. This study justifies the use of the behaviorist theory because yahoo yahoo practice is fast-growing and has become an attraction to many undergraduates.

Following the above conclusions, the following recommendations are made:

1. Efforts should be made to enlighten undergraduates that internet fraud is irresponsible and contrary to the proto-ethical value of hard work because it seeks to defraud its victims and creates harm to others.

2. There should be more emphasis on the difference between reason-based decision-making, the virtue behind and the value of hard work, in particular in the higher education institutions, through orientations of students to educate them that all hustling that defrauds others is unethical. Harm to others, be it through the distant medium of internet, should be considered as criminal.

3. Governments should do as much as possible to mitigate the overall social economic situation of joblessness among young educated persons, to meaningfully engage undergraduates.

4. The reliability and trust toward the political system and governance should be taken seriously and consolidated in such a way that people see the government as working for their well-being and interests, not as a "failed-State".

5. There should be additional serious attention given to the assumption that Christian populations are more enticed to practice internet misbehaviour than their Muslim or African Traditional Religion counterparts.

11. Bibliography

Adejoh, S. O., Alabi, T. A., Adisa, W. B. & Emezie, N. M. 2019. "Yahoo Boys Phenomenon in Lagos Metropolis: A Qualitative Investigation". *International Journal of Cyber Criminology, 13*(1), 1-20.

Akinboyo, T. 2021, May 3. "Analysis: Despite Govt clampdown, 'Yahoo-Yahoo' thrives in Nigeria". *Premium Times.* https://www.premiumtimesng.com/news/headlines/459089-analysis-despite-govt-clampdown-yahoo-yahoo-thrives-in-nigeria.html

Ani, C. 2016. "Monsignor Obiora Ike's African Cultural Economics (ACE) as a Panacea to Africa's Underdevelopment Crisis". In: E. F. O. Ogbunwezeh, *Ethical Development, Ethics, Governance, and Human Rights in the African Context: Festschrift in Honour of Prof Dr Obiora Ike on his 60th Birthday.* Change Publications Ltd.

Apuke, O. D. (2017). "Quantitative Research Methods: A Synopsis Approach". *Arabian Journal of Business and Management Review, 6* (10), 40-47.

Arimi, Caroline N. "Social-economic factors influencing the crime rate in Meru Municipality, Kenya." (2011). Thesis. Faculty of Education, University of Nairobi, Kenya.

Behaviourist Theory on Language Learning and Acquisition (n.d.). https://currikicdn.s3-us-west-2.amazonaws.com/resourcedocs/55c33aaf3db04.pdf

Brau, B., Fox, N., & Robinson, E. 2020. "Behaviourism". In R. Kimmons & S. Caskurlu (Eds.), *The Students' Guide to Learning Design and Research.* EdTech Books. https://edtechbooks.org/studentguide/behaviorism.

Burhanuddin, N. A. N., Ahmad, N. A., Said, R. R., & Asimiran, S. 2021. Learning theories: Views from behaviourism theory and constructivism theory. *International Journal of Academic Research in Progressive Education and Development, 10*(1), 85–98.

Egielewa, P. 2018. *The print media as a tool for evangelisation in Auchi Diocese Nigeria: Contextualisation and challenges.* LIT Verlag.

Egielewa, P. 2020. Nigerian undergraduates' perception and trust of local and international media reporting of casualty figures: A case of the

Metele attack in Borno state, Nigeria. *AKSU Journal of Communication Research (AJCR), 6,* 154-169.

Egielewa, P., Unegbu, P., Ekele, P. & Tijani, M. 2021. Socialmediatised Education: An analysis of Social Media Impact on Undergraduate Studies in Edo State University Uzairue, Nigeria. *CRUTECH Journal of Communication, 3*(1), 71-83.

Faryadi, Q. 2007. Behaviourism and the Construction of Knowledge. UiTM Malaysia. https://files.eric.ed.gov/fulltext/ED495301.pdf

Haaz, I. 2020. "Introduction: Virtue-based moral and ethical leadership as a collaborative analysis". In: O. F. Ike, *Moral and Ethical Leadership, Human Rights and Conflict Resolution – African and Global Contexts.* Geneva: Globethics.net, 7-15.

Hoffmann, J. (2016). Human rights as the foundation of a socio-ecological market economy. In E. F. O. Ogbunwezeh, *Ethical development, ethics, governance, and human rights in the African context: Festschrift in honour of Prof Dr Obiora Ike on his 60th birthday.* Change Publications Ltd.

Ike, O. F. (2020). *Moral and ethical leadership, human rights and conflict resolution: African and global contexts.* Geneva: Globethics.net.

Ike, O. (2016a). Ethics in higher education: The value of values. In O. F. Ike, *Catholic social teaching, historical overview and application to the challenges of Africa.* BEW IT LTD.

Ike, O. (2016b). Transformational leadership and the challenges of governance in Enugu state. In O. F. Ike, *Catholic social teaching, historical overview and application to the challenges of Africa.* BEW IT LTD.

Ike, O. (2016c). Potentialities for development in traditional, social and economic structures in West Africa. In O. F. Ike, *Catholic social teaching, historical overview and application to the challenges of Africa.* BEW IT LTD.

Ike, O. (2016d). Philosophical response to socio-political and economic challenges in Africa. In O. F. Ike, *Catholic social teaching, historical overview and application to the challenges of Africa*. BEW IT LTD.

Ike, O. (2017). Integrating ethics in higher education. Paper presented at the 4th Convocation ceremony of Godfrey Okoye University, Enugu State, Nigeria (23 February 2017). https://repository.globethics.net/handle/20.500.12424/164011

Krejcie, R.V. & Morgan, D.W. (1970). Determining Sample Size for Research Activities. *Educational and Psychological Measurement.* No 30. pp. 607-610. Retrieved on 11th July 2022 from https://home.kku.ac.th/sompong/guest_speaker/KrejcieandMorgan_article.pdf

Lazarus, S. & Okolorie, G. U. (2019). The bifurcation of the Nigerian cybercriminals: Narratives of the Economic and Financial Crimes Commission (EFCC) agents. *Telematics and Informatics, 40,* 14–26.

Mbiti, J. S. (1969). *African religions and philosophy.* London: Heinemann.

Nigeria, Global Organized Crime Index, 2022. https://ocindex.net/country/nigeria

Nietzsche, Friedrich. 1968. *The Will to Power*, trans. Walter Kaufmann and R. J. Hollingdale, New York: Vintage Books, 3-4, 12-13. [First English translation 1910.]

Odapu, S. M. (2008, Sept. 6). Nigeria: Cybercrime- time to stop country's dominance. *Daily Trust*. https://allafrica.com/stories/200809060060.html

Ojedokun, U. A. & Eraye, M. C. (2012). Socioeconomic Lifestyles of the Yahoo-Boys: A Study of Perceptions of University Students in Nigeria. *International Journal of Cyber Criminology, 6*(2), 1001-1013.

Oludayo, T. (2013). A spiritual dimension to cybercrime in Nigeria: The 'yahoo plus' phenomenon. *Human Affairs, 23,* 689–705.

Reckless, W. C. (1981). Containment theory: An attempt to formulate a middle-range theory of crime. In I. L. Barak-Glantz et al (Eds.), *Mad, the bad, and the different*, (pp. 67-75). Lexington Books.

Tade, Oludayo and Ibrahim Aliyu. "Social Organization of Internet Fraud among University Undergraduates in Nigeria." *International Journal of Cyber Criminology* 5 (2011): 860.

World Bank. (2020). Poverty & Equity Brief Nigeria, Sub-Saharan Africa. https://databank.worldbank.org/data/download/poverty/33EF03BB-9722-4AE2-ABC7-AA2972D68AFE/Global_POVEQ_NGA.pdf

World Bank. (2022). Deep structural reforms guided by evidence are urgently needed to lift millions of Nigerians out of poverty, says new World Bank report. https://www.worldbank.org/en/news/press-release/2022/03/21/afw-deep-structural-reforms-guided-by-evidence-are-urgently-needed-to-lift-millions-of-nigerians-out-of-poverty

12.   Short biography

Peter Eshioke Egielewa holds a PhD in Religious Communication from the Johann Goethe University, Frankfurt, Germany and an MA in International Media Studies from the University of Applied Science, Bonn, Germany. Dr Egielewa teaches Journalism and News Media Courses and is currently the head of the Department of Mass Communication, Edo State University Uzairue, Edo State, Nigeria. He is the author of The Print Media as a Tool for Evangelizations in Auchi Diocese, Nigeria: Contextualization and Challenges, Media Writings in the 21st Century: The Nigerian Perspective and Philosophy, Logical and Human Existence: A General Studies Textbook. He has also published several scholarly articles in local and International Journals. His major research interests lie in the areas of Print, Conflict Reporting, New Media, Digital Journalism and Religious Communication.

Email: peter.egielewa@edouniversity.edu.ng

Ambivalence,
Creative Investment,
Publishing and Development

Ignace Haaz
Globethics.net

First published on Oct. 2022

Keywords

Abstract

The role of an academic editor and publisher is not simple. It is even less so when providing guidance and support for authors from the countries of the majority world becomes a habitual condition of this activity. Editorial commitment in this context becomes ambivalent, as it has to be oriented towards meeting two distinct objectives: ensuring academic quality and providing support to authors. To meet this challenge the publisher hopes to make the most of online tools and networks. If some scholarly work fails to be published, it raises the question whether authors would benefit from mentorship to improve their texts and thereby meet with international academic standards. The publisher cannot entirely compensate for the weakness of the research work, but should seek to mitigate it.

---

1. Introduction

Ambivalence marks a questioning of the value of certain ethical principles[1]. central to the professions of teaching, literary creation and the development of intelligence and skills throughout the world. Ambivalence is a kind of tension of will or desires, it is the observation that virtue as dedication to an ideal, to people, to values, implies the power of the will; otherwise, dedication is an abandonment to necessity and resignation. The Ancients, who did not measure the power of the will, for example with the Stoic Epictetus, were mistaken about ambivalence, because they made it a fruit of the imagination, of opinion or of desire, which they did not considered essential[2]. Christian thinkers, who are inspired by stoic thought, see in doubt a powerful ally to lower ourselves, as human beings, and to feel our helplessness and finitude and to bend before God.

Ambivalence in our time, impregnated with secularized thought, is considered a property of the process of choice, between different reasons to act, or not to act, in the perspective of obtaining a result, in a precise context. It can be useful in the work of the editor, in the digital environment, to seek to encourage concretely and in practice projects according to a plan advantageous for the countries of the Global South, in order to collect broader contributions around ethics. In a word, ambivalence is a kind of devotion to not counting one's time, to sparing no energy to do well, while distinguishing between different types of projects, through a careful discussion of the content, and the organization of a publishing schedule.

Wanting to give a chance to an author who has not followed the ordinary path of commercial publishers who dominate the market is ambivalent. On a hundred occasions, along an editorial path, there may be an obstacle that will stop the course of a project, which, like a romantic love, wanted to be

---

[1] Based on the original French: I. Haaz, "Ambivalence comme pari créatif", in: *Frontières de l'intégrité*, Michelle Bergadaà et Paulo Peixoto (Eds.), De Boeck, forthcoming.

[2] The Enchiridion, or Manual of Epictetus, compiled by Arrien of Nicomedia (125 CE).

until then the center of a world of creation, of intelligence, and sharing. On the other hand, it is very rare that the reasons for stopping a project are purely economic, because our objective is above all an intellectual ambition, and we want to recognize and appreciate the prose that has literary value, or a discussion of ethics that deserves special attention.

Academic cheating, on the other hand, is not a result that stems from an ambivalent posture of will or reasons for action, or of abstaining from action. On the contrary, cheating is always clearly going down an intentional path; without intent to plagiarize, no one should be held responsible for this form of dishonesty.

Mentoring is, in our opinion, a useful bulwark to prevent the temptation to rush a text, and to substitute the work of a third party, without any effort of recomposition and without the will to give credit to the source. I propose to return to the role of ambivalence in the field of publishing by defining the concept of ambivalence, because the word seems to be pejorative in ordinary language. I will not describe in detail the importance of mentorship as an aid to research and learning because I want to limit my discussion to the responsibility of the editor. Nevertheless, I will show that an attitude quite similar to dedication and self-sacrifice, as a bet or creative investment in the work of an author, is useful in the practice of publishing. I will end up listing a set of risks that are present in the profession of publisher and which in some cases lead to having to manage a situation of lack of ethics or lack of ethics of the author through characterized plagiarism.

2. The positive ambivalence of "committed" publishers as a creative investment

As the ordinary semantics of the word suggests a pejorative meaning to the term, it is worth clarifying and deepening the concept of ambivalence in order to show that the word does not deserve our fear and apprehension. The ambivalence of publishers of works on ethics in university education is something obvious and fully assumed in a very specific context, that in which the question on who will bear the costs of the creative and editorial

enterprise arises. This is not about complacency, turning a blind eye and accepting publishing projects indiscriminately, as we find in the case of so-called "predatory[3]" newspapers and publishers. The positive side of the ambivalent publisher, as I will try to show, is linked to the publishing model of small niche publishers, very different from the great royal roads of publishing and the wolves in the fold who profit the credulity of the authors. Ambivalence is linked to a positive and not complacent prejudice, that of dedication. With a force made of personal dedication and willpower, the publisher remains concerned with an assessment of the quality and risks of the profession of publisher and the chances of being published for the author.

Our editor *is* ambivalent because his raw material most often comes from university authors from countries in the Global South, for whom he tries in good faith, and by investing significant resources, to give a concrete chance to be published.

The definition of ambivalence is that of an important trait of will, a power of will to embrace broad editorial options. There is ambivalence because the publisher considers, out of greatness of soul, the viability of an editorial project when the concrete conditions of its realization are not fully known, wanting to facilitate access to authors from developing countries, but knowing that editing work is always demanding. Working with authors from the Global South means knowing that there is an important part of service to the author in all the tasks, which amounts to undertaking a creative bet on the project, in the way that R. Dworkin means "creative investment in life" (Dworkin, 1994).

There is a creative investment when we estimate the value of a work as we estimate the value of the life of a young adult. This value may be something extremely important, because there should be a return on the creative investment that the family, society/school have placed in the work or the

---

[3] Agnes Grudniewicz , David Moher , Kelly D. Cobey et al. "Predatory journals: no definition, no defence", *Nature* 576, 210-212 (2019), doi: https://doi.org/10.1038/d41586-019-03759-y

development of the person, for which we are asked to play and active part. This investment is a kind of Pascalian bet on the existence of a sacred thing, life, or the work, which also wants to be an opening towards a divine dimension, an invitation towards a beyond. It is to believe, or to give credit rather than to observe, that for an author, a return on investment of costs will be possible. Everyone realizes that start-up costs are incurred by families, university research institutes in developing countries, churches, partners in a network of institutions, etc. International development organizations help finance certain costs related to the production of the works. In exceptional cases, there are civil society organizations associated with the editorial project, whenever there is an issue for the well-being of a specific and concrete community of values in a specific geographical context. I mention, for example, many editorial projects around the theme of conflict management on the African continent. These projects, like most of the requests that are sent, correspond to an entire month's salary to amortize the production costs. Economic investment is mobilized and desirable, because of the possible international visibility of research conditions and university courses, scholarship applications, and renewals of employment contracts at the university.

Helping a young author means balancing the costs of a creative investment because value is not a sure market value, a simple and predictable budget process line, like a measurable cost. Neither the subject of ethics, as niche of scientific literature, nor the project of the author of the countries of the South, represents a safe bet in terms of the book market, or of international university reputation, comparable to that of a well-known author, who has an audience and a concrete and predictable commercial impact. On the contrary, when one publishes an author from a country from the Global South, from a small university with few means, the creative bet on the author consists of a game of trial and error, where one directs after several editorial essays the author towards some visibility among his peers. However, this collaboration has certain limits, since the editor is not the research director who supervised the research, and may not master the discipline at the basis of the project.

Many people resort to publishing with small publishers rather than venture directly into larger commercial publishers, for lack of resources to cover the

costs of processing fees for articles and books. The discussion of the rationale for open access editions shows that it is appropriate to return the work of academics to those who are the main actors, the academics themselves and the universities – rather than to enlarge the consortia publishing business. Giving due attention to the author or student is central to my argument for another reason. A very similar state of affairs - the lack of attention paid to the mutually beneficial relationship of a stimulating learning environment - also explains the possibility of academic cheating. Unlike the ambivalent reasons for committing to a publishing project from the publisher's point of view, when there is cheating, as we will see, the reasons for acting or for refraining to act have nothing to do with ambivalence.

3. Academic cheating made possible by lack of attention and care from teachers

We propose two basic premises for the phenomenon of academic cheating: 1) the industrialization of education, 2) the decline of mentoring.

Different developments in academic practice are linked to the fact that the world with Internet has become a village, as is the case for the industrialization of higher education at the postgraduate level. A large number of students, many engaged in studies abroad, and in search of centers of excellence, which are limited in number, have the ambition to pursue studies after their university baccalaureate. The theoretical capabilities of the *Grandes Écoles* can no longer respond in terms of originality of discoveries in many disciplines, in contact with the international character and confronted with the large quantity of requests. The only way to manage a fair process of access to titles is to institute a mode of assembly-line work, an industrialization of courses and ways of producing diplomas. The fact of managing with rigor does not mean that you risk losing your soul. Rigor without the extra soul and energy of a person devoted to learning is like Hercules wrapped in his cloak, who instead of going around the world taming monsters and straightening injustices, would have lay down and fallen asleep.

It seems to us that the increase in academic plagiarism is linked in large proportions to the general emancipation of a type of learning based on mentoring, which was at the heart of the method of transmitting knowledge from the professor/assistant to the student, in a virtuous circle described by Laverick (2016)[4]. Mentoring has always been an integral part of expressing the vocation of the teacher and the readiness of the student to participate in harmonious learning. The mentor-mentee relationship is the expression of mutual listening to one another, of reciprocal care or concern, of bilateral consent to collaborate, intended to last and take the form of a discourse of rationality. The social capital constituted by the privileged relationship of mentoring helps to form and maintain a scholarly or philosophical trade at the university, but mentoring is also developed in the professional context, it is not the prerogative of a cultural level, it transcends snobbery, that is, an exaggerated respect for social position. Here, and particularly in its central role for studies, learning the techniques of interpreting works, teaching by example the rules and principles of particular sciences, play a part in balancing positive science with a more philosophical thought, which still has a central place. The language of thought (i.e. reason) becomes preponderant as the student passes the threshold of the temple of knowledge, to center himself on a development of the inner life, which is also in the exchange and experience. This world is that of our teacher Hercules, who generous and dedicated, armed with his moral strength, goes through the world and embodies and transmits the ideal of an ethics of wisdom. There is a sacred pact around an ideal of wisdom and knowledge within the ideal of the university.

Finitude wants that as a human beings, error and fault are never far away. We sometimes criticize the massification of higher education, as a general headlong rush of young teacher-researchers, in order to introduce the reasons why teaching through mentoring is forgotten, that we lose sight of the importance of student follow-up.

---

[4] Laverick, DeAnna (2016). *Mentoring Processes in Higher Education*, SpringerBriefs in Education.

The symbolic place of the university is distorted, because research centers are created on the model of positive sciences, where everything must be measurable, quantifiable. Teacher-researchers must undergo standardization in applying for research grants, submitting articles to high-impact journals, etc., and the administrative nature of the tasks takes precedence over human relations.

4. International academic research and publishing

Working as an editor of academic books for a non-profit foundation, located in international Geneva, I testify from my experience as an editor, not as a research director in a university. My role, that of a person working for an institution indirectly linked to universities whose mission is the promotion of ethics for universities and the development of universities in the Global South, is very different from that of a director of research or of a mentor. We certainly share an objective: that of inviting people to initiate a work of reflection on applied ethics, by means of publishing academic work. The goal also includes the narrower goal of raising awareness of academic integrity and ethics. This point is strategic, it is the nerve center of our editorial theme; the broad objective being the formation of thoughts and knowing how to discuss on normative ethics, meta-ethics, religious ethics, professional ethics. These sub-disciplines form tools that should allow a fine understanding of the issues of value, around questions of ethics and education at the university.

Rather than explaining my experience as an editor in this narrow sense, I want to present the advantage of situating the editorial effort at the crossroads of a global dialogue on values. A belief system, such as that available in a culture, in politics, ethics, etc. asks for a foundation, or a game of discussion and debate on values. This philosophical observation of human

reality crosses geographical differences in a way, horizontally, to take on a cosmopolitan and international dimension[5].

On the contrary, one can have the impression that collaboration at the national level is remarkable and more worthy of interest than broad collaborations between different continents. If knowledge and beliefs are formed by concentric circles, it should be more honest than the international one. The concern with this view is that the traditionalism it implies, like cosmopolitan internationalism, falls short of the natural-social distinction. As a publisher, the question of the origin of the author remains secondary, fortunately. I have a disposition as a publisher to believe in my author, to give him credit, which is however quite different from the standards and expectations to which the author is subjected upstream of the publication process. I am not responsible for ensuring that research succeeds, that is the role of an academic institution. I always observe with joy that university institutions, at each geographical point of the globe, all maintain the hope of a momentum that transcends the framework of the positive sciences of a discipline. Their concern, complex and contextual, is to find a way to come together, as a human community, around a common language of science at the service of human beings.

The distance of interactions, in the era of Internet and digital publishing, seems to us an opportunity to experience greater caution in collaborations. International research, by being distant activities, involves translation between different languages and cultures, which concentrates the discourse on the content of thought. Mentoring seems to adapt easily to distance. Research produced in conjunction with institutions, each of which forms a tight web of binding regulations, gains added value from rationality. It follows from the regulated nature of the activities that these criteria, which should exist in all international research, in different forms specific to each organization, govern applications for publishing projects. Cooperation interactions,

---

[5] On international cosmopolite education: Akkari, Abdeljalil / Radhouane, Myriam (2022): *Intercultural Approaches to Education. From Theory to Practice*, Springer. https://link.springer.com/book/10.1007/978-3-030-70825-2

systems of reciprocal partnership agreements, the development of an administrative standardization of work which grows each year, bring the hope that an increase in innovation, in all sectors, is irremediably linked to a purpose of responsibility, and therefore to a form of prevention of lack of integrity.

The pressure of having to innovate in order to acquire academic fame is in theory a factor which should limit the opposite pressure: that consisting in seeking to simply imitate what has already been done. Imitation in knowledge of the reasons (mimesis) is at the origin of the formation of knowledge by the subject, but this imitation is to be distinguished from that which consists in aping a concept in a crude way, or even allowing the dishonest reproduction of long excerpts from a text that is not ours. A cut-and-paste gesture does not produce the miracle of transmuting coal into diamond, although the two objects have similar physical properties. It is undeniable that with the Internet, anyone, anywhere in the world can gain rapid fame, which should be a powerful motive against producing inauthentic research. It is also for an intelligent, but lazy person, a temptation to appropriate the work of a third party, that it is possible to read without even having to go to a library.

It is not clear to what extent the massification of doctoral studies plays an important role. In any case, it increases the quantity of available documents. Similarly, we do not know whether the tendency to base research more not on theories but on empirical studies and discussions of method contributes to strengthening the rationality of research, or its innovative character. We are witnessing a broadening of the quantitative base and the compulsion of data, vis-à-vis the work of theoretical speculation, without relation to the question of the responsibility of the researcher. Either the fundamental theories are no longer up to date, or they have already been developed in a very comprehensive way, which justifies the emphasis placed on interdisciplinary research and comparative and applied methods. If the growing interest in responsibility and applied ethics is part of this trend in the human sciences, the application of ethics to the techniques and challenges of the socio-economic or professional world, makes ethics in turn, by the fact that applied ethics becomes an essentially applied science, a transversal place, and also a non-place where doubt and pseudoscience circulate, in parallel with

the certainty of beliefs and more robust systems of proof, usually associated with knowledge development.

The trend towards applied sciences in all fields, including ethics, is present in our experience as a publisher focused on applied ethics in higher education. Ethics in research are a good example, as they are not limited to academic ethics but extend considerably between corporate social responsibility, participatory assessment of the risks of technologies, and the objectives of sustainable development (cf. Pellé & Reber, 2015). Among jurists, we find comparative law, which by confronting opinions on norms summons up a normative thickness in a sort of magic of comparison, which everyone can experience in any dialogue between religions or cultures, where there is no need of a large legal and philosophical corpus. To compare is to oppose but also to contrast, it is the spirit of ambivalence in the sense of an asserted weighing of values. We will now return to the concept of ambivalence, and make a short semantic digression towards the strengthening of the comprehensive axis of a concept, little used, for a reason that we will show at the same time.

5. Ambivalence: deepening the concept

Having a strong desire to do something and at the same time an equally strong desire not to do the same thing denotes a certain ambivalence. What ambivalence is not: it is not missing a strong desire on both sides to do something or not to do it, which would be indifference. The indifferent person, instead of wanting different conflicting options, without narrowing their choice on one of the options, rather lacks the energy to want (cf. on this subject Haaz, 2020[6]). We use the concept of ambivalence as having reasons for doing or not doing things, rather than focusing on our psychological

---

[6] Ignace Haaz, *Empathy and Indifference: Philosophical Reflections on Schizophrenia*, Geneva: Globethics.net, 2020, 154p.

attitudes (cf. on the analysis of motivation: Góźdź, 2020; Deci, Vallerand, 1991).[7]

When we say we refer to a system of thoughts, reasons and propositions, which are either true or false, about any reality of the world or subject, we are taking a cognitivist approach. By contrast, one can also postulate a psychodynamic and affective basis of the subject and his desires. According to this non-cognitivist view, since Spinoza, to waver between various options is to have a singular idea of the rationality of choice, as a dynamic set of desires that have a certain drive force. To waver, seen in a non-cognitivist way, is also to experience mixed emotions in a specific sense, that of moral doubt. This manifests itself when different desires compete on the axis of moral values. A cognitivist would say that instead of talking about ambivalence and conative emotions and attitudes (I want, I desire), a subject can be uncertain of the choice between two propositions, of knowing which is true and which is false. From this point of view, it does not make sense to speak of ambivalence because the proposition of a moral judgment implies forming a belief of a certain type, this is precisely very different from a situation of vacillation, such as the one described by Makins (Makins, 2022).[8] How is this related to publishing and the concrete practice of text selection by the publisher?

From the perspective of the editor, we want to put the notion of vacillation in relation to the work of selecting the documents submitted for editing. From an institutional point of view, before weighing the situations of possible or assumed benefit and risk, or even in order to prevent serious and

---

[7] Cf. Edward L. Deci, Robert J. Vallerand, Luc G. Pelletier, Richard M. Ryan (1991). "Motivation and Education: The Self-Determination Perspective", *Educat. Psychol.* 26(3 & 4), 337. Góźdź Joanna, "Wpływ motywacji do nauki na ściąganie w szkole [The Impact of Motivation to Learn on Cheating at School]." *Studia Edukacyjne* nr 57, 2020, Poznań 2020, 260, 265.

[8] Nicholas Makins (2021). "Attitudinal Ambivalence: Moral Uncertainty for Non-Cognitivists", *Australasian Journal of Philosophy*, 3-4. DOI: 10.1080/00048402. 2021.1908380. Smith, M. 2002. "Evaluation, Uncertainty and Motivation", *Ethical Theory and Moral Practice* 5/3: 305–20.

totally unacceptable risks, the publisher receives a project without expressing a firm and lasting commitment, nor expressing doubt. It is worth digging into the concept of ambivalence by its opposite, in order to contrast our remarks.

The certainty, the importance of a belief and its robustness or our commitment to it, are indispensable aspects of any form of belief in order to constitute a judgment, free from the contrary properties and the state of suspension of the judgment (understood as doubt). Thus, certainty is opposed to moral doubt, the importance of a belief is opposed to the lack of hierarchy of values, and robustness is opposed to ambivalence on the constitutive axis of an enduring duration of the belief (Makins, 2022, ibid.).

The editor, it seems to us, summons a positive conception of ambivalence, because he (or she) forbids himself to think the idea of doubt, but fills with ambivalence a precise lack according to Makins (op. cit.). Unlike robustness in judgment, which is a property of the judgment of beliefs that is situated over time, in relation to lasting forms of interactions between participants in a collaboration scheme, ambivalence attests to a lack of robustness. A good example of robustness is attested when the mentor favors a foundation of interactions over time with the mentee.

It seems that when we look more closely at cheating in its relation to education, there is a lack of comparative literature that can highlight the role of the mentor in preventing the temptation to cheat. However, attempts have been made to establish the conditions that predispose cheaters' behavior and the situations that cause them (cf. Lupton, 1999)[9]. There are works that take the anthropological point of view specific to the perspective of the cheater[10]. Others, for example Barbaranelli et al. (2018), see that moral disengagement in the academic context promotes or mediates amoral manipulation. This

---

[9] Cf. Lupton, R. A. (1999). 'Measuring business students' attitudes, perceptions, and tendencies about cheating in Central Europe and the USA', ProQuest (dissertation).

[10] Bergadaà : Bergadaà, Michelle. « Le vade-mecum du plagieur », *La Revue des Sciences de Gestion* 2010/3 (n°243-244), p. 3-5. DOI 10.3917/rsg.243.0003

view comes back, it seems to us between the lines, to the idea that the disengagement of the teacher is at the heart of a problem that the vacillations of the editor can only, at best, bring out when the editor returns the copy to the author for additional research desired.

The publisher's responsibility is to prevent certain important risks. Cheating brings costs, a risk of reputational damage and causes suffering, which is negative on an individual and institutional level.

Ambivalence is in our angle of approach first of all a philosophical medicine, which poses the diagnosis and protects the most urgent in the face of the symptoms of an imbalance caused by the lack of robustness, upstream of a research collaboration. He sees a knot in a learning project, or in a process of forming judgment. In its negative form, the ambivalent person suspends his judgment, he shows tolerance linked to the idea that publishing is a service to society. Carrying out an editorial project meets one of the fundamental aims of the university and of the non-academic organizations that help the Academia. Distinct from learning and research, service to society involves welcoming, with benevolence, a plurality of beliefs and forms of life. This service eventually becomes the terrain of a form of positive solidarity, a duty to lend assistance. At its pinnacle of excellence, the publisher who is capable of sensing information in wide networking environments, is also able of carrying out minimal efforts of adaptation, as serendipity, when chances are offered to do things right, and large options are quasi offered as low-hanging fruits.

Most of the time, academic research is based on and involves an idea of competition. It is an international framework where dishonest behaviour is likely to be detected, because as there is more limited trust in remote interactions between strangers, breach of trust and lack of integrity are more difficult to achieve because people more systematically verify research data, results and information. International research still retains a community dimension, structured in international networks and institutions. Research also remains essentially a collaborative community.

6. Typology of risks in the publishing profession

The publisher professional risk assessment has the advantage of being an objective, action-oriented, description of the reasons for action. There are thus risks of governance, strategy, management, ethics, and reputation. Ethical risks (compliance risks) are therefore among other risks, outside the question of the honest intentions or not of a subject associated with a cheating problem.

The urgency and severity of a risk can be high or, on the contrary, moderate, or even the risk can simply be possible or it can already be present. Governance risks arise because institutions collaborating with each other often have a different work culture, or operate differently depending on their size, which impacts their definition of the project agenda. The time and the urgency (or not) of a project is not always understood in the same way, which produces misunderstandings, even breakdowns in collaboration. The type of governance risk includes the financial aspects, linked to publishing projects and the communication of scientific results. For example, there may be a risk of accepting benefits or costs, without measuring the conditions of collaboration as different work cultures might be involved, adding potentially unexpected consequences to the collaboration. In some cases the institutional development and new partnerships, may justify shifting from management of projects to wider collaboration perspectives. The fact that a publication easily receives funding does not always imply that the project is ready for publication, or even that the project is sufficiently robust and important.

A strategic risk can arise if the desire to engage external parties makes sense, but we do not use this chance of collaboration. This may be the case when it would be prudent to do so. There may also be a risk if we use the capabilities of a third party, where it would not be prudent to proceed that way. An important part of the development of a research project is based on the very notion of collaboration, which essentially includes a strategic weighing of the interests and opportunities offered.

Operational risks may appear, which no longer concern the strategic and partly theoretical question of deepening and extending collaborative projects across space and human groups. There may be concrete problems and short-comings in the practical implementation by concrete actors of the project, without however the dishonest intention of a third party being proven. Without an intention to cheat, to manipulate, to expose to a dishonest pro-posal (scam), a laborious DIY does not yet necessarily imply that ethical risks of integrity and compliance are present. How many times do you have to repeat rules or requirements that relate to an editorial line, an expectation concerning the syntax of a work, or even the intellectual and epistemic quality of the proposals put forward in an essay, without there being any doubt of the good faith of an author or of a collective research project?

Integrity risks, or in English the risks of lack of compliance with ethics (compliance risks), come in very rare cases in addition to operational risks, when the intention of the third party proves to be dishonest. This is typically the case with plagiarism. We have also presented a way of conceiving the reward of plagiarism as a reward for rights according to an ethical perspec-tive of actions based on reasons (Haaz, 2021). The basic idea is that we form the suspicion that a subject has an intention to mislead others in a serious way from the set of clues we find with similarity detection and comparison software. In our experience, the presumed intention is revealed in a rather indisputable way by the abuse, for example, of the classic bibliographic reference device, when often the plagiarist does not even bother to copy a bibliography. In a very basic way, with the unscrupulous use of copy-paste it is excluded to speak of simple negligence (such as quoting from memory without reworking the references, throwing reading notes into a draft with-out formatting it, etc.) In general, a plagiarist is someone who cheats so shamelessly that, when one may well point out to him the incompleteness of his text, he cannot correct it because the expected performance he imitates is out of his reach, and therefore, asking for corrections becomes useless. A reason to refuse cheating and to punish retributively the plagiarist is be-cause all other means to find remedies to save the project failed.

Reputational risks form the last category of risks with regard to cheating in the academic environment. Loss of complete trust in the individual or group

is an expected consequence of plagiarism if the risks of compliance/lack of integrity are not contained. In our work (Haaz, 2021, ibid.), we have proposed the notion of generosity to address the problems presented by academic cheating. The idea is that, generosity being the queen of virtues, it would suffice to raise awareness of its role, which is a useful quality in the formation of communities in the sense of a relationship between student and mentor or publisher and author: it is the indispensable complement to dedication.

7. Bibliography

Akkari, Abdeljalil / Radhouane, Myriam (2022): *Intercultural Approaches to Education. From Theory to Practice*, Springer. https://link.springer.com/book/10.1007/978-3-030-70825-2

Barbaranelli, Claudio, Farnese Maria L., Tramontano Carlo, Fida Roberta, Ghezzi Valerio, Paciello Marinella, Long Philip. (2018). "Machiavellian Ways to Academic Cheating: A Mediational and Interactional Model", *Frontiers in Psychology*, vol. 9, URL=https://www.frontiersin.org/article/10.3389/fpsyg.2018.00695

Bergadaà, Michelle. « Le vade-mecum du plagieur », *La Revue des Sciences de Gestion* 2010/3 (n°243-244), p. 3-5. DOI : 10.3917/rsg.243.0003

Deci, Edward L., Robert J. Vallerand, Luc G. Pelletier, Richard M. Ryan (1991). "Motivation and Education: The Self-Determination Perspective", *Educational Psychologist*, 26(3 & 4), pp. 325-346. URL: http://selfdeterminationtheory.org/SDT/documents/1991_DeciVallerandPelletierRyan_EP.pdf

Dworkin, R. (1994). *Life's dominion: an argumentation about abortion, euthanasia and individual freedom*, New York, Ed. Vintage books.

Góźdź Joanna, "Wpływ motywacji do nauki na ściąganie w szkole [The Impact of Motivation to Learn on Cheating at School]." *Studia Edukacyjne* nr 57, 2020, Poznań 2020.

Grudniewicz, Agnes, Moher, David, Cobey, Kelly D. et al. "Predatory journals: no definition, no defence", *Nature* 576, 210-212 (2019), doi: https://doi.org/10.1038/d41586-019-03759-y

Haaz, I. "Retribution of Plagiarism Founded on Reason-based Actions" (2021). In: Ike F., Obiora, Mbae Justus, Onyia Chidiebere & Makinda, Herbert (Eds.), *Mainstreaming Ethics in Higher Education The Teacher: Between Knowledge Transmission and Human Formation Vol. 2*. Geneva: Globethics.net, 135-162.

Laverick, DeAnna (2016). *Mentoring Processes in Higher Education*, SpringerBriefs in Education

Lupton, R. A. (1999). 'Measuring business students' attitudes, perceptions, and tendencies about cheating in Central Europe and the USA', ProQuest (dissertation).

Makins, Nicholas (2021). "Attitudinal Ambivalence: Moral Uncertainty for Non-Cognitivists", *Australasian Journal of Philosophy*, 3-4. DOI: 10.1080/00048402.2021.1908380.

Martin, Brian. (2008) "Plagiarism Struggles", In: *Plagiary: Cross-Disciplinary Studies in Plagiarism, Fabrication, and Falsification*, Preprint version, 20-38.

Martin, Brian. "Plagiarism and Responsibility", *Journal of Tertiary Educational Administratio*n, Oct. 1984, Vol. 6, No. 2, 183-190.

Pellé, S. et B. Reber, "Responsible innovation in the light of moral responsibility", *Journal on Chain and Network Science* 2015; 15(2): 107-117.

Smith, M. 2002. "Evaluation, Uncertainty and Motivation", *Ethical Theory and Moral Practice* 5/3: 305–20.

8. Short biography

Ignace Haaz is a D. Phil. and the Managing Editor of the Journal of Ethics in Higher Education and he takes care of Globethics.net Publications department by receiving projects across 21 different Series.

Email: haaz@globethics.net

Students' Exposure to Common Good Ethics and Democracy Outcomes

Felix Okechukwu Ugwuozor,
University of Nigeria, Nsukka.

Keywords

Common good, ethics practice, democracy, university students.

Abstract

Following Professor Obiora Ike's view and in particular Obiora 2012, 2013, 2017 (see reference below), the more students are exposed to ethics practice, the greater their propensity and capability to seek for ethical living. This important assumption is worth close statistical scrutiny as the author shows. Through empirical researches and the stratified sampling approach, 435 university students are randomly selected to illustrate this claim. The method used is the "Perceived Role of Ethics and Democracy Outcome Scale" (PREDOS) and a survey questionnaire used to measure exposure to common good ethics among the respondents. Descriptive analysis – tables and analysis and covariance (ANCOVA), are aimed at facilitating the analysis of the data collected in the study. In tandem with the conclusions drawn from extant literature and works of Professor Obiora Ike, the findings, as the author see, show that exposure to common good ethics has a significant positive effect on students' ethics practice and democracy outcomes.

Corresponding Author: Dr Felix Okechukwu Ugwuozor, Department of Educational Foundations, Faculty of Education, University of Nigeria, Nsukka, Nigeria, fugwuozo@yahoo.com.

1. Introduction

Nigeria is a country of a moral paradox: it is one of the most religious countries in the world (Akipu and Lenshi, 2014), yet one of the most corrupt.[1] This suggests that against all expectations religiosity has not improved or reduced citizens' propensity to engage in unethical practices. Corruption and unethical practices are a perennial challenge and politicians seek elective offices with the mantra or mandate to fight it with little or no significant positive results. Nigerian youths, who are the most populous in Africa (Nigeria Population, 2022)[2] remain the victims of corruption and unethical practices for the past four decades. They have been vulnerable to social vices and crimes occasioned by high level of unemployment and absence of access to social safety nets. What is unclear however, is the predisposition of these youths to maintain the status quo, that is, to sustain the trend of corruption instead or to attempt to reverse the trend should they be elected for leadership position. Nonetheless, it can be presumed 1) that youths have to some degrees *actively maintained* or preserved the corrupt status quo and 2) that, to some proportions, they have been disempowered to change it, since corruption and unethical practices have persisted all these years, but they *passively suffered* from this situation.[3] Thus, this paper concerns itself with assessing the perception of youths that their training on ethics will benefit our emerging democracy for the common good of the citizenry, through the transmission and replication of ethical practices.

