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EDUCATION ETHICS

HIGHER EDUCATION IN CRISIS

SUSTAINING QUALITY ASSURANCE AND INNOVATION IN RESEARCH THROUGH APPLIED ETHICS

5

IKECHUKWU J. ANI / OBIORA F. IKE (EDITORS)

Globethics.net

Higher Education in Crisis

Sustaining Quality Assurance and Innovation in Research through Applied Ethics

Ikechukwu J. Ani / Obiora F. Ike (Editors)

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1

ACKNOWLEDGEMENT AND PRELIMINARY WORDS

Ikechukwu J. Ani[1]

The findings of the book: *University Education in Crisis, Sustaining Quality Assurance and Innovation in Research through Applied Ethics* is the fruit of the international conference on "Sustaining Quality Assurance and Innovative Research in Higher Education in Africa Towards meeting the Challenges of Economic Recession", held at Godfrey Okoye University Enugu, in November 2016. The event took place under the supervision of Prof. Ikechukwu J. Ani, Dean of Student Affairs, Director of Academic Planning and Quality Assurance Godfrey Okoye University Enugu and Prof. Obiora F. Ike, the Executive Director of Globethics.net in Geneva, and Professor of Ethics/ Intercultural Studies at the Godfrey Okoye University. Quality assurance is the focal point of a much neglected aspect of ethics in higher education in Nigeria and on the African Continent more generally. The aim of the conference is to review the state of quality assurance in Nigerian Higher Education Institutions with the view of sharpening the mechanisms towards effective and efficient academic planning and quality assurance models in Nigerian Universities. Part of this exercise concerns innovative research in Higher Education Institutions in Africa in the context of Economic Recession.

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[1] Ikechukwu J. Ani is Director of Academic Planning and Quality Assurance Godfrey Okoye University Enugu. This acknowledgment has been substantially revised by Globethics.net Managing Editors (Editor Note).

A particular attention will be given to proffer models of Innovative Curriculum Development and Research Initiatives. It will be acknowledged that the Accreditation of Academic programmes in Nigerian Higher Institutions is lacking preparation for the peer review exercise; it is therefore urgent and important to empower the participants with the knowledge of best practices in areas of Quality Assurance and Innovative Research to further enhance their productivity.

The complex issue of quality assurance has bordered several minds within and outside the vicinity of Godfrey Okoye University. The National Universities Commission, as regulatory board of university education in Nigeria places a high premium on quality assurance. Intellectuals, university teachers and university administration staff interacted during this conference sharing their national and international, local and global experiences and exposure. The outcome of this conference is based on everyone's engagement in different workshop groups. In order to sustain quality assurance and innovative research the main focus has been: 1) a better control on academic planning, 2) developing accreditation of programmes, and 3) mentioning research models within the various universities.

E. g. it has been highlighted that up till now accreditation of programmes in Nigerian universities focuses sole on "input accreditation" and demands that Nigerian universities extend and underline the attention to the "output accreditation".

What could this mean? The very hope of this book volume, and original spirit of the conference discussions, is that the information and interaction at the groups should demystify the fear of accreditation visits. By sharing mutual experience, the participants contributed to the debunking of the tensions surrounding this exercise and to empower every major actor in higher education with a balanced knowledge of accreditation procedures.

The workshop interactions have given the opportunity to be well acquainted with the technical knowledge presented in the workshop on quality assurance, but also it has helped to make intervention about the ethical and practical implications, in the form of criticisms, inputs, enrichment of shared wisdom and good practices. The discussion in the groups have sharpened the thoughts about quality assurance and applied ethics in higher education in such a way that it became obvious that the publication of the proceedings should make the discussions available to the wider public, as the expected fruit of this international conference and example for new similar trainings, accompanied and supported by Globethics.net.

2

INTRODUCTION

Ikechukwu Ani / Obiora F. Ike[2]

"Education without values, as useful as it is,
seems rather to make [human] a more clever devil."
(C. S. Lewis)

At this period of world history with its crazy global developments, much of humanity stand in trepidation and crisis, occasioned by the crossroads of a general gap of persons lacking in the practice of ethical values. Crisis is in the air - everywhere. There is Economic and Political Crisis. Financial and Banking Crisis. Religious and Cultural Crisis. Institutional and Family Crisis. Stress and Personal crisis. Whichever way one tries, there is this growing gap of a world yawning for help. The gap is caused by lack of ethical values, thus the observed dissatisfaction of people in dysfunctional societies; raging internal and open wars; the monumental and unbridled corruption beyond sense and reason among peoples of many developing countries, but also found in every race and class and culture at this time.

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[2] Ikechukwu J. Ani is Dean of Student Affairs, Director of Academic Planning and Quality Assurance Godfrey Okoye University Enugu. Obiora Ike is Executive Director Globethics.net Geneva and Professor of Ethics/ Intercultural Studies at the Godfrey Okoye University.

What is ETHICS? A question frequently asked with myriad of responses of thinkers through the ages and from various world-views and cultures, value-systems and traditions, civilisations and historical experiences. Ethics thus emerges as the search for and the study and discipline that is founded in rational reflection on how Life, ALL LIFE can be better lived, nurtured, enhanced and developed for the COMMON GOOD of all. By doing the right, the "Ought" or to use the language of Aristotle, the GOOD (Nichomachean Ethics) one approaches the domain of ETHICS which is applied into every action of humankind.

Ethics is thus the establishment of right and wrong, founded on reason and what "ought" be done - a category of good conscience, sound moral judgment and the free choice of the rational mind. Ethics is built on principles and values that distinguish unethical conduct from ethical actions. It is therefore 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, not just human but indeed every Life. Although expressed in different ways in each individual, culture, custom and forms of diversity, the human heart is essentially one-and-the-same, for it reflects the same substance and finding Ethics and behaving ethically is possible for each person and all persons. But it needs a cultivated education to nurture and grow.

Education is therefore at the centre of every human settlement. It is necessary for character formation and through education; the realisation of meaning and purpose of the trained agent is achieved. Education in Ethics, if acquired, increases the value chain of any nation because Education founded on values brings values-driven-principles into the heart of humans and makes them original, ethical, healing and beneficial to all. Every useful effort therefore made to embed Higher Education with applied ethics serves society as a whole. It translates into Empowerment,

Transformation, Holistic approach, Integrity, Competence and Sustainability of the student, teacher, professional and institutions[3].

We are aware of the gaps in values transmission from one generation to the next. This has consequences on the economic, social and political upheavals in our time. How do we otherwise explain these issues? In a recent column, Kamran Mofid, economist and thought leader has written (His Charge Sheet, www.gcgi.info) so articulately formulated in the following:

> "when education is not for the pursuit of wisdom, virtues and beauty; when students are called customers and education becomes a commodity; when universities become service providers and centres of business, trading in "commodities", buying them cheap and selling them to the highest bidders; when teaching is not a vocation; when learning is not sacrament; when education is all about rankings and targets; when it all becomes about running low quality courses, with no heart, spirit and meaning, just to get 'bums on seats', taught and stressed, fatigued, overworked and not-valued-faculty; when it is all about delivery at the lowest possible costs, and exam results are hugely inflated, to keep the customers happy and not complaining; then, we have opened the doors to the destruction of all that makes life good and worthwhile".

It is this situation that leads to growing discontent and unhappiness, equivalent to meaninglessness, social upheavals and anxiety often among the youth but also amongst the aged? From a global perspective, there is noticeable rejection of the world and its governance structures as currently practiced because many believe that it was meant to be much better and indeed different.

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[3] As we find in the Globethics.net Vision, Mission and Values, https://www.globethics.net/about-us/vision-mission-values

The book you have in your hands is a response to this gap. It contains reflections by professionals, teachers, research students and educationists including policy makers and ethicists whose thought provoking ideas help the discourse of pushing the agenda that Ethics Matters. In 10 chapters, contributors ruminate the topic of quality assurance in Higher Education. Issues of growing global poverty and inequality are real and challenge the scope of discourse beyond offering simple research solutions. What does poverty alleviation and poverty eradication mean for the African continent in view of the United Nations Sustainable Development Goals Agenda 2030 and in view of the Africa Union Agenda 2063? This is the contribution of Paulinus Chukwudi Nweke who teaches and works at the Vatican university in Rome. It is complemented by the rich and highly researched writing of newly promoted Dr Maryann Ijeoma Egbujor, (DDL) whose recent dissertation submitted for the doctorate degree at the university in Germany makes good reading.

Using the rich heritage of Catholic Social Ethics as a resource and guide for Quality Assurance, the issue of values-driven- professionalism and professionalization of education including mass communication and journalism takes centre stage.

It is through the means of social communication that we learn, are influenced, receive information and even are formed in our opinions and thinking.

The leadership of the private Higher Education institution Godfrey Okoye University had the purpose of empowering participants with the knowledge of best practices in areas of Quality Assurance and Innovative research methodologies. Godfrey Okoye University believes that addressing Higher Education and the Role Ethics plays in it helps the building of a future generation of responsible leaders and citizens. The title of the book bears the theme of addressing: "*University Education in Crisis - Sustaining Quality Assurance and innovation in Research*

through Applied Ethics". The overall outcomes for research, teaching and training are:

- to review the state of quality assurance in Nigerian Higher Education Institutions with the view of sharpening the mechanisms towards effective and efficient academic planning and quality assurance models in Nigerian Universities.
- To review the paradigm of innovative research in Higher Education Institutions in Africa in the context of Economic Recession.
- To proffer models of Innovative Curriculum Development and Research Initiatives.
- To review the Accreditation of Academic programs in Nigerian Higher Institutions with the view of making adequate preparations for the peer review exercise.

Making ethics a way of life therefore, Higher education institutions are the places where ethics are nurtured through research, training, teaching and administration. Such ethics education affects the lives of the next generation and contribute to responsible leadership much needed today as the foundation for a better society.

3

HISTORICAL DEVELOPMENT OF QUALITY ASSURANCE IN HIGHER EDUCATION IN AFRICA: ASSESSING ACHIEVED RESULTS

Placid C. Njoku[4]

3.1 Introduction

Globally, higher education is the primary source of knowledge, discovery and innovation - factors very critical to national proficiency and development. Higher education is also important in professional competence, enhancement of individual capacity and confidence. Consequently, a well-trained higher education product/graduate is an asset to himself, to his community, to his nation and to society. It is appreciated that it is intuitive and well-skilled individuals that develop processes and build structures and nations. Consequently, the need to develop and grow individuals with sound competences and character has been the aspiration of all nations. Higher education institutions have been basic in the education and development of individuals to acquire and

[4] Professor Placid C. Njoku is an Alumnus of the University of Nigeria Nsukka, where he graduated with BSc. in Animal Science in 1974. He later went on further studies to the University of Nebraska, Lincoln in the United States of America, where he did his MS and PhD in Animal and Poultry Science.

manifest various competences necessary for national and societal wellbeing. Accordingly, society and nations are interested in, and in fact selective of higher education institutions capable of producing the right calibre of personnel to man and grow its systems. To guarantee and sustain the availability of such personnel, they (nations and society) selectively prefer HEIs with capacity to produce competent graduates. To produce such graduates, institutions are expected to have in place resources (human and material) as well as infrastructure adequate to teach and train such graduates. The level of adequacy and efficient deployment of such provisions have fuelled the concepts of quality, quality assurance and quality control, concepts that today are central to higher education delivery, graduate worth as well as to the preference of HEIs by students and parents. The above scenario has global applicability and African countries are trying, to varying extents, to key into this drive for excellence in HEIs.

"*Quality*" has basically been defined variously as:

- "fitness for purpose;
- transformation from one state to another with value-added;
- Attainment of exceptionally high standards" among others.

"Quality assurance in higher education", is also recognized to include:

- "planned and systematic review process of an institution or programme to determine that acceptable standards of education, scholarship, teaching, administration and infrastructure are being maintained and enhanced,
- "the process of evaluating the fitness for purpose of an institution or program using appropriate measurements, which examine the effectiveness and efficiency of the inputs, process and output elements of the institution's set purpose and mandates against set standards.

- "process of ensuring that minimum standards (or requirements) are in place, adhered to and improved on a regular basis".

Quality assurance issues have now become important for the African higher education system. The current drive for the promotion of quality assurance in Africa, like in many parts of the world, is due to a combination of interrelated factors. These include:

- Market Demand for Quality and Relevance of Education and the increased institutional autonomy which calls for greater accountability.
- Increased access to higher education which is putting pressure on institutions and system to diversify in order to cater to a student population that does not have the same academic preparation.
- Diminishing resources and high competitiveness which are generating demands to do more and better with less, which is now demanding for efficiency
- Increasing Mobility, and the Cross – Border Recognition of Qualifications;
- Increased globalization which make institutions and systems more prone to market pressures and encourage them to enhance their services, to sharpen or change their mission statements and to demonstrate more explicitly their quality.
- Involvement of private interests in higher education and the Increased pace of change which is pressurizing institutions to be nimbler and to adapt to change in a faster way (Oyewole et al., 2008).

Closely associated with these concepts is *"Quality Control"* - a process which ensures that a product, even if defective in the production process, is made good before release. Comparatively, while quality assurance is a proactive verification process and is the responsibility of all stakeholders in the production process, quality control is reactive and

a validation process conducted by a 'specific team that tests the product for defects'. Quality control is an internal quality mechanism to correct, supplement or improve on defective processes or inadequacies in the programme or institution before a quality audit or accreditation is conducted using standard instruments and guided processes at defined and known intervals/periods.

"Accreditation" refers to a process involving a self study, an external peer review, site visit and formal reporting used to verify the extent of conformity of an academic programme or an institution to set quality standards. Basically, this is a process designed to confirm the level of achievement of an academic programme or institution (in programme accreditation or institutional accreditation, respectively) in regard to physical and/or academic standards previously set by a government mandated quality assurance agency or a professional body. Successful accreditation earns a programme or an institution a fit-for-purpose certificate with a defined length of validity.

Following these basic understandings of quality issues in HEIs, the paper will further discuss the historical development of quality assurance systems in African HEIs as well as their development in different zones of Africa, their impacts, failures and, their challenges before the necessary recommendations.

3.2 Development of Quality Assurance in African Universities

Quality Assurance in HEIs in Pre- independent Africa

Tracing the establishment of the first African universities will give some indications on the history of the development of quality assurance in Africa. Drawing for Hayward (2006), it is evident the first sub-Sahara African university was Fourah Bay College established in 1827 which was affiliated in 1876 to Durham University, North East England. Others

included Liberia University (1852); the University of Cape Town (1829) and Makerere University (1922), University College Ibadan (1948) and University of Ghana, Legon (1948) with the four affiliated to the University of London; the University College of Addis Ababa (1951); the University of Dakar (1957) affiliated to the University of Bordeaux. Furthermore, the University of Nigeria (1960) affiliated to the Michigan State University East Lansing USA, Ahmadu Bello University (1962) affiliated to the Kansa State University, Manhattan Kansas USA. Implicitly, the development of these institutions was at the instance of the governing councils. In many cases the affiliated institutions drew their pioneer administrators (e.g. University of Cape Town, University of Nigeria) from their foreign partner institutions and in fact many of these partner institutions sent their academic and administration staff to teach and work in their African affiliates who ultimately awarded the degrees of the foreign partner institutions. Consequently, these early universities adopted the cultures, quality measures and standards of their partner institutions and their degrees were rated as equivalent to the corresponding degrees of the foreign institutions. It was acknowledged that the external examination system which the foreign institutions consistently conducted ensured that the lecturers in the African universities taught and examined at levels comparable with or at least acceptable to the foreign partner institutions. There were then no external quality assurance practices in place but these early African universities matured with the internal quality assurance principles and practices of their erstwhile partner institutions. It must also be said that some of the early universities mentored newer universities at their inception – Rhodes University for the Fort Hare University in South Africa, and in Nigeria, the University of Nigeria for University of Calabar, and University of Ibadan for University of Jos. These certainly helped to impart some internal quality principles and cultures on the mentored universities. It is

noteworthy that the Federal Government of Nigeria recently appointed mentor universities for the latest set of approved private universities.

2.1.2 Quality Assurance in HEIs in Independent Africa

The second phase of quality assurance development was attained when many African countries gained independence in the 1960s. At the time, many political players exerted influences on the education sector and wanted to have more control on institutional "governance and decision-making" as well as on what were taught in their universities. *So many Governments therefore put pressure on their institutions as it was obvious that the institutions in the colonial times concentrated on training teachers and administrators but not technologist and engineers that the newly independent nations needed to develop infrastructure and build roads and bridges; not scientists that were needed to foster the understanding of nature; not agriculturists needed to scientifically grow food and guarantee food security and good nutrition; and certainly not doctors needed to guarantee good health and longevity.* Hayward (2006) asserted that "the increased role of the state in university education (in Africa) coincided with a decline in the quality of higher education and a desire for political control of education."

Other factors that affected quality assurance included *a rapid increase in potential student enrolment and the declines in financial provision and academic staff. The "brain-drain" had caused the emigration of many qualified academics from African institutions to "greener pastures" in other countries.* In some African countries, the incidence of HIV/AIDS depleted quite a number of available academic staff. Furthermore, with poorer funding and resources, the affiliation/partnership agreements could not be sustained, internal and external efficiencies were significantly lower, and governance was weaker. Instructively, it many universities tried to continue the use of external examiners from their partner institutions for some time, and later from neighbouring countries

or indeed from other in-country institutions. This practice is currently under pressure with the very large number of student in the classes for the examiner to vet and report on, the many more programmes requiring separate external examiners, and the inability of institutions to pay the necessary costs of the examiners.

All over Africa, there arose a spike in the demand for higher education placements. This led to the proliferation of satellite campuses or degree mills in many countries. In the effort to contain the emergent surge in potential higher education entrants, Governments struggled to close the degree mills and also liberally approved the licensing of for-profit and not-for-profit Private Universities and Open universities. While these universities certainly increased access, they also caused increased dispersion of the available academic and technical staff. A few things then happened: academic mix in universities was negatively affected; many young academics were promoted beyond their levels of competence; the previous solid teaching and research cultures were watered down. And quality assurance took a nose dive!

Unfortunately, too, many of the for-profit private universities taught very poorly, such that graduates were produced who were truly unfit for jobs. At this time also, many national economies declined such that budgetary provisions for even public universities declined. State universities (in Nigeria) were badly affected as many state governments lacked the resources to pay basic salaries and so were unable to properly fund their universities.

Worse still, the staff unions in some countries rose to demand for better working facilities and for increments in their remunerations. Invariably, the contingent union strikes were settled with increments in pay and promise of greater funding for facilities. Ultimately, the staff get more pay but the teaching and research facilities would not be funded. These rounds of union threats and strikes have continued therefore to grow disproportionately recurrent personnel budgets while the services-

related overhead recurrent and the facilities-related capital budgets are very poorly funded. Consequently, the materials required to properly teach and train the burgeoning number of students are unavailable and so students graduate as basically "quasi" or "half-baked graduates" – with beautiful individual certificates but very poor skills and knowledge to back them up.

2.1.3 Quality Assurance in HEIs in Globalized Africa

With internalization of education, the World Trade Organization provisions, and ranking of institutions, higher education institutions must adopt an international structure and comparability to be competitive for good students, top-flight academics, to attract endowments, and to win awards and good ranking. Many African universities lagged seriously as they could not compete for good international students and teachers (unlike in the 1950s, 1960s to mid 1970s), and the very good local students left their nations in their droves to European and American universities.

Meanwhile, in African, there was the realisation that the total state of affairs of higher education was indeed depressing and disgraceful for national governments. Consequently, concerned senior government officers, professional bodies, and concerned academics explicitly rose to demand the strengthening of quality provisions in the HEIs to restore the integrity of higher education system. Many governments have since then set up administrative structures to work with universities to set standards and implement activities that promote quality assurance of the institution or its taught programmes. Consequent on this, over 17 African nations have set up statutory quality assurance agencies, and many more are undergoing processes for the establishment of the agencies, while other countries have at least ensured that the internal quality assurance practices in their higher education institutions are well implemented.

Interestingly, Hayward (2006) reported that the first formal accreditation was conducted by Nigeria's National Board for Technical Education in 1981 while the Principals of Colleges, South Africa conducted the next one in South Africa in 1982. For universities, Kenya's Commission for Higher Education (CHE) is credited to have conducted the first accreditation in 1989 for private universities. Nigeria's National Universities Commission was second to conduct (programme) accreditation for all existing universities in 1990-1991. Cameroon was third with its National Commission for Private Higher Education (NCPHE) conducting accreditation for private universities in 1991. Subsequently, the National Accreditation Board of Ghana conducted its first accreditation in 2005. The Higher Education Quality Committee (HEQC) of South Africa conducted its first institutional audit and programme accreditation in 2004; while the Tertiary Education Commission of Mauritius started accreditation of its higher education institutions in 2005.

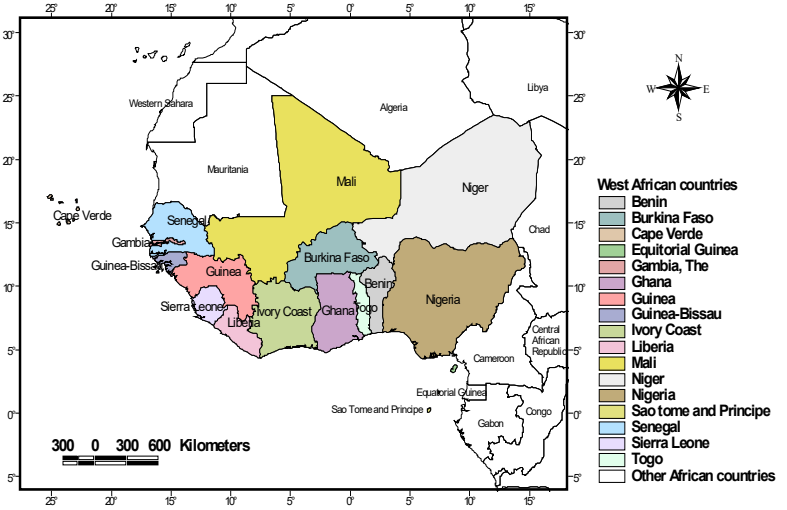
2.1.4 Quality Assurance in HEIs in Different Regions of Africa

From the fore-going, it is obvious that the pace of the development of appropriate structures and processes for quality assurance varies by nations and by regions of Africa. This section will briefly draw from a 2007 Association of African Universities (AAU) - commissioned study that tracked the status of development of quality assurance in Africa HEIs (Oyewole et al., 2007) The study was compartmentalized into six different zones of:

a. West African English Speaking Nations
b. French Speaking Nations,
c. Portuguese speaking Nations,
d. East and Central African Nations
e. North African Arab speaking Nations and
f. South African Nations

2.1.4.1 Quality Assurance Situation in West African Anglophone Countries

Among the five Anglophone nations in the region, Gambia, Ghana, Liberia, Nigeria and Sierra Leone, only two countries, Nigeria and Ghana have well developed national quality assurance agencies. The National Universities Commission (NUC) of Nigeria was in 1962 located first as a Unit in the Prime Minister's office and 12 years later was statutorily established by NUC Act No1. of 1974 as a parastatal in the Federal Ministry of Education with functions essentially related to the development, co-ordination and financing of Nigerian Universities.



The quality assurance responsibility was later conferred on the Commission through the Education (National Minimum Standards and Establishment of Institutions) Act No 16 of 1985. Structurally, to give teeth to its quality assurance role in the Nigerian university system, the NUC established the Quality Assurance Department in 2005 and I had the unique honour to be appointed its first substantial Director. At the time, universities were also advised to set up quality assurance Units or Departments in the Vice-Chancellor's office and to appoint very senior

academics as Heads or Directors. The responsibilities of the NUC Department were to coordinate all issues related enhancing the efficiency of all aspects of University, defining standards of academic processes and evaluating compliance to the set standards, conduct advisory advocacy to promote internalization of quality assurance principles and ethics within the universities, and to cooperate in the professional accreditation as is necessary.

In Ghana, the National Accreditation Board (NAB) was established in 1993 by NAB Law, 1993 (PNDCL 317) with the responsibilities to specifically

- "Accredit both public and private (tertiary) institutions with regard to the contents and standards of their programmes.
- Determine, in consultation with the appropriate institution or body, the programme and requirements for the proper operation of that institution and the maintenance of acceptable levels of academic or professional standards;
- Determine the equivalences of diplomas, certificates and other qualifications awarded by institutions in Ghana or elsewhere".

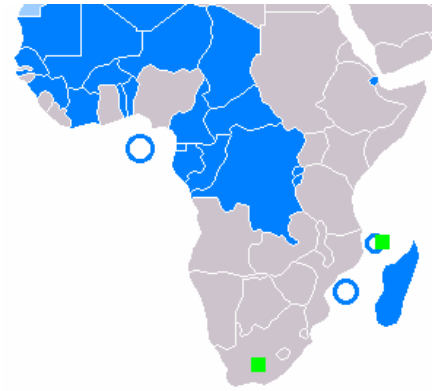
NAB grants accreditation for periods of up to five years to institutions, depending on the state of facilities and resources – human and material - available to them – and the degrees of deficiencies identified by assessors. In Ghana, the operation of unapproved institution is illegal as Section 1 of the Education (Amendment) Act; 1965 clearly provides that "No person shall establish a private institution without prior approval of the Minister of Education."

Other countries in the region do not have individual national accreditation agencies. This may be due to the limited number of universities in such countries. For instance, Gambia has only one university.

Quality assurance activities in the region are relatively a recent phenomenon, compared to the advanced western countries. This is not to say that individual universities had not over time implemented internal quality assurance mechanisms. Quality assurance activities have improved the quality of the programme delivery in Anglophone West African universities and enhanced the confidence of the stakeholders – parents, students, employers, and foreign universities - in the degrees from the system. Also, the successes of the quality assurance efforts have enhanced the potentials for improved funding of the universities. Classical examples exist in Nigeria with state governments and private university proprietors increasing the funding of their respective state and private universities that have had several denied programmes following accreditation exercises

2.4.2 Quality Assurance Situation in French-speaking African Countries

The countries covered in this categorization include ten West African countries including *Benin, Burkina Faso, Cote d'Ivoire, Mali, Guinea Conakry, Guinea Bissau, Niger, Senegal and Togo.*, five Central Africa countries including *Cameroon, Central African Republic, Congo, Gabon, and Chad*; two countries of the Great Lakes Region represented by *Burundi and Rwanda* and one Indian Ocean country namely *Madagascar*



These countries belong to the same organization of integration of the higher education, the African and Malagasy Council for the Higher education (CAMES) which has the following functions among others:

promotes permanent scientific and cultural cooperation between member states; draws up cooperation agreements in the research and curricular areas and to contribute to their implementation; manages the accreditations of the offers of trainings within the framework of reform; and harmonizes the higher educational systems and research of member states

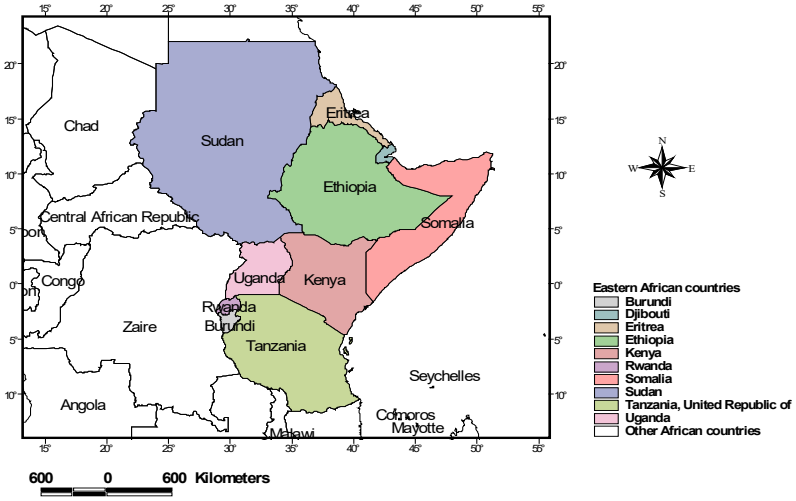
Since 1972, CAMES ensures the concurrent recognition and equivalence of the diplomas (the diplomas recognized by CAMES are fully valid within the territories of the member states) from member states

CAMES basically operates as an external quality assurance agency, a Body for the mutual recognition of diplomas the Agency of accreditation

2.4.3 Quality Assurance Situation in East Africa

Four countries were the focus under this region namely Kenya, Uganda, Tanzania, and Ethiopia. The rapid expansion of higher education in East Africa, particularly in the last ten years, has raised serious concern over the issue of quality in higher learning. These concerns have led to the creation of national regulatory bodies to protect the quality of higher education.

Quality assurance agencies have been established in each of the four countries Kenya, Uganda, Tanzania, and Ethiopia. These are the Commission for Higher Education (CHE) in Kenya established in 1985, the National Council for Higher Education (NCHE) in Uganda established in 2001, the Tanzania Commission for Universities (TCU) in Tanzania established in 2005 (as a successor of Higher Education Accreditation Council was first established in 1995), and the Higher Education Relevance and Quality Agency (HERQA) in Ethiopia established 2003. These QA Agencies operate more or less as semi-autonomous institutions with their own establishing law, board and budget allocation, however they are highly dependent on government funding for their budget.



The East African quality assurance agencies operate more or less as semi-autonomous bodies with their own establishing law, board and budget allocation. However they are highly dependent on government funding for their budget. The agencies have autonomy in their operations but in some cases their decisions are subject to approval by the Ministry of Education. This is despite the fact that the establishing laws describe the quality assurance agencies as independent and autonomous.

2.4.4 Quality Assurance in Portuguese-Speaking African Countries

Two countries, Angola and Mozambique, were studied. Portuguese-speaking Guinea Bissau, had earlier been taken up under the CAMES.

Angola

Higher education is relatively young in Angola. The emerging sector had suffered due to the over 30 years of colonial and civil wars. In recent years however, many institutions have been established to expand access to tertiary education. There are currently eight (08) public and 17 private licensed (government-recognized) higher education institutions. Angola

has no national quality assurance agency in place but institutions have internal quality assurance mechanisms

Mozambique

In Mozambique, there were 18 universities and Colleges with 11 of them as public institutions. Despite the efforts in increasing access, the gross tertiary enrolment ratio remains very low.

In Mozambique, accreditation processes and quality audit procedures are at an early stage of development. In 1993, the Mozambique government enacted the Higher Education Law and set up a mechanism for approvals of new institutions, including private institutions. In early 2000, a new Ministry of Higher Education, Science, and Technology (MESCT) was established to supervise the whole system of higher education in the country. In February 2005, the MESCT was dissolved to form two new ministries: the Ministry for Science and Technology and the Ministry for Education and Culture (MEC). Higher education became part of the MEC. The current Ministry of Education and Culture has in the meantime established the National Commission for Quality Assurance (CNAQ) which will gradually become an autonomous body for quality assurance. With the establishment of the CNAQ, Mozambique is one of the 16 countries in Africa that have quality assurance agencies.

2.4.5 Quality Assurance in North Africa and Arab-speaking African Countries

The eight Arab African & North African countries covered are the Algeria; Egypt; Libya; Mauritania; Morocco; Sudan; Somalia; Tunisia.

There are differences in quality assurance levels among the countries covered in this survey.



