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EDUCATION ETHICS



ETHICS IN HIGHER EDUCATION

FOUNDATION FOR SUSTAINABLE DEVELOPMENT

2

OBIORA F. IKE / CHIDIEBERE ONYIA (Editors)

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ETHICS IN HIGHER EDUCATION

Foundation for Sustainable Development

ETHICS IN HIGHER EDUCATION

Foundation for Sustainable Development

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PREFACE

Obiora Ike[1] *& Chidiebere Onyia*[2]

In year 2017, Globethics.net Board of Foundation in Geneva, Switzerland decided to intensify and focus as key strategy for its work internationally on the integration of Ethics in Higher Education. This agenda has resulted in consultations and trainings happening in various continents beginning with Africa. Plans are underway to assist higher education institutions including policy makers in Asia, Latin America and within Europe and North America. At the University of Nigeria Nsukka, an international conference was held in 2016 and trainings conducted in 2017 with stakeholders – Teachers, administrators, policy makers, researchers and trainers focused on how Ethics in Higher Education can be integrated into concrete contexts.

The result of those highly researched papers and contributions is what you now have in your hand. This great project in Africa's largest economy and most populated country (near 200 million people) with the first public University of Nigeria (founded to restore the dignity of Man and Woman) was understood as one key contribution by Globethics.net

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[1] Obiora Ike, Executive Director, Globethics.net Geneva; Clergyman, Professor of Ethics - Godfrey Okoye University; Author, Publisher; Development activist.

[2] Chidiebere Onyia is Founder of Orglearning Nigeria and Professor of Education.

towards realizing the United Nations Sustainable Development Goals (2015–2030) on integrated and inclusive education founded on values for a future where 'no one is left behind'. This Future starts with a sound interdisciplinary education – the knowledge base of what we learn for life that has relevance in actions. It is the ethical rationale.

We provoke the reader to reflect on this core statement: that there can be no sustainable development universally if there are no ethical values integrated across sectors and built within the education industry at all levels. As we write this book, the world is changing and fast. The way of communicating is also changing. If Facebook were a country, it would be the third largest in the world with the numbers of its clients pulled from every country and generation beyond cultures, religions and ideologies.

In the 21st century, rapid development of the means of modern information, the speed of communication through air travel, space craft, the internet and computer technologies, the globalization of goods, services and a seemingly borderless world, places all at the verge of a new revolution - the Digital Revolution. Ideas change the world and we need to understand the power of ideas and of intellectual development. These enormous challenges need Leadership in Thought and Action, a radical rethink in order to protect the environment, advance cultures, progress history and preserve the human ecology – body, mind and soul.

Educators are at the forefront of development. And education is at the centre of every human settlement. Education is necessary for character formation for the young who need guiding principles to preserve and understand the world around as they grow, wonder and find their own answers. Through education, the realization of meaning and purpose in society is enabled and beneficiaries are empowered to gain more access to opportunities, resources and power. It is indeed an honour and a great responsibility to assist and guide the young, students

and researchers as educators. This is the central contribution which this book offers.

Education for the 21st century must assist and lead the student to learn to be human, free and responsible with ability to think, innovate, create and decide his or her own destiny. The teacher has the duty to guide the student to know how to acquire knowledge that is not mere information but knowledge that is reflected, offering essential insights needed for effective living. Such knowledge bears the ingredients of ethics – which is the discipline, process and action of thinking the right thing, of doing the right thing and of living rightly. Here lies a great potential for positive and sustainable change for humanity in the 21st century.

Therefore, a primary concern of society must essentially reflect in what and how we teach the young – the bearers of the future of human civilizations. At a time of complexity of issues, rather than offer narrow response, what is called for requires interdisciplinary approaches. Universities must move from being Ivory Towers of the past to become spaces for balance, inclusivity and access. Higher education institutions are bearers and catalysts for integral development which provides opportunities for many – prepares women and men, privileged and underprivileged – for the complex issues of society with broad values founded on ETHICS – here an acronym for: Empowerment, Transformation, Holistic, Integrity, Competence and Sustainability.

This work is published in Two Volumes. *Volume One* which you have in your hand contains *Three Sections*. *Section One* addresses the key issue of Why Ethics? The contributors and researchers across disciplines discuss values and virtues and dilemmas that compel Going Ethical with an aim to understand ethics in both the normative and empirical aspects. There is focus on research ethics and interdisciplinary challenges in teaching faculty; reputation and relationship risks within the academia thus the need to crystallize the university mission, vision

and values as the creation of ethical universities which is basis for an education beyond simple knowledge acquisition to transformation of life and society. The essence is the promotions of ethical cultures within institutions that help students translate it into life in society after higher studies. *Section Two* deals with shaping governance and leadership that is founded on responsibility, courage, anti-.corruption and ethical values. Contributions in this section contextualise the discussion of governance within Nigeria and Africa, showcasing clear cases of inept governance and proving the case that future leaders emerge from higher education institutions – therefore the need for ethical guidance during studies. *Section Three* is a focus on the application and practical methods of integrating ethics through action. The contributors showcase skills that ensure the training of new teachers and students on ethics; educational practices shaping ethical behaviour, the methods of mentor and mentee in character formation, quality assurance which help institutions avoid reputational risks and the dynamics of winning the anti-corruption war It is hoped that this contribution helps deeper understanding of the challenges faced in ethics education in Africa and globally.

A word of gratitude is due to the leadership of the University of Nigeria under Professor Benjamin Ozumba and his team of administrators at faculty and departments for making the University of Nigeria receive the first training of Globethics.net with this conference and the subsequent training sessions. The directorate of Ethics within the university with Dr Casmir Ani and his team put in tremendous hard work and enormous services to ensure the success of these endeavours. The highly researched papers and abstracts, papers and contributions in this volume and the subsequent remains the fruit of hard work by several authors and is hereby duly acknowledged. Globethics.net Foundation is a global network on ethics based in Geneva, Switzerland. It is home to the world's largest digital library on ethics with over 6 million

documents, books and research works accessible free online, for over 190,000 registered participants from 200 countries (as of September 2017).

INTRODUCTION: GOING ETHICAL FOR UNIVERSITY OF NIGERIA—GLOBAL IMPLICATIONS FOR POLICY AND PRACTICE

Benjamin Ozumba[3]

First Thoughts

I am happy to write the forward to this published work by Globethics.net. I will start by making clear my first thoughts on ethics and its role in higher education all over the world. The first business goal of every University is to develop, train and produce human capital that will drive national growth and achieve the objectives of sustainable development in every country. Universities give corporate values to industries by giving ethical content to the competencies of their graduates to build the nation, transform continents and make the world a better place to live for all human beings. But universities cannot add human values to its graduates without first embedding ethics in their institutional environments. The implication of these two powerful mandates is that knowledge excellence alone cannot produce balanced competent global citizens who can contribute meaningfully in transforming societies. For ethical transformation to work Universities

[3] University of Nigeria, to the book from the outcome of the 2016 Conference on governance in higher education held at the University of Nigeria with the technical support of Globethics Geneva.

must first establish the urgency of embedding ethical policy to be a value in all policies, programs and practices. There must be a top-down political willingness to carve out needed resources to pursue the ethical transformation goals of the University to end unethical advance of entropy which harm the collegiate synergy of the University's advancement. Ethics in higher education definitely reduces the ills of academic dishonesty, dictatorial management style at all levels; ends exclusive governance of Faculty; stops sexual harassment, academic fraud, plagiarism; human rights abuses; cuts down the growth beds of cultism, criminality and violence; discourages the non-monitoring and evaluation of teaching, learning and research activities; removes the absence of ethics and values in the teaching and supervision of professional and departmental courses/programs; brings to an end administrative in disciple/truancy with accounting indiscipline. My experience as a Vice Chancellor argues that these problems which abound in higher institutions can only be resolved through the process marriage of ethical policy in the management practices, relationships and Faculties in the University system. That is the beginning steps of establishing an ethical university.

Why Do Universities Go Ethical?

Globally, Universities go ethical because Universities want to do better, to perform better, and to transform the people in their communities—Members of Council, the management, the staff, the students and other stakeholders. Universities are public investments so they have to deliver returns on investment by their visitors, they want to remain true, steady and focused on the vision, mission and core values of their founding fathers. Universities want to be better and dynamic reform environments for character and attitudinal transformation to build global and national citizens with the values of the Universe.

Role of Founding Fathers Core Values

According to the Council for Industry and Higher education document (2014) – 'ethics is defined in the broadest sense to cover the ethical identity of the institution - including how it understands and articulates its values - as well as how those values are embodied in policy and practice. Hence ethical principles apply to any and all of an institution's operations, from purchasing and estate management to research and teaching' (Institute of business ethics, 2014). At the University of Nigeria, we have core values of our founding fathers; every Chief executive should aim at waking up these core values to drive and inform everything we do as an a tertiary educational institution. Every institution that is consciously and deliberately ethically aware will play a valuable role in pursuing wider community and societal aims. The University of Nigeria had an indigenous mandate to provide the requisite manpower that will achieve the aims of national transformation in a post-colonial and neo-colonial Nigeria as an independent country. The founding fathers led by Honourable Nnamdi Azikiwe, came up with an ethical statement known as the core values. These core values are:

- Integrity,
- Accountability,
- Transparency,
- Respect,
- Meritocracy,
- Academic freedom,
- Creativity,
- Teamwork,
- Open-Mindedness and
- Social responsibility

Managing Commitments and Paucity of Resources in a Depressed National Economy

Though there is a management commitment to the ethicalization of the university system, sadly, the before my tenure started as Vice Chancellor, ethical awareness and practice by every stakeholder of these core values do not permeate and inform everything our institution carries out as. The collegiate sharing of these values is yet to become pervasive to percolate down to every Faculty and Department. More work needed to be done in the directions of university-wide ownership, communication and capacity building for both staff and students. This process has started but requires big pockets and resources which are in scarce supply in the University. We require the funding support of corporate and international organizations. Our staff and students should be enabled to handle the range of ethical dilemmas they face in Nigeria's increasingly multicultural society with global dimensions. Just recently, we organized the training of ethics teachers at our University in collaboration with UNESCO Regional Office, Abuja and anchored under the Directorate of Strategic Contacts, Ethics & Publications (STRACEP), Vice Chancellor's Office. This and the other programs on ethical integration which we have organised with Globethics Geneva involve a lot of financial outlay by the University.