It is, however, intractable to predict the future leadership of the current batch of youths in Nigeria. Such study would require experiments performed over time, the compilation of huge resources, and the carful and precise analysis

---

[1] Lenshie, NE, Akipu IS, "Clash of religious civilisations in Nigeria: Understanding dynamics of religious violence", *Research on Humanities and Social Sciences*, 2014, 7, 47-60.

[2] Nigeria's population is 218,541,212 as of October 2022. See: Nigeria Macrotrends, https://www.macrotrends.net/countries/NGA/nigeria/population

[3] Youths, in the time past – especially during the military era that tried to challenge the corrupt system were either violently subdued or were persuaded to change their beliefs.

of the data, including longitudinal data. Thus investigations need to first ascertain the baseline conditions for level of ethics – what choice of variables or their proxies are appropriate – and then over time the conditions and thresholds for descent into engagement in unethical praxis. The current generation of youths moreover unlike their predecessors were born in the digital era – where they have more access to information on the polity and economy and depending on their inclinations on, treatises on ethics for common good.

Youths utilize social media as an alternative to the regular print and electronic media as one major means to air and share their opinions. Social media freedom is indicative of democracy[4] and the information exchange thereof is believed to shape students' beliefs, consciousness and conscience for the common good and for the deepening of democracy in the context of just and equitable resource allocation. The question is twofold, 1) have students as a response to trending corruption also been exposed to structured lessons on ethics? 2) If this the case, or in case of absence of similar exposure, is it for the benefit and deepening of democracy for common good, with the view to curbing the scourge of unethical practices (or respectively did lack of exposure to ethics harmed democratic social tendencies) ?

With information garnered from the media and structured lessons, it is presumed that students possess beliefs or opinions about contributing to creating a just and egalitarian society. This paper therefore seeks at the basic level to assess the effect of exposure of students to common good ethics (which includes formal and structured training, and religious and secular exhortations) on their belief that it will improve democratic dividends despite the perennial challenge of corruption and unethical practices in Nigeria.

This study is ambitious –there is little or no research to the best of my knowledge that has mapped youths' beliefs in common good ethics and predicted their propensity toward aggregate national morality especially in de-

---

[4] Some repressive and undemocratic countries repress social media e.g. Uganda, Equatorial Guinea. The National Assembly of Nigeria once attempted to pass a bill to ban it or limit its operations.

veloping nations. Some of the national political leaders either serving or nominated are tried in the court for the "sins" of their past[5] – the sins they allegedly committed during their student years. It is presumed nonetheless, that these former students undertook courses and lessons on common good ethics and leadership. It is also plausible, that as emerging leaders, they underwent or are undergoing various trainings in equity and efficiency of time and resource allocation; peace building and conflict resolution; on nation building and citizen orientation for common good of the citizenry. In any case, many of the current leaders are assumed to be graduates of universities whose motto is to graduate students "in character and in learning." This suggests that their education would have been to the extent that, as leaders, they seek to deliver on good governance, equitable resource allocation and distribution as dividends of democracy borne of the ethics of common good. But 'the common good' is not very 'common' in Nigeria. The quality of ethics training may be open to question

Curricula have been modified or revised to respond to current issues. Different subjects now accommodate topics such as HIV/AIDS; sexuality and reproductive health; safety against terrorism and climate change (NERDC, 2003).[6] As we shall see, ethics as a discipline rather *Common Good Ethics* (CGE), is an all-in-one subject that will encompass the aforementioned issues. CGE is subsumed in various subjects which include moral instructions, religious instructions, civic education and social studies. If it is taught by teachers with a moral disposition, students may exhort to selflessness and service; but a teacher with a significant welfare deficit is likely to be indisposed to promote ethical behavior – what one doesn't possess one doesn't give

---

[5] Mr. Obiano, the former governor of Anambra state, and many other previous governors of Nigerian states are among many Nigerian politicians who have been alleged to be corrupt during their years in office. Some of the governors who were convicted had their jail sentences commuted because they belong to the ruling party.

[6] NERDC, 2003. National Family Life and HIV Education Curriculum for Junior Secondary School in Nigeria.

(*nemo quod dat non habet).* Therefore, the quality of ethics training being delivered is pivotal.

As stated above, literature is scanty on empirical studies that investigated beliefs of students that their training on or exposure to common good ethics course will culminate equitable democratic outcomes. This paper is a novel research approach to apply randomized techniques to assess students' propensity to leadership and egalitarianism based on their perception on the effect of common good ethics. The paper proxies students' beliefs in ethics for common good as CGE because of the inclusiveness and freedom to participate in business and the business' engagement in corporate social responsibility (CSR), which is the proxy for democratic outcomes because it is tool that promotes welfare and ease the burden of poverty of the people

Results show that while irrespective of academic status, training on CGE significantly influences youths' belief that CGE will increase democratic outcomes in Nigeria. Gender is also a significant determinant of this perception, more females than males held this belief. The remaining part of the paper is organized as follows: Section 2 is on the review of related literature, Section 3 is on the Methodology, Section 4 is on the Results of the study and Section 5 is on the Conclusion.

2. Literature Review

Exploring the Notion of Common Good

In other to evaluate the effect of students' exposure to structural lessons on ethics, it would be useful to first consider what the curricula for ethics training would include. Common good ethics has a prominent position in the moral, social and political philosophy of the Greeks (Argandoña, 2011; Jaede, 2018).[7] Aristotle (4th-century BC), the foremost philosopher on the notion

---

[7] Argandoña, A. "The Stakeholder Theory and the Common Good". *Journal of Business Ethics* 17, 1093–1102 (1998). https://doi.org/10.1023/A:1006075517423 ; Jaede, Maximilian. "The Concept of the Common Good.". 2017. British Academy project, Working paper, University of Edinburgh.

of common good and whose idea of common good is relative to the good of the community notes, "it is […] clear that any state that is truly so called and is not a state merely in name must pay attention to virtue; for otherwise the community becomes merely an alliance", therefore, the object of the political community is good action, not only life in common (*Politics*, III, 9, 1280b-1281a).[8]

Thomas Aquinas followed the Aristotelian theory of common good and advanced that common good derives its meaning in governance. "To govern is to lead what is governed to its appropriate end" (Thomas Aquinas, *De regno*, I, 15, 103).[9] John Rawls thought that the common good is at the heart of healthy moral, economic and political scheme. For him, common good is the "certain general conditions that are in an appropriate sense equally to everyone's advantage" (Rawls, 1971, p. 217)[10]. In a sense, common good is the same as equally shared social conditions such as liberty and fair economic opportunity that go with citizenship of states or communities. While perhaps the language of common good may have some implications in Aristotelian understanding of communities or rather cities, and what it takes to be fully human, Aquinas' analysis of the law makes more explicit this relationship between the human beings, human laws, the common good and immutable ethical standards (*Summa Theol.*, I-II, q. 92, 1). The common good is well nuanced on this line to mean public service, since both share the same ethical activity and has been contrasted with self-serving individuals in the corridors of power and pursuit of narrow self-interest (Jaede, 2018, op. cit.). It also implies issues of solidarity and expectations of the people for good governance (Ike, 2013), and has been associated with a virtuous character (Ike, 2017) or

---

[8] Aristotle. *The Politics. Aristotle in 23 Volumes*, Vol. 21, translated by H. Rackham. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1944. http://data.perseus.org/citations/urn:cts:greekLit:tlg0086.tlg035.perseus-eng1:3.1280b

[9] There are 26 occurrences of the terms "common good" in: Aquinas, Thomas. 1265. *De Regno. On Kingship to the King of Cyprus*, transl. by Gerald B. Phelan, revised by I. Th. Eschmann, O.P. Toronto: The Pontifical Institute of Mediaeval Studies, 1949.

[10] Rawls, John. *A Theory of Justice*. 1971. Rev. ed. 1999. Harvard: UP.

conditions that allow communities or social groups or individual members the opportunities to pursue their own fulfilment (Gaudium et Spes. 1966)[11]. This strengthens Aristotle's argument that the political community exists for the sake of the common good, in which it finds full justification and significance, the source of its inherent legitimacy (Deneulin, 2004).[12] As the *Document of the Second Vatican Council* reiterated, the common good encompasses the totality of the conditions of the social life, which provides that individuals – men, women, families, groups and associations more adequately and easily may attain their own perfection (*Gaudium et Spes*, No. 26).[13] Regardless of one's understanding of common good, three salient elements may be obvious. First, there must foremost be a good, which is constituted or inherent in every individual member of a human society. The basis of common good is founded in part on *teleological dimension of human life* and purpose, the fact that individuals have inherent capacity to flourish –to fulfil their human purpose. The second and third: is that such good is constituted by participation to the community and by being part of a divine and collective dimension of the human life. We can again quote Aristotle, who argues that there is a greater value in the common good than in the individual good. Clearly, "even if the end is the same for a single man and for the state, that of the state seems at all events something greater and more complete… though it is worthwhile to attain the end merely for one man, it is finer and more godlike

---

[11] Ike, F. O. 2013 Catholic social teaching and the common good: challenges on governance and the common good of individuals in a polity. Source: obioraike.com
Ike, F. O. 2017. "Ethics in Higher Education as a tool for discovering our ultimate destiny", in: *Ethics in Higher Education: Values-driven Leaders for the Future*, Divya Singh and Christoph Stückelberger (Eds.). Globethics.net Education Ethics Series No. 1, Geneva: Globethics.net.

[12] Deneulin, S. 2004. "Freedom and the common good. Which individual agency for development?" Paper presented at the 4th International Conference on the Capacity Approach: Enhancing Human Security, Pavia, 5-7 September

[13] Pastoral Constitution on the Church in the Modern World Gaudium Spes Promulgated by his Holiness, Pope Paul VI, Dec. 7, 1965.

to attain it for the nation or the city state" (Aristotle, *NE*, 1094b).[14] The third element is that the good must be associated with a community. This harkens back the Aristotelian idea that the formation of a community requires a common good, since "the end of the city is living well…it is to be assumed, therefore, that the object of the political community is good actions, not only life in common" (*NE*, III, 9, 1280b-1281a). Indeed, as Hollenbach (2002) described it, the idea of common good is immanent within the relationships that bring this community or society into being. In the words of Dupre (2009), it is a good proper to, and attainable only by, the community yet individually shared by its members.[15]

The idea of common good, albeit as attractive as it seems, has also tended to generate growing skepticism among scholars who describe the idea of common good as confusing since there is hardly a common notion or conclusion about the concept. Indeed it has been described as a grand rhetoric not well articulated (Kadri, 2011), as merely an instrument to one's personal fulfillment or group well-being (Finnis, 1980; Sen, 1982).[16] Common good can be reduced to a utilitarian perspective since common good is determined by what the generality of the people have chosen (Nozick, 1974).[17] In terms of power

---

[14] Aristotle. 4th-century BC. *Nicomachean Ethics*, transl. by W. D. Ross and ed. by L. Brown, 2009, Oxford: Oxford University Press.

[15] Dupré, L. 2009. "The Common Good and the Open Society". *The Review of Politics*. 55 (04): 687. doi:10.1017/S0034670500018052. 555. doi:10.1017/ S0963180111000296; Hollenbach, D. 2002. *The common good and Christian ethics*. Cambridge: Cambridge University Press.

[16] Kadri, Simm, "The Concepts of Common Good and Public Interest: From Plato to Biobanking", *Cambridge Quarterly of Healthcare Ethics* 20 (4):554-562 (2011). Finnis, J. 2011. *Collected essays. Vol. III: Human Rights and the Common Good*. Oxford: Oxford University Press. Sen, A. 1982. "Rational fools. A critique of the behavioural foundations of economic theory". In: Sen A. *Choice, Welfare and Measurement*. Oxford: Basil Blackwell, 84-106.

[17] Nozick, Robert. *Anarchy, State and Utopia*. New York: Basic Books, 1974.

relations, common good could even be articulated a means of subsuming individualities into a totalitarian system (Deneulin, 2006; Schmitz, 2019).[18] In this perspective, common good is said to be incompatible with democracy and freedom of the people, sometimes a way of talking about a good–structural conditions–that are necessary for a good human life (Argandoña, 2011, op. cit.). Adam Smith (1776) in his *Wealth of Nations* thinks that self-interest and individual ambitions can serve the common good. In other words, "the universal opulence which extends itself to the lowest ranks of the people" eventually leads to the advancement of the common good.[19] Nevertheless, while the purposes of the various notions of common good are diverse, most ideas of common good share a unified orientation toward it (Beerbohm, E. & Davis, R. W. (2017).[20] Since the idea of common good is "essentially contested" (Mansbridge, 2013) and often used interchangeably with public interest, common utility, public good, common weal, the ongoing discussion will use common good interchangeably with other related concepts.[21]

Exploring the Meaning of Democracy

Since democracy outcomes are a focal point of this paper, an examination of the term democracy is in order. The *word* democracy has appealed to philosophers, political scientists, and educators alike yet their notions of it are diverse. Gallie (1956), a British philosopher and social and political theorist, describes democracy as one of those examples of an "essentially contested"

---

[18] Deneulin, S. 2006. "Amartya Sen's capacity approach to development and Gaudium et Spes", *Journal of Catholic Social Thought*, 3, 2. Schmitz, M. 2019. Is China a model of the common good? First Things: *A Monthly Journal of Religion and Public Life*, no.73.

[19] Smith, Adam. 1776. *Wealth of Nations*. Penguin Classics; 1st edition (March 25, 1982).

[20] Beerbohm, E. and Davis, R.W. (2017), "The Common Good: A Buck-Passing Account". *Journal of Political Philosophy*, 25: e60-e79. https://doi.org/10.1111/jopp.12132

[21] Mansbridge, Jane. "The Common Good." *The International Encyclopedia of Ethics.* Ed. Hugh LaFollette, John Deigh, and Sarah Stroud. Wiley-Blackwell, 2013.

(p. 167) concept—an inherently controversial term that we can never agree to define, because each definition carries a different social, moral, or political agenda (Crick, 2002). [22]

The modernizing and contemporary eras following the Industrial Revolution and the struggle for sovereignty among many nations which led to the establishment of various democratic forms of governments worldwide compounded the problem. Often, these new governments were not based on what democracy should be or could be, or on a specific interpretation of it, but on people's varying experiences (Ugwuozor, 2020).[23] The concept of democracy was often put in parallel to the illiberal government of Mugabe of Zimbabwe or Buhari of Nigeria, yet these governments appropriated the concept of democracy to decorate their dictatorial regimes. Thus, democracy has become all things for all people and has been used as a synonym for equality, freedom, rights or justice, although its application in certain circumstances is invalid.

Despite the widely variant usage of the word democracy, it has a historical root, it is – from two Greek words—demos, "the people," and kratein, "to rule." Demokratia means rule by the people or by the masses. A deeper insight into this meaning reveals the word democracy arises from the fundamental fact that all humans are born free and equal and have a right to live in a free society. Abraham Lincoln underscores this in his age old conception of democracy as government of the people, by the people, and for the people. Pericles' (431 B.C.) timeless qualification of democracy supports Lincoln's notion:

Our constitution is called democracy because power is in the hands not of a minority but of the whole people. When it is a question of settling private

---

[22] Gallie, W. B. 1956. Essentially contested concepts. *Proceedings of the Aristotelian Society, 56,* 167–198. Crick, B. R. 2002. *Democracy: A very short introduction.* Oxford, England: Oxford University Press.

[23] Ugwuozor, F.O. 2020. "Advancing 'Nurturing pedagogy paradigm' for democratic and economic growth in Nigeria". *The Social Science*, 15: 172-185.10.364/sscience.2020.172.185

disputes, everyone is equal before the law; when it is a question of putting one person before another in positions of public responsibilities, what counts is not membership of a particular class, but the actual ability, which a man possesses. No one, so long as he has it in him to be of service to the state, is kept in political obscurity because of poverty . . . we are free and tolerant in our private lives; but in public affairs we keep to the law. This is because it commands our deep respect. (Finley, 1954, op. cit. p. 145)

In the modern and contemporary eras, democracy is couched around two frameworks first, a representative framework whereby the political power is said to be acquired by means of competitive struggle for the people's vote (Schumpeter 1975, p. 242).[24] The second is perhaps more than a competitive struggle for people's vote or election. Although elections are essential to the democratic process, it requires a bill of rights that extends beyond the right to vote, to include equal opportunity for participation and discovering individuals' preferences, as well as citizens' final control of the political agenda (Held, 1987; Sorensen, 1998).[25] Whatever one's understanding of democracy three essential points are highlighted. First, a sovereign nation that promotes a civil society in which every person enjoys membership via participation must be in place. By and large, this excludes any form of military dictatorships, illiberal government in which the people have no rights to participate in the political process. Second, the people (*demos*) must have the freedom to make their individual choices and collective decisions. This excludes any form of coercion or manipulation of citizens who by right have full membership of the nation state. Third, the environment needs to enable citizens to pursue their preferred goals for their good life (See Ugwuozor, 2020, op. cit.).

---

[24] Schumpeter, J. 1975. *Capitalism, socialism, and democracy*. New York: Harper & Row.

[25] Held, D. 1987. *Models of democracy*. Stanford, CA: Stanford University Press. Sorensen, G. 1998. Democracy and democratization*: Processes and prospects in changing world*. Boulder, CO: Westview.

Apart from the aforementioned elements, every member of the state should have the ability to participate in the democratic process. The term ability[26] is used here to mean more than the physical ability to vote. It embodies the mental ability to make informed decisions, to make a better judgment that is critical in determining the quality of any democratic process. In other words, a true democracy encourages every citizen to participate, namely: to cast votes; to freely make political choices and decisions; to freely pursue their preferences and goals toward the common good. All these elements are equally important, but they amount to nothing without the ability to participate in the democratic process –when this ability to participate is deficient in a society, such society becomes everything but democratic. Simply said, democracy becomes more responsive and responsible to the extent that its participants (i.e., the citizens) are equally and well informed and freely willing without coercion to engage in democratic politics (Ugwuozor, 2016).[27]

Interestingly, scholars agree that some level of educational attainment is a basic lever or one of a complex set of conditions needed for democracy (Acemoglu & Robinson, 2004; Culp, 2019; Dewey, 1938; Gramsci & Cornwell, 1997; Lipset, 1959; Ugwuozor, 2020).[28] While they disagree on the ideals of education needed for democratic growth they acceded that there are some basic common values that must be in place for a proper functioning of democracy. This does not suggest that these values are automatic, and will lead to democracy. However scholars agree that these values are endogenous

---

[26] Ability here implies mental ability to make informed choices and judgment.

[27] Ugwuozor, O. F. 2016. "Philosophical education toward democratization and Boko Haram insurgency in Nigeria". *International Education Studies, 9*(9), 87–98.

[28] Acemoglu, D., & Robinson, J. A. 2004. *Economic origins of dictatorship and democracy*. New York: Cambridge University Press. Dewey, J. 1938. *Experience and education*. New York: Collier. Gramsci, R., & Cornwell, G. H. 1997. "Liberal education as intercultural praxis: Citizenship in diverse democracy". In R. Gramsci & G. H. Cornwell (Eds.), *Democratic education in an age of difference; Redefining citizenship in higher education*, 159–170. San Francisco: Jossey-Bass. Lipset, S. M. 1959. "Some social requisites of democracy. Economic development and political legitimacy". *American Political Science Review, 53,* 69–105.

and are most likely to foster the basics – what Tocqueville (1835/1994) called "habits of the heart" (p. 287)—the cognitive and affective dispositions necessary for democracy to work.[29] These dispositions or values–responsibility, integrity, justice, self-discipline, freedom, human rights, communal spirit, pursuit for a common goal or the common good to mention but a few are not innate human values –they are not given, they are learned. Thus, education on these values is imperative especially, on common good ethics with the hope to prepare Nigeria's future democratic citizens.

The next sections of this study are organized as follows. In Section 3, I describe the methodology—the study area sampling techniques, and methods of data analyses. In Section 4, I present the results of the study and discus them, and in section 4, state the limitations of the study. In Section 5, I provide my concluding remarks with suggestions for future studies.

3. Methodology

This section begins with a brief description of the study area, then description of the sampling techniques and methods of data analysis.

Study Area

The study was carried out in Enugu state in Nigeria. It is the capital of southeast Nigeria. People of all walks of life either reside and/or visit Enugu because of the relatively cool climate. Topographically, Enugu is hilly and hence has natural drainage. It is among the least flood-prone locales in Nigeria. Thus, there are many schools and businesses which include the University of Nigeria, Nsukka (UNN). Enugu is bounded by Kogi to the west, Benue to the north, Ebonyi to the east and Anambra to the south.

---

[29] Tocqueville, A. de. 1994. *Democracy in America*. New York: Century. (Original work published 1835)

Sampling and Data

The study is a case study of UNN. UNN is a federal university that has faculties and student distribution across all demographics. Thus, given the limitations of the study, it is a good setting to assess the perception of students from all over the country. A stratified sampling approach was used to select 435 of 2206 students proportionate to the size of each level of study. Students were first selected according the area of their studies and then according to their level of study. They were asked to respond to the instrument titled "Perceived Role of Ethics and Democracy's Outcome Scale" (PREDOS) for data collection.

Analytical Technique

Analysis of Covariance (ANCOVA) is the major analytical tool. The dependent variable was the mean perception scores generated. The key independent variables are students' gender and their exposure to (trainings on) CGE. The covariates – academic status were controlled for in order to avoid influence of their levels of study.

Students answered questions on the role of their perception of Ethics in Business as an example of ethics for the common good of the society. For this study, it is assumed that a successfully and ethically run business is for the common good of the society in terms of value addition, employment generation, increase in wealth and welfare (direct benefits). Also, it is assumed that successfully run businesses will engage in corporate social responsibilities as a tool for redistribution of income (indirect benefits). The indirect benefit is also driven by the payment of taxes by which the government generates revenue for infrastructure development [Harelimana, 2018]. This measurement approach was chosen because of some apparent apathy of the citizens toward government. Furthermore, in Nigeria, it is believed that the government focuses more on to successful businesses more than on ordinary citizens.

4. Results and Discussion

The findings show that exposure to common good ethics has a significant positive effect on students' perceptions of the linkage between ethics practice

and democracy outcomes. The distribution of students, with or without exposure to the training, suggests that they have a positive perception that CGE will influence positive democratic outcomes (Table 1).

Table 1: Between-Subject Factors

Variables		Value Label	N	%
Exposure	1.00	Those who were exposed to business ethics courses	361	50.3%
	2.00	Those who were not exposed to business ethics courses	357	49.7%
Positive Perception		Students with positive perceptions	450	62.7%
Negative Perception		Students with negative perceptions	268	37.3%
Gender	1.00	Male	338	47.1%
	2.00	Female	380	52.9%
Academic Status	1.00	Freshmen	310	43.2%
	2.00	Final Year	250	34.8%
	3.00	Postgraduate	158	22.0%
Total		Total	718	100.0%

In Table 2, exposure to CGE courses, despite controlling for academic status as a covariate, has significant effect on students' perceptions of the linkage between ethics education and corporate social responsibility, F (1,717) =141.37; P=.000, η_p^2=.94.

Table 2: The ANCOVA Showing Effect of Common Good Ethics Education on Students' Perceptions of the Linkage between Ethics Education and Democratic Outcomes

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power[b]
Corrected Model	82.368[a]	1	82.368	141.373	.000	.165	141.373	1.000
Intercept	7273.824	1	7273.824	12484.478	.000	.946	12484.478	1.000
Exposure	82.368	1	82.368	141.373	.000	.165	141.373	1.000
Academic Status	76.497	2	38.249	64.647	.060	.153	129.293	1.000
Error	417.163	716	.583					
Total	7782.207	718						
Corrected Total	499.531	717						

a. R Squared = .165 (Adjusted R Squared = .164), b. Computed using alpha = .05

Similarly, in Table 3, the finding that gender does not have significant effect on students' perceptions of the linkage between ethics education and corporate social responsibility is rejected, $F(1,717)=132.76$; $P=.000$, $\eta_p^2=.94$.

Table 3: The ANCOVA Showing the Effect of Gender on Students' Perceptions of the Linkage between Common Good Ethics Education and Democracy Outcomes

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power[b]
Corrected Model	78.137[a]	1	78.137	132.765	.000	.156	132.765	1.000
Intercept	7346.12	1	7346.126	12481.988	.000	.946	12481.988	1.000
Acad. Stat	76.497	2	38.249	64.647	.060	.153	129.293	1.000
Gender	78.137	1	78.137	132.765	.000	.156	132.765	1.000
Error	421.393	716	.589					
Total	7782.20	718						
Corrected Total	499.531	717						

a. R Squared=.156 (Adjusted R Squared=.155)
b. Computed using alpha=.05

Brief Discussion

The findings show that exposure to business ethics course as a proxy for CGE has a significant effect on students' perceptions of the linkage between ethics practice and corporate social responsibility. Thus, students who have taken business ethics courses rank high in their perception of how ethics practice is linked to firms' corporate social responsibility, the proxy measure for democratic outcomes. This means that with exposure to business ethics courses, individuals can recall how to observe the laws of ethics in discharging their

corporate responsibilities. This finding supports Murphy and Boatright (1994), who found that students who have taken business ethics courses ranked ethical issues differently than those who simply had taken a course in which targeted business ethics was just one component.[30] Also, the present finding is consistent with the assertion made by Ike (2017) and by Luthar and Karri (2005) that exposure to ethics in the curriculum had a significant impact on student perceptions of linkages between ethical practices and business outcomes.[31] The current finding does not support studies that suggest that taking ethics classes has no effect (Tanner & Cudd, 1999).

The findings also indicate that gender has a significant effect on students' perceptions of the linkage between ethics education and corporate social responsibility. This finding supports Luthar and Karri (2005), who noted gender differences in the perception of the link between ethics practices and business outcomes.

In addition, the findings of the study indicate that academic status does not have significant effect on students' perceptions of the linkage between ethics education and corporate social responsibility. Thus, freshmen, final-year, and postgraduate students have similar perceptions of this linkage. The present findings do not support Luthar and Karri (2005) and Borkowski and Ugras (1992, 1998), who claimed that older students are more ethical than younger

---

[30] Paul R. Murphy & John R. Boatright (1994) Assessing the Effectiveness of Instruction in Business Ethics: A Longitudinal Analysis, Journal of Education for Business, 69:6, 326-332, DOI: 10.1080/08832323.1994.10117708

[31] Ike, F. O. 2017. "Ethics in Higher Education as a tool for discovering our ultimate destiny", in *Ethics in higher education: values-driven leaders for the future*, D. Singh and C. Stückelberger (Eds.). Globethics.net Education Ethics Series No. 1, Geneva: Globethics.net; Luthar, H.K., Karri, R. "Exposure to Ethics Education and the Perception of Linkage between Organizational Ethical Behavior and Business Outcomes". *J Bus Ethics* 61, 353–368. 2005. https://doi.org/10.1007/s10551-005-1548-7.

ones.[32] The difference in the views between the previous studies and the current study could result from the addition of corporate social responsibility, which was not a variable of focus in the previous studies.

Based on the findings, there is need for the integration of CGE courses into the general curriculum of university in order to help to eliminate corrupt practices in the business sector of the society. This will increase students' awareness of all the critical aspects of corporate social responsibility and consequences of unethical conduct for society. Again, based on the findings, the researchers reached a conclusion that in order to ensure and maintain high ethical conduct in business, students of tertiary institutions, who are the future business owners, managers, directors, politicians, and other professionals should be exposed to business ethics courses. Hence, there is need for future studies to establish educative business ethics programs that will enable individuals to acquire ethical principles and manifest ethical behaviour in business operations. It is worth noting that since Nigeria has the largest population of youths in the world, empowering such a sizeable group could well effect productive changes not only in Nigeria but possibly in neighboring countries as well.

Limitations of the Study

The present study has the following limitations:

1. Very little empirical literature exists for measuring ethics. Furthermore, the measures of CGE and democratic outcomes are proxy rather than direct measures. Thus it will be instructive to find out validated measures of common good and democratic outcomes.

2. A case study of University of Nigeria, Nsukka may not be representative of the views of all the students in Nigeria. A more omnibus study

---

[32] Borkowski, S.C. and Ugras, Y.J. "The Ethical Attitudes of Students as a Function of Age, Sex and Experience". *Journal of Business Ethics*, 11, 1992. 961-979. https://doi.org/10.1007/BF00871962; Borkowski, S.C., Ugras, Y.J. "Business Students and Ethics: A Meta-Analysis". *Journal of Business Ethics* 17, 1998. 1117–1127. https://doi.org/10.1023/A:1005748725174

would be preferable to account for regional and other demographic characteristics

3. More robust research will help assess the determinants of CGE in order to effect targeted training and intervention to change perception of students for the common good of the society.

5. Conclusion

This study is about identifying the impact of business ethics as a proxy for common good ethics on students' perception of the linkage between ethics practices and democracy outcomes. The simple assumption or thesis that sets off this research is that the more students are exposed to ethics practice, the greater their propensity or disposition to be ethical in their actions, which includes actions for common good. Although some theoretical writings of Professor Obiora (2012, 2013, 2017; op. cit.) give credence to the above assumption, my empirical research seeks to bolster that assumption. I used stratified sampling approach, randomly selected 435 students from the population of approximately 2,206 participants. I used the instruments namely "Perceived Role of Ethics and Democracy's Outcomes Scale (PREDOS) to collect data. To ensure that the results of my research were consistent, I used a survey questionnaire to measure exposure to common good ethics among the respondents –and I used Descriptive analysis –tables and Analysis of Covariance (ANCOVA) to analyze the data.

My findings are broad albeit largely in tandem with the conclusions found in the extant works of Professor Ike. In a sense, students' exposure to ethics practices increased their disposition to act and live for the common good, and increased their disposition for democratic living. Besides the limitations stated above, the paper concludes that students' in depth exposure to common good ethics is vital to ensure that future democratic citizens, political leaders, politicians, and other public office-holders, educators and education policy makers understand the importance of ethics practices and democracy outcomes in Nigeria and possibly beyond.

6. References

Adaugo, C., and C. Obochi. 2015. "The Influence of the Social Media on the Nigerian Youths: Aba Residents Experience". Quest Journals: *Journal of Research in Humanities and Social Science*. Volume 3, Issue 3, 12-20. ISSN: 2321-9467

Acemoglu, D., & Robinson, J. A. 2004. *Economic origins of dictatorship and democracy.* New York: Cambridge University Press.

Arnett, J. J. 2003. *Adolescence and emerging adulthood: A cultural approach*. Upper Saddle River, NJ: Prentice Hall.

Aquinas, T. 1265. *Summa Theologica*, transl. by the English Dominican Fathers. New York: Benziger Ed., 1947-48, 1980; also: *Collected Works*, InteLex electronic edition. 1993.

Aristotle. 4th-century BC. *Nicomachean Ethics*. transl. by W. D. Ross, The Internet Classics Archive, http://classics.mit.edu/Aristotle/nicomachaen.html ; also: transl. by W. D. Ross and ed. by L. Brown, 2009, Oxford: Oxford University Press.

Aristotle. *The Politics. Aristotle in 23 Volumes*, Vol. 21, translated by H. Rackham. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1944. http://data.perseus.org/citations/urn:cts:greekLit:tlg0086.tlg035.perseus-eng1:3.1280b See also: transl. and ed. by T. A. Sinclair, 1962. Harmondsworth, England: Penguin. And also: transl. by C. D. C. Reeve, Cambridge: Hackett, 2017.

Argandoña, A. "The Stakeholder Theory and the Common Good". *Journal of Business Ethics* 17, 1093–1102 (1998). https://doi.org/10.1023/A:1006075517423

Barker, E. 1958. *The politics of Aristotle*. London: Oxford University Press.

Beerbohm, E. and Davis, R.W. (2017), "The Common Good: A Buck-Passing Account". *Journal of Political Philosophy*, 25: e60-e79. https://doi.org/10.1111/jopp.12132

Borkowski, S.C. and Ugras, Y.J. "The Ethical Attitudes of Students as a Function of Age, Sex and Experience". *Journal of Business Ethics*, 11, 1992. 961-979. https://doi.org/10.1007/BF00871962;

Borkowski, S.C., Ugras, Y.J. "Business Students and Ethics: A Meta-Analysis". *Journal of Business Ethics* 17, 1998. 1117–1127. https://doi.org/10.1023/A:1005748725174

Crick, B. R. 2002. *Democracy: A very short introduction.* Oxford, England: Oxford University Press.

Dahl, R. 1971. *Polyarchy: Participation and opposition.* New Haven, CT: Yale University Press.

Deneulin, S. 2004. "Freedom and the common good. Which individual agency for development?" Paper presented at the 4th International Conference on the Capacity Approach: Enhancing Human Security, Pavia, 5-7 September

Deneulin, S. 2006. "Amartya Sen's capacity approach to development and Gaudium et Spes", *Journal of Catholic Social Thought*, 3, 2.

Dewey, J. 1916. *Democracy and education: An introduction to the philosophy of education.* New York: Free Press.

Dewey, J. 1927. *The public and its problems*. Denver: Swallow.

Dewey, J. 1938. *Experience and education*. New York: Collier.

Dupré, L. 2009. "The Common Good and the Open Society". *The Review of Politics*. 55 (04): 687. doi:10.1017/S0034670500018052. 555. doi:10.1017/S0963180111000296

Egbo, B. 2000. *Gender, literacy and life chances in Sub-Saharan Africa.* Clevedon, England: Multilingual Matters.

Eisenstaedt, S. N. 1973. *Traditional patrimonialism and modern neopatrimonialism*. Beverly Hills, CA: Sage.

Finnis, J. 2011. *Collected essays. Vol. III: Human Rights and the Common Good*. Oxford: Oxford University Press

Gallie, W. B. 1956. "Essentially contested concepts". *Proceedings of the Aristotelian Society, 56,* 167–198.

Gramsci, R., & Cornwell, G. H. 1997. "Liberal education as intercultural praxis: Citizenship in diverse democracy". In R. Gramsci & G. H. Cornwell (Eds.), *Democratic education in an age of difference; Redefining citizenship in higher education*, 159–170. San Francisco: Jossey-Bass.

Griffin, A. F. 1996. "Teaching in authoritarian and democratic states". In W. C. Parker (Ed.), *Educating the democratic mind*. Albany: State University of New York Press, XX–XX.

Grudin, R. 1996. *On dialogue: An essay in free thought*. Boston: Houghton Mifflin.

Guthrie, J. W. 1986. School-based management: The next needed education reform. Phi Delta Kappa, 68: 305-309

Harelimana J. 2018. "The Role of Taxation on Resilient Economy and Development of Rwanda". *Journal of Finance and Marketing*. Vol. 2. Issue 1:28-39.

Held, D. 1987. *Models of democracy*. Stanford, CA: Stanford University Press.

Hollenbach, D. 2002. *The common good and Christian ethics*. Cambridge: Cambridge University Press.

Ike, F. O. 2013 Catholic social teaching and the common good: challenges on governance and the common good of individuals in a polity.

Ike, F. O. 2012. The path to transformative leadership: A paper presented at the conference on Nigerian leadership summit, Lagos Dec. 2012.

Ike, F. O. 2017. "Ethics in Higher Education as a tool for discovering our ultimate destiny", in *Ethics in higher education: values-driven leaders for the future*, Divya Singh and Christoph Stückelberger (Eds.). Globethics.net Education Ethics Series No. 1, Geneva: Globethics.net

Jaede, Maximilian. "The Concept of the Common Good.". 2017. British Academy project, Working paper, University of Edinburgh.

Kadri, Simm, "The Concepts of Common Good and Public Interest: From Plato to Biobanking", *Cambridge Quarterly of Healthcare Ethics* 20 (4):554-562 (2011).

Lenshie, NE, Akipu IS, "Clash of religious civilisations in Nigeria: Understanding dynamics of religious violence", *Research on Humanities and Social Sciences*, 2014, 7, 47-60.

Lipset, S. M. 1959. "Some social requisites of democracy. Economic development and political legitimacy". *American Political Science Review, 53,* 69–105.

Luthar, H.K., Karri, R. "Exposure to Ethics Education and the Perception of Linkage between Organizational Ethical Behavior and Business Outcomes". *J Bus Ethics* 61, 353–368. 2005. https://doi.org/10.1007/s10551-005-1548-7.

MacIntyre, Alasdair. 1981. *After Virtue. A Study in Moral Theory*. London.

Mansbridge, Jane. "The Common Good." *The International Encyclopedia of Ethics.* Ed. Hugh LaFollette, John Deigh, and Sarah Stroud. Wiley-Blackwell, 2013.

Paul R. Murphy & John R. Boatright. "Assessing the Effectiveness of Instruction in Business Ethics: A Longitudinal Analysis", *Journal of Education for Business*, 1994, 69:6, 326-332, DOI: 10.1080/08832323.1994.10117708

NERDC, 2003. National Family Life and HIV Education Curriculum for Junior Secondary School in Nigeria.

Nigeria population. 2022. *Macrotrends*, https://www.macrotrends.net/countries/NGA/nigeria/population

Nozick, Robert. *Anarchy, State and Utopia*. New York: Basic Books, 1974.

Nussbaum, Martha C. 1995. "Aristotle, nature, and ethics". In *World, mind and ethics: Essays on the ethical philosophy of Bernard Williams*,

Hrsg. J. E. J. Altham und Ross Harrison, 86–131. Cambridge: Cambridge University Press.

Paul VI, Pope. Gaudium Spes. Pastoral Constitution on the Church in the Modern World. Dec. 7, 1965. https://www.vatican.va/archive/ hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html

Rawls, John. *A Theory of Justice*. 1971. Rev. ed. 1999. Harvard: UP

Schmitz, M. 2019. Is China a model of the common good? *A Monthly Journal of Religion and Public Life*, no.73.

Schumpeter, J. 1975. *Capitalism, socialism, and democracy*. New York: Harper & Row.

Sen, A. 1982. "Rational fools. A critique of the behavioural foundations of economic theory". In: Sen A. *Choice, Welfare and Measurement*. Oxford: Basil Blackwell, 84-106.

Smith, Adam. 1776. *Wealth of Nations*. Penguin Classics; 1st edition (March 25, 1982).

Sorensen, G. 1998. "Democracy and democratization"*: Processes and prospects in changing world.* Boulder, CO: Westview.

Tocqueville, A. de. 1994. *Democracy in America*. New York: Century. (Original work published 1835)

Thucydides, Pericles' funeral oration. In: *The history of the Peloponnesian War* (Book II, Chapter VI; R. Crawley, Trans.).

Ugwuozor, O. F. 2016. "Philosophical education toward democratization and Boko Haram insurgency in Nigeria". *International Education Studies, 9*(9), 87–98.

Ugwuozor, F.O. "Philosophical Education and Global Citizenship: Tapping into the Process Philosophy of Alfred North Whitehead". *NZ J Educ Stud* 54, 2019. 179–194. https://doi.org/10.1007/s40841-019-00125-4

Ugwuozor, F.O. 2020. "Advancing 'Nurturing pedagogy paradigm' for democratic and economic growth in Nigeria". *The Social Science*, 15: 172-185.10.364/sscience.2020.172.185

UNESCO. 2015. Rethinking Education: Towards a global common good? (PDF). UNESCO. ISBN 978-92-3-100088-1, 80–81.