Some of them, Egypt and Sudan, have established well-organized and strong quality assurance bodies. Others are yet to establish quality assurance body and process such as Somalia;

The establishment of Arab Network for Quality Assurance in higher Education (ANQAHE) was launched in Jordan on the 9th of June 2007. ANQAHE works under the umbrella of the Association of Arab Universities. The regional quality assurance project funded by the British Council has the objectives of:

i. Producing common guidelines to facilitate the development of national standards, expressed in terms of learning outcomes, for graduates by subject;

ii. Using these guidelines to develop one or more exemplar subject benchmark statements in each country, with subjects selected by consultation between countries to represent the range of academic endeavour. Basically therefore, the key achievements in the region are:

   a. The establishment of institutional quality assurance units;
   b. The development of an evaluation guide
   c. External evaluation was accomplished in several HEIs;

d. The evaluation model where all faculties and HEIs will be externally evaluated every five years;

2.4.6 Quality Assurance in Southern Africa Countries

Three countries, South Africa, Namibia and Mauritius have quality assurance systems in place, with national bodies responsible for coordination and ensuring coherence among quality assurance activities. Six other countries including Angola, Zambia, Malawi, Botswana, Swaziland, Lesotho and Zimbabwe have well established internal quality assurance systems and are also in the process of modernising their systems.

A regional effort is going on to promote the harmonization of quality assurance in the region. There are lots of activities going on with respect to cross-border higher education in the region as most of the countries lack regulatory guidelines for cross-border HE in the region

3.3 Impact of Quality Assurance in African HEIs and the Next Steps

The evolution and historical development of development of quality assurance has clearly brought to the consciousness of all stakeholders the critical importance of the process to the integrity of academic certificates and awards. Quality assurance has enabled the African HEIs to monitor the qualitative growth of higher education and to reward those upholding standards while issuing measured “yellow” and “red” cards to those that fail to meet set standards. While 17 African nations have fully established functional quality assurance agencies, many others are actively going through processes that will institutionalize such agencies.

The African higher education system with 2302 institutions and a current enrolment estimated at 6.2million would indeed have been impossible to control if quality assurance measures are not in place. Issues of admission requirement in the face of a potential student surge, transfer

of credits, comparability of awards, etc would be impossible to manage if acceptable benchmarks and practices are not in place. So quality assurance brings about a level of discipline to the HE system, ensuring that standards are set for efficient delivery of academic provisions and learning and that they are monitored. Establishment of private universities comes under strict conditions and scrutiny. On approval, their management structures and academic delivery are further regulated to ensure that those who patronize them receive value for money. It must be acknowledged that the level of development of quality assurance in the African higher education system is still weak but the start has been made. Illegal satellite campuses and degree mills are no longer popular and any individuals enrolled in them know that the institutions are illicit and prohibited and that their awards are of no value.

The future development of quality assurance in African HEIs must take cognizance of the need to consciously support nations without quality assurance agencies to conclude their processes and legitimize formal external quality assurance measures as a critical complement to the institutions' internal QA measures. Secondly, national quality assurance agencies working with HEIs must ensure that their curricula are relevant to the needs of their nations and the world of work. The experience where graduates cannot qualify for jobs, but easily become commercial tricycle drivers, political touts, kidnappers, armed robbers, irredentist evangelists and sex worker cannot continue. The opportunity of higher education is uniquely liberating and grows intellectual capacity, critical for national development. So HEIs must be patterned and managed to provide the necessary resources that enhance mental capacity and skills in their graduates who must be fully sensitized and prepared to engage the world; and quality assurance systems must guide the identification, organization and management of such resources. Thirdly, all HEIs must have formal Quality Assurance Units to enable them coordinate local internal quality assurance activities, institutionalize best

practices in the university culture, track and advise Faculties and Departments on quality measures to ensure optimization of resources and opportunities as well as serve as the formal links to the national Quality Assurance Agency. Fourthly, there is an implicit need to train and re-train quality assurance staff and to provide them with essential work facilities. A direct relationship exists between well provided-for quality assurance staff and the quality index of the institution. Fifthly, there is an advantage in the setting up of Regional Quality Assurance Agencies. The examples of CAMES, Arab Network for Quality Assurance in Higher Education (ANQAHE) and the Inter-University Council of East Africa (IUCEA) show how seamlessly these institutions can ensure harmonization of processes and the comparability of academic curricula and awards. Ultimately, It is hoped that the African Continental Quality Assurance Agency discussed in 2013 in Addis Ababa may someday be realized to bring quality assurance under one continental roof. And sixthly, there is an urgent need, at the national and regional quality assurance levels, to articulate standards and guidelines to quality audit open and distance education as well as cross-border and e-learning provisions, education practices which are becoming very popular with developments in technology.

3.4 Conclusion

The African continent with only 6.8% higher education participation ratio, may be has the most critical need for qualitatively educated people. If in the knowledge age, the intellectual human worth of the African population is more important that mineral reserves, then Africa, more than any continent, needs top flight higher education institutions to produce the classical minds that must transform Africa from a dark continent to a continent of distinction. To achieve this, all higher education stakeholders must be cognisant of their individual roles and contribute proficiently to

build, manage and sustain institutions of excellence and highest productivity. Cognisant that quality assurance is central to the achievement of national and continental pride and development, it is important in the next steps for all national central governments to facilitate the establishment of statutory quality assurance agencies in every African country as well quality assurance units in every HEI. While the Quality assurance unit is critical to promote the culture of best practices at the level of the institution, the Quality Assurance Agency stands out as a classic national coordinator and monitor of the best practices of its institutions to ensure sustained efficiency in academic provision and awards[5].

[5] I wish to most sincerely appreciate Professor Immaculata Ifunanya Nwokoro, immediate past Deputy Director, Quality Assurance, Servicom & Anti transparency Unit, University of Lagos, for most kindly agreeing to make this presentation on my behalf at literally no notice. I acknowledge that all shortcomings in the paper are mine – Professor Njoku (02 March, 2017).

4

HIGHER EDUCATION IN CRISIS – THE ROLE OF ETHICS IN PRIVATE UNIVERSITIES FOR NATION BUILDING

Obiora Ike[6]

4.1 Private Universities have Potential to Promote Values-Based Education

University education plays a vital role in the welfare and well-being of global society. Good education obtained through Higher Education systems underpin prosperity and stability. The primary functions of universities are to educate students, perform innovative and horizon-broadening research and transfer new knowledge for the benefit of society. To achieve this in a globally changing and challenging environment, universities need to be flexible enough in their structures, management and culture to establish new interdisciplinary, interdepartmental Centers for working on the scientific fields of tomorrow. The challenges are to provide trans-disciplinary education that

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is recognised and transferable around the world. For many African nations and their higher education institutions, here begins the crux of the matter.

In 1962, the United Nations Educational and Scientific Organization (UNESCO) convened its first conference for all African Universities and institutes of higher learning on the African Island of Madagascar, in Tananarive. That conference addressed issues that bothered on a vision for the future, the nature of the university in Africa, and the urgency for research, teaching and training towards contextual solutions to problems at a time, many countries of the continent were still under colonial subjugation and tutelage. The challenge of the time was to see in the emerging new nations of post-colonial Africa, the role of universities becoming citadels of a new Leadership, producing inspiring and innovative ideas with initiatives that lead to broad based social movements for change. This was to be the result of university education built on broad-based social movements for liberation and freedom (*Uhuru*), visionary pragmatism and the authentic philosophy of "*Ubuntuism*". In Nigeria, the first indigenous licensed Higher Education institution – The University of Nigeria Nsukka (UNN) - chose as its motto: "*to restore the dignity of man".*

The UNESCO 1962 conference strongly encouraged African Higher Education institutions to adapt their teaching, research and training to contextual African post-colonial problems. These included issues of using research to build the integration of knowledge for multi-disciplinary, multi-stakeholder and multi-sectoral collaboration as an anchor for the university. This was seen to offer solutions that contained a true and integral path for sustainable human development beyond merely economic and material indices. Values, character and integrity matter more than mere formal knowledge. Values elevate the human quality and spirit and bring the rich cosmo-vision of most traditions to the fore, with sharing, participation, communality, tolerance, inclusion, respect, civics and co-existence considered as part of the content of university education.

The Association of African Universities (AAU) which was conceived at this meeting and officially launched in 1967 stated as its Mission:

> *"to identify and formulate a new philosophy of higher, particularly university education for Africa, in the hope of evolving institutions that are not only built, owned and sited in Africa, but drawing their inspiration from Africa, and intelligently dedicated to her ideals and aspirations" (AAU, 1969; Report of the Second General Conference of the African Universities Association, Kinshasa Zaire: Louvanium University).*

The conference called on all African Universities to undertake necessary reforms to make themselves more relevant and useful to the African people and the societies they serve. As we write, it is doubtful, if the ambitions of the last fifty years have become reality. Are Higher Education Institutions not caught up with what Kamran Mofid called "*the age of perpetual crisis seemingly spinning out of control… and their remarkable chaotic characteristic being their deepening and continuity*". Humanity stands again at the threshold of a new dawn, yawning for a new civilisation and orientation. It is in response to this challenge that we make the agenda of integrating ethics in Higher Education Institutions a categorical imperative for all universities in our time.

History teaches that the situation of society in the 1960's needed change because the newly independent African nations and its peoples had experienced a near century of inhuman, unjust and crude colonial burdens and structures which dehumanised and nearly annihilated indigenous African cultures, distorted their history; undermined their identity and questioned the African personality. Universities under colonial rule were designed to serve the foreign colonial powers and fulfil the master's needs. The colonised had simply to comply by constantly

"aping" and benchmarking their development and progress on how compliant they were with their former colonial rulers.

Private Universities have the great potential to become the Hope and Future of Higher Education globally, but particularly in Africa. This is so because many private institutions are built on strong epistemic values of their founders who drive these values and maintain the advantage, using a less-bureaucratic and simplified management and administrative structure, to manage their resources better; transmit knowledge as well as impact their students and communities – for good. Compared to public institutions, which depend on State and taxpayers' money, often subject therefore, to bureaucratic procurement and legal scrutiny, with long drawn systems that even allow corrupt practices in the system, public schools run neutral agendas and contain flat-values as flagship due to their multicultural environments.

Fifty years ago, governments showed little interest or interference in universities, unless they propagated anti-government views. Governments were content that universities should be seats of learning, pure research, and scholarship; and would provide funding if affordable. Universities around the world had similar structures, with essentially independent departments. The historical development of the universities was greatly influenced by government intervention in the last fifty years. The situation has changed globally and in many countries of the world public and State universities are overstretched, not fundable enough and often unable to cope with the challenges of a world deepening in crisis. Here again emerges great chances for well managed private universities to complement the efforts of their countries and of society at large towards sustainable economic, social and culturally rooted environmental aspects of nation building.

4.2 Global Leadership

There is an urgent need to fill the global leadership vacuum in order to address the complex challenges confronting humanity today. Global developments have progressed in revolutionary steps, starting with agriculture, followed by the industrial and information/communication revolutions. Nanoscience and nanotechnology are the fourth revolution in the 21st century. Many industrial sectors are affected by this development, causing upheavals and distortions to the ways people previously lived. Unprecedented problems call for unprecedented solutions. The modern approach to education and research cuts across traditional boundaries. In order to obtain maximum benefit from research effort globally, Universities need to adapt their approaches to the management and organization of research and teaching, to foster cross-discipline working and promote global mobility for the next generation of students.

The multi-dimensional problems confronting humanity today have their roots in an outdated industrial era education system that was designed to produce obedient, unquestioning workers to fill standardized job positions and perform standardized repetitive tasks. The Service Economy we have transitioned into necessitates a paradigm shift in the way we educate present and future generations. Leadership is needed at all levels. It is needed in all fields and must be inspired by higher values, visionary ideas, and awareness of untapped opportunities.

Dynamic Leadership is one of the services a University provides to society. Such leadership is the product of research, teaching and training and has to be energized by courageous individuals, innovative organizations and the rising aspirations of a global society that needs peace, progress, development and happiness. Such leadership is characterized by vision, values and goals to be realized. It needs effective strategies to mobilize, engage and ^coordinate the efforts of different

stakeholders and levels of the community – at the local and the international levels. This explains why development is a social process, not a program. Governments and international institutions alone cannot provide the leadership required to achieve these goals.

4.3 University Education in Crisis

In November 2018, the World Academy of Art & Science and the World University Consortium organized a high profile international conference in Rome in collaboration with Roma Tre University and other partners. The conference brought together a broad array of educational administrators and academicians, policymakers, government officials, civil society representatives and students and those active in university education. Upheld and identified the crisis in education and envisioned the much-needed change. Participants explored the current problems facing the sector, the changes needed to overcome them and the role of universities in the process, calling for a shift. It is recognised that some universities are running their operation like computers in their teaching and training and research methodologies - they simply garbage in and garbage out academic stuff to clients whether relevant to contemporary society or not and expect students to render them in order to pass exams! Teaching and the knowledge transmitted does not often promote independent thinking, innovation and creativity. It does not help the development of leadership and self-guided continuous learning. And here begins the big crisis in education which is also the reason for lack of progress and advancement for many developing countries particularly in Africa.

In the last fifty years, the world has fundamentally changed. Many governments in industrialised countries now realise that new scientific knowledge holds the key to our future wealth and health: many new medical drugs and industrial products are based upon discoveries made in

universities. The industrial hubs in the USA have moved away from the steel centre of Pittsburgh and the car centre of Detroit to high-technology companies based around MIT and Silicon Valley companies based around Stanford University and the University of California. If Europe is to compete successfully with China and the USA, then it has to focus on high-technology products and the ideas and materials for many of these will originate in our universities. Hence, governments around the world are now intensely interested in their universities.

However, the structure of our universities has changed little in the past fifty years. The majority of Universities still tend to have relatively small, independent departments. A key feature of the university-of-the-future must be flexibility: we must make it easy for an engineer to learn Chinese or an Indian language, history and culture without this being an additional burden. Concerning research, we must acknowledge that much of the most exciting and useful research is occurring at the boundaries between traditional disciplines. Many biologists who design new medical drugs to attach to specific protein molecules have been trained as physicists. Many new materials for next generation mobile phones, computers, cars and planes are designed and developed by materials scientists working with chemists, physicists and engineers. However, University departmental structures often impede rather than facilitate multidisciplinary research.

A major concern is the increased administrative burden being placed on Universities by government regulation and reporting. There is often a disconnect between the administrative functions of a University and the primary activity of research and teaching.

A shift must be made towards active, transdisciplinary, student-cantered, value-based, contextual and experiential learning pedagogies. At present, there is no recognised "single" discipline that encompasses biomedical science, information systems, and electronic engineering, but such an approach may be required in the future to address industrial and societal needs. There is a challenge for Universities in addressing this, in

forming degree programmes that do not lose intellectual depth in addressing the range of material required, and/or do not lead to multiple pathways to the final qualification that is confusing for both students and academics. That said, the growing fields of nanotechnology, bio-intelligent materials, biomimetic, cognitive informatics and cognitive computing etc., would not prosper without intensive crossover and interaction between disciplines.

The problems facing university education can be summarised thus: People receive half-baked knowledge during studies, learning a certain discipline of knowledge but lack concrete link of such knowledge to other practical aspects of daily life. Universities graduate students who have certificates but cannot feed themselves. People graduate in disciplines of knowledge with a certificate but lack the link of their knowledge to inter-disciplinarity and even trans-disciplinarity. Professor Marcel von de Voorde, a former director at the Centre for Nuclear Energy in Geneva writes:

> *"Up to now, academic education has been strongly oriented towards specific academic disciplines. It is all too often neglected that most of the problems that research and education are supposed to help us solve are not defined in terms of disciplines, and these problems are precisely the ones that are particularly urgent. Some examples are the environment, energy, and health. There is a dis-connect between the development of problems and the development of disciplines, and this disconnect is growing to the extent that disciplinary development is increasingly determined by specialisation".*

"This millennium will see us enter an era of revolutions in a range of technologies from medicine to transport that will have transformational effects on society. With new tools, new insights and understanding, and a

developing convergence of the disciplines of physics, chemistry, materials science, biology and computing, we will realize novel and superior products and systems that were, until the 21st Century, the stuff of science fiction. This will not be possible without collaborative links between disciplines.

As an example, *Cognitive Information Processing* and *Cognitive Computing* will be important technologies of the 21st Century and will require the input of researchers from solid state and organic chemistry, biology and medicine, physics and mathematics, information and computing sciences, and engineering if their potential is to be fully realized. In this context, the need for an inter-disciplinarily approach is often mentioned. But inter-disciplinarity, a cooperation between disciplines with a finite duration, is not enough. The development of the problems tackled by today's science assumes that inter-disciplinarity is more a short-term approach to a specific issue rather than a fundamental new instrument of science and research.

> *"It is not enough to value the links between experiences, disciplines, creativity and ideas. One has to develop methods, strategies and practices that will transform those links into real connections. We have to recognize interdependence in order to actualise it and we have to know how to act once we have developed that recognition."*

The University has to change: because its environment (social as well as institutional and regulatory) is changing, and because science and research, that shape internal structures and processes, are changing. Similarly, many conventional jobs will disappear in the near future, by the time that children currently in primary education have graduated. Others will transform radically and many new jobs will be created. Hence industry, government, and the services sector will, in the future, look to recruit candidates with flexibility and an open mind.

4.4 Enhancing the Education, Research and Innovation Base

The social, scientific and technological conditions for the development of ideas, knowledge, and solutions to problems have changed dramatically over recent decades. The globalisation of information, of work, of ecological considerations, to mention just a few, have made a tremendous impact on our life. Problems have become more complex and their solutions require new thinking that has to consider influences from multiple sources in our world.

Multi- Inter- and Transdisciplinary Education

A *Discipline* is a sub-field of science, engineering, humanities, etc. with a specific approach, fundamental concepts, language, methods, and tools, that aims to analyse, understand, and describe parts of Nature.

Multidisciplinarity is where several disciplines come together in parallel to tackle one subject.

Interdisciplinarity is where the concepts and methods of one discipline are used in the work of another discipline.

Transdisciplinarity is a holistic approach that sees all aspects of the world inter-related through patterns of interdependent systems. These include natural, social, economic and political systems. Transdisciplinary integrates knowledge and methods from any source that can be of value in addressing a particular problem or research question. Essential requirements for any transdisciplinary work are curiosity and patience; and understanding of other disciplines and their languages takes time and commitment. Transdisciplinary research and teaching do not respect traditional boundaries.

Challenges for Inter- and Transdisciplinary Activities

Language: Each discipline creates its own jargon. I/T-disciplinarity requires the appropriation and accommodation of different languages, meaning communication of I/T-disciplinary research and teaching can be difficult since it requires the use of technical terms borrowed from one discipline but that are not well understood by the specialists from the other discipline.

Methods: Disciplines are often devoted to their own methods of investigation. This may lead to misunderstanding and opposition.

Institutional constraints: Institutions are mostly disciplinarily organised, creating barriers for I/T-disciplinarity; though strong, well-defined disciplines are necessary as any interdisciplinary activity starts with a deep understanding of single disciplines.

Cognitive constraints: It is very difficult for an individual to become expert in two or more disciplines. An in-depth knowledge of different disciplines is however the requirement for genuine I/T-disciplinary research. This raises the question of the impact of these difficulties on education and on the institutionalisation of interdisciplinary training programs.

Assessment: Experts (reviewers) for evaluating the results of M/I-disciplinary research and education are lacking. Standardised bibliometric information is scarce and not representative. New ways of quality assessment need to be developed.

I/T-disciplinarity requires mastering of more than one discipline in depth. Superficial learning of several disciplines does not lead to meaningful I/T-disciplinary research and corresponding solutions of complex problems.

Experience has shown that learning the essentials of several disciplines has to be done consecutively, not in parallel: for example, doctoral studies in one discipline and post-doctoral work in another.

Importance of Inter-Transdisciplinarity for Universities

Inter/Transdisciplinarity matters because, in the real world, most scientific, technological, and social problems do span different disciplines: so in future, graduates have to operate in a multi-disciplinary environment, very different from what has existed in the past. The present generation of students must be convinced that they will have good careers if they take a research route in their early years, and that University research leads to careers other than in academia. Whilst today, someone with inter/trans-disciplinary expertise might be viewed as a generalist, in the future this could be regarded as a specialism. For example, a graduate with three Master's degrees in biology, informatics, and engineering, may, in future, be better off than with one PhD in biology etc. Interdisciplinary degrees need to be defined in a sensible way that does not simply double the workload and content. It should be possible to opt for a full MSc inter-disciplinary degree enveloping various Faculty disciplines. This change in culture to an inter/trans-disciplinary approach can be created only during the training of researchers and must be part of their curriculum. University courses must be broader and open to related disciplines thus giving to the students the predisposition to interdisciplinary work after Graduation. Industry will be keen to hire graduates who have mastered the challenge of studying different fields with success and who will also be able to perform trans-disciplinary work and research

The real need is for the next generation of scientists to know how to move forward when faced with a real-world problem on a technical topic they have never met before, on a realistic time-scale, and with a realistic budget. Future research is aimed to solve problems where many traditional disciplines are involved and where an interdisciplinary approach is essential. For example, the rapidly emerging field of biomimetic, intelligent, nano-materials and systems will form possibly the most important technologies of the 21st Century. They will require the

input of researchers from solid state and organic chemistry, biology and medicine, physics and mathematics, informatics, and engineering if their potential is to be fully realized.

In Universities, inter-departmental barriers are often very high, particularly in "traditional" institutions based on small Departments of 10-20 academics focused on a single narrow discipline. A modern approach, that has been shown to be more useful, flexible, and efficient, is to have teaching activity based in larger Schools, of up to 100 academics, that can be broadly based and allows for the development and delivery of curriculum from a range of discipline specialists. Research can then be focused either within the School around particular themes, or linked to cross-cutting University Research Centers that can span Schools and Faculties and further exploit the opportunities for cross-disciplinary collaboration.

The Roadmap for the Inter-Transdisciplinary Universities of the Future

There is a need for a change in approach, and a revisitation of recent trends, in fully enabling Universities to become incubators of successful inter/transdisciplinary research.

For University Leaders, there needs to be:

- Recognition that teaching is primarily for students who will not become future academics, and who will be pursuing careers that do not exist yet;
- Recognition that research and teaching must be closely linked, so that students will benefit from the new ideas of knowledge that research will provide;
- Recognition that research changes very rapidly. It is therefore good practice to develop teaching within large Departments with strong vision for curriculum and continuity, and have research institutes into which it is easy to bring people from various departments for the span of a project.

For Funding Agencies, there needs to be:

- A diversity in approach to funding at all levels, since the challenges of interdisciplinary science are so diverse.
- Better integration between funders and those who conduct the research, so that funding decisions are informed by current challenges.
- Successful models that reward and encourage success, and have a low management burden.
- Active encouragement of interdisciplinary approaches in the solution of research challenges.

Global University Mobility

In ensuring the move towards globalisation is meaningful and successful, University education plays a vital role. To facilitate collaboration between universities worldwide, it is important that the curriculum and degrees of the various universities is unified. Europe, with its 30 countries and multiple University systems with different curricula succeeded in realising a uniform University education system called the "BOLOGNA Minister's declaration". The United States have a system quite similar to Europe, and other continents as South America and Asia should move towards a global unified system in the future.

An intercontinental University education system demands great efforts from Universities and governments. A global, uniform education system which facilitates contact between students and academics from universities and nations on a global scale will result in multiple benefits in education quality, mobility, and cultural understanding. The mobility of young students and scientists demands knowledge of foreign languages and cultures and this should form part of the curriculum.

Mobility of Students and Scientists

It is important to encourage greater exchange of students and scientists between disciplines and countries. This would be aided by standardised qualification recognition procedures, world-wide training courses, and official exchange programmes. An interdisciplinary culture must be implanted through educational and funding initiatives. It must also be realised that the heterogeneity of world cultures is an asset, not a hindrance, with the potential to provide imaginative ideas and diverse skills. As an example, in the European Union the ERASMUS programme was developed in which possibilities were offered to students and scientists from all countries throughout Europe to study at the faculties of universities of their choice with recognition of their obtained degrees all over Europe.

Employers in the future will be looking for candidates with broad experience and flexibility of thinking. Employers often bemoan that the graduates they recruit are unprepared for the jobs that they are asked to do. The modern economy places an enormous premium on brainpower, and there is not enough to go around. The best evidence of "talent shortage" can be seen in high tech firms: companies such as Yahoo! And Microsoft are battling for the world's best computer scientists. Many firms now have some form of talent-management.

Global University Curricula

The criteria for a high-level education could be formulated as follows:

- Multi-disciplinary skills
- Literacy in complementary fields
- Exposure to advanced research projects
- Literacy in key technological aspects: exposure to real technological problems
- Basic knowledge in social science, management, ethics, foreign languages

- Literacy in neighbouring disciplines: international business, law, etc.
- Interlinkages between education, research and industrial innovation
- Sharing of post-docs, Masters and PhD students to foster the mobility of permanent researchers and academics between different institutions to create extended, global teams.

4.5 Technology Transfer: Academia to Industry Based on Inter-transdisciplinary Principles

Technology transfer has become a new buzzword in the academic world. Everywhere in the world, research institutions within universities look at their American counterparts with envy and respect. The goals of research are to explore new frontiers, and creators of industrial innovations that lead to globally-successful initiatives rank alongside Nobel Prize winners in their universities. The academic entrepreneur is, however, a very rare species and likely to remain so. It is, therefore, essential to promote collaborative research between universities and industry.

The inter/transdisciplinarity aspects, together with the exchange of ideas and inspiration to innovate, will form the building blocks for the successes of the university-industry research. The synergy between university-based and industry-based research teams has been an important factor in the success of US research, exemplified by the excellent "Industry-University" laboratories established by DuPont, IBM, AT&T, and Corning. These laboratories have in themselves produced several Nobel Prize winners.

The conflict of curiosity-driven science and the current needs of society are as old as science itself. One needs only recall the famous encounter between Faraday and King William IV, who once asked the

celebrated scientist what his "electricity" was actual good for. Faraday answered, "One day you will tax it"[7].

This is not to say that University research should be an extension of industrial development programmes. Allowing scientists at universities to pursue curiosity-driven research free from commercial constraints is the only way to ensure a truly innovative research environment. In the long term, private industry and the economy will benefit from the new ideas and discoveries that will be made.

4.6 The Categorical Imperative of Ethics as the Highest Priority in Higher Education and its Contributions to Nation Building

Universities have historically focussed their education and research towards specific academic disciplines. It is often overlooked that most of the problems that research and education are supposed to help us solve are not defined in terms of disciplines, and these problems are precisely the ones that are particularly urgent: examples are the environment, energy, and health.

In ensuring a broad-based education, that is globally-recognized and allows for global mobility of students, there is a need to develop a World University System that promotes networks of universities with shared qualifications and close research collaborations.

Governments, Ministries for Education, Research and Innovation together with Presidencies of universities, all over Europe, should have the courage and the goodwill to take action to reform the university systems for the future welfare of the economy and society.

[7] Faraday was right.

5

POVERTY AND THE QUEST FOR SUSTAINABLE DEVELOPMENT IN AFRICA: A PRIMER

Paulinus Chukwudi Nweke[8]

5.1 Abstract

This paper discusses the problem of poverty in Africa, the challenges to sustainable development and the opportunities for building inclusive, robust and resilient economies in Africa, particularly in the south of the Sahara. While rejecting both the bleak (Afro-pessimistic) and the overly optimistic (Afro-optimistic) views of Africa's current socio-economic state and prospects, the paper adopts a cautiously optimistic (Afro-realist) approach, recognizing both the improvements in the socio-economic life of Africans as well as the reality of persistent poverty in large segments of the African society. The paper proceeds to identify some of the major challenges to Africa's economic development as well as corresponding opportunities. The core argument of the paper is that Africa has witnessed some improvements in the living conditions of her people. However, these improvements are too slow, insufficient, unsustainable and incapable of driving an economic process that would lift millions of Africans from abject poverty in the nearest future. While suggesting ways of repositioning the continent on the path of sustainable economic growth,

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the paper insists that, at this crucial period of her economic development, Africa needs leaders who can make bold, tough and, sometimes, politically unpopular decisions that would lay a solid foundation for sustainable economic development on the continent.

Key words: Africa; Poverty; Economic growth; Sustainable development

5.2 Introduction

In the early 1960s, the face of poverty was Asia – especially East Asia. Today, however, sub-Saharan Africa is home to the highest number of people living in extreme poverty in the world.

> *Sub-Saharan Africa now accounts for most of the world's poor, and— unlike most of the rest of the world—the total number of poor there is increasing. The number of people living in extreme poverty in the region has grown from an estimated 278 million in 1990 to 413 million in 2015. Whereas the average poverty rate for other regions was below 13 percent as of 2015, it stood at about 41 percent in Sub-Saharan Africa. Of the world's 28 poorest countries, 27 are in Sub-Saharan Africa, all with poverty rates above 30 percent.*[9]

As the title of this paper suggests, it aims to discuss the problem of poverty in Africa and the continent's quest for sustainable development. Hence, the factors militating against Africa's socio-economic development, and the opportunities for growth and development on the continent form the core of the paper. A cursory study of attitudes towards Africa's development reveals three major positions. First, there are those

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[9] WORLD BANK GROUP, *Poverty and Shared Prosperity: Piecing Together the Poverty Puzzle*, 2018, 2, accessed on 04.06.2019, (https://openknowledge.worldbank.org/bitstream/handle/10986/30418/9781464813306.pdf).

who hold an Afro-pessimistic view. These have concluded that Africa is simply a continent of disappointment and failure, as it has seemingly defied all attempts at development. People with this attitude sometimes feel that Africans are not even ready to help themselves. Some of their arguments are based on the colonial administrators' and anthropologists' "Heart of Darkness" stereotype which they espouse in new forms. Afro-pessimism grew, especially, since the strategy of using foreign aid/development assistance to pull Africa out of poverty does not seem to be producing the kind of rapid economic development desired by Afro-pessimists.

Conversely, there is the view of the Afro-optimists. This is a more recent position which gained ascendancy during the recent period of commodity boom, between 2000 and 2010. In this period some development experts were upbeat about Africa's economic future and the dominant cliché in development circles were "Africa rising", "Africa on the move" and the like. This optimistic attitude to Africa's development was epitomized in the 2010 McKinsey Global Institute report titled "Lions on the Move".

Between the Afro-pessimists and the Afro-optimists are the Afro-realists. These take a middle course by arguing that for every story of disappointment in Africa, there is a corresponding success story.[10] In the view of Afro-realists, Africa has not been static, that some improvements have taken place in the African society. The problem, rather, is that the rate of progress is not in consonance with the pace of the world, including the developing world. Of course, development statistics show that some progress has been recorded in Africa in terms of the average standard of living but there is still a wide disparity between the continent and other parts of the world. Moreover, even the marginal economic growth and improvement in living conditions the continent has recorded do not seem

[10] P.J. SCHRAEDER, *African Politics and Society: A Mosaic in Transformation*, 2nd edition, Belmont, CA 2003, 14.

to be sustainable in the long-term. Probably, the awareness of this reality informed the cautious optimism that characterized the "Lions on the Move II" report of 2016.

In this paper, I adopt the Afro-realist approach in addressing the topic. This approach draws inspiration from criticial realism.[11] With regard to the topic of this paper, in the critical realist approach to the study of social problems, there is an appreciation of the reality of poverty and under-development in Africa – sub-Saharan Africa in particular -, an acknowledgement of the structural factors – external and internal – that militate against the development of the continent, a recognition of the socio-political conditions that sustain these structures as well as trust in human agency to drive the processes of social transformation. As such, I recognize that macro factors like climate and geography, global politics and governance patterns are major contributors to Africa's under-development. However, I also believe in the capacity of human beings to overcome both human and natural obstacles and bring about social change, if the problem is properly diagnosed and there is an accompanying moral and political will.