Global Thinking and Local Action

Universities are going global in their thinking but local in their practice of universal values-ethical values of universities are becoming the drivers of dynamic change and transformation at the local levels and come away as a new lingo 'glocal' interface between the global and the local. Ethics in higher education has become the new thematic thrust for transformation in our Universities world-wide. UNESCO through its sustainable development goals has conceived higher education ethics as

the power that will solve the problems of higher education and the global deficiencies among humanity in the 21st century.

Ethical Challenges of Higher Institutions in Africa

The ethical challenges facing institutions of higher education are manifold and the best workable approach is by the matching of our strategic vision, mission and motto to our strategic goals to ensure that there is an ethical congruency of these strategic documents with the core values of our founding fathers. These values should be broken down into tablets of consciousness and communicated to the University community as ethical statements at the policy levels; and downloaded as statements of ethical principles and embedded in the culture of our University to help our staff, students and management through a process approach. Ethical principles and behaviour when they become a culture help our University to resolve not only ethical dilemmas but also help us to achieve the other levels of structural, infrastructural and human transformation.

The Leadership, Policy and Ethical Framework for Our University

An ethical framework for our university is a work in progress. As the 14th Vice Chancellor, I gave the commitment of this management to the ethical transformation of our University. As the 14th Vice Chancellor I fully understand that this process approach translates to the fact that any ethical policy framework must evolve out of the institution's mission and values. It must also be consistent with and work alongside existing ethics-related documents. For example, SERVICOM—responsible for efficient service delivery in the University and quality assurance—can only work effectively under the ethical and value framework of our great

University. This guide is concerned with the application of ethical values to our university's behaviour.

Ethical principles go beyond an institution's legal responsibilities. They apply to the conduct of individuals and the organisation as a whole. Ethics go beyond the regular rules, regulations, laws, senate or council orders of the University; in fact, all such rules and operations should be regularly reviewed under the microscope of the core values and the code of conduct designed by the University Ethics Committee. The power driver that ensures that every department in the University enjoys good success is the integrity and power of the values living in the minds and hearts of the stakeholders through the process approach. In early 2017,the Directorate of Strategic Contacts, Ethics and Publications (STRACEP), established by my Office as Vice Chancellor, in collaboration with the Post Graduate School organized one week mandatory continuous training of Post Graduate teachers and supervisors having identified some ethical issues facing the members of the teaching and supervision Faculty of the school. After the training, performance of the Faculty members improved tremendously with an increase in graduate student enrolment and graduation ratio.

Let me state here that Committees are the dynamic drivers of value transformation and should be drawn from staff, management and students of the university to drive the ethical process of change in every department, institute and Centre.

The process for developing an ethical framework – including the involvement of staff, students and other relevant groups – is at least as important as the framework itself. It has been noted that simply publishing a framework will not ensure ethical behaviour. The framework needs to be put into practice through proper structured communication with all stakeholders, organised training of different stakeholder groups, monitoring of the progress, regular reviews and reporting back to the central Committee. The leadership of our

University has started this process by matching policy with praxis when, as the Vice Chancellor, I signed the memorandum of understanding with Globethics Geneva, the United Nations and UNESCO accredited international NGO responsible for ethics in higher education matters globally. While partnering with Globethics our University organized one of the most successful international conferences with no less than 12 Universities participating at the Inter-University level.

Building an Elite Corp of Leaders and Ethical Champions

Addressing institution-wide ethical principles and practices is a major undertaking and requires time, resources, commitment and leadership. It is also vital that senior champions set an example by demonstrating ethical behaviour and live by the institution's ethical principles. Two realities stand out on our ethical trajectory at the University:

1 *Our University has gone fully ethical* and we have embraced the process approach of marrying ethical policy with University wide practice-awareness, sensitization, communication and training has started. We cannot go back again'

2 *Our University has a leadership who is committed to the ethical transformation of the University* through a proven willingness to outlay the necessary financial and management support to achieve the ethical process of transformation.

The Strategic Ethical Trajectory of our University

Ethical transformation starts at the head; it is a leadership by example. It is a dictum of doing as I do and not simply doing as I say. Our University is in safe hands, as Vice Chancellor, I have made ethics,

moral excellence and the core values of our founding fathers the personal credo of my official policy at the individual and public levels with an ethical management system which is leadership by example. Since I became vice chancellor I have put into place an ethical governance style which has become the model attraction of other Universities in the country and in Africa. These ethical features are as follows:

1. Committee Governance of University Affairs
2. Formation of a new Ethics Committee
3. Vice Chancellor's open door policy and Access
4. Integration of students in University governance
5. Integration of staff in University governance
6. Financial transparency and Prudent funds management
7. Moderation of moral excesses of both academic and non-academic staff
8. Empowerment ethics and values through the SERVICOM

With our ethical and infrastructural transformation, positive outcomes have come in terms of the building of new ethical university brand that has consistently won the first position in Nigeria, the 14th in Africa and the among the best performing Universities in the world. Now we are discussing the possibility of pioneering global leadership in the formation of the first consortium of ethical Universities at Globethics in June 2017. Our University's ethical trajectory is already outlined and marketed at different forums by my Office, STRACEP and our University.

Conclusions

I will conclude this forward by quoting my key note speech at the Globethics first global forum on ethics in higher education on 23rd June 2016:

"For me, the position of Vice Chancellor is a first time opportunity as chief executive officer, to touch and transform lives in our tertiary institution. It is an opportunity to build an ethical laboratory in the different areas of the university for all stakeholders to learn to do the right thing, the right way, at the right time, the right way, and with the right people. These stakeholders must learn and re-learn human values and practice fairness to all in the system. Every stakeholder must learn to give to other stakeholders the right to be part of that peaceful environment of learning and teaching. People must be given the opportunity to be heard, to be seen, to participate, to enjoy peace, to respect and be respected, to enjoy the reward of their hard work and right striving, to practice non-violence in their thoughts, speeches and actions towards others. This is how we restore the dignity of man and, I dare say, that of woman. After committing myself to the core values of the University's founding fathers when I assumed office I brought in my ethical governance approach through which I strove to create an environment of academic freedom where stakeholders can freely, within the rules and regulations, pursue their academic assignments and programs"

The only powerful fuel for driving the vehicle of human and infrastructural transformation is the ethical synergy of a collective power of the University community members who are ready to embody the core values and could readily sacrifice to see our University achieve the goals of global competiveness. Having said the above personal and formal reflections, I recommend the *volumes one and two of the Ethics in Higher Education book* to Universities, Ethicists, scholars and researchers all over the world to use the rich scholarly contributions as basic raw materials to process their institutional ethical transformation.

PART I

Ethics and Values

1

Address — Ministry of Education

Mallam Adamu Adamu[4]

Nigeria, once more, is on the ascendancy to greatness and on the path to the full achievement of her national destiny. President Mohammadu Buhari had made a firm commitment to change both the mindset of Nigerians and Nigeria with his reforms, change agenda and strategic policies to transform our country through the agency of more ethical and dynamic educational industry. His program strategy for Nigerian transformation is to enlist every Nigerian citizen and friends of Nigeria to commit to the fight against corruption by being a model of transparent leadership.

The President's change agenda is for the welfare of Nigerians and the betterment of our country. This translates to the fact that change not only begins with him but should begin with every one of us, especially the leadership of our tertiary institutions. The fight against corruption and transparent management of resources in our country is the ethical signature of Mr President and the high note of the strategic programs of the Federal Ministry of Education. There is no doubt that tertiary institutions are currently challenged with moral turpitudes that border on certain identified anomalies such as cultism, gender violence, armed robbery, kidnapping, militancy and intellectually dishonest from some

[4] Honourable Minister of Education, Federal Republic of Nigeria (2015–2019).

of our highly rated academics in this country, other parts of Africa and the world. Governance and ethical ills identified in higher education is global phenomenon. No wonder we have such a massive gathering of global academia and ethicists from around the world to brainstorm in Nigeria today. A worrisome scenario stares us in the face in Africa today as we seek for better ways to integrate ethics into tertiary institutions but also how to solve the global falling standards of higher institutions graduates in Africa.