Weil, S. 1977. *Simone Weil Reader* (G. A. Panichas, Ed.). Mount Kisco, NY: Moyer Bell.

Zakaria, F. 2004. *The future of freedom: Illiberal democracy at home and abroad*. New York: W. W. Norton.

7. Short Biography

Felix Okechukwu Ugwuozor, Department of Educational Foundations Room 213 Harden Building, Faculty of Education, University of Nigeria, Nsukka, P.M.B. 410001, Nsukka, Nigeria. Contact: fugwuozo@yahoo.com

Homo Novus:
Learning to Being Renewed

An Intercultural Motif for Educational Transformation

Amélé Adamavi-Aho Ekué,
Globethics.net

Keywords

Abstract

This contribution anchors the topic of transformative education in the discussion of human renewal. It posits that transformative education can only be perceived as an endeavour that encompasses the whole human being and the potential of humans to change and to adopt different perspectives on seeing and being in the world. The motif of the new human being (*homo novus*), as per the argument presented, can serve to develop a meaningful conceptual and praxis-related framework for education. Especially when considered against the background of the debate on education serving the establishment of communities of belonging across cultures, in which ethics and values can be lived and probed.

1. Introduction: Seeing beyond the small worlds

When we were at school, our world seemed so small. We took the same itinerary, walking the same paths together with a group of friends, over and over again. We knew everyone, and everyone knew us. The sensorial impressions we gained in those years – the ripe mango fruits fallen from the trees we collected by the wayside, the scent of the black-eyed pea stew during our recreational breaks, and the houses of our neighbourhood we passed by left indelible marks on us. They undoubtedly shaped the way we see and are in the world today. Thus, ours was a small world, because it was the one we knew.

Yet, at the same time, it was a gateway to a much larger horizon that opened up before us: we were enabled to see the world around us, the people and the natural elements, and the bonds we established between them, as part of our own existence and becoming.

We realised even before having been taught about it formally, that the world we saw around us was not limited and exclusive, but indeed connected to other worlds, people, manners and conditions of living, beyond the one we knew. Simultaneously, it dawned on us that what we saw and what we learned inside and outside of school was much larger and more profound than the empirical world around us. It was not yet clearly defined, yet palpable in our conversations and shared dreams about who we wished to become in life, that it was also about our imagination – about the world we could not yet see, but hoped for.

This vignette on a youthful appropriation of the world by way of seeing, being and longing in the world may serve as an entry point for the discussion of the theme this contribution endeavours to undertake. It poses the question of education afresh from the specific vantage point of transformation. The thesis I would like to investigate consists in the presupposition that transformative education cannot be limited to a didactical framework nor to an educational objective or 'catalogue', but requires to be understood from within the emotive, intellectual, spiritual and ethical potential of human beings, their evolution in relation to their

neighbours and to the environment. Only from such a holistic perspective that encompasses the capacities of humans to renewal through the encounter with others, transformative education gains its full meaning.

Obiora Ike's biography and academic *oeuvre* is rooted in such an understanding of transformative education. Grounded in the conviction that humans find their purpose in responding to the gift of their life and to the 'givenness' of the world, both at the same time, and in holding these two dimensions in creative tension, he pursued his own career as an educator committed to transformation in the fullest sense of the word.[1] The following reflections are dedicated to his educational vision across continents, cultures, languages and worldviews that inspires those, like me, who have the privilege to work with and learn from him. His is the vision of a world that can be transformed because of the meaningful alliances people in all regions build for the good of all. He is generous in sharing his wisdom, spiritual profundity, and intellectual curiosity, his passionate and relentless motivation to see the good in others, and to believe that the good – however veiled it may be in the shadows of our realities – can be brought to the fore and effect the changes our world in peril requires.

2. How education points to human existence beyond oneself

The etymological origins of the word education in Latin, *educare*, signifying 'leading out', provide a propitious background for framing an intercultural transformative education. If the educational experience and journey is essentially one that 'leads out' of the habitual empirical, cognitive and imaginative terrains, it requires an appropriate description of how humans are engaged in this journey.

---

[1] See, *inter alia*: Obiora F. Ike/ Chidiebere Onyia (Eds.). 2018. *Ethics in Higher Education. Foundation for Sustainable Development,* Globethics.net Education Ethics 2, Geneva: Globethics.net.

Regardless of the worldviews which determine anthropological paradigms, there is a large consensus that human life and existence is contoured by the relationships humans engage in the course of their lives. Human existence is intimately tied with the experience of being in relationship with others and appropriating oneself the world, from the youngest age, through the lens of these relationships. This relational human experience is not only limited to relations with other humans, nor to humans only in one's immediate environment, or to the empirical world. Part of the relational character of human existence is the capacity to continuously expand and intersect the notions of proximity and distance, and thereby to expand the linguistic inventory, the aptitude to express desires and to articulate aspirations, and ultimately creativity, that is the capacity to imagine another reality and consequently other forms of relationships and engagements at interpersonal, communal and international levels.[2]

A pessimistic view on the human condition would have it that the challenge resides in a kind of inevitable, innate concurrence and competition between humans: the 'mimetic desire', the uncertain, and at the same time, competing desire directed to an object another person desires, from where conflict and violence may arise.[3] The positive and less fatalistic anthropological perspective would hold fast not only to the capacity of humans to withstand and counter these misdirected desires, but on the contrary, to build harmonious relationships that are based on the human capacity to internal critique.[4]

The capacity to internal critique in turn is a precondition for change and alteration, as it points to the understanding of humans and human existence beyond one's own existence. It opens for the realisation of the gift and 'givenness' of life as not solely depending on one's own efforts, but

---

[2] See Philip Ogochukwu Ujomudike : "Ubuntu Ethics", in: H. ten Have et al. (Eds.) 2016. *Encyclopedia of Global Bioethics*. Cham: Springer, 2869-2881.

[3] See René Girard. 1986. *The Scapegoat*. Baltimore: The Johns Hopkins University Press (French original 1982).

[4] See Antti Kauppinen: "Reason, Recognition, and Internal Critique", in: *An Interdisciplinary Journal of Philosophy*, 45,4 (2002): 479-498.

embedded in the broader framework of recognising life in the double bind of given by and given for 'the Other' and others. Education anchors itself in this understanding of human experience of self-discovery and relation with and for others. The educational mission is based on the premise that the human condition and experience can be impacted by the integration of new knowledge about the world and the plausibility of human life in relation with others and creation. More importantly, education builds on the potential that internal critique unleashes to question the status quo. This is valid for the personal dispositions, actions and engagements, which become the subject of personal scrutiny, as well as with regard to the mutual interrogations people engage in about their existential meaning-making.

The capacity of education to lead humans to this introspection and to a critical engagement with the world and their neighbours is an essential social ethical function, which cannot be underscored, and a liberating function in the fullest sense. In the words of Paulo Freire – who locates education in the context of a liberating praxis:

> " For apart from inquiry, apart from the praxis, individuals cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world and with each other.[5]

3. Valuing humanity, preserving humaneness and the liberation of minds

Education can only be successfully undertaken if understood from such an emancipatory stance. Being human means the ability to relate both inside and outside of oneself, with others and with the environment, and to make meaning of these encounters in a reflexive manner. This entails sharp observation of the realities, the ability to read the meanings that others

---

[5] Paulo Freire. 2007. *Pedagogy of the Oppressed*. New York/London: Continuum, (Portuguese original 1968), 72.

attribute to their being in the world, and to escape from the danger of reducing and compartmentalising observations and interpretations in static categories. This constitutes the genuine decolonial educational task to fulfil: to free oneself from the fallacy of ideology – of seeing the world through the prism of preformed assumptions or the epistemological framework that prefigure the interpretation of who can be counted as human and how humans have to be described. The subtle intrusion of domination and commodification of human life finds its genesis here and invites to insist on the inalienable dignity as well as the freedom of humans to being in the world in the fullness of their physical, mental and spiritual.

Emmanuel Lévinas[6] reminds us of the indomitable nature of the encounter with 'the other', constituting an engagement that resists the temptation of totalising and familiarising 'the other.' At the same time, it is through the encounter with 'the other's' face – in both its strangeness and familiarity – that ethical solicitation and responsibility begins. The presence and experience of 'the other' cannot be fully grasped or known, and thus the encounter constitutes is a disruptive and unsettling moment, while also calling into a responsibility for and to 'the other.' It is an ethical responsibility that intends to preserve humaneness as non-occupiable territory. It becomes apparent how this premise can be made fruitful amidst the contradictions of life and society: from the colonial domination, the enslavement of black bodies[7] to the modern day trafficking in human beings, the populist hate-speech against migrants and the xenophobic scapegoating of religious and ethnic minorities. The examples are manifold and demonstrate the historic and contemporary relevance of insisting on this preservation of the free encounter of human beings, who create relationships

---

[6] See Emmanuel Lévinas: *Totality and Infinity: An Essay in Exteriority*. Dordrecht/Boston/London: Kluwer Academic Publishers, [3]1991 (French original 1961).

[7] See the extensive literature on decolonizing/decolonial education, *inter alia*: Miguel Zalava: "Decolonial Methodologies in Education", in: Michael A. Peters (Ed.): *Encyclopedia of Educational Philosophy and Theory*, 2016: 1-16.

not through erasing their differences, but through recognising their inherent and inalienable dignity.[8]

The consequences of such a rigorous pursuit of a non-invasive encounter of people can be demonstrated, for example, in the manner in which societies organise consensus-building around normative conflicts and facilitate a continued dialogue on the foundations of living together. Similarly, such an approach to the preservation of humaneness and the cultivation of values such as respect of the differences, solidarity and compassionate vulnerability as sources of an ethics of civic responsibility has also an impact on the conceptualisation and praxis of education. Valuing humanity becomes in this perspective not a content of learning in an education that seeks to identify locations of appropriate application. Rather education revolutionises the logic of content acquisition and application from a self-sufficient posture. Education becomes transformative in as much as it defies a reproductive pattern of learning, following a "banking concept of education."[9] Transformative education aims at the liberation of the minds first. It is through allowing a free engagement with the empirical world and a corresponding processing of the physical experiences through cognitive arrangements that humanity can find and renew its commitment to preserving the value of all life.

Willie Jennings[10] has contributed to the debate on the role of education in the process of liberation and preservation of humanness by offering an alternative imagine to the inherited Western, self-sufficient intellectualist model around possession, control and mastery. He posits against this image the contours of an education that facilitates belonging, gathers people for a

---

[8] See Francis Fukuyama: *Identity. The Demand for Dignity and the Politics of Resentment*. New York: Picador/ Farrar, Strauss and Giroux, 2018.

[9] Paulo Freire: *ibid.*

[10] Willie J. Jennings : *After Whiteness. An Education in Belonging*. Grand Rapids: William B. Eerdmans Publishing, 2020.

rich life together.[11] An education that uses belonging and communion as reference point should, however, not be misunderstood as a shallow and unspecified direction for education. As per Willie Jennings, all education should aim at belonging in the sense of reconciliation of humans with the source of their existence. Rather than a self-contained education that does not 'lead out' of the familiar contexts of knowledge and understanding, an education of belonging offers to visit sites of contradictions and the encounter with those with whom a rapprochement is habitually avoided. In continuation of Jennings' ideas, on may emphasise that education from this vista unfolds its transformative potential fully when these loci of estrangement, surprise and discovery of the humane in unconventional circumstances – for example by studying a community project for and with socially stigmatised, marginalised and excluded in privileged neighbourhoods – are used as sites of learning.[12]

However, while a certain type of this educational approach already exists in form of experiential or service learning, what it often does not address and most of the time even establishes is the asymmetric relationship between those who possess knowledge and means, and those who supposedly are the sole 'receivers of learning outcomes.' A transformational education that takes ethical principles and values of equity and reciprocity seriously will emphasise, by contrast, the two-directional learning trajectory, respecting the full humanity of all involved, unveiling the open or hidden socio-economic impact on the relationship dynamics, and endeavour to develop

---

[11] Willie J. Jennings develops this alternative image further by detailing its meaning against the background of theological education around the picture of Jesus and the crowd (Mark 5: 24b: "And a large crowd followed him and pressed in on him.").

[12] See also on strangeness as the linking concept in intercultural learning, the elucidating insights of the study conducted by Jan Van Maele, Steven Schelkens, Katrien Mertens: "Encounters with Strangeness: Intercultural learning in an engineering course", in: *Journal of Praxis in Higher Education*, Vol. 3,2 (2021): 179-203.

critical thinking and reflective behavioural change around the project of a whole-person formation, including cognitive and emotional dimensions.[13]

It appears that a whole-person formation in a transformative educational perspective is fostering the attention to internal and external explorations outside of the conventional thought-patterns and rationales, to be able to discover new insights and to create novel connections. This is valid for the treatment of learning contents, the knowledge, as well as the methodologies and applications. Ultimately, such a transformative education contributes to sharpening the ethical awareness as it does not locate the evaluation, discernment and decision-making only externally, but includes the internal reflexivity as equally critical component.

Keri Facer points to this ethical dimension of education, in a temporal perspective, when she states:

> …an ethics of futures in education would attend to the distinctive temporality of education as a space and time in which something 'new and unforeseen' by us might emerge. (…) The ethical responsibility that flows from this in educational futures work is precisely to resist the colonisation of the present by the future (or the past) and to keep open the regenerative potential of education as an encounter capable of caring for and creating new worlds.[14]

---

[13] See David Sable, Cathy Driscoll, Linda Van Esch: "Applying Transformative Learning to Ethics Education", in: *Atlantic Universities' Teaching Showcase Proceedings, Dalhousie University, Halifax, Nova Scotia*, IX, 69: 1-14.

[14] Keri Facer: *Futures in Education: Towards an ethical practice*. Background Paper for the Futures of Education Initiative. Paris: UNESCO, 2021: 21.

4. Whose transformation?

Homi Bhabha in his published lecture "Our Neighbours, Ourselves,"[15] offers a critical reflection that assists in asking the question of the purpose of education afresh. This question becomes all the more relevant in times, when people in all societies have to engage with increasing levels of diversity and complexity. Homi Bhabha is inspired by Julia Kristeva's proposition of a "paradoxical community,"[16] by which she describes the simultaneous coexistence and fluidity of foreign and homogeneous identities in a selected democratic societal context. Bhabha utilises and transposes Kristeva's thoughts around "paradoxical communities" into the context of present day civil societies, and posits that such double, partial and fluid identifications complicates "Ethical Life (…) and, as such, is incompatible with the representation of the nation's people as *e pluribus unum*."[17]

It may be worthwhile to pursue this reflection in the context of education. What does a whole-person, transformative education aim at? Can education assume that there is a direct, and also one-directional, movement from the educational process to an expected outcome, and if so, what does this expected outcome consist in? There are at least two major strands of discussion to consider: on the one hand, the understanding that education is transformative in as much as it enables students to effect social change, and

---

[15] Homi K. Bhabha: *Our Neighbours, Ourselves. Contemporary Reflections on Survival* (Eva Cancik-Kirschbaum et al. (eds.): Hegel Lectures). Berlin/New York: De Gruyter, 2011.

[16] See Julia Kristeva: *Strangers to Ourselves* (French original, 1988). New York: Columbia University Press, 1991: 194-195: "A paradoxical community is emerging, made up of foreigners who are reconciled with themselves to the extent that they recognize themselves as foreigners…In France, at the end of the twentieth century, each is fated to remain the same *and* the other – without forgetting his original culture but putting it in perspective to the extent of having it not only exist side by side but also alternate with others' culture."

[17] Homi K. Bhabha: *ibid*, 2.

on the other hand, the view that transformative education is first and foremost an initiation into undergoing personal transformative experiences.[18]

Perhaps there is a constructive conceptual bridge that can be built between the two approaches. Douglas W. Yacer remarks that transformational experiences initiated in an educational context are characterised by four indicators: they are meant to be "momentous," "irreversible," "discontinuous," and "rapid."[19] Against this background, he poignantly articulates the ethical problematic of "transformative consent" and how educators can avoid a "directive pedagogy" by leading students to develop a change of their self-understandings presupposed as necessary for the transformative experiences, and most importantly how to address the potential "transformative loss,"[20] which comes with the loss of previously acquired and integrated convictions.

At the didactical level, one will have to recall the aforementioned non-invasive posture of educators and the educational frameworks, in which the questions of transformation both internal and external are posed. Thus is crucial as it has consequences for the credibility of the intended learning outcomes, and the continuity of the transformational engagement – whether in form of a personal conversion, or societal action, or a blend of both. Education that commits itself to such a non-invasive transformational praxis honours the individual autonomy and agency, and builds upon it in view of the attainment of overarching goals anchored in shared values, of which the preservation of the humane in the fullest sense of a free, mindful, reciprocal and caring ethos is an essential part as outlined in the previous section.

Transformational education may therefore not be understood as a programmatic absolute within the confines and limitations of an institutional educational setting, but more so as a permeable concept, that allows to

---

[18] See Douglas W. Yacek: "Should Education be Transformative?" In: *Journal of Moral Education*, 2020, Vol. 49, No. 2: 257-274.

[19] Dougla   s W. Yacek: *ibid*., 259-261.

[20] Id.: *ibid*., 262.

create an initiation into transformation that nurtures free reflection and agency, and that finds continuation in real life. Douglas Yacer offers a thoughtful contribution in this regards by stating:

> " …what is needed is a community that transcends the interpersonal relationships of the classroom… The transformative classroom should attempt should attempt to usher students into a community in which they will find lasting membership, and that provides them with an enduring framework for understanding the changes they are experiencing.[21]

A related but distinct strand of the discussion on transformative education is related to its possible and intended societal impact amidst increasing cultural, religious and ethnic diversities and corresponding moral positions emerging from different worldviews – which brings again to mind Homi Bhabha's engagement with Julia Kristeva's "paradoxical communities." Transformative education could make a meaningful contribution to providing interpretative orientation for these complex societal configurations, which "decapitates the dialectic"[22] of the attempt to attribute identities neatly according to defined ethnic, national and cultural categories, and societal settings, where in reality there is an ambivalent fluid movement. Similarly, education that aims at transformation confronts us with the challenge to avoid the fallacy of a direct translation of a transformational initiation in and through education into societal contexts.

A cautious attitude is necessary in order to elude that transformation can be acquired as a kind of quasi-knowledge for application in complex situations. This is valid not only because of the aforementioned multiplicity and fluidity of identity articulations, but also because there is a fundamental

---

[21] Douglas W. Yacek: *ibid.*, 270.

[22] Homi K. Bhabha: *ibid*, 2, in reference to Jean Paul Sartre's description of Merleau-Ponty's method (J.-P. Sartre: "Merleau-Ponty *vivant*", in: Jon Stewart (Ed.): *The Debate between Sartre and Merleau-Ponty.* Evanston: Northwestern University, 1998.

distinction to be made between the individual and collective expression of self-understanding and the representation and public attributions. Transformative education will cultivate spaces – inside and outside the institutional framework – for unravelling this distinctions and elaborating avenues "…for the insertion of social plurality – differential interests and values that vary within and between groups – into the subject's ambivalent identification with the web of human togetherness…"[23]

Recent educational studies have proposed to pay a closer attention to transformative practices[24] and the initiation into practices that allow to build communities of ethical learning, shared values and ideals within a common aspirational, aesthetic and emotional setting. The emerging student communities, alumni networks, societies of friends and institutional community engagement associations can serve as illustrations for such ethical learning communities as extension of formal locations of education continuing the process of supporting critical reflection and autonomous agency in making own, non-imposed transformational experiences fruitful for the engagement with others and for building communities of moral imagination. In other words, transformative education prepares, initiates and nurtures practices of individuals that have discovered through an internal journey of interrogation the motivation to enter into relationships of shared

---

[23] Homi K. Bhabha: *ibid*., 17.

[24] See *inter alia*: A. R. English: "Transformation and Education: The voice of the learner in Peter's concept of teaching", in: *Journal of Philosophy of Education*, 43 (s 1), 2009:75-95; C. Higgins: *The Good Life of Teaching: An ethics of professional practice*. Malden: Wiley Blackwell, 2011; M. Luntley: "On Education and Initiation", in: *Journal of Philosophy of Education*, 43 (s 1), 2009: 41-56; C. Martin: "The Good, the Worthwhile and the Obligatory: Practical reason and moral universalism in R. S. Peter's conception of education", in: *Journal of Philosophy of Education*, 43 (s 1), 2009: 143-160; K. A. Strike: "Trust, Traditions and Pluralism: Human flourishing and liberal polity", in: D. Carr/J. Steutel (eds): *Virtue Ethics and Moral Education*. London: Routledge, 2005: 224-237.

meaning and the "pursuit of common ideals, one's embodiments of common values and adherence to common standards."[25]

5. Homo novus – the new human being: An intercultural motif at the heart of transformative education

Transformative education, as outlined, cannot be understood in relation to one specific external outcome, for example with regard to expected societal changes. All too contested are the ideas and paradigms around societal transformation. The conceptual approach this contribution endeavours to advance is rather unpretentious: describing the contours of a transformative education, and conditions under which it can take place, as the organisation of a continuous learning process – both in time and in space – around a double bind and back-and-forth movement between internal interrogation and reflection of the external world.

At the heart of such a learning process lays the perception that human beings are intrinsically learning beings, and find in learning their sense of purpose beyond self-oriented interests. This anthropological perception is essentially positive and reposes on the conviction that no human being is limited to the sum of his or her actions and thoughts, but that the trajectory of becoming human remains throughout life – from birth to death – open to renewal. It is a life-time journey towards becoming a new human being (*homo novus*) and for nurturing relationships for a meaningful life in this perspective. From this standpoint, education is never accomplished in a life cycle, but consists of awakening this potential for renewal in changing circumstances, and to provide adequate stimulation for using the renewal for aims outside of oneself.

How can these aims of a new human being nurtured by an education with transformative purpose be described? Three selected dimensions will be

---

[25] Douglas W. Yacer: *ibid.*, 270.

outlined in the following: the renewed human being for an engagement with diversity, for the dignity of all life and for a praxis of mutual accountability for the good of all. This list is not exhaustive but includes key pointers for a discussion that merits to be conducted inside and outside of educational circles, as they are related to different kinds of engagement with knowledge and orientations towards life, and are hence of paramount importance for coming to terms with the needs of contemporary, so called 'knowledge societies'[26] largely dependent on the discernment capabilities human deploy with regard to material, cognitive and relational renewal. The starting point of this reflection is that human renewal and the motif of the new human bears its full potential in an intercultural conversation on education and the purpose of learning. In other words, education and renewal, and human renewal in particular, cannot be discussed in cultural nor in disciplinary isolation.

The UNESCO World Report Towards Knowledge Societies[27] has determined learning, more than a decade ago, as a key value for knowledge societies: "…learning reintroduces a critical dimension, allowing our societies to face the possibility of assimilating the incredible amount of new knowledge that they produce." It has become evident, in the meantime, that learning is much more than a societal and institutional tool for processing new information and knowledge, but that it is about learning as a process of

---

[26] See Jérôme Bindé: *Towards Knowledge Societies: UNESCO World Report*. Paris: UNESCO Publishing, 2005; Ola Erstad, Kristiina Kumpulainen et al. (Eds): *Learning in the Context of Knowledge Societies*. Rotterdam/Boston/Taipei: Sense Publishers, 2016; Andy Hargreaves: *Teaching in the Knowledge Society: Education in the Age of Insecurity*. New York/London: Teachers College Press, Columbia University, 2003; Berry Nyhan (Ed.): Taking Steps towards the Knowledge Society: Reflections on the process of knowledge development. Luxembourg: Office for Official Publications of the European Communities, 2002; Russell H. Kaschula, H. Ekkehard Wolff (Eds): *The Transformative Power of Language: From Postcolonial to Knowledge Societies in Africa*. Cambridge: Cambridge University Press, 2020.

[27] Jérôme Bindé: *Towards Knowledge Societies: UNESCO World Report*. Paris: UNESCO Publishing, 2005.

perpetual renewal and creativity against the background of shared values for the survival of humanity and the planet.[28]

Living together amidst diversity and nurturing relationships

Therefore, learning to be renewed positions human beings in a common responsibility to discern how living together can be enabled. We noted earlier in this reflection how articulations and locations of identities are not static categories, but rather permeable fields. Nonetheless, individual and collective lives are significantly marked by the manner in which stories of belonging and aspiration can be narrated. It is evident, that these narrations, particularly those that emphasise belonging can be utilised for fostering representation and claims of interest made plausible against the background of historical and contemporary experiences often in association with the grand narratives of transmitted worldviews. However, they can also be used to foster relationships and collaboration around stories of aspiration: how life in community, democratic participation and normative consensus-building can be organised around shared values, even in situations where the factual conditions of societal life and cohabitation contradict the aspired ideals and principles.[29]

Global and regional civil society movement could be seen as viable spaces for the circulation of these stories of belonging and aspiration across religious, ethnic and linguistic communities building on a common agenda. On the one hand, movements for social or ecological justice gain their relevance through the mobilisation of local concern, for example with regard to the balancing economic and ecological interests in the industry, or creating a vision for sustainable tourism, for inclusive urbanisation and for leveraging indigenous knowledge and resources for community-building.[30]

---

[28] See Rebecca L. Oxford, Jin Lin (Eds): *Transformative Eco-Education for Human and Planetary Survival*. Charlotte: Information Age Publishing, 2012.

[29] See James A. Bank: *Diversity, Transformative Knowledge and Civic Education.* London: Routledge, 2020.

[30] See on this emerging intercultural studies field of relation ethics, *inter alia*, the work of Upolu L. Vaai, A. Casimira (Eds): *Relational Hermeneutics: Decolonising*

On the other hand, they succeed to establish linkages across regions and enable visibility for the local concerns on global platforms of engagement.[31]

Preserving dignity of life amidst conflict and violence

The urgency of building such holistic alliances arranged around shared concerns and values as a scope for a transformative, renewal-oriented education can also be demonstrated in the field of conflict and violence. The pervasiveness of violent conflicts all over the world – the inclination to destroy and erase life – can also be interpreted as a denial of the human potential for learning and renewal. Tis inclination is not only directed against human life and manifests itself not exclusively in physical forms of violence, but also against other living creatures, and nature in general, and in various ways of commodification of life – turning humans into marketable objects and denigrating the value of human life by weaponizing human bodies as instruments in armed conflicts. The need for a transformational education that emphasises the dignity of all life, has to begin with the renewal of humans who convert themselves from dividing and destructive practices. Transforming education enables learning to return to the basic principles of respect for the dignity of all life. Such a learning process can only begin from a critical introspection of an individual living in relationship. It is from the recognition of the interdependence of all life and

---

the mindset and the Pacific Itulagi. Suva: University of the South Pacific/Pacific Theological College, 2017; John Coates, Mel Gray (eds): *Indigenous Social Work around the World: Towards culturally relevant education and practice*. London: Routledge, 2009.

[31] Examples in the educational sector would be the UNESCO Global Education Coalition, the Global Education Compact of the Holy See, the regional working groups and the International Council for Open and Distant Education (ICDE) global advocacy campaign for open, flexible and distant learning.

the precariousness of life,[32] that an ethos of conflict resolution and peacebuilding can be developed.[33]

Cultivating a praxis of mutual accountability for the good of all

All education is confronted with the frailty of the relational fabric in societies, between nations and at interpersonal levels. It is therefore imperative to not only build and strengthen alliances of and for education, as alliances advocating for a transformative education apart and alongside educational institutions, but to expand the educational realm so as to underline that learning about the potential for renewal of humanity belongs to the key societal tasks for the future. It entails, as William C. Smith and Aaron Benavot indicate, that "…strengthening accountability in education involves providing different actors with an opportunity to articulate and represent their views as the accountability process unfolds."[34] This relates to the governance, to the political conditions of education, as well to the monitoring of educational quality.

Most importantly, mutual accountability has to be embedded in the educational praxis itself within institutions with a particular mandate for education and in the communities and societies at large. The future of education will be measured against its capacity to create lifelong learning opportunities not only for the actualisation of competencies and skills, and the preparedness for the labour market, but for the renewal of humans' allegiance to the core of life-affirming and life-sustaining values benefitting the good of all.

---

[32] See Judith Butler: *Precarious Life: The Powers of Mourning and Violence*. London/New York: Verso, 2004.

[33] See John Paul Lederach: *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington: Institute of Peace Press, 1997; Leonisa Arizzone: "Towards Global Understanding: The transformative role of peace education", in: *Current Issues in Comparative Education*, 2001: 16-25.

[34] William C. Smith, Aaron Benavot: "Improving Accountability in Education: The importance of structured democratic voice", in: *Asia Pacific Education Review* 20 (2019): 193-205.

6. Conclusion: Educating as hope against hope

We have seen that transformative education is an elusive and even contested field. What and for whom transformation is intended remains to be discussed. What is clear however, is that transformative education gains its momentum in times, in which human decision-making is more important than ever before. Hence the ethical dimension in education cannot be underscored. The ongoing conversation will have to take into account not only aspects of temporality and sequencing of education (life-long learning), but also of locations and emphases. Jennings' proposal on communities of belonging over against (higher) education communities of exclusivity and mastery constitutes one inspiring avenue. Another one would be to stress a values-driven agenda that enforces learners' moral agency and capacity of being interpreters of changes in the world against the background of own reflected experiences of transformation, or at least experiences of renewal through estrangement. In this context the methodological discussion need to be pursued on how theoretical, wisdom-based and practical dimensions of education can be held together. Alliances between educational institutions in the conventional sense and other societal actors could be made fruitful for this endeavour of facilitating an initiation into transformation through the experience of self-renewal. This is all the more valid as such transformation cannot be taught as a subject matter in the classical sense: emerging adults – who are tomorrow's leaders – will have to be guided to embrace the opportunity of effecting change that begins with the discovery of their own potential for renewal, of becoming new human beings capable of seeing and acting for the futures of the world beyond their own 'small worlds.'

Finally, expanding the conceptual debate on transformative education will have to encompass aspects of the educational arrangement. Bringing the world into the classroom, and classrooms into the world constitutes a crucial aspect in view of diversifying learning inputs and methodologies, and encouraging internationalisation of education. An intercultural dialogue on the choices, methods and locations of educational praxis will assist in facilitating more open and flexible opportunities of learning that involves the whole person, while insisting that such an educational orientation will

also contribute to continue democratising education in a world still marked by significant disparities in access to quality education.

The learning paradigm Obiora Ike developed solidly reposes on the premise of the goodness of humans and their inherent potential to translate this goodness into acts of considerateness for others and creation. His worldview and his anthropological perception are optimistic and grounded in humanistic values.

They are undergirded by his deep spirituality and experience that all life remains tributary to a source beyond one's own life. It is at the same time, the decisive turning point and motivation for being engaged in education – not for the sake of knowledge creation and acquisition, nor its transmission as such, but for contributing to close the gap between the world as it is and the world how it ought to be. This constitutes perhaps the noblest of all educational tasks: the task to dream and to dedicate one's life, as whole person and new human being to the whole world.

I see Obiora Ike walking in his garden, pausing at times under the shadows of the mango trees, contemplating creation, a book in his hands and a smile on his face as he is receiving his visitors from near and far. His mission as educator dedicated to the transformation of the whole person, so that all may live to the fullest of their potentials, is not completed. The journey continues for him and for all whose lives he has impacted, for all he has educated and nurtured, and who believe like him in the renewal of humankind – against all hope believing in hope – *n'ihi olile-anya nile o kwere na olile-anya*.

7. Bibliography

Arizzone, Leonisa. "Towards Global Understanding: The transformative role of peace education", in: *Current Issues in Comparative Education*, 2001: 16-25.

Bank, James A. *Diversity, Transformative Knowledge and Civic Education.* London: Routledge, 2020.

Bhabha, Homi K. *Our Neighbours, Ourselves. Contemporary*

Reflections on Survival (Eva Cancik-Kirschbaum et al. (eds.): Hegel Lectures). Berlin/New York: De Gruyter, 2011.

Bindé, Jérôme. *Towards Knowledge Societies: UNESCO World Report*. Paris: UNESCO Publishing, 2005

Coates, John, Mel Gray (eds): *Indigenous Social Work around the World: Towards culturally relevant education and practice*. London: Routledge, 2009.

English, A. R. "Transformation and Education: The voice of the learner in Peter's concept of teaching", in: *Journal of Philosophy of Education*, 43 (s 1), 2009:75-95

Erstad, Ola. Kristiina Kumpulainen et al. (eds): *Learning in the Context of Knowledge Societies*. Rotterdam/Boston/Taipei: Sense Publishers, 2016

Facer, Keri. *Futures in Education: Towards an ethical practice*. Background Paper for the Futures of Education Initiative. Paris: UNESCO, 2021: 21.

Freire, Paulo. 2007. *Pedagogy of the Oppressed*. New York/London: Continuum, (origin. Port. 1968): 72.

Fukuyama, Francis. *Identity. The Demand for Dignity and the Politics of Resentment*. New York: Picador/ Farrar, Strauss and Giroux, 2018.

Girard, René. *The Scapegoat*. Baltimore: The Johns Hopkins University Press, 1986 (French original 1982).

Hargreaves, Andy. *Teaching in the Knowledge Society: Education in the Age of Insecurity*. New York/London: Teachers College Press, Columbia University, 2003

Higgins, C. *The Good Life of Teaching: An ethics of professional practice*. Malden: Wiley Blackwell, 2011

Ike, Obiora F./ Chidiebere Onyia (eds): *Ethics in Higher Education. Foundation for Sustainable Development,* (Globethics.net

Education Ethics 2), Geneva: Globethics.net, 2018.

Jennings, Willie J. *After Whiteness. An Education in Belonging*. Grand Rapids: William B. Eerdmans Publishing, 2020.

Kaschula, Russell H., H. Ekkehard Wolff (eds): *The Transformative Power of Language: From Postcolonial to Knowledge Societies in Africa*. Cambridge: Cambridge University Press, 2020.

Kauppinen, Antti. "Reason, Recognition, and Internal Critique", in: *An Interdisciplinary Journal of Philosophy*, 45,4 (2002): 479-498.

Kristeva, Julia. *Strangers to Ourselves* (French original, 1988). New York: Columbia University Press, 1991: 194-195

Lederach, John Paul. *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington: Institute of Peace Press, 1997;

Lévinas, Emmanuel. *Totality and Infinity: An Essay in Exteriority*. Dordrecht/Boston/London: Kluwer Academic Publishers, [3]1991 (French original 1961).

Luntley, M. "On Education and Initiation", in: *Journal of Philosophy of Education*, 43 (s 1), 2009: 41-56

Martin, C. "The Good, the Worthwhile and the Obligatory: Practical reason and moral universalism in R. S. Peter's conception of education", in: *Journal of Philosophy of Education*, 43 (s 1), 2009: 143-160

Nyhan, Berry (Ed.): Taking Steps towards the Knowledge Society: Reflections on the process of knowledge development. Luxembourg: Office for Official Publications of the European Communities, 2002

Oxford, Rebecca L., Jin Lin (eds): *Transformative Eco-Education for Human and Planetary Survival*. Charlotte: Information Age Publishing, 2012.

Sable, David, Cathy Driscoll, Linda Van Esch: "Applying Transformative Learning to Ethics Education", in: *Atlantic*

Universities' Teaching Showcase Proceedings, Dalhousie University, Halifax, Nova Scotia, IX, 69: 1-14.

Sartre, J.-P. "Merleau-Ponty *vivant*", in: Jon Stewart (Ed.): *The Debate between Sartre and Merleau-Ponty.* Evanston: Northwestern University, 1998.

Smith, William C., Aaron Benavot: "Improving Accountability in Education: The importance of structured democratic voice", in: *Asia Pacific Education Review* 20 (2019): 193-205.

Strike. K. A. "Trust, Traditions and Pluralism: Human flourishing and liberal polity", in: D. Carr/J. Steutel (eds): *Virtue Ethics and Moral Education*. London: Routledge, 2005: 224-237.

Ujomudike, Philip Ogochukwu. 2016. "Ubuntu Ethics", in: H. ten Have et al. (eds): *Encyclopedia of Global Bioethics*. Cham: Springer, 2869-2881.

Vaai, Upolu L., A. Casimira (eds): *Relational Hermeneutics: Decolonising the mindset and the Pacific Itulagi*. Suva: University of the South Pacific/Pacific Theological College, 2017

Van Maele, Jan, Steven Schelkens, Katrien Mertens: "Encounters with Strangeness: Intercultural learning in an engineering course", in: *Journal of Praxis in Higher Education*, Vol. 3,2 (2021): 179-203.

Yacek, Douglas W. "Should Education be Transformative?" In: *Journal of Moral Education*, 2020, Vol. 49, No. 2: 257-274.

Zalava, Miguel. "Decolonial Methodologies in Education", in: Michael A. Peters (Ed.): *Encyclopedia of Educational Philosophy and Theory*, 2016: 1-16.

8. Short biography

Amélé Adamavi-Aho Ekué is a theologian and professor of ethics, originating from Togo, with a specialisation in intercultural theology and ethics. She is serving as Academic Dean and Director of Academic Programmes and Resources of Globethics.net Foundation in Geneva, Switzerland, since 2019.

Prior to her appointment to this position she served as assistant professor at the Institute of Ecumenics, Missiology and Religious Studies of the Protestant Faculty of Theology of the University of Hamburg, Germany, and from 2007 to 2019 as professor of ecumenical ethics at the Ecumenical Institute Bossey, Switzerland, as well as programme executive for ecumenical theological education of the World Council of Churches.

Her research areas are World Christianity, intercultural ethics, intercultural theology, religion and violence, and religion and migration. Among her recent publications are (with Ignace Haaz) Walking with the Earth. Intercultural Perspectives on Ethics of Ecological Caring. Geneva: Globethics.net, 2022. (with Frieder Ludwig, Mirja Laaser et al.); Reformation in the Context of World Christianity. Theological, political and social interactions between Africa, Asia, the Americas and Europe. Wiesbaden: Harrassowitz Verlag, 2019; (with Frank Mathwig and Matthias Zeindler) Heimat(en)? Beiträge zu einer Theologie der Migration. Zürich: TVZ, 2017; "Migration", in: Kenneth R. Ross, J. Kwabena Asamoah-Gyadu, Todd M. Johnson (eds): Christianity in Sub-Saharan Africa (Edinburgh Companions in Global Christianity), Edinburgh: Edinburgh University Press, 2017: 445-458.

She also co-edited two volumes in relation to the Global Ecumenical Theological Institute in Arusha, Tanzania, 2018: (with Marion Grau and Atola Longkumer) Translating the Message, Transforming the World. An Ecumenical Reader. Geneva: WCC, 2018, and (with Pamela D. Couture and Samuel George) For Those Who Wish To Hear. Emerging Theologians on Mission and Evangelism. Geneva: WCC, 2018. She is the 2015 Bjoern Bue Lecture recipient of the VID Specialised University of Stavanger, Norway.

Amélé Adamavi-Aho Ekué is a visiting professor in higher education institutions worldwide, inter alia, in Belgium, Germany and Morocco.

Email: ekue@globethics.net

Crisis of the Common Good or Great Hope?

Reflections on a Concept
Borrowed from Obiora F. Ike

Ignace Haaz
Globethics.net

Keywords

Common good, integrity as constitution of values, conditions for integral development and education, a space for deliberation and research on common interests and values, value pluralism, holistic playground for conflicting values.

Abstract

Obiora F. Ike's impressive amount of research texts on ethics can be found on Globethics.net Library. In general, there is no need to search for a justification of a life work and commitment to values, when a person reaches beyond a certain level of experience in life, in any field of professional work, even more in spiritual and ethical development. In the following lines, I shall focus on the value of *the common good* for a person who not only had precise notions about a philosophical and theological concept, but taught by example, believing *integrity* matters and *integral development* can be a life-long mission and altruistic commitment, even if life can be either simple or complicate.