This paper does not attempt a detailed study of the challenges of economic development in Africa. That is well beyond the scope of a journal article. Moreover, such an enterprise would be difficult to accomplish in any single volume, given the remarkable differences between African countries. African countries show huge diversity in terms of history (colonialism), geography, climate, culture, demography, politics and political economy. These differences do not, however, mean

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[11] For further reading on the basic tenets of critical realism as a social theory see M. ARCHER, *Realist Social Theory: The Morphogenetic Approach*, Cambridge 1995; R. BHASKAR, *The Possibility of Naturalism: A Philosophical Critique of the Contemporary Human Sciences*, 3rd edition, London 1998; C. SMITH, *To Flourish or Destruct: A Personalist Theory of Human Goods, Motivations, Failure, and Evil*, Chicago 2015.

that they have nothing in common. Rather, the aim is to identify some of the common developmental challenges and opportunities of African countries. Hence, the paper will discuss the economic reality of Africa, the challenges to sustainable development on the continent - especially in sub-Saharan Africa – based on secondary data and the field experience of the author, identify some opportunities for improvement on living conditions on the continent and, finally, make suggestions on how Africa's economic growth can be made sustainable. It is hoped that the paper will make a contribution to the ongoing converstion regarding sustainable development in Africa. Meanwhile, before delving into the issues, it is important to clarify the usage of two key concepts in the paper: poverty and sustainable development.

Poverty

Poverty has a wide range of dimensions and can be defined from the point of view of different disciplines. For example, one can talk about spiritual poverty, moral poverty or even psychological poverty, amongst others. This paper is primarily concerned with the material or economic dimension of poverty. That is, the inability to meet the material needs that would assure one of a decent standard of living. Of course, the concept of a dignified standard of living is relative to the society in which one lives. As such, this introduces the difference between relative and absolute poverty. Relative poverty is context-specific as it derives from the average standard of living in the society that is being studied. Hence, it can be defined in simple terms as a condition of living below the average standard of living of the society being studied.

Absolute, extreme, chronic or abject poverty, on the other hand, is when one is unable to provide for his or her basic needs like food, shelter, healthcare, and basic literacy. According to current World Bank standard, absolute poverty is a condition in which one lives on less than 1.90 US dollars a day.

Sustainable Development

This term is of more recent origin relative to terms like economic growth or development in general. It came to prominence in global discourse on international development thanks to the work of the World Commission on Environment and Development (WCED), which eventually gave birth to the famous 1987 Brundtland report titled "Our Common Future". The document defines sustainable development as the "development that meets the needs of the present without compromising the ability of future generations to meet their own needs".[12] The efficient use of resources - especially human and natural resources - is at the heart of the concept. However, as the 2015 sustainable development goals show, the term is made up of several components including: care for the environment and responsibility in the manner resources are exploited, the use of the most efficient technology available in the production of goods and services, economic diversification, provision of good jobs, peacebuilding and social and economic inclusion. From the foregoing, it is evident that the concept of sustainable development is a complex one, involving ecological, technological, economic, cultural, ethical and governance issues.

5.3 Reality

Despite the tendency to over-emphasize the problem of poverty in Africa, data from development agencies like the World Health Organization, World Bank, International Monetary Fund, United Nations Development Programme, African Development Bank, United Nations Educational, Scientific and Cultural Organization show that Africa has witnessed improvements in her socio-economic life. For a number of years – especially the period of commodity boom between 2000 and 2010

[12] WORLD COMMISION ON THE ENVIRONMENT AND DEVELOPMENT (WCED), *Our Common Future,* Oxford 1987, 43.

-, many African countries witnessed high single-digit growth rates in their Gross Domestic Product (GDP). Health, education and nutrition data also improved, coinciding with the period of the implementation of the Millenium Development Goals. Many African countries have witnessed a growth of the middle class as demonstrated by corresponding growth in the service sector and demand for typical middle class goods and services. Considerable efforts have also been made to improve the continent's infrastructure like power, roads, rail and other forms of connectivity. Africa has also witnessed a boom in the access to and usage of mobile telephones. All these are evidence of improved living conditions on the continent.

However, the other side of the coin shows that a significant number of Africans are yet to enjoy the benefits of economic growth in the continent. As was noted above, despite the continent's actual and potential wealth, more people live in extreme poverty in Africa than anywere else in the world. Hence, one could safely conclude that Africa is a land of incredible contradictions, paradoxes and extremes. Africa's resources have been at the centre of the history of economics, yet it has little to show for it. Its high population growth does not sufficiently correlate with the volume of economic activities on the continent. It is the continent with the lowest rate of industrialization and green house emission, yet it suffers a disproportionate share of the negative effects of climate change. Unfortunately, scientists are forecasting that Africa will be the most impacted by climate change (extreme weather conditions, desertification, drought, flood, etc.). The continent is in serious need of capital investment, yet it records the highest rate of capital flight "with an estimated 40 percent of private funds held outside the continent, compared with only 5 percent for South Asia, 6 percent for East Asia, and 10 percent for Latin America"[13]. It is a continent with a notable number of rivers and lakes, yet a considerable percentage of its population does

[13] T. OBADINA, *Poverty and Economic Issues,* Broomall, PA 2014, 50.

not have access to safe/potable water. The continent has enough arable land and water to provide food for its population, yet an unacceptably high number of Africans suffer from malnutrition. Some die of hunger while many live on food aid.[14] More than half the population of Africa is either directly or indirectly engaged in agricultural production, yet most countries on the continent are net importers of food. As a result, sub-Saharan Africans spend so much on food that they are hardly able to save enough income for leisure and investment in other areas of life.

> *Whereas the average American spends just 6.7 percent of his income on food, tying with Singapore in first (i.e. cheapest) place, the first African country of the 92 surveyed by the US Department of Agriculture is South Africa, in the 47th place at 19.4 percent of income; Kenya and Nigeria fill the last two places, at 47 percent and 56.9 percent, respectively.*[15]

Given the paradox of wealth and poverty in Africa, the principal question this paper seeks to answer is: How can Africa develop in an inclusive and sustainable manner? In attempting to respond to this question, we must, first all, identify the factors militating against the continent's economic development.

5.4 Challenges

Several scholars have identified geography and climate as major challenges to Africa's economic development.[16] Firstly, the geographical

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[14] G. MILLS ET AL., *Making Africa Work: A Handbook for Economic Success,* London 2017, 91.

[15] G. MILLS ET AL., *Making Africa Work* (cf. nt.7), London 2017, 97.

[16] P. ENGLEBERT AND K.C. DUNN, *Inside African Politics*, Boulder and London, 2013, 218-220, 223; J.D. SACHS, *The Age of Sustainable Development*, (cf. nt.2) New York 2015, 109-120.

location of many African countries impacts negatively on the cost of living in those countries. Sixteen Africa countries are landlocked[17] and this translates to a higher cost of the transportation of goods into the hinterland as compared to countries with sea borders and well-developed water transport system. Obviously, the cost of transportation is factored into the prices of goods which is eventually borne by the final consumer. Secondly, climatic conditions. This brings up the issue of disease burden. Generally, countries located in the tropical zone of the earth are more prone to the outbreak and spread of infectious diseases as compared to those in the temperate and arctic zones of the globe. For example, the tropical climate is conducive to the spread of infectious diseases like schistosomiasis, hookworm, amoebiasis, etc. Since the environment exposes Africans to falling ill more frequently, productive hours are lost and the capital that should have been invested in other economic activities are directed to the payment of hospital bills and funeral ceremonies. The nexus between climate and disease is compounded by the problem of poor sanitation in many sub-Saharan African societies.

Next to geography and climate is Africa's huge infrastructural deficit. Between 1980 and 1989 African countries spent, on the average, just a little over 1 percent of GDP on infrastructure while much more was spent on defence.[18] In order to close the infrastructural gap in sub-Saharan Africa, it is estimated that the region needs to spend about 93 billion dollars annually for the next ten years. This translates to about 15 percent of the region's GDP.[19] As of 2015, the total installed capacity of

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[17] Mali, Burkina Faso, Niger, Chad, Central African Republic, South Sudan, Ethiopia, Uganda, Rwanda, Burundi, Malawi, Zambia, Zimbabwe, Botswana, Swaziland,and Lesotho.

[18] G. MILLS ET AL., *Making Africa Work* (cf. nt.7), 72.

[19] WORLD BANK GROUP, *Africa's Pulse: An Analysis of Issues Shaping Africa's Economic Future,* Vol. 15 (2017), 74, accessed 12.10.2018, (https://openknowledge.worldbank.org/handle/10986/26485) 2017, 74.

electricity in sub-Saharan Africa was about 96 gigawatts (GW) compared to India's 325 GW and China's 1,519 GW. South Africa alone, with a population of about 56 million, accounts for nearly half of the region's electricity generation capacity while Nigeria, with a population of almost 200 million, has only about a quarter of South Africa's total generation capacity. Unfortunately, many sub-Saharan African countries have less than 1 GW of installed generation capacity.[20] Frequent power cut or even the absence of electricity has a wide range of effects on economic activities and poverty reduction on the continent. Most of Africa's roads are unpaved and even the paved ones are often in bad shape. Worse still, when they are rural roads. Roads connecting farms and markets are generally in bad shape while other means of mass transportation are still largely under-developed. However, one of the most worrisome issues for African farmers is the dearth of post-harvest storage facilities, as a lot of harvested farm produce either depreciate in quality or are lost due to either poor storage or lack of it. The lack of storage facilities often forces farmers to sell-off their products as soon as possible, at very cheap prices. Sometimes, farmers are not even able to recoup their investment talk less of making any profits because of produce glut (because of over-supply of product in the market).

In response to the infrastructural deficit on the continent, many Africans resort to the private provisioning of basic infrastructure: communities build roads for themselves, businesses and homes rely on private power generators for electricity, private security outfits are mushrooming all over the place in response to the demand for security in neighbourhoods, private homes and business premises. The lack of infrastructure has the biggest impact on the cost of providing quotidian needs. As earlier mentioned, African households spend way too much on

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[20] WORLD BANK GROUP, *Africa's Pulse: An Analysis of Issues Shaping Africa's Economic Future,* Vol. 17 (2018), 52, accessed 12.10.2018, (https://openknowledge.worldbank.org/handle/10986/29667).

food that they are left with very little to attend to other needs like housing, healthcare and education. In fact, lack of mass transit facilities, reliable energy supply and efficient machinery lowers productivity, increases the cost of goods and services and impacts negatively on the rate of poverty on the continent.

Also, there is the challenge of low human capital development in sub-Saharan Africa in comparison to other regions of the world. Knowledge and skill are very important variables in the fight against poverty. Africa has a huge population of people at the working age bracket (ages 15 to 64) but they are largely both unemployed and unemployable because they lack the necessary education and skills for employment in a modern economy. The United Nations Children's Fund reports show that literacy level is still very low in many sub-Saharan African countries. Yet, we know that an uneducated or poorly educated population is a liability rather than an asset. Africa needs an army of skilled workers to build the infrastructures and carry out the activities necessary to drive faster the continent's economy. Unfortunately, there is a dearth of skilled workers on the continent. Women are the back-bone of household economic activities in Africa, yet for several reasons - especially cultural and religious - they have not been given the necessary incentives that will help improve their productivity. Apart from a generally lower rate of education compared to their male counterparts on the continent, many African women are not able to obtain loans from commercial banks because they do not have the collateral required for such loans. Sometimes, even their basic freedoms, like the freedom of movement and association are limited, especially in conservative Muslim societies. Another challenge regarding human capital is the low level of investment in research and development on the continent. In the modern business environment, any business or government that neglects research and development is bound to be penalized.

The low volume of trade between African countries is also a source of concern. Trade between African countries is the lowest of all the regions of the world as most African countries do more trade with non-African countries than with their African counterparts. In fact, intra-African trade accounts for only 15 percent of all trade carried out by African countries. This compares poorly to 67 percent in Europe, 58 percent in Asia, 48 percent in North America and 20 percent in Latin America.[21] Although most African countries are not producers of finished goods that require high technical expertise, nevertheless, the volume of trade between them on goods that do not require high technical skills does not show significant difference.[22]

While intra-African trade needs to be incentivized, the continent is also being penalized by the phenomenon of globalization. Given the weak foundations of African economies, global interconnectedness is not necessarily to its advantage. African economies are exposed to unfair competition with bigger and more mature economies. While multinationals are taking away land from rural communities, the impact of the influx of big supermarket chains is beginning to be felt by small businesses that are the bedrock of many household economies in towns and cities. Both phenomena contribute to increasing the rate of unemployment and, consequently, poverty on the continent. Moreso, Africa is witnessing the rise of the capital market that often leads to the

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[21] AFRICAN TRADE REPORT, *Boosting Intra-African Trade: Implications of the African Continental Free Trade Area Agreement,* 2018, 9, accessed on 25.02.2019, (https://afreximbank.com/wp-content/uploads/2018/07/African-Trade-Report-2018.pdf).

[22] It was the desire to overcome the obstacles to intra-African trade such as high tariffs, multiple taxation, bureaucratic bottlenecks like visa processing and company registration and infrastructural challenges like the lack of well-developed transnational roads and railways that prompted a series of meetings between African States that, eventually, culminated in the signing of an agreement establishing the African Continental Free Trade Area in March 2018.

redirection of a considerable amount of capital to the virtual economy rather than to economic activities that can create jobs for a larger part of the population.

Although globalization has the potential to impact negatively on smaller economies, sound economic policies and efficient governance can play a major role in mitigating the negative impact of increasing global economic interconnectedness on Africa. Unfortunately, many African countries have governance challenges. The first challenge to efficient governance in Africa is socio-political instability. The continent has experienced too many civil wars and communal conflicts of which their immediate consequences are the displacement of people, loss of farming seasons, destruction of markets and business premises and the destruction of the few available infrastructure like roads and bridges. Businesses thrive in a stable environment. Hence, no investor will invest in a volatile or highly risky environment. The second governance challenge is policy instability. Business detests uncertainty and no investor will invest in highly unpredictable environments. African politicians are notorious for frequently changing economic policies. In the 1970s, the general trend was the nationalization of key sectors of the economy, now in a mostly democratic Africa, policy changes accompany transition periods. Almost every new government in Africa comes with a new economic plan, often significantly different from that of the previous administration, even when it involves a change in government between people of the same political party (intra-party transition). Very often, existing projects are totally abandoned or hardly completed. The problem of policy instability is also compounded by misplaced priorities and location of projects in unviable and unproductive places, very often, just to satisfy political interests (politics of redistribution).

Despite the invitation of potential investors to consider investing in Africa, African economies are characterized by protectionist policies, tariffs of different types and multiple taxation. Bureaucratic bottlenecks

alone constitute a major cost to business. According to the World Bank's Ease of Doing Business indicators, African countries rank high in the most difficult places to do business. For example, in Angola, it takes an average of 146 days to start a business and 1,011 days to enforce contracts. This is even worse in places like the Democratic Republic of Congo.[23] The third governance challenge to economic development in Africa is corruption. A lot of African countries are deeply corrupt, as evident in their low performance on Transparency International's corruption perception index.

Sound economic planning is based on the availability of adequate and reliable data. Unfortunately, Africa has a huge problem of data collection. Some scholars have lamented the problem of unreliable data and statistics on the continent.[24] The outcome of the recent rebasing of the GDP of a number of African countries is an example of the unreliability of the previous data on which they were calculated. Population censuses are often highly politicized in Africa; the history of population census in Nigeria is a typical example of the politicization of population census.[25] In addition, many offices of statistics and central banks in Africa are hardly independent. Hence, they are wont to producing economic data that are favourable to the government. In the long run, poverty alleviation programmes do not produce the desired effect because they are based on poor or outrightly bad data.

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[23] T. OBADINA, *Poverty and Economic Issues* (cf. nt. 2), 93.

[24] ZUBERI ET AL., "Population and African Society." *Annual Review of Sociology*, 2003 (29), 465-486; J.MORTEN, *Poor Numbers: How We Are Misled by African Development Statistics and What to Do About It*, Ithaca and London 2013; J. MORTEN, *Economic Growth and Measurement Reconsidered in Botswana, Kenya, Tanzania, and Zambia, 1965-1995*, Oxford 2014; J MORTEN AND D. JOHNSTON (eds.), *Statistical Tragedy in Africa?: Evaluating the Database for African Economic Development*, Abingdon and New York 2016.

[25] Cf. R. SUBERU, *Federalism and Ethnic Conflict in Nigeria*, Washington 2001.

Of all the challenges discussed above, the biggest threat to Africa's socio-economic development is climate change. The effects of climate change are already being felt in different ways on the continent - ranging from natural disasters to forced migration through communal conflicts. A recent assessment of land degradation and desertification by the Food and Agriculture Organization and the United Nations Environment Programme puts the rate of desertification in the semi-arid areas of West Africa at five kilometers annually.[26] While unusually heavy and long rains are causing soil erosion and floods in different parts of the continent, drought and desertification are driving competition and conflict between semi-nomadic cattle herders and crop farming communities. As mentioned earlier, unfortunately, experts predict that Africa will experience some of the greatest impact of climate change despite being the least polluter.

5.5 Opportunities

Despite numerous challenges, Africa has good opportunities for socio-economic development. The continent has a lot of potential and it can still recover lost grounds. This, however, will depend on the ability of her leaders to take advantage of the opportunities in a number of areas.

Africa's fast-growing population is currently a huge burden because of low human capital development. However, if African governments consolidate on the little progress being recorded in the education and health sectors, the population will be better prepared to work more efficiently and increase productivity significantly. While most developed countries are faced with an ageing population, Africa's youthful

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[26] M.K. DOULA – A. SARRIS, "Soil Environment" in S.G. POULOPOULOS – V.J.INGLEZAKIS, eds., *Environment and Development: Basic Principles, Human Activities, and Environmental Implications*, Amsterdam, Oxford, and Cambridge, MA 2016, 246.

population could be a major attraction for investment and the opening of new industries. This will, nevertheless, depend on improved human capital, a more attractive business environment, better infrastructure, and security.

Closely related to population management is the question of the role of the diaspora in the development of Africa. Although it is regrettable that much needed experts like medical doctors, nurses and university professors are either emigrating from the continent or are not returning after their training in the West, we must also acknowledge the contributions of the diaspora to the socio-economic development of their countries of origin. Apart from the financial remittances of migrants while they are still abroad, when they return to their home countries, they come back with improved human and cultural capitals that shape their views on how business, institutions and society can be better organized for greater productivity. In addition, even while in foreign lands the expertise and experience of the diaspora can be engaged in their home countries. However, there is significant evidence that an improved business environment can attract the diaspora who have both private capital and expertise to invest in their home countries. With respect to the role financial remittance in African economies, the World Bank's 2018 report on migration and remittances shows that financial remittances to sub-Saharan Africa was 38 billion US dollars and it is expected to grow in 2019.

> *The largest remittance recipients in Sub-Saharan Africa in 2017 included Nigeria ($22 billion), Senegal ($2.2 billion), Ghana ($2.2 billion), Kenya ($2.0 billion), Uganda ($1.4 billion), and Mali ($1.0 billion). These countries will likely remain the largest recipients in the region in 2018 and 2019. Remittances represent a particularly large share of the GDP of Liberia (27 percent), Comoros (21 percent), the Gambia (21*

percent), Lesotho (15 percent), Senegal (14 percent), and Cabo Verde (13 percent).[27]

Suffice it to note that, firstly, these monies are mostly sent to family members. As such, they have a direct impact on household livelihoods. Secondly, the figures reported do not include informal remittances which are equally high. Nevertheless, financial remittances are a major source of external development finance for many African countries.

Some African countries have demonstrated the capacity to key into the hi-tec industry. More than ever, there is a rapid democratization of technology in the world as both hard and softwares are getting increasingly cheaper and within the reach of ordinary people. Today, farmers and rural dwellers in Africa are using mobile phone applications like M-Pesa, PayGo, E-Wallet to receive money and make payments. There are also mobile phone applications that aid rural farmers to access information on extension service, provide them with daily update on the prices of goods in the market and also give them information on weather forecast and disaster management. Drones are being used to send blood samples for testing in Malawi and to deliver medicines to health centres on the hills of Rwanda; relatively cheap solar systems are being used to pump water from boreholes and to light bulbs in rural communities all over Africa; treated mosquito nets are helping to reduce malaria infection on the continent. These developments might seem rudimentary, but they make a great impact on livelihoods in rural communities in Africa. Trials are presently being run in various African communities on how the use of tablet computers could help improve educational outcomes in primary and secondary schools while distance learning programmes are becoming

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[27] WORLD BANK GROUP, *Migration and Remittances: Recent Developments and Outlook,* 2018, 33, accessed on 11.10.2018 (https://www.knomad.org/sites/default/files/2018-04/Migration%20and%20Development%20Brief%2029.pdf).

more accessible and popular on the continent. As a matter of fact, technology promises to be a major factor in leapfrogging both the economy and living conditions in Africa.

Africa's huge natural resources will continue to play a key role in her development. However, the development of technology is key to improving efficiency in their exploitation and in adding value to them before they get to the market. In the meantime, Africa must learn to leverage her arable land, fresh water, and mineral resources in her relationship with the world. Africa's agricultural products were the key drivers of industrialization in the West and, more recently, the continent's crude oil, iron ore and other minerals are driving economies in China and the West. Currently, the world is moving towards abandoning fossil fuel and embracing renewable, green or clean energy and the highly coveted coltan, a mineral currently found in large quantities in the Central African region, especially in the Democratic Republic of Congo, is key to this transition. Coltan has become the coveted mineral of the moment because of the capacity of its tantalum derivative to store huge amounts of energy. Unfortunately, up till now, Africa's mineral wealth has largely not been beneficial to most of her people.

Africa's ability to get the best out of her natural resources would also entail greater regional cooperation and economic integration. In this regard, the recent project of regional integration embarked upon by the African Union promises to strengthen intra-African trade. A first big step towards that objective is the adoption on March 21, 2018 of the agreement establishing the African Continental Free Trade Area.[28] The impact of this

[28] At the time of writing this article, 51 African countries have endorsed the agreement, 22 have ratified it while 3 - Benin Republic, Eritrea and Africa's biggest economy Nigeria - have neither endorsed nor ratified it. One of the criticisms leveled against the continental free trade agreement is that, given the diversity of African economies, their different needs and economic policies, it does not provide adequate protection to growing local firms so that they are not

project is already being felt in several ways including the removal of certain trade barriers between some African countries and the policy of Visa waiver recently embarked upon by some African countries for fellow Africans. It is hoped that the African Union's project of a common African citizenship and customs union will aid the movement of people, goods and services, boost intra-African trade and bring real benefits to the poor. If properly harnessed, Africa's population of over a billion people is a huge market that can stand on its own, be able to negotiate better deals with other economies as well as bring real economic benefits to its citizens.

Given the changing international political environment, international development partners are equally changing their policies and development strategies in Africa. The role of foreign aid in Africa's socio-economic development has prompted heated debates in academic and policy circles. However, in response to growing donor apathy and the need for a more efficient use of funds, international development partners are adopting a wide range of strategies in order to increase the impact of their programmes on their targets. One of such strategies is the policy of tying development aid to institutional reforms in receiving countries. Another strategy is that of avoiding intermediaries by bypassing governments and their agencies in order to deal directly with the beneficiaries of development programmes. The biggest opportunity, regarding the changing international environment, is the growing awareness on the part of African leaders like the Ghanaian President, Nana Akufo-Addo, of the need to wean their countries from dependence on foreign aid.

The ongoing democratization process in most African countries is also good news for the continent's economy. Although the relationship is quite

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suffocated and sent out of business by hyper-competitive foreign firms with high quality goods that might have access to the entire African market by establishing their businesses in African countries with very liberal economic policies.

complex, the greater tendency is that by upholding the rule of law, democracy protects property rights and invariably promotes economic development.[29] On this count, it is heartwarming to observe that democracy is not only becoming the preferred system of government in Africa but that it is spreading fast and gradually consolidating in most African states. Today, there is no military dictatorship in Africa and Swaziland is the only remaining absolute monarchy on the continent. On the one hand, we recognize that democracy is still young on the continent and that a significant number of African leaders have been in power for more than a decade. We also acknowledge the fact of *de facto* one-party systems in some African countries, whereby the ruling party dominates the political space and power-shift is an intra-party affair. However, it is also encouraging to witness the alternation of power from one political party to another in some countries. This is very encouraging given that the cost of losing elections to an opposition party is very high in Africa. Nevertheless, as democracy consolidates on the continent, we hope to see improved governance, better economic planning, more stable policies, protection of human and property rights, stronger institutions, and a more inclusive society. All these contribute to a more peaceful society, sustainable economic growth, improved livelihoods and greater human flourishing.

Having discussed the reality of Africa's under-development, the reasons why the continent has not been able to unleash her economic potentials, and the opportunities for Africa's economic development, there is reason to be cautiously optimistic that if certain fundamentals are

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[29] Some of the scholars who argue that democracy enhances economic performance include: D. ACEMOGLU ET AL., "Democracy Does Cause Growth", National Bureau of Economic Research Working Paper 2004, Cambridge, MA; D. NORTH, *Institutions, Institutional Change, and Economic Performance*, New York 1990; C. MANCUR OLSON, "Autocracy, Democracy, and Prosperity" in R.J. ZECKHAUSER, ed., *Strategy and Choice*, Cambridge, MA 1991, 131-158.

put in place, some day, Africa will become a huge economic success story. We now proceed to discuss some of those fundamentals.

5.6 Towards Sustainable Development

From the history of economics, we learn that no country or continent has been able to maintain a constant economic trajectory all through her history. Like countries in other continents, African countries have experienced years of abundance and austerity, boom and burst, hope and delusion. Most African countries have enjoyed some period of economic prosperity, especially when the prices of commodities rise. The problem, however, has been the inability of their leaders to make bold, tough and, sometimes, politically unpopular decisions that would lay a solid foundation for sustainable economic growth. With regard to sustainable economic management, sub-Saharan African countries need to put in place, not only mechanisms that will provide the economy with buffers from excessive shocks during economic downturns, but they also need to build a resilient population that is able to bounce back as quickly as possible after periods of economic crisis. In order to achieve these goals, certain fundamentals must be put in place.

First, there is need to improve governance on the continent. The role of good governance in the promotion of sustainable economies and the eradication of extreme poverty cannot be over-emphasized. Good governance includes ensuring socio-political stability, respecting human and property rights, investing in critical infrastructure (roads, railway, ports, electricity) and making smart and stable policies. By smart policies I mean policies that are targeted at sustaining the country's area of comparative and competitive advantage as well as ensuring a careful mix of short-term policies aimed at poverty alleviation and long-term policies of sustainable growth. This policy mix is important because needy populations are often not patient enough to wait for long-term solutions.

Short-term deliverables are necessary for confidence building and for inspiring hope in the population while they await long-term sustainable solutions.

Second, sustainable economic growth entails a continuous search for efficient ways of producing and delivering goods and services. In Africa, this would involve the promotion of innovation through the provision of more funding for research and development, particularly, in information technology and improved productivity in agriculture. The attainment of these goals would depend on investment in human capital development. Hence, the need for improved access to education and better educational outcomes, especially in mathematics and the sciences.

Third, sub-Saharan African countries must seek to create business-friendly environments. As both the Economic Freedom of the World index and the World Bank's Ease of Doing Business indicators show, many African countries are not sufficiently open to business. As such, if sub-Saharan African countries want to run sustainable economies, they must not only make it easier for investors to register and run businesses but they must also actively support start-ups. More so, while it is important to actively encourage the growth of local firms, African countries must be open to foreign participation in their economies, especially in sectors where local expertise is lacking.

Fourth, with a population of over a billion people, African countries have a huge market for their goods and services, if only their economies are better managed and integrated. Hence, regional economic integration is a *conditio sine qua non* for sustainable economic development in Africa. There is, therefore, need for more bilateral and multilateral agreements between African states.

Finally, due attention must be given to ecological issues. As such, the effects of economic activities on the environment (fauna and flora) as well as on the culture and sources of livelihood of communities must be

carefully evaluated in the planning and execution of development projects.

5.7 Conclusion

This paper has argued that Africa's development trajectory is neither as bleak as Afro-pessimists present it nor as rosy as Afro-optimists paint it. Rather, some measure of caution needs to be applied in analyzing the prospects of Africa's economic development. Hence, in talking about Africa, we must beware of the danger of a single story that lays emphasis on negative events in the continent while neglecting corresponding positive events. For every story of failure in Africa, there is a corresponding success story. For every example of stagnation on the continent, there is a corresponding story of progress. The reality, therefore, is that, with respect to the 1980s, Africa has improved on all development indices but, unfortunately, not at a pace that would enhance a rapid increase in prosperity for most of her people. Even the improvements that have been recorded risk being eroded, if the foundation of a sustainable economy is not laid. This will, however, require strong, courageous and visionary leadership.

6

ETHICS IN HIGHER EDUCATION INTERNATIONAL AND AFRICAN CHALLENGES AND OPPORTUNITIES

Christoph Stückelberger[30]

6.1 Executive Summary

Higher education globally and also in Africa faces manifold challenges in governance, funding, students' and staff recruitment, exam monitoring, plagiarism, bullying, cybercrime etc. But many opportunities arise for universities which position themselves as values-driven educational institutions. Ethics increase credibility, credibility builds trust, trust brings reputation, reputation increases number of students, improves teachers' teaching and brings more funding.

Education in Higher education means forming future leaders. Ethics in Higher education therefore is leadership ethics. The contribution shows the crisis of trust, reasons for the ethical challenges in higher education, which values and virtues need to be benchmarks and which concrete steps lead to solutions on personal, institutional, political, economic and spiritual level.

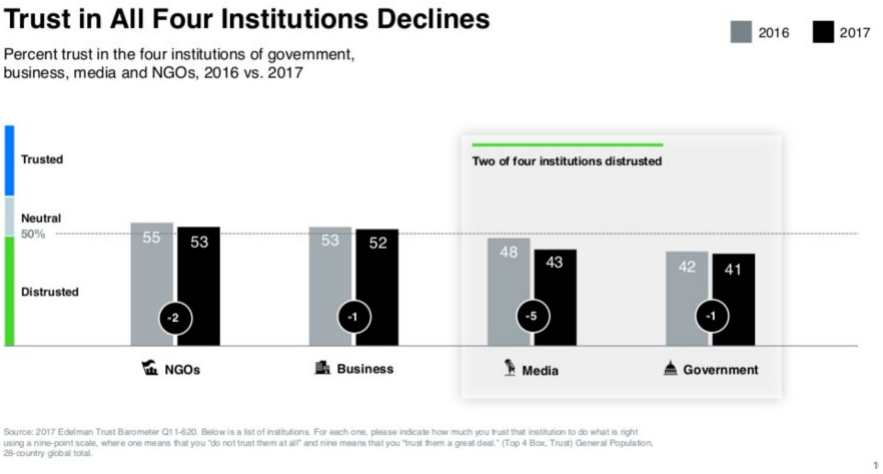
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[30] Prof. Dr Christoph Stückelberger is the Founder and President of Globethics.net. He is visiting Professor at numerous universities in Africa, China and Europe.