This can mainly be attributed to the mismatch between the knowledge student's gain in university and the skills that employers of labour in the economy are looking for. The falling quality of education in universities, due to schools admitting more students than they have teachers for, also accounts for this. According to UNESCO documentation, there are 50% more students to a lecturer in sub-Saharan Africa that the global average. Notwithstanding this glaring statistics, the Federal Ministry of education has come up with a reform program agenda that is targeted at correcting the ills of the past in our tertiary subsector by introducing a new emphasis on benchmarking best practices in monitoring and supervising quality control in the areas of infrastructural provisions, curriculum change, enhancement of the welfare of both students and staff of tertiary institutions. We want to ensure that tertiary institutions are repositioned to be able to match the skills acquired by our undergraduates with those needed for the industrial, economic and social development of our nation to one of the best performing economies in Africa. Obviously, such skills would also make our graduates to be not only employable globally but to be self-employed, contributing their own quota to national development. A major way to correct the unemployment challenge is to figure out what is missing in higher education and ensure that universities graduate students with the skills that the job market is looking for.

Most importantly, most successful Fortune 500 companies need graduates with ethical skills that can add good values to their corporate balance sheets but that could give them moral capital armed with the credibility as trusted operators in the global economy. Tertiary education in Africa needed to be re-appraised and to be re-invigorated with an ethical governance system that will bring back the lost values and the integrity of the balanced citizen who value service above self and the transparency of an honest servant leader. Higher education needs more that the requirements of theoretical excellence. I beg to add that more than intellectual excellence. We need ethical and moral excellence as skills for our undergraduates, graduates, lecturers and even for non-academic staff.

Need I mention that higher education also needs, at this point in our historical development as a nation vocational skills, self-redeeming skills that will increase the confidence of our students to compete effectively in the emerging global company? To carry our students along, we need also o have an open learning system that carries students along and matches experience with theory, generates innovation and makes for a sustainable productive economy. We can say that we find three main gaps, among others, in tertiary level education in Africa. The first one is the absence of ethics. It is rate to see universities that express a set of values and try to develop these in their students, in management personnel and in other stakeholders. The universities should teach our students how to act sustainably, how to behave ethically, in the nutshell: it should teach our youths how to be role model citizens. University management that seeks to introduce ethics and value transformation for their institutions are usually seen as spoilers by those who benefit from the old corrupt and values system. This should not be so. Universities like the University of Nigeria. That seek to go fully ethical as a University –wide policy and practice of transformation should be fully

encouraged and supported by all stakeholders in the educational industry and environment itself.

The second gap identified is lack of empowerment of the students for their future. Many students feel that they have been left behind by their institutions because they are not prepared for an entrepreneurial future, where they are not sure about their future livelihood. They go to the university to get a degree in a hope of getting a job. However, they realize that their degrees alone don't enable them to get their dream job. They also don't have sustainable empowerment skills such as leadership, public speaking skills and critical thinking, entrepreneurship and social skills. These skills, I understand, could be well integrated into ethics, values and service skills and made part of the curriculum in every discipline and course. I understand that Globethics Geneva has entered into a cooperation agreement for the first time with University of Nigeria.

2

ETHICS, VALUES AND HIGHER EDUCATION: POLICY AND CURRICULUM REFORM

Stella Chioma Nwizu[5]

Abstract

Higher education, especially in less developed nations, is facing enormous challenges that are eroding the ethics and values for which higher institutions are known. Although higher education in most developing nations have well thought out policies, quick succession in governments have led to inconsistencies in the implementation of these higher education policies. Most higher education curricular are theoretical rather than skill oriented and do not reflect the needs of the labour market. Furthermore the mode of evaluation of these curricular and certification is examination, hence students especially substandard students who were admitted through the quota system are involved in unethical things to ensure that they acquire the certificate. With these scenarios there is the need to reform our higher education curricular to enable the curricular instil the required ethics and values in their

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graduates so that higher institutions will make their mark in the process of development—this is the essence of this paper.

2.1 Introduction

Higher education makes significant impact in the development of a nation. The current paradigm shift from capital accumulation to Human Resource Development (HRD) and knowledge-based economy as the basis of national development can only be made possible through higher education. The demand for higher education globally is on the increase. In a bid to open the doors of higher education to a substantial number of those who demand it, the higher institutions and their facilities are overstretched. Furthermore, the admission of sub-standard students into higher education programmes especially in the less developed nations has made higher institutions lose sight of serious emphasis on academic ethics and values. Today, there is serious concern about lack of ethics and values in higher education. Such concerns range from the social and cultural harms of unethical practice to harming the restoration of the dignity of man and to manipulative influence on research.

A nation where educational Institutions continue to churn out unethical and morally debased graduates is heading for serious catastrophe. There is therefore the need for good leadership, reforms in policies and curriculum, accountability and transparency in higher education. This will enable higher education Institutions be on the right track to produce ethical and value orientated graduates who will contribute significantly and meaningfully to the development of the nation. It will also safeguard the rights to education and create an ethically healthy climate for academic activities. There are arguments on equity in education in terms of gender, location, challenge (disability) and colour; whether human and educational rights are protected and, whether there is respect and regards for educational norms. These ethical

dilemmas have given credence to the serious attention being given to ethical Issues in higher education.

It is therefore, the thrust of this paper to critically discuss higher education policy and curriculum reforms needed to enable higher institutions create responsible and ethical citizens who will contribute meaningfully to the sustainable growth and development of their nations.

2.2 Overview, Policy Goals and Attainment of Higher Education in Nigeria

Higher Education refers to an organized system of education that takes place after the secondary/college education. It is made up of;

- University Education which develops the highest level of manpower through teaching and research. There are over 148 public and private universities in Nigeria
- Colleges of technology/polytechnics involved in middle level manpower development in the area of technology education through exposure to practical and industry life.
- Teacher education which undertakes the training of quality teachers for the educational system at both the colleges of education and faculties of education in the universities

Higher Education Institutions have policies and guidelines formulated to direct the pathways and management of the institutions. Such policies and regulations specify the entry qualifications, the curricular, structural facilities and equipment, conditions of service, qualifications of staff, quality control mechanisms among others. The overall goal of this level of education is to contribute to national development through relevant high level manpower training in science, engineering, technology, management, education, art, humanities and the social science among others.

The goals of Higher Education according to the Federal Republic of Nigeria (FRN) (2013) shall be to:

- Contribute to national development through high level manpower training;
- Provide accessible and affordable quality learning opportunities in formal and informal education in response to the needs and interests of all Nigerians
- Provide high quality career counselling and lifelong learning programmes that prepare students with the knowledge and skills for self-reliance and the world of work,
- Reduce skill shortages through the production of skilled manpower relevant to the needs of the labour market
- Promote and encourage scholarship entrepreneurship and community service
- Forge and cement national unity; and
- Promote national and international understanding and interaction

The Federal Republic of Nigeria (2013) further identified the processes of attaining the identified goals to include among others;

- Quality student intake
- Quality teaching and learning
- Research and development
- High standards in the quality of facilities, services and resources;
- Staff welfare and development programmes; and
- Provision of a more practical based curriculum.

It is obvious that if the policy provisions are strictly and consistently adhered to, the right ethics and values will be inculcated into the students and graduates of higher education programmes in Nigeria. However, this is not the case and there is need to discuss the situation in the various higher education institutions in Nigeria.

2.3 The Journey So Far

A cursory look at the current situation in higher education is important as it will help us understand the need for ethics and values in our higher education institutions

Limited access to higher education: Every year thousands of people are denied access especially to university education; the demand for places in the Universities remained unmet. Nigerian Universities have not been able to absorb up to 30% of the total number of qualified applicants. This can be seen from the table below:

Application and Admission Figures into Nigerian Universities:

Year	Application	Admission	% Admission
2000	418,292	64,368	15.35
2001	416,318	45,766	11
2002	749,419	90,769	12.12
2003	994,380	51,845	5.22
2004	1,046,950	105,157	10.05
2005	841,878	122,492	14.5
2006	916,371	76,984	8.4
2007	803,472	88,524	11.0
2008	911,653	107,370	11.8
2009	1,054,060	200,000	18.9
2010	1,370,754	346,605	25.29
2011	1,493,639	361,170	24.11
2012	1,503,931	520,000	34.6
2013	1,735,810	400,269	23.05
2014	1,428,379	282,002	19.74

Source: Statistics of Education in Nigeria (2000 – 2005) and JAMB Website

With the introduction of quota system in admission and the race to secure admission for candidates considering the limited space in institutions, parents and guardians get involved in unethical thing. Thereby sub-standard students are brought into existing programmes.

Relegation of technical and teacher education to second class position: The role of technical and teacher education in national development cannot be overlooked. Despite their important roles, people look down on technical and teacher education hence their low patronage. It is a clear fact that people are reluctant to subscribe to polytechnics and colleges of education. Even the choice of education in the universities comes as a second option. It is only when people fail to meet up with the cut-off point for other courses that they subscribe to technical and teacher education programmes. In a bid to meet up with their funding needs, technical and teacher education institutions admit highly sub-standard students and massively introduce Pre-NCE programmes. Under this situation, ethics and values are seriously compromised.

Overstretched facilities and policy inconsistencies: Higher education facilities are under pressure as a result of excess admission of students. The yearning for higher education and the funding needs of institution has led to massive intake of candidates some of whom are sub-standard thereby exceeding the carrying capacity of institutions. Furthermore, inconsistencies in educational policies have significant bearing on higher education ethics and values. Some policies generate serious ethical issues in a bid to solve catchment problems.

With the above scenarios, Higher Education Institutions lose sight of academic ethics and values and this has led to unethical practices.