---

1. Introduction

Western societies are suffering from a lack of valorisation of the common good, but what should be considered common in our ethics and values, is there a common moral?

In his book entitled *Ethical Project for the Future of Humanity* A.A. Randriamirado describes very clearly the difference between ethics and morals and why both are important for describing a minimal axiological content to the common good[1]. Let's first discover these conceptual bases and clarify our idea of the common good before showing models of the common good in the organisation of our society and then showing Obiora's own view on the matter, and assessing his contribution more specifically. Ethics and morals differ, but:

> " Let us first note that in general, from the point of view of content, ethics and morals indicate the same thing: it is the set of rules of conduct or prescriptions accepted by a group of men at a given time. Each people can have its own morality; this can vary in time and space. The morality of our ancestors is no longer ours. The goal of morality or ethics is the life of a group of individuals, that is to say, to live it together. We adopt a certain number of rules of conduct in order to be able to live together. In this sense, there is no difference between ethics and morals. The two words can even be considered synonymous. What differentiates the two is that ethics is of Greek origin and morality is of Latin origin.

---

[1] Abdon Alphonse Randriamirado. 2022. *Projet d'éthique pour l'avenir de l'humanité*, Globethics.net Philosophy Series, No. 3, Geneva: Globethics.net, ISBN 978-2-88931-488-1. Our translation from French. Abdon Alphonse Randriamirado, *Projet d'éthique pour l'avenir de l'humanité*, Éthique universelle/globale, 19-20, op. cit.

Randriamirado shows well the corrective nature of morality over ethics. Ethics opens options, even though one might ask if it makes sense to speak already of norms instead of ideals of good life whereas morals are often trying to fix some problems in life, and therefor are more pessimistic in nature:

> " But despite this, there is still a certain nuance between the two. Very often, when we speak of morality, we immediately think of commandments, duties, laws, obedience. Morality is defined as a set of duties and prohibitions accepted to safeguard and facilitate living together. It is prohibitions and duties that make life together possible. This is why, for example, through Moses, God gave the Ten Commandments to the sons of Israel according to the Bible. Likewise, in the New Testament, Jesus himself left the commandment of love to the disciples. The purpose of the commandments is the life of the group: to live it together. In this sense, we can say that morality is more interested in the conditions of common life: we need prohibitions so that we can live together. This means that morality is not so much made for the good and the just, but for the wicked. It is the bad ones who need the commandments in general. Whether there are commandments or not, the good can always live with others.
>
> On the contrary, ethics does not just prohibit; it goes beyond morality. Certainly there are prescriptions, duties, commandments and laws in ethics, but all this is only a part of it. Reducing ethics to a law of pure obedience is a mistake. Morality, as a set of prohibitions and prescriptions, is only part of ethics. Ethics is, indeed, an art of living".

If we focus on ethics and the art of living, we open our options on competing values to a plurality of possible ways of defining the good.

2. Ethics as pluralistic playground for values

The sceptical and liberal playground

Should a place for a pluralistic association exist and be defined in a way that its affirmation is seen always as deeply valuable, because members of a democratic association see deliberative procedures as sources of legitimacy and ways of resolution of diverse preferences? We could on this first line of argument, easily think that there is no particular common and unique ideal or set of preferences and convictions received as mandatory[2]. Similar views highlight the diversity and relativity of values and shows that suspending the judgment could be more desirable than committing to a dogmatic stance on the nature of all things, including the good and the just, as well as on the injunction to do, as there is a lack of regularity across cultures and religions about what one ought to do or not[3].

This observation might look far from the starting point of our attempt to draw *a common view*, a perspective sharable across the multitude. It does not follow from a sceptical invitation to refrain from precipitation on the existence of something good by nature, that customs and religious practices should not be respected, and that we should not follow everyday life rules of good conduct. For a sceptical mind-set, we should *keep calm* and *carry on* good work[4].

A second way of thinking a space for universally agreeable set of values comes from the concept of human rights. A simple example suffice to show

---

[2] If we don't think mandatory in the proper sense of the word to think we have discovered the reality of some truth, or moral and ethical real values, we take a sceptical orientation based on the idea that truth or moral and ethical value are not found or universally apprehended, therefor we should be still investigating about these values.

[3] *Outlines of Pyrrhonism* (OH) in: Sextus Empiricus, *Works*. English & Greek, vol. 1, Bury, R. G. (Ed. and transl.), London and Cambridge, Mass. 1933-49. First vol. contains OH. On ethics see: Book III, 23 [179], 24[235-238]. "If divine worship and illicit things would be natural everyone would use it the same way" 24[226].

[4] OH, III, 24[235].

that here again, there can be easy objections, as by those who say that the Universal Declaration of Human Rights may not have a truly universal scope. Remember that some countries still dispute the universality of human rights. It is considered too Western, therefore linked to a particular culture. This is why the elaboration of a common good on the ground of human rights is not so straightforward. At this sceptical remark, we should add that Obiora Ike, who might agree on the challenge of universalisation of rights, notices in his works, that first the Christian Church has deeply rooted human dignity and human rights in a social mobilisation and transformation, which should not be underestimated and seen as specific to a narrow Western context. Each historical and spiritual context can be the ground for an integral development of values including human rights[5]. Second, the relation between rights, Catholic faith and work ethics is the space where Obiora Ike narrows down the definition of a space for spiritual freedom, since his doctoral dissertation, the heart of both human socio-economic role on a line shared by John Locke, and extending the natural law of owning the fruit of our professional activity to the idea that the human being should be served by work, rather than suffering from the disadvantages of depending from deep historical and social unequal starting points in human life: there is a need to see hard conditions which "distort" "the fundamental right to work", "that god created"[6]. In his work, building on 1891 Encyclical "Rerum No-

---

[5] Ike, Obiora F. 2011. "The integral nature of African cultural and religious values as ethical values". In: A.H. Cisneros and S. Premawardhana (Eds.), *Sharing Values. A Hermeneutics for Global Ethics*. Globethics.net: Geneva. 309-322.

[6] Ike, Obiora F. 1986. *Value Meaning and Social Structure of Human Work*, Vo. 282, Berne: P. Lang, xxi. Discover many of Obiora's works in Globethics.net CIDJAP Collection, https://repository.globethics.net/handle/20.500.12424/55. The proximity of O. F. Ike with J. Locke on the property of our own work draws an explicit relation between the spirit of the Catholic encyclical *Rerum Novarum* and the sceptical British thinker's work. By doing social action, *RN* invites going sharply beyond natural rights type justification of economic and political (in)justice(s), towards mutual recognition of the abstract rights of each citizen. By doing social action, one need to tackle the real problem of *Klassenjustiz*, in the sense of the left wing German Hegelian and Marxian critical tradition of highlighting unequal access to State protection of

varum" Obiora Ike defines the social doctrine of the Church and grounds *social action*: "If happiness is to be real hereafter, tears must be wiped away and empty stomachs fed here and now". Social action is required to set the boundaries of the integral nature of the Christian hope and faith. In other words, the relativity of rights and work conditions are distinctively linked to concrete contexts, because they are different in various geographical locations. Reciprocally, Catholic social action is also grounded, in order to remain effective, on an attitude of *remaining in search* for the right conditions, the just values of work, instead of accepting and submitting to brut power relations.

In many hard conditions of life, the glass of conditions for decent human rights and self-fulfilling social and economic activities is half-empty, as rightly observed by Michael Windfuhr. The universality of human rights being tight to the indivisibility of social issues globally, and not so much related to the promotion of free elections, immense challenges are present. As "Economic inequality is one of the greatest human rights challenges" in a world where "half of the world's population lived on less than US$5.50 per day in 2020" this simple fact considerably degraded the hope of universalisation of human rights[7].

---

the workers and citizens. See historical evolution of these concepts in the 20th Century and application to development work globally and the reminder of the metaphysical definition of T. Aquinas of the common good, based on the *perfect* attributes of the Being: Ike, Obiora F. 2013. Catholic social teaching and the common good: challenges on governance and the common good of individuals in a polity.

[7] Ike, Obiora F. 2020. *Applied Ethics: To Issues of Development, Culture, Religion and Education*, Globethics.net, 2nd Ed., 123. See also recent: Michael Windfuhr, 2022. "The Evolution of International Human Rights Protection Instruments: How Indivisibly and Universally Are Human Rights Implemented Around the World" in: *Strengthening Christian Perspectives on Human Dignity and Human Rights Perspectives from an International Consultative Process*, Peter Prove, Jochen Motte, Sabine Dressler & Andar Parlindungan (Eds.), Globethics.net Co-Publications, 137, 142-44.

On the other side, coming back to a pluralist playground of values, if we agree on this orientation of the need of an open space for deliberation in the society, then we may consequently tend to accept that disagreement about the requirements of morality is acceptable, and that it is, plausibly, a result of the free exercise of human reason. As Cohen rightly shows, there is then a place for deliberation and space for pluralism, as public reason, with John Rawls, has a direct effect of social stabilization. It is seen as a duty of civility, exercised in a mutual assurance and in the form of a consensus among the members of a well-ordered society (Cohen, 2006, 162 D3, D4, 163[8]).

Again, there will be objections to see public reason not embracing any discursive and cultural layer, as we find in the debates on a comprehensive sphere of democratic deliberation. One might then suspend the key political orientation of a democratic society and think more generally about common good, without assigning a historical value to the sovereignty of the majority, in switching to a classical representative system, which does not need conceptually, direct democratic horizontal interactions.

Should common good be then defined on a conservative line, very different from the liberal democratic enthusiasm for showing the priority of the just over the good, and simply agree that there are religious and culture-based shared preferences and traditions in a given context?

Integral life based playground for ethics — redefining integrity

The argument from a integrity-based view is that a liberal reason-based conception of public reason entails a lack of coherence, it is as splitting the identity of the subject, which entails costs as it prevents citizens from acting in certain circumstances following their conviction in areas which are vital domains of life (Miller, 2003[9]). There are different facets of integrity such

---

[8] Cohen, Joshua. 2006. "Deliberation and Democratic Legitimacy", in: Robert E. Goodin and Philip Pettit, *Contemporary Political Philosophy: An Anthology*, Oxford: Blackwell Publ., 159-170.

[9] *Integrity as coherence* means for Miller that "agents are not 'wantons' simply expressing their strongest desires, but rather agents whose actions exhibit that with

as "practical identity", "focusing on what are variously called "identity-conferring commitments" or "ground projects." (Miller, op. cit.) Is it possible to say that integrity would remain total, even if we shift across various contexts and situations? The identity-based conviction should be understood and furthermore accepted, perhaps as the unconscious collective historical drives for values in a community. If we remove the individual focus on the self and adopt a social focus, which in our view could be largely unconscious, we might escape the problem of having to respond for contexts and situations where obviously we are not as coherent and performant as when we all appears as if we master them all.

A further objection to integrity-based foundations for values is to ask about the rationality of a Cartesian cogito type of view, where I consider myself as having the role of a sovereign leader of my destiny in coherence of my sphere of competency. There is a critical view of this Cartesian self, as disillusioning of an all-power of the reason, which could be with Spinoza better understood as balancing between passive and actives affects (Wolf, 2015)[10]. On the collective ground, decentralizing development might be seen as dissolution of great entities such as States, great powers, in order to give a voice to local and traditional historical views or to minorities. Should not on the contrary, integration and development of values such as respect and basic liberties and competencies be recognised a unifying potential?

Common good as consensus often does not meet the level of seriousness integrity needs, in particular when discourse seems not capturing some vital domains of life. In order to assume that mutual parties of the consensus are seriously playing the game of a social assurance (or social contract), exclud-

---

which they identify or align themselves" as subjective constitution with H. Frankfurt work on the free will (1971). Christian Miller, "Integrity" in: *Blackwell International Encyclopedia of Ethics*, Hugh LaFollette (Ed.) 2013. 9 Vol., Vo. 5, 2640. Miller adds also "reasonability" and "objective accuracy" as other possible ways of conceiving integrity.

[10] Wolf, Jean-Claude. 2015. „Menschliche Unfreiheit und Desillusionierung (4praef-4p18)", in: *Baruch de Spinoza Ethik in geometrischer Ordnung dargestellt*, Michael Hampe und Robert Schnepf (Hrsg.), Berlin: Akademie Verlag, 197-8.

ing "noise", "cheap talks", there is a need to avoid non-bidding communications corroding mutual trust[11]. There could be ways of mitigating the impression of an increasing numbers of human rights claimed without clear orientation on which should be considered most fundamental. It is interesting that although mainstream liberal views tend to place consensus at the center of the notion of a public space for deliberation, accessibility to a space of public reason is often considered as given. There is an implicit requirement not to restraint access, which needs precision (Vallier, 2012[12]). Integral development related objections play on the sharebility and accessibility of public goods, because they believe most avenues for fair dialogue are closed, and citizenship is not fully realised.

A middle path between integral or more conservative views and a liberal interactionist model of public reason is based on the possible role of spiritualties, instead of given global religions, as we all witness ecumenism, interfaith or interreligious dialogue building on religious studies without necessarily accepting the conservative tendencies of globally (dominant) religious institutions.

The spiritual education referred to here is a meditation or a path to ask what are the last founding grounds for decisions, in analysing a consequentialist set of reasons for our action[13]. We find in Buddhist meditation the example of what type of central role meditation plays in individual and collective life, without reference to one religion or faith[14]. An ethical education understood

---

[11] Thrasher, J. and Vallier, K. 2015. "The Fragility of Consensus". *Eur J Philos,* 23: 933-954. https://doi.org/10.1111/ejop.12020

[12] Kevin Vallier. 2012. "Liberalism, Religion and Integrity", *Australasian Journal of Philosophy*, 90:1, 149-165, DOI: 10.1080/00048402.2011.560612, 153.

[13] I thank James de Traz for his help to understand Buddhist analytical thinking on the last grounds for action. See also on this topic his manual: *l'art de rebondir*, Lyon: Ed. Baudelaire, 2021.

[14] Randriamirado reminds us on the universal potential of Buddhism: "Buddhist ethics has a universal dimension; it can therefore unite all men, not only in the construction of a more united world, but also in the search for solutions to the problems

as a space for philosophical meditation is transformative in that it first offers an empty space for the interior life to grow[15].

If common good is conceived as related to a place for spiritual meditation, or as interreligious dialogue, there is a place for public deliberation which is founded on some fundamental values. The assumption that deliberation is irrelevant or confuse should for this reason be rejected. Deliberation, in one way or the other, should not be seen as irrelevant because direct democracy and legislative assemblies are sufficient to institutionalize a deliberative procedure. On the contrary, sharing values in a space made for deliberation is central and spiritual communities can consolidate or create genealogic conditions for dialogue to happen (Cohen, 2006, 162 D3, D4, 163).

In putting education to the center of the question where diverse preferences shape ultimately human destiny, Obiora Ike seems to not answer directly to any of these alternatives but rather to have decided for a more specific part of the public sphere (which is not an objection against any of the liberal or conservative integral model proposed above), than any possible space relevant for deliberative association. In order to understand why education comes into the picture when we start reflecting deeply on common good we need to focus on the question what makes values universal or global as values, "but the problem is that they are misunderstood, and we have a duty to make them known", as also shown in Randriamirado (op. cit., Conclusion). We do not need to reinvent new values, even though the world and the economy are changing, as many good solutions come from the long history of historical evolution of values.

Higher education as playground for ethics and common good

Higher education should be given priority over the agora as specifically future-oriented compartment of the public sphere, where young persons are

---

common to all humanity." Op. cit., cf. first section of his chapter: Buddhism Facing Current Problems.

[15] See again (our transl.) Randriamirado, "12. Authentic happiness, a deep joy that results from meditation", Buddhism Facing Current Problems, op. cit.

prepared for public responsibilities and this is also where possible reasonable and universal solutions can be defined by comparison. There might be either a will to prepare by education to democratic self-legislation, because we acknowledged that some of the democratic qualities or virtues are acquired, learnt at school, not given[16]. In developing countries with widespread rampant corruption practices, attachment to more or less democratic values tend to be replaced by individual assessment of changes or sustaining, diffuse or specific "system support", and quality of leadership, instead of a strong emphasis on a public space for dialogue. In times of pandemic crisis all over the world, systemic support, strong leadership and trust in government almost completely faded away the need for a pluralistic space of expression of opinions[17].

Economic good practices, as the one promoted by Corporate Social Responsibility (CSR), business ethics professional formation, and ethics education, are based on a rationalist view of ethics in higher education, as plausibly stabilising all types of processes of political decision-making, including democratic ones (Ugwuozor, 2022)[18].

In order to function in a convincing way, the whole system of education has to be reassessed and reshaped along some specific normative lines.

---

[16] This is of course context related: in Western European countries democratic values or socialisation values are learnt very early by younger generations at primary school, whereas older generations were trained to prioritize safety and stability, as most of them experienced the war, see: Inglehart R. 1977. *The Silent Revolution. Changing values and political styles among western publics*. Princeton University Press, Princeton.

[17] See on this aspect Christoph Stückelberger. 2020. "A Post-Covid World Order?" in *Globalance*, Focus Series No. 57, Geneva: Globethics.net, 33-46; with a new enlarged edition 2022.

[18] See in this current Issue: Ugwuozor, Felix Okechukwu "Students' Exposure to Common Good Ethics and the Perceived Linkage between Ethics Practice and Democracy Outcomes", *Journal of Ethics in Higher Education*, 1(2022).

We could argue, following the impulsion of Obiora, that education should be focused on moral character formation:

> there is need to move education from mechanistic to organic or ecological conceptions; from abstract to life-centric studies; from discipline-specific to trans-disciplinary perspectives. Finally, there is need to move education from abstract principles to spiritual values and from subject to person-centered and personality-centered education[19]".

It is remarkable that since ethical education is not to be found in some abstract platonic realm where dogs do not bite, because they are transcendental realities in another worldliness, common good can be defined very concretely, by looking at who we are, our character and personality, and what our needs are.

Common good

Common good is as simple as charisma and building a healthy human world of co-presence: raising a hand in the air proves that we are free and joyful in our life, sharing a good laugh or a handshake are simple communicative expedients of joy and they help moving towards the other in a very simple manner, offering true opportunities for building trust and sharing common concern. When two persons are in presence there is equal chance that fear or compassion takes over as dominant emotion: working for the common good means trying to avoid being contaminated by fear and hatred by taking the good habit of remaining active in life and opening oneself to the other. It is worth reminding the sentence of Kahlil Gibran:

> My brothers, seek counsel of one another, for therein lies the way out of error and futile re-

---

[19] Ike, Obiora F. 2017. "Ethics in Higher Education as a Tool for Discovering our Ultimate Destiny", in: *Ethics in Higher Education: Value-driven Leaders for the Future*, Ed. by Divya Singh and Christoph Stückelberger. Globethics.net Education, Geneva: Globethics.net, 18.

pentance. The wisdom of the many is your shield against tyranny. For when we turn to one another for counsel we reduce the number of our enemies.[20]

If we look back at six years of weekly exchanges with Obiora F. Ike, we could sum up the basic elements of his deep trust and joyful presence based on contrasting elements of a common good:

- Common good, should not be confounded with a tyranny of the common sense or with mass uprising

- Common good offers ways of leaving room for the expressing of great individualities and ethical experimentations: it is not to be confounded with narrow paternalism and moralism.

- There is a deep understanding of the lack of value of the political imposition of social norms for our common good whatever the level of knowledge or understanding of these norms supposedly accessible to most.

In order to make common good appear as a founded conception, among others perspectives on good life, and not only as an attitude, be it an ethical attitude, i. e. a descriptive ethical value which is enough to be characterized as a theory of values among other values, some philosophical work on clarifying ethics needs to be done. Ethics should not be seen only as an ideal among other ideals, in which case ethics will appear as not strong enough to be accepted as a norm (for reason of lack of knowledge, for ideological reasons, or because of economic-based conditions). In principle, for a compulsory doctrine for action, we need to agree on a limited set of propositions, which would refer to some reason-based set of rules for action. If we declare such reason-based foundation as optional, and that it should not be given much weight, we risk the privatisation of our system of common values. Elegant or dirty-and-easy non-conformism should not be regarded as authentic claims for the common good at all price, just because we share

---

[20] Gibran, Kahlil. 1958. *The Voice of the Master*, translated from the Arabic by Anthony R. Ferris. London: Heinemann, 66, quoted from Suheil, 9.

some instinct for lower-level pleasures. What should we think about the egoist claim of being engaged in a project of life-long ethical self-development, protected against the envy and distrust of the majority by some mechanism of filtering, against unjustified claims? As Obiora Ike writes:

> " Despite doubts as to whether egoism is properly classified as an ethical theory, it does provide a challenging answer to the fundamental practical questions of how we ought to live (Ike, 2019/2020[21]).

We shall not be surprised that egoistical ethics is a very effective means for overcoming nihilism, which is the resolute opponent to any type of approach to ethics. It is very different from the ordinary attitude of the psychological egoist, who claims that in all circumstances all human beings only search for their own benefit. Ethical egoism opposes as well a more nuanced position, which shows that all motive in human life could be ultimately reduced to some egoistical motive. In contrast, as shown by Wolf, ethical egoism may disagree with the idea that the plurality of the motives, which may in turn be non-egoistical to large proportions, — even though exerting strong influence on the person, may not all be present to our full awareness[22]. By contrast to psychological egoism, ethical egoism does not need any proof on the strong impression of the value of life, not for psychological reasons but simply because *we,* as individuals and groups, do experience life, and do not need any proof for it (Wolf, 2004, 513, 514[23]). If we agree on this line of argument, common good in life may be either impossible to find (as the Sceptical Pyrrho would say that we ignore the *nature* of the common good), or very simple as passive bodily impression of what matters of us as human beings. Otherwise we might doubt on the reality of our

---

[21] Ike, Obiora F. 2020. *Moral and Ethical Leadership, Human Rights and Conflict Resolution, African and Global Contexts*, Geneva: Globethics.net, 71-2.

[22] See in this Issue Jakob Bühlmann Quero's demonstration of the natural ground for such dominant altruistic motives, based on a Darwinian understanding of the concept.

[23] Wolf, Jean-Claude, "Ethischer Egoismus", *Erwägen Wissen Ethik* (EWE), 15(2004) 4, 514.

values, on the reality of the ought to do or not to do x. Fine grained views on the common good, taken from Obiora Ike's approach to life seem to follow this principle basing our values on the most simple experience of life:

- Common good as serendipity is worth consideration: when chances are offered to do things right, it does not make sense to not take the options offered, provided they are harmless and oriented towards a perfectionist aim.

- Common good is not an abstract norm inherited from distant administrative powers but it answers to a principle of subsidiarity, starting from the level of the family, as child education or sexual ethics, to the level of the nation and the State, and beyond, for continental supranational conventions as the one needed to agree on large environmental problems[24].

- Common good is related to the capacity of perceiving unity in the dynamical nature of our process of perception called also the basis of a "transformative ethics".

The photographer Julianne H. Newton shows that we are building unity in diverse perceptual data, in a phenomenal unity oriented toward the dynamical nature of the gaze:

> **"** "Shared agency and responsibility requires a developed sense of ethics in the pursuit of visual truth. However, the concept of visual truth is rooted in the brain's tendency to believe and remember that the eyes see and to translate what is seen through the brain's interpretive filters. Although the visual is a subset of perception, considering the dynamic nature of the gaze and resulting truth forms the basis

---

[24] Ike, O. F. 2019. **"**Higher Education in Crisis: The Role of Ethics in Private Universities for Nation Building", in: *Higher Education in Crisis*, Ikechukwu J. Ani / Obiora F. Ike (Eds.), Education Ethics Series No. 5, Geneva: Globethics.net, 44, 57.

of a transformative ethic, one that embraces the space between seer and seen as a means for enriched seeing (…)"[25]

Contrary to a flat ethical egoistical view, we argue that Obiora Ike's perception of the value of ethics in higher education adds foundational values and it goes beyond the perception of the experience towards high-level principles borrowed from great religious traditions[26]. We can quote a few lines of the Archbishop Oscar Romero which present well the deep shift from egoistical values to Christian values, witnessed by Obiora Ike and which he quotes on his 40th priestly anniversary:

> " We cannot do everything, and there is a sense of liberation realizing that. This enables us to do something and do it very well. It may be incomplete, but it is a process, a step along the way, an opportunity for God's grace to enter and do the rest. We may never see the results, but that is the difference between the master builder and the worker. We are workers, not master builders, ministers, not Messiahs. We are prophets of a future, not our own. (Ike, 2021[27])

Metatheology

Common good as both theological and transformative concept goes beyond the simple result of our action to some deep forces of liberation. In order to

---

[25] Julianne H. Newton. 2017. Toward a Transformative Ethic for Seeing—and Living, *Visual Communication Quarterly*, 24:4, 243-256, DOI: 10.1080/15551393.2017.1388727

[26] Propositions such as "ultimate criterion for right actions?", "Hinduism – everything essential for people, the world and nature to exist", "Classical Chinese Ethics – around the topics of: what is the best way" etc. all show typical metatheological interrogations. Cf. "Ancient Ethics and the Great Ethical Traditions", Ike, Obiora F. 2020. *Moral and Ethical Leadership*, op. cit., 69.

[27] The title of this section sums up the will of stepping out of egoistical motives: "A Future Not Our Own", quoted from: Ike, Obiora F. 2021. *Faith and Action Rooted in Christ: Reflections on Spirituality, Justice and Ethical Living*, Geneva: Globethics.net, 17.

bring education to a high standard we cannot simply stay calm and keep on good work, even if we find an art of living in integrity and can share it in larger circles.

We argue that going beyond our capabilities can only be experienced if we borrow the elements of a notion of highest good to a *metatheological point of view*, which should be made explicit, in order to make some of the key attributes of the rational foundation of ethics in education clear on the line Obiora Ike seems to understand his "work" of life.

This theoretical step is welcome in particular in order to bring some of the normative practical conditions of the expression of ethics in education appear as non-contradictory regards to a strong principle of equality.

3. The education sector: playing across ethical playgrounds and/or redefining the common?

In order to build a common good, based on theistic understanding of a description of the reality of the existence of god, we need to take in consideration three concepts, which constitute essential traits of the divine presence across all religions, and shows a deep philosophical and religious foundation of perfectionist education. Philosophical and religious concepts are influential as religious possible pillars of a robust notion of the common good, distinct from a simple discussion on a plurality of values, as even a pluralistic approach may need a foundation. We argue that education as theology can be built on our capacity to recognize meaning to three set of essential attributes of the divine on a line proposed by Kvanvig (2022): a "Creator Theology" (CT), a "Perfect Being Theology" (PBT) and a "Worship-Worthiness Theology" (WWT).

Our understanding that none of these attributes can alone found a system of essential divine values, explains the transformative character of a system of

ethics in education needed to overcome some sort of original heterogeneity of the highest potentials and values in the world[28].

If as in our faith education brings a room for self-development as celebration of some divine essential traits of perfection which are not too far and inaccessible then we find a relation between a playground for pluralistic values and a higher interest for bringing the common as founding value of some of our ethical ideals, which gain some normative power, being shared in a community of learners.

A key aspect of many faith experiences is related to shared joy and the positive experience of worshipping together. In different contexts where learning comes to the foreground of our activities we tend to omit the symbolic power of a system of shared beliefs as we find in great religions or spiritualties, but on the contrary, this symbolic capacity should be seen as a house with plenty of space as Gibran depict it, which is not limited to one system of faith or belief.

> " a God Who is good knows of no segregations amongst words or names, and were a God to deny His blessing to those who pursue a different path to eternity, then there is no human who should offer worship[29]."

What does it mean to allow plenty of space to different systems of values, a space that would deserve a religious consideration of being worship-worthy?

Aiming at learning is a quality related experience, which means an education model is open to a perfectionist hope. There are different methods for

---

[28] Georg Gasser's review of Jonathan L. Kvanvig, Depicting Deity: A Metatheological Approach, Oxford University Press, 2021, 224pp., ISBN 9780192896452, in *Notre Dame Philosophical Review*, July 2022, https://ndpr.nd.edu/reviews/depicting-deity-a-metatheological-approach/

[29] Gibran, Kahlil. 1965. "Iram, City of Lofty Pillars" in *A Treasury of Kahlil Gibran*, edited by Martin L. Wolf and translated from the Arabic by Anthony Rizcallah Ferris. New York: The Citadel Press, 145, cited from Suheil, 10.

characterizing this key idea that we believe in a perfectionist progress in education. Let us suppose that for a quality to qualify as great standard in education, it should either be considered as having a great-making property or some sort of perfection.

Perfect, excellent, and quality education… as less than perfect?

Historically human beings have been thinking at "divine attributes" when they were ask to think the *summum* of a qualitative property.

Perfect education attributes are qualities that in turn allows further qualities to be available: education brings sources of thinking human solidarity ("quality education for all", as SDG 4 states).

Excellent education should be an impetus of a kind of ethics of individual and collective self-transformation in education (again SDG 4 states: quality and inclusive education as "lifelong opportunities for all" it means as we change, education accompany us on our life-journey in a constructive manner, being always adapted to each new situation of our life).

Quality education can be seen as having the attribute of perfection, one of the key aims of education. Perfection can be conceived as a great-making properties combined at maximal level. It is only by borrowing to our imagination of the most fundamental attributes of the Divine Being, that the historical tradition has found a convincing path allowing us to approach the highest peaks of an education aiming at achieving the best of our qualitative potentials.

Who would agree that quality education including a perfectionist hope, has essentially a less-than-perfect quality?

Is an education system including a perfectionist hope aiming at bringing essentially a less-than-perfect quality, credible as key target for teachers and students?

If we see perfection as an immutable thing, as a source of transcendence, it needs to keep the property of being a perfect or ideal type. We find in the God of the Ancient Testament the prototype of this fixed source of transcendence and model of perfect being.

But is this the best possible model, or even desirable as such?

If we use a model of a process, then transcendental is not so desirable, and quality and perfection are achieved in virtue of being engaged. Teachers and students are expected to become better than they are, as education overall is seen as becoming gradually what it is, in an ever changing transformation.

Human finitude: Less than perfect but not only egoistical ethical education

By thinking a process where we become gradually better than who we are we presuppose at some point to have access to a self-understanding which brings to the foreground a set of vital interests and qualities which are less than perfect but necessary for survival.

1) The idea that qualitative education as based on some perfectionist hope is compatible with a sceptical moderation or with the egoistical notion of prudence as long we bring the hope and invite others to share their views on their ethical art of living or the constraints of not being able of setting up concretely such an art of living in their context.

2) If we appeal to a hope of perfection to define our quality education, it does not show that such hope of perfection is taken to be fundamental or a kind of single pillar dogmatic foundation. It might be derived, as when we consider it achieved through engagement in a process, were our perfectionist hope as a perfect quality is derived from different starting points.

As we above discussed critically integrity as reason-based values, we showed the plausibility of a playground of more ethical egoistical dispositions (playing so to say Spinoza against Descartes and Leibniz). In this way, we see quality education not only as entailing some essential attributes, which are properties in a way not relative to any human interest (purposes, needs, intentions, cultures). We see that quality education does not deny completely the complementary relation between moral value and precepts of prudence, as long it recognizes the perfectionist value of life-long (self-) education. Self-education seen as serious engagement entails turning against

self-loathing and sycophancy. Self-education might hold the teachings of prudence and morality as complementary to some degree, being "self" directed as education, and thus part of a general and very conventional way of understanding and accepting a principle of ethical equality, as well as existentially sharing the finitude of human life[30]. Even if there might be a therapeutic value to recognizing our finitude and egoistical preferences, as well-being and bodily experience offer access to life's real ground, we need to remain careful to unlimited self-preference in a world of big technological augmentation of our reality.

Unlimited self-preference instead of preference limited by some norms for the common good in times of tech giants platforms (the "GAFA") is different from the innocent self-preference related to the fact of considering oneself "as being the center of the world", "more important than others", which may be justified, as long as each individual except the phantasy of almightiness (Wolf, 2004)[31]. We might favour some degree of Romantic ethical egoism but the Romantic world was very different from ours, from various points of views.

As Walzel shows in the 21st Century, the situation of a naïve degree of self-preference has been heavily impacted by the fact that on internet-based spaces for deliberation each "platform for consumer goods [or naïve friendship-based deliberation on the good] […] is also active in the sale of those goods and is therefore a competitor to its own users (so-called hybrid function)[32]." A principle of naïve laissez-faire, which gave much weight to ethical freedom and economical initiative, seems to have totally vanished, as we become more and more captives of large systems of exploitation of our preferences.

---

[30] Haller, Markus, "Selbstvorzugung", EWE 15(2004)4, 526.

[31] Wolf, Jean-Claude, "Ethischer Egoismus", op. cit., 514.

[32] Walzel, Daisy. "Plattformen auf dem kartellrechtlichen Prüfstand — Grenzen der Selbstbevorzugung (self-preferencing) durch sog. Tech-Giganten" *Computer und Recht*, vol. 35, no. 5, 2019, 314.

Confronted to risks of being technologically driven to be more egoistical than we already are, it is worth reaffirming with Obiora Ike the value of some sort of common good, as an essential property different from functional engagement in low-level concrete instrumental practices.

4. Conclusion

Essential properties differ from functional relationships, which are qualities based on the human needs. Although education obviously is correlated to rights, as we find in the Sustainable Development Goals (SDGs), higher education envelops a larger concept as the need for food, shelter, human love or security. Integrity or integral development can include conditions for access to some space for the further development of the person. As such, education be it founded on historical traditions, spirituality or a dialogue across religions, is in urgent need for the realisation of the UN SDGs. The ethical norms, founded in ethics education are different from bare needs as lifelong education or quality education refer to our perception of some highest good in life, and the concrete opportunities to pursue these goals as norms, not only as ideals. If this argument is sound, some qualities, those without any functional relation to us, are nearer to normative ethical education, as they have a greatest degree of perfection, being related to educational schemes of practices. We might find that some of the norms are distinct from egoistic ethical ideals, as they do not depend simply on our experience, but genuinely depend on non-egoistical norms, such as Christian ideals of solidarity and education.

In trying to describe philosophically Obiora F. Ike's Christian engagement for common good, we would like to conclude by pointing at his capacity to show us a given reality as some essential *eidos*, as ideal guarantee of the reality, often via curious examples, which are philosophical and poetical. On his path we believe that education, in particular ethics education of norms

has to bring all highest types of ethical values, as a child might listen to the story of some *kind of animal*[33].

> ➢ An ethical norm and a lion is not an ethical norm or a lion because it possesses some functional qualities, which would make being-ethical or being-a-lion a human end. In itself, being-ethical or the lion-type has no functional dependency to the needs or the intelligence and understanding of the human being.
>
> ➢ Quality education as ethical education is a lion-kind education, it is a kind of education, which has quality and ethics at its core, and cannot be egoistically possessed.

Real ethical values, as norms, are as intentional mental acts correlated to some essential properties of life or eidetic correlates of the experience. As such, values are part of the *integral process of constitution of ethical values*. They are not functionally related to the human needs, at least in the sense of these qualities being *kinds of ethical values*, but conditions for access to fair educational resources and active communities of learners are as important as recognizing the beauty of ethical values and the seriousness of the existence of ethical norms. As the conditions for fulfilling fair access to ethical values is context sensitive and need dependant, an *integral development* model can help identifying the concrete absence of constraint for development, or when necessary, to work and remove existing obstacles for the realisation of such fair conditions, under the framework of the rule of law and in respect of and collaboration with the national structure of education in place. In some cases, a space for *democratic deliberation on values* is of great social utility in order to bring a better understanding on the *rational process of assurance and stabilisation of the social norms* by the people, in a given interactive model of social contract.

---

[33] See as example in this issue Kantert's discussion of the story of the turkey and how the caterpillar might suggest a debate on ethical values. We also take the example from Kvanvig's discussion of the essential divine attributes as "lion" type of attributes.

We take from Obiora Ike's idea that there is a tremendous importance of placing the common good, in relation to a Christian ethos or some serious spiritual basis for *personal meditation on common values*. The idea of *a divine perfection, divine creativity or the place for wise common divine religious celebrations* may inspire educators as an invitation to see bright hope as a great hope, a hope informed by a good common system of ethical education for the greatest number.

5. Bibliography

Bühlmann Quero, Jakob. 2022. "On Evolutionary Biology, the Apostle Paul and Common Good" *Journal of Ethics in Higher Education* 1(2022): 1–3.

Catholic Institute for Development, Justice and Peace (CIDJAP), Globethics.net Library, CIDJAP Collection, https://repository.globethics.net/handle/20.500.12424/55.

Cohen, Joshua. 2006. Deliberation and Democratic Legitimacy, in: Robert E. Goodin and Philip Pettit, *Contemporary Political Philosophy: An Anthology*, Oxford: Blackwell Publ., 159-170.

De Traz, James. 2021. *L'art de rebondir*, Lyon: Ed. Baudelaire.

Duchrow, U. 2018. Brauchen wir eine neue oder andere Aufklärung? Oder: Was der Club of Rome von Karl Marx hätte lernen können. Widersprüche : *Zeitschrift für sozialistische Politik im Bildungs-, Gesundheits- und Sozialbereich*, 38(150), 71-83. https://nbn-resolving.org/urn:nbn:de:0168-ssoar-77082-2

Gibran, Kahlil. 1965. "Iram, City of Lofty Pillars" in: *A Treasury of Kahlil Gibran*, edited by Martin L. Wolf and translated from the Arabic by Anthony Rizcallah Ferris. New York.

Gibran, Kahlil. 1958. *The Voice of the Master*, translated from the Arabic by Anthony R. Ferris. London: Heinemann.

Haller, Markus. "Selbstbevorzugung", *EWE* 15(2004) 4, 525-527.

Ike, Obiora F. 1986. *Value Meaning and Social Structure of Human Work*, Vo. 282, Berne: Peter Lang.

Ike, Obiora F. 2011. "The integral nature of African cultural and religious values as ethical values". In: A.H. Cisneros and S. Premawardhana (Eds.) *Sharing Values. A Hermeneutics for Global Ethics*. Global Series No. 2. Globethics.net: Geneva. 309-322.

Ike, Obiora F. 2012. The path to transformative leadership: A paper presented at the conference on Nigerian leadership summit, Lagos Dec. 2012.

Ike, Obiora F. 2013. Catholic social teaching and the common good: challenges on governance and the common good of individuals in a polity.

Ike, Obiora F. 2017. "Ethics in Higher Education as a Tool for Discovering our Ultimate Destiny", in: *Ethics in Higher Education: Value-driven Leaders for the Future*, Ed. by Divya Singh and Christoph Stückelberger. Education Ethics Series No. 1, Geneva: Globethics.net, 17-30.

Ike, O. F. 2017. *Integrating Ethics in Higher Education: The Imperative of Values-based Formation of Future Leaders*. 3rd Inaugural Lecture of Godfrey Okoye University, held on February 23, Enugu, Enugu State, Nigeria. http://hdl.handle.net/20.500.12424/164011

Ike, Obiora F. 2021. *Faith and Action Rooted in Christ: Reflections on Spirituality, Justice and Ethical Living*, Geneva: Globethics.net.

Ike, Obiora F. 2019/2020. *Applied Ethics: To Issues of Development, Culture, Religion and Education*, Geneva: Globethics.net, 2nd Ed.