6.2 From Lack of Trust to Integrity

The Decline of Trust: Tasks for Leadership and Governance in Higher Education

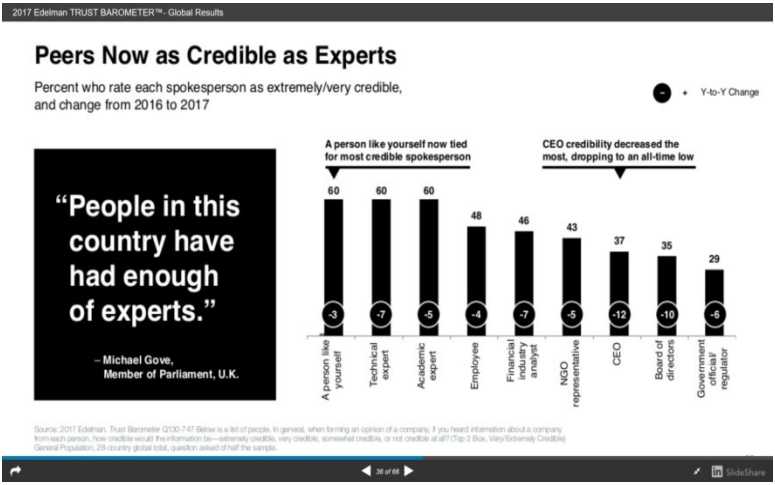
Scandals in business, government leadership, parliamentarians, courts, religious organisations and fake news in media lead to a decrease in trust in individuals and in institutions worldwide. The Global Edelman Trust Barometer, published annually since 2001, in its report for 2017 shows the decline of trust in NGOs between 2016 and 2017 from 5%5 to 53%, in business from 53% to 52%, in media from 48% to 43% and in government from 42% to 41%.[31]



The Edelman Trust Barometer 2014 asked 33'000 people from 27 countries about their trust in academics. "67% responded that they see

[31] Edelman Trust Barometer 2017, Slide 10. https://www.edelman.com/global-results/ Part of this section corroborates author's previous analysis carried out in: "The Significant Role of Higher Education in Developing a Global Ethical Culture", in *Ethics in Higher Education*, Ch. Stückelberger and D. Singh Eds., Globethics.net Education Ethics No. 1, 2017, pp. 32-51.

academics as credible spokespersons, a particularly high mark in comparison to other groups. It is important for academics to be cognizant of this, and not to damage this reputation"[32]. But in the 2017 Trust Barometer, highest trust is gained by "persons like yourself", neighbours, friends. Technical experts and academics (-5%) are on same level of 60%, but not anymore higher).[33]

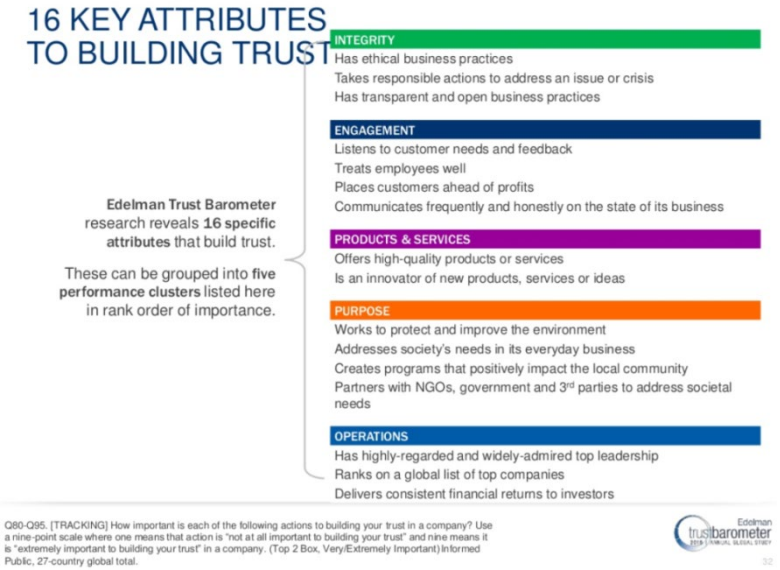


The Trust Barometer also lists four clusters of 16 attributes that are key in building trust: integrity, engagement, products and services, purpose and operations.

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32 https://experientialcomms.wordpress.com/2014/01/24/trust-and-higher-education-lessons-for-academics-presidents-and-communicators/

33 https://www.edelman.com/global-results/, Slide 36.



Trust in institutions and people is of specific importance in four sectors of each society because they are pillars for impartial opinion, truth and the promotion of the common good over individual interests: the judicial system, the media, educational institutions and religious institutions. Within these sectors, the leadership and governance structures hold a special responsibility.

6.3 The One Character Revolution towards Integrity

Integrity is the most important capital of a person and of an institution. It is an ethical capital which is also closely linked to financial capital! Three recent cases show this clearly: Volkswagen, a world leader in the automobile industry lost as a result of the scandal over the manipulation of diesel emissions readings lost in only two weeks 25 billion euro of their stock market value, which is more than the market capitalisation of global companies such as the largest reinsurer Allianz. In addition, billions of

dollars and euros will have to be paid in penalties. Some analysts say that it is not sure that the company can survive this crisis.[34] And last week, the President and Vice President of the world football federation FIFA (with its headquarters in Zurich, only a few kilometres from where I live), have been suspended for suspected illegal transfers. FIFA, after years of corruption scandals, has lost its reputation.[35] Switzerland's largest newspaper, the *Tages-Anzeiger*, on its front page last week, stated that the main quality of the next President of FIFA must be integrity![36] There are other examples of the importance of integrity in the field of higher education. Who could have imagined that in Germany, with its high reputation for quality education, the minister of defence Ursula von der Leyen, has been accused of plagiarism in her doctoral thesis and will most probably lose her title. And two other ministers of the German Government, Schawan and zu Guttenberg, have already lost their positions in government for the same reason.

Ethics is not as complex as many people think. Some make it complicated since it is difficult to accept and implement the simple truth of what is right and wrong. As a kind of summary of the key value, based on almost four decades of teaching and training on ethics, I propose a simple solution: to turn one letter (character) of our alphabet: *From ME to WE.* If we turn the M 180 degrees, it becomes an W. The me-fixation turns into the 'we', the community-orientation. This is the core challenge and solution for responsible leadership. It does of course not mean to deny personal needs.

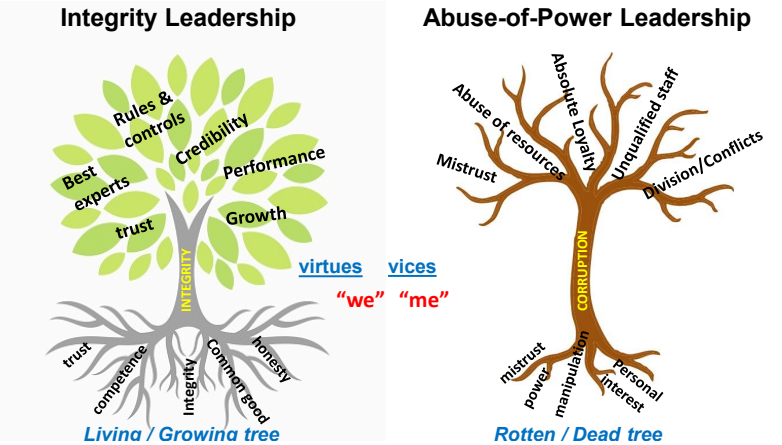
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[34] "Kosten für Abgasskandal könnten VW zerstören", Handelszeitung 23 Sept 2015, http://www.handelszeitung.ch/unternehmen/kosten-fuer-abgas-skandal-koennten-vw-zerstoeren-867449

[35] „Der Kollaps der FIFA", *Neue Zürcher Zeitung*, 9 Oct 2015, frontpage.

[36] Res Strehle: „Auf FIFA-Präsident Joseph Blatter darf jetzt auch ein staubtrockner Funktionär folgen. Hauptsache: integer." *Tages-Anzeiger*, 9 Oct 2015, frontpage.

The biblical double commandment, to love a) God and b) the other as oneself, includes to care for oneself, but only as far as it is balanced with caring for the other. The leader who cares first and primarily for the own interest, produces a rotten, at the end dead tree. As the roots are power-struggle, mistrust, manipulation and abuse of power, the result is the same and now living fruits can be harvested. On the other hand, if a leader first cares for the growth and blossoming of the institution entrusted to him or her, if she/he trusts the staff, recruits the best, excellent talents (and not the mediocre, most loyal) etc., the fruits are growth, trust, reputation, recognition, excellency, team spirit etc. The bad leadership I call "Abuse-of-power leadership", the good one the "integrity-Leadership". Integrity of the leaders is the key driver of this success.



Why a Global and Contextual Ethical Culture is Needed

Ethical, values-driven behaviour is needed in all societies. But in a globalized world, common values are needed since this world is highly interconnected and interdependent, linked by trade, information and communication technologies, fast social media, the free trade of goods and partially free movement of people. Global interaction needs a common set of values such as a sense of justice, fairness and peace and virtues such as respect and integrity. Without this common set of values

with trust as the condition for exchange cooperation is not possible. Open and distant learning educational institutions, which we represent here, are not exempt.

Open, globalized societies clash with manifold '–isms' such as nationalism, fundamentalism, ethnicism, racism, sexism, terrorism and egoism. Such ideologies are often a reaction to a loss of identity or to the fear of this loss. The openness that resulted from economic and technological globalization happened so fast that political, cultural and ethical globalization is lagging behind. New technologies such as mobile phones can profoundly transform the world within a few years, but to transform values and virtues needs a generation. Therefore, the technological and economic speed of globalization has to slow down a bit (decelerate) and the ethical, cultural and political globalization has to speed up substantially (accelerate).[37]

An open interdependent world needs common values in order to be sustainable. Unity with global values and diversity with contextual values belong together. Being global citizens *and* belonging to a specific nation, religious or ethnic group is not a contradiction, both are needed. Together they build the foundation for peace, sustainability and equality.

There are global challenges and opportunities as well as specifically African ones:

Global Challenges	**African Challenges**
Funding of Higher Edu	Nepotism in Recruitment
Corruption in Higher Edu	Unemployment of young persons with Higher Edu
Unfair Recruitment	Bringing African Academics home
Domination of Western Standards	Slow internet connections

[37] See Christoph Stückelberger, *Global Trade Ethics*. An Illustrated Overview, Geneva 2002, 158f.

Global Opportunities	**African Opportunities**
Global values and virtues	Large young population
Online teaching	Good innovative African brains
Courageous leaders	International acad. Partnerships
International standards	Faith, Hope, Endurance

6.4 Why a Specific Role for Higher Education?

Higher education in general can and has to play a key role in this process of balancing global and contextual perspectives in building identities through research, teaching and training. Even if open and distant education seems to be delocalised and disconnected from a specific context, it can and has to promote contextual identities by reflecting and researching on it. In a more specific way, e*thics* in higher education is a central part of this objective.

Many professionals with a higher education are excellent specialists but moral crooks. After the financial crisis of 2008, business schools worldwide were called upon to revise their educational system to avoid producing managers who have been seen as contributors to the crisis. How can an ethical culture of integrity be systematically strengthened? How can the respective curricula be developed? How can values-driven behaviour be integrated into the process of staff recruitment? How can technological innovation be balanced with social and organisational innovation? How can distant education be combined with character development? How can values-driven students be supported in their first years of professional life when confronted with corrupt employers and societies?

University leaders as global leaders can and have to play a key role in strengthening ethical values and virtues. University leaders are leaders of future leaders. The integrity and ethical values of leaders, institutions and

of the curricula of higher education are crucial in building trust and credible professionals.

The currently high reputation of academic institutions as being non-partial, fair, objective and at the service of the whole community and of the common good of humanity is being threatened in ways that are deeply worrying. The cheating culture[38] is on the increase, academic fraud[39] and plagiarism is becoming more frequent than in the past, albeit partly thanks to the emergence and use of online publications and plagiarism software[40], corruption in educational institutions[41] has become so widespread that more and more employers no longer trust the validity of academic grades and certificates.

6.5 Reasons for and the Effects of Ethical Challenges in Higher Education

What are the reasons for and the effects of this development (solutions will be mentioned later)? Let me just mention four of them:

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[38] David Callahan, *The Cheating Culture: Why more Americans are doing wrong to get ahead*, Orlando: Harcourt 2004.

[39] Eckstein, M. A. (2003) *Combating Academic Fraud: Towards a Culture of Integrity*, Paris: International Institute for Educational Planning.

[40] Marsh, B. (2007) *Plagiarism: Alchemy and Remedy in Higher Education*, Albany, NY: State University of New York Press; *Creating the Ethical Academy: A Systems Approach to Understanding Misconduct and Empowering Change*. Taylor and Francis. Kindle Edition, 2011, 10.

[41] Stephen P. Heinemann, *The Concern with Corruption in Higher Education, in Creating the Ethical Academy: A Systems Approach to Understanding Misconduct and Empowering Change*, Taylor and Francis. Kindle Edition, 2011, 13-26; Nathan F. Harris and Michael N. Bastedo, *Corruption at the Top. Ethical Dilemmas in College and University Governance, Creating the Ethical Academy: A Systems Approach to Understanding Misconduct and Empowering Change*. Taylor and Francis. Kindle Edition, 2011, 115.

1) *Pressure*: For many parents and societies, higher education seems to be the only valuable goal. The pressure is so high that young persons and their parents use all means at their disposal to get a bachelor or master degree. The effect of this pressure and of one-sided public educational strategies is that we have millions of jobless academics and not enough young people with vocational training. But studies show that innovation of a country does not only depend on a strong academic sector, but on balanced educational instruments. Switzerland and Germany are examples: Switzerland is regularly rated among the most innovative countries in the world[42] but when compared with other countries it has a relatively low percentage of young people with a university degree and a high percentage of those who have vocational training.
2) *Finance*: in many countries, academic staff is not well paid compared to other sectors such as the private sector. With the minimum income, teachers are tempted to increase income by receiving bribes in the form of money and sexual services. The effect is that students learn by example. It is a lesson that they are taught indirectly: in order to be successful in a profession and in society one needs to accept immoral behaviour. This then continues the vicious circle of corruption, low performance and lack of competitiveness that can also include losing lives: accountants, medical doctors, construction engineers, etc. put people at risk and even take lives if they have a diploma but not the knowledge to practice professionally (example: A professor of medicine in an African country told me he would never allow his son, who is a medical doctor, to treat him. I was surprised and asked why. His answer: “Because I know how he got his degree”

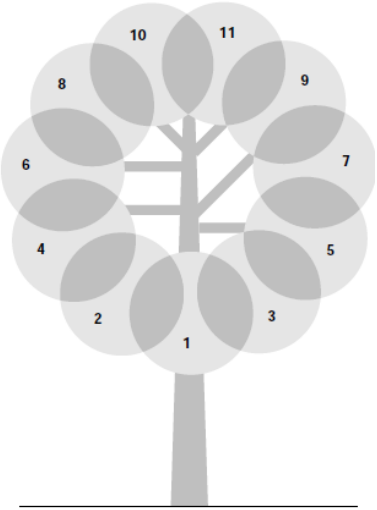
[42] World Economic Forum, Global Competitiveness Report 2014-2015, launched 30 Sept 2015, p. xx

(he meant bribes without need to express it). In some countries and especially in public educational institutions, the salaries of teachers including university professors are not paid for months, which leads to dramatic financial hardship and unethical consequences. A colleague of mine, a professor in DR Congo, decided to go hunger strike a few months ago because he was not paid for six months the salary that was promised and signed for by the government for his professorship at a university in Kinshasa (his name, like many others had been deleted from the salary list and replaced by the names of fake relatives of person responsible for managing the salaries in the public administration).

3) *Privatisation:* the boom of new, mainly private institutions of higher education in many countries is a positive sign that there is a need, a market and entrepreneurs and investors who are willing to make the most of the opportunity and to take the risk. But strong competition leads also to the temptation of fast success, cheap solutions, lack of qualified teaching staff with integrity and a lack of a sustainable ethical foundation of these institutions. There is a need therefore not only for a strong academic, but also for an ethical rating of institutions of higher education.
4) *Technology*: Information and Communication Technologies ITCs represent a huge potential for higher education and are obviously the back bone of open and distant learning education. The advantages and future potential are still huge. But each technology is ambiguous when looked at from an ethical perspective. It can be used for good and for bad, to save lives and take lives, to democratise knowledge and to control or centralise knowledge. That is why ethics in higher education needs to look at the ethics of technologies, especially ITCs.

6.6 Which are the Values for a Global Ethical Culture?

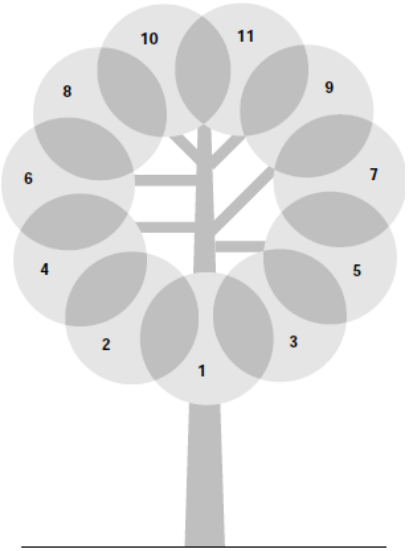
A global ethical culture is based on common values. Before we divide human beings by colour, race, sex, religion, wealth and class, we have to remember that all human beings have similar basic human needs: physical needs such as food, water and housing, development needs such as the freedom to decide and implement, orientation needs such as education, social needs such as community and security, emotional needs such as respect, dignity and justice (fair treatment), spiritual needs such as a belief system that gives life meaning, energy for motivation, forgiveness for failures and dealing with major life events such as birth and death. These needs lead to *core values* common to all human beings*: dignity, freedom, justice, equity, peace, security, community, inclusiveness, participation, forgiveness, reconciliation.* They together build the Tree of Values. Each main branch is a value. They belong together and are interconnected. In each culture, the interpretation and also the weight of each value is contextual, e.g. individual freedom is more or less relevant when compared with that of the collective community.



Tree of Values

Institutions of higher education are key drivers in promoting these values. Many mission statements of universities express the importance of values. Last week I visited the University of Nigeria in Enugu, Nigeria. Its motto is "Restore the Dignity of Man" with human dignity as a key postcolonial value. "The African University shaping futures in the service of humanity" is the vision of the University of South Africa (UNISA). Graduates are there to serve society. This is the key value. In many mission statements, excellence is mentioned and envisaged. Excellence is important for higher education which claims to be of top quality. But excellence is not a goal in itself. Excellence in innovating new methods of criminal cyberattacks or more cruel chemical weapons is unethical, but excellence in developing new medicine against malaria or improved integrity in public administration is ethical. Therefore, excellence has to be specified by reference to values.

6.7 Which Virtues for a Global Ethical Culture?



Tree of Virtues

For decades I, as an ethicist, have emphasized the importance of values and of embedding them in institutional structures such as codes of conduct and planning and monitoring mechanisms. But values as institutional and individual benchmarks need to be combined with virtues for individual behaviour. FIFA, Volkswagen or universities that have suffered reputation damage normally have good values statements. But they also need the individual integrity of their employees and especially of their top leaders. *Core virtues* for a global ethics are *honesty, compassion, care, transparency, accountability, reliability, respect, humility, courage, gratitude and generosity*. The list is not exclusive. And again, these virtues are common to all humans across cultures, but they have different contextual meanings and colour in the different value systems. On the international level, one virtue has become the most prominent: integrity. It is the sum of all the different virtues. A person with integrity is honest, credible, not opportunistic, but looking after and being faithful to the values of the institution and the community before looking for personal benefit.

6.8 Strengthening the Ethical Culture of Higher Education: Eight Recommendations

Individual and Interpersonal Level

Recommendation 1: Promote character education (for students and teachers) as a task of individual and interpersonal self-responsibility in order to become or remain globally responsible leaders.

A special challenge is how to combine distant education with character development. Face to face encounters are important for character education, but distant education offers many possibilities, especially through comments and by accompanying students.

Intra-institutional Level

Recommendation 2: Develop within each educational institution ethics-related policies and respective institutional ethics units as key instruments.

How can an ethical culture of integrity be systematically strengthened? Within the institution, the role of charters, mission statements and specialised ethics and integrity officers are important. Ethics does not deal only with human resource management or research ethics, but needs a cross-sectoral approach throughout the institution. The following dimensions are part of it:

- Develop and integrate special ethics curricula in all faculties and reflect on aspects of values in all courses;
- Integrate in staff recruitment values-driven behaviour in addition to professional knowledge;
- Balance technological innovation with social and organisational innovation;
- Support values-driven students in their first years of professional life when confronted with corrupt employers and unethical decisions in society;
- Deal with corruption (financial, sexual, relational/ nepotism/favouritism) with a respective policy; [43]
- Develop (or review where existing) a policy on research ethics with a research ethics committee;
- Develop (or review where existing) a gender policy; and

[43] Stephen P. Heyneman, *The Concern with Corruption in Higher Education, in Creating the Ethical Academy: A Systems Approach to Understanding Misconduct and Empowering Change.* Taylor and Francis. Kindle Edition, 2011, 13-26; Nathan F. Harris and Michael N. Bastedo, *Corruption at the Top: Ethical Dilemmas in College and University Governance*, idem, 2011, 115-132.

- Develop (or review where existing) a policy on conflicts of interests[44].

Many of the institutions present here certainly have already implemented a good number of these recommendations.

Inter-institutional Level

Recommendation 3: Include ethics in higher education in the accreditation and monitoring policies and training programmes of accreditation institutions and councils such the International Council for Open and Distant Education ICDE.

An encouraging example are business schools: The global financial crisis in 2007-2009 with its huge global economic damage, destruction of trust in financial institutions and criticism of business schools as producers of morally blind managers led to a period of self-reflection in business schools. The Globally Responsible Leadership Initiative GRLI, the World Business Council for Sustainable Development WBCSD and the Principles for Responsible Management Education PRME together developed the "50+20 Agenda", a model for renewed sustainable management education for the world. It was launched at the Rio+20 Summit in Rio 2012[45]. The values of "50+20" are "to develop the well-being of all of us – and indeed of all living things – while respecting the limits of the planet" and "Management education [is] designed … not being the best in the world, but for the world." [46] The 50+20 Agenda further states that "We envision three new roles of management education. First of all, we refocus education to ensure that we educate and develop globally responsible leaders. Secondly, we transform research

[44] Ethics matters in conflicts of interests. Discussion Paper of the Ethics Experts of the GSO SUN Project, main author Christoph Stückelberger, Geneva 2015.

[45] The 50+20 Agenda. Management Education for the World, without year (2012), www.50+20.org.

[46] Ibid, 1-3. Recommendations for practical implementation 31ff.

into an applied field, with the clear purpose of enabling business organizations to serve the common good. Thirdly, we add a new role for management educators to engage in the transformation of business and the economy by joining the ongoing public debate. As such, our vision is represented by the philosophy of a *collaboratory* – an open space for action learning and research."[47] Values in the 50+20-Agenda for business schools are: well-being of all, global responsibility, serve the common good and collaboration. EQUIS, in 2013, integrated ethical criteria in their accreditation standards for business schools[48] and the Association for the Advancement of Collegiate Schools of Business AACBS, one of the oldest American and now global accreditation institution of business schools, made a similar effort in 2013.[49]

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[47] Ibid, 2.

[48] "In 2013 EQUIS revised its accreditation standards and established criteria for integrating ethics, responsibility and sustainability into business schools. The new standards suggest that ethical, responsible, and sustainable behaviour should be an integral part of business school's strategy and governance, as well as be reflected in their regular research, teaching, and service activities. These standards reflect the desire for business schools to contribute to the resolution of societal challenges and to act as 'good citizens' in the environments in which they operate." (GRLI - 50+20 Values in Action Group: Ethics, Responsibility, and Sustainability (ERS) in Business School Accreditation: Peer-Learning Perspectives, group of authors, Globally Responsible Leadership Initiative GRLI, Discussion Draft 7.0: September 10, 2014, 2.)

[49] AACSB: "The Association for the Advancement of Collegiate Schools of Business has been accrediting business schools for almost 100 years, first and mostly in the USA, today globally. In their most recent 2013 Business Standards they newly introduced ERS demands in their core values and guiding principles for accreditation. They demand "ethical behavior" ("The school must encourage and support ethical behavior by students, faculty, and professional staff.") and a "commitment to corporate and social responsibility" ("The school must demonstrate a commitment to address, engage, and respond to current and emerging corporate social responsibility issues (e.g. diversity, sustainable development, environmental sustainability, globalization of economic activity

Political Level

Recommendation 4: Include ethical goals in the Framework for Action Education 2030 related to SDGs. Implement existing national and international legislation, anticorruption conventions, and policies on ethics in public administration to public and private institutions of higher education. Resist political pressure on admissions.

Most countries nowadays have extended legislation to strengthen transparency, accountability, to overcome corruption, protect whistle-blowers, sanction sexual harassment, punish hacking and cybercrime, etc. But such legislation needs implementation in all sectors of society including in higher education. The cooperation between institutions of higher education and state authorities (in addition to the ministries of higher education also the ministries for governance, corporate responsibility, etc.) is promising.

A special challenge is political pressure on policies of higher institutions, e.g. to increase the number of students for political reasons even if it is at the cost of quality or even direct intervention of members of the government or parliament to admissions or scholarships. All of us could certainly report cases of pressure. In such cases the leaders of respective institutions of higher education need a very strong character of integrity and courage to resist temptations and pressure. Excellent instruments such as ICDE and the President's Summit also serve to strengthen the individual leaders in their responsibility and integrity.

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across cultures etc.) and challenges through its policies, procedures, curricula, research, and/or outreach activities."). Although the integration of ERS into the new accreditation standards is not as extensive in the case of AACSB, it is obvious that AACSB is moving in the same direction." GRLI 50+20, footnote above, 4. See also www.aacsb.edu/en/accreditation/standards/2013-business.aspx.

Rating Level

Recommendation 5: Enlarge current rating systems of academic excellence by adding ethical criteria. Develop (Globethics.net with partners) a global ethics rating of institutions of higher education.

We have to redefine excellence. In the financial sector, companies and banks even with a triple A (AAA) rating have contributed to the profound crisis and disaster that has been happening in the sector since 2007. It mirrors the fact that AAA is a one-sided financial rating without enough social, political and environmental criteria. The triple A has to be replaced by a triple E (EEE): ethical excellence, environmental excellence, economic excellence (telling the economic truth of costs, including external costs).

Redefine Competition. Educational institutions should compete not only for academic, but for ethical excellence. Some already do this by positioning themselves as institutions with rigorous values. Parents look for it for their children (as the success of the ongoing campaign for corruption-free schools in five West-African countries which I co-initiated 15 years ago, shows). Publications in peer-review journals cannot be the main criteria for excellence nor the number of Nobel Prize winners working in an institution. University associations such as ICDE are well placed to push for a change in the rating and ranking systems of universities[50] and of individual staff. The "Academic Ranking of World Universities" ARWU developed by the Shanghai Jiao Tong University[51] is often criticized as being too oriented towards the sciences, publications and the number of Nobel Prize winners.

A Few First Efforts have been made to rank the ethics teaching and performance of universities or colleges, e.g. students' responses on ethics

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[50] For a broad overview of ranking systems in higher education see Wikipedia article *College and University Rankings*, https://en.wikipedia.org/wiki/College_and_university_rankings.

[51] http://www.shanghairanking.com.

education in Business schools in US ranked Notre Dame as number one (2012)[52]. The UK students campaigning network "People & Planet" ranks UK universities on environmental and ethical criteria.[53] In 2015, the University of Cambridge (ranked worldwide no. 5 in ARWU) is ranked 113 of 128, therefore ethically very low, and the University of Oxford (ranked worldwide no. 9 in ARWU) ranked 115 of 128!

Ethical Ranking means a) to integrate the ethics performance of an institution in the ranking[54] and b) the ethical values of the ranking itself[55], the recommendations of ACE and AGB to conduct ethical audits and to establish conflict of interest policies[56]. Universities could also be ranked according to their level of ethical investments[57]. They could be ranked by

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[52] http://www.bloomberg.com/bw/articles/2012-12-17/mba-rankings-top-schools-for-ethics.

[53] https://peopleandplanet.org/university-league: "People & Planet's University League is the only comprehensive and independent league table of UK universities ranked by environmental and ethical performance. It is compiled annually by the UK's largest student campaigning network, People & Planet."

[54] Patrick Loobuyck, What Kind of University Rankings Do We Want?, Ethical Perspectives 16, No 2 (2009), 207-224.

[55] The Berlin Principles on Ranking of Higher Education Institutions, published by the International Ranking experts Group in 2006, set criteria for participation of users, diversity of values and contexts: "1) Recognize the diversity of institutions and take the different missions and goals of the institutions into account (3); 2) specify the different linguistic, cultural, economic and historical contexts of the educational systems being ranked (5); 3) provide consumers with a clear understanding of all the factors used to develop a ranking, and offer them a choice of how rankings are displayed. The users of the ranking should have some opportunity to make their own decision about how the indicators should be weighted".

[56] American Council on Education. (2008) Working Paper on Conflict of Interest (for review and comment), Washington, DC, 1. Quoted in. Creating the Ethical Academy: A Systems Approach to Understanding Misconduct and Empowering Change (p. 131). Taylor and Francis. Kindle Edition.

[57] Proposed by students in Canada in 2013, http://ubyssey.ca/news/macleans-975.

ethics in their disciplines, e.g. colleges for their legal ethics[58], medical ethics[59], business ethics[60], etc. The University Codes of Ethics[61] and their implementation would be of course be part of the rating.

The EEE Awards could be given ♛ for corporate excellence in balancing ethics, economy, ecology ♛for transformative EEE leadership ♛for EEE NGOs ♛for EEE religious organizations, for EEE educational institutions.

Communication Level

Recommendation 6: Strengthen the communication strategy of the institutions for higher education so that integrity, credibility, responsibility and honesty are included.

Ethical communication does not mean talking about values and ethics, but to live values and virtues in a credible way, especially in crisis management. The Erdman team with its trust barometer showed what people expect from an ethical communication: "Communicate clearly and transparently (82%); Tell the truth regardless of how unpopular or complex the situation is (81%); Engage with employees regularly (80%); Be front and center during challenging times (79%); Support local

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[58] http://law-schools.startclass.com/d/c/Legal-Ethics

[59] http://study.com/articles/Top_Schools_for_Medical_Ethics_and_Bioethics.html

[60] http://www.belmont.edu/business/ethics/

[61] See the broadest collection of codes of ethics at the online library of Globethics.net: Out of 895 articles, 41 are on ethics codes in higher education http://www.globethics.net/web/codes-of-ethics/overview?layoutPlid=4297674 (accessed 1 Aug 2015). An international comparison of University Codes of ethics: Heather Hilliard et al, International Educational Ethics: Asia, South Pacific, Europe, Canada and Latin America, Journal of Academic and business ethics, No. 3, 2011, 1-10.

charities and good causes (69%); Have an active media presence (53%)."[62]

Spiritual Level

Recommendation 7: Enable spiritual praxis of different faith communities on the campus of institutions of higher education as a foundation for ethical integrity.

Ethics is not only an issue of teaching and training, but spiritual praxes of meditation, yoga, prayer, choirs and study groups of holy scriptures are needed to build a culture of integrity and ethics. For example: the Indian Institute of Management Bangalore IIMB, one of the top Indian business schools, offers compulsory yoga exercises on its campus ground. Mahidol University in Thailand offers Buddhist meditation at the beginning of lectures, Christian and Muslim prayer rooms and chapels on the same campus exist in many universities as they do in airports and railway stations. University campuses are important religious and interreligious learning communities and places to learn tolerance. Institutes of higher education have to define of course the rules for such activities in order to make them instruments for peace, caring and understanding and not weapons of fundamentalisms and hate speeches. Maybe some of you can share experiences, if and how spiritual dimensions can be integrated even in open and distant learning institutions.