2.4 Concept of Ethics and Values

Ethics has to do with what is ‘good’ or ‘bad’, what is ‘right’ or ‘wrong’. However, right or wrong varies with culture and Institution. What is right in one culture could be wrong in another. Furthermore, an

action might be legal, yet it is not ethical. This makes it difficult for a standard or universal definition of what is ethically right or wrong, hence, ethics is difficult to define. It is pertinent to note that every culture or institution has laid down ethical codes established for itself which clients must strictly adhere to Kofler, Rapport, Bolden, Sarver, & Raiker, (2010) observes that each cultural environment is made up of certain Institutions and forces which affect and shape that society's (people) values, beliefs and behaviours. According to Boundless (2016), ethics are a set of moral principles that guide behaviour on personal, professional and at organizational levels. These morals are rooted in social norms, cultural practices and religious influences. Collins-Dictionary & McKeown (2008) defined ethics as a moral principle or a set of moral values held by an individual or group. These moral values and principles are rooted in social norms, cultural practices and religious influences

It is believed that ethical values are formed early in life. The inculcation of these values start in the homes and families. They are however, greatly enforced at the nursery and primary school levels where children are given solid foundation on ethical habits and values. Some people therefore argue that higher education does not have significant role to play in ethical development. However, it is obvious that ethical development is a lifelong process. In every higher Institution, students make ethical decision in their programmes and activities; it is therefore the responsibility of higher education institutions to equip the students with the needed skills and values to tackle such decisions both in the institutions and beyond. In other words, higher education has very significant role to play in the ethical and value development of students. This is why the usual dictum "As you pass through the university, you should let the university pass through you". Also, the university of Nigeria certificate says that the holder of the

certificate has been found "worthy in learning and character". The aspect of character has to do with ethics and values of the institution.

2.6 Higher Education and Ethical Issues

This shall be discussed under the following sub-headings:

- Students' admission
- Issues pertaining to examination
- Staff recruitment
- Research based promotion and Plagiarism
- Curriculum, Labour Market Mismatch and the lack of employability of graduates

2.5 Vision, Mission and Core Value of Higher Education Institutions

Every higher institution has its vision, mission and core values which guide the internal organisation and administration of the institution in the areas of; Student's selection, appointment, promotion and discipline of staff, teaching and selection of areas of research, determining the content of courses and implementing academic freedom.

The mission of the University of Nigeria, Nsukka is: 'To place the University of Nigeria in the forefront of research and development, innovation, knowledge transfer and Human Resource Development (HRD) in the global academic terrain, while promoting the core values which will ensure the restoration of the dignity of man.

The Core values of the University are;

- Integrity, Accountability and Transparency
- Respect
- Meritocracy
- Academic Freedom

- Creativity
- Teamwork
- Open Mindedness
- Social responsibility

The above mission and core values are expected to direct the academic and administrative activities of the university. It should be a roadmap guiding the implementation of policy and curriculum in the institution. With this excellence and restoration of the dignity of man is achieved.

2.6.1 Students' Admission

The quota system created by JAMB to give equal educational opportunities in the admission of students into higher institutions has created a lot of problems. These problems range from admitting substandard students to penalizing those from states considered educationally advantaged states. NUC (1995) allotted 45 per cent quota to merit admission, 20 per cent quota to educationally less disadvantaged states and 35 per cent quota for catchment areas. For higher institutions to be able to fill the quota for less advantaged areas and catchment areas, they must lower the cut-off marks for candidates from these states. This will culminate into bright and more intelligent candidates being left out while lower quality students are admitted into the programmes with the subsequent problems that come with them. Adeyemi (2001) reported a significant difference between the academic performance of students admitted on merit and those admitted on other criteria. He further found out that the dropout and repetition rate for those admitted on other criteria was three times higher than those admitted on merit. Although the quota policy may have resulted in equitable access to higher education but it has implications for fairness, performance and ethics and values.

Admission into higher institutions is to a large extent based on who knows who. Prominent people in the society like politicians, the wealthy, the government executives etc. use their positions to influence the admission of students. This has led to the admission of sub-standard students into various programmes and this has serious implications for ethics and values in our higher institutions.

Recently the Post Tertiary University Matriculation Examination (PTUME), which has acted as a buffer to JAMB examination and to the quality of students admitted into higher institutions, was abolished. Today, only JAMB examination is used in the admission of students. Considering the level of examination malpractice in some centres and the existence of special centres, one can guess the quality of students that find their way into our higher institutions. With this there is room for unethical practices.

2.6.2 Issues Pertaining to Examination

Over whelming emphasis is placed on certificate as the basis for employment. With this, students want certificates without working for them. They go to any length, involving themselves in unethical things to make sure that they obtain the required certificates. The result is that they obtain these certificates which are not indicative of the level of skills and knowledge required to function effectively in the society.

Examination is theory-based rather than skill-based. Curriculum evaluation hinges on written examination rather than display of acquired skill. To scale through these examinations, low quality students get involves in unethical things. Some staff are sometimes involved in the malpractice by aiding students in malpractice and are paid for it. With this, examination malpractice becomes the order of the day and handling of exam malpractice cases are prejudiced. Adherence to examination rules: like 75% attendance to lectures, 30 minutes lateness to examination, are often overlooked. Some lecturers are no longer

committed to their teaching responsibilities, hence examinations are not carried out with the seriousness they deserve.

2.6.3 Staff Recruitment

There is a popular belief that the quality of a nation's educational system is dependent on the quality of its teachers, hence it is said that no educational system can rise above the quality of its teachers. Arising from this statement is the fact that training and recruitment of teachers by institutions is a serious business. The question then is "Do higher education institutions in Nigeria give recruitment of staff the seriousness it deserves? The answer is NO. Recruitment in most cases is no longer competitive. Staff vacancies are no longer advertised rather they are internally filled. This paves way for influence by politicians and other highly influential members of the society. It also gives room for discrimination in recruitment. Under this condition, ethnicity, religious inclination and corruption take centre stage in the recruitment process. Furthermore, some academics take teaching as a last resort or as a result of enhance salary not as a calling. Under these circumstances, low quality personnel are recruited and this has negative implications for ethics and values and will also affect the quality of graduates from higher education institutions.

2.6.4 Research Based Promotion and Plagiarism

Available data indicate a low level for research in higher education. Nigeria's number of scientific publication was 1,063 in 1981 and 711 in 1995 (Task force on Higher education 2000). This shows a decline in research output when it is reasonably expected that there should be an increase in research output for a developing nation like Nigeria. When compared with other developing nations, it was discovered that scientific publication stood at 3,413 for South Africa, 5,440 for Brazil and 14,883 for India (Task Force on Higher Education 2000). This could

primarily be attributed to poor funding of education and research by the government.

The adoption of publication as the basis for staff promotion has generated many unethical practices which have negative implications for research in Nigeria. The "publish or perish syndrome" has introduced desperation on the part of higher education lecturers. Consequently, every lecturer is in a rat race to publish and most of the researches and other published works lack focus because they are aimed at promotion rather than development. With the "put my name syndrome" which is also in vogue, promotion is no longer based on hard work.

Furthermore, the use of Impact Factor (IF) publication as the basis for promotion has worsened the promotion of unethical practices in higher institutions. It has led to extortion of money, fake IF journals publications and other forms of corruption associated with publications focused promotion.

Plagiarism is taking centre stage in research today. Many authors may not be the originators of works they publish. Even students plagiarise in projects and assignment writing.

2.6.5 Curriculum Misfit and Unemployability of Graduates

There is disconnect between the curriculum and the world of work leading to unemployable graduates. This is in contradiction to the Federal Republic of Nigeria (FRN) (2013) provision that a more practical based curriculum relevant to the needs of the labour market be run by the institutions. As it stands today, higher education curricular are not related to the job demands as such, graduates find it difficult to fit into the work settings. Dabalen, Oni and Adekola (2001) affirm that university graduates are poorly trained and the short comings are severe in oral and written communication and in applied technical skills. Oni (2000) reported that between 1991–1999 labour market demands for professional skills centred around engineering, business, administration, health services, accounting and marketing, however 49% of the supply

of the graduates concentrated on arts, education, law and social sciences. Under this situation, he reported that the labour market could only absorb 10% of graduates produced. This indicates a serious mismatch. NUC (2000) reported a wide spread shortcomings in the curriculum of universities after its nationwide accreditation exercise. She further reported that only 11% of the 1,185 accredited programmes received full accreditation in 2000. She attributed the poor quality of university programme to corruption, quota system, and weak accountability among others. These reasons seriously bother on lack of ethics and values in the universities.

Today many higher institution graduates roam the streets not mainly because there are no job vacancies but because they are unemployable. The quality and quantity of students admitted into our higher institutions have created over whelming problems for the nation on graduation. Some of the students get others to take their SSSC and JAMB exams for them and they enter the university with these results. Due to their low quality, some of them resort to cultism, blackmail, exam malpractice and intimidation. With this type of students there can never be genuine transformation. The unemployable graduates end up being rejected by the labour market except they are retrained and with the dearth of funds most companies are not willing to start with retraining of newly recruited employees at that level. This could be worse with our graduates of colleges of education who end up teaching in our primary and secondary schools. It then becomes a vicious circle.

Curriculum is still the way we inherited it from the colonial masters. Higher education curricular is heavily theoretical rather than vocational and entrepreneurial. Many students go through the programmes without being equipped with tangible skills for self-sustenance. The theoretical nature of most of the programmes leaves the graduates of the institution jobless because on graduation they keep roaming the streets looking for white collar jobs which are non-existent.