Ike, Obiora F. 2019. "Higher Education in Crisis: The Role of Ethics in Private Universities for Nation Building", in: *Higher Education in Crisis*, Ikechukwu J. Ani / Obiora F. Ike (Eds.), Education Ethics Series No. 5, Geneva: Globethics.net

Inglehart R. 1977. *The Silent Revolution. Changing values and political styles among western publics*. Princeton University Press, Princeton.

Kantert, Meggy. 2022. "The Power of Stories: Inspiration to Ethical Behaviour", *Journal of Ethics in Higher Education* 1(2022).

Leo XIII, Pope. *Rerum Novarum*, Encyclical issued on 15 May 1891.

Randriamirado, Abdon Alphonse, *Projet d'éthique pour l'avenir de l'humanité*, Globethics.net Philosophy Series No. 3. Geneva: Globethics.net. 2022.

Reeskens, Tim and Quita Muis. 2021. "A New Democratic Norm(al)? Political Legitimacy Amidst the COVID-19 Pandemic" in *The New Common*, Springer, https://www.springer.com/9783030653552

Sextus Empiricus, *Works*. English & Greek, Bury, R. G. (Ed. and transl.), *Outlines of Pyrrhonism* (OH) in: vol. 1, London and Cambridge, Mass. 1933-49.

Stückelberger, Christoph. "The Significant Role of Higher Education in Developing a Global Ethical Culture", in: *Ethics in Higher Education: Value-driven Leaders for the Future*, 31-52.

Suheil, Bushrui, "The enduring legacy of Kahlil Gibran", *Odisea*, 12(2011), ISSN: 2174-1611, http://dx.doi.org/ 10.25115/odisea.v0i12.215, 7-14.

Ugwuozor, Felix Okechukwu. "Students' Exposure to Common Good Ethics and the Perceived Linkage between Ethics Practice and Democracy Outcomes", *Journal of Ethics in Higher Education*, 1(2022).

Walzel, Daisy. "Plattformen auf dem kartellrechtlichen Prüfstand — Grenzen der Selbstbevorzugung (self-preferencing) durch sog. Tech-Giganten", *Computer und Recht*, vol. 35, no. 5, 2019, 314-321. https://doi.org/10.9785/cr-2019-350514

Wolf, Jean-Claude. "Ethischer Egoismus", *Erwägen Wissen Ethik. Deliberation Knowledge Ethics.* F. Benseler, B. Blanck, R. Keil-Slawik, W. Loh (Eds.), *EWE* 15(2004) 4, 513-519.

Wolf, Jean-Claude. 2015. "Menschliche Unfreiheit und Desillusionierung (4praef-4p18)", in: *Baruch de Spinoza Ethik in geometrischer Ordnung dargestellt*, Michael Hampe und Robert Schnepf (Hrsg.), Akademie Verlag, 197-214.

6. Short biography

Ignace Haaz is a D. Phil. and the Managing Editor of the Journal of Ethics in Higher Education and he takes care of Globethics.net Publications department by receiving projects across 21 different Series.

Email: haaz@globethics.net

The Power of Stories: Inspiration to Ethical Behaviour

Meggy Kantert

Keywords

Abstract

If we want to honour Obiora's work and the inspiration he has offered and continues to provide we cannot get past his stories. He often uses stories to exemplify ethical behaviour and the impact of unethical behaviour. Reading and retelling stories are effective teaching tools for ethical behaviour. At the same time stories can foster intercultural communication as they promote dialogue and reflection on one's own culture. They inspire understanding and embracing diversity. This article is an invitation to rediscover the power of stories in teaching ethical behaviour.

Corresponding Author: Meggy Kantert, Globethics.net Ethics Expert and Globethics.net Academy Teacher, meggykantert@gmx.de. To quote this article: Kantert, Meggy. 2022. "The Power of Stories: Inspiration to Ethical Behaviour", *Journal of Ethics in Higher Education* 1(2022): 203–213. DOI: 10.26034/fr.jehe.2022.3381 © the Author. CC BY-NC-SA 4.0. Visit: https://www.globethics.net/jehe

1. An African story — Big problems have small beginnings

Let us consider the following tale:

> " 'Find My Stolen Turkey'.
>
> 'Many years ago, a Bedouin chief discovered one day that his favourite turkey had been stolen. He called his sons together and told them: "Boys, we are in great danger now. My turkey has been stolen - find my turkey." His boys just laughed and said, "Father, what do you need that turkey for?" And they ignored him.
>
> 'A few weeks later the Bedouin chief's camel was stolen. His sons went to him and said: "Father, our camel has been stolen. What should we do?" And the chief answered: "Find me my turkey". 'A few weeks later the chief's horse was stolen, and again his sons asked what they should do. "Find my turkey" the chief said. 'Finally, a few weeks later his daughter was abducted, at which point he gathered his sons and told them: "It's all because of the turkey! When they saw that they could take my turkey, we lost everything." (Obiora F. Ike, 2020, p. 234ff.[1])

Obiora rounds the story up as follows:

'Find My Stolen Turkey' is a wise invitation to start early in our ethics teaching and practice. It starts from the family, community, school, and religious places, all the way to higher education, governance, technology and businesses.[2]

---

[1] Obiora F. Ike. (2020). *Applied Ethics to Issues of Development, Culture, Religion and Education*. Geneva: Globethics.net, 234-5.

[2] Obiora F. Ike, 2020, op. cit., 234ff.

In another context, he uses the same story to illustrate behaviour:

> " 'Find My Turkey' is an invitation to turn the tide of unethical practices spreading like a cancer in virtually all countries, systems and cultures. When we allow the first and smaller vices to proceed, the larger ones follow. And sometimes, it might be too late to stop it. (Obiora Ike & Chidiebere Onyia, 2017) [3]

Do you remember your favourite story of your childhood? Was it about a princess in a castle and beautiful horses? Or clever and not so clever animals, or ghosts? Or did the poor but good protagonist save the world from a bad witch or other riff-raff?

Did you enjoy listen to stories?

Many traditional stories from all over the world have one plot in common: A poor girl or boy (sometimes the last of many children or an orphan) struggles through life, sacrifices a lot but does not sell her/his soul despite al temptations and finally finds happiness, gets married, sometimes also rich and nearly always lives happy ever after.

When asking children from two countries (Nigeria and Germany) to provide me with their favourite tales[4], the morals of the stories where similar:

- Do good against all odds (make the right decision);
- Do not give up hope;
- Reward for ethical behaviour will come sooner or later and will usually be bigger than anticipated;
- All unethical behaviour will be brought to light and punished appropriately one day.

---

[3] Obiora Ike & Chidiebere Onyia (Eds.). (2017). *Ethics in Higher Education, Religions and Traditions in Nigeria*. Geneva: Globethics.net, 8.

[4] Meggy Kantert (Hrsg.) (2020). *Märchen aus Deutschland - Tales from Nigeria*, Norderstedt: BoD, www.bod.de.

The Heath brothers[5] facilitated research on why stories can help to make the right decisions and found Gary Klein, a cognitive psychologist, who wrote a book[6] about just that:

> Stories are told because they contain wisdom. And they are retold because they are effective teaching tools. They show how context can mislead people to make the wrong decision. Stories illustrate causal relationships that people hadn't recognized before and highlight unexpected resourceful ways in which people have solved problems. (Klein, 1999, 206)[7]

Applying that to the story of the stolen turkey, we can see how easily people were misled to make the wrong decision, moreover recognise an illustration of unfortunate causal relationships.

And stories can do so much more. They entertain, inform and promulgate cultural traditions and values. They can build narrative bridges between countries and foster intercultural dialogue.

When working on the German and Nigerian tales I asked Professor Christian Anieke[8] about other benefits of stories (from other countries):

> It is quite interesting how stories […] can teach children that goodness has got its rewards. Children have to learn that evil has to avoided and goodness pursued since a good life brings a lot of benefits to human beings. Besides, stories are good for children as they imprint in the landscape of their minds

---

[5] Chip Heath is Professor at the Graduate School of Business at Stanford University and Dan Heath is Senior Fellow at Duke University's Fuqua School of Business, he has an MBA from Harvard Business School.

[6] Gary Klein. (1999). *Sources of Power: How People Make Decisions*, 206.

[7] Chip Heath & Dan Heath. (2010). *Made to Stick: Why Some Ideas Survive and Others Die.* London: Random House Trade Paperbacks, 205.

[8] Rev. Prof. Christian Anieke, Vice Chancellor of Godfrey Okoye University and Professor of English Language and Studies.

ideas of virtues or vices so that that can become useful members of the human family.

Furthermore, the narrative bridge built by […] children from Nigeria and Germany through their tales may inspire those interested in intercultural dialogue to find stories in different countries that can foster dialogue and bring young people to see a reflection of their own world in the stories from other places. It is really important that humanity identifies the stories that reveal our common origin as humans. These tales will continue to be an inspiration for children, teachers and those involved in the project of intercultural dialogue. Reading them will be quite refreshing and inspiring. (Anieke in Kantert, 2020, 12) [9]

But what makes stories motivating and inspiring?

The Heath brothers concluded on three successful plot types[10] out of the four types Aristotle classified[11]:

> " The challenge plot, like in *David and Goliath*. The underdog beating the giant warrior with a self-made slingshot. Does this inspire confidence to overcome obstacles? That good wins over evil and even small people can act big?
>
> Secondly, the connection plot, e.g. *Romeo and Juliet* or *The Good Samaritan*. Both are about relationships with other people and building a bridge between race or religion, ethnic or class. Do they inspire understanding diversity and

---

[9] "Introduction by Rev. Prof. Christian Anieke", in: Meggy Kantert, *Märchen aus Deutschland*, 2020, op. cit., 12.

[10] Chip Heath & Dan Heath, *Made to Stick*, 2010, op. it., 226ff.

[11] Aristotle, *Poetics* (350 BC). I, 10, classifies plot (*mythos*) into four types: simple (*haplos*): simple tragic, simple fortunate, and complex (*peplegmenos*): complex tragic and complex fortunate.

overcoming prejudices? Do we learn that ethical behaviour is not limited to people from our own "tribe"?

The third type is the creativity plot: e.g. the guy who invented the microwave after pondering on some melting chocolate in his pocket[12] (And if you have a growth mind-set, you just read the full story in the footnote). Creativity plots inspire us to think out of the box, to try new things and to connect unusual ideas to develop new strategies. (Chip Heath & Dan Heath, 2010, 226ff)

Let us take a closer look at *The Lord of the Rings*[13] where we will find all three types of plots in one inspiring and motivating story:

- The challenge of the smallest of all inhabitants of Middle Earth to beat the biggest evil ever;

- The connection between the most unlikely fellowship, bridging race, ethnic and class;

- Finally, the creativity the little protagonist develops during his adventure, not to speak of his best friend's resourcefulness, without whom Frodo never would have succeeded in successfully fighting the evil.

To change behaviour by the use of stories when teaching ethics we can draw on powerful cultural history but also from real life stories. We need to find stories fostering one or more types of plots, like the following, just another story I heard from Obiora. Let us discover the poetic charms of the caterpillar from a Masai tale.

---

[12] Percy Spencer wondered why the chocolate bar in his pocket melted. He was curious to see if it had something to do with the magnetrons he was building for radar sets at Raytheon. To investigate, he and his colleagues tried heating other foods. Today we have the microwave.

[13] J. R. R. Tolkien. (1968). *The Lord of the Rings*, Australia: George Allen and Unwin.

2. The caterpillar and the wild animals

> " Once upon a time a caterpillar entered a hare's house when the owner was absent[14]. On his return the hare noticed the marks on the ground, and cried out: "Who is in my house?" The caterpillar replied in a loud voice: "I am the warrior son of the long one, whose anklets have become unfastened in the fight in the Kurtiale country. I crush the rhinoceros to the earth, and make cow's dung of the elephant! I am invincible!"
>
> The hare went away saying: "What can a small animal like myself do with a person who tramples an elephant underfoot like cow's dung?" On the road he met the jackal, and asked him to return with him and talk with the big man who had taken possession of his house. The jackal agreed, and when they reached the place, he barked loudly, and said: "Who is in the house of my friend the hare?"
>
> The caterpillar replied: "I am the warrior son of the long one, whose anklets have become unfastened in the fight in the Kurtiale country. I crush the rhinoceros to the earth, and make cow's dung of the elephant! I am invincible!" On hearing this the jackal said: "I can do nothing against such man," and left.
>
> The hare then fetched the leopard, whom he begged to go and talk with the person in his house. The leopard, on reaching the spot, grunted out: "Who is in the house of my friend the hare?" The caterpillar replied in the same manner as he had done to the jackal, and the leopard said: "If he crushes the elephant and rhinoceros, he will do the same to me."

---

[14] Hollis, Alfred C. (2003). *Masai Myths, Tales and Riddles*. Mineola: Dover Publications Inc.; Abridged Edition, 21-22.

They went away again, and the hare sought out the rhinoceros. The latter, on arriving at the hare's house, asked who was inside, but when he heard the caterpillar's reply he said: "What, he can crush me to the earth! I had better go away then."

The hare next tried the elephant, and asked him to come to his assistance, but on hearing what the caterpillar had to say, the elephant remarked that he had no wish to be trampled underfoot like cow's dung, and departed.

A frog was passing at the time, and the hare asked him if he could make the man who had conquered all the animals leave his house. The frog went to the door and asked who was inside. He received the same reply as had been given to the others, but instead of leaving, he went nearer, and said: "I, who am strong and a leaper, have come. My buttocks are like the post, and God has made me vile."

When the caterpillar heard this, he trembled, and as he saw the frog coming nearer, he said: "I am only the caterpillar."

The animals who had collected near seized him, and dragged him out.

As a practical thought experiment, let us look at the caterpillar of Chimdiebube, a six-year-old Nigerian child who portrayed the small animal after hearing this story. We could further ponder on how the plot would end in our story and respective culture; what would the animals do with the little troublemaker?
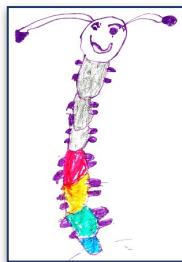
(Chimdiebube's drawing)

When asking this question after telling the story, I usually get the following options from both children and adults:

- They will punish the caterpillar
- They will exile it
- They will kill it

Did you find your own culture's response?

Here comes the original hilarious and motivating finale:

And they all laughed at the trouble he had given.

Reviewing *The Caterpillar and the Wild Animals* shows us why Obiora chose this story. It contains all three plot types: The most unlikely animal became the hero (challenge), the most unlikely animals work together (connection), and there is no doubt that the little frog gave the most unlikely and resourceful response to the challenge (creativity). Obiora put *The Caterpillar and the Wild Animals* in place of a foreword to open up the interested reader's mind to understanding Africa today. It is his invitation to join "the ongoing global dialogue between cultures and traditions". He seeks "to promote a universal civilization based on mutual respect, justice, love and world peace"[15] with his book and begins with a story.

I invite the inclined reader to reflect on whether this story facilitates global dialogue between cultures and traditions for us or indeed promotes respect for other cultures, which can be a first step towards justice, love and world peace.

Imagine the last scene again: *And they all laughed at the trouble he had given*. A peaceful, happy gathering of different species who usually fight or consume each other. Does this promote hope, inspire not to give up so easily, and that taking trouble with humour can be a good thing?

---

[15] Ike, Obiora F. & Ndidi N. Nnoli-Edozien. (2001). *Understanding Africa. Traditional Legal Reasoning Jurisprudence & Justice in Igboland*. Enugu: CIDJAP Publications, 3.

Stories have to be entertaining and instructive to be inspiring enough to motivate to act according to the learning. They need to draw us into the protagonist's world, to make us emphasize and to identify with him or her. Studies show that mental stimulation by a story can be a key to motivate behaviour. Research has suggested that this "mental rehearsal" can help to anticipate appropriate responses to future situations[16].

According to Heath, stories have double power: they provide stimulation on *how to act* and inspiration in terms of *motivation to act*. They claim, "that the right stories make people act"[17].

If we want to use the power of stories in teaching ethical behaviour, we have to choose the right ones. We can employ animal characters. Or teach with humour. We can choose challenging, connecting and/or creative plots to illustrate ethical behaviour and motivate our students to act accordingly. We can inspire them not to take wrong decisions and prepare them to tackle challenges in difficult, unethical situations. We can promote hope and tolerance. We can nurture intercultural dialogue and finally change lives.

Join Obiora and rediscover the power of stories in teaching ethical behaviour.

3. Bibliography

Aristotle (350 BC). *Poetics.* Transl. M. Heath, Penguin Classics, 1997.

Heath, Chip & Dan Heath. (2010). *Made to Stick: Why Some Ideas Survive and Others Die*. London: Random House Trade Paperbacks

Hollis, Alfred C. (2003). *Masai Myths, Tales and Riddles*. Mineola: Dover Publications Inc.; Abridged Edition

Klein, Gary. (1999). *Sources of Power: How People Make Decisions*. Cambridge: MIT Press Ltd; Reprint Edition

---

[16] Chip Heath & Dan Heath, 2010, op. cit., 213.

[17] Chip Heath & Dan Heath, 2010, op. cit., 206.

Ike, Obiora F. (2020). *Applied Ethics to Issues of Development, Culture, Religion and Education*. Geneva: Globethics.net

Ike, Obiora F. & Chidiebere Onyia (Eds.). (2017). *Ethics in Higher Education, Religions and Traditions in Nigeria*. Geneva: Globethics.net

Ike, Obiora F. & Ndidi N. Nnoli-Edozien. (2001). *Understanding Africa. Traditional Legal Reasoning Jurisprudence & Justice in Igboland*. Enugu: CIDJAP Publications

Kantert, Meggy (Hrsg.). (2020). *Märchen aus Deutschland - Tales from Nigeria*. Norderstedt: Books on Demand

Tolkien, J. R. R. (1968). *The Lord of the Rings*. Australia: Allen & Unwin

4. Short biography

Meggy Kantert holds a MAS degree in coaching and organisation development from the University of Zurich. She currently works as Director in the Directorate for International Linkages at Godfrey Okoye University, managing the CoPS project for ICMPD in Enugu, Nigeria. Kantert is a teacher at heart and has been teaching and coaching people of various ages in a variety of institutions and countries since 30 years. She strongly believes education is key to peace and received recognition of Caritas Foundation, Cologne in 2014 for her international Children and Students Sponsorship and Education Empowerment programme as well as the Peace Champion Award of the Annual Youth Peace Conference in Enugu, Nigeria. She regards herself a world citizen and whenever not travelling resides in her home country Germany. She owns Kantert Consulting an international coaching and consultancy firm and loves reading stories from all over the world.

On Evolutionary Biology, the Apostle Paul and Common Good

Jakob Bühlmann Quero, Globethics.net

Keywords

Abstract

In this article our aim is to present some of the coordinates of the debate around common good. Starting by recognizing the importance of common good for the Christian worldview after the presence of it in St. Paul's "the manifestation of Spirit is given for the common good", we will present two ways of interpreting the development of our moral and emotional tendencies that have to do with two different evolutionary approaches. By the end of the article, we hope to have established the argumental advantage of the *cooperativist* in front of the *social Darwinist*, opening the possibility for a possible interpretation of evolution as guided towards common good.

---

1. What common good?

We find, in Corinthians 1, 12:7, the centrality *common good* enjoys in the Christian tradition. As we clearly see in the French *Louis Segond* revised version, "Or, à chacun la manifestation de l'Esprit est donnée à l'utilité commune"[1], which translates into the English versions, in the most agreed way, "Now to each one the manifestation of the Spirit is given for the common good."[2] In this fragment, we see the work of the Apostle Paul directed to counter the disunity and the false teachings of his time. In this context, *common good* plays a fundamental role as a core value in the Christian world, because, as we see, it is one of the reasons for the manifestation of the Holy Spirit, following the Apostle Paul. On the contrary, imposters and false prophets would hinder its development in the search of his own profit.

With this statement to Corinthians as a strong starting point, we see the tradition of the common good has lasted up until our days, and still stands strong in the Christian tradition as one of its, still, main core values. If we take a look at the Catechism of the Catholic Church (Part three> section 1> chapter 2> Article 2> part 2), we see a really strong vindication of the common good for it is, as it states, linked to the social nature of man: "In keeping with the social nature of man, the good of each individual is necessarily related to the common good, which in turn can be defined only in reference to the human person"[3]. This vindication is not only interesting for it supposes the value of common good has a central position in the Christian life, but also because it defines some key aspects of the concept of common good: "By common good is to be understood 'the sum total of

---

[1] *La Bible,* 2018. Version Louis Segond révisée. *Société biblique francophone, Genève*. p. 1185.

[2] *The Bible*, 1973. New International Version, *BibleGateway*. 1 Corinthians 12:7. URL: https://www.biblegateway.com/passage/?search=1%20Corinthians%2012%3A7&version =NIV

[3] Catechism of the Catholic Church, *II. The Common Good*. URL: https://www.vatican.va/archive/ENG0015/__P6K.HTM

social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily'. The common good concerns the life of all"[4] and "In the name of the common good, public authorities are bound to respect the fundamental and inalienable rights of the human person"[5]. The interest of these definitions is that, being built over a religious base, they offer concrete and practical instructions regarding its worldly and material application.

That common good is a central element of our moral life seems to be clear for two reasons. First, because as we showed, Christian tradition incorporates it as a core value, placing it at the centre of our social life; Second, because anyone who would claim to avoid it, or act in total selfishness, would look like an immoral person to us. Following that evidence, we may ask ourselves *why* we have a natural tendency to common good; *why* we feel great when we help one another, and bad when we harm our neighbours; *why*, in other words, under optimal circumstances we seem to be *naturally* attracted to collaborating with, and helping, our peers.

Following those questions, philosophers of emotions and of morals have tried to explain, in really diverse ways, the reasons we have to embrace one set of moral rules instead of another, the mechanisms of moral systems, and the metaphysical groundings of such moral codes. *Why are we wired in such a way and not a totally different one? Why is not the case that we consider good what we consider bad? What is the base for our moral judgments and rules?* In what follows, we will try to argue that evolution has been a guiding mechanism in the development of our altruist morals and tendencies. This position has a special interest since it challenges the common view of human evolution as being a self-prevalence-and-competence-based historical process, showing that the very foundations of the Apostle Paul's claim have shaped our human development.

---

[4] Idem. Fr. 1906.

[5] Idem, Fr. 1907.

2. The folk evolutionary view

It seems to us that the *folk* vision of the theory of evolution, and thus of the process that shaped, in the scientific vision, our moral and emotional responses to a fundamentally troubled world, is based over the assumption of *natural selection*. The theses of natural selection states, in its most fundamental way, that the traits and properties of species, such as humans, are established via something similar to a *trial-and-error* process, which implies that the practices and responses to situations that seem to allow reproduction and the thriving of a group of individuals are *established* and kept between generations[6], slowly shaping the moral and emotional mechanisms the species will have. In a troubled world, where we are told by economists and social theorists competence rules, this seems to mean that, in the end, what establishes the basic elements of evolution is the *survival of the fittest* (concept coined by Herbert Spencer, XIXth century sociologist and economist that built our *folk* social evolutionary vision).

Survival of the fittest, being a concept applied in the natural world and understood in the most common way, seems to suggest that competence, struggle between groups and individuals, war and, in the end, the primacy of *strength-and-struggle*, are the engines of our societal and human development. This view, that, as we will show later separates itself from the basic mechanism Darwin postulated, has helped shape the vision of *Social Darwinism*, following which the most competent, rich, strong and superior individuals are called to adopt the highest places in society due to a natural, and thus inevitable, process. The theory of Social Darwinism calls for the applications of the former notions to the human societal and individual interactions:

---

[6] Definition based on the summary offered in: https://www.britannica.com/science/natural-selection

> " Spencer advocated this kind of competition to be closer to the one used by economists, where competing individuals or firms improve the well-being of the rest of society. According to Spencer, social development is similar to that of a biological organism. Controlled by the invisible hand of evolution, that which best contributes to the survival of the organism prevails in the long term. In this process, the unadapted, i.e. the socially weaker, stands in the way of society's progress (Tietz, 2022)

As we see, the *alleged* evolutionary theory applied to our social lives seems to drive us to accept that our social interactions, social order and economic, moral and emotional lives have to be shaped by the rule of thumb of strength, capacity, and hierarchy for, after all, and following Spencer, "When one examines human beings, this natural inclination *is* reflected in the characteristic of rational self-interest" (Sweet, 2022).

The *spencerian* Social Darwinism, which we can see is the cause of the ruling social and economic vision of our times, has its sources on the XIXth century industrial society, which strongly marks the origin of *the survival of the fittest*' application to the human case: "Spencer's was a system conceived in and dedicated to an age of steel and steam engines, competition, exploitation, and struggle" (Hofstadter, 2016). In his context, deeply marked by the coordinates of industrialisation and the development of capitalism, natural sciences were winning the primacy of analysis, also in the behavioural field. Spencer took inspiration of the leading theories of his world, which included the Darwinian evolutionary theory (or at least his reception of it), thermodynamics and the physics of energy and the capitalist *economic-yet-psychologic* view.

In the shaping of his Social Darwinism, the latest discoveries of thermodynamics played a central role with the theory of the *conservation of energy*. This principle, which stated in his view that "nothing homogeneous can remain as such if it is acted upon, because any external force must affect some part of it differently from other parts and cause difference and variety to arise" (Burrows, 2022), suggested him the possibility to apply it into his

growing theory of evolution. This way, Spencer developed a universal deductive principle from which to infer the basic rules of human evolution, from homogeneous-simple-formed protozoa to heterogeneous-complex-formed human and individual beings. From this general principle, Spencer would establish that "anything which is homogeneous is inherently unstable, since the different effects of persistent force upon its various parts must cause differences to arise in their future development" (Hofstadter, 2016). With this *unknown force* as its driving energy, we see the natural tendency of the items of the world, such as species, will be to develop differences and *evolve* in such a way that a final stage[7] will be reached at some point, creating a state of equilibrium and perception in heterogeneity, which would be shaped in his theory by the creation of a capitalist competition-based society.

With the establishment of a *force motrice* of evolution, Spencer was giving a general explanation as to why species evolve and change in a similar fashion, that is, walking towards individualisation, diversification, and heterogeneity. But there was still the need to explain what the basic mechanism of evolution was, understood as the set of concrete elements that help a species to take its form. The response would come, as we already said, from the assumptions of some of the Darwin readers and the leading theories of the moments, including names such as Thomas Malthus and his late theory of demographic clash, or Alfred Russell Wallace, one of Darwin's direct colleagues. To understand the particular elements of change, Spencer would stress the importance of the pressure for survival of the early human stages, claiming that the struggle to survive, and the primacy of the fittest (let's recall his principle of *survival of the fittest*), was responsible for human progress: "By placing a premium upon skill, intelligence, self-control, and the power to adapt through technological innovation, it had stimulated human advancement and *selected the best of each generation for survival*" (Hofstadter, 2016). This way, Spencer's

---

[7] The proposal of a final stage of society is a commonplace of the XIXth century philosophy, something visible with the liberal thought, as well as with the Hegelian school, including Marxism and all of its variations.

theory established what we could call the central claim of the *folk* evolutionary view, something we summarize as the following argument, which we will call "Principle of *folk* evolution" (PFE):

> PFE: There is a general principle towards diversification and rising complexity of the human factor, which serves as the driving force of evolution; evolution is a *progressive*[8] process that perfects the human being and improves its capabilities; these capabilities are marked following the "natural logic" of competition-based *survival of the fittest*.

The moral and emotional result of PFE is twofold. First of all, it seems to imply that the natural state of humankind is not a cooperational, but rather a competition-based, one, suggesting that our basic moral and emotional drive is egoistical in nature; second, it invites us to accept that the ideal, and perfect, state of society is the struggle-and-competition-based, for it allows us to perfect and improve our common human skills and capabilities with a *survival of the fittest* process in which those strong, clever, and rich, would shape the form of the future individuals with their own attributes. We find these two results reflected in a lot of different grounds, starting with the already explained Social Darwinism, but also expanding its influence into the economic and behavioural theories of our own world. The perfect example of its application, which will serve us as a contrasting experiment, used in game theory, economics and negotiation theory, is the prisoner's dilemma.

Paul John	Confess	Avoid confessing
Confess	5 years in prison for each	Freedom for John, 20 years in prison for Paul
Avoid confessing	Freedom for Paul, 20 years in prison for John	1 year in prison for each

Table 1: Prisoner's dilema Standard form. Extracted from Pineda, David (2020) Sobre las emociones. Barcelona: Teorema

---

[8] In the sense of *progress*, which means that it is an ascendent way where every step is superior to its immediately previous.

If we apply the PFE, we see that the most rational option in whatever case we may face would be to maximize our own profit, even if it may imply a harm to other individuals for, after all, the most natural and advancing option is the one that arises from competition and self-profit. Let's say that two thiefs, John and Paul, are caught by the police and placed in completely isolated and separated rooms. As a negotiation strategy, policemen put into practice a principal derived from PFE, opening the door to a non-cooperative and self-interest-based exercise. They tell John and Paul separately the same thing: if you confess, and your colleague does the same, each of you is going to spend a total of 5 years in prison; if you both do not confess, you will only spend 1 year in prison each; if your colleague confesses, but you don't, you are spending 20 years in prison, and he will be let free.[9] Under that situation, and after analysing the possibilities both criminals have, if we calculate the most rational action from a PFE standpoint, they should both confess, for provided they will not expect cooperation from the other, they know they will have the best possible outcome regardless of what the other does –if John confesses and Paul does not, Paul will spend 20 years in prison and John zero, and viceversa; if they both confess, they will spend 5 years each.

We see, arising from the PFE interpretation of the dilemma, that the reaction of the individuals following this exercise is a non-cooperative one, for the prevision of each of the "players" cannot be such of considering the other as expecting himself to cooperate. In other words, it is highly unlikely to expect the other player to choose the "Avoid confessing" option, since the risk of spending 20 years in prison in the event that the other player chooses to confess is too probable in a PFE situation. Thus, the most rational option arising from this point of view would be to confess and, therefore, spend a total sum of 10 years in prison (for John and Paul's joint time).

---

[9] Case adapted from Pineda, David (2020), *Sobre las emociones*. Barcelona: Teorema.

3. The actual evolutionary theory

If the theory of evolution had to entail the PFE interpretation, we would have a first seemingly logical problem. How come we defend that competition shapes our moral and emotional life but, at the same time, we accept in our own words that common good plays a central role in our emotional and moral lives? How can it be that we are based on competition and the *survival of the fittest* but we care about the others and their lives, happiness, health, etc.?

From this evident problem, we find the *literal* interpretation of the Darwinian evolutionary road, that considers, in a radically different proposal, that evolution has of course implied struggle and competitive pressure, but also a deep tendency towards cooperation and common good. In the words of Catherine Wilson:

> " In the course of his researches, Darwin had observed instances of self-sacrifice and devotion throughout the animal kingdom. He rejected the view of some of his contemporaries that every action of a living, sentient creature has a selfish motive, noting that some birds will feed their blind companions. He cited many examples of sentiment and altruism in animals: warming, grooming, hunting, removing thorns, and rescuing, and he did not hesitate to ascribe a rich psychological life to animals (Wilson, 2009)

We see, then, that the *folk* evolutionary view misinterprets the fundamental Darwinian message, considering that human evolution is mainly a competitive process based upon the *survival of the fittest* when, in simple words, Darwin considered that cooperation and the search for common good was a natural feature of most animal species, humans included. It seems to us, and this is our proposal for this section, that the Darwinian theory should be interpreted as offering a theory of the development of a refined moral and emotional sensor that *protects* and *improves* our social cooperation systems, such as caring, loving, protecting, helping, etc. In other words, that the process of evolution is the embodiment of the same premise offered by the

Apostle Paul: "Now to each one the manifestation of the Spirit is given for the common good."[10]. Now, for the sake of this exposition, let us think of a standard case of emotion and apply the evolutionary analysis. Let us think about a basic emotion, such as the feeling of disgust. Disgust is triggered in our emotional life in front of a *stimulus* we want to automatically avoid, such as could be the case of a spider, or a plate we really don't like.

The evolutionary analysis simply asks us to apply the following premise to the operation: "The basic idea of this approach is that emotions are adaptations […], this is, answers that would have been object of natural selection inasmuch they would have supposed an improvement of the adaptative capacity of an organism in front of the challenges of its environment"[11] (Pineda, 2020). To apply this element into the analysis of an emotion implies to automatically understand *emotions* as adaptations in front of a challenging and troubling environment, which is essentially dangerous and can be potentially harmful, or even lethal. In the case of disgust, we would understand that it is meant to protect us from potentially venomous insects, or possibly non-edible food, and whatnot. In the case of love, for example, we would see it is meant to perhaps ensure lasting bonds between individuals so to promote solidarity, cooperation and care. In the case of hate, it could be understood as playing the role of a corrector of wrong behaviours, fostering isolation or even punishment over non-cooperative individuals. And so on and so on. In the case of *moral rules*, the mechanism seems to be a bit more difficult to apply, but identical: "Actions, Darwin went on to say, were originally deemed good or bad as they affected the tribe, and he envisioned a form of group selection. 'No tribe would hold together if murder, robbery, treachery, were common… A contented, happy tribe will flourish better than one that is discontented and unhappy' (Ibid, 117, 121). […] This suggested to him that natural morality was conducive to the happiness of the social body, though not always the

---

[10] *The Bible*, 1973. New International Version, *BibleGateway*. 1 Corinthians 12:7. URL: https://www.biblegateway.com/passage/?search=1%20Corinthians%2012%3A7&version=NIV

[11] English version translated by the author of this article; original in Spanish.

happiness of the individual, and not that of the entire species" (Wilson, 2010). It seems clear, from this concrete standpoint, that the *practical* and *evolutionary* aspect of emotions and morals can be understood as fostering and seeking common good, for the moral mechanism of classification so suggests.

It seems to us that the basic cases of emotions, such as *love*, or moral rules, such as *thou shall not kill*, are easily explained in the direction of evolutionary theory as common good promoters, following the Darwinian analysis. But what about the case of more refined and *artificial* emotions and morals, such as jealousy, or resentment? Following Robert H. Frank and his famous theory of *social emotions*, they also serve the purpose of ensuring cooperative scenarios. As we will see, Frank considers within his neoclassical framework that these social emotions, such as jealousy, or sympathy, play a basic role in motivating social cooperation and that, furthermore, they have been nurtured by the evolutionary tendencies of humanity:

> Commitment problems occur in situations where rational action does not serve the individual as well as irrational behavior. This irrational behavior is behavior that is no in the individual's immediate self-interest (a committed person marries for love rather than the maximum increase in utility). Emotional commitment causes individuals to be credibly perceived as likely to not pursue their immediate self-interest […]. This perceived emotional commitment creates advantageous opportunities for individuals not otherwise available (individuals perceived as committed have the opportunity to choose from among more desirable and probably similarly committed potential partners). Thus those who act solely in their own immediate self-interest are at a competitive disadvantage with regard to these opportunities compared to those who are perceived as emotionally committed (Waller, 1989).

We see then that the central claim of Frank's social emotions theory is that there is a natural development of cooperation and an attraction towards common good scenarios that can be observed from the simple human behaviour, as if worldly affairs were programmed to motivate, in the end, cooperation and agreement. Let us consider the basic case scenario of Frank (2011), which will serve to us as a framework to explain the nuances of his theory.

We are the owners of a local restaurant that generates enormous benefits, and we have the belief that opening the same restaurant concept at a nearby town would have the same effect. Due to logistical difficulties, you cannot manage it directly, and hiring a manager would imply that you can't neither monitor him nor keep an eye to the benefits of the restaurant before him doing so. One option would be to pay 100,000$ to a honest manager, 100% more than a regular one, but a dishonest manager would be winning 140,000$ and cause you to lose money. Now the question is: should we open this new restaurant?

Figure 1: Flux-diagram based on the Richard Frank (2011)
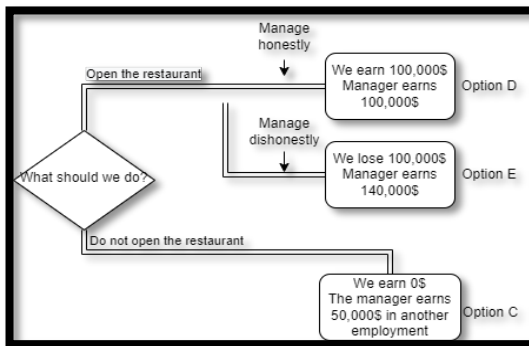
We observe here three options, that can be summarized as follows: either we don't open the restaurant and we don't win nothing, nor lose anything, and the manager earns 50,000$ with another, yet-regular, employer or we decide to open it and hire a manager (decision A), who will have to decide at some point whether to be honest or dishonest (decision B). In the case the manager is honest, we will both earn 100,000$ (option D), and in the case

the manager is dishonest, he will earn 40,000$ more than expected, but I will lose a lot of money (option E). "If you assume that potential managers are self-interested in the narrow sense, you won't open the outlet –a worse outcome for both of you than if you had opened the outlet and the manager had run it honestly. If an applicant could somehow commit herself to manage honestly, she would want to" (Frank, 2011). This way, we see for the first time a hint of how a standard cooperative agreement should look like in a complex case like this one, where earning a suboptimal salary in the case of the manager, and paying a suboptimal salary in the case of the employer, allow for the commitment to take place. But for the moment, let us see how Richard Frank solves the puzzle.

Richard Frank argues for a common mechanism often referred to wherever this case is presented, that is, the mechanism of the personal interview and the personal impressions. In the same way we would think about hiring one of our best friends to perform as manager, mainly because we trust him and consider we would not be stolen, sympathy has a similar effect when having to signal which individuals are most likely to be trustworthy, or on the contrary, are capable of stealing money from our business. As the same R. Frank stresses, "One set of experiments done with my colleagues Tom Gilovich and Dennis Regan (Frank, Gilovich, & Regan, 1993), for example, showed that subjects who had interacted with one another for 30 minutes were able to predict who would defect in one-shot prisoner's dilemmas at more than twice chance rates of accuracy" (Frank, 2011). This means that there are social emotions that are expressed in conversational or regular contexts that serve as predictors of behaviour, marking in a more or less clear way who is going to work in favour of our common effort, and who will not.

For the same token, and retaking the prisoner's dilemma we presented earlier, the *common good* option would be clearly to motivate the silence in both directions, opening the door for the most beneficious scenario, which is John and Paul spending a sole year in prison because none of them confessed for their common crimes. If PFE stated that the most likely scenario, following its internal premises on rational self-interest, would be for them to confess, in the case Frank presents and in the presence of such a

theory of social emotions, we could at least hold that some of the *business partners* would openly show signs, being behavioural predictors, of his potential cooperation in not confessing the crime. In other words, "for that reason it is crucial to be able to detect liars, and see them apart from honest people. Basically, Frank's idea is that one can trust a partner when we detect in him the kind of social emotions, such as indignation, blame, or love, that would bring him to cooperate and avoid being betrayed"[12] (Pineda, 2020). The automatism of some of this emotional reactions, such as trembling, crying or becoming pale, for Frank, serves as further proof to defend its evolutionary origin.

In summary, Frank's theory is that this kind of emotions, such as sympathy, serve as indicators of possible outcomes following the character and inner tendencies of the subject, that become public and visible as a result of a social-interest evolutionary mechanism. We see, then, a totally different approach arising from a more *orthodox* vision of the evolutionary process, that opens us the door to read our emotions and moral principles as oriented towards cooperation and common good.