Action Level

Recommendation 8: strengthen values-driven behaviour not only and mainly by words, but also through individual and collaborative action such as community service.

To dismiss a teacher who accepted bribes to falsify the exam result of a student is stronger than hundred words and is an ethical testimonial of

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62 http://experientialcommunications.com/blog/2014/01/24/trust-and-higher-education-lessons-for-academics-presidents-and-communicators/

the leadership of an institution. The admission policies, fees structures or curricula testify to how much an institution supports equality, (through the opportunities given to get access to education), caring (for economically weaker students), etc. Compulsory community service and awards for research with societal impact are expressions of the value of responsibility in society.

Let me close with an encouraging experience that I had at a global conference at the White House in Washington, DC in the USA. Five years ago President Obama started the interfaith community initiative for American colleges. Over 400 colleges already participate with the joint community engagement of students from different religious backgrounds, Muslim, Christians, Hindus, Buddhists, Jews, Sikhs, etc. The joint service for disadvantaged people strengthens mutual understanding and community. A month ago, the White House invited representatives from 50 educational institutions and networks including Globethics.net to cooperate on all continents in interfaith dialogue for community service. During the course of the conference and in particular during the exchanges with other participants I was struck by the wisdom, value and continuing potential of such an initiative.

6.9 Conclusion

All of the eight recommendations aim at strengthening what can be called the "Ethical Academy"[63]. It is not only a vision; it is a feasible and realistic plan which can be implemented also in open and distant learning

[63] *Creating the Ethical Academy. A Systems Approach to Understanding Misconduct and Empowering Change in Higher Education*, Edited by Tricia Bertram Gallant, New York and London, 2011 Taylor and Francis. Kindle Edition. Dr. Tricia Bertram Gallant is the academic integrity coordinator for the University of California, San Diego.

institutions. It has to be an effort supported by the top leadership of an institution. It has to be promoted and monitored in an innovative way by the specialised units such as the Academic Integrity Officers and Academic Ethics Officers.

I am deeply thankful to the Godfrey Okoye University GOUNI in Enugu/Nigeria which organised this important conference on Ethics in Higher Education and especially in dialogue with different universities, but also the supervisory authorities of the Ministry of Education. These supervisory authorities are crucial in supporting a culture of trust by honest, fair and objective accreditation procedures, free of corruption, nepotism or other forms on unfair practices. I congratulate GOUNI for the efforts to position itself as a (catholic) university which wants to raise the ethics standards and establish related mechanisms in the whole institution!

7

INNOVATIVE CURRICULUM DEVELOPMENT FOR PRODUCTIVE RESEARCH IN HIGHER EDUCATION IN AFRICA

Paul C. Onyenekwe[64]

7.1 Introduction

Curriculum is the planned and guided learning experiences and intended outcomes, formulated through systematic reconstruction of knowledge and experience, under the auspices of the school, for the learners' continuous and wilful growth in personal-social competence (Tanner and Tanner, 1995). Knowledge is not regarded as innovation unless knowledge is transformed into products and processes that have social and economic use. Education (sic) begins to stagnate when everyone has identically the same knowledge, looks at the subjects of man, birth, death, property, civilization through the same textbooks and under the tutelage of the same standardization. If the secularistic, the materialistic or the agnostic point of view is universalized, we will be producing "conditioned" puppets", not intellectual young men and women. (Fulton J. Sheen: Education in America, address delivered April

[64] Paul C. Onyenekwe, Ph.D, is a Professor and Director, Biotechnology Advanced Research Centre, Sheda Science and Technology Complex, Abuja Nigeria.

22, 1954). "There is danger of strait-jacketed uniformity in education, when one philosophy of education is identified, and any denial of that philosophy is rejected as an enemy. Innovative curriculum development for productive research in higher education happens when a desired goal or set of values that can be activated through a developmental process.

7.2 Why is Productive Research in Higher Education Important?

The Times Higher Education World University Rankings are based on 13 performance indicators collapsed under 5 headings:

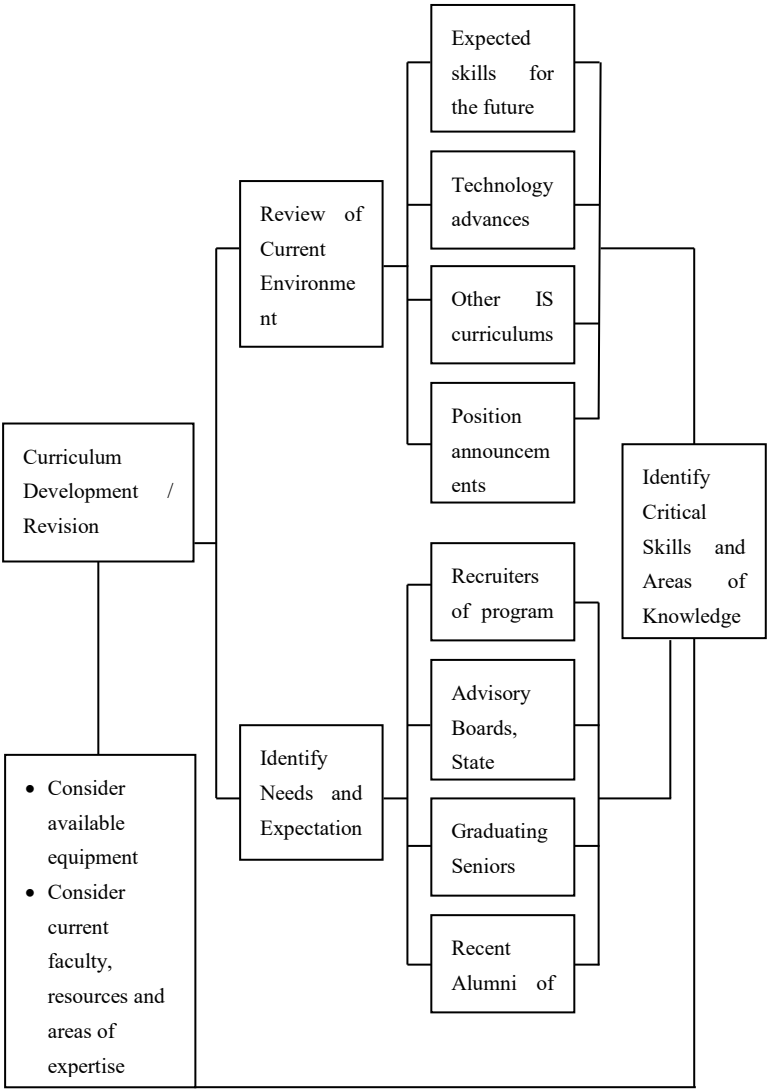
- Teaching — the learning environment (worth 30 per cent of the overall ranking score)
- Research — volume, income and reputation (worth 30 per cent)
- Citations — research influence (worth 30 per cent)
- Industry income — innovation (worth 2.5 per cent)
- International outlook — staff, students and research (worth 7.5 per cent).

Why Innovate Curriculum Development?

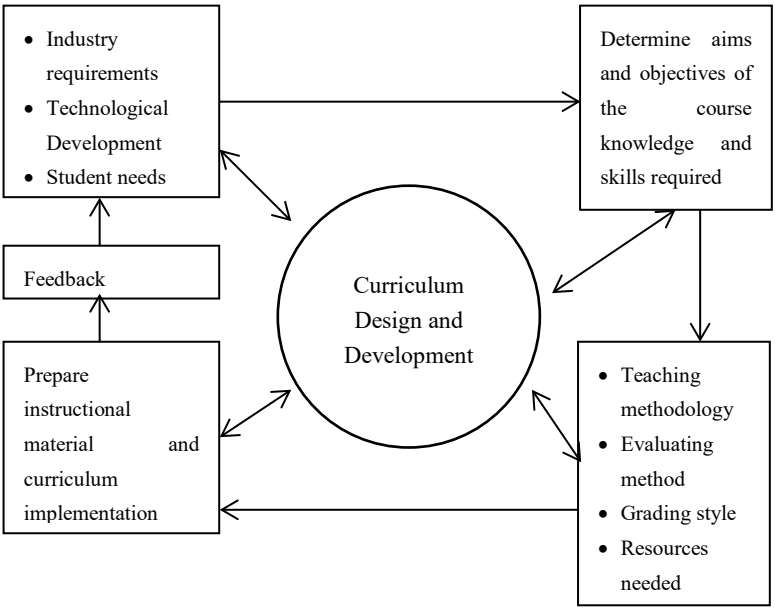
- inspiring individuals to develop their capabilities to the highest potential;
- empowering individuals to learn throughout their lives (for personal growth and fulfilment, for effective participation in the workforce and for constructive contributions to society);
- advancing knowledge and understanding;
- aiding the application of knowledge and understanding to the benefit of the economy and society;
- enabling individuals to adapt and learn, consistent with the needs of a changing knowledge-based economy at local, regional and national levels; and

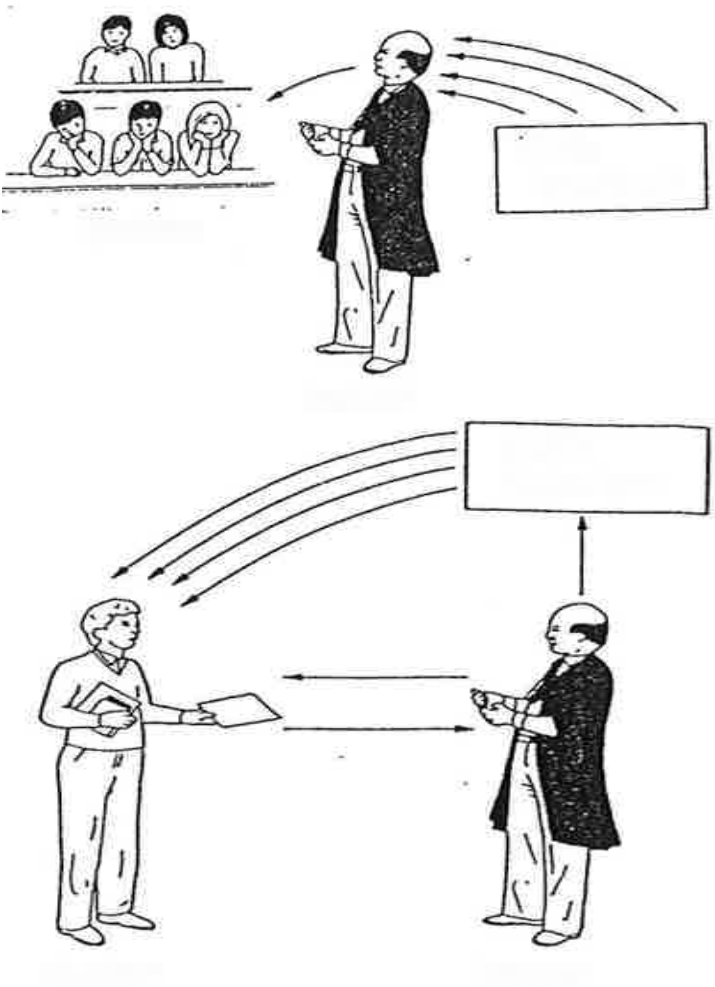
- contributing to a democratic, civilized society and promoting the tolerance and debate that underpins it.

Curriculum Development



A feedback will be collected from the industries and students and further the process will be continued once again from the beginning. This is a continuous improvement of curriculum design and development process.

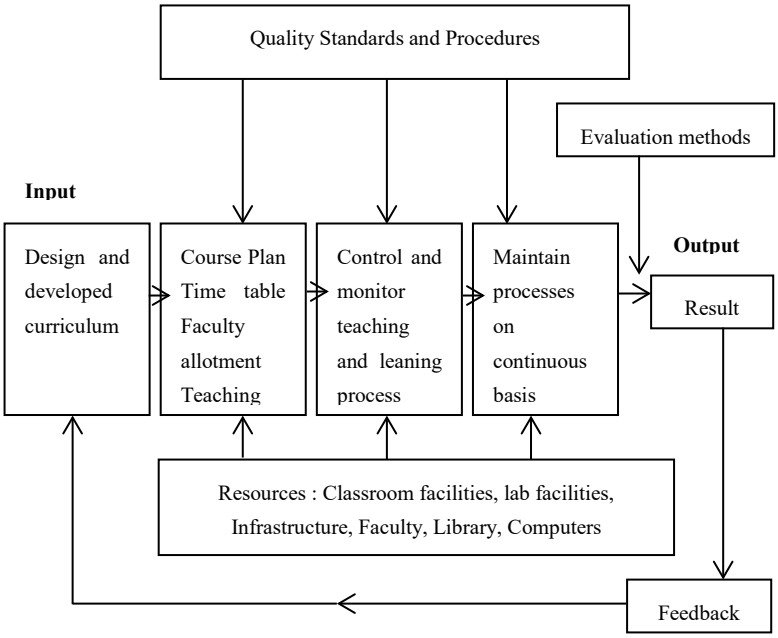




- When teachers are more comfortable with teaching a particular topic, they are more likely to allow for student questioning and discussion, an essential feature of innovation.
- Innovative science teaching also demands that teachers have specific knowledge of how to support students in developing

researchable questions, planning an investigation, collecting and interpreting data, and presenting results.

7.3 Model for Curriculum Delivery Process



Underlying Principle of a Good Curriculum

Teaching is…

- research based,
- competency oriented, student-centred
- well-structured study programmes
- relies on appropriate instruments for QA
- dialogue-oriented and involves all stakeholders

Characteristics of the "new" academic research for the twenty-first century.

- valuing learning throughout life;
- promoting the pursuit, preservation, and transmission of knowledge;
- extolling the value of research, both 'curiosity-driven' and 'use-inspired';
- enabling personal intellectual autonomy and development;
- providing skills formation and educational qualifications to prepare individuals for the workforce;
- helping position the country internationally.

Productive Research

Knowledge cannot be regarded as innovation unless it is transformed into products and processes that have social and economic use.

Research can only be said to be productive when the process of arriving at the result is credible, hence the need for academic integrity.

Academic integrity is a code of ethics for teachers, students and researchers. Trust in the integrity of scholarly work is the foundation of academic life and the value of intellectual property.

Plagiarism means taking the work of another and presenting it as one's own, resulting in potential upset for the original author and disrepute for the professions involved. (Anderson 2010)

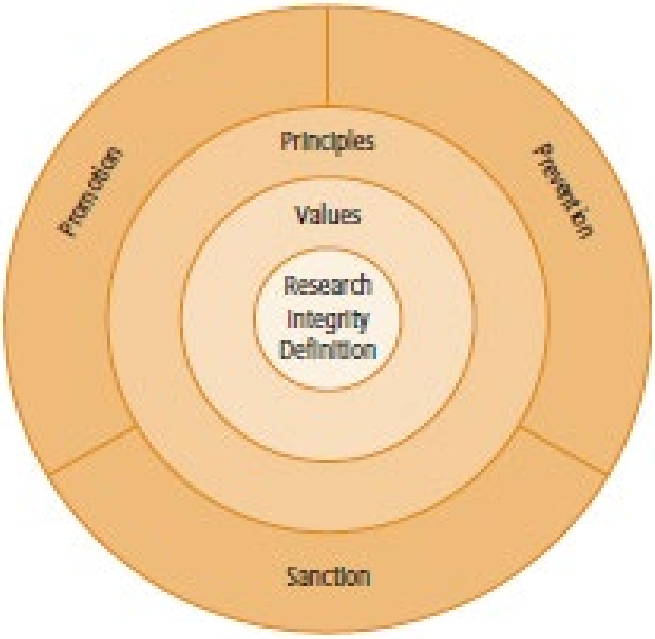
Key Elements and Components of an Academic Integrity Environment

Academic integrity is the coherent and consistent application of values and principles essential to encouraging and achieving excellence in the search for, and dissemination of, knowledge. These values include *honesty, fairness, trust, accountability, and openness.*

Honesty Being straightforward, and free of fraud and deception.

- Fairness Being impartial and using sound judgment free of prejudice or favouritism.

- Trust Being reliable, as a person or institution, through character and action.
- Accountability Being responsible and answerable for one's actions.
- Openness Being transparent in process and practice, as characterized by visibility or accessibility of information.



7.4 A Culture Change: Trust, Respect and Support

- Academic institutions and government are at a crossroads.
- In order to regain public confidence, strong leadership is required.
- Leaders must set a tone that once again not only recognizes that academic institutions play a significant and pivotal role in the life

and prosperity of the state, but also places the institutions' needs and responsibilities ahead of self-interest.

7.5 Various Kinds of Misconduct and Questionable Research Practices

Fabrication	• Fabrication of research data, source material, methodology, or results
Falsification	• Falsification of data or results, including any manipulation of numbers, graphs, and images, that is not reported and that distorts the conclusions of a study
Plagiarism	• Using another's words or ideas without giving proper credit
Financial misconduct	• Using research funds for purposes inconsistent with the objectives of the funding agency; the misappropriation of research funds
Disregard for specific policies and regulations	Failure to meet relevant legal requirements that relate to institutional policies (e.g., policies that protect researchers, human subjects, the health and safety of the public, the welfare of lab animals, and those dealing with biohazards or radioactive materials) • Failure to obtain the appropriate approvals before conducting research; failure to meet relevant legal requirements on the conduct or reporting of research and scholarly activity

7.6 Conclusion

Globalization and liberalization of economy has intensified competition in various sectors such as industry, agriculture and services. However, the educational institutions, which cater to the human resources development component of the above sectors, have yet to realize the impact of market forces. Especially, the technical institutions are expected to set an example in propagating quality consciousness, teamwork, and optimization of productivity and manage the competitive environment and encourage team spirit among all concerned.

"You must be the change you want to see in the world."
--Mahatma Gandhi

8

CATHOLIC SOCIAL ETHICS AND PROFESSIONALIZATION OF JOURNALISM EDUCATION

Maryann Ijeoma Egbujor[65]

The universal Church is challenged to assume its salvific mission in a socio-cultural context at this time when ethics and values in many professions especially journalism is gradually declining. Her proactive contribution in dealing with social ethical issues led to the institution of Catholic Social Teaching made evident in the encyclical 'Rerum Novarum'[66] written by Pope Leo XIII.'[67] The encyclical emerged a prominent document that supported the nineteenth century revolution on capitalists societies in order to fight poor remuneration of workers, exploitations, inequality, injustices while promoting the principles of human dignity, common good, justice, solidarity and subsidiarity in their stead. In support, Inter Mirifica, recognises, *"Communication as part of God's plan for us and an essential way to experience fellowship. Made in the image and likeness of our Creator, we are able to express and share*

[65] Sr. Maryann Ijeoma Egbujor, BA, MA, Dip. LSJ is a Journalist (International media Studies) and has a Ph.D. Researcher in Christian Social Ethics, Cultural Values and Professionalism in Journalism from the University of Freiburg in Germany.

[66] Compendium of the Social Doctrine of the Church (2005)., op. cit. No.87. p. 140.

[67] Compendium of the Social Doctrine of the Church (2005), ibid. p. 142.

all that is true, good, and beautiful. We are able to describe our own experiences and the world around us, and thus to create historical memory and the understanding of events. But when we yield to our own pride and selfishness, we can also distort the way we use our ability to communicate."[68] Pope Francis in his World Communications Day message of 2018 acknowledges, "Journalism is the most influential profession that has the potentials to make or mare the world."[69] The Pope dwelled on truth as the cornerstone for quality and standard professionalism in journalism. Citing the scriptural account, in (cf. Gen 4:4-16; 11:1-9) the Pontiff acknowledges that the distortion of truth began since the creation of the world referring to the prominent biblical narrative of 'Cain and Abel and the Tower of Babel' as the capacity to twist the truth is symptomatic of our condition, both as individuals and communities." [70] In other words, humanity's faithfulness to Gods' plan makes their interaction with the Supreme more efficient as it can lead to an authentic quest for facts and integrity.

This paper advances the instructive and practical principles of the Catholic social ethics as recommended bedrock for professionalization. As a social action, it will respond to some of the questions related to sustaining a just and viable economic processes, the promotion of human well-being, the enabling capacity for personal moral development and professional decision can improve the standards of professionalism in a democratizing and developing continent such as Africa. These problems will be explored through literature reviews alongside the social experiences provided by journalists working in the continent understudy.

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[68] Ibid.

[69] http://w2.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20180124_messaggio-comunicazioni-sociali.html, retrieved on 24th January 2018. p. 1.

[70] See Ibid.

8.1 Introduction

Over 50 years, the Catholic Church has deeply contemplated on the formation of media practitioners, the means of communication and the users, which refers to the public. With the knowledge of hindsight, the decree on social communication Inter Mirifica emerged as one of first two documents promulgated by the Second Vatican Council on December 4th 1963.[71] This document contained theological discourses on the "modern means of communication, the doctrine of the Church on the rights and obligations of the Church, moral norms to be followed and the obligations of individuals and the state."[72] The Catholic Church emphasizes professionalizing the media gives people the authority to exercise their right of access to information, free from bias. This assertion was equally engraved in the decree (Inter Mirifica 1981: N0. 285) (cited in Lynch, Andrew P. (2015). Lynch advances that adequate and moral formation of journalists minimizes government and self-censorship, partisan-induced behavior by private individuals over the media. It helps expand media outlets and access; encourage alternative viewpoints; reduce partisan and biased reporting; improve media standards; and improve how diverse groups are represented to encourage a more balanced depiction of events.[73]

The decree assumes the existence of the common good and that social communication has an effective role to play in its maintenance."[74] (Inter Mirifica 1981: 286; See Lynch, Andrew P. 2015). The content of the social communications must therefore, be truthful, which stands as

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[71] Lynch, Andrew P. (2015): Digital Catholicism: Internet, the Church, and the Vatican Website. In: Enstedt, Daniel/Larsson, Göran/Pace Enzo (eds): *Annual Review of the Sociology of Religion*: Religion and Internet. Leiden: Brill. P. 103.

[72] Ibid.

[73] Ibid.

[74] Ibid.

obligation for media practitioners and prerogative for the public.[75] Furthermore, the decree acknowledges the effect the media representation has on public opinion and encourages journalists to avoid distortion in what they report, which is driven by profit.[76] The decree also appeals to the regulatory bodies to ensure that the work of the media is not commercially and politically oriented or motivated.[77] On the other Communio et Progressio revisited some of these principles which should guide the educational, training and professional standards of journalism to ensure a progressive and viable society.

Professionalization has been a much-debated topic with continuous emphasis on journalism profession over the decades. The discourses though inconclusive focused on the global variation of journalism pathways and programs as well as criteria that characterize journalism a profession or a craft comparable to other professional fields such as medicine, law and engineering among others.[78] Given the challenges modern professionals face in the line of their duties, political, technological, cultural and economic constraints; professional issues may interfere with both personal and professional values. Therefore the question that begs for an answer is in what ways are Catholic social ethics and professionalization interrelated? Why professionalization in Africa? Why are these concepts relevant for the context? Where is Africa positioned under the indices that classify continents in terms of their developmental achievements and good governance? Is professionalization one of the indicators of a progressive continent? These indicators are what make professionalization in any nation possible.

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[75] Ibid.

[76] Ibid.

[77] Ibid.

[78] Firdaus, Amira (2017): "Media Globalization and Digital Journalism in Malaysia: Network Newswork", In: *Routledge Research on Media in Asia*. New York: Routledge. Chapter 2.

Despite the complexity of the topic, this paper limits its scope to journalism profession, Catholic Social ethics and African context to enable for a holistic approach and comprehension of the topic under study.

Africa with 54 independent countries emerged from colonialism in the 1960's through series of crisis. Amid these issues, professionalization remains one of the major hurdles the continent grapples with till date. The continent with its rich endowment of natural and human resources, is still experiencing dearth in quality education, flourishing industries, qualified professionals, economic, political or golden records of good governance compared to the other side of the Western hemisphere. Nevertheless, Africa shares opulent cultural, religious and traditional values that strengthen its communality.[79] Thus some part in the continent has remained poor and still struggling with overarching developmental issues including education, training and professionalization. In view of these, various scholars, theologians, sociologists, ethicists and experts in media field interrogate on how best Africa can produce quality professionals suitable to tackle the challenges that militate against human dignity, common good, solidarity and subsidiarity all of which are indispensible for the human progress. This situation poses enormous concern in the different ways in which citizens carry out their professional responsibility in an environment where economic imbalance, political hostility, parity in education and standard of living, landed property ownerships, exploitation of human dignity and resources thrive.

Decades ago, the debates on professionalization revolved around quality educational pathways and programs as well standard practice as

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[79] Ike, Obiora (2013): *Catholic Social Teaching and the Common Good: Challenges On Governance and the Good of Individuals in a Polity*. https://catholicebooks.wordpress.com/2013/08/16/free-ebook-catholic-social-teaching-and-the-common-good-challenges-on-governance-by-prof-obiora-ike/, retrieved on 16 August 2013. p. 1.

determinants employed as a yardstick for most professions. [80] The purpose was to create universal professional requirements in specialized training in order to gain global and legitimate recognition. Such global acknowledgment becomes the fundamental backbone that avails the opportunity to establish professional criteria for entrance and membership into the profession. Another goal was to assist scrutinize members and keep under surveillance unqualified persons who may want to enter the profession through the back door.[81] Such proliferation of amateurs into the profession prompted strict regulations intended to checkmate this illegal influx towards preserving the integrity of the profession. Thus the regulatory measures established to checkmate both personal and professional character of professionals is provided with the implementation of the professional code of ethics.[82] Even though some professions such as Medicine, Law, Engineering among others have existing regulatory bodies that monitor the training and practice of professionals, journalism profession still grapples with its process of professionalization. This has remained a challenge for professionals in Africa till date.

8.2 Idea and Status

The world of journalism and mass communications is currently challenged to address growing cases of substandard journalism training and unethical practices faced by journalists in their line of duty. This development also affects educational institutions, regulatory bodies, the State, Churches and individuals in the society. Research findings show

[80] Ojomo, Olusegun. W (2015): "Journalism and Mass Communication Training in Nigeria: Some Critical Thoughts". In: *Estudos em Comunicação*; No 20, p. 87. http://www.ec.ubi.pt/ec/20/pdf/ec-20-05.pdf retrieved December 2015. pp. 87-104.

[81] Ibid.

[82] Ibid.

wide spread of mediocrity, disreputable behavior, lack of professionalism in journalism, abuse and denial of press freedom in many countries especially in developing and democratizing societies and the commercialization of the media landscape, which tends to undermine human dignity, human rights and freedom. African scholars ascertain the causality and effects of the challenges as obvious gap in journalism theory and practice, poverty, low education standards, analog technologies and outdated media equipment, bribery and corruption, partisanship, socio-economic and developmental challenges all of which affect the quality of the journalistic training, practice in the media services.[83] On this basis, journalists are required to apply their personal moral development acquired from home and implement it jointly with the professional values remain indispensible to the society.

The decline in professionalizing journalism in Africa according to Bruce Mutsvairo is attributed to low standard of education in journalism with emphasis on some journalists who do not possess university degrees and specific training.[84] Journalists likewise lack the adequate preparation to identify and deal with ethical dilemmas and professional choices. Another challenge is the dearth of infrastructures suitable with the type of journalism produced in African countries in general. During an interview with a Nigerian renowned journalist, Mr Ray Ekpu, the journalists submits, "journalists cannot function better if they lack reading and researching culture."[85] This statement places professionalization of journalists in Africa at a crossroad. It shows that with the domination of alternative media or simply put citizen journalists, mainstream journalism in African often operate in an unfavorable media and political ecosystem,

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[83] Ojomo, Olusegun. W. 2015, op. cit. pp. 87-104.

[84] Mutsvairo, Bruce (2016): *Participatory and Citizen journalism in a Networked Africa: A connected Continent*. Palgrave Macmillan UK; p. 192.

[85] Telephone interview with Ray Ekpu, 2017.

which promote poor journalistic practices that could be detriment to the development of society.

There is no doubt that such challenges could engender economic constraints and political opportunities, allowing amateurs with no training and professional qualifications to assuming alternative positions to advance the political and commercial interest of the powerful. In Africa, the economic, political, cultural and technological challenges have subdued the society into using the desirable that becomes available when the desirable is not available. Poverty however is a crucial factor to many young people dropping out of school or not attending higher institutions. Such social issue compels some aspiring journalists to settle for apprenticeship-based type of training on hands-on, which is still recognized as a form of training in most institutions not only in journalism.

The major characteristic of any progressive community is the ability to reflect on its social values, religious principles and traditional norms, in line with the quality of education and training of professionals, for these are the bedrock upon which society lives and thrives. With the knowledge of hindsight, evaluating these features based on what is obtainable and what is not, it is worth noting that journalism is an indispensible asset to society. Bearing in mind the above statement, it is important to acknowledge the dire need for incorporating Catholic social ethics in the professionalization process as a way forward, despite the constant struggle against inequality and exploitation that infringes on the social and economic development of a developing and transitional democracy. The key objective of any enlightened society is the resolute effort to invest in its education, professional standards, social values, religious principles and traditional norms. Society thrives and lives if it is anchored on these principles. The adoption of theological sociological, normative and practical approaches and other reviewed and interdisciplinary works, oral interviews through telephone and Skype are vital for remains germane to

this work. This type of methodology allows for further research gaps, dispute and dialogue as well as proffer solutions that would be beneficial to both professional aspirants and practitioners.

8.3 Literature Reviews

Recent debates on journalism education and professionalization have influence on the discipline of journalism, media and communication studies. Scholars and practitioners in the media have intensely argued over the dichotomy between "classroom-based-teaching" as opposed to "hands-on" known as "on-the-job training."[86] Apart from this debate, a crucial aspect of the nature of the discipline of journalism is overlooked and made subject to less academic challenge thus the concern of journalism research and education with related scientific fields.[87]

Scientific related fields to the discipline of journalism education are media ethics and communications sciences, sociology, arts and humanities, education and political science. These are acquired through quality education to enhance professional standards, ethical values and generate knowledge sharing in order to support the civic society.[88] Furthermore, UNESCO assumes that quality journalism education can be achieved when combined with other fields of knowledge such as education, sociology, Liberal Arts and humanities.[89] Therefore, quality education in this context is the bedrock on which standard professionalization of any profession is premised.

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[86] Folker, Hanusch / Mellado, Claudia (2014): "Journalism Students' Professional Views in Eight Countries: The Role of Motivations, Education, and Gender". In: *International Journal of Communication*, 8, p. 1157.

[87] Folker/ Mellado, op. cit.

[88] UNESCO (2013): Model Curricula for Journalism Education: A Compendium of New Syllabi. Paris: UNESCO, p. 7.

[89] Ibid.

The tools of journalism help create a "hybrid" media system that makes meanings, sanctions behavior and legitimizes practices and signals quality for critiques in order to understand its role, functions and identity.[90] Other authors maintain that the contribution of journalism to sociology is clarified "in its ideal typical form and particularly in the eyes of its practitioners and educators, professional journalism is generally considered to be contributing significantly to the functioning and well-being of society."[91] This assertion justifies the need for ethics and values in journalism training and practice, which this study posits as panacea for standard professionalism. In that case, amateur journalism cannot promote democratic process and the development of society without proper journalism training. The reviewed works of Anderson in the next paragraph explains clearly the implication of journalism and its responsibility to society, which puts the lack of quality training into perspective.

The arts and humanities contain great fields of study that are relevant to journalism education, since journalism has a social context in the area of ethics, culture, religion, anthropology and value-orientation. Its implication assumes even a more compelling dimension as professionalism and the identity of the media practitioners follow strict guidelines.[92] These subject areas are disciplines employed by journalism in its operations, which needs languages, contextual adaptation, concrete social dynamics and persuasive logics to communicate.