The issue of one curriculum fits all mentality needs to be revised. Regulatory agencies decide on curriculum content and impose their decision on higher education institutions. Consequently, all higher education institutions teach the same thing without due consideration of their peculiar needs and environment. Stakeholders are not involved in drafting higher education curricular, as such, most curricular lack local contents that are expected to instil good ethics and moral values in the students.

Following the above there is need for curricular reform. To generate curricular that will instil worthwhile ethics and values in graduates of our higher institutions.

2.7 Making Higher Education Functional: The Option of Curriculum Reform

The following suggestions are proffered if the curricular content of higher education institutions will be made more functional.

There is need for a curriculum conference involving all stakeholders to discuss issues arising from our curricular. Information collected from such conference should be used to restructure the higher education curricular so as to make them more relevant to the needs of the society and the demands of the labour market.

Institutions should make higher education curricular more competency-based. Curricula should be practical and entrepreneurial rather than theoretical. Reforms in higher education curricula should be more practical and entrepreneurial than its current theoretical state. The mode of curricular evaluation should emphasise practice; display of acquired skill, rather than theory; writing of paper-based examination.

Institutions should run their curricular and have academic freedom. The ‘One Size Fits all Curriculum’ where by the regulatory agency imposes curriculum content on higher education institutions without consideration of their peculiar needs and circumstances should be

reviewed. Institutions should be given free hand to redesign their curricular in line with their environment and cherished ethics/values of the institutions and the society so as to make their curricular more relevant:

- Greater stakeholder input in the development of higher education curriculum. This will facilitate the development of more relevant curriculum and remove the problem of labour market mismatch. Higher education institutions can establish more effective labour market information and adopt the generated information in its curriculum reform.

Governments and Higher education institutions should develop alternative means of certification. Less emphasis should be placed on paper certificate. Governments and Institutions should develop other means of certifying performance and these should be recognized during employment of graduates.

- The mode of curricular evaluation should be practical rather than theoretical. Examination has eroded our cherished values. The current emphasis on written examination as the basis of curriculum evaluation has eroded our worthwhile values. Students are involved in all form of vices to make sure they scale through examinations. A hands-on and practical system of curriculum evaluation will instill discipline and remove some of the vices associated with theoretical evaluation of the curriculum.
- There is need for a holistic review of higher education Policies and Curriculum. Relevant stakeholders should be consulted and policies and curricular redesigned in line with the cherished value and ethics of the nation. Cherished values should be integrated into the school curricular in order to embellish the programmes, make them more relevant and instill proper ethics and values in the students and graduates of higher education institutions. There

is also the need to strengthen General Studies (GS) courses that are value oriented.

Curriculum should be reviewed as the need arises but not longer than 5years. This will make higher education curricular more relevant and qualitative. Clark (2000) suggests that higher education curricular should be changed every two or three years in order to ensure that the content of teaching reflects the rapidly advancing frontiers of scientific knowledge.

2.8 Conclusion

Developing ethical and value oriented policies and curricular should be the focus of every government and higher education institution. There is need for practical ethics in higher education curricular through re-orientation, enriching and re-creation of higher education curricular. This can be achieved by making the curricular more professional and vocational driven. Furthermore, making it more relevant and service oriented will help restore the dignity of higher education. Finally, it is obvious that ethics and values are inevitable in national development. Therefore, Policy and curricular of higher education institutions must be committed towards producing ethical and value oriented graduates if the nation must attain giant strides towards development.

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3

ETHICS AND BUSINESS IN HIGHER EDUCATION

Titus Okey Enudu[6]

Abstract

This paper examines "Ethics in the Business of Higher Education". The business of Higher Education is one of the most critical in the education sector. First, the students of higher educational institutions are regarded as adults who should be able to distinguish between good and evil. So little or no attention is paid to the moral and ethical development of these "adults". Moreover, these institutions play significant roles in the development and preparation of youths for higher leadership roles in driving the economic, social, political, technological, and legal sectors of nations and the world in general. If these youths are not positively oriented ethically, the society will suffer the consequences. This paper therefore discusses the various facets of ethics in the operation of higher educational institutions. Through a review of literature, an attempt is made to highlight the importance of ethics in the operation of higher educational institutions. Furthermore, the areas where unethical decisions and actions are common in the operations of

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these institutions are identified to include areas of recruitment, promotion and appointment of staff, conduct of teachers/lecturers, allocation of fellowships/training opportunities, and conduct of examinations. Among others, we suggest that management of these institutions, lecturers or students who are found to have violated the ethical standards expected of them should be disciplined appropriately. Also, the National Universities Commission should include courses in ethics as compulsory courses for all academic programmes in Nigerian universities and encourage whistle blowers to expose members of management, staff, students or any other stakeholder found to be behaving unethically. Furthermore, the regulators of the business of higher education should insist on the enthronement of international best practices in all facets of the operation of these institutions so that good governance, accountability, transparency, honesty, equity and justice can be promoted and the concept of survival of the fittest and rule of the jungle eliminated.

Key words: Management, Ethics, Business, Integrity, Higher education.

3.1 Introduction

The theme of this conference ignited the curiosity and reflections I often had regarding the crises in the relationship between business and society which arguably, is the outcome of the poor level of ethical and professional standards prevalent in the practice of today's businesses. The viewpoints of business operators have radically changed regarding the moral standards that should guide the practice of business. Today, the perceptions and judgements of business operators regarding right and wrong, duty and neglect of duty, moral profit and bad profit, justice and injustice, honest wealth and dishonest wealth etc., are difficult to define. The consequences of the uncertainty of the definitions include the crisis and chaos that have enveloped the business landscape the world over. At the international level, take for instance the bankruptcies of Enron in December 2001, WorldCom in 2002 and the Lehman Brothers, the conviction/ imprisonment of Dennis Kozlowski of Tyco Inc. in 2005 and Conrad Black of Hollinger International in 2007. Also worthy of mention is the succumbing of Arthur Anderson, which is the independent auditor for both Enron and WorldCom to allegations of professional compromise and indictment for obstruction of justice. Back home, we remember what happened to many Nigerian organizations especially money deposit banks between 2008 and 2014. All these cases, internationally and municipally, are linked to poor ethical orientation of these businesses.

Our institutions of higher learning are not insulated from poor ethical orientations. The fact that none of them had been liquidated on account of poor ethical orientation is no proof that all of them are clean. There have been cases of poor financial management, sexual harassment, fraudulent or inadequate effort to promote academic integrity or encourage responsible behaviour in campus social life, instil ethical values in students to prepare them for the ethical challenges they will encounter in their careers as well as cultism, examination irregularities

to mention but a few. In reality, many of our institutions of higher learning are ethically speaking 'mere structures'. Later in this paper, we shall highlight the vices, corrupt orientations and ethical misconducts commonly found in most of these institutions.

3.2 Scope and Definitions

In discussing the topic 'Ethics and Business in Higher Education', certain terms and concepts need to be clarified and defined. The answers to the following questions can help us in defining these concepts and delineating our scope:

a. What is Ethics?
b. What is Business?
c. Why should we study Ethics in Business?
d. How can we draw the line between what is ethical in business operations and what is unethical?
e. What are the areas of ethical concern in the business of higher education?

Providing detailed answers to the above questions require space, time and other resources. However, we shall attempt to explore the subject and provide as much answers as possible to the questions given the space, time and other resource constraints facing us.

The first question is the meaning of ethics. Ike (2014) citing Merriam Webster's Collegiate Dictionary defines ethics as:

- The discipline dealing with what is good and bad, and with moral duty and obligation.
- A set of moral principles or values.
- The principles of conduct concerned with right or wrong behaviour.

Enudu (2004) defines ethics as:

- Simply the science of morality.
- The discipline dealing with all the sets of generally accepted practices and standards of personal and moral conduct which may or may not be covered by the laws of the land but which have virtually the force of law.

According to Wikipedia.org,

- "Ethics is the branch of philosophy that involves systematizing, defending and recommending concepts of right and wrong conduct".
- Business ethics refers to the contemporary standards or sets of values that govern the actions and behaviour of an individual in the business organization.

In all the above definitions, ethics is concerned with moral obligation, right or wrong behaviour.

The second question is the meaning of business. Enudu (2004) defines business as any organized efforts of individuals to produce and distribute for profit, goods and services which are legal, and satisfy the needs of humanity. Wikipedia.org defines business as an organizational entity involved in the provision of goods and services to consumers in exchange for other goods, services or money. Arising from the above definitions are certain fundamental features which distinguishes business from other money making activities:

- Any business activity must be producing goods or providing services that are not primarily for the consumption of the producer only. Therefore, the peasant farmer who produces for the family consumption cannot be considered as a businessman. But a modern farmer who produces for himself and still has enough quantity left to be sold to the general public is in a real sense, a businessman.

For every activity to be considered a business, such an activity must be aimed at making profit. Therefore, such non-profit making organizations like the church, social clubs/associations, and charitable organizations cannot be seen as business.

Thirdly, the activity being undertaken by the person or group must be legal. It must not be an activity that is in conflict with any of the laws of the land.

In Summary therefore, we can define business as any activity which is profit-oriented, legal and directed at satisfying the needs of the general public.