4. Conclusion

We started this article with the aim of exploring the roots of our moral and emotional tendencies, paying a special attention to the value of common good, which seems to have been a relevant part of our moral life since as early as humanity. We showed, to do so, how two opposing views of evolution seemed to shape our comprehension of society and morals. The first, appearing from the smoke of the XIXth century industries, affirmed the competitive nature of humankind, vindicating its non-cooperative spirit in a pro-egoistical and individualist effort. Following this theory, defended by Herbert Spencer, we seemed to understand Darwinism in a nuanced way, as if struggle and domination from some individuals over the others were the natural state of things, establishing what is commonly called Social Darwinism, one of the ideologies we see nowadays trying to attack again the

---

[12] English version translated by the author of this article; original in Spanish.

foundations of common good as explained in the Bible. The second view, shaped by reading the original views of Darwin and his kin, offers us a completely different narrative on the foundations of our species, stressing the importance of cooperation and care as central values in our historical development. By focusing our attention on the collective aspects of our morals and emotions, we saw a strong and coherent explanation those phenomena, that allows us to think that, in the end, the evolution of humankind could be understood as the already announced "the manifestation of the Spirit is given for the common good."[13]

5. Bibliography

Acton, Harry Burrows. Herbert Spencer. *Encyclopedia Britannica*, 23 Apr. 2022, https://www.britannica.com/biography/Herbert-Spencer. Accessed 19 September 2022.

Darwin, Charles. 1859. *On the Origin of Species*. 2003 Routledge. 540pp.

Frank, Robert H. "The Strategic Role of the Emotions". *Emotion Review*, Vol. 3, No. 3 (July 2011), 252-254.

Hofstadter, Richard (1992), *Social Darwinism in American Thought*. New York: Beacon Press.

Pineda, David (2020), *Sobre las emociones*. Barcelona: Teorema

Spencer, Herbert, 1879. *The Data of Ethics*, Williams & Norgate

Waller, William. "Reviewed Work: Passion Within Reason: The Strategic Role of Emotions by Robert H. Frank". *Journal of Economic Issues*, Vol. 23, No. 4 (Dec., 1989), 1239-1242.

Wilson, Catherine. "Darwinian Morality". *Evo Edu Outreach* (2010) 3: 275-287.

---

[13] *The Bible*, 1973. New International Version, *Bible Gateway*. 1 Corinthians 12:7. URL: https://www.biblegateway.com/passage/? search=1%20Corinthians%2012%3 A7&version=NIV

6. Short biography

Jakob Bühlmann Quero holds a Bachelor in Philosophy and a Master's degree in Philosophy of Logic and Science (UNED, Madrid), studies during which he developed a strong interest on Ethics, Metaethics and Philosophy of Emotions. He also holds the position of Assistant Editor at Globethics.net, Geneva, Switzerland.

Email: buehlmannquero@globethics.net

Making Ethics Effective in Higher Education in Africa and Beyond

A Programme Led by a Visionary Leader, Prof. Obiora Ike

Nadia Balgobin

Keywords

Abstract

This article tracks the development of the Globethics.net Foundation's work on ethics in higher education, mainly as a focus on the University administration and good practices. Ethics in university management and organisation is a center of focus since the new strategic focus in 2016, paying tribute to the leadership of Globethics.net Executive Director Obiora F. Ike. Prof. Dr Ike pioneered the work and laid firm foundations for its continuation and global implementation. In addition to the Globethics.net resources of library, publications and online education through its academy, Globethics.net launched processes and tools to inspire and equip higher education institutions to reach true ethics excellence in their organisation as institutions.

Corresponding Author: Nadia Balgobin, Globethics.net Senior Associate, balgobin@globethics.net.

1. Introduction

If addressing ethics in higher education may sound odd to some of us, to others unethical behaviours is a daily concern! Time is for action should we wish to avoid the collapse of education and by same the collapse of a nation as articulated by Prof. Obiora Ike in a conference on *ethics and academic excellence* in Rwanda in September 2022.

If Globethics.net has made its focus to bring "ethics to higher education" as from 2016, it is a signal that unethical behaviours across universities at global level requires since long time our attention. Prof. Obiora Ike proposes a very practical approach to embedding ethics in higher education institution, by focusing on the organisation of the university sector.

As senior associate, we have been concretely active implementing ethics in higher education since 2016 as part of the Globethics.net team. As the director of this programme, Prof. Ike had the idea to go back home to Nigeria and reached out to his network and organise a first conference on ethics in higher education which led to the first publication on the topic entitled *Ethics in Higher Education Foundation for Sustainable Development* (with C. Onyia, 2016, published 2018) and *Ethics in Higher Education Religion and Traditions in Nigeria* (with C. Oniya, 2016, published 2018)[1]. Thanks to the trust in Prof. Obiora Ike, high level commitment from academic VC and Deans at University of Nigeria (UNN) were secured and led to the first conference in Nigeria, a premiere in Africa, which gathered hundreds of professors from the University of Nigeria and other universities in Enugu State.

This unique event enabled to outline the importance, needs and the interest around Ethics in Higher Education to the main stakeholders in higher education institutions and their teachers and management. From this first event

---

[1] Obiora Ike and Chidiebere Onyia (Eds.), *Ethics in Higher Education, Foundation for Sustainable Development*, 2018, 645pp. IBSN: 978-2-88931-217-7 Obiora Ike and Chidiebere Onyia (Eds.), *Ethics in Higher Education, Religions and Traditions in Nigeria*, 2018, 198pp. IBSN: 978-2-88931-219-1

and till 2022, several conferences and workshops have been organised around the world to the academic institutions either in person or online to reach out to a great number of universities globally. Today, we can say that the programme on ethics in higher education has also reached a maturity level and has gained the confidence of a large number of universities worldwide including many HEIs in Africa. Thanks to the long-term commitment of the team at Globethics.net and its network, this institution is recognised as a key player and for its expertise in the field of ethics in higher education with over 200'000 members globally.

While Globethics.net was starting to experience some successful results, launching ethics in higher education is the logical continuation to the existing work done for more than ten years on ethics understood more widely. Globethics.net has built on the success of the online free library of resources on ethics and the in-house publications department on ethics, geared towards the needs of professors, teachers and students[2]. Extending this foundational work and to articulate a new brand around ethics was undertaken in team with the support of the Board. In 2017, Globethics.net started to lay down its mission and the objective was to provide a catchword for ethic and E.T.H.I.C.S was proposed and agreed which stands for **E**mpowerment, **T**ransformation, **H**olistic Approach, **I**ntegrity, **C**ompetence and **S**ustainability.

With its new mission, Globethics.net was targeting not only academic staff, higher education institutions and the professions but ultimately the end goals was to equip lecturers to prepare future young leaders around the world with strong ethical values and to build a cadre of new ethical leaders that would be able to stand by their own ethics in their respective function and role in society; this is the mission of Globethics.net and is a clear call for higher education/learning institutions to reflect on their own values and ethics.

---

[2] Note by the Editors: The Globethics.net online Library platform on ethics can be found at: https://www.globethics.net/library ; the Publications house landing page is: https://www.globethics.net/publications

Reaching out to a great network of ethics experts has not only included Catholic and Reformed institutions and faith-based universities and professors across Africa, Asia, South America and in Europe, but faith-spirituality related organisations facilitated it greatly, including non-Christian communities as well.

No doubt, the journey to transforming higher education through ethics has started and is meant to be carried out in a practical approach so that ethics becomes a reality in higher education and is fully endorsed by all VCs worldwide. Globethics.net is developing a great range of resources targeted equally for professors and teachers as well as the management of the institutions. Some of them include publications of various conferences organised by Globethics.net and as well as curriculum for professors and teachers accessible through online courses and run by Globethics.net Academy. Others, are more precisely targeting administrators of HEI to deliver and achieve academic excellence. The online Academy is among the first key resources to have been developed in the first two years under Prof. Obiora Ike and has now been firmly established.

2. Reaching out to higher education institutions

The strategy of Globethics.net is based on the key idea of having a direct interaction with the academic staff so that effective transformation of higher education into ethical institutions could really happen. Our programme is aimed at ensuring education leaders play their role in preparing the youth to become responsible ethical young leaders in the future. Let's come back to the first steps of realization of this bold idea.

It all kicked-off with on-site programmes in 2017 through a series of 3 pilot workshops in Africa starting with Nigeria, followed by Kenya and South Africa as part of a two-year programme which was completed as a first

phase in 2018[3]. Those three workshops were very revealing and had to evolve. Thus, the pilot was undertaken in three different formats and in 3 countries. The programme initially started as a two-day programme and was designed to address a number of issues and challenges in 8 practical workshops with the following themes:

- Changing of mindsets, transforming and embedding an ethical culture in HEI
- Reasserting the institutional values and establishing a statement of commitment for academic staff
- Being an ethical education leader: values and virtues
- Analysing the role of ethics in education &research in today's world
- Building teacher's capacity & skills to apply ethics in teaching, research & supervision
- Overcoming challenges of staff-students relationship & behaviours
- Managing and making ethics effective & secure in HEIs
- Sustaining ethics in the academic environment

Given the high level of interest, enthusiasm and the need for more in-depth workshop, the programme evolved from a two-day training of teachers to a four-day programme of *Training of Trainers*. The outcomes of what was called the *EHE Programme* was undertaken by an international team with key highlights of how to embed ethics in higher education with more details in the below sections. Again, this was made possible thanks to the capacity of a large team with various key competencies, but mainly by Prof. Obiora Ike to reach out to the three regions in Africa as outlined hereunder.

---

[3] Note by the Editors: The different workshops provided the material for 10 volumes as of Oct. 2022, in the Education Ethics Series to be found: https://www.globethics.net/education-ethics-series

Pilot workshop in Nigeria — A unique two-day awareness & mobilisation of academic staff

The first experience of Globethics.net into practical academic workshop on ethics in higher education took place in April 2017 in Nigeria, with a two-day programme on two different sites of University of Nigeria (UNN) located respectively in Nsukka and in Enugu with over 55'000 students. The programme was designed and developed based on an analysis undertaken during the 2016 conference where key ethical challenges were highlighted by UNN. The key objective for a physical on-site training workshop for teachers was deemed necessary in order to raise awareness of lecturers and to build their capacity and skills around ethics. The programme was tailored to address the challenges they faced with the end goals of making ethics a transformational approach to the long-terms sustainability of their institution.

This first workshop in Nigeria is one of the key achievements by Prof. Obiora Ike. He was able to secure the commitment of the top management at UNN and to have been able to mobilize700 hundreds of lecturers and administrative staff to attend the ethics two-day workshop in two different locations. This conference workshop provided a learning experience that guided the ongoing work on distilling ethics in higher education administration: to make progressive, lasting and systemic change with the support and buy-in of the top leadership as a key requirement. A first session was organised for 400 teachers in Nsukka and a few professors were invited to contribute the first day and then to share their learnings on the second day with the participants. A similar exercise with 300 teachers was organised in Enugu over two days right after the first one. The evaluation showed the relevance of such practical workshop with over 99.2% out of 354 respondents who would recommend this programme to their fellow mates.

Pilot workshop in Kenya — A four-day workshop dedicated to the teaching of teachers

The same experience was undertaken in Kenya with the same level of interest expressed with a conference that gathered over 450 participants from 15

institutions followed by a three-day and half workshop programme of training of teachers for some 120 academic staff. The conference brought along key stakeholders such as the Association of Universities, UNESCO, etc. This workshop differs from Nigeria as it was extended by two more days and allows for more interaction with the participants and to engage more in practical workshop in smaller group discussions and to lead to some concrete solutions. The Kenya opening conference was extremely fruitful as it has given an opportunity to the academic staff to make great input and to express their expectations towards their academic institution. The VC felt that the programme was comprehensive enough and addresses all his concerns. The key outcomes of this event were the adoption of a Values Statement of Commitment to be signed by all academic staff and a detailed action plan to guide the (CUEA) to implement a strong ethics programme within their institution.

Pilot workshop in South Africa – A four-day training of trainers (T-o-T) workshop for Ethics Champions

The third pilot experience was conducted with the University of South Africa where 30 academic staff was given a four-day training of trainers on ethics to be rolled out within their institution. UNISA is also the place where Globethics.net Office is located. This time, it was an opportunity to test a full training of trainers (T-o-T) approach which was very extremely positive. UNISA has a long experience in implementing ethics and holds an Ethics Office compared to the two previous pilots. Similar to CUEA, at the end of the four-day workshop, a detailed action plan was also proposed to UNISA to reinforce their existing ethics programme and to implement more concrete actions.

Outcomes of the pilot workshops in Africa

In general, we can say that the key outcomes of those three training workshop programmes were very constructive and positive as confirmed in the evaluation. The level of interest kept growing in Nigeria where an ethics conference was organised in Abuja in October 2018 and hosted by University of Abuja which gathered a number of stakeholders from the education

sector such as the National University Commission, Association of Universities, Swiss Embassy, etc. More than 300 participants attended the event including a great number of students. The intention to have a national conference for all universities in Nigeria was under discussion throughout 2019 for 2020 but unluckily was cancelled due to the health crisis that emerged.

As we can see, thanks to Prof. Obiora Ike's commitment, this first conference on Ethics in Higher Education in Nigeria in 2016 paved the way to a series of conferences in Africa and beyond the continent. This successful event created an emulation to propose similar gatherings of ethics experts and to come up with practical ethics workshop that would address the ethical challenges faced by academic institution.

Two other universities requested to have their academic staff to benefit from a similar programme as for UNISA in 2018. A similar T-o-T was organised for Godfrey Okoye University (GOU), Enugu State University of Science and Technology and Coal City University. For this programme, we had a conference led by GOU and followed by the training of teachers for two days and a half for some 90 academic staff followed by a one-day T-o-T for some 30 trainers.

This two-year of experience in 2017 and 2018 around establishing ethics in higher education has proven to be extremely successful, encouraging and well received by HEIs. The programme was attended overall by over 1'000 teachers and nearly 20 institutions in Africa. The contribution of a great number of ethics expert to the various conferences during that period confirmed the great potential of this programme to embed effectively ethics and to bring transformation within the academic institution.

The above experience with the 3 countries have proven to be greatly appreciated by the higher education institutions and enabled to establish a programme that can make great impact at country level in particular if we can secure the support of the national education bodies at the ministry of education and the buy-in of associations of universities and leading tertiary education institution to join Globethics.net in its effort to embed ethics in academic institutions.

3. Monitoring ethics performance in institutions

Drawn from the above positive experience, it was felt that HEI needed further assistance to sustain their ethics programme and to move to another level to ensure that effective ethics measures are implemented and that they are improving on their ethics performance. It came clear to Globethics.net, that after two years on promoting and training on Ethics in Higher Education, the time has come to equip HEI with an additional instrument that could help them to monitor their ethics policy and strategy as well as its implementation. From this conclusion, the *Ethics Model of Excellence Tool* (EMET) was proposed to serve as an ethics performance management system for higher education based on a self-assessment approach. This tool received the full support and endorsement by Prof. Obiora Ike and an external funder. EMET was inspired by a similar initiative, which was successful implemented in Ghana with the Public Procurement Authority where a model of excellence has been developed and applied with over 1000 ministries, municipalities, districts and assemblies.

Nevertheless, to confirm the relevance for an ethics self-assessment approach for higher education, an international survey was conducted with some 20 universities worldwide to assess the need for proposing an ethics self-assessment approach for academic institution. Overall, the results of the survey show that over 90% approve such an initiative by Globethics.net and see in it a great potential to reinforce ethical behaviours and practices in higher education while enhancing university ranking. This proves to be even more relevant after two years of hardship by higher education during the health crisis where teachers and students as well as institutions suffered for their inability to respond to students' needs either to attend physical courses or even to access online courses.

4. Higher Education - Ethics Model of Excellence Tool (HE-EMET)

The *Ethics Model of Excellence Tool* is an online management system to support ethical transformation within the academic institution. It is drawn

from the Model of Excellence of the European Foundation for Quality Management (EFQM) with a special focus on issues related to *leadership*, *ethics*, *governance and sustainability* coined as the *L.E.G.S Principles©*. They are the drivers for ethical change and transformation while relying on ethical academic processes so that results can be achieved by students, staff, the institution and the profession. The spirit and philosophy are meant to encourage learning and sharing experience for continuous improvement on ethical behaviours and practices.

Understanding the assessment philosophy is important and requires specific training of the assessors. As of now and thanks to the support of Prof. Obiora Ike and his leadership, EMET has undergone two phases of development. The first phase I) was designed with the contribution of a group of representatives of academic staff in Ghana from 13 institutions and who were trained as ethics assessors. Following this first phase of design and trial, a second phase II) of EMET was developed based on the outcomes of Phase I to make a practical tool to be adopted by Higher Education. This phase II received the endorsement of Prof. Obiora Ike and was tested in Rwanda in September 2022. Two other countries will participate in the phase II and shall contribute to the pilot test planned in Ghana for November 2022 and Bulgaria in December 2022.

We are expecting at the end of the Phase II, some 40 to 50+ institutions would have tried the EMET and would be in a position to confirm its usefulness for Higher Education.

From the Ghana workshop in 2021 and the Rwanda workshop in 2022, assessors demonstrate their enthusiasm to embark on an academic model of Excellence. The methodology offers the opportunity to them not only to be trained as ethics assessors and to gain a new competence and skills in their institution. This programme on EMET has enabled the new trained assessors to reflect on their personal and institution ethics and to identify the ethical challenges with objectivity. It also helps them as assessors to make some recommendations to their institution on how to address potential ethical weaknesses and how to remedy to them.

EMET has also the potential to encourage the academic staff to undertake more ethics training and to include ethics in their curricula irrespective of their field of teaching and research in various sectors to support the learning of professors and teachers.

Finally, EMET provides great opportunity to HEI to improve on their ethics structures and procedures and beyond. By adopting such a management system, HEI are preparing their institution to adopt a continuous improvement around ethics and their academic environment, which shall contribute to improving their ranking and to rethink their institution for the betterment of the society and their country.

5. Meditating Prof. Obiora Ike's messages

Such experience and delightful collaboration for the past five years would not have been possible without the support and commitment of Prof. Obiora Ike from whom I learnt a lot. I would like to share with the reader some of the key messages and sayings that would reflect the spirit, view and approach of Prof. Obiora Ike that were expressed in the various conferences and workshops on ethics in higher education. In all, I have retained 12 wise messages that could be addressed to stakeholders in higher education and key players in this world should we want to see a more ethical society and world.

1. A message to the youth: "*Become a character, act ethically and stand up for your own country*"

2. A Message to teachers: "*Students must be able to trust their teachers*"

3. A message to higher education: "*The collapse of education is the collapse of a nation*"

4. A message to administrators : "*Failing to plan is planning to fail*"

5. A message to top management and leaders: "*Acknowledge each one's uniqueness and recognize one's capacity*"

6. A message to personnel: "*Always smile, keep a good spirit and hold a joyful heart at work*"

7. A message to people: "*Before expressing yourself, allow others to speak and listen to them first*"

8. A message to the media: "*Citizens must be told the truth and you must report independently*"

9. A message to Church leaders: "*Know your assets and invest ethically to be financially sustainable in the long-term*"

10. A message to the world leaders: "*Know the local context and adapt to the reality of the ground*"

11. A message to development partners: "*Be respectful of others' own culture and learn from the heritage of the community*"

12. *A Message to the United Nat*ions: "*No sustainable development can be achieved without ethics*"

We shall kept those messages throughout our programme as wisdom sayings from Prof. Obiora Ike.

6. Conclusion

In view of the above, the programme on ethics in higher education can be considered to be a great success for Globethics.net. There is no doubt that these past 6 years, academia around the world have gained and benefitted a lot from the work of Globethics.net. More and more, higher education institutions are joining this global platform and showing strong interest for ethics and are looking at ways to embedding ethics in their institution and to re-think the role of education leaders. This is due in large part to the vision and leadership of Prof. Obiora Ike, and the team he has gathered, around ethics in higher education. In this respect, we can consider his work at Globethics.net to be a major landmark contribution in the lifetime of Globethics.net since its establishment in 2004.

Throughout those past years working in close collaboration with Prof. Obiora Ike for supporting the development of the *Training of Teachers* and *Trainers on Ethics in Higher Education* and the *Ethics Model of Excellence Tool*, I am personally grateful to him for the enriching experience and for the trust he put in various projects and the approaches proposed above as well as for his continuous commitment and support to making ethics effective and a reality in higher education.

Thank you, Obiora and enjoy your retirement under the African sky again!

7. Short biography

Nadia Balgobin has been a senior advisor to Globethics.net since 2010 and organised the first Global Ethics Forum in 2011. She has developed a values-based training programme for SME for Globethics.net in 2014 and has produced a *Guide on Ethical Investment and Sustainable Resource Management for the African Church Assets Programme (ACAP) III* in 2019. She is also an international expert in the field of business ethics, institutional excellence and sustainable procurement. She holds more than 30 years experience working with international organisations, multinationals including public institutions, faith-based organisations, NGOs, MSMEs, academic institutions, development partners such as the UN environment. Nadia has worked in different areas such as education, health, construction, infrastructure, IT, etc. Nadia is a Master trainer and have designed numerous training programmes and e-learning as well as blended online content. As a global ethics lead assessor, she is currently driving the *Ethics Model of Excellence Tool (EMET)* on behalf of Globethics.net for academic institution. Nadia is based in Geneva and holds a degree in political science, a postgraduate in business excellence, a certificate in organisation and project management. Nadia is an alumni of Lausanne polytechnic school (EPFL).

Email: balgobin@globethics.net

Empowering Partnership: Ethics in Context

Christine Housel
Globethics.net

Keywords

Partnerships and Promotion, ethics in higher education, East Africa, Ghana, India, Indonesia, Latin America

Abstract

This article aims to offer a general view of the work and the progress the Partnership and promotions team, placed at the core of Globethics.net activities, has reached so far. Starting with a general view on its tasks and duties, Christine Housel opens the floor for the regional officers of the department to offer a personalized view and opinion on the relevant and pressing matters Globethics.net has to focus, or has focused on, locally. During this exposition, we will hear about the Partnership and promotion team's commitment with students at all levels, its work to foster and nurture ethics in higher education on institutions worldwide, and the diversity and plurality held in itself, a clear embodiment of the pluralistic vocation of Globethics.net

---

1. Introduction

This article is a compilation based on short reports from members of the Globethics.net *Partnership and promotions team* (PP Team). The department is headed by Prof. Obiora Ike as its director and operationally led by Christine Housel as team lead. The other members are those who are employed by Globethics.net as regional staff, namely Herbert Makinda, Susan Ackah, Rajula V, Sohini Jana, Cut Vilda Azwar and Maria Eugenia Barroso. We can say that the Partnership and promotion team does not end here but is also complemented by the many representatives of Globethics.net working in yet more regions of the world.

The promotion of Globethics.net resources is done through the team by developing partnerships with individuals and institutions around the world and by nurturing the network and ongoing co-creation of resources for the benefit of its members. The team hopes that the following vignettes will provide some insight on the Globethics.net strategic approach to embedding ethics in higher education –the core Globethics.net mission– as well as its approach to partnership, which is committed to co-creation, contextualisation, inter-cultural learning engagements and establishment of long-term relationships through network building. To do so, Christine Housel will guide us through an introduction into the activities of the team, followed by Herbert Makinda, and his presentation on the relation between Ethics in Higher Education, guidance in publications and its subsequent regional growth outcome; Susan Ackah will offer us her presentation on the EMET project. Then, Rajula V. and Sohini Jana will introduce us to the far-reaching work and progress of Globethics.net regional office in India, which will accompany the exposition of Cut Vilda Azwar and the regional office in Indonesia and Eugenia Barroso, working in the Latin America office. As a closing note, Christine Housel will present the strong commitment of the Partnership and promotion team, and of Globethics.net, with the net of students collaborating with the Foundation.

Our successes in raising the profile of ethics in world academics are a testament to the leadership of the PP Team Director and Globethics.net Executive Director, Prof. Obiora Ike under whose leadership the *Ethics in*

Higher Education mission and vision was launched and given a strong foundation, on which we will continue to build.

2. Introduction to Globethics.net partnership for ethics in higher education

Christine Housel, Globethics.net Team lead donor relations and strategic partnerships

Globethics.net was founded 17 years ago by Christoph Stueckelberger with bold convictions regarding the justice and engagement of ethical knowledge. In a world of rapidly proliferating information, something needed to be done about the very unequal access to knowledge creation and dissemination and the limited ethical engagement about pressing, newly emerging and ongoing critical issues the world is facing.

Globethics.net's first foundational project was the creation of an open access online library, soon followed by a publication house, which remains a cornerstone of all Globethics.net work. Equal emphasis was put on the establishment of a global network –possibly even a movement– focused on promoting ethics. The network connections and partners spanned the globe, from South Africa to Nigeria and Kenya to China, India, Indonesia, Philippines and Vietnam to Argentina, Colombia and Brazil to Germany and England to the United States and Canada to Russia to Tunisia and Jordan, only to name a few. Themes were taken up with experts on essential topics such as responsible leadership, business ethics, sustainable development, inter-cultural engagement, ecumenical theology, environmental ethics, cyber ethics and many more –through publications, through library collections and through Ethics Forums.

In 2016 ethics in higher education was named as a strategic priority and the *Consortium on Ethics in Higher Education* was founded in 2017[1]. Through Consortium member institutions and other partners, *Ethics in Higher Education* (EHE) conferences and trainings of trainers (ToT) were launched, followed recently by the *Higher Education – Ethics Model of Excellence Tool* (HE-EMET), all designed to open awareness and increased commitment to ethics excellence throughout higher education institutions. The Academy was established and courses were developed, many of them in continuity with priority topics from years and scholarship past. Through these tools and resources, the foundation was laid to engage and embed ethics more effectively and also to contextualise ethics, allowing diverse cultures and nations to explore their own values and traditions in their own ethical frameworks, using the network to share from this richness and diversity. Globethics.net facilitates this knowledge creation and sharing for the uplifting of individuals and institutions and ultimately for humanity, and is unique in its reach and scope. Globethics.net is engaged with partners from Vietnam and China, Russia, Ukraine, and the United States. Where global affairs work to isolate communities and nations, Globethics.net does its best to create space for open conversation, even as it becomes difficult, and in this way hopes to contribute to peace-making. Globethics.net is engaged with partners from faith-based and secular institutions and individuals, recognising and respecting their differing starting points. There is an affirmation of the many values held in common, but also a commitment to looking at differences and even strong disagreement with respect and an intention to learn.

To nurture the network of partners, the strategy of developing regional leadership has been emphasised, and in recent years deepened. Regional programmes were staffed by national contacts wishing to work with and for Globethics.net, some of whom have recently become ongoing staff in the

---

[1] The Consortium Report (2017) is the founding document describing the mission of the Globethics.net Consortium on Ethics in Higher Education and Globethics.net partnerships with higher education institutions and individuals and others who support the mission of ethics in higher education.

form of national and regional officers. As COVID-19 came along and created a pause in the important EHE – ToT and EMET in-person events, it also created a new opportunity for the strengthening of the worldwide staff team. The national and regional officers were folded into the new Partnership and promotion team and joined online staff team meetings as well as departmental meetings. This regular interaction, peer-to-peer learning and training, mutual support and space for strategic planning enabled the team to work together, locally and globally, to align to the strategic plan while also discerning the different regional priority work areas, implement joint online events and develop new competencies, develop new partnerships and nurture and build upon the partnerships we have.

Through the many Head Office-initiated as well as region-initiated conferences and book launches Globethics.net implemented during COVID-19, we found a concrete way of engaging consortium members and reaching out to new partners as well as being proactive about putting ethics in higher education on the agenda of many higher education institutions. We are relieved to be returning to in-person events, which are also essential for creating the momentum for ethics needed in higher education institutions; at the same time, online events will continue as a very good way to get the message out to a wide audience and keep partners engaged.

Even during this COVID-19 period for university life, the team brought new higher education institutions to join Globethics.net as partners and members of the *Consortium on Ethics in Higher Education* as they were glad to join others working to equip higher education with ethics even more during these tough times. One new consortium member during this period is VNTU, or the Global Federation of Vietnamese Teachers Unions worldwide. Through the consortium membership, VNTU has initiated a project entitled "Putting ethics in context", focused on Vietnamese teachers. With the support of the President Christoph Stueckelberger and the executive director Obiora Ike, VNTU has published with Globethics.net a first volume, *Vietnam in transition*, published in May 2022. At the launch of this first book, a special page is specially created by Globethics.net Library to store and promote works on Vietnam Ethics Series. A second volume is due to be published by

end October 2022, entitled "Vietnam Integration". The Partnership and promotions team will work VNTU, which is a network, to use the books as an entry point for engaging Vietnamese higher education institutions in the Globethics.net resources and inviting them to join the consortium for increased activity and participation. Globethics.net is proud that Dr Anh Tho Andres, former programme executive at Globethics.net who actively participated in the design of the *Consortium of Universities on Ethics in Higher Education*, initiated this project to do ethics in the context of Vietnam within the consortium, and looks forward to expanding the partnerships in the region.

Already in the short text above some of the key pillars to Globethics.net approach to partnership development are clearly seen. We value mutuality and co-creation, utilising the network itself as a vast resource full of potential. The resources we offer are themselves the result of partnership and the work of integrating external competencies (and new partnerships) into the work of Globethics.net always continue. The strategic plan that guides Globethics.net is informed by the needs and interests of the partners and then, space is made for contextual priorities to lead the implementation in each respective country or region. The local identity and work is the foundation for contextualisation and continuation of the work and the global identity while also providing a unifying factor to our diversity.

3. Case study, publications and the growth of the region

Herbert Makinda, East Africa regional officer

One of the targets of the United Nations' Sustainable Developments Goals which speaks to quality education (Goal 4) states that by 2030, all learners should acquire the knowledge and skills needed to promote sustainable development, including education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural

diversity and of culture's contribution to sustainable development. As a matter of fact, humanity today is confronted with numerous challenges. There are pressing issues regarding peace, security, respect for human dignity, social justice, climate justice, all sharpened by COVID-19 pandemic. The answer to these and many human and ecological problems is domiciled in the sphere of ETHICS. The importance of ethics in society is clearly pointed out by Prof. Obiora Ike, the executive director of Globethics.net, who contends:

> " It is in ethics, with ethics and through ethics that the rapidly rising expectations for solutions to human and ecological problems that have increased frustrations and tensions that threaten the fabric of global society can find sustainable solutions[2]

The importance of ethics is also captured very well in the Globethics.net Strategic Plan of 2016 – 2020 which indicates that ethics is a compass for orientation, decisions and actions based on values and virtues. In this regard, ethics strives to provide direction for what should be done and how it should be done. With this in mind, emphasis is given to the critical role that higher education institutions have in promoting students to not only be well educated but also to be values-driven, as leaders but more importantly as citizens in the global society. Consequently, focus on ethics in higher education has a huge ripple effect. The graduates from these institutions have a great influence in the society since they go out as teachers at the lower levels of education, workers in the various sectors of the society and leaders in different spheres. As a matter of fact, ethics in higher education sets the criteria of what is good and what is bad thereby guarding the interests of both teachers and students. Ethics in education are central in the smooth operations of the system.

---

[2] Obiora Ike, 2022. Why ethics remains that constant basic need for society. Retrieved on 28th August 2022 from: https://repository.globethics.net/handle/20.500. 12424/3952382

In the new strategic plan of 2016 – 2020, Globethics.net carved out her niche as a global network on embedding ethics in higher education. This endeavour is aimed at fostering the students to reach their full potential and enter society as responsible and creative citizens. To achieve positive results on this front, Globethics.net organised and facilitated two training of trainers workshops in various universities with the theme of integrating ethics in higher education. One of the training of trainers workshops under the leadership of Prof. Obiora was held at the Catholic University of Eastern Africa (CUEA) in March 2018. The first day and official opening ceremony of this workshop was attended by over 450 people including vice chancellors and representatives of vice chancellors of 15 universities in the country, academic and administrative staff of CUEA and other institutions, students, representatives from Arigatou International, representatives of UNESCO, Kenya National Commission for UNESCO (KNATCOM), Association of Member Episcopal Conferences of Eastern Africa (AMECEA) and representatives of catholic universities in the AMECEA countries among others. One hundred and twenty (120) university staff and postgraduate students were trained during this workshop. The topics covered in the workshop included: changing mind-sets, transforming and embedding an ethical culture in CUEA; reasserting the institutional values of the CUEA; "what is ethics? the concept of normative and empirical ethics"; analysing the role of ethics in education and research in today's world; "being an ethical educational leader: values and virtues"; managing and making ethics effective and secure in an organisation; challenges of staff-students relationship and behaviours; sustaining an ethics model of excellence in education at CUEA; building teacher's capacity and skills to apply ethics education and finally an exercise of testing teacher's capacity and understanding of ethics in teaching, research, and supervision.

As a result of the ethics in higher education workshop the university[3] developed three documents which all staff are required to be aware of and adhere to. The documents that speak to the conduct of the employees, dress code, conflict of interest, responsibility, use of resources, grievances and

---

[3] The university here refers to the Catholic University of Eastern Africa

appeals among others include the staff code of conduct policy, the code of ethics and Catholic identity policy statement as well as CUEA staff's core values statement commitment. The statement commitment is signed by each individual staff member and a copy saved in the employee's file in the human resource office.

As a result of this training, the impetus to publish their research works and articles among the participants in this workshop and those who did not have the opportunity to take part increased. Since then, there has been an annual conference on ethics in higher education organised by the Globethics.net East Africa regional office hosted in the Centre for Social Justice and Ethics (CSJE) at CUEA. The first conference of this nature produced two volumes from CUEA in the *Ethics in Higher Education Collection* which:

> " aim to help students, teachers and higher education administrators to stay well informed on ethical issues affecting university life, and to understand how to advocate for the respective interests of all interested parties, at the institutional, state, regional and international levels.[4]

The two volumes are *Mainstreaming Ethics in Higher Education: Research ethics in administration, finance, education, environment and law* as well as *Mainstreaming Ethics in Higher Education: The teacher: between knowledge transmission and human formation*[5]. More than ten books have been published on this topic and are accessible free of charge on the Globethics.net online library while three more volumes are underway from East Africa. Many potential authors have had an opportunity to publish their

---

[4] https://repository.globethics.net/handle/20.500.12424/75

[5] Obiora F. Ike, Justus Mbae and Chidiebere Onyia (Eds.), *Mainstreaming Ethics in Higher Education, Vol. 1: Research Ethics in Administration, Finance, Education, Environment and Law*, 2019, 779pp. ISBN: 978-2-88931-300-6; Obiora Ike, Justus Mbae, Chidiebere Onyia and Herbert Makinda (Eds.), *Mainstreaming Ethics in Higher Education, Vol. 2: The Teacher: Between Knowledge Transmission and Human Formation*, 2021, 420pp. ISBN: 978-2-88931-383-9. See also: https://www.globethics.net/education-ethics-series

theses/dissertations through Globethics.net and in this ethics in higher education collection. This publishing opportunity and effort has engaged the Globethics.net consortium members and other partners in knowledge creation and dissemination, from the local context, around ethics in higher education. The impact through conferencing and the following publications on the Globethics.net mission of embedding ethics in higher education in East Africa has been enormous.

4. Case study on 'EMET' and growth of the region — Ghana

Susan Ackah, Globethics.net Ghana national officer

Globethics.net strategic focus has been to integrate ethics in higher education as a basis for nurturing future communities guided by ethical considerations. One way in which this is being realised is by providing easy access to ethical resources and expansion of its representation through regional offices and contacts across the globe[6]. In recent years, this agenda is being pursued in the West Africa sub-region through contacts established in Ghana, Sierra Leone, Liberia and Nigeria, as part of the work of the Globethics.net Partnerships and promotions department headed by the executive director, Prof. Obiora Ike.

In Ghana for instance,[7] a national contact was appointed in 2017. Since then, the national contact appointment has been made a national director in April 2022, and a national officer was also appointed in the same period to

---

[6] Globethics.net Strategy 2019-2022, pp. 4, 11, 13, 21. https://www.globethics. net/documents/4289936/13255613/Strategy_2019-2022.pdf/90ea9e90-ff6a-4f47-a5bb-94bf477a72b7

[7] Rev. Dr Emmanuel K. Ansah, Executive Director of Kingdom Equip Network; a church governance network appointed following his participation at the 2017 Africa Church Asset Management Project (ACAP) workshop in Nairobi – Kenya.

oversee the activities of Globethics.net with a forward outlook at deepening operations in the country and the West Africa sub-region.

On the "EMET"

Under the direction of the executive committee and the PP team, Ghana pioneered the pilot of a "Higher Education - Ethics Model of Excellence Tool" (EMET) in March 2021, in the framework of supporting the integration of relevant and contextual standards and structures in Higher Education Institutions (HEIs).

The EMET is a self-assessing ethics performance tool for benchmarking, monitoring and evaluation, applicable in the academic environment through capacity-training of institutional representatives as ethical assessors and conducting of in-house assessment of the academic community. It is aimed at strengthening HEIs to improve their ethical performance management systems by adopting ethical mind-sets and reinforcing institutional capacity on issues related to leadership, ethics, governance and sustainability.

The pilot in Ghana was organised in partnership with the local organising partner: Kingdom Equip Network. Of the over 230 HEIs in the country at the time, over 30 HEIs were contacted initially; 21 HEIs, representing public, private, and private church-based institutions across five of the sixteen regions of the country indicated readiness and participated in the initial interactions and conferencing; 13 HEIs represented by 19 officials participated and were trained as ethical assessors in the ensuing 4-day workshop sessions; finally, 10 HEIs (with 15 assessors) conducted on-site assessment visits in collaborative teams for the testing of the tool. From this pilot exercise, the HEIs and assessors reported improvements in their management practices including ethical re-alignment of existing institutional policies, enlightenment of units and officials interviewed during the exercise and development of new management policies.

Through the pilot EMET self-assessment process in Ghana it has been observed that HEIs vary in capacity in terms of personnel, resources, and academic systems. These considerations are being recommended for inclusion in the weighting indicators of the tool.

Following the EMET pilot in 2021, efforts are underway to expand the HEI base on the tool amidst a general HEI outreach in the country. The second phase of the pilot is underway in 2022 with Ghana alongside Rwanda and Bulgaria participating.

Obiora Ike says:

> **"** Knowledge shared is ethics. Ethics is virtue and the good that benefits everybody. Virtue is character and character is living that which we know, teach and preach i.e., to know what you teach and to practice it [8]

The introduction of EMET in Ghana has been a powerful and effective way to engage HEIs in a process of intentionally engaging ethics more thoroughly and effectively in their institutional culture and shifting mind-sets for more ethical awareness; it has also been the entry point for reaching out to HEIs with a concrete project and subsequently establishing ongoing partnerships with HEIs and individual professionals and engaging them with other opportunities provided by the Globethics.net network. This is chosen as a strategy because Globethics.net knows that ethically aligned knowledge and education systems produces societal transformation thereby augmenting the development of sustainable societies and cultures.

5. The growth of Globethics.net India

Rajula V, Globethics.net India national officer

I feel greatly honoured to put my pen down to write a few words about the growth of the region especially at this particular time when the organisation is undergoing a leadership change at the top level. Globethics.net is a global organisation and obviously the movement at the top level will reflect at the

---

[8] Excerpt from Prof. Obiora Ike's Thematic Talk on 'Shaping Knowledge Societies through Higher Education' as part of the 2022 GEN Conference series on the theme: "Towards Sustainable, Knowledge and Ethical Societies: The Contribution of Higher Education Institutions"; 15th June 2022.

local level too. So, I feel a need to go back to the date I began with Globethics.net and recollect all that had happened to date to do justice to this piece of contribution. In this way I will be able to recognise the factors that have contributed to the growth of the region India. There have been very many positive changes and growth Globethics.net India has witnessed since my joining with GE.