The social fabric, studied under sociology as a science describes the inter-relationship that exists between human societies. Anderson claims

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[90] Anny, Mike/ Crawford, Kate (2014): *A Liminal Press Situating news app designers within a field of networked news production*. London: Routledge, p. 2.
[91] Deuze, Mark. (2009): Journalism Education in Era of Globalization: In: de Beer, A.S./Merrill, J. C. (eds.) *Global Journalism. Topical Issues and Media Systems* (5th ed.). Boston: Pearson Education, p. 272.
[92] UNESCO, op. cit. p. 11.

that journalism as a discipline is linked to professional and classroom culture as well as society in various senses, makes sociology relevant and communicative in essence.[93] In their social professional responsibility, journalism exposes as watchdog, the happenings of society, mediates, educates, sets agenda, modifies and controls to some extent the ethical behavior of the cultural, political and social milieu.[94]

However, the explosion of social media with apparent decline in ethics and values has elicited multitude of problems for journalists and media industries. One of such problems is the substandard nature of their news production. The proliferation has occasioned the influx of amateurs into journalism as professionals without adequate and multifaceted journalism training. Such incursion is detriment to the society that depends on the media for credible information. These professionals become a menace to the society with their substandard output and without proper journalism training that recognizes not only knowledge and skills but moral social responsibilities of professionals as well.

Scientific works by contemporary scholars and experts reveal arguable need for cross-pollination of interdisciplinary fields in journalism for emerging and democratizing continents. They form the bulk of academic works relevant for the study. As current studies show, education still stands as the backbone for quality journalism training while professional and ethical standards in journalism as a tool for well-being of the society.[95] The overarching nature of the topic under study requires an elaborate explanation of the relevance of Christian social

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[93] Anderson, C.W. (2014): The Sociology of the Professions and the Problem of journalism Education. In: *Radical teacher*: A socialist, Feminist and anti-racist journal on the theory and practice of teaching (99), p. 64.

[94] Anderson, C.W. 2014., op. cit. p. 64.

[95] Deuze, op. cit. p. 270.

ethics and culture driven values as approaches towards professionalizing journalism and its significance for this paper.

The relevance of Christian social ethics and culture driven values in professionalizing journalism are correlated and is derived from the fact that journalism profession requires individual that are well trained in moral attitude and professional character without of course neglecting the credential importance. Therefore the absence of these elements has great implications on society. It recognizes that independent and reliable media functions better in an environment where journalists are well trained, freedom and security of reporters guaranteed and decent emolument provided for professionals to enable them overcome undue pressure or inducement.[96] It is in this context that approaches to journalism education gains interest as university training, certification programs and hands-on training create educational pathways to becoming a journalist.

8.4 Historical Overview

Journalism profession and teaching developed in the United States of America around 1900 under the school of humanities.[97] News writing and the history of journalism advanced from English departments into the initial stages that finally extended to ethics and the law.[98] In Europe, journalism training was offered on the job through apprenticeship as practitioners acquired their education in different disciplines. Journalism education in schools and universities in Europe did not begin until the 1970s.[99] Between the years 1980s and 1990s, some African and Asian

[96] Deuze, op. cit. p. 270.

[97] Folkerts, Jean/ Hamilton. M.John/Lemann, Nicholas (2013): *Educating Journalists: A New Plea for the University Tradition.* New York: Columbian Journalism School, p. 5.

[98] Folkert et al, op. cit. p. 5.

[99] Ibid.

countries adopted either the European or the American approaches, in some cases both models, depending on their affiliation with the West.[100]

During the twentieth century, some educators did not acknowledge the notion of journalism education. Journalism educators had difficulties overcoming the commonly held opinion that journalism was nothing else than a trade. Academic critics argued that it was better to teach journalism in a trade school rather than a college or universities while journalists were of the view that on-the-job training was the best approach.[101] The evolution of any form of training for journalists is linked to the establishment of journalism as a profession, with its codes of conducts, standards and practices.

Current research into journalism concentrates exclusively on journalists, their education, practices and the work they produce. This transformation has changed the various approaches to journalism training, professionalism and at entry-levels.[102] It is established that academic determinations in journalism are drawn from communication and media studies as well as the apparent fields of History, Sociology, Urban Studies, Political Science and Economics.[103] As journalism education continues to grow, institutions are springing up to introduce interdisciplinary courses in university programs and initiatives.

In Africa, journalism scholars have been in search for methods to improve the quality of teaching and practicing journalism to correspond to the global journalism education standards. This global deliberation compelled African scholars and students to approach UNESCO for

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[100] Folkert et al, op. cit. p. 2.

[101] Ibid. p. 5.

[102] Deuze, op. cit. p. 270.

[103] Berger, Guy/Foote, Joe. 2013. Tomorrow's training: transformations in the provision of journalism education (forthcoming chapter). In: UNESCO (2013): Model Curricula for Journalism Education: A Compendium of New Syllabi. Paris: UNESCO, p. 13.

assistance in remodeling African journalism schools, universities and colleges with a set standard for journalism education. The main objective was to address issues concerning the quality of journalism training, standards in practice, professional identity and ethical values bearing in mind the African context.[104] In comparison to the WJEC standards in journalism education, the UNESCO model designed in 2013 for developing countries reproduces the significance of journalism education as; "to train journalism students on how to identify news and recognize the story in a complex field of fact and opinion; to conduct journalistic research; how to write, illustrate, edit and produce material for various media outlets and for their particular public."[105] This study acknowledges these approaches as a standard to examine the relevance of journalism education, training and professionalization standards in Africa.

8.5 General Overview on Catholic Social Ethics

The dramatic scenario of the contemporary world elicited by the several coercions that often accompany human progress cannot leave anyone unconcerned. In a context of worldwide plurality, competing claims and confusion arising from subjective interpretations of history, the place and role of human beings within it, the desire to share ones beliefs in truth and in charity, as found in Catholic social ethics correspond to the challenges currently confronting global social issues especially in journalism profession. To support the above, thus the pronouncement of Pope John Paul II becomes imperative to this study.

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[104] Banda, Fackson (2010): A Conceptually Relevant and Practically Sophisticated Journalism Syllabus for Africa: *Rhodes Journalism Review*, p. 17.
[105] UNESCO (2007): Model Curricula for Journalism Education: In: UNESCO Series on Journalism Education. http://www.unesco.org, retrieved on 16th October 2013.

> *"Today, Social Doctrine is called upon with increasingly greater urgency to make its own specific contribution to evangelization, to dialogue with the world, to the Christian interpretation of reality and to the guidelines for pastoral action in order to enlighten the various initiatives on the temporal plane with sound principles. Indeed, economic, social, political and cultural structures are experiencing profound and rapid transformations, which put the very future of human society at stake and thus they need a sure orientation. It is a matter of promoting real social progress, which, in order to effectively ensure the common good of all people, requires a just organization of these structures. If this is not done, there will be a return of great multitudes towards that situation of a "quasi-servile yoke" which Leo XIII spoke about in "Rerum Novarum" (John Paul II, 1988).*[106]

The Pope aware of the urgent need for communication as a medium through which the world interacts, requires social action that engages people from all works of life. Affirming the motive behind Pope Leo XIII articulated Encyclical 'Rerum Novarum' the Pontiff demanded for a proactive collaboration to realize the Church's Social Teachings.

The above statement reveals the need to reinforce and broaden the relationship that exist between Catholic social ethics in relation to issues concerning human dignity, human rights, equality of persons, access to justice, equal access to education opportunity and resources, social roles, equality before the law, cultural and religious ambiguities concerning socio-economic growth.[107] Therefore, it is on social teachings of the Church is anchored on such synergetic strides. Even though some who usually reduce the importance of such roles prefer to emphasize on the

[106] Pope John Paul II Declaration 1988.
[107] Ibid.

accumulation of wealth and technical advancement as core determinants of social advancement and performance.[108]

Apart from education, professionalism, code of ethics and specialized knowledge, the position of the Catholic Church considers remuneration as key factor and means to achieve the formation of professionals. It is an incentive that inspires workers to carry out their responsibility with freewill and autonomy. Consequently, the assertion of Blessed John XXIII:

> *"The remuneration of work is not something that can be left to the laws of the marketplace nor should it be a decision left to the will of the more powerful. Workers must be paid a wage, which allows then to live a truly human life and to fulfill their family obligations in a worthy manner."* [109]

(Blessed John XXIII, Mater et Magistra 1961, 71) corroborates the position of this paper, which also applies.

The above declaration was expressed following the development of modern capitalism, which dates back to the nineteenth century.[110] At that time, the correlated advance procedures ended in the revolutions of the western world specifically from agrarian to an industrialized but exploitative system.[111] The revolution championed by Karl Marx focused on the appropriation of the means of production as well as foretold that capitalism in its excesses bore the seeds of its own destruction, the accumulation of wealth in the hands of a minority, leading to a major struggles and recurring crisis.[112] These epochs subsisted from one depression to another, affecting the peasants in the then emerging

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[108] See Ibid.

[109] See Ibid.

[110] See Lagarde, 2014., op. cit. p. 1.

[111] See Ibid.

[112] See Ike, 2013., op. cit. p.1.

industrial economies to undergo severe inequality, negligence and exploitation.[113] In 1891 Pope Leo XIII perceived the urgent need to find a solution to the plight of the poor who were living in misery and wretchedness. This glaring gap between the affluent class and the peasants inspired the Roman Pontiff to issue a prophetic voice in a written document. Pope Leo XIII, at the era in Rome voiced out with such lucidity and audacious prediction in the Encyclical letter "Rerum Novarum" stating that "it is the sole responsibility of the Catholic Church to the world does not only lie in developing coherent social principles but also to support it by Social Action."[114]

Rerum Novarum marked a breakpoint in the history of Catholic Social Thought, introducing a body of principles for deeper reflection and study on social, cultural, economic, political, technological, ecological, ethical, and international development.[115] The perspective of the Church assumed a new ethical and impressive outlook with declarations emerging from the Magisterium on matters of good governance, the common good, the rights and dignity of the human person, solidarity, war and peace, human rights, democracy, poverty, injustice, under-development, labor, agriculture, media, environment, economic justice, land distribution, the economy and money problems, capitalism, socialism, world and free trade and debt, international relations, the human family and political responsibility, to mention but a few.[116]

The Encyclical emphasized more on the dimensions of personal salvation, individual responsibility, which the Catholic social thought in 1891 expanded to promote integral evangelization.[117] "The Common

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[113] See Ibid.

[114] Ibid.

[115] See Ibid. p. 2.

[116] See Ike, 2013., op. cit. p. 2.

[117] See Ibid.

Good, which implies issues of the solidarity and expectations of the people for good governance took a focal and prominent position in these teachings."[118] As proclaimed by Pope John XXIII, in the famous Encyclical letter, Mater et Magistra, the Pope describes the Church as Mother and Teacher of all nations affirming thus: *"Though the Church's first care must be for souls, how she can sanctify them and make them share in the gifts of heaven, she concerns herself with the exigencies of man's daily life, with his livelihood and education, and his general welfare and prosperity."*[119]

Bearing in mind, these principles and their implementations in the Catholic Social actions, it would be necessary to observe reviewed works on the subject matter. However, the struggle continues. In order to critically examine the hypotheses of this paper, which states, that journalism profession and its professionalization can be improved through Christian social ethics and culture driven values, it would be necessary to delve into the next subsection, which deals with an overview of the relevance of Catholic social ethics for professionalization of journalism in Africa.

Today, there has been a shift in paradigm regarding the perception of the concept professionalization. Given the professional challenges in modern times, this paper raises questions regarding personal values, professional character and autonomy, ethical implications, religious principles, consequences of the rapid evolution of technology, global political and economic situations likewise sociocultural and religious issues. This paper adopts the line of thoughts which argues that combinations of specialized knowledge, either at the university based levels, stand-alone schools or apprenticeship does not suffice to make a profession holistic rather the compatibility of these training models with the personal moral development and professional character of individuals.

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[118] Ibid.

[119] Ibid.

The combination of ethics and values in the curricular of journalism education and practice co-exist as the integral part of professionalization to reconcile the discrepancies between classroom and newsroom in journalism.

The act of professionalization cuts across all professional fields. In order to attain professional benchmarks, homogeneous education and training are paramount to every profession even for journalism. According to Harder G. Henry, "professionalization is established whenever a field has to be developed and when new solutions are needed."[120] In line with modern professional challenges, the changes in what determines a profession and the elements that constitute towards professionalization needs to be revisited. It is on this premise the Catholic Church calls for social and ethical actions aimed at fostering the renaissance of media profession.

Professionalization as a concept entails quality education, training, professional standards, remuneration, code of conduct, qualification for entry, combination of specialized knowledge, formation of unions and association, and strict professional body that regulate media activities. To affirm professionalization as a social process, the definition proffered by Crossman Ashley applies:

> *"Professionalization is the social process by which any trade or occupation transforms itself into a true profession. This process tends to involve establishing acceptable qualifications, a professional body or association to oversee the conduct of members of the profession, and some degree of demarcation of the qualified from unqualified amateurs. The professionalization process tends to establish the group norms of conduct and qualification of members of a profession and*

[120] Geisen, Thomas/Harder, Henry G (eds.) (2017): *Disability Management and Workplace Integration: In Research Findings.* New York: Routledge. p. 64.

> *tends also to insist that members of the profession abide with the established procedures and any agreed code of conduct."*[121]

In other words, the author acknowledges the importance of quality education, specialized knowledge as well as values and ethics in the process of professionalization of professionals. Substantial to this explanation, professionalization has been given various delineations by scholars, sociologists, anthropologists, and diverse schools of thought. For instance, the insight of Firdau Amira further reveals "lack of professional accreditation in journalism and the degree in which journalism's 'cognitive base' arises from 'esoteric knowledge,' specialized skills and knowledge unique to members of a particular profession that distinguish the profession from other occupations."[122] Furthermore, the work affirms "changes in the education and specialists knowledge of journalists and emphasis on autonomy and professional ethics" gave rise to the professional preconception people have while defining journalism profession.[123] These appraisals notwithstanding, it becomes important at this point to look into the genesis of Catholic social ethics and how professionalization is part of the social action of the Church.

8.6 The impart of Catholic Social Ethics for Professionalization of Journalism

Evaluating each element based on what is obtainable and what is not, it is worth noting that journalism is an indispensable asset to society. Journalism and the professionalization of professionals are very crucial to

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[121] Crossman, Ashley (2011): https://www.thoughtco.com/professionalization-3026467 retrieved June 16 2011.

[122] Firdaus, Amira 2017., op. cit. Chapter 2.

[123] Ibid.

society likewise for Christian social ethics. The Church's decree on the means of social communication (*Inter-Mirifica*) and specifically the declaration of Pope John Paul II reflected on the professional character of journalists while continuously emphasizes on its progressive standpoint on the need to redeem personal values and character of professionals within the global media ecosystem.[124] Founded on this hindsight, the Church continually calls for discernment, given the challenges faced by modern journalism "the world of mass media is in great need of redemption."[125] Lamb and Levering recognize the theological discourses inspired by *Inter Mirifica* which predominant focus is on communication and its theological perspectives,[126] and was also accompanied by its 'daughter-document,' *Communio et Progressio*.[127]

In discussing the media, the Church emphasized principally on the attitude of journalists as quintessential for human dignity, solidarity, subsidiarity and common good more than the tools for communication, since in journalism morality and freedom in taking ethical decisions and making choices affects both the profession and society.[128] In other words, media professionals are primarily concerned with the ethical interrogations more than the media tools.[129]

In contemporary Africa, the relevance of Catholic social ethics in professionalizing any profession, even journalism cannot be disregarded, since the pride of any nation is measured by the quality of education

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[124] Gaitano Norberto González (2017): Special Topic: Communications and Social Media. In: *Handbook of Catholic Social Teaching, A guide for Christians in the world today*, Schlag Martin (ed.). Washington, D.C: The Catholic University of America Press, p. 142.

[125] Gaitano, Norberto González 2017., op. cit. p. 142.

[126] Lamb, Mathew L/Levering, Mathew (eds.) 2017 op. cit. p.353.

[127] Ibid.

[128] Gaitano Norberto González 2017., Ibid. p. 142.

[129] Ibid.

together with social and religious values and best practices in various professional fields. Therefore, professionalization cannot be discussed in isolation from the type of journalism education, personal character, professional standards, cultural values and religious beliefs that are inherent to the continent. These characteristics are central to the teaching of the Catholic Church, African cultural values and other religious/traditional beliefs practiced in Africa. As earlier mentioned, professionalization of journalism is a topic that has been globally debated while focusing on the rudiments that determine the profession. This paper in turn reflects on those major issues that impede professionalization of journalism and how the introduction of Catholic social ethics in journalism education, training and professional code of conduct might assist address such issues.

For the past 50 years, the theological reflections on the formation of media professionals were made evident in the documents on the social means of communications, produced by the Catholic Church.[130] Even the past and modern reflection of the Church focus intensely on the adequate education and training media practitioners require, which empower and equip professionals for the work place. This reflection inspired two major documents concerning the social means of communication, namely *Inter Mirifica* and *Communio et Progressio* among others. Similarly, the work of Bruno-Jofré, Rosa/Zaldívar, Jon Igelmo identify the interest of the Catholic Church on quality education, training, social and religious values as a way of assisting the poor, create equality, alleviate poverty as well address socio-economic developmental concerns ensuing from social inequalities, political and economic hostility among others.[131] In other words professionalization cannot exist in isolation from education.

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[130] Lamb, Mathew L/Levering, Mathew (eds.) (2017): *The Reception of the Vatican II*. New York: Oxford University Press. p. 353.

[131] Bruno-Jofré, Rosa/Zaldívar, Jon Igelmo (eds.) (2017): *Catholic Education in the Wake of Vatican II*. Toronto: University of Toronto Press. p. 205.

Based on these arguments, the question therefore is: Why is Africa facing low quality journalism education and decline in professional standards, despite all the basic natural and economic resources the continent is endowed with? What explains the decline in professionalization of journalism? Is there any symbiotic relationship between Catholic social ethics and professionalization; why are these concepts imperative for African journalism? Can Catholic social ethics assist in transforming the journalism training and professional practices? How can the repeated failure in developing the continent be explained, even with international funding and media development initiatives to develop the economic, media and political landscape? Why is Africa with a robust human and natural resources and elites, so restraint to development? In response to these interrogations, this paper sets out to present the reflections on Catholic social ethics in connection with professionalization of journalists, political, cultural and other socio-economic issues. Furthermore, the delineation and correlation of the concepts becomes imperative in order to examine their meeting points and an outlook on the contextual challenges. At this point, clarifying the theoretical and practical approaches of these concepts in this context becomes crucial.

8.7 Theoretical Framework

Bearing in mind the above assertion and in an attempt to clarify certain related theories conjointly with the conceptual backgrounds of professionalizing journalism in the light of Catholic social ethical standards, a critical look at the works of classical theorists, theologians, Christian social ethicists, philosophers, experts in journalism ethics and human behavior remains important to provide arguments within this study. Therefore the following theories apply:

a) Christian Social ethics
b) Professional and Normative theories
c) Epistemology and Mass Communication theories
d) African Christian ethics

Catholic Social Ethics Theory

Catholic social ethics as an academic branch of practical theological have interrogated on the moral and social responsibility of the media decades ago and in modern times. Previous theological works recognized the need for ethics and values courses as part of the training curricular. Similarly, contemporary philosophical discourses identify professionalization of professionals even in the media as crucial and part of social concerns that preoccupy academic domain, let alone Christian social ethicists. One of the objectives of Christian social ethics that has its origin from the Social Teaching of the Church is the emphasis placed upon the importance of the human person and society.[132] Its relation to journalism profession cannot be overemphasized given the notion that people undertake a particular profession or an occupation based on personal decision and principles with the aspiration to advance human society.

In addition, the Church acknowledges God endowed the world with these means of communication in order to unite and advance the human society, but recommends ethical decision in the usage of the means,[133] thus the purpose for ethical theories, which serves as personal and professional guidelines for the citizens and professionals. This paper asserts ethics is absolute in the moral formation of the media professionals bearing in mind how journalism education and ethics, journalistic

[132] Lynch, Andrew P. (2015): Digital Catholicism: Internet, the Church, and the Vatican Website. In: Enstedt, Daniel/Larsson, Göran/Pace Enzo (eds): *Annual Review of the Sociology of Religion*: Religion and Internet. Leiden: Brill. P. 103.
[133] Ibid.

standards, media practices, transparent reporting, and overall access of people to the media have been the concern of the Church world over. Journalism profession according to this paper could be characterized under social action for which the Catholic social ethics propagates. This assertion is evident in the definition by Daniel J. Lewis stating:

> *If history addresses "what was", and "what is" ethics address "what ought to be." The field of social ethics refers to the analysis of the problems of "what ought to be" as they develop in a social context namely in public policy, politics, economics, war, poverty, education, ethnic crisis, ecology and crime.* [134]

The above definition affirms social ethics deals with the impact of economic disparity on people's opportunities, social roles and professional interactions. It equally promotes effective implementation of government policies dovetailing various goals such as into education, economy and social frameworks likewise international and national organizations.[135] For instance, an economic system is a fundamental factor of social and daily private living of individuals and societies among the different functions assigned by the state to men and women. Lewis in this regard claims some aspects of ethics specifically apply to social groups, institutions and corporate responsibility problems.[136] The above claim posits the next discussion on normative theory as a very crucial issue for this paper.

Professional and Normative Theories

Norms are rules that guide behavior, orientate action, form conscience and provide principles, values and morals, which guide human society.

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[134] Lewis. Daniel J. (1991). "The Christian Social Ethics: A Bibliography of Christian Social Ethics". In: *Studies in Christian Ethics*, 4(1), pp. 112-121.

[135] See Ibid.

[136] See Ibid

Normative theories of journalism concern ideal functions of the press, what the press should do. These roles are best understood in relation to larger claims about the good society.[137] For the purpose of this study, journalism and normative theories postulate the role and mandate of journalism education in today's rapidly converging and globalizing media, which aim at improving journalism professionalization, ideology and ethical values.

The identity of every profession is founded on standard principles. Ethical values coexist with the ideology of an occupation. This is because ethics exist practically in all professions in order to ensure standard practice. Journalism in this regard is not an exception to this rule. Ethical standards in a profession according to Roger Patching and Martin Hirst's are "rules governing the conduct of a person or the members of a profession and exposes the professional obligation, guides and identity of journalists in journalism practice."[138]

The theoretical conception of ethics by Roger Patching and Martin Hirst (2014) asserts, "The reputation of journalists in a society is determined by the level of the journalism ethical standards."[139] Journalism standards in most countries are enforced by codes of conduct drawn by the regulatory bodies that remind journalists about the moral choices they face in reporting the news and by providing them with a sense of their responsibilities and what is expected of them in the pursuit of their duties.

Despite some political transitions from the authoritarian to democratic rule in the continent, professionalism still remains challenged. Arguably, the uncertainties of governmental transition in any milieu and some socio-economic reforms often hamper journalistic standards creating questionable professional perception. The International Federation of

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[137] See Ibid. p. 14.

[138] See Patching, Roger/Hirst, Martin (2014): *Journalism Ethics: Arguments and Cases for the Twenty-First Century*, Routledge, London and New York, p. 300.

[139] Ibid.

Journalists believes that professional journalists, structured in free and autonomous trade unions, function proficiently in the formation and safeguarding of a democratic media culture.[140]

This organ of journalists asserts, "Media must respect the professional and ethical principles of press freedom upon which the freedom of expression and opinion relies."[141] In addition, it defines press freedom as: "that freedom from restraint which is essential to enable journalists, editors, publishers and broadcasters to advance the public interest by publishing, broadcasting or circulating facts and opinions without which a democratic electorate cannot make responsible judgments."[142]

While specific elements of journalism ethics vary among media sources and professional societies and organizations, there are some basic professional standards regarding the freedom of press that are universal across the globe. Meanwhile this autonomy of the media can only be expressed when journalists:

> *Firstly, Seek the Truth and Report It" requires journalists to be "honest", fair and courageous in gathering, reporting and interpreting" the news. Secondly, "Minimize Harm", obligates ethical journalists to treat sources and subjects with respect. Thirdly, "Act Independently", mandates that journalists be free of any obligation or interest other than reporting the news. And Fourthly, "Be Accountable", forces journalists to stand by what they report and correct any inaccuracies as soon as they become aware of them."*[143]

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[140] Media Wise Admin (2012): The International Federation of Journalists Status Journalists and Journalism Ethics/ http://www.mediawise.org.uk, retrieved on 20 January 2012.

[141] Ibid.

[142] Ibid.

[143] Media Wise Admin, (2012): op. cit. p.1.

The above specifications of journalism professional code of conduct are similar to the principles of the Catholic social ethics that admonishes media practitioners on their social responsibility to serve the public for common good, solidarity, subsidiarity and to uphold their professional integrity. Each of these specifications could be related to the following principles:

- *Human Dignity:* implies 'Minimizing Harm,' which obligates ethical journalists to treat sources and subjects with respect. The dignity of the human person matter much in this context, as avows in the principles of Christian social ethics and other religions as the principal values.
- *Common good:* suggests 'Seeking for the Truth and Reporting It' that requires journalists to be 'honest,' fair and courageous in gathering, reporting and interpreting' the news.
- *Solidarity:* depicts 'Acting independently,' mandates that journalists be free of any obligation or interest other than reporting the news. This guideline promotes solidarity and maintains cohesion in society.
- *Subsidiarity and Justice:* 'Be Accountable,' forces journalists to stand by what they report in order to promote integral development as well as correct any inaccuracies as soon as they become aware of them. By so doing, journalists avoid injustices that underpin marginalization of the poor and inequalities.

In the same way, the principles have similarities with the quote taken from the address of Pope Francis affirming:

> *"Among the few professionals in the world, journalism profession have so much influence on society as journalism does," Pope Francis reminded journalists as well as emphasized on the 'three pillars' which ought to motivate the fundamental role of journalists. The above assertion was*

> *conveyed during Pope Francis audience with the Italian National Council of the Order of Journalists. During the event, the Pope stated the significant role journalists play in society likewise in their course of duty; asserting that media professionals are endowed with fundamental substantial functions and obligations, namely the act of researching, writing and disseminating news reports, which enable public opinion on daily occurrences. The Holy Father ascertains that despite the rapid evolution of the social media, which threatens the responsibility of the traditional media and its ecosystem, 'journalists are still important'.* [144]

The Pontiff assert thus, "Though the print media or television might lose relevance in respect to the new media of the digital world – especially among young people – when journalists have professionalism, they remain an important pillar, a fundamental element for the vitality of a free and pluralist society."[145] In the face of the current realities and changes taking place in the world of media, the Pope Francis pointed out the renaissance process the communicative system of the Holy See has been undergoing.[146] The Pontiff further admonishes 'Despite deadlines, reflect a moment,'[147] this implies journalists should ponder for a while before reporting or publishing in order to avoid making deadly decisions that could jeopardize the integrity of the profession and researcher. Pope acknowledged, the difficulty journalists face in their profession, "avowing that it is a profession that lives with constant 'delivery times'

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[144] Pope Francis audience with the Italian National Council of the Order of Journalists https://zenit.org/articles/popes-address-to-italian-journalists/ retrieved on 22nd September 2016.

[145] Ibid.

[146] Ibid.

[147] Ibid.

and 'expiration dates.' But at least for a brief moment, we will try to reflect a bit on the reality of journalism."[148] Pope Francis then proposed three essential pillars for all journalists: "to love the truth, something essential for all, but especially for journalists; to live with professionalism, something that goes well beyond laws and regulations; and to respect human dignity, which is much more difficult that one might think at first sight."[149] The Roman Pontiff accentuated on the need to live with professionalism, which invariably implies adhering to the professional code of ethics binding professionals. Pope asserts, by the adherence of these guidelines, journalists are free and responsible to respond to the social problems on which they report daily with ease. Recalling also the responsibility of the professionals on the public, Pope Francis pointed out the crucial importance of the respect for human dignity. "While noting that respecting human dignity is important in every profession, the Pope stressed this is especially true in journalism, "because behind the simple reporting of an event there are also sentiments, emotions, and, in short, the life of individuals."[150]

Following the above pronouncement, it is obvious that professionalization does not only require vast knowledge or specialized skills in a particular field, however, it demands personal values, professional ethics, religious and cultural principles, autonomy and responsibility carried out with pure reason and freewill. This assertion is evident following the general guidelines for moral decision prescribed by some ethicists. These ethicists namely Clifford G. Christian, Kim B. Rotzoll and Mark Fachler proposed the five key philosophical principles that motivate current ethical decisions journalism professionals

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[148] Ibid.

[149] Pope Francis audience with the Italian National Council of the Order of Journalists https://zenit.org/articles/popes-address-to-italian-journalists/ retrieved on 22nd September 2016.

[150] Ibid.

undertake. Thus the five principles: "Aristotle's Golden mean, Kant's Categorical Imperative, Mill's principle of utility Rawl's veil of ignorance and the Judeo-Christian view of persons as ends in themselves."[151] In sequential order this research work explains each of these principles and later assumes the notion that apply to this study. The Golden mean of Aristotle affirms, *"Moral virtue is appropriate location between two extremes." This is a philosophy of moderation and compromise, often called the golden mean. The journalistic concept of fairness reflects this idea."*[152] The categorical imperative of Emmanuel Kant assumes a different position claiming people ought to:

> *"Act on that maxim which you will to become a universal law." Eighteenth-century Immanuel Kant developed this idea as an extension of Aristotle's golden mean. Kant's asserts that you make decisions based on principles that you want to be universally applied, which is called the categorical imperative. This means you would act by asking yourself the question, what if everyone acted this way?"*[153]

John Rawls veil of ignorance affirms, "Justice emerges when negotiating without social differentiations." John Rawls' 20th – century theory supports an egalitarian society that asks everyone to work from a sense of liberty and basic respect for everyone, regardless of social position."*[154]* The Judeo-Christian view of the human people as ends in themselves: therefore affirms, "Love your neighbour as yourself (Mark

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[151] Biagi, Shirley (2016): Media/Impact: An Introduction to Mass Media, (12th Ed.), p. 322

[152] Ibid.

[153] Biagi, Shirley 2016., op. cit. p. 322.

[154] Ibid.

12: 29-31)."[155] Under this longstanding ethic of religious heritage, people are obliged to care for one another friends as well as enemies equally and without favor. Trust in people and will trust in you."[156] This appraisal recommends love as the ultimate goal in dealing with one another, which is one of the principles of Catholic social ethics.

These contributions share one thing in common, the human person as central, followed by the common good of the society and finally the autonomy and responsibility of professionals towards the human society. Owing to these assertions, the notion that quality education, best practices, strict regulatory and code of ethics are the exclusive elements for professionalizing journalism has been flawed by the philosophy of these ethicists, hence the core argument of this research. Although the above are of immense significance to this research project, nonetheless the hindsight of the Compendium of the Social Doctrine of the Church, on which the Christian social ethics has its foundation, brings the relevance of this study to the fore.

Epistemology and Mass Communication Theories

Epistemology, which is the logic of systems, thoughts and knowledge, is a word from the Greek language *(episteme- knowledge)*. It is rooted in the theory of ideas and knowledge, which guide human history. The theory of epistemology is defined as "that fragment of philosophy that deals with knowledge."[157] Knowledge itself however is built on values

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[155] See Mark 12:29-31: "You must love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength. You must love your neighbor as yourself." (Wansbrough Henry (ed.) (1990): The New Jerusalem Bible. New York: Doubleday. p. 1678.