Essential characteristics of business:

i. *Wealth Creation:* The activity of business must lead to the production of something of value. By this we mean something that is capable of yielding satisfaction and is thus desirable.
ii. *Price:* The item of value so created (goods and/or services) must be capable of being expressed in pecuniary terms. This aspect helps to foster transaction in an exchange economy.
iii. *Transaction:* Transaction forms the basis of business. People must exchange what they have (either directly as in the barter system or indirectly through an acceptable medium of exchange as in money economy) for what they do not have but which they desire.
iv. *Profit or Reward:* The question of profit in any business venture is a tortuous concept especially among professionals in the business circle: the economists, accountants, finance experts etc. For our purpose here, we shall assume profit to mean the reward including the quantifiable (financial) and unquantifiable (social) gains. Having so agreed, we posit the fourth property of business as profit or reward. In other words, the activities that are involved in a business are geared towards earning some form of reward which serves to encourage sustained effort in the activity.

The third question is: Why do we need to study Ethics in Business? Drawing from the definition of business ethics by Wikipedia.org above, we can conclude that Business Ethics relates to the recognition by business operators of what is right or wrong in their practice of business as well as their personal lives. Operating a business is therefore not just about making money. It should be about "doing the right thing" in this process of making money. No wonder, John Hooker of Carnegie Mellon University states that business ethics revolves around the question "How can one do good by doing well?'". According to Hooker, simply obeying the law while using whatever means to squeeze out every possible penny in every transaction is not practising good business ethics. It is therefore necessary to study ethics in business according to Browne (nd) in order to:

- Improve the reputation and corporate image of our businesses.
- Become better businessmen and human beings by keeping to high standards of morality in our businesses.

Hooker (2003) states that the study of business ethics is necessary because the fields of Ethics and Management are closely related. "Business management is all about making the right decisions (about how to combine organizational resources to create a product or service). Ethics revolves around making the right decisions (about moral conduct, values and standard adopted in the management of our businesses). Management is therefore concerned with how decisions affect the company while ethics is concerned with how decisions affect everything. Management operates in the specialized context of the firm, while ethics operates in the general context of the society. A businessman cannot make the right decisions without understanding management in particular as well as ethics in general. Business ethics is management carried out in the real world" (Hooker, 2003).

Let us now direct our thoughts to "how to determine what is ethical in business operations". Drawing from Enudu (2004), the following may

form guides for standard ethical behaviour by business operators and managers:

- *Respect for others* - Business operators and managers should be honest in communication and business transactions, always respecting the personal dignity, rights and privileges of others.
- *Individual Integrity* - Business operators and managers should be honest and exhibit a standard level of integrity in every aspect of their operations.
- *Behaviour in congruence with the law* - Business operators and managers should always be ready to keep and obey the laws of the land especially those laws and regulations relating to their business operations. Any business decision or action that runs against public policy and law is unethical.

Also writing on how to determine ethical actions and decisions, Ike (2014) states that questions to ask in ethical theory to justify human actions are:

- Is the action good for me?
- Is the action good or harmful for society?
- Is the action fair or just?
- Does the action violate any one's rights?
- Have I made a commitment implied or explicit?

We can also consider the popular FOUR-WAY TEST of the things we think, say or do by the Rotary Club International. Developed by Herbert J. Taylor in 1932 when he was appointed to revive a near bankrupt Club Aluminium company and the copy rights transferred to Rotary International between 1954 and 1955 when he served as Rotary International President, the Four-Way Test asks four fundamental questions about what we do, say or think:

- Is it the *TRUTH?* There is timelessness in truth that is unchangeable. Truth cannot exist without justice.
- Is it *FAIR* to all concerned? The substitution of fairness to the harsh principles of doing business improves rather than hurts business relationships.
- Will it build *GOODWILL and BETTER FRIENDSHIP?* Man is by nature a gregarious and cooperative creature.
- Will it be *BENEFICIAL* to all concerned? This question eliminates the "dog-eat-dog" or "survival of the fittest" or "law of the jungle" attitude, and thus encourages constructive and cooperative competition.

More than 80 years since its development, the Four-Way Test has continued to provide guide for businessmen, professionals and indeed, the society at large in the area of ethics and business in spite of the technological and digital environment we operate in today.

3.3 Areas of Ethical Concern in the Business of Higher Education

The need to ensure that there is a high ethical standard in the conduct of business in higher education cannot be overemphasized. It's a fact that the higher education sector provides the high calibre manpower required to drive the economic, social, technological, legal, political foundations of nations and the world in general. Consequently, if the products of the high education system exhibit poor ethical orientation, the entire society will suffer profoundly. Unfortunately, research findings have shown that products of this system are vulnerable to poor ethical orientation. Soule (2005) reports that in an exhaustive survey of 22,172 high and middle school students by the Josephson Institute of ethics in 2004, the following five sobering findings were made:

- 62 percent admitted that they cheated in an examination at least once in the last year; 83 percent copied another's home work; and 35 percent copied an internet document for class room assignment (without referencing it).
- 27 percent admitted that they stole something from a store at least once in the past 12 months; 22 percent stole from parents or relatives and 18 percent from a friend.
- 82 percent admitted that they have lied to their parents about something significant in the last year and 62 percent lied to their teachers.
- 59 percent agreed (or strongly agreed) with the statement that "In the real world, successful people do what they have to do to win, even if others consider it cheating"
- 42 percent agreed (or strongly agreed) with the statement that " A person has to lie or cheat sometimes in order to succeed".

It was therefore concluded that high school students lie, cheat and steal at an alarming rate. This conclusion has world-wide implications.

In our own environment, the situation may even be worse. In our Higher Education Institutions, there are, alarming number of cases of examination misconduct, sale and purchase of grades (sorting), manipulation of grades by officers in the record units, grade-for-sex, (or sex-for-grade), stealing, killing and maiming of fellow students and even lecturers, lying to parents and lecturers, leakage of examination questions by lecturers and other staff, plagiarism including the publication of the results of students' research work without acknowledging such students by lecturers, exploitation of students by lecturers (exorbitant prices for text books and handouts), admission racketeering, participation in offering fake admission to unsuspecting admission seekers, lecturers receiving their salaries without teaching courses assigned to them, embezzlement of funds meant for infrastructural development in these institutions by officials, unethical

considerations in the recruitment, promotion and appointment of lecturers/other staff etc. Thus, the issue of ethics in the business of higher education is an all-encompassing one involving the students, lecturers, management, non-teaching staff, parents and the general public who see these unethical practices and turn the other way.

Below is a summary of the main unethical practices common in the business of higher education and their possible impact on the access, quality, equity and ethical standard in the systems.

Areas of Activity involved.	Unethical Practices Common	Elements of education system most affected
Building of schools	Public tendering Embezzlement	Access Equity
Recruitment, promotion & Appointment of teachers	Favouritism Nepotism Bribes and pay-offs	Quality
Conduct of teachers	'Ghost teachers' Bribes and pay-offs (for admission/ assessment of students exams)	Access Quality Ethics Equity
Allocation of specific allowances (Training/Conference Sponsorships eg TEDFUND, Fellowships etc)	Favouritism Nepotism, Bribery Bypassing criteria	Access Equity Ethics
Supply of equipment	Embezzlement Bypassing of criteria	Equity Ethics

Examination and assessment	Selling of information Favouritism Nepotism Bribes and pay-offs Academic fraud	Equity Ethics

(Source: Adapted from Hallak, Jacques and Poisson, Muriel (2002), Ethics and Corruption in Education: Results from the Expert Workshop held at IIEP, Paris 28–29 November, 2001).

The importance of the facts presented in the above section is that ethical issues in the Business of Higher Education concern all the stake-holders: management, lecturers, teachers, staff, students, parents, and indeed, the general public. We all have roles to play if we expect to have a higher education system that is accessible to all, equitable to all and capable of producing quality and ethically conscious leaders of tomorrow.

3.4 The Way Forward

The importance of positive ethical orientation and attitude in the Business of Higher Education as can be seen from this paper cannot be overemphasized. There are no two ways about it: all hands must be on the deck to ensure that the products of the higher education programmes in Nigeria are well orientated ethically. To achieve this, the management of these institutions, lecturers or students who are found to have violated the ethical standards expected of them should be disciplined appropriately. Training, re-training and development of staff of the institutions should also be a continuous process so as to re-orientate and sway their mindset away from unethical practices. Moreover, the curriculum of higher education in Nigeria should accommodate causes

on ethics to develop in the students, the right ethical orientation that will guide their actions and inactions in future. It is very unfortunate that Nigerian do not expose their undergraduates to courses on ethics throughout their programmes on campus. Such courses could form part of the compulsory General Studies courses taken by all students irrespective of discipline since unethical conducts manifest in all professions and disciplines. The National Universities Commission and other regulatory bodies in higher education should take immediate action on this matter. Another way forward is that the regulatory bodies should also encourage the "whistle blowing" mechanism to monitor unethical actions of school officials, students, parents, and all other stakeholders in the business of higher education. Finally, the regulators of the Business of Higher Education should enthrone and adopt international best practices in all facets of the operation of these institutions so that good governance, accountability, transparency, honesty, equity and justice can be promoted and thus help to eliminate the concept of survival of the fittest and rule of the jungle.