India has always been a potential-rich and hopeful country for any individual or organisation aiming to become successful. However, helping India is not an easy job: it required the hands and mind of a visionary who heads the organisation who can identify the resources and tap these well so the organisation is successful with its vision and mission being fulfilled.

I would like to talk about the word "influence" first, which no doubt goes hand in hand with leadership. An organisation's *ethos* and values along with the leader's initiative influence the individual, institutions, professionals and its network members to build the necessary skills and attitude that are required to promote the resources and activities of the organisation. The efficient leader in an organisation influences his team members with his exemplary behaviour and positive work ethic. Naturally, the team members are influenced by their leader's discipline, which translates into their behaviour. GE India has felt this in all its efforts seamlessly for its extension throughout the country and also for promotion of the resources.

There are several things that I feel have contributed for the effective functioning of the region. I would like to mention a few here. In an organisation, it is very easy to discuss lots of ideas and draw big plans of action, which will be insufficient for the region's growth. The real essence of effective leadership is the leader's active presence and active involvement in its discussions and decisions that helped us choose, understand and follow the right idea: what needs to be done and how it needs to be done.

Since our involvement from the region at work is remote, we do need motivation, inspiration and encouragement from our leader, whose words will help us shape our actions, as such actions will ultimately determine the level of growth and attention. For our growth, we felt our leader identified our strength and appreciated them all and there is no doubt that this attitude

has helped us here to create a conducive environment to carry out all our plans into actions with ease. All that I have felt and understood is that they do not have to come to you in the form of a powerful talk or a long letter; sometimes a few words of encouragement are sufficient.

The latest addition to our work is the Partnership and promotion team that has become a team with global representation that builds each region to reach its goals for the region. Of late, it is this team that provides necessary training and retraining where needed, makes the hard but necessary decision of having more online get-togethers to help everyone of us to be fully equipped and trained with the necessary skills and ideas to build the respective regions and also to ensure that the global team is aligned with what the organisation represents.

Globethics.net India is grateful for the leadership at the home office, led by Dr. Obiora Ike, with much for his great contribution to our growth and promotion here. His communication always comes as an encouragement which helps us to see beyond the horizon. As the director of PP team, it is delightful to note how he ensures what needs to be done through us. We are able to ask questions and make clarifications and are provided with sufficient information. The team, though it is online, helps us to be open to share and learn from one another that definitely builds each region. It has also helped us to identify more like-minded partners to work with to share the concern of ethics along with fulfilling our vision and mission. Globethics.net India has also seen an increase in and deepening of official partnerships with higher education institutions because of the more regular presence and participation of head office team members in the online partnership events and relationship building with partners. Though COVID-19 brought some limitations to the work, this has been one of the blessings it brought, together with the team's online work together.

India has witnessed several levels of growth during the last six years, it has reached all the regions and states in India and any organisation's growth for that matter depends solely upon the attitude of feedback structure to know about the opinions of the team members when it is adding new development to the existing structure and culture. The whole world looks for newness,

development and change. Under Dr. Obiora Ike's leadership, there was ample opportunity to discuss: "What can be added? What can be removed? What can be changed? What can be strengthened?" (India was given special attention for strengthening. "What is the best time of implementation? How best the result can be tracked and measured?" In one line, the above has been the process and culture in Globethics.net and there is no doubt that the organisation will keep growing with very many successes in its history.

6. Partnership as bridge-building

Sohini Jana, Globethics.net India zonal representative

The word "partnership" brings to my mind the image of a bridge. The bridge has different constituent parts and uses different materials that produce its strength, endurance and purpose, connecting two locations for a conscious relationship of exchange. The choice to build a bridge in a specific location requires two basic conditions: the benefit of establishing such a relationship, and the will to facilitate a partnership while identifying the mutual and respective needs of the locations connected. A bridge thus dignifies and magnifies the commitment of the two locations to engage in a supportive relationship and foster collective growth while catering to individual rights. The enduring qualities of the bridge further determine the longevity of the relationship built, birthing new grounds for many new connections over time.

To be a good bridge builder is quite a task in this respect. One really has to know where to invest time and energy, where to get the perfect material from, and most importantly, how to go about designing a sustainable bridge for long-term benefit, development and growth. When I entered the world of Globethics.net in December 2021 as part of the Partnerships and promotions team, I knew that I was stepping in to be one of the bridge-builders under the guidance of a visionary executive director Dr Obiora Ike, the "Chief Engineer" developing and building this organisation that was bringing the world closer through ethics and values in the field of education. I could sense that I had to learn how to assess the strength and endurance of

potential partners, learn how to negotiate mutually beneficial terms and build on a shared vision. I was however unaware of the ideals that should guide my approach. I was soon confronted with a set of fundamental questions, "What was the basis for the partnering vision? Where was Dr Obiora coming from? How did he evaluate the potential in partnerships that we were seeking to build across the world as his team, with the mission to promote ethics in higher education?" I felt that I needed to know the Chief Engineer better in order to raise the level of my contribution to the team.

The man, Dr Obiora Ike, came across to me on team calls as someone with profound wisdom and a great sense of humour. He has this unique ability to light up the room while somehow also emphasizing the importance and seriousness of the work that we all do together as colleagues. For someone like me who is new to this field, I naturally felt the urge to get to know him more through his lectures on YouTube, documents that were written about him and his career in order to better understand his vision. This reflection note is born out of everything I have learnt in the limited time that I have had the opportunity to spend under his leadership.

Coming back to the introductory metaphor of the bridge, earlier I would look at the bridge as a means to simply connect those who needed to be connected. I was merely a relationship builder focused on being an agent of change through the relationships that I initiated at the grassroots level through my peace-building work. However, while exploring the ideals of Catholic Social Ethics as lived and applied by Dr Obiora Ike in his career, I found myself looking at the idea of "partnerships" and bridge-building in a new way. Inviting someone to be a partner in a world ridden with numerous problems linked to inequality of access, representation and disproportionate sufferings experienced and lived by those who are marginalized (economically, socially and politically), requires us to introspect and reflect on those we deem as equal to us and why. As a girl from the Hindu tradition, I found myself deeply reflecting on the value of human dignity that Christ taught where the idea of humans being created in God's image should ideally guide the practice of treating others as equal in rights and dignity. In the Hindu tradition, we have a similar expression as we bow to others and greet them with a "Namaste" which can be understood as

acknowledging to the other, "I see the Divine reflected in you and honour you accordingly." At the same time, I have grown up in a context where socially and economically, I imbibed the idea that there are those who are privileged and who could afford to partner to support those who are not. India after all is famous for the social grouping of the caste system based on occupation, birth and status that defines social hierarchy to this day. This social conditioning often guides the sense of duty for those of us who feel we should work for those who are less privileged than ourselves. When I started reading about the way Dr Obiora Ike represented his roots so powerfully on global platforms while claiming his space as a thought-leader, scholar and catholic priest from the global south, I realized that he was working on shifting the lens toward looking at inviting partnerships with stakeholders in his country for the neediest, while emphasizing the diversity of cultures and offerings of his land from a space of reclaimed dignity. In the process, he was truly redefining equality. I learnt that our Chief Engineer found a reflection of the divine in one and all so his approach to partnerships as equal by virtue of human dignity and human rights was the first step to social justice. The countless ways in which Dr Obiora Ike has supported individuals in their journey of growth and evolution to live up to their best potential through facilitating access to resources and opportunities seem to emanate from a reflection of his faith in the right of every individual to seek and find herself in living her true purpose. This was a powerful lesson for me to understand equality in terms of human dignity before any other consideration. If I may go so far as to suggest, Dr Obiora Ike is a living expression of the same spirit of Karma Yoga as Swami Vivekananda embodied in the 1800s when he took the core values of the Hindu tradition to bridge the East and West, building partnerships, channeling resources, serving millions in colonised India while he stood to reclaim an equal space for his tradition and his land despite our then colonized reality. Every tradition talks about such trailblazers who walk the earth at different times to serve different needs and bring the world into balance by inspiring reformed and elevated thought and action. We are lucky to have found one such reformer and thought leader to guide our bridge-building enterprises and

teach us the important lesson of partnership based on equal human dignity and rights.

7. Indonesia — United in diversity

Cut Vilda Azwar, Indonesia national officer

As reported from indonesia.go.id and CNN Indonesia, Indonesia is a country that consists of 1,340 ethnic groups[9] and 718 regional languages.[10] Not only varied in ethnicity, Indonesia is also diverse in religion. There are six recognized religions in Indonesia: Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Confucianism. Indonesia's diversity aspect is strongly related to the official national motto "Bhinneka Tunggal Ika" which also means "United in Diversity."

Nonetheless, in reality, diversity is not an easy task for Indonesians themselves. Living in the same sphere does not guarantee harmony among them. Based on the study done in 2017 by the Center for data and statistics Education and Culture, Ministry of Education and Culture Indonesia,[11] Indonesian are low in tolerance concerning the difference in belief and understanding, and this situation arguably happened due to uneven distribution of education. The study found that people with low-quality education are more likely to be intolerant. Another interesting point is

---

[9] *Indonesia.go.id - SukuBangsa.* (n.d.). Portal Informasi Indonesia. Retrieved September 16, 2022, from https://indonesia.go.id/profil/suku-bangsa/kebudayaan/ suku-bangsa

[10] Kardi, D. (2022, June 30). Data Kemdikbud: 11 Bahasa Daerah di Indonesia Punah, Maluku Terbanyak. Retrieved September 19, 2022, from https://www.cnnindonesia.com/nasional/20220629134646-20-814988/data-kemdikbud-11-bahasa-daerah-di-indonesia-punah-maluku-terbanyak

[11] Kementerian Pendidikandan Kebudayaan Republik Indonesia. (2019, April 11). Home Repository. Retrieved September 19, 2022, from: https://repositori. kemdikbud.go.id/22832/1/ANALISIS%20SIKAP%20TOLERANSI%20DI%20IND ONESIA%20DAN%20FAKTOR-FAKTOR%20.pdf

emphasized in the report that people who live in rural areas and people with low economic income tend to be more discriminatory towards distinction. On the contrary, those who live in the cities and earn more economically are more likely to accept differences between each other.

Therefore, one of the keys that could support Indonesians to be more tolerant of one another is by improving the quality of education that is evenly distributed. Tolerance can also be supported by providing more access to societal norms-related courses that are not only present in the fundamental education system but also higher education and organizations. Through a good quality of education, people are expected to learn how to understand different points of view, cultivate the feeling of empathy and integrity, and learn more about other cultures and religions.

This is precisely where Globethics.net has a huge contribution to make. Globethics.net as a global network may be said to embrace the same concept "Unity in Diversity". We are united in a common mission to emphasize the necessary role of ethics and values in education and in society and are equally committed to respect for diversity, mutual learning and empathy and respect even in disagreements. With its new National Office in Indonesia, Globethics.net is ready to contribute to this inter-cultural and inter-religious work for the benefit of people and society.

8. Mutuality in partnership unlocking growth for Globethics.net South America

Maria Eugenia Barroso, South America regional officer

Latin America has been a very innovative terrain in developing new pedagogies and educational approaches. It has prestigious and renowned universities, which are potent sources of knowledge and training for a young region, with an average age of 31 years. The right to education is guaranteed in many countries by the State, and in some of them, access to university education is free.

However, it is one of the unequal regions on the planet, with alarming levels of poverty. Moreover, in recent decades, Latin America has been the protagonist of numerous "ethical scandals," many resulting from government corruption. However, universities have tried to respond to these scandals by training professionals with a high sense of ethics through their curricula and special programs that have received the name of "university social responsibility".

Since its inception, the Globethics.net South America office has worked to enhance local developments, support national and regional initiatives and internationalise the region's debates and knowledge production. In addition, it promoted a communal discernment of regional priorities and joint action, which adds value to the partners' activities and invites them to contribute to Globethics.net initiatives.

Since its creation in 2014, the office has been working with leading experts on the subject in the region. In recent years, the effort has been focused on extending the network in the region. To this end, in 2015, our executive director, Prof. Dr. Obiora Ike, visited several institutions in the city of Buenos Aires in Argentina and participated in high-level dialogues on ethics and economics in which representatives of different religious denominations, theologians, economists and development experts from academia and multilateral organizations discussed sustainable finance, decent work and inclusive development. As a result of these discussions, several books have been published that address the issues involved in development from a socially inclusive perspective, taking into account the challenges posed by the advance of technology and automation in the areas of labour, finance, gender relations and environmental sustainability.

Likewise, in 2019, the meeting of the board of directors of Globethics.net was held in Buenos Aires, together with the International Seminar on "Ethics in higher education, a transversal dimension. Challenges for Latin America".[12] This has contributed to expanding the network with the

---

[12] See: Deivit Montealegre and María Eugenia Barroso (Eds.), *Ethics in Higher*

participation of panelists from the region in several conferences and the production of new content for the Globethics.net platform. These gestures on the part of the directors of our organisation served as a kick-off to facilitate the activities developed and make the institution known in the academic environment of the region.

Sustainable development and the relationship between ethics and economics have been discussed in numerous regional seminars and activities, including the South America-led conference in the recent Globethics.net one conference series entitled "Toward Sustainable, Knowledge and Ethical Societies – the Contribution of Higher Education Institutions". Furthermore, the universities of the region have approached the ethical dilemmas produced around these topics in search of answers to the present and future challenges Latin America is going through. In this sense, the regional office of Globethics.net, aware of the need to continue reflecting as a society on these issues, joined its efforts with the QONAKUY Network (Protestant and Evangelical Universities of Latin America) in the development of seminars, conferences and particularly in a postgraduate course in ethics and sustainable development.

Globethics.net South America appreciates that Globethics.net works with an understanding of partnership as true mutuality and recognises that the way this is lived will vary region to region. When exploring the potentialities of association with diverse universities and research centres, the South American office of Globethics.net has looked to harness partner institutions' resources and extend its reach at regional and international levels through its network of universities. This added to the need to provide help in Spanish to the region which-led to pilot experiences that later allowed the incorporation into the Academy the course (in Spanish) "How to Include Ethics in University Education" developed by the Center for Applied Ethics of the

University of the Andes in Colombia[13]. The pilot experience involved colleagues from the Catholic University of Cordoba in Argentina who were strongly committed to teacher training.

The approach to the development of ethical competencies and the measurement in both qualitative and quantitative terms of the development of these competencies by students is growing stronger in the region. One of the pioneers has been *Universidad de los Andes*. However, many other universities in Colombia and the region have joined and are joining this challenge.

9. Conclusion: Always an eye for the students

In the launching of *Ethics in Higher Education* as the focal point for Globethics.net mission and vision, higher education institutions and their management and teachers became the primary partners for Globethics.net. The learners in our Academy courses are primarily professionals and graduate students and Globethics.net partnership development is focused on higher education institutions and leadership. This being said, the students in higher education are kept at the centre of our thoughts as they are the ones for whom the work is ultimately intended. As higher education institutions are more intentional and skilled at embedding ethics in all they do, the goal is for students to gain ethically critical competencies, but especially: vision and motivation for leading lives that are based in ethics and values. It is with these emerging leaders for all sectors of public and private life that the world can hope for more stability, sustainability and ultimately love.

Prof Obiora Ike never loses sight of this ultimate vision, and never fails to speak of students in the many public addresses he makes in speaking and writing. Even more important, he makes time to spend time with students and has a particular gift in engaging and motivating them to rise to their highest potential and best selves. It is a joy to witness the impact a person

---

[13] Juny Montoya Vargas, *Herramientas para la enseñanza de la ética en la virtualidad*, 2021, 69pp. ISBN: 978-2-88931-395-2

can make on the life of another, and we know this is the potential and legacy of all teachers who work to serve the best interest of their students. We in the Partnership and promotion team bless our Director as he goes forth into the next steps of his journey and life's mission and do hope he always has students gently and lovingly inspired around him.

10. Bibliography

Globethics.net. 2017. Globethics.net Consortium on Ethics in Higher Education. URL: https://www.globethics.net/documents/10131/26882208/GE_Reports_GEC_2017_isbn9782889312399.pdf/409e1a7b-91f1-2a16-f895-3759ff3786b8?t=1587736354866

Globethics.net Education Ethics Series: https://www.globethics.net/education-ethics-series

Globethics.net Library, Ethics in Higher Education Collection. https://repository.globethics.net/handle/20.500.12424/75

Globethics.net Strategy 2019-2022:https://www.globethics.net/documents/4289936/13255613/Strategy_2019-2022.pdf/90ea9e90-ff6a-4f47-a5bb-94bf477a72b7

Ike, Obiora. 2020. "Why ethics remains that constant basic need for society", in: Deivit Montealegre & Maria Eugenia Barroso (Eds.), *Etica en educacion superior, Una dimension transversal: desafios para America Latina*, 131-137: https://repository.globethics.net/handle/20.500.12424/3952382

Ike, Obiora. Thematic Talk on 'Shaping Knowledge Societies through Higher Education' as part of the 2022 GEN Conference series on the theme: "Towards Sustainable, Knowledge and Ethical Societies: The Contribution of Higher Education Institutions".

Obiora F. Ike, Justus Mbae and Chidiebere Onyia (Eds.), 2019. *Mainstreaming Ethics in Higher Education, Vol. 1: Research Ethics in Administration, Finance, Education, Environment and Law*, 779pp. ISBN: 978-2-88931-300-6;

Obiora Ike, Justus Mbae, Chidiebere Onyia and Herbert Makinda (Eds.), 2021. *Mainstreaming Ethics in Higher Education, Vol. 2: The Teacher: Between Knowledge Transmission and Human Formation*, 420pp. ISBN: 978-2-88931-383-9.

Indonesia.go.id - SukuBangsa. (n.d.). Portal Informasi Indonesia. From: https://indonesia.go.id/profil/suku-bangsa/kebudayaan/suku-bangsa

Kardi, D. 2022, June 30. Data Kemdikbud: 11 Bahasa Daerah di Indonesia Punah, Maluku Terbanyak from: https://www.cnnindonesia.com/nasional/20220629134646-20-814988/data-kemdikbud-11-bahasa-daerah-di-indonesia-punah-maluku-terbanyak

Kementerian Pendidikandan Kebudayaan Republik Indonesia. 2019, April 11. Repository from: https://repositori.kemdikbud.go.id/22832/1/ANALISIS%20SIKAP%20TOLERANSI%20DI%20INDONESIA%20DAN%20FAKTOR-FAKTOR%20.pdf

11. Short biography including the rapporteurs

Christine Housel

BA with honours in Philosophy from Wheaton College and Master in Divinity from Yale University, Christine Housel has focused her career on teaching, development, and management in a plethora of environments, including Universities, NGOs and the WSCF. She currently holds the Donor Relations and Strategic Partnerships director position at Globethics.net

Email: housel@globethics.net

Herbert Makinda

Herbert Makinda holds a BA in Theology from the Pontifical Urbaniana University, Post-graduate in Education and Master in Education, research, and evaluation. His area of expertise includes University level teaching (Catholic University of Eastern Africa) and research in multiple projects

targeting poverty and inclusion. Herbert Makinda currently works as Program Executive for Globethics.net East Africa.

Email: makinda@globethics.net

Susan Ackah

Susan Ackah holds a Master's degree in Geography and Resource Development from the University of Ghana (Accra, Ghana) and holds experience in the world of Administration and Finance. She currently has the position of Responsible of the Ghana Program.

Email: ackah@globethics.net

Rajula V.

Working as National officer for Globethics.net India since 2016, Rajula V. has extensive experience in the sector of Teaching and Education, where she has held multiple responsibilities throughout her career.

Email: rajulav@globethics.net

Sohini Jana

BA and Master in British and Commonwealth Literature, Sohini Jana holds an extensive career mixing expertise in Blogging, Voluntary project coordination, mentoring, and NGO. She currently holds the position of Globethics.net India Zonal Representative.

Email: jana@globethics.net

Cut Vilda Azwar

Vilda Azwar holds a BA of Business Administration in Marketing from Ritsumeikan Asia Pacific University (Japan) and Master in Business Communication and Digital Media from Tilburg University (The Netherlands). Her experience work and collaborations in Japan, the Netherlands, Singapore, and Indonesia, with an extensive focus on marketing and communication. Vilda is currently on her duty as Indonesia National Officer for Globethics.net

Email: azwar@globethics.net

Maria Eugenia Barroso

BA in International Relations from the University of Cordoba (Argentina) and Master in Intellectual Property (FLCS, Argentina), Maria Eugenia Barroso holds the position of Program Executive for Latin-America. Her experience includes International analysis in NGOs, technical assessment for International Relations and Project Management.

Email: barroso@globethics.net

Review of Stückelberger, C. *Globalance*, Geneva: Globethics.net, 2020, p.620

Lajos Békefy

Keywords

Abstract

This is a book review of Stückelberger, Christoph, *Globalance. Ethics Handbook of a Balanced World Post-Covid*, Focus Series No. 57, 2020, 620pp. New second editions planned 2022. Translation of the Hungarian original: Békefy, Lajos. Globalance – Etikai kézikönyv a Covid utáni időkre - Könyvszemle - Békefy Lajos, Christoph Stückelberger, Ethics Handbook for a Balanced World post-Covid, Globethics.net ed., Genf, 2020. 620 p. In: *Confessio Reformatus*, 6pp. From Hungarian: I. Haaz, with editing and proofreading by Patrick Joseph Cannon.

---

1. Introduction

I have not come across any book as profound and forward-looking with faith in the middle of the pandemic as the 600-page *Globalance* by Christoph Stückelberger, a theologian with expertise in social and ethical matters from Zurich, Switzerland. Stückelberger, a professor who founded and operated the global ethical network Globethics.net (https://www.globethics.net) for two decades, gives his lectures almost continuously at several universities, even during the Covid-19 pandemic. In this regard, Stückelberger's impressive commitment to ethics aims to prepare society for the future. In addition to teaching in Switzerland, Stückelberger is a welcomed lecturer at university departments in Nigeria, China, Russia, and England. Before a more detailed description, let's familiarize ourselves with Globalance's brief content and critical reviews. Knowing the volume, I warn the reader in advance that the term "globalance" has nothing to do with financial "globalism" nor with the ideology or world power aspirations of some kind of naked great power equilibrium. Rather, the entire volume reflects the open responsibility of Christian faith and morality, its supporting and helping activities, and its contribution to the future. Subsequently, these ideas will be visible from the detailed analysis.

2. Structure and aim of the work

Chapters 1-3 define the problem and analyze the current situation of the world from the point of view of balance in the conditions of the world after the pandemic and the onslaught of the Coronavirus. Chapter 1 provides some first glimpses of the epidemic and raises questions of ethical importance. Chapter 2 defines what globalism is from an ethical point of view. Chapter 3 analyzes ideological polarization and political and technological superpower structures. Chapter 4 examines the possibilities of globalization and philosophical and religious concepts in interpreting history and contemporary authors. Chapter 5 provides the normative center of the volume for value-balance (globe-balance) by examining the relationship between values and virtues. Chapter 6 examines the processes of

transformation towards globalization. Chapter 7 analyzes and validates Globalance's thirty domains of application. Each of the thirty subsections includes three steps: vision and recognition through analysis ("current development"), judging the situation based on ethical orientation ("value poles"), and concretization ("toward globalance"). With that said, Chapter 7 is the most important, it thereupon makes up half of the book. The goal is not an extended monograph on a single topic but to present the relationships and interdependence of all sectors of society and all continents in today's globalized world. After the marathon of Chapter 7 with thirty applied domains, Chapter 8 spiritually reflects on the basics: what really matters in the world? Death, life, and love? Religions, beliefs, worldviews? The Outlook in Chapter 9 draws some conclusions about the tasks of the transformation towards a balanced world order after the coronavirus epidemic. The globally known Reformed theologian started writing the book at the end of 2016. Stuckelberger ultimately finished the text on June 15, 2020, during the first two waves of the Covid-19 pandemic while trying to find a balanced human world after the coronavirus, even in the depths of danger, assuming and trusting that there will be a pandemic or a post-Covid-19 world.

I quote some opinions from the responses and reactions to the book by professionals and the press.

> " Without ethics and trust, our societies are in deep trouble. The Coronavirus is a chance to reflect. Stückelberger gives us an overview with a lot of background information. The book helps us to recognize the risks, opportunities, and our responsibility in the world. It encourages more international cooperation. Many thanks! (Doris Leuthard, former Minister of Environment of the government of Switzerland, twice its president, member of the Kofi Annan Foundation). When the global village is facing disintegration and globalisation is heading towards the cliff, how can the human heart and ethics return to the trust of the global family? Stückelberger is a profound observer and theorist of global ethics. He ignites the torch of people's conscience. This book

is very enlightening to provide a reference direction. (Cui
Wantian, Entrepreneur in e-health, Professor of Economics,
China). An inspiring read, providing thought-provoking
opportunities for Africa to re-envision its cumulative position
and continental role in the new post-Covid 'globalanced'
world order. (Divya Singh, Prof. Dr, Academic Director,
Stadio Holdings, South Africa). One of the foremost global
authorities on ethics, Stückelberger presents extremely
interesting and new perspectives. This book is relevant to
various stakeholders in the global ecosystem, especially with
the Covid challenges. (Pavan Duggal, Dr. International Cyber
Law Expert, Supreme Court of India) Very few books
provoke one to think and gain critical insight in the way
Globalance does. This Globalance does it! (Alex Ageev,
Professor of Economic Strategies, Russia).

Detailed presentation. Many exciting and provocative details have to be
omitted for reasons of space. Christoph Stückelberger's book, an ethical
manual written for the post-Covid world, was published in English on the
world market of specialist books with a positive vision of the future of faith.
Its key concept is the ethics of creating a worldwide balance and
international, national, and individual pursuits. Globalance is the ethics of
responsible religious thinking and care. Stückelberger writes about his
intention with almost arspoetic brevity: "I recommend this volume to all
those who are interested in the SDGs (=Sustainable Development Goals). I
close these 600 pages with the same letters SDG as all the books and letters
of our reformer Calvin: SDG! The glory belongs to God alone!". A very
clear direction and foundation.

Preface to the future. In the foreword of the book *Globalance: Ethics
Handbook for a Balanced World Post-Covid*, which debuted in Zürich on
August 20, 2020, environmental scientist E.U. von Weizsäcker, former vice-
president of the Club of Rome, writes that our world is unbalanced, that
climate change is bringing serious problems and destructive phenomena,
that polarization and deadly competition between superpowers is
intensifying, and that humanity is also responsible for all of this with the

Covid-19 pandemic. But, above all, this and the growing number of millions of deaths that come with it demand worldwide cooperation and cooperation. How can this fragile, unbalanced world, which threatens its survival, be transformed in such a way that more balanced societies are created? How can the world confront differences and divisions and help modern humanity to think and act in a relational manner that maintains relationships with each other? This very timely Globalance is the central question of the book, according to von Weizsäcker. On hundreds of pages, we get arguments, examples, and models on achieving actual and long-lasting balancing, balanced states, or balancing processes instead of superficial or apparent peace. Finally, the volume penetrates deeply into the connections, analyzes many forms of polarities and divisions, and looks for resolving and connecting values. The big message of the thick volume: the success story of humanity is not the history of endless conflicts but effective cooperation.

For four decades, Professor Stückelberger has been dealing with the techniques and methods of balancing the environment and development, peace and justice, power and respect, and global and local values. As the founder of globethics.net, which brings together about 170,000 scientists from a wide variety of religions and provides a world forum for their thoughts, he can only imagine the future based on ethical values. As a guest professor and a devout Reformed scholar, he persistently works on the multiple creations of the minimum moral, the smallest moral common. For Stückelberger, the maximum local moral context is the Bible, Reformed, and Protestant values. Those whose awareness and commitment bravely face global, planetary challenges. Instead of dogmatism and fundamentalism that incites or stiffens opposition, its goal is to research, spread, and teach balancing methods and forms of behavior. Also, by publishing his manual, which can be downloaded for free from the Internet, Globality, a worldwide balance that includes the diversity of local values, national values, and religious ethics. Unity in diversity globally - and locally. Diversity in the unit is also on a global scale - and locally. His vision of survival and future as a maxim - as a life principle. Let's see some distinct and essential parts of his book!

68, 73, 79, 89, 01, 07, 20. These are not the winning lottery numbers but the seven dates when the balance of the previous world was shaken, a loss of balance, and an imbalance occurred on a global scale. These are the milestones of the global changes of the last five decades. Those who lived through these years as adults have the dates burned into our memory. 1968 – student riots, the cultural revolution of values. 1973 – the first oil price shock and the Club of Rome report on the limits of growth. 1979 - The start of China's open door policy and its rise to superpower. 1989 - the fall of the Berlin Wall, the beginning of the collapse of the bipolar world. 2001 - September 11, terrorist Islamic fundamentalism and the beginning of global defense. 2007 - global financial crisis. 2020 - the beginning of the global pandemic. Each date represents a new stage of uncertainty, a loss of balance, new forms of global disorder, and new challenges.

The most important question is the shaping of *homo humanus* - or the twilight of humanity. The most crucial question after realizing this is: how can we transform such dysfunctions and imbalances into a new, dynamic world order and global balance? How can ethics contribute to this transition and change by deploying the balance of values and virtues, the power and ability to create balance? The global financial crisis of 2008/2009 showed how vulnerable global and interdependent financial markets are. The author also emphasizes in capital letters that the global balancing of opposites is not the ultimate goal in the ethical vision of globalance. The ultimate goal is more than that, much more. The goal is not simply to control processes or countermovements. It is a means to achieve the real goal: helping people become human, shaping homo humanus. Or precisely to prevent people from being the price and victim of the processes. Because the future will either belong to man, God's creation, or artificial intelligence, AI, which is man's creation, if this happens, the twilight of homo sapiens, homo humanus, will begin. Either Homo Deus - the era of the man-god, as Harari's books suggest - or Deus homo, with the teachings of the God-man, Jesus Christ, and the awareness of his return! If this is not the case, then the actual twilight of the West will come, in fact: the twilight of the entire globe! Let me quote the author verbatim:

> " Extremes dehumanize others or oneself and violate human dignity; unbalanced lifestyle destroys environment and unbalanced values in economy and politics leads to suffering, war and victims. Religions around the globe are part of the problem and the solution. With fundamentalist or authoritarian religious structures, they often hinder human beings from becoming human. But religions in their core show the way to become truly human. Incarnation of the divine means, we see how to become human by looking at the divine. As an anonymous Christian in light of the incarnation of God in Jesus Christ said: "Do it like God: Become Human." The topic of the World Congress of Philosophy in Shanghai in August 2018 was "Learning to Be Human." That is the ultimate goal of Globalance. (Stückelberger, 2020, 28)

The purpose of this book is not to describe what is (using a descriptive, descriptive method - this is what the Danish philosopher Korsgaard did in his article on the digital world dictatorship), nor to predict what the future will be (using a predictive - forecasting method - this is what the Israeli historian, Youval Harari with *Homo Deus* did), but to give orientation, guidelines, and a compass to what should be (normative - measuring, value-giving method).

For sustainable development that helps people and humanity, for the SDG (Sustainable Development Goals=SDGs), the question is: where is humanity headed? To what extent and by what means do you try to achieve your survival? Does the search for survival lead all of humanity towards a (more) livable future, or does it serve crude, partial interests that endanger humanity? Are we advancing the culture of life or the "culture" of death, even unconsciously, in the absence of moral reflection? This central question constantly pulsates in Stückelberger's book. Indeed, new pandemics, unknown, planned, or spontaneously occurring Covid-19, 20, 21... and who knows how many global genocides caused by the Corona virus await us. Humanity is heading towards total self-extermination, genocide, or waiting in the digital world prison as the Danish Sören

Korsgaard says. In this regard, perhaps the vision of Homo Deus, the anthropological narcotic intoxicating with deification, enslaves the unborn and a part of the living (according to the book by the Israeli Yuval Harari)? These are more or less realistic models of the future or nightmares spread by the media. Thus, what Chr. Stückelberger drawing the attention of readers to in his ethical manual is no accidental wordplay either. After all, it seems that humanity has just arrived at the point where its responsible thinkers connect the two SDGs: the 17 areas of sustainable development goals developed by the UN in 2015 and adopted by the member states, setting the direction until 2030 with the culture-creating Christian principle (strongly emphasized in the Reformation), serving the glory of God (SDG) in all areas of life. These areas include: no poverty, no hunger, no health protection, good education, no gender equality, no clean water, no renewable energy, no jobs and economic growth, no innovations and good infrastructures, no reduction in inequality between people, sustainable urban and community life, responsible consumption, climate protection actions, protection for marine life, protect peace and strive for justice, strive for a partnership to achieve the goals. Many? Yes. But now we've reached the point where all-or-nothing has become a viable alternative.

Three scenarios about the future. Stückelberger's monumental ethical work is based on the faith-based constructive view that there will be a continuation after the pandemic. What kind of sequel will it be? The SDG model tries to contribute to the pursuit of world balance with a three-step method. And in this method, ethical standards are decisive.

The first step is to analyze the situation which is done with factual analysis, using strictly scientific tools. The second step is to assess the revealed situation from the point of view of whether or not it carries ethical motives, and the third is to preserve the human character of people in the consequences of the decision, in the actual action, by validating the ethical aspects. By adopting the three-one method of analysis-decision-consequence consideration, the three scenarios appear in the SDG world model adopting the three-one approach of analysis-decision-consequence review. One of the scenarios will try to return the world to the old way of life, to the "normal" situation before the pandemic. However, it is now clear

that this is not a viable path. The caesura, the dividing line between the heretofore and the now/later, is much greater than the meaning of returning to the "ante," i.e., before. The second is the completely new world order, the renewal scenario. The renewal scenario is also impossible since tomorrow can only be planned somehow based on yesterday and the day before yesterday. The third is accommodation, adapting to new situations, but preserving the fundamental ethical and human values that have been tested and proven for thousands of years as the primary conditions for a sustainable planetary existence. Furthermore, accomodation cannot be achieved by "either-or" thinking but by "and-and" or "both-and." The global balance considered achievable by the SDG model means the ratio of values and human qualities, even if they sometimes conflict. However, they belong together in existence and the actual historical space. Stückelberger calls the innovative middle ground between extremes and fundamentalisms, which are dead ends or derailments on the roads to the future.

Harmonizing the values of world religions and world cultures, Stückelberger also applies the concept created by the outstanding religious sociologists of our time about secularism, the religious world era after secularization. Berger, Monica Toft, and the vastly talented research groups of Harvard, Berkley, and German Münster universities have made it evident that the XXI. century will be "God's century, in which reborn world religions will be a decisive force in world politics, domestic and foreign politics." It is no coincidence that J. Micklethwait and A. Woolridge's book on the return of God (God is back...) was published in 2009. In their wake, hundreds of studies deal with the reviving and growing influence of world religions, cultures, and philosophies on the thinking of our era and, sometimes against, the tremendous pressure of digitalization and cyberspace. Modern ethical thinking also considers the universal and humanity-protecting findings of world religions, such as M. Gandhi's permanent seven principles of avoidance, which we recall because of their unheard-of relevance. The seven main sins of today's world, and thus the chance of the planetary struggle against them, were described by a brilliant foresight Hindu sage with great feeling: 1. wealth without work; 2. pleasure without conscience; 3. knowledge without a definite goal; 4. business

without morals; 5. science without humanity; 6. religion without sacrifice; 7. politics without principles. The SDG model is a creation-oriented worldview, which considers that contradictions are fundamental in life, yet God said to this world: "This is good." World religions, especially Judaism and Christianity, have made it evident for thousands of years that the opposites are brought together by the existence of the One, God himself. In this way, God does not allow his handiwork to fall apart in the battle of opposites, not even during such a powerful and rubbed diabolical manipulation. In the background of the world of phenomena stands the uniting being, Who is God? He can be called Creator, Eternal, Ultimate, Absolutes, Transcendent, Supreme.

The name is secondary since He is unnameable, unspeakable with human words, concepts, and names. He does not allow himself to be taken prisoner by human words and reason. Instead, He reveals only as much about himself as he considers helpful, happy, and life-giving for us. In other words, the world's future cannot be imagined without God, without the billions of believers of functioning world religions, and without the coordination of their values and their unification into a unified future-influencing force. No power, philosophy, scientific plan, or concept today surpasses the dimension of faith and can preserve the world's future to such an extent by protecting the human essence. In a multifaceted analysis, Stückelberger reveals the inner characteristics of world religions, which can help to shape, maintain and defend global balance for man! The momentum of development can only be carried forward through dialogue, finding and building relationships, and interaction. In all of this, the preservation of one's character, be it religious, faith, or church specifics, is primarily essential so that the world does not turn into a faceless masquerade ball, from which no one except perhaps the Lord of the worlds and universes can tell, where it is going, drifting, collapsing.

The SDG model supports the possibility of finding a global balance. After Stückelberger outlined 13 characteristics of world processes, he moves on to 5 possible steps for creating planetary balance. In his opinion, the 13 attributes of world processes are 1. opposites are two sides of the same coin; 2. life emanates from the center of existence, from God, who is love itself; 3.

world processes are dialectical, not dualistic; 4. balancers, not imperialistic monopolists; 5. they are dynamic, not stationary or moving; 6. they are developmental, they are not revolutionary destructively constructive; 7. inclusive, open, non-exclusive; 8. they strive for balance in the body-soul-spirit-created world four; 9. value-driven, not value-denying; 10. seek unity in diversity but preserve diversity in agreement; 11. they support religious and non-religious ethical content; 12. self-critical, not authoritarian or oppressively one-sided; 13. they seek to join the parts together and are not driven by fragmentation. They are expanding the experience of the universal phenomenon of opposites and polarization and the five methods of dealing with them. Accordingly, one opposite tries to destroy the other to rule with absolute, exclusive power. While this may lead to a short-term victory, it cannot be sustainable since the oppressed, the denied, and the marginalized cannot be eliminated; sooner or later, they will return. Then he mentions fusion, the attempt to merge opposites, in which the opposites are extinguished. He then classifies innovation here as when opposites create something new together. The best example is the child, the joint fruit of the male-female opposite pair. Then the synthesis takes place in the list when, like innovation, the opposites appear in a new, higher quality, creating a new value. Finally, globalance, the method of creating a worldwide balance, appears. In this mode, the opposites remain connected and interact with each other in a dynamic balance. Life progresses, develops, and unfolds step by step, both on the material and spiritual, individual and community levels. Stückelberger, working with a vast amount of facts and a world concept, in his system aiming at world balance, then lists the 13 "isms" and political "empires," systems considered temporary. These "empires", which pose a severe challenge from the point of view of the future and necessitate the urgent search for globalism, is suitable for this the coming together of ethical world forces.