[156] Ibid.

[157] See Williamson, Timothy (2014): Knowledge First. In: Steup, Mathias/Urri, John/Sosa, Ernest (eds.) *Contemporary Debates in Epistemology*: (2nd ed), London, Wiley Blackwell, p. 1.

accumulation and assimilated in a given society.[158] Epistemology therefore explains how cognitive ability can be developed through the basic formation an individual acquires such as educational background.[159] Education in this context is prepares for life.[160] This is affirmed in an interview with Prof. Chidi Onyia, who interrogates on the type of life the University prepares students for? The pertinent question that continues to beg for an answer is how universities prepare students for the work environment and for life? Do they have adequate, quality human resources and sustainable infrastructures to equip and empower students for the public service?[161] The crucial aspect to reflect on at the first instance, is the quality of education offered in African Universities, considering that not all universities measure up to standard, based on the classification indices adopted by international regulatory organizations, policymakers, media owners, media multi-stake holders and those at the echelon of power. It is evident that designated universities are adequately funded, thus exceptional education are accessible and reinforced by a highly skilled faculty who challenge students to solve problems and think outside the box.

Professor Onyia, further expressed how "these universities often transcend theoretical learning by offering students the opportunity to learn valuable skills in the real world through internship programmes, while integrating ethically focused learning activities. In addition, extracurricular activities may be offered that provide mentorship to students, facilitate peer learning and teach students about skills and technologies relevant to today's marketplace. However, many universities

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[158] See Ibid. p. 2.

[159] See Ibid.

[160] Tatangang, Henry. N (2011): *Education-Training-Employment: The Key to Africa's Development in the Era of Globalization.* Bloomington: Xlibris Corporation. pp. 369.

[161] Interview with Professor Chidi Onyia.

are not equally equipped and continue to adopt unethical, and unsustainable, means to attract students by focusing solely on the completion of the course curriculum, in some cases, with obsolete learning materials and assessments."[162]

In contrast, mass communication theories incorporate education, practice, societal norms and cultural values that exist in communication.[163] Human beings are communicative in nature and depend on communication, which is the scope of journalism. The epistemology and mass communication theories suggest that the relevance of journalism education apart from being the "Backbone" for professional excellence also connects with the current professionalization of journalism and the discipline of journalism studies, as recognized degrees and diplomas in some kind of journalism training or education program have become the norm in contemporary recruitment decisions made by media industries around the globe.[164]

In that case, reviving the economy of a diverse, pluralistic and cultural driven environment of which Africa, Catholic social ethical considerations cannot be disregarded in the education and training of journalists in the bid to accomplish professional standards. Emphasizing on the influence of history on concepts, this paper argues that the many limitations notwithstanding, the failure of the African citizens and elite to find a lasting solution to its economic, social and political crisis. Hence, the practical guidelines and African values contain in Catholic social ethics would serve as a panacea to the African social challenges, of which professionalization is a part.

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[162] Ibid.

[163] See Baran, Stanley. J/Davi, Dennis.K (2012): *Mass Communication Theory: Foundation, Ferment and Future.* (6th ed.), Boston, Wadsworth, p. 17.

[164] See Deuze, Mark (2009): Journalism Education in an Era of Globalization. In: de Beer, A.S./ Merill, J.C. (eds.): *Global Journalism. Topical Issues and Media System* (5th ed.), Boston: Pearson Education, p. 268.

African Christian Ethics

The principles of Catholic social ethics and the process of professionalization recognize the importance of ethics that is Christian and African. The contextual background of this study allows for the theoretical concept of African Christian ethics, based on the notion of Samuel Waje Kunhiyop, asserting, "every society is influenced by its history, beliefs and values."[165] It is of utmost importance to understand Africa's history before addressing its present political, economic, social and technological conditions. In addition, it is also paramount to grasp

the ethical values and beliefs that guide moral actions in Africa if "ethical system that is both African and Christian needs to be developed."[166] In this paper, morals and ethics would be used interchangeably due to the contextual background. Ethics and morals in the works of Kunhiyop are defined as "the definitions, principles and motivations for conduct and behavior."[167] Given the challenges professionals encounter, which interferes with personal values and professional demands, the scholar distinguishes between personal ethics from social ethics all of which are relevant for this paper. According to the author, "personal ethics deals with individuals' obligations or duties, or in other words, with what is required of them."[168] It is important to note that the issues of ethics vary across cultures. For instance, in the Western Hemisphere, emphasis is placed on personal ethics since the "individual's desires, satisfactions, decisions and accomplishments take precedence over those of the community."[169] Likewise, "social ethics deals with

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[165] Kunhiyop, Samuel Waje (2008): *African Christian Ethics*. Nairobi: Hippobooks. p. 3.

[166] Kunhiyop, (2008)., op. cit. p. 3.

[167] Ibid. p. 4.

[168] Ibid.

[169] Ibid.

community morality and emphasizes communal values and interpersonal relationships at the expense of the individual's desires and decisions."[170]

In Africa, social ethics in contrast to personal ethics remain always the bedrock on which African Christian ethics is anchored. It answers the question on the symbiotic relationship between Catholic social ethics, professionalization and Africa. This submission equally validates the aspiration of the Catholic social teaching in essence. Africa is a continent that treasured communalism than individualism.[171] This emphasis beckons and interrogates the conduct of modern media professionals in the way they carry out their duty. Since African Christian ethics supports respect for society, invariably it promotes human dignity, solidarity, subsidiarity, truthfulness, fairness and justice. All these elements are embedded in the principles of Catholic social ethics.

The contemporary issues professionals encounter in their duty even journalists who are Christians and non-Christians are enormous. There is no doubt that Africa has a robust media and endowed with talented men and women, but this work argues, if these professional men and women utilize the African and Christian values by which the continent is blessed to foster development and good governance, professionalization in Africa would thrive. African Christian ethics struggles with the realities of the continent.[172] Thus when confronted with ethical dilemma that are part of the professional demands, professionals would stand on the premise of these principles in order to make decision and choices that are in consonant with the values and ethics they acquired through socialization from Family, religious affiliations and legitimate cultural values. In order to find a solution to the challenges of professionalization in Africa, Kunhiyop, suggest, "African scholars and students of ethics need to understand the philosophical principles and values that have a profound

[170] Ibid. p. 5.
[171] Ibid.
[172] Ibid. p. 73.

influence on the development of African Christian ethics and morality within the African setting."[173] This recommendation would assist break the social, economic and political shackles that hinders quality education and professional standards in Africa.

8.8 Professionalization in Africa: Prospects and Challenges

Africa, one of the world's developing and democratizing continents, although identified with its rich endowments of natural and human resources, although confronted with many challenges such as decline in basic education, poor infrastructure, meagre remuneration, lack of ethical standards, brown envelop syndrome, bribery and corruption, partisanship, compromises of personal integrity and professional values likewise poor training and practice, all of which retard the process of professionalization particularly in journalism. How is it possible to achieve professionalism in a nation is faced with political, technological and economic constraints that hinders journalists to acquire quality education in order to meet up with the universal professional standards.

As a result, the media and political environment in which African journalists carry out their professional duties is profoundly influenced by many constraints, thereby exposing the substandard nature of the profession. Therefore, to meet the demands of journalistic responsibility in a democratizing society, professional excellence and a bit of occupational closure requires establishing acceptable qualifications, strict regulatory and professional bodies and association to monitor the demeanor of the members in order to create some distinction between professionals, amateurs and unqualified media practitioners.

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[173] Kunhiyop, op. cit. p. 27.

The works of African scholars and media experts reveal that the modern journalism is in deep crisis of credibility as a result of abuse of autonomy, misplaced personal values, structural, political, cultural and economic restraints. Most cherished norms and values of society and profession have been violated and debased due to conflicts emanating from cultural values, religious ethics and professional character. Observing the current media situation in Africa, contemporary studies such as Auwal, A. M. attribute the role some media practitioners play in the society as detriment to professionalism in journalism, which pose enormous challenge to the profession.[174] These challenges include poor remuneration of journalism practitioners, slack requirement for recruitment, sub-standard qualification, government and self-censorship, lack of proper scrutiny of both professionals and non-professionals among other issues.[175] In this case, several media organizations struggle to pay staff salaries without enough capital left to invest in staff training and equipment, there reducing the noble profession to an "all-comers business."[176]

Auwal furthers, in most cases consequent to economic and political interest, the influx of exasperated local elites evicted from business by excessive competition from European monopolists, the unemployed, those laid-off from jobs in collapsed European firms and dropouts from other professions (Adaja, 2012; 17) exposed and reduced the profession to an all-comers affair. [177] The above statement affirms the obvious notions of other scholars that journalists in the past lacked the basic

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[174] See Auwal, A.M (2015): Communication and Conflict in Nigeria: What Role for the Media? In: *Global Advanced Research Journal of Educational Research and Review*, Vol. 4(8) pp. 154-160.

[175] See Ibid.

[176] See Auwal, A.M. 2015, op. cit. pp. 154-160.

[177] See Adaja, T.A (2012): *Nigerian Journalism and Professionalism*: Issues and Challenges. In: New Media and Mass Communication, Vol 5, p. 17.

educational prerequisites for admittance and did not see the job as a profession but rather as a means to enrich their pockets or provide for their families. In other words, the earlier journalists went into the profession either to make ends meet or to earn a living for survival. Thus, obviously, the early group of Journalists that attended formal School of Journalism equally assumed the concept that Journalism was not a profession.[178] This affected their output as well as their disposition and self-estimation among their colleagues in other professions.

Although, African Journalists most often lay claim to the observance of the professional tenets of objectivity, neutrality, impartiality, and the rest, it is however doubtful whether it could be said that Nigerian Journalists practice and belong to a profession in the real sense of it. Research findings indicate that: "A profession is qualified to be one only when it can be identified by the body of knowledge to be imbibed by those who would be its members, a membership register, a code of conduct that would find its monitors, a disciplinary body that would enforce the code."[179] Appraising the manner in which African journalists practice their profession, as presently constituted, with the above requirements, one would not but agree with the view expressed by Adaja that, "the Media in Africa cannot be fully referred to as a profession." [180] Although, the African Union of Journalists parade a Code of Conduct in which in its

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[178] Akinfeleye, R.A. (2000). *Proliferation of Journalism /Mass Communication Training Institutions in Nigeria and its Impact on Professional Standards in Media and Democracy, A report of Workshop on Democracy and the Media* (May21-23, 2000), Nigerian Press Council Centre for International Media Assistance. University Journalism Education: A Global Challenge, Washington. p.1.

[179] Adaja, 2012, op. cit. p. 12.

[180] See Ibid.

Article I referred to the Union as a professional body as well as a trade union.[181]

The observation that journalism practice in Africa is operated in a depressed economy and journalists barely manage to survive was confirmed by the research study. This situation exposes them to ethical dilemmas in the field. Journalists are often faced with the quest to carter for their maintenance at the expense of journalistic ethics while informing the public.[182] Social value may constrain a journalist and could possibly cause the reporter to operate with unethical practices without being strong enough to resist the culture enticement. It is relevant to note that cultural values and journalism ethics are always conflicting. Journalism ethics are evident where a journalist is faced with conflicting values in the society, especially values that are opposing to the principles of professionalism.[183]

A journalist battles with meeting the challenges of living in an environment shaped by a specific culture and the challenges of allowing ethical codes to guide the practice of its profession. Implicit in Ekeanyanwu, N.T. statement is that certain practices come to be accepted as part of the journalism profession by those in the profession, without such practices being originally part of expectations or goals of the profession.[184] This concern dictates the need for a reappraisal of the existing Code of Conduct for journalists in order to explicitly define those who are eligible to practice journalism in Nigeria. The slack criteria for membership allow the influx of non-professionals thereby exposing the profession to an all-comers affair.

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[181] See Ibid.

[182] See Adaja, 2012, op. cit. p. 12.

[183] See Ibid.

[184] See Ekeanyanwu, N.T (2013): "Media Freedom, Political Conflicts and the Nigerian Cultural Dialectics: The American Example". In Umaru, P/ Chinenye, N/ Nsikak, I (eds.): *Politics, Culture and the Media in Nigeria*, Ibadan: Stirlen Horden Publishers, pp. 139-155.

8.9 Recommendations

The application of the principles of Catholic social ethics in Professionalization can contribute to the social environment in which journalism is transformed into a true profession of the utmost integrity and competence. Founded on solid ethical orientations, any sustainable African cultural values that challenge all to accept the principle of "live and let live"[185] "(*suum cuique* – St Thomas Aquinas)"[186] as a sure basis for faith that guarantee justice and peace amongst humans on earth is paramount. Each individual, acting independently with principles embedded in Christian social ethics and cultural principles and or in cooperation with other norms within society can be achieved with the steadfast support of stakeholders. It is not only the State that is called to action, rather each individual and all the agents within the social, political and economic domain. Within Africa stakeholders are beckoned to collaborate with this agenda as well; more so the Church, unions and associations, Non-Governmental Organizations (NGO's) and Foreign Donors to mention.[187] This purpose is to consolidate in establishing a solid premise for the desired socio-economic growth that guarantees the anticipated end of making the continents' natural resources such as Agriculture, Oil and Gas capital[188] serve the common good, foster solidarity, guarantee subsidiarity, advance quality education, professional standards, economic equality, business trust and integrity, promote peace and generate social harmony for all Africans.

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[185] Ike, Obiora (2006): The Social Teaching of the Church and the Management of Oil and Gas Wealth in Nigeria. A Paper on the Conference: Nigeria: Making Oil and Gas Wealth Serve the Common Good, Enugu; 1st- 4th November 2006. p. 1.

[186] Ibid.

[187] Ike, 2006., op. cit. p. 1.

[188] See Ibid.

Inherent to its social responsibilities, journalists nurture dialogue and improve development and dialogue in society. However, the huge gap in personal and professional values and ethics to some extent notwithstanding, this paper seeks to analyze the sustainability of these values, their basic foundation and which role Catholic social ethics play in the process of professionalizing journalism in Africa. The question therefore is, to what extent does cultural values, Catholic social ethics and the journalism training and practice conflict with professionalization? Of particular concern, however, is whether the professional character of African journalist is compelled by cultural traits or by social and professional ethics? The connection reinforces interactional and mutual dependence as shown in normative, communication, social responsibility and education theories, likewise in some Catholic Church's documents (*Inter Mirifica*, *Communio et Progressio*, *Rerum Novarum*), promote formation of all profession, encourage adequate basic salary of workers, insist on social action in order to respond to the growing inequalities in the world and appeals for the implementation of the Catholic Social Teaching at political, economic, educational and professional levels, which provide the basic framework upon which this study is anchored.

The paper emphasizes on the vital role ethics and values play in shaping society including the media professionals, which the Catholic Social Ethics propagates. These principles are evident in some of the Catholic Encyclicals, arguing that journalism profession require not only all-encompassing professional training and practice and strict regulatory bodies rather professionalization embraces of the practicability of personal character and professional values such as ethics, integrity, respect for human dignity, obligation to duty, accountability and transparency, independence in reporting, promotion of human rights and common interest.[189] Catholic social ethics similarly upholds these

[189] Lynch, Andrew P. 2015., op. cit. p. 103.

principles of the Catholic Social Teaching that has her main focus on the promotion of human person and social development.

8.10 Conclusion

In conclusion, considering the relevance of journalism education, principles of Catholic social ethics, the primordial role of journalism is to serve the public and as such journalists are compelled to serve as independent controllers of powerful individuals and institutions within the society. In this regard, the optimal professionalizing of journalists is the groundwork that shapes and prepares media practitioners for the pertinent issues of ethical decisions in today's society and in their professional tasks. These ethical decisions ensure that journalists ought to report the truth objectively to its public who depend on them for credible information. This implies that the adherence to the principles of social ethics and cultural values not only elevates the professional qualities, thus enhance training as well as raise the standards of qualification. It also creates the basis on which professional journalists carry out ethical decisions in reporting that may captivate the interest of their readers.

Informed by the Church's documents on the means for social communication and central to Catholic social ethics is the human person, solidarity, subsidiarity and the common good all of which contribute to a stable and sound society. Its emphasis on values, belief, economy, political issues, recognition of certain laws guiding the nation and society, human behavior and conduct, individual social responsibilities, the respect of human rights and dignity, ethical standards and decisions, work ethics and personnel behavior towards the career, ethical issues such as integrity, truth, fairness among others cannot be disregarded.[190] This paper outlines current recommendation based on reviewed works of the

[190] Lynch, Andrew P. 2015., op. cit. p. 103.

Church on the means of social communications articulated in the recent work of Lynch, Andrew P. (2015) (*Inter Mirifica* and *Communio et Progressio*). In these documents, the council fathers states the "media has a moral dimension, which should influence how the media is utilized and received,"[191] thus the following propositions apply:

The Catholic Church proposes professionalizing the media gives people the authority to exercise their right to information access, which should be free from bias. This is stressed without doubt in the decree (Quote *Inter Mirifica* 1981: No. 285) It further emphasizes that it reduces government and self-censorship, partisan-induced behavior by private individuals over the media. It help expand media outlets and access; encourage alternative viewpoints; reduce partisan and biased reporting; improve media standards; and improve how diverse groups are represented to encourage a more balanced depiction of events.[192]

The decree assumes the existence of the common good and that social communication has an effective role to play in its maintenance."[193] (Quote *Inter Mirifica* 1981: No. 286; The content of the social communications should, therefore, be truthful and that is of particular importance for media practitioners and News broadcasters.[194] Furthermore, the decree acknowledges the effect the media representation has on public opinion and encourages journalists to avoid distortion in what they report, which is driven by profit.[195] The decree also appeals to the regulatory bodies to ensure that the work of the media is not commercially and politically oriented or motivated.[196] On the other *Communio et Progressio* revisited some of these principles which should

[191] Lynch, Andrew P. 2015., op. cit. p. 103.
[192] Ibid.
[193] Ibid.
[194] Ibid.
[195] Ibid.
[196] Ibid.

guide the educational, training and professional standards of journalism to ensure a progressive and viable continent such as Africa.

Professionalization should encourage fair and truthful coverage of an issue's different sides along with improved standards for reporters and editors in collecting, editing, reporting and disseminating information and in taking measures to make this information more objective and balanced.

Professionalization enhances media independent and improves standards in collecting, editing, reporting and disseminating objective and balanced information. The characteristics of professionalization incorporate journalist training, editorial training, sponsoring joint journalist teams, promoting diversification of media sources, and expanding distribution.

Therefore, as a noble profession that informs, educates, mediates to foster social development of a nation as well as society, these fundamental components and recommendations constitute greatly to the ethical and educational aspects of professionalizing journalism. Since journalism is considered an activity or a professional career or more so a job, therefore the profession requires special education, quality training, expertise and competence.

9

CONDITIONS FOR INNOVATION, ECONOMIC GROWTH AND DEVELOPMENT

Pius C. Eze[197]

9.1 Abstract

This essay uses the economics concept of transaction costs to formalize conditions for sustained and successful innovation, entrepreneurship, economic growth and development. The analysis is from the point of view of real-life economic agents as distinguished from stylized agents. Particular attention is paid to opportunism and other factors and conditions that inhibit innovation and growth. Links between opportunism, transaction costs, government ineptitude, market failures and underdevelopment are established. Opportunism discourages cooperation by engendering distrust, thereby increasing transaction costs. Wherever socioeconomic and political institutions fail to discourage

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opportunism, incentives get distorted, markets fail and underdevelopment persists[198].

9.2 Introduction

This essay uses the concept of transaction costs (as distinguished from production or transportation costs) to formalize the conditions for innovation, entrepreneurship, economic growth and development. The analysis focuses on the southeast of Nigeria (SE), and is from the point of view of real-life economic agents instead of stylized agents. The logic is that relative power creates opportunities for its abuse, and in the presence of opportunism, good institutions are needed to prevent or curb the abuse. Among other things, good economic and political institutions reduce transaction costs and forestall market failures by discouraging opportunism that inhibits the efficacy of the cooperative relations on which economic progress is based.

A maintained assumption throughout this essay is that most people in the southeast of Nigeria are good people, with socially acceptable behaviours. Specifically, a good south-easterner is to be described as enterprising, self-motivated, self-interested but non-opportunistic. The maintained assumption implies that people of SE are entrepreneurial, in the sense that they will tend to seek out and exploit opportunities for self-improvement or arbitrage. With regards to economic progress, these human qualities are arguably more valuable than natural resources; and good institutions are ones that help motivate and sustain these qualities in ordinary people and in the majority of the population.

Problems can arise because of the existence of opportunism. Opportunism can be defined as ‘self-seeking with guile’ “such as lying,

[198] This paper was prepared in very close collaboration with Queendaline Uwakwe and Michael Ojiogu of the Department of Economics, Godfrey Okoye University Enugu.

stealing, and cheating … forms of deceit … both active and passive forms and both ex-ante and ex-post types … incomplete or distorted disclosure of information, … calculated efforts to mislead, distort, disguise, obfuscate or otherwise confuse" (Williamson 1995 p.47). Opportunism becomes anti-social if misbehaviours, such as stealing, impose costs and other negative spill-overs on members of the society. In the traditional society of SE, for example, the thief was considered a pariah and such misbehaviours were abhorred; thieves were often subjected to public humiliations and their names used as curse-words. Likewise, 'hustles' are socially inefficient because hustles (as distinguished from outright criminality) are an example of opportunistic behaviour in cooperative environments. The second type of anti-social behaviour is laziness or "voluntary unemployment … a sheer disinclination to work or a marked preference for leisure instead of higher earnings" (Blaug 1962, p.14). This essay ignores laziness even though laziness (shirking, etc.) can also be strategic and even opportunistic; presumably, laziness is less predatory and imposes relatively little direct costs.

In this essay, the main problems that can inhibit entrepreneurship, innovation, etc. in the SE are related not to hard work or self-motivation, but to the presence of opportunists, under situations in which (a) opportunists are not always distinguishable à priori; or (b) opportunists are collectively more powerful (military, intellectual, economic, etc.) than the good people or perceived to be so. Problems exist, not because every resident is opportunistic but because some (hopefully, a minority) are. That is, even if a majority of the people 'play by the rules,' a culture of innovation, entrepreneurship, economic growth and development requires strong public as well as private institutions, nurtured by good and strictly-enforced codes-of-conduct, to forestall or counter opportunism of participants by providing participants with incentives to 'play by the rules.' The incentives include a 'level playing field.' Other institutions

such as financial and insurance institutions are intended to enhance entrepreneurship and innovation more directly. On the other hand, paucity of institutions allows opportunists, miscreants, and persons in positions of relative power to take advantage of positions for personal gains. They skew the 'playing field' in their own favour, often openly and often in collusion with each other. The result is distorted and warped incentives.

The key question is how well the institutions of the SE discourage opportunism. For the rest of the paper, section 2 presents the relevant literature. Section 3 formalizes the problem. Section 4 offers a solution to the problem. The conclusion and references are in section 5 and 6 respectively.

9.3 The Relevant Literature

Ideal human interactions are voluntary, non-coerced relations presupposing cooperation between participants in order to reap the gains and surpluses arising from specialization and trade and economies of scale. Problems arise in sharing the accruing benefits among self-interested participants who may be 'semi-cooperating and semi-competing' with each other because markets, and even society, presume cooperation but cooperation occurs in the face of human nature such as goal-conflict (Simon 1972, p.161) or "sub-goal pursuit, wherein individuals identify with and pursue local goals at the possible expense of global goals" (Simon, 1957 quoted in Williamson, 1995, p.11). For example, people in business (or society) are in cooperative relationships and are more or less teammates and partners. Misbehaviours in such settings (including sub-goal pursuits) amount to betrayals of trust which may be profitable for the perpetrator but imposes costs on other participants. By extracting and privatising the benefits of cooperation, opportunists make cooperation relatively costly. Such transaction costs

can retard, discourage, frustrate or fracture the cooperative relationships and can explain market failures that lead to recessions and other forms of economic decline and social strife. This result manifests wherever economic and socio-political institutions are inadequate to control opportunism (Acemoglu and Robinson 2012).

Stated differently, economic agents have flaws, by their very nature. The first types are character flaws or moral deficiencies related to self-interest in that rational persons often attempt to achieve their objectives 'one way or other,' 'what it takes,' or 'by any means', including predation. There is no guarantee or even a supposition that the strategy or method a person adopts to achieve his or her objective will coincide with society's preferred methods. In that sense, self-interest motivates human predatory tendencies, 'if that is what it takes', which can manifest as violence, deceit, stealing, pretence, etc. and other forms of opportunism, all in an attempt to achieve private objectives (Williamson 1995). Predatory tendencies and opportunism are motivated by self-interest and manifest even within cooperative relations or environments.

According to Chester Barnard (1938), "Cooperation is jointly determined by social factors and incentive alignments. But the social benefits of cooperation are limited" (quoted in Williamson, 1995, p.6). Social benefits of cooperation are limited if participants calculate they can gain more by pursuing self-interest within on-going cooperation. Granted that solo activities generally do not out-perform cooperative activities but opportunists in cooperative situations find more profit in self-interest (sub-goal) than their expected share from honest cooperation (or global goal). Human tendencies and actions such as free-riding, adverse selection, moral hazards, etc. are similar manifestations of self-interest within cooperative situations. Human beings have a natural tendency to compete for scarce resources due to self-interest; at the same time, humans gain from cooperation. The question is how to reduce the relative

profitability of sub-goal pursuits in existing cooperation? According to Frank Knight (1965, quoted in Williamson p.3, fn.2), "Among the internal problems of [an organization] are the protection of members and adherents against each other's predatory propensities."

The second relevant type of human flaw is human incapacity or limitations. For example, it is not uncommon that opportunists take, or try to take, undue advantage of illiterate, inattentive or inexperienced or otherwise handicapped participants in cooperative situations. Note that limitations faced by economic agents can include cognitive, physical, social, organizational, political, etc. types, and often manifest as fallibility, incompetence, ignorance, laziness, forgetfulness, etc. Limitations arise because humans are not omnipotent (all-powerful), omniscient (all-knowing), or omnipresent (ever-present), etc. For example, the lack of omniscience (or cognitive limitation) implies that one cannot know, imagine or anticipate every eventuality. This has the effect, for example, that every eventuality cannot be included ex-ante on contracts, at the time the contract is written. This limited cognitive competence was emphasized by Simon (1978) to explain that contracts are necessarily incomplete, resulting in a need for courts and others to interpret the spirit of contracts rather than simply the letter of contracts. Such human limitations constrain agents from achieving universal optima and are part of what Simon (1957, 1972 and 1978) terms bounded rationality. These limitations suggest that people take advantage of others because they can. That is, opportunism is possible because of some implicit relative power situation. In many cases, trust weakens self-security and imperfect information frustrates identification; in some other cases, principal-agent relationships exist, thereby opportunities exist for opportunists.

If the human limitation is cognitive, then the ensuing identification problem would get solved once the opportunists could be identified costlessly. This means that the problem of the identified miscreant is not

as socially problematic as the problem of the unidentified miscreant because the activities of the identified miscreant can, at least, be anticipated and can be countered or neutralized through individual or collective efforts. The menace of the identified criminal can even be insured against because the risks he or she poses can be better and more easily estimated. For example, the presence of a known thief raises alarm and induces extra vigilance and other such appropriate adjustments, including extra barriers, etc. On the other hand, the problem with unidentified miscreants is that, in general, potential victims have invested some level of trust that is the basis of cooperation. For example, people 'let their guards down' in the company of family, friends, teammates or other such cooperating partners.

There is general agreement among economists regarding the opportunism of the elite. For example, many underdeveloped countries achieve surpluses above subsistence levels of income, but the surpluses are often commandeered by a narrow elite and squandered in conspicuous consumption (Aghion and Durlauf 2005, Todaro and Smith 2011, Case et al. 2009 p.404). Sometimes, the elite siphon wealth away to foreign countries (Moss 2007 p.96). With their surpluses lost, ordinary people have little incentives to save, invest and innovate. This suggests that underdevelopment may best be explained, not by insufficient natural resources or poor capital formations per se, but by the paucity of institutions that leads to lack of (or wrong) incentives for ordinary citizens (Acemoglu and Robinson 2012). According to Moss (2007 p.96), the best way to sustained economic progress and promote development is to shift the "political system from one based on patronage to one based on promoting the public interest." That is, the most important differences between societies with respect to economic development is the relative degrees of political and economic freedom enjoyed by individual citizens. The opportunism of the elite inhibits economic and political freedoms

with the result that relevant institutions do not provide the right incentives to help unleash the potential of ordinary people to self-motivate, innovate and develop their society. If people had political freedom, they would endeavour to constrain their elite (Acemoglu and Robinson 2012, 2013).

In general, economic institutions, through incentives, provide direction to economic agents while government, in its regulatory capacity and acting on behalf of society, provides 'adult supervision' (Samuelson and Nordhaus 2006, p.350). There is a general understanding that freedom of enterprise and freedom of choice are free only within legal bounds (McConnell, Brue and Flynn 2009). In order to motivate people to 'keep in line,' there are assorted private institutions that complement public institutions (private arbitration, and even organizational structures, for example). Indeed, competition itself can be a regulatory force.

9.4 Modelling the Problems

This section uses practical examples to make concrete the concepts of transactions costs and bounded rationality and their relation to entrepreneurship, innovation and economic growth. Consider, for example, the following iconic story about an entrepreneur, in this case, a retail garri seller in a city market in south-eastern Nigeria.

Garri is a starchy cassava product made from fresh cassava tubers peeled and grated into a grainy wet paste; the paste is tied up in jute bags (sometimes for days) to squeeze out and reduce the water content; the semi-dry ground cassava clumps are pan-roasted into dry loose granules. Garri is retailed by volume using 'cigarette' cups or 'painter' bowls for measurement; the garri wholesalers sell in bags. Market stories tell of retail garri sellers who cheat their customers, even though the seller and buyer haggled and bargained and agreed on prices and quantity. The problem is that regardless of what deals the buyer negotiated with the seller, the buyer does not always receive the amount of *garri* he or she

paid for because garri sellers often use fast flicks of the wrist to scoop up garri with the bottom of the measuring cup. Sometimes, the inside of the measuring cup is padded and soldered to reduce its volume. Other times the cup the seller offers the buyer to inspect is not the one used to make the sale and the buyer usually does not notice the fast switch. Some *garri* sellers are said to go as far as burying 'altered' measuring cups inside the heap-mound of *garri* from where the counterfeit cups can be retrieved and used when the opportunity arises. Whatever the method used by the garri seller, the buyer ends up with less quantity of garri than was agreed to on their verbal contract. Thereby the garri seller's actions impose costs on the garri buyer by delivering less garri than is paid for, thereby forcing the buyer to pay relatively more per unit of garri.

The garri seller's behaviour is an example of the many ways that markets can fail to attain efficiency in the sense that the costs imposed on the buyer can reduce demand for garri and, in some cases the demand can be reduced even to zero. The result can be a market failure which occurs when buyers are willing and able and sellers are willing and able but yet transaction is not consummated. In retail garri markets in the Southeast, garri sellers are able to take advantage of buyers because of buyers' inability to verify the contract performance at the contract execution stage. If the garri buyer could identify the cheating promptly, given the voluntary nature of the contract, the redress would be to cancel the transaction and patronize someone else; and maybe never patronize again the cheat. But suppose that the buyer could not or did not catch the cheat in action but gets home and discovers the shortage. What is her redress? She can bear the loss but opt not patronize that particular seller in the future, a reasonable response in scenarios involving huge transportation or travel costs to the buyer. Also, once the garri buyer leaves the scene there arise enforcement difficulties because of verification issues. If cheating is revealed ex post (for example, after the buyer gets home) the

aggrieved party has little recourse. A cheated buyer who returns to market to seek redress could herself even be accused of cheating or trying to cheat. In general, contract execution surprises occur in the first place because of weak contract enforcements, because of poor economic institutions.