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4

VALUES-DRIVEN BIOLOGY EDUCATION IN NIGERIA, FOR BETTER LIFE AND SUSTAINABLE DEVELOPMENT

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Abstract

The study considered how Biology education in tertiary institutions can be value-driven and the implications of that for better life and sustainable development. The population for the study comprised all forty final year students admitted in the 2013/2014 academic session into the Department of Science Education, University of Nigeria Nsukka. Quasi-experimental research design was employed. Three research questions and one hypothesis guided the study. Two instruments were used for data collection: a questionnaire, with two clusters on implications of Value- Driven Biology Education (VDBE) to life and sustainable development, and an Attitude scale. Two value-driven Biology lessons were developed, validated and used to teach the experimental group students whereas conventional approach was used for the control group students. Mean and standard deviation was used to answer the research questions while analysis of covariance was

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employed to test the null hypothesis at 0.05 level of significance. Results show that there were significant differences in the input, process variables between the two groups as well as in their mean attitude to life and sustainable development, in favour of the value-driven biology lessons group. The study thus recommends that biology and all forms of education in Nigeria should be value-driven for better life and sustainable development for Nigerians and Nigeria respectively.

Keywords: Value-Driven Biology Education, Better Life, Sustainable Development.

4.1 Introduction

Education refers to the intellectual and moral training which systematically enlarges the spheres of knowledge, develops character as well as mental faculties and evolves a definite pattern of relationship between an individual and the society (Ankita, 2014). It is the systematic process of teaching, training, and guiding students to acquire knowledge, skill and understanding through practical experience or deep study on a subject, especially at schools, and other educational institutions. Education could be a process or a product, as well as formal or informal. Thus, education in simple terms can be referred to as the process of teaching and learning and/or the knowledge or skill that is acquired in the process.

In formal settings, the goals and objectives of education are pre-planned (underlining its systematic nature) and shaped into a curriculum which serve as guide to the process. Curriculum is defined as the planned experiences provided by the school to assist the learner in attaining designated learning outcomes in the different school subjects studied in the school (Olaitan & Ali, 2007). Every curriculum is designed in line with a country's objectives for education and the culture of the society where it is to be implemented. The learning experiences a learner is expected to go through during his education are categorized into various school subjects in a specific curriculum. Thus, biology, a natural science subject, which deals with the structure and function of the living world, the evolution of living things and how living things interact with the environment (Umar, 2011); the science and study of life, possess its own curriculum. At secondary and tertiary levels of education, Biology teaches about life and living, with special emphasis on how living things live with and interact with one another and with their environment, genetics and evolution of living things.

The objectives of the Biology curriculum aims at preparing students to acquire adequate laboratory and field skills in biology; meaningful

and relevant knowledge in biology; ability to apply scientific knowledge to every day's life in matters of personal, community health and agriculture; and reasonable and functional scientific attitude (FRN, 2004). These objectives have been adjudged laudable (Agu, 2006; Soyibo, 2008 & Yabugbe, 2009), of direct relevance to learners' life and the society (by extension encourages sustainable development) and supports value-driven education. Like every other subject, Biology is designed to equip and develop the learner, help the learner maximize his potentialities, be a positive and contributing member of society and ultimately promote sustainable development. Every society has social, economic and cultural aspects, as well as individuals who are members of the society, working in diverse ways to ensure the continued sustenance of its components and by extension ensuring development.

4.2 Sustainable Development

Development refers to the process of making something better or improved to a status better than its original. Sustainable development is a term brought into common use by the World Commission in Environment and Development (WCED), in its 1987 seminar report entitled "Our Common Future" (WCED, 2011 in Arisi, 2013), to describe a form of development that integrates present needs with the needs of society, the environment and global citizenship, in a way that does not compromise future generations. Sustainable development is defined as *"development that meets the needs of the present without compromising the ability of future generations to meet their own needs"* (World Bank, 1987). These needs can be economic, social and/or environmental. Economic needs include household needs, industrial growth, agricultural development, efficient use of labour, among others. Social needs include equity, participation, empowerment, social mobility and cultural preservation. Environmental needs include biodiversity, natural resources, protection of the ecosystem and the need

for clean air and water. The concept of sustainable development can be interpreted in many ways, but at its core is an approach to development that tries to balance different and often competing needs of the society against the awareness of environmental, social and economic limitations faced by societies. Therefore, meeting the future needs of a country and by extension ensuring sustainable development depends on how well social, environmental and economic needs/objectives of that country are balanced.

Although the main objective of sustainable development is to create balance between our social, environmental and economic needs, whilst maintaining equality and justice, sustainable development also seeks to promote equality, independence, collaboration and empowerment. Sustainable development, which provides a means of addressing social, economic and environmental issues by providing a long-term approach to integrating communities and conserving resources will not be possible if maintenance culture is not improved. If a nation must develop, it is imperative that maintenance of its existing facilities, as well as installation of new ones, be given priority. Maintenance culture is the values, way of thinking, behaviour, perception and the underlying assumptions and practice of any person, group or society that considers maintenance as a matter of importance in life (Suwaibatul, Islamiah, Abdul-Hakim, Syazwina, & Eizzatul, 2012). This is more so for developing nations like Nigeria where there is a huge gap between the provision and demand for much needed social amenities and infrastructural facilities which make for development, due to among other factors high rate of population growth (Dabara, Ankeli, Guyimu, Oladimeji, & Oyediran, 2015). Governments (Federal, State and Local), private organizations and individuals need to develop a strategy for maintaining development in form of infrastructural amenities/facilities, to ensure sustainability of same. This can be achieved through

maintenance culture which is said to have a correlation with national development (Tijani, Adeyemi & Omotehinshe, 2016).

It is in view of designing a long-term approach to creating a sustainable society that the Sustainable Development Goals (SDGs) were formed. The SDGs, also known as the Global Goals, are a universal call for concerted/joint action to end poverty, protect the planet and ensure lasting peace and prosperity. The seventeen (17) SDG goals are built on the Millennium Development Goals (MDGs), but include new areas such as climate change, economic inequality, innovation, sustainable consumption, peace and justice. The SDGs include: no poverty; zero hunger; good-health and wellbeing; quality education; gender equality; clean water and sanitation; affordable and clean energy; decent work and economic growth; industry, innovation and infrastructure; reduced inequalities; sustainable cities; responsible consumption and production; climate action; life below water; life on land; peace, justice and strong institutions; and partnership for the goals (http://un.org/sustainabledevelopment/sustainable-development-goals). These goals are interconnected and rightly so too to ensure that success on one (goal) will involve tackling issues more commonly associated with others.

The SDGs are designed to function in the spirit of partnership and pragmatism (noteworthy ethical values for value-driving education) to make the right choices now in order to improve life in a sustainable way, for future generations. They provide clear guidelines and targets for all countries to adopt in accordance with their own priorities and the environmental challenges of the world at large (UNDP, 2016). The SDGs are an inclusive agenda, requiring that all hands be on deck if a positive change (for both the people and the earth) and by extension sustainable development, is to be achieved. The four key areas of sustainable development are environmental protection, social progress and development, conservation of natural resources and steady

economic growth. Through developing a better personal understanding of each of these important areas, preventive and progressive measures to alter and improve life can be designed (Martin, 2014). Education remains the best way to create this "better personal understanding." It is in this light that the United Nations identifies education as one of the National Sustainable Development Strategies (sustainabledevelopment.org/). Recognizing the paramount place of education in the bid to attain sustainable development, the broad objectives of education in Nigeria were designed to include the:

- inculcation of national consciousness and national unity,
- inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society,
- training of the mind in the understanding of the world around and
- acquisition of appropriate skills, abilities and competences both mental and physical as equipment for the individual to live in and contribute to the development of society.

4.3 Value-Driven Education, VDE

To produce individuals who contribute meaningfully to the development of society, education must be value-driven, reflecting the values enshrined in the National Policy of education which are:

- Respect for the worth and dignity of the individuals,
- Faith in man's ability to make rational decisions,
- Moral and spiritual values in interpersonal and human relations,
- Shared responsibility for the common good of society,
- Respect for the dignity of labour, and
- Promotion of the emotional, physical and psychological health of all children.

Because education without values, as useful as it may be, seems rather to make man a cleverer devil (Lewis, 1965), there arises the need to value-drive Biology education to present implicitly and explicitly, ethical values which would make for all-round development of the learner. Ethical values are established principles governing virtuous behaviour. Value-driven Education (VDE) is an approach to teaching that is aimed at inculcating values in students through mainframe school subjects. It creates a strong learning environment that enhances academic attainment, and develops in students social and relationship skills that last throughout life. Positive learning environment is achieved through the positive values modelled by school teachers, thus liberating teachers and students from the stress of confrontational relationships, which frees up substantial teaching and learning time (http://www.valuesbasededucation.com/vbe.what.html). It also provides social capacity to students, equipping them with social and relationship skills, intelligences and attitudes to succeed at school and throughout their lives.

VDE is a form of education that is designed to reflect a set of universal positive human values such as respect, tolerance and peace. It provides a form of hidden curriculum that exposes students to the opportunity of learning about certain ethical principles that will guide them throughout life. It helps students understand what values are, how to imbibe those values for better life, improved personal behaviour and quality social interactions. It also establishes a parallel system of student achievement based on their values and behaviour, complementing the more limited assessment of academic achievement and making for education of the learner in character as much as in subject contents.

The elements of a VDE can be found not only in the subject matter, but in teaching methods/learning styles, scheduling of classroom and extracurricular activities, and parental involvement. VDE is organized so as to secure the fullest possible development of body, mind and heart;

and a fruitful channelization of the life-energy, in pursuits that contribute to the growth of both internal and external personality. Therefore, VDE is instrumental to unfolding and nurturing ideals of life in the learner and this is vital because education that does not help promote human virtues will do no good to society; it will rather mislead the entirety of humanity (Yogi, 2009).