Acceptable, ethical compromises! Several chapters of Stückelberger's book deserve a more detailed presentation and discussion. Nearing the end of our review, I will briefly recall a few more essential details. The question is how to forge a coalition between as many cultures as possible that bear moral standards for the sake of the future. He describes three value-carrying

culture types: culture circles of honor, effectiveness, and joy (following Miguel Basanez). Respect for tradition is central to honoring cultures. In most African countries (where Christianity is growing most strongly today), the nations with Islamic, Christian, and Orthodox majorities were classified here. Prosperity is the measure of result-oriented cultures and the emerging and growing Asian economy, the so-called developing countries based on Confucian philosophy and ethics (China, Japan...), Western countries, and the USA. In joyful cultures, the family, the celebration of life even in poor conditions, and friendship are at the center. How to find points of connection between them? According to Stückelberger's balance-seeking future ethics, compromise is a process during which, voluntarily or under pressure, the participants seek common goals and values. To do so, they are ready and able to renounce the enforcement of their interests or move them backward. There are different types of compromise, five of which are listed in the post-Covid ethics manual. 1. Territorially distinguish between social and ethical compromise; 2. It is realized on three levels: within a person, between persons, and between institutions; 3. It can have two characteristics: false and true compromise; 4. In terms of intensity, there is a democratic, legal-based compromise and a peaceful, peace-making, agreed-upon compromise; 5. Regarding its schedule, there is a temporary and final compromise; The ethics of compromise. A compromise can be morally justified if it serves as a means to achieve specific ethical values and goals that can be jointly undertaken, even if it is aimed at a sector of the economy or industrial production. This concept is called possibilism, which strives for the best possible solution that can be mutually agreed upon. At the same time, compromising must be rejected if this is considered a state of value as the ultimate moral goal. Nor should it be driven by cheap survival pragmatism. Acceptable compromises bear the mark of being temporary since if the possibility of a better compromise arises in the future, it will overwrite the previous state. But this is precisely the engine and driving force of constant good compromise. A compromise is good if it helps settle and resolve conflicts between persons, institutions, and nations. During this process, inevitable conflicts should not be covered up or kept silent because this ticks like a time bomb in the background of the compromise reached. A

quick compromise may be necessary to maintain both essential human life and our ecosystem. The parties will make a worse compromise than planned but must accept it to protect life until a better option can be determined. A compromise in line with democratic principles can and must be justified in front of the public. Confidential compromises between states or organizations can only guarantee success for a particular time. Compromise can be rejected if, for example, it would serve the survival of an existing dictatorial regime simply through advantageous international trade agreements.

Stückelberger's worldwide ethical internet network has 200,000 registered followers. They include 50,000 teachers and professors worldwide in more than 200 countries and an online library containing more than 3 million documents (globethics.net). I asked him in writing a year ago in connection with his book, briefly reviewed here. His answer reads:

> " So my message: ethics in education at all levels means that high-level knowledge education and skill development must be balanced with high-level integrity. Power must be balanced with responsibility. Without it, the nations produce even more injustice and frauds...

At the end of his argumentative volume, working with enormous factual material and an army of graphs and figures, he also revealed the heart of the committed "Calvinist" scientist. In his word picture poem about his dreams, he says:

> " *I have a dream*
> *Superpowers cooperate*
> *Suspicion is converted to trust*
> *Escalation is turned to de-escalation*
> *Domination is replaced by participation*
> *Innovation is balanced with conservation*
> *Competition is combined with cooperation*
> *Extremism is defeated by respect of opposites*

Power and leadership are executed with integrity
The Golden Rule of reciprocity becomes true
Self-confidence is balanced with modesty
Soft water is stronger than hard stones
Freedom and justice kiss each other
Hate is transformed into love
Death is integrated into life
Love never ends
I have a dream

Hopefully, this dream will start to come true as soon as possible.

3. Bibliography

Békefy, Lajos. Globalance – Etikai kézikönyv a Covid utáni időkre - Könyvszemle - Békefy Lajos, Christoph Stückelberger, Ethics Handbook for a Balanced World post-Covid, Globethics.net ed., Genf, 2020. 620 p. In: *Confessio Reformatus*, 6pp.

Chan, D. 2017. "The AI that has nothing to learn from humans." *The Atlantic*, https://www.theatlantic.com/technology/archive/2017/10/alphago-zero-the-ai-that-taught-itself-go/543450/ (10/20/2017)

Green, Erin, Divya Singh, Roland Chia, eds. 2022. *AI Ethics and Higher Education Good Practice and Guidance for Educators, Learners, and Institutions*. 2022. Geneva: Globethics.net.

Ike, Obiora, Justus Mbae, Chidiebere Onyia, Herbert Makinda, eds. 2021. *Mainstreaming Ethics in Higher Education Vol. 2*, Geneva: Globethics.net.

Koroleva, E. and Kuratova, A. 2020. "Higher Education and Digitalization of the Economy: The Case of Russian Regions", *International*

Journal of Technology, 11:6, 1181-1190, https://doi.org/10.14716/ijtech.v11i6.4431

Meyer-Bisch, Patrice. 2011. *Introduction aux droits culturels, Les valeurs de l'identité*, Fribourg : IIEDH.

Stückelberger, Christoph, Joseph Galgalo and Samuel Kobia, eds. 2021. *Leadership with Integrity: Higher Education from Vocation to Funding,* Geneva: Globethics.net.

Stückelberger, Christoph, *Globalance. Ethics Handbook of a Balanced World Post-Covid*, Focus Series No. 57, 2020, 620pp. New second editions planned 2022.

The Vatican. 2022. The Holy See. https://www.vatican.va/content/vatican/en.html (02/16/2022).

Weber, Max. 1978 [1921]. *Economy and Society. An Outline of Interpretive Sociology*, translated by Guenther Roth / Claus Wittich. Berkeley: University of California Press.

4.   Short biography

Rev. Dr. Lajos Békefy, PhD, is a reformed pastor-theologian, researcher, publicist, and foreign affairs secretary of the Protestant Workshop, Hungary, which reflects in this Eastern European country on the position and role of Protestants, within Christian democracy in a way that informs current events.

Email: paxvobis2016@gmail.com

Review of Indukuri John Mohan Razu, The Present and Future

The Crisis in Indian Education and Theological Education

Godwin Daniel Athishtam,

PhD in sociology,

Ark Foundation

Keywords

Social ethics, India, ethics in higher education, universities in India.

Abstract

This is a book review of: Indukuri John Mohan Razu (2022): *Present & Future - The Crisis in Indian Education and Theological Education in India.* Candid Publications. The work will be reedited by Globethics.net in the current of the year.

---

1. Introduction

Education has always been a boon humankind. It has seen varied nuances in the way it has been taught and learnt. Technology has played it role too, in defining the course of education. With every passing century and at the turn of every tide, there have been so many thinkers and scholars who have given back to the overall growth and development of in the institution of education.

Being a product of a Jesuit institution where I was privileged to finish my bachelors, takes me back to a conversation with the Principal of the College. A man robed in his cassock would wait at the entrance of the quadrangle wishing the students as they traversed the hallways busily chatting and laughing only briefly to be interrupted with a greeting that almost instantly made them respond with a smile on the faces, the most heard off phrase "Good morning father". I had to ask him, "Father, why do you do this always"? Why do you stand here everyday and wish the students as they enter the college…" He smiled and said, "one has to always know where one came from and how they got there, I do it for the joy of seeing that smile on my children's faces…it is a sense of belonging that I am here for them, and they will always have my support. It is not who we are that defines us but what we are to the ones around us that makes all the difference…."

Education today is more "correspondence" or "distance education" than actual hands-on approach. Principals and teachers of old are but a dying breed and the changes in the educational system has only distanced the Guru from the Shishya.

I had the privilege of being taught by some of the best teachers, teachers who knew the connect between the subject and the student, teachers who inspired generations and led students to achieve great heights.

Education in today's context has undergone a massive shift in paradigm. The crux of the educational system has come a very long way and has changed drastically. If one has to draw parallels from what was and what is, it is a very unsettling to see how this institution has gone from being a

beacon of knowledge and enlightenment to one of restrained thought and disconcerting ideologies. Cast, creed, sex, religion and political views seem to be at the very centre of these store houses of knowledge which are anything than what they were when they first were.

Education and the business of education has become a lucrative tool of individuals. Crores are spent on monuments and crores are made under the garb of education. It has become a rat race where everyone wants to be a part of it, the idea of education for the overall good of many has ceased to exist. Access to education has turned from the betterment of all to the benefit and the good of a few. Quality education is no longer a right of the masses. Right to education is a right accessed through government schools and colleges, not top raking educational institutions and universities. An institution based on the premise of impartation of knowledge has found a way to make it a means to further rigidize the existing lacuna in the society. They say education liberates, but the question remains, liberate to emancipate or liberate to oppress.

The role of the society, the church and other institutions around the world has gone through evolution. When we studied commerce, we learnt about trading and non-trading concerns. While trading concerns dealt in profit and loss and non trading concerns dealt purely on voluntary services to public. When asked to name a few non trading concerns, churches were the top option to sum up a non-trading concern. If one has to re-look at the meaning of trading and non-trading concern today, I am sure you would know the difference.

Leadership in educational institutions have become power houses of corruption. Schools and educational institutions have lost their 'first love' a love that went beyond the boundaries of the education and into the hearts and minds of many a student. Institutions which were at the forefront of quality impartation of knowledge have turned to units that churn out malice and contempt for the society, the system and everything that goes against the understanding of greater good.

I was privileged to study in some of the best educational institutions in the country may it be schooling, collegiate or theological. What was, is not

anymore, we had the honour of being taught and administered by some of the best. Teachers and Administrators who looked at value-based education more than the glitz and glamour of education today. Today's education has been stained by the religious, political and communal views. Nothing can be uttered without it being pulled up as anti-everything. How and where this whole thing transpired is still a mystery that one battles with.

2. Mind of the author

A call to go beyond the reading of the book and be that instrument of change

When one reads the book "The Crises in Indian Education and Theological Education" Present and Future, one is presented with a myriad of parallels and interpretations that strikes more than a chord in the mind of the reader. The book throws open a wider debate that has been silenced through white noises that seem to deafen the ear of the reader. My interaction with the chapters of the book bring to life the lacuna that exists in the very understating of the aspect of education. A reading of the chapters of the book gives the reader an understanding of the most important aspects that have gripped out society.

The author has divided the book into six important and relevant aspects that seem to be at the heart of todays societal and ethical issues and aptly themed 'Brain Drain', 'Dangerous Signals', 'Lacunas and Leverages of the NEP', 'Liberation of Education', 'Right to Education', and the 'Underside of Theological Education'. The play on words of each of these chapters does indeed in itself bring out the actual lacuna in the system and enable the reader to expound ones thinking and understanding into the evils that have laid strong and sure foundations in the society and norms that govern us.

3. Brain drain

Brain Drain looks at the simple questions of the prevalent education system, its cause for existence and the lacunas. How has the face of education changed over the millennia? The aspect of education for all and education

with the purpose has become more a means to an economic end. The author draws from thinkers like Paulo and Dewey and draws parallels in the present education set up, where educational development is a social experience panning between creative and critical education. Education has been marginalised and pushed to the periphery. Education and the systems of education have become centres of marginalization and alienating of the pupil from the very foundation of emancipation that education would bring. The conditioning of the thought processes and its impact on the thinking process of individuals has been clinically brought out in this section. The concerns raised by the author bring out the disconnect in way the system engrains the fabric of thinking and interaction. So much is demanded in a single-track mindset that it becomes practically impossible to think outside the box or expound ones thinking. The section brings out the evil face of suicides and the alarming rate at which the numbers are steadily growing with each passing day. The brain drain has alarming implication for the country and the children specifically. The reading throws open the challenges to the country and its ideals and morals at 75, and it's future outlook to be that of the children and their nurturing. With more and more leaving the country permanently and migrating to other countries the drain saga has begun. It's a mass exodus of bright minds not able to survive in an environment that's crippling and suffocating their very existence. The gap between basic education and higher studies is increasing steadily. With more and more students looking to foreign universities, the state of matters of education must be revisited with a fine-toothed comb. The call to this reading envisages an Indian with a mindset that is radical and dynamic and a challenge to make the educational system more dynamic and acceptable in the global arena. The lacuna between the ones leaving and the ones staying give a new perspective on how this system of education should be driven.

4. Dangerous signals

This section of the book is the most hard hitting and looks to drive the message home on all counts. Living in a Christian community with the heads of the church and the supreme head of all the churches. It's a euphoric feeling till someone comes along and strips the shrouds wide open

and exposes the situation for what it is, rather than what it seems to be. This particular section of the book seems to dwell more into the image and aura of the so called 'Bishops' and what they stand for in todays context. The reading brings out relevant arguments to support the finding on how the church as a whole, the epitome of being the iconic representation of a faith, has become the epicentre of all corruption and illegal activities all in the name of God. The section looks at CSI educational institutions as 'Geese Laying Golden Eggs', I guess its hard to part with such a goose when one can get so much more out of it. The so-called Midas touch a boon or a bane has been beautifully captured in the reading of this chapter. The author brings in relevant argument with facts published in the papers that have shaken the very foundations of the Church. The reality of schools being used as storehouses of revenue to fill the coffers of the clergy. It's interesting to note how the author has brought out the relevance of Covid as opposed to the running of the church, what affected the world has affected the revenue of the church as well and possibly the only time where all had to diligently work towards the actual nurturing of the congregation and the faithful. An interesting aspect that dominates this reading is one of the comparison in the existence of the feudal thinking, groupism, casteism and downright nepotism. With newspapers bringing to light the different raids being conducted by the enforcement directorate in money laundering cases across the countries against Bishops, the author weaves a beautiful parallel between Noah and Jeremiah juxtaposed in today's scenario and how God has been undermined by the so call 'CSI netas'. Churches and the resources have merely become an extension of 'purple robed netas'. It is such a far move from the actual understanding and imagery of a shepherd who has been given the task of taking care of the sheep. If the shepherd is wolf, then the adage must be relooked at as this chapter definitely brings out the reality of such wolves that we have nurtured with our silence.

5. Lacunas and leverages of the NEP

Moving forward into the reading of the book brings up the most relevant question that seems to be at the hearts and minds of an entire nation. How is the NEP going to make a mark in a nation where education is for a few and

the access to quality education even more, for a chosen few. In the present scenario of education, money favours the best access to education. Without the right access to such education the gap between the level of understanding and the external ask only keeps widening. It seems to be an apt fit that the author has dwelt thoroughly on lacunas and leverages of the NEP. The author reminds the readers of the education system that has been and still seems to be the same where it does not cater to everyone, the cut offs for the different caste groups only furthers this divide of discriminations in education. Education has been the tool of oppression and submission. Equality in education seems to be at the heart of this reading. If education is not uniform, then how would it be possible for a child, in some rural, unheard off place be able to achieve a chance to prove oneself at a national level? This has been woven into the book through the NEET entrances and the gap therein. The NEP is a game changer and a leveller if the implementation of this would be driven with a single purpose of higher learning. It is a decisive implementation that would cause a revolution to possibly target a wave of change, the call of the author to this specific wave of change is to see education without boundaries.

6. Liberation of education

The choice of a heading for this chapter is like driving the nail into the head. Education not for domestication but for liberation. The Author starts the chapter with a very relevant question 'why do we hesitate to go from make in India to made in India?' The key points of this chapter embarks on a journey, to see the relevance, acceptability and implementation of the NEP. The author seems to get into the mind of the reader in brining out both the pros and cons of the policy and its impact on the country. The outline to have a set standard across the country would definitely be a utopic feeling. To sum up the crux of the NEP draft, change seems to be the corner stone on which this entire proposal has been made. If the Country sees this through with the correct allocation of resources and allocation of right minds, the impact that this policy can make in the lives of young minds cannot be fathomed as it would weed out the hegemonies that have been the institutions of oppression and impactors of intellectual growth. The author

plays on the words quality, quantity and equality, all economic terms but aptly used in the context of the debate that's ongoing. By some way of constantly challenging the reading the author keeps bringing up the prevalence of cast and discrimination on the basis of backwardness of tribes and other communities who have not had any chance at in the corporate world of education. The need of the hour is the upliftment of the sections of communities that have been marginalised and side-lined just because we did not think that education was for all. Unless the vision is realised, we can celebrate 75 more 'glorious' years and realise that gap has been orchestrated by a few and not for the greater good of the many, in the words of the author 'education not for domestication but for liberation'. Can the NEP be that liberator?

7. Right to education

A fundamental right guaranteed by the Constitution of the Country and we as a nation still struggle to give education to all regardless of caste, creed sex and religion. Educational institutions have always been the hotbeds of critical and constructive thinking. Growing up being a part such institutions one always was not aware of what was happening in the wider world. As we read through this chapter the actual state of affairs of these institutions of knowledge, it is clear that they are no longer imparters of knowledge. The ugly face of education is like a serpent rearing its head. The book seems to look into every minute aspect in which these educational institutions have becomes storehouses of wealth and power. A call to educate has become a desperate call to help. Private schools have started mushrooming all over the countryside with the dawn of franchises being bought and sold. The business of education as one reads this chapter has become a lucrative business, invest a little, reap payoffs that never end. When the author looks at the way RTE has been used and misused, I am drawn to the time when I was a part of a school that simply portrayed numbers to fill the seats that had to be filled in, to create to the understanding of seats open to all. This has been so critically looked at by the author by introspecting on the disparities between public and private schools. With the availability of this 'right' even government schoolteachers put their children into private schools, such is

the state of education in the country. The eyeopener in this reading is the challenge to draw the line and stop with the 'lame excuses' and try and look at the gaps that are widening. With lot of loopholes in the RTE the game will continued to be played and where there is a law people always try and find a way around it or a fix to further deepen the problem. The author is right in bringing in democracy and places the burden of a solution in the able shoulders of the people who are partakers of this democracy. Where is minority in education and what is right to education that does not grant one the right to access this education and the other the same right to access it? The role of the RTE is properly wielded, can be a very crafty tool to alleviate the woes of many children in the country. It is not the existence of a law that guarantees the success of it, it is in the actual implementation of or effective implementation of the law that paves way for absolute change.

8. Underside of theological education

The book finds a conclusion in appraising the relevance of theological education and its 'underside'. The last chapter of the book, to me I feel is the culmination of one's own experience and struggle and which I personally relate to. Having dealt elaborately with important aspects of education, its status, its past, its present and its future. One can only conclude where the journey brought the secular and the theological into one track. It is in the merging of these two secular thoughts and through the reading of this chapter that one can truly understand that the grass is definitely not greener on the other side. Theological education enables students to understand so many subjects from day- to-day experiences and interactions with people around them and enables them to finally become ministers of the faith and render their service to the people who look up to them in faith and reverence. As a theologian God is at the epicentre of all discussion and debate where the text and the faith are interlinked to better understand the life and work of the maker. Regardless, this too has been plagued by politics, misinterpretation, unfounded representations and meaningless ideologies. The connect of theological education and the world needs a lot more introspection and thought to ensure this aspect of education too does not get pulled into the mire. Education needs to stem for the understanding

of and enable the individual to expand and expound ones thinking, without this there is no solid foundation and theological education is not exempt from this disease. The summation of the book looks at the very evils of education in churning out students of the subjects but not thinkers and academicians. Education needs transformation and that is the rock on which this book is written.

9. Conclusion

The education system both secular and theological is caught in a web of make belief morals and ideologies. The question that the book brings out and what I believe too - is what is the output of these institutions today? Are we churning out a generation of thinkers and reformers or are we facilitating the existing evils in society and adding to the woes on the existing chaos around us. The trust index of education can be better understood when one looks at the masses. When I sit for interviews of young graduates coming into their first job the gap between education and the actual connect with what is needed, it is a sad state of affairs that they are not able to communicate anything, let alone make a connect between what they have learnt and what they are called to do. Where have we failed as a society and as a nation?

What is the yardstick of education today? That foundation which once was, is no longer there, complacency and corruption have replaced value and ethics. Ther is no more right in the system anymore, it's ok to loot, it's ok to squander and it's very much ok to take everything, all in the name of it being "mine" and innocence has been bought and sold. To me the critical reading and relativity of the book enables me to draw from the struggles the book ensues and encourages the reader to stand up and be accounted for.

The greatest challenge that lies ahead is not basically education and its transformation but one of revolution and ultimate change. We have seen the birth of so many disciplines and certifications over the millennia, but there has not been any impact towards an education system that's all encompassing and radical. The need of the hour is going beyond classrooms and rigid constructs to actual transformation in the pedagogy and change in

the curriculum to encompass the ever-changing need of the wider community and the world. Are we equipping stronger minds and a sharper generation?

There are so many suggestions and so many proposals with the promise of a bright future, but without actual implementation of these so called 'changes' we will still live in an archaic and feudal education system with absolutely no promise of better things. Any integration and implementation must see changes in this generation through the development of skills and preparedness for tomorrow. There needs to be checks in place to ensure education is primary factor for all change. The future of education lies only in the rendering of a positive awakening of the mind to what must be, rather than what has been. Educate to enlighten must be what we as a community must look to.

We have the tools, we have the ability, but are we willing to be that instrument of change?

10.   Bibliography

Indukuri John Mohan Razu (2022): *Present & Future - The Crisis in Indian Education and Theological Education in India*. Candid Publications.

11. Short biography

Dr. Godwin Daniel Athishtam comes from a family of illustrious teachers and educators who are leaders in the field. With over 26 years of experience in varied fields of work from church administration, school administration and teaching, human resources, counselling and as therapist for differently abled children, sound engineer and radio show compere, social volunteer and resource person. He heads and manages The Ark Foundation, an NGO that works with orphaned children, elderly, destitute women and the homeless and spends most of his time helping and mentoring young people and counseling them through life's difficult situations in shelters.

Email: godwinathishtam@gmail.com

Review of the Pilgrimage for Justice and Peace (PJP) Series

Lyn van Rooyen

WCC Publications, www.oikoumene.org

Keywords

Abstract

This book review presents not only a book but a whole range of books. Since its 10th Assembly of Busan, 2013, the World Council of Churches started *a movement* that invites us to walk with them: a Pilgrimage for Justice and Peace (PJP), a project looking to foster a debate within its members, envisaging to mark the steps to walk towards the world we want. In collaboration with Globethics.net, the World Council of Churches is the main editor of the Pilgrimage for Justice and Peace (PJP) Series.

---

1. Introduction

The WCC 10th assembly, held in Busan in 2013, invited Christians and people of good will everywhere to join in a pilgrimage of justice and peace in the following words.

> **"** We intend to move together. Challenged by our experiences in Busan, we challenge all people of good will to engage their God-given gifts in transforming actions. This Assembly calls you to join us in pilgrimage. May the churches be communities of healing and compassion, and may we see the Good News so that justice will grow and God's deep peace rest on the world."

– Message of the 10th Assembly

In the nine years since this call WCC called on churches everywhere to walk together, viewing their common life, their journey of faith, as a part of a Pilgrimage of Justice and Peace. The invitation was to join in celebrating life and in taking concrete steps toward transforming injustices and violence.

2. Pilgrim team visits

Part of this journey was Pilgrim Team Visits to express solidarity with churches and people who live in contexts of violence, injustice, and oppression, strengthening the ecumenical network among the churches, national councils of churches and related organizations. As a journey participating in God's mission, Pilgrim Team Visits seek a mutual transformation of people – both visitors and hosts – walking together on the Pilgrimage of Justice and Peace.

The pilgrimage, and particularly the Pilgrim Team Visits typically consisted of at least three different dimensions – not in a linear process but more in a dynamic, interdependent understanding:

Celebrating the Gifts (via positiva)

We do not journey with empty hands, nor do we walk alone. The "original blessing" of being created in the image of God and together – as a fellowship – we are a unique part of the wider web of life, which amazes us. Together we celebrate God´s great gift of life, the beauty of creation and the unity of a reconciled diversity. We feel empowered by this grace of participating in God´s movement of love, justice and peace. – We receive in prayer.

Visiting the Wounds (via negativa)

This pilgrimage will lead us to the locations of ugly violence and injustices. We intend to look for God´s incarnated presence in the midst of suffering, exclusion, and discrimination. The true encounter with real, contextual experiences of a broken creation and sinful behaviour against each other might inform us anew about the essence of life itself. It might lead us to repentance and – in a movement of purification – liberate us from obsession with power, possessions, ego, and violence, so that we become ever more Christ-like. – We listen in prayer.

Transforming the Injustices (via transformativa)

Being transformed ourselves, the pilgrimage may lead us to concrete actions of transformation. We may grow in our courage to live in true compassion with one another and with nature. This will include the strength to resist evil – injustice and violence, even if a church finds itself in a minority situation. Economic and ecological justice as well as the healing of the wounded and the striving for peaceful reconciliation is our call – in each and every context. The credibility of our actions might grow from the quality of the fellowship we share – a fellowship of justice and peace. – We are transformed through prayer and act in prayer.

As part of the harvesting of the pilgrimage over many years, several publications were published. The most recent is a series of publications on specific regions and thematic areas published with Globethics.

3. WCC Globethics.net publication series

The Africa We Pray For on a Pilgrimage of Justice and Peace. PJP Series 1

This first publication in the WCC and Globethics.net series on the WCC pilgrimage of justice and peace brings together the voices of 12 young people sharing their vision for Africa[1].

The collection features work selected during an essay competition for young people which was held in a collaboration of the All Africa Conference of Churches and the WCC. The competition was inspired by Agenda 2063: The Africa We Want. This is the African Union's blueprint and master plan for transforming Africa into the global powerhouse of the future. The essay competition provided a platform for youth to engage in research and write their aspirations of the Africa they want, an Africa they pray for, as they are the guardians of the future. The publication covers important thematic areas for African society, including truth, trauma, displacement, gender justice and racial justice, among others.

The contributions share the aspirations, hopes, and concerns of the youth in Africa, as they identify emerging issues from their contexts and suggest possible solutions to them. Of the thirteen essays, six reflected on the theme of land and displacement, four on gender justice, and two on truth and trauma. However, there is clear evidence of an intersectional approach to the themes of the pilgrimage in most of the essays. There is some concern about the low level of contributions from young women.

Transformative Spiritualities for the Pilgrimage of Justice and Peace. PJP Series 2

Building peace with justice has been at the heart of the ecumenical movement since its beginnings. It reflects the call of the churches in a wounded world caused by systemic injustice—racism, sexism, xenophobia, economic exploitation, and violence among humans and against nature, our "Mother." While political advocacy, theological reflections, and ethical

---

[1] Discover the PJP Series : https://www.globethics.net/pjp-series

orientation have been high on the agenda of the World Council of Churches, the spiritual dimension of a "just peace" has not always received the same attention.

In the Pilgrimage of Justice and Peace, the WCC began to focus intentionally on "transformative spiritualities" in order to (re-)discover the strength of the many and diverse faith communities around the globe. What is the well of that distinct power to resist evil with good, to transform injustices into a life of dignity for all, to heal broken relations – including Mother nature? And what are some of the spiritual practices that inspire communities on that "sacred walk"?

This volume provides a selection of reflections on those transformative spiritualities, from Indigenous perspectives to women's voices, from Black communities' to Campesino/as' struggles, and from specific Christian traditions to sister faiths. It is that common well we all drink from—inviting readers to participate in that promise that a life in peace and justice is, in fact, possible for all.

Towards an Ecumenical Theology of Companionship: PJP Series 3. A Study Document for the Ecumenical Pilgrimage of Justice and Peace

During the Pilgrimage of Justice and Peace, four central themes emerged: Truth and Trauma; Land and Displacement; Gender Justice; and Racism. During the COVID-19 pandemic that revealed so much injustice in the world, a fifth theme was added; health and healing.

After listening carefully during the various Pilgrim Visits, the Pilgrimage of Justice and Peace-Theological Study Group (PJP-TSG) and the Reference Group of the Pilgrimage of Justice and Peace (PJP-RG)-revisited the themes and reflected on them theologically in light of an emerging Ecumenical Theology of companionship.

This publication -composed by the "pilgrims" in dialogue with the communities-presents these findings and reflections for broader sharing in the global ecumenical fellowship.

Viewing the Pilgrimage as a kenotic movement this publication is a call to transformative discipleship and companionship together on a sacred journey.

The thematic areas are addressed through the familiar "three vias," and each is reflected on from the perspective of companionship.

In Truth and Trauma, the reflection focuses on holding together both pain and hope through a community that remembers. The section on Land and Displacement focuses on belonging to the earth, to water and land. The section on Gender Justice deals with bodily wounds and dignity, while in the section on Racism the focus is on constructed "other" and power.

The intersectionality of these themes is highlighted while churches are inspired to continue the sacred walk as churches and together as World Council of Churches.

Seek Peace and Pursue It: PJP Series 4. Reflections on the Pilgrimage of Justice and Peace in Europe

The Pilgrimage of Justice and Peace is intended to be an expression of international solidarity with people, particularly those in difficult circumstances.

This publication looks at work done directly within the context of the Pilgrimage of Justice and Peace in Europe, as well as justice and peace issues promoted by churches that complement the Pilgrimage of Justice and Peace agenda.

In the first section, the publication provides an overview of Pilgrimage of Justice and Peace events in Europe, offering reflections on some of the ways in which churches and ecumenical organizations were challenged and inspired and sharing stories and insights about the pilgrimage in Europe.

Section 2 does not necessarily represent official parts of the Pilgrimage of Justice and Peace but contains essays on issues of justice and peace in Europe from individuals working with churches and ecumenical partners across Europe, intended to stimulate debate, interest, and international comparison.

The Appendix includes additional resources, including statements from the WCC on the use of armed force to resolve disputes that could be resolved by dialogue.

Hate Speech and Whiteness: PJP Series 5. Theological Reflections on the Journey Toward Racial Justice

During the Pilgrimage of Justice and Peace, the issue of racism has emerged as one of the pilgrimage's four common themes. The chapters that make up this publication represent a selection of the papers presented at a series of webinars organized in late 2020 by the Theological Study Group of the Pilgrimage. Organized around three major themes—whiteness, including its relationship to slavery; racism; and hate speech—the contributions represent an invitation to the ecumenical fellowship to engage in self-critical examination of how practices, orders, configurations, methodologies, and structures of the church(es) have perpetuated the discrimination, xenophobia, and racism that counter unity in Christ. Several contributors reflect on how the COVID-19 pandemic has exacerbated the racist way in which Black people and other people of colour have been targeted and their situations worsened.

The book highlights that the ecumenical fellowship faces the challenge of reflecting together theologically on these injustices experienced in specific contexts and emphasises the need to shift away from the approach of advocacy and accompaniment to self-critical companionship.

Our Feet into the Way of Peace: PJP Series 6. Holistic Approaches to Peace-building in the Context of the Pilgrimage of Justice and Peace

Within the framework of the Pilgrimage of Justice and Peace, this publication is a reflection on the lived experiences of the pilgrimage from the perspective of the people and churches from Burundi, Democratic Republic of Congo, Nigeria, Korean Peninsula, Palestine and Israel, South Sudan, Syria, Ukraine, and Colombia.

It consists of an overview of the peace-building process in each country since the 10th Assembly and practical steps churches can take together toward the 12th Assembly.

4. Future publications

In addition to the co-publication series, there has also been a publication on the pilgrimage in Latin America, Vamos Caminando - aportes latinoamericanos a la Peregrinación de Justicia y Paz, in Canada, an online record on the pilgrimage in Canada, and a PDF highlighting the pilgrimage from women's perspective, Her-Stories of Transformation, Justice, and Peace PJP Series Report on the Women of Faith Pilgrimages.

Further publications are planned in the series, including a publication with perspectives from the Caribbean.

5. Bibliography

Isabel Apawo Phiri and Collins Shava (Eds.), The Africa we pray for: on a Pilgrimage of Justice and Peace, 2021, 182pp. ISBN: ISBN 978-2-88931-371-6

Fernando Enns, Upolu Lumā Vaai, Andres Pacheco Lozano and Betty Pries (Eds.), Transformative Spiritualities for the Pilgrimage of Justice and Peace, 2022, 323pp. ISBN: 978-2-88931-458-4

Towards an Ecumenical Theology of Companionship: A Study Document for the Ecumenical Pilgrimage of Justice and Peace, 2022, 102pp. ISBN: 978-2-88931468-3

Matthew Ross & Jin Yang Kim (Eds.), Seek Peace and Pursue It: Reflections on the Pilgrimage of Justice and Peace in Europe, 2022, 214pp. ISBN: 978-288931-470-6

Fernando Enns & Stephen G. Brown (Eds.), Hate Speech and Whiteness: Theological Reflections on the Journey Toward Racial Justice, 2022, 148pp. ISBN: 978-2-88931-472-0

Ibrahim Wushisi Yusuf & Jin Yang Kim (Eds.), Our Feet into the Way of Peace: Holistic Approaches to Peace-building in the Context of the Pilgrimage of Justice and Peace, 2022, 108pp. ISBN: 978-2-88931-474-4

Peter Prove, Jochen Motte, Sabine Dressler and Andar Parlindungan (Eds.), Strengthening Christian Perspectives on Human Dignity and Human Rights, 2022. 534pp. ISBN 978-2-88931-478-2

PJP Series : https://www.globethics.net/pjp-series

Kenneth R. Ross, Mission Rediscovered: Transforming Disciples. A Commentary on the Arusha Call to Discipleship, 2020, 130pp. ISBN: 978-2-88931-369-3

6. Short biography

Lyn van Rooyen is the Coordinator Editor of WCC Publications, www.oikoumene.org

Email: Lyn.Van_Rooyen@wcc-coe.org

Review of: B. Frischherz et al. Teaching Intercultural Business Ethics

Bruno Frischherz / Gordon Millar
Lecturers at the School of Business,
Lucerne University of Applied Sciences
and Arts, Switzerland

Keywords

Abstract

This is a book review of: Bruno Frischherz, Liu Baocheng, Li Xiaosong, Anoosha Makka, Gordon Millar, Martin Brasser and Menno Brouwer. *Teaching Intercultural Business Ethics*. Globethics.net Education Praxis Series, Geneva: Globethics.net, forthcoming 2023.

---

1. Introduction

Despite current ructions, the globalisation of the economy is a fact. Universities have the task of preparing business students to work in an international and intercultural context. The internet also provides the technical conditions for students and lecturers to work together across the boundaries set by distance and culture.

In this context, the authors of *Teaching Intercultural Business Ethics* have developed a still-running Intercultural Business Ethics (IBE) project, which aims to promote intercultural exchange and joint problem-solving. The basic idea is that students discuss ethical dilemmas from the business world in culturally mixed groups and present their joint solution proposals in a short video. In the jargon of online education this is a form of Collaborative Online International Learning (COIL).

The handbook describes the organisational framework of the IBE project: mission and goals, task, cooperation between students, coaching of the groups, assessment of the work, digital tools for COIL, evaluation of the project, and concrete experiences with problems and solutions. It explains the learning aims of the project, that students from business schools with different cultural backgrounds work together on business topics, examine the related ethical aspects, and learn from each other in a subject-specific and intercultural framework. This experience should equip them with ethical principles, cultural sensitivity and decision-making tools in the globalized and interdependent business environment.

The authors from China, South Africa and Switzerland are aiming their handbook at business ethics lecturers in all parts of the world, with the intention of encouraging similar projects in this field. Divided into three main parts, "Theory of intercultural business ethics", "Teaching of intercultural business ethics", and "Teaching and learning with case studies", the handbook has a distinctly "how to" feel about it and includes sample case studies and country dossiers to help those starting out with such a COIL.

2. Teaching IBE's strengths

As a handbook, *Teaching IBE* is good at laying out how students can be motivated and organised for working together online in interculturally mixed teams on business ethics case studies. It addresses issues such as how to select ethical topics and draw dilemmas out of them, task construction, and the use of communication and learning-platform technology. It is particularly valuable in the following areas:

Firstly, team building and coaching. The former is described as requiring time and especially communications technology support. Collaboration in a COIL project is, after all, only possible using synchronous and asynchronous online channels. At the outset it is not clear among the students, not so much who wants, but who is yet capable of effectively using which tools. Coaching is therefore essential.

Secondly, in its detailed description of the process of running such a project. A wide variety of aspects, from facilitating student access, to handling the problems inherent in teamwork, to the pitfalls of the technological alternatives available when linking up students across three continents and two time zones, are (self-)critically considered.

Thirdly, assessment of student performance, an area fraught with potential difficulties when more than one university is involved. What do "sufficient" or "insufficient", "good", "very good", or "excellent" performance mean in different areas of the world. *Teaching IBE* clearly argues for an assessment model which differentiates between local and COIL-wide assessment, with the latter being as simple and formative as possible.

Finally, *Teaching IBE* makes a contribution to the literature on using case studies. In addition to providing a step-by-step template for ethical discussion and decision-making, the handbook contains six such studies along with critical comments on their usefulness in the programme and suggestions for improvement. When working with case studies, students are looking for an ethical judgement. The outcome of the case analysis should be to decide on an ethical solution to the dilemma identified in the case after

collecting and analysing the material information, especially concerning the decisions made at the time.

3. Problems and controversies in Teaching IBE

If *Teaching IBE* has worthwhile input on the use of case studies to improve ethical understanding, this is also an area in which the handbook leaves matters unresolved. It does not provide an answer to the conundrum of why case studies stimulate cross-cultural communication but often fail to lead to meaningful ethical analysis.

The central problem in this respect is the issue of a common ethical framework of reference. The handbook provides good material on generic models of culture and on ethical schools of thought and theories. It makes a brave case for human rights as the common ethical ground between cultures. Human rights were declared, after all, to be universal in 1948 and inherent in this declaration was that all human beings have such rights simply by virtue of their being human. In culturally mixed groups, however, human rights can end up hotly debated and, for example, criticised as a Western obsession.

Teaching IBE admits the weakness in using human rights as common ethical ground by drawing attention to the lack of intercultural agreement on what human rights are, or more precisely to the existence of several culturally adapted versions of declarations of human rights. The alternative ethical frameworks offered, common interest, common morality, the golden rule, do not offer a convincingly better framework for all students, regardless of cultural background, to use. In a sense, of course, it would be unrealistic to expect more as this is the reality of ethics in international business.

A further and connected problem concerns the point at which students are asked to step away from ethical analysis and make a judgement. *Teaching IBE* makes reference to John Rawls's concept of reflective equilibrium, which is found to be too abstract for students and is therefore facilitated by an additional, analogous but more explicit framework. That the problem

remains unresolved is clear from *Teaching IBE's* own critical reflections section which concedes that, in the end, Chinese students see issues in legal terms, South-African students apply a rights-based approach (while saying this would not apply in reality), and Swiss students often try to apply concepts such as equality, democracy and use of dialogue. In other words it is very difficult to get students to balance out their ethical analyses so as to agree on a conscious judgement and to stop them reverting to their pre-existing schemata.

A final problem worth mentioning, and which is reflected in the handbook, is the difficulty of carrying out a meaningful and coherent survey of student opinion about their experiences on the programme. The barriers presented by the need to fulfil different local university requirements on issues such as consent should not be underestimated. *Teaching IBE* only refers to systematic feedback given by the Swiss participants.

On balance this is a timely publication which will be of assistance to higher education professionals trying to set up and run a COIL project. It may leave unresolved some issues important to teaching intercultural business ethics, but it successfully deals in detail with many more. Students who have done the programme have, according to *Teaching IBE*, repeatedly expressed their satisfaction with their learning and intercultural experiences. As a cooperative venture between lecturers at three very different universities, IBE has and continues to work. Furthermore, and not least because of an aim expressed at the close of *Teaching IBE*, this handbook is also worthy of consideration beyond the community of ethics and intercultural studies specialists: "we would like COIL projects such as that on Intercultural Business Ethics (IBE) to contribute to the peaceful coexistence between countries and cultures".

4. Bibliography

Bruno Frischherz, Liu Baocheng, Li Xiaosong, Anoosha Makka, Gordon Millar, Martin Brasser, Menno Brouwer, *Teaching Intercultural Business Ethics*, Globethics.net Education Praxis Series, Geneva: Globethics.net, (forthcoming) 2023.

5. Short biography

Bruno Frischherz is a lecturer at the School of Business, Lucerne University of Applied Sciences and Arts. His professional interests are digital, business and research ethics, adult development, and discourse analysis.

bruno.frischherz@hslu.ch

Gordon Millar is a lecturer at the School of Business, Lucerne University of Applied Sciences and Arts. His professional interests are digital, business and research ethics, research theory and methodology, and law and ethics.

gordon.millar@hslu.ch

***

The journal has been released on the 17-19 October 2022 during the Building New Bridges Together International Conference, Geneva, Switzerland.

journal of ethics
in higher education

TRANSFORMATIVE ETHICS AND EDUCATION

A Tribute to Obiora Ike's Contribution to Higher Education

Original Articles:

Globethics.net