Coase (1984) would suggest that the garri seller's actions are best understood by studying the mind of the garri seller in the context of the applicable social process, laws and customs he or she faces. That implies studying the ways a garri seller would act in 'real life', within the constraints imposed by existing institutions. In a manner of speaking, a sinner might behave more or less like a saint depending on situations of sin detection and punishment. In this sense, the purpose of institutions, including laws and customs and their enforcement is to provide incentives for participants to behave in a socially appropriate manner. The observed behaviour of the garri seller is determined in part by the effectiveness or otherwise of the incentive system (or institutions) he or she faces in the southeast. For example, the garri seller would face relatively severe sanctions if he tried to steal from a fellow garri seller or tried to cheat same, but from our story, the same garri seller faces little or no sanctions for duping non-professionals. As a group, the sellers probably know who among them cheats and may have witnessed the swindles. Yet the sellers as a group apparently do nothing to stop the malpractice.

The story of the retail garri seller is iconic because similar stories are confirmed in other sectors of the economy. The wholesale garri and rice merchants, automobile mechanic, fuel pump attendants, physicians, teachers, lawyers, etc. all are involved in similar stories of opportunistic behaviours. The details may be different but the essence is the same. For example, health economists used the term supply-induced-demand to refer to some opportunistic behaviours of physicians (Culyer and Newhouse 2000). The wholesale garri, rice or beans dealers sell their wares in sacks made of jute instead of cups and employ a cheating

technique called re-bagging, whereby the contents of a 50-kilogramme bag are transferred to, and sealed in, a smaller bag with 50Kg written on it. In some other situations, wholesalers do not bother transferring the merchandise from bag to bag, preferring to use sized needles to push aside the weaving and thread of the jute bag in order to run-off some seeds or grains; confident that most of their customers would not have a chance or inclination to weigh on good scales.

Private institutions (sellers' guild, better business bureau, for example) that presumably enforce professional ethics have failed to protect the rights of the buyer in this case. At the same time, sellers have strong and strictly enforced private rules to protects themselves and each other from all sorts of predatory tendencies ('honour even among thieves'). For example, no garri thief goes free, be the thief a seller or a buyer. In the garri market, anyone caught stealing from a seller is punished severely and hounded out of the market. The failure of private institutions is compounded by a failure of public institutions. For example, how effective are government market inspectors in detecting fraud such as the kind perpetrated by garri sellers? One conclusion is that in the markets of the southeast, relatively helpless customers are given protection neither by public nor private institutions. Crooked garri seller are not exposed (at least, eventually) and do not face discouraging sanctions. As a group, garri sellers, can be seen as oligopolistic collusions.

In general, people with relative power organize themselves into oligopolistic coalitions to foster or protect their interests, and often are able to formalize or institutionalize their activities and behaviours to help make moral, social or political norms activities that, otherwise, would have been considered self-seeking, unethical or even criminal. For example, professors, being the top class in academia, are able to secure for themselves guarantees of full salaries for life (even in retirement). Likewise, other people at the top of the food chain such as lawmakers,

permanent secretaries, judges, etc., as a class, formalized lifetime employments for themselves. In each case, similar deals are not secured for subordinates in government, civil service, judiciary, academia, etc. But such 'collusive oligopolistic rent-seeking' is not always formalized. For example, the garri sellers or (new and used) auto-parts dealers collude informally, tacitly or otherwise, at the expense of their customers and the general public. In that way, powerful people collude to hinder innovation and economic development, make family and political ties more important than ability in securing positions. This type of phenomenon is one mark of underdevelopment, in which the political and business elite are indeed one and the same, for the most part (Moss 2007 p.230).

With regards to economic situations of the SE, the combination of opportunism (predatory behaviour), bounded rationality (limitations of participants) and paucity of institutions can lead to market failure. Consider the following story of the abolition of okada motorcycle taxis from Enugu metropolis (Tony Adibe, *Daily Trust Newspaper*, 5 August 2012). A few years ago, the government of Enugu State summarily abolished okada motorcycle taxis. The given reason was that some of the okada drivers were using okada for robberies and kidnapping and other criminal activities. Also, some okada drivers would not follow the rules of the road, riding on the wrong sides of the roadway; too fast, reckless driving and causing accidents. It is likely that a majority of the okada drivers were not involved in such undesirable activities; or were honourable persons trying to make a living for their families. But there were obviously some bad ones. The honourable drivers had no effective private institutions (such as rules of conduct for okada drivers) that could professionalize their industry. The government did not help them organize themselves. For example, there were no background or police checks and no specialized training on courtesy and professionalism. There was free-entry into the market such that any person with a motorcycle could become an okada taxi driver. Given human predatory propensities, it was

naive to allow such a market without controls. The solution preferred by the government of Enugu state was okada prohibition. The alternative solution was a regulated market. Okada is a story of market failure because there are many people willing and able to supply okada taxi services and there are many people willing and able to demand okada taxi services, yet the market no longer exists. The market failed because of the inadequacy or non-existence of public and private institutions that could have provided the appropriate positive and negative incentives for good behaviours in the okada industry. Okada taxis still operate in Kaduna and Kano and many other Nigerian cities larger in size than Enugu.

9.5 The Solution to the Problem

Economic growth requires cooperation between economic agents in order to exploit the gains from the comparative advantages, specialization, trade and scale economies. Even society itself is an example of human cooperation. But cooperation is, in general, an idealistic mode of economic organization because the 'cooperators' are naturally self-interested, with sub-goals. According to Williamson (1995, pp.64-65), cooperative arrangements "where trust and good intentions are generally imputed to the membership, are very fragile. Such organizations are easily invaded and exploited by agents who do not possess those qualities. 'High-minded' organizational forms – those which presume trustworthiness, hence are based on non-opportunistic principles – are thus rendered nonviable by the intrusion of unscreened and un-penalized opportunists. Accordingly, those who would have cooperatives succeed must, of necessity, make organizational concessions to the debilitating effects of opportunism. Viable cooperative will attempt to screen against socially recondition, and otherwise penalize opportunistic invaders". Thorsten Veblen (1912, p.24) expresses a similar view that societies

based on trust and camaraderie become inefficient ('a certain amiable inefficiency') when faced with fraud or violence.

In designing solutions to the problem of opportunism in the SE, it is to be recognized that arbitrage is often related to outguessing and gaming. This suggests a correlation between entrepreneurship and opportunism. The empirical question is whether people who are relatively highly entrepreneurial, as the people of the SE are presumed to be, might also not be relatively highly opportunistic. Are people who are more relatively enterprising also relatively more opportunistic, in general? Adam Smith (1937, quoted in Blaug 1962, p.38) thinks so and calls the idea "the mean rapacity, the monopolizing spirit of merchants and manufacturers," that is, entrepreneurs. As a result, Adam Smith believes that merchants and manufacturers should never be allowed to rule.

Wherever opportunism (the mean rapacity) exists, people make effort to overcome it. As it is, both the opportunism and the efforts to overcome it impose costs on economic agents. These transactions costs (costs of doing business) are in addition to production, transportation, etc. costs, and can be relatively so large as to cause market failure. Strong economic institutions are the answer. According to Kenneth Arrow (1974, 1969), the integrity of trading partners is important in determining level of transactions costs because of the importance of trust in such relationships. The suitability or efficacy of various types of contractual relationships will "vary among cultures according to differences in trust" (Arrow 1969 p.62). That is, transactions costs are inversely proportional to levels of trust in an economy. This is because one-way opportunism imposes transactions costs is by introducing 'behavioural' uncertainty the magnitude of which depends on how honest people are. Entrepreneurs' uncertainties about the behaviours of potential business partners and customers can be so large as to hinder entrepreneurship and markets but such uncertainties would vanish if the people were honest. People can act

honest even if only because strong institutions forced them to be so (Williamson 1995, p.49).

9.6 Conclusion

Most problems facing economic growth in SE arise from the paucity of institutions to prevent or counter opportunism. The institutions of the southeast are inadequate for a modern entrepreneurial society. Government inefficiency and ineptitude, which may be related to patronage systems, lead to weak or non-existent governance in the enforcement of existing laws and regulations (Case et al. p.417). The solution is a free market with strong property rights and other institutions as suggested by even elementary economics.

In general, the problem of opportunism is universal and not limited to people in public office. Opportunism is about relative power. For that reason, this essay has generally avoided the term 'corruption' common in the academic literature. Fact is that anybody can abuse relative power; 'anybody can be corrupt' (Mohammed 2013). The term 'opportunism' represents a more universal view of abuse of relative power, whether public or private. In many cases, it is specialization that creates implicit expertise and, in cooperative settings such as principal-agent relations, the experts become the elite, with relative power. Relative power poses little problem if opportunism does not exist. When opportunism exists, the benefits of cooperation can be commandeered by those with relative power. In the garri market, for example, sellers have power relative to buyers and are able to hijack the benefits of cooperation. Opportunism implies a narrow distribution of the benefits of cooperation which discourages innovation, motivation and effort, etc.

In a manner of speaking, if I refuse to trade or cooperate with you, you can no longer cheat me. Your only avenue to take advantage of me is open

confrontation, violence, etc. That is, opportunists thrive because opportunities exist.

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10

ATTITUDES TOWARDS CREATIVE ART EDUCATION IN NIGERIAN SCHOOL SYSTEM VIZ-A-VIZ ATTAINMENT OF QUALITY ASSURANCE

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Abstract

The appalling attitude of the Nigerian public towards Creative Art Education in schools is one issue worth examining, as we discuss qualitative education. It is not in doubt that Parents and Administrators of schools in Nigeria are hell-bent on discouraging students from studying creative arts in schools. While at primary level the period allocated to creative arts is taken over by copying of notes by pupils while their teachers run their buying and selling of clothing and wears; at the secondary level, students who dared to study creative art were stigmatized. It is needless talking about the obnoxious attitude against creative arts at the higher education level. Creative Art students are regarded as less-intelligent and called names like 'ogbu-oges' meaning 'time killers'. They are taken to be inferior to others who offer pure and

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applied sciences, because of the craze for the study of medicine, law, and engineering, celebrated by the society. The obvious influence of products of artistic creations in virtually all spheres of study notwithstanding, the society appears to remain resolute in disparaging creative arts. This implies a serious cog in the wheel for sustaining quality assurance in education, towards meeting the challenges of economic recession. One would wonder how a nation that habours such a hatred for creative arts can grow technologically. Emphasizing most importantly, the indispensability of creative arts in virtually all facets of human lives, this paper argues that creative arts is the key to quality assurance and innovative research. Higher Education Institutions in Nigeria would ultimately do better in meeting up with the challenges of the economic recession if creative art is taught as a general course, even if it does not carry any credit load. This is the thrust of this paper.

10.1 Introduction

The theories about higher education begin with the history of activities at lower education. We need to start with an examination of the place of arts in the society. Art has trailed man's existence from the cave to the moon. Dating back to ages, when man drew images on the walls of the caves, the essence of arts in human existence has been established. Art became the means through which man's experience was recorded, and by which he made some senses of the world he lives in. Through art, man gave expression to his understanding, his imagination and his creativity. As the world grew larger, faster and more competitive, the need to create a matching trend became more increasingly desirable. The need to formulate policies that enable creativity and novation also emerged. A comprehensive educational policy provides a rich and engaging curriculum that develops pupils' abilities to think, reason and understand the world and its cultures and values. Schools and society must develop

children to become happy, well-adjusted citizens, rather than pupils who can just pass a test and get through school. This is what the curriculum planners have already factored into their design for qualitative education. We must ensure that our children can think creatively, skillfully, and "outside the box". Such is the positive step toward sustenance of quality assurance and innovative research in higher education institutions in Nigeria.

Arguably the curriculum planners in Nigeria did keep faith to this demand, as reflected in the National Policy on Education (2004 revised) with the following goals:

a) A free and democratic society
b) A free and egalitarian society
c) A united, strong and self-reliant nation
d) A great and dynamic economy and
e) A land full of bright opportunities for all citizens

Every curriculum is to be fashioned to match the above stated goals, whether it is meant for Primary, Secondary or Tertiary Education in Nigeria. Unfortunately, those who are trusted with the implementation of this well-crafted policy throw these goals away, hence making the system to remain in comatose.

10.2 Where Have We Missed Our Way?

UNESCO posits that when creativity is introduced from an early age - healthy environment, self-esteem and mutual respect–as critical ingredients for building a culture of peace is guaranteed. Education must be seen to be a tool or a necessary weapon every human being should acquires for the purpose of navigating this complex world without which the individual may get lost in it, or remain in darkness without being blind. Although the National Policy has clearly expressed the importance of

creative arts as tool for attaining 'A united, strong and self-reliant nation' and 'A great and dynamic economy' for Nigeria; we need to appreciate a few facts about children. Children are naturally creative. They see the world through fresh, new eyes and then use what they see in original ways. One of the most interesting things about working with children is the chance to watch them create. Every child is born with creative potential, but this potential may be stifled if care is not taken to nurture and stimulate it. Young children are naturally curious, and always interrogating their world. Even before they enter primary school, they already have a variety of learning skills acquired through questioning, inquiring, searching, manipulating, experimenting, and playing with everything around them.

Creative learning is a natural human process that occurs when people become curious and excited. Children prefer to learn in creative ways rather than just memorizing information provided by teachers or parents. Unfortunately, this has been compromised. They also learn better and sometimes faster when real objects are incorporated in the teaching them. Every step we take to suppress these traits in children can be counterproductive and that has been our greatest bane. Just as the Book of Genesis 1:10, 'God saw that it was good', the child and indeed man feels fulfilled when he creates.

Up till the last two decades of the 20th century, at primary schools in Nigeria, the period meant for creative arts in the schools' time-table was judiciously kept for the production of handy crafts. Children were taught, and they took part in making baskets, ropes, hand-fans, hat, trays and assorted wares, with locally sourced fibres. This practice has been replaced with a new terminology known as 'class requirements', where pupils submit toiletries and some other foreign articles bought from shops, as may be requested by the teacher. The baby was thrown away with the bath water. The skills, knowledge and the economic gains were compromised in preference to money. Monetization-unlimited has

occupied a centre stage. The implications of this abuse are better imagined than experienced. Study of creative arts enhances children's intellectual, personal and social development. It offers pupils opportunities to respond, perform, and create in the arts. Creative arts instill in the children the mind that lasts a life time, characterized of analytical skills, ability to solve problems, perseverance and a drive for excellence, and above economically sustaining. Creative skills in the children are developed through the arts as pupils are prepared toward new ideas, new experiences and new challenges, as well as offering personal satisfaction. This is the intrinsic value of the creative arts and it should not be underestimated. As a matter of fact many pupils relied on this venture for their economical survivals in that era.

10.3 Nurturing Creativity in Children for Sustainable Education

Creativity can be understood as having the power or quality to express oneself in one's own way. The term "creativity," as it relates to the classroom, goes beyond art class and school projects. At its best, creativity in the classroom is about how a teacher captivates students and inspires them to learn. They build a repertoire of strategies designed to spark new ideas and bring out a spirit of creativity in students, and they adapt and create ideas for their own curriculum needs. Obviously, what is needed is teaching the pupils such ideas which are innovative. Children are usually eager to experience the unpredictable and the uncertain. They need lessons that produce surprise. Creative learners need creative teachers who would provide both order and adventure, and who are willing to allow the children work on their own. Unfortunately, this is what we have thrown away with optimal impunity. Creativity is the act of turning new and imaginative ideas into reality. It is the art of making something out of nothing.

Creativity and Innovation are two sides of the same coin, while creativity involves thinking and then producing what is thought. Innovation is basically about launching some new dimension to the existing body through production or implementation of an idea. If one has ideas, but does not act on them, he is simply imaginative, and not creative. So creativity is the concrete manifestation of ideas. Similarly, innovation is the introduction of newness in tangible form. Both promote the use of arts-based skills and knowledge. A creative curriculum offers children plenty of opportunities for creative and innovative behaviour. Such a curriculum will call for original work, independent learning, self-initiated projects, and experimentation. And we fail to recognize that children have a seemingly endless supply of creative energy. It is therefore imperative that arts should form an integral part of a complete, successful and highly-qualitative education. When the potentials of arts are fully integrated in the curriculum for Primary and Secondary Schools in Nigeria it is assured that every pupil can achieve his or her potential and contribute fully to our society.

Our pretentious lust for technological advancement would remain a 'talk and talk thing' until we redress the negligence of creative arts in our school system. The focus of education must be on creating people who are capable of thinking and doing new things, not simply repeating what past generations have done. We cannot advance technologically by boring pupils with long notes of history of those who made things, but should equip them to make things themselves. This is the only way they could be equipped for a world of challenges and change we live in. The primary school curriculum encourages creativity in many forms, but the implementation mechanism is quite irreconcilable.

In 1999, UNESCO had called for the teaching of arts to have a special place in the education of every child, and later published its Roadmap for Arts Education in 2006, which advocated the strengthening of arts education. The council had in 1995, launched a project on Culture,

Creativity and the Young in Europe, which examined the provision for arts education in the schools of member states. The Council later launched a Framework Convention (2005) and a White Paper on Intercultural dialogue in 2008. The European Commission produced a Communication on a European agenda for culture in a globalizing world in 2007 encouraging art educations and active participation in cultural activities with a view to developing creativity and innovation. As a member of benefiting nations Nigeria is not excluded in the UNESCO arrangement, I suppose. UNESCO report reveals that today in Europe many countries include an arts dimension in their national curricula.

In its report the British National Foundation for Educational Research (NFER), presented what was titled, 'Curriculum and Progression in the Arts: An International Study, (Taggart, Whitby and Sharpe, 2004)' among members. The report reveals findings the research that compares 21 countries' Arts curricula in UK. The survey looked at the content and organization of each country's arts curricula as rich in cultural or national context and contributing to personal, social and cultural development, as well as purely to artistic development.

10.4 Conclusion

I wish to conclude by quoting Elliot Eisner In The Arts and the Creation of Mind as he outlines 'Ten lessons the Arts teach' (What the Arts Teach and How It Shows) 2002

1. The arts teach children to make good judgments about qualitative relationships.
2. The arts teach children that problems can have more than one solution.
3. The arts celebrate multiple perspectives.

4. The arts teach children that in complex forms of problem-solving purposes are seldom fixed, but change with circumstance and opportunity.
5. The arts make vivid the fact that neither words in their literal form nor numbers exhaust what we can know.
6. The arts teach students that small differences can have large effects.
7. The arts teach students to think through and within a material.
8. The arts help children learn to say what cannot be said.
9. The arts enable us to have experience we can have from no other source.
10. The arts' position in the school curriculum symbolises to the young what adults believe is important.

10.5 Recommendations

We should return to teaching children how to produce works with their hands using locally soured materials in the time for crafts and hand work at primary schools. School administrators should desist from demanding and collecting ready-made /foreign articles bought from the shops. Let us encourage innovative and creative education for Sustenance of Quality Assurance and Innovative Research in Higher Education in Africa towards Meeting the Challenges of Economic Recession.

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11

CONCLUSIONS ON SUSTAINING QUALITY ASSURANCE AND INNOVATION RESEARCH IN HIGHER EDUCATION IN AFRICA

TOWARDS MEETING THE CHALLENGES OF ECONOMIC RECESSION

Ikechukwu Ani

11.1 Preamble

The Conference on the above THEME was held at the Godfrey Okoye University, Enugu from 1– 4 March, 2017.

11.2 Objectives of the Conference

The conference was designed to achieve the following objectives:

- To review the state of quality assurance in Nigerian Higher Education Institutions with the view of sharpening the mechanisms towards effective and efficient academic planning and quality assurance models in Nigerian Universities.
- To review the paradigm of innovative research in Higher Education Institutions in Africa in the context of Economic Recession.

- To proffer models of Innovative Curriculum Development and Research Initiatives.
- To review the Accreditation of Academic programmes in Nigerian Higher Institutions with the view of making adequate preparations for the peer review exercise.
- To empower the participants with the knowledge of best practices in areas of Quality Assurance and Innovative Research to further enhance their productivity

11.3 Participants at the Conference

A total of 60 participants drawn from the Nigerian Higher Education Institutions attended the Conference.

11.4 Paper Presentations

There were four paper presentations at the Conference.

The Lead Paper on "The History of Quality Assurance Department in Higher Education in Africa: Assessing Achieved Results" by Prof. Placid Njoku, was presented by Prof. Immaculata Ifunanya Nwokoro from the University of Lagos. The paper gave the historical development of Quality Assurance agencies in developed and developing Climes and emphasized that quality assurance mechanisms are sine-qua–non for quality and globally competitive education in a globalized economy.

Paper 11 on "Innovative Curriculum Development for Productive Research in Higher Education" by Prof. Paul C. Onyenekwe emphasized the centrality of research in the HEIs. Universities exist to solve the problems of the society and failure to achieve this lofty aim will amount to an entity that merely occupies space. Innovativeness therefore is the compass that should guide the activities in the universities.

Paper 111 on "Ethics in Higher Education, International and African Challenges and Opportunities" presented by Prof. Christoph

Stückelberger, President of Globethics.net Foundation, Geneva Switzerland. The paper focused on the challenges and opportunities in developed and developing climes. While the developed countries have advantages over developing countries in areas of funding, standards, on-line teaching, courageous leadership, the developing countries especially in Africa have large youth population, international academic partnership, faith, hope and endurance as virtues to exploit. He posited that Ethics increases credibility, credibility builds trust, trust brings reputation, reputation increases number of students, better teachers and more funding.

Paper IV on "Conditions for Innovation, Economic Growth and Development" by Dr. Pius Eze. The Presenter used the Economics concept of costs to formalize conditions for sustained and successful innovation, entrepreneurship, economic growth and development. He averred that opportunism discourages cooperation by engendering distrust, thereby increasing transaction costs.

11.5 Syndicate Groups

There were three Syndicate Groups as follows:

Group 1: Requirements for Accreditation of Programmes in Nigerian Universities.

Group 2: Models of Innovative Curriculum Development and Research Initiatives

Group 3: Effective Academic Planning and Quality Assurance Models.

6.0 The Participants after diligent deliberations on the major topics of the Workshop observe that:

- Quality Assurance Unit has not been established in many Nigerian Universities;

- The level of internal quality assurance activities in Nigerian universities is low where it exists;
- The current curricula in Nigerian Universities do not meet the labour market needs;
- Innovative research is not vigorously pursued in Higher Education institutions in Nigeria;
- The current level of research funding by institutions and proprietors of institutions is inadequate;

11.6 The Participants Resolve as Follows:

- Accreditation of academic programmes in universities should be continued by NUC as it has positive impact on standard of university education;
- Regulatory bodies of higher education (NUC, NCCE, NBTE etc.) should desist from demanding payment for the accreditation of academic programmes;
- Panel members on accreditation should strictly abide by the Code of Conduct for the exercise to enhance the credibility of the outcome;
- Government should fund the Regulatory Agencies adequately to enable them carry out their statutory functions effectively;
- More focus should be given to the ethics and integrity of the accreditation exercise to further enhance the credibility of the exercise;
- Institutions of Higher Education curricula should target market forces in order to produce employable graduates;
- Higher Education Institutions should identify and focus on areas of comparative advantage in research to make the required impact on the society and the economy;

- Traditional curriculum should be replaced with innovative curriculum in order to solve diverse societal problems especially in this period of recession;
- The Critical Path System model and Programme Evaluation and Review Technique model of planning should be adopted in academic planning.

11.7 Conclusion

- The participants noted with appreciation the enormous work the Regulatory Bodies are doing to promote quality standards in the HEIs
- The participants equally commended the Godfrey Okoye University, Enugu for hosting this International Conference, under the initiative and integrative leadership of Dr Ikechukwu J. Ani, Rev Father, Director of Academic Planning and Quality Assurance, and his team.
- 9.0 Adoption of the Communiqué
- The motion for the adoption of the Communiqué was moved by Mr. Obed I. Ojonta from University of Nigeria, Nsukka and supported by Dr. Mfonobong Umobong from the University of Uyo.

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LIST OF CONTRIBUTORS

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Eze, Pius Chukwukelu	Prof. Eze holds a Ph.D. (Economics, 1991) from the University of Wisconsin-Madison, USA; Master of Arts (Economics, 1984) University of Wisconsin-Milwaukee, USA; Bachelor of Science (Electrical Engineering, 1982**)** University of Wisconsin-Madison, USA; Diploma (Telecommunications, Technical Officer, 1975) Posts and Telecommunications Training School, Oshodi, Lagos. He is an

	Alumnus the famous College of the Immaculate Conception (CIC), Enugu, where he obtained the West African School Certificate (1971). Dr P.C. Eze was the Chief Executive Officer, Afrobooks, Inc., Atlanta, Georgia, USA (1995 – 2011); Assistant Professor of Economics (1990 – 1993) in Clark University, Worcester, Massachusetts, USA, where he t*aught undergraduate and graduate courses in Health Economics; Public Economics and Consumer Theory. From* 1992 – 1994, Dr Eze served as Research Economist in the US Department of Veterans Administration, Bedford, Massachusetts, USA where he undertook "*Econometric analyses of military veterans medical care usage data"*. From 1975 – 1982 he worked with the Posts and Telecommunications in Lagos as a Technical Officer. Dr P. Eze is currently a Senior Lecturer in the Department of Economics of Godfrey Okoye University, Enugu, was the HoD of that Department from Jan 2013 to Aug 2015). His research interests include Health Economics, Industrial Organization and Economics of Market Failures. Pius Chukwukelu Eze's contribution focuses on the "Conditions for Innovation, Economic Growth and Development".
Ike, Obiora F.	Rev. Monsignor Prof. Dr Obiora F. Ike gained his doctorate degrees in Bonn, Germany, with a specialisation in Ethics. Professor Ike has held several positions of service in Church, Society

	and State within Africa and in Europe. As founder of a number of educational and development organisations in Nigeria, including the Catholic Institute for Development Justice Peace and Caritas (CIDJAP), the Prisoners Legal Education and Assistance Scheme and the Small and Medium Scale Entrepreneurs Training Association. He has served as Chairman of the leading Umuchinemere Procredit Microfinance Bank Ltd. in Nigeria as well as chairperson of 27 organisations. Ike has held several academic posts as Professor at the Wolfgang Goethe University Frankfurt/Germany and at the Theological Faculty Tilburg, The Netherlands. Most recently he is Professor of Ethics and Intercultural Studies, Godfrey Okoye University, Nigeria and is Chairman of the Enugu State Government Economic Advisory Committee since 2015. Since 1st July 2016, he was appointed the Executive Director of Globethics.net in Geneva, Switzerland.
Njoku, Placid C.	Professor and Alumnus of the University of Nigeria Nsukka, where he graduated with BSc. in Animal Science, in 1974. He later went on further studies to the University of Nebraska-Lincoln in the United States of America, where he did his MS and PhD in Animal and Poultry Science. Back to the country, he worked with NUC as the Director of Research and Postgraduate Development (from 1991 to 1992) Was

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	academic programs in all Nigerian universities. He was also responsible for the accreditation of all such programs as well as for closing down what he has described as "degree mills" in the country. It is not at all surprising that he became the Pioneer President of the Nigerian Institute of Animal Science, from 2007 to 2014. For reasons of very challenging ill health around him, he has to excuse himself in the evening of Tuesday, 28 February. He immediately made arrangement for another Professor to deliver his paper.
Nweke, Paulinus Chukwudi	Paulinus Chukwudi Nweke holds a PhD in sociology and teaches at the Faculty of Social Sciences of the Pontifical Gregorian University, Rome. He is currently lecturing at the Pontifical University, author, teacher, pastor and writer on development practices.
Nwokoro, Ifunanya Immaculata	Professor of Urban and Regional Planning at the University of Lagos. She holds a BTech, Urban and Regional Planning, RS/UST, Portharcourt; MURP, Ibadan; a Master of Geoinformatics, Unilag; PhD, URP (Environmental Health and Management), University of Ibadan & Lancaster University, UK. She is a Registered Town Planner (RTP) as well as a member of Association of African Planning Schools, South Africa, Corporate Member, Nigerian Institute of Town Planners (MNITP), Member, The International Society for Urban Health (ISUH) among several others. She

	has over 35 publications in very reputable National and International Journals and Books. As an Urban Health expert, Professor Nwokoro has delivered many papers at several conferences, meetings and other fora mostly outside the country. Although she completed her tenure as Deputy Director, Quality Assurance, Servicom and Anti Transparency Unit of Unilag, she is still very much involved in an advisory role.
Onyenekwe, Chidozie Paul	Professor P.C. Onyenekwe holds a B.Sc (Honours) in Biochemistry (UNIBEN, 1985), an M.Sc Biochemistry (ABU, 1989), and PhD Biochemistry (ABU, 1993). His area of specialization is Food Biochemistry & Toxicology/ Biotechnology. Prof. Onyenekwe started his academic career at Ahmadu Bello University Zaria (ABU) in 1992, on getting the Humboldt fellowship in 1998, he left ABU for Germany and returned to Nigeria in 2000 to join Sheda Science and Technology Complex Abuja as a Principal Research Fellow in this multi-disciplinary Research and Development Centre. Following the establishment of Nasarawa State University Keffi, he was invited to midwife the Biochemistry and Molecular Biology department (the first in the country) in 2005. He became a professor in 2006 and went back to Sheda Science and Technology Complex Abuja in 2010 to head the Biotechnology Advanced Research

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Stückelberger, Christoph	Prof. Stückelberger is the Founder, was the Executive Director (2008-2016) and is now the President (since July 2016) of the global network on ethics "Globethics.net Foundation", based in Geneva/Switzerland and with ten offices on four continents. He is Executive Director of Geneva Agape Foundation in Geneva, mainly with partners in China. He is Prof. (em.) at the University of Basel, Distinguished Professor at the Technical University MEPhI in Moscow, Visiting Professor at GO University in Enugu/Nigeria and at Kingdom Business College in Beijing/China. He got his doctor honoris causa (Dr. h.c.) from the UPC University in Kinshasa/DR Congo for his long term dedicated services in Africa. He is Vice-President of the Ethics Committee of Prime Value (Ethics Fund), member of the Board of Quadia SA Geneva and Ethics Advisor for the UN-Scaling Up Nutrition Programme (SUN). His main fields of research are economic/business ethics, trade ethics, finance ethics, political ethics, development

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	Church and Environment OeKU; member and consultant of various ethics committees of very large and small Banks (international, Switzerland, Germany, China) and a Sovereign Wealth Fund; consultant of international companies; member of Boards of academic Ethics Centers. Prof. Christoph Stückelberger is addressing in this volume "Ethics in Higher Education. International and African Challenges and Opportunities".
Udenta, Fidelis Chiemeka	Is a Chief Lecturer, Directorate of Academic Planning. His qualifications include the following: MA (Art-History) UNN, MFA (Painting) NAU AWKA, PGD (FA) Painting. His office functions entail coordinating all academic matters involving regulation of standards, handling all matters concerning evaluation and accreditation of programmes, quality assurance regulation and others. Mr Udenta is deeply convinced that Creative Arts is the key to quality assurance and innovative research. He is calling attention to the "yawning" gap in Higher Education Curriculum in Nigeria. His contribution calls for an urgent review of the curriculum of study in Higher Education Institutions in Nigeria.

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