VDE could be implicit or explicit. Implicit values education refers to those aspects of educational experience resulting in values-influencing learning, which can be related to the concept of hidden curriculum, while explicit values education is associated with those different pedagogies, methods or programmes that teachers or educators use in order to create learning experiences for students when it comes to value questions. The objectives of VDE according to Puja (2016) include:

- To improve the integral growth of human beings.
- To create attitudes and improvement towards sustainable lifestyle.
- To increase awareness about our national history, cultural heritage, constitutional rights, national integration, community development and the environment.
- To create and develop awareness about values, their significance and role.
- To know about various living and non-living organisms and their interaction with environment.

These objectives of VDE will contribute substantially to the achievement of sustainable development should all five be achieved. A previous study on evaluation of the ethical values in the Nigerian Biology Curriculum (NBC) using the Stufflebeam's curriculum evaluation model indicated that the NBC reflects the ten ethical values of love, respect for self and for others, peace and non-violence, honesty, tolerance, forgiveness, co-existence, hard work, compassion and kindness. However, these values are more implicit than explicit

(Anyaegbunam, 2016) and as such making it difficult for Biology teachers to properly value-drive Biology lessons.

Education in various forms, takes place throughout a person's life. Because none of the forms of education is exclusive in itself, there arises the need for education that is all-encompassing, emphasizing character, as much as learning. Although the relationship between education and sustainable development is complex, education is recognized as the key to a nation's ability to achieve sustainable development, especially when it is directed to improving agricultural productivity, providing skills for work in new industries, enhancing the status of women, promoting environmental protection, developing capacities for informed and ethical decision-making, and improving the quality of life for all (Arisi, 2013). It is on that premise that this study is designed to assess the implication of value-driven Biology education for better life and sustainable development.

4.4 Statement of the Problem

The place of ethical values possessed by students cannot be over-emphasized as an ethically-sound individual, courtesy of a value-driven education, will have great opportunity/prospect of having a better life and to a great extent contribute meaningfully to sustainable development of his society. Providing value-driven Biology education entails embedding ethical values in Biology course contents to make for all-round development of the learner and this is imperative if education is to truly be "worthwhile" and make for better life and sustainable development. This study thus tries to develop, validate and compare some value-driven Biology lessons with conventional lessons, to determine the implications of the former for better life and sustainable development.

4.5 Purpose of the Study

Specifically, this study seeks to:

- Develop and teach value-driven Biology lessons.
- Ascertain the implications of value-driven Biology education for better life.
- Determine the implications of value-driven Biology education for sustainable development.

4.5.1 Research Questions

The following research questions guided this study:

1. How can value-driven Biology lessons be developed and taught?
2. What are the implications of value-driven Biology education for better life?
3. What are the implications of value-driven Biology education for sustainable development?

4.5.2 Research Hypothesis

1. There is no significant difference in the mean attitude to life and sustainable development of students taught value-driven Biology contents and those taught conventionally.

4.5.3 Method

The quasi-experimental research design was adopted for this study. Quasi-experiment is an experiment which does not allow for random assignment of research subjects to experimental and control groups, but instead uses pre-existing (intact) groups (Nworgu, 2006). The study was carried out in Nsukka LGA of Enugu state. The population for the study comprised all forty (40) final year students admitted in the 2013/2014 academic session into the Department of Science Education, University of Nigeria Nsukka. Multi-stage sampling technique was used. First the

purposive random sampling technique was used to select the department of Science Education primarily because students of this department studied Biology in secondary school, and secondarily, for convenience. Then, simple random sampling technique was used to assign one intact class (Education/Biology students) to the control group and another intact class (Education/Integrated Science students) to the experimental group.

Two instruments were used for data collection: a questionnaire, with two clusters on implications of Value-Driven Biology Education (VDBE) to life and sustainable development; and an Attitude scale. Four (4) Biology lessons on climate change and pollution were developed; two (2) were value-driven and two (2) were not value-driven. They were duly validated and used to teach students in the experimental and control groups respectively. Data collected was analyzed using mean and standard deviation (for the research questions) and analysis of covariance (ANCOVA).

4.5.4 Results

Results of data analysis are presented and interpreted in the sequence of the research questions and hypothesis that guided the study.

4.6 Research Question I: Development, Validation and Utilization of Value-Driven Lesson Note

The process of development of value driven lesson notes follow a series of processes which for the purpose of clarity and easy understanding, are summarized into the following three steps:

a) Studying the contents of the curriculum to be taught: This is done by the teacher or instructor in order to ascertain the values embedded in such a curriculum and its contents. The teacher first studies the content(s) for which lesson note(s) is to be developed, understands the subtopics therein, the instructional

techniques and materials for teaching the topic as prescribed by the curriculum. As the teacher does this, he looks for implicitly embedded ethical values in the content and outlines them.

b) Understanding the identified values: Having identified the values in the to-be-taught content, the teacher then studies these values to understand what they are and what they are meant to teach the students. In order words, the importance of the values in the students' life must be ascertained.

c) Writing the value-driven lesson note: The teacher then develops the subject content into a lesson note, highlighting the values implicit in the content being developed as he writes. The importance of these values and the lesson(s) they are supposed to be taught must be brought out as explicitly as possible in the lesson note being developed.

The validation process for value driven lesson notes involves presenting drafts of value-driven lesson notes to experts in ethics, Biology education, as well as measurement and evaluation. These experts screened the lesson notes to ascertain the extent to which the lesson notes:

a) Adequately cover the content area for which it was developed,
b) Reflect all ethical values present intrinsic in such content area, and
c) Present these intrinsic values in the content area as extrinsically as possible.

Corrections and recommendations from the experts are used to improve the lesson notes before they are utilized.

The utilization stage is the last phase in the development of value-driven lesson notes. This involves the implementation of the lesson notes by the classroom teachers who uses it to teach such content area.

4.7 Research Question II:

Table I: Implications of VDE for Life

S/N	Item Statement	N	Mean	SD	Decision
1.	VDE gives meaning/purpose to life	20	4.20	.41	Agree
2.	VDE creates awareness on the importance of values to life	20	4.60	.82	Agree
3.	VDE improves the integral growth of the individual	20	4.80	.41	Agree
4.	VDE provides knowledge of basic human rights	20	3.25	.44	Agree
5.	VDE grooms one in character	20	3.95	.88	Agree
6.	VDE instils the virtue of forgiveness in the individual	20	4.35	.48	Agree
7.	VDE creates an emotionally healthy individual	20	3.45	.51	Agree
8.	VDE gives a person a sense of right and wrong	20	3.90	1.02	Agree
9.	VDE teaches the individual to show love to others	20	3.95	.22	Agree
10.	VDE teaches the individual to respect self and others	20	4.35	.48	Agree
11.	VDE teaches the individual to live in peace and abhor violence	20	4.40	.88	Agree
12.	VDE teaches the individual to be honest	20	3.35	.48	Agree
13.	VDE teaches the individual to tolerate others	20	4.20	.89	Agree
14.	VDE teaches the individual to be forgiving	20	4.30	.73	Agree

15.	VDE teaches the individual to co-exist	20	3.70	.47	Agree
16.	VDE produces hard-working individuals	20	3.65	.74	Agree
17.	VDE instils the virtue of compassion in a person's life	20	3.70	.86	Agree
18.	VDE instils the virtue of kindness in a person's life	20	3.80	.89	Agree

Table I above indicates the view of respondents on the implications of VDE for life. Data on the table indicates that the respondents agreed to all 18 items as being the implications of VDE for life. VDE among other things in a person's life creates awareness of the importance of values to life, improves the integral growth of the individual, grooms one in character, provides knowledge of basic human rights, creates an emotionally healthy individual, instils the virtue of forgiveness in the individual, gives a person a sense of right and wrong, teaches the individual to show love to others, respect for self and others, peace and non-violence among people, honesty, tolerance, forgiveness, hard work, compassion and kindness.

Table II: Implications of VDE for Sustainable Development

S/N	Item Statement	N	Mean	SD	Decision
1.	VDE better equips the individual for future role in the society	20	3.70	.41	Agree
2.	VDE improves the integral growth of human beings	20	3.95	.83	Agree
3.	VDE inculcates attitudes and improvement towards sustainable lifestyle	20	4.05	.55	Agree
4.	VDE increases awareness about our cultural heritage	20	4.35	.48	Agree

5.	VDE increases awareness about constitutional rights	20	3.65	.51	Agree
6.	VDE promotes respect for one another among individuals	20	3.30	.82	Agree
7.	VDE fosters fairness and equity	20	3.35	.69	Agree
8.	VDE promotes protection of biodiversity	20	4.25	.71	Agree
9.	VDE promotes knowledge of living organisms and their interaction with the environment.	20	4.00	.77	Agree
10.	VDE creates awareness on the importance of values	20	3.05	.68	Agree
11.	VDE increases awareness of national history, thus preserving it for posterity	20	4.20	.89	Agree
12.	VDE promotes national integration	20	3.15	.73	Agree
13.	VDE fosters community development	20	4.70	.47	Agree
14.	VDE reduces violent tendencies in the society	20	4.75	.74	Agree
15.	VDE teaches peaceful co-existence	20	4.70	.56	Agree
16.	VDE promotes honesty which reduces corruption	20	3.80	.49	Agree
17.	Maintenance culture must be developed if sustainable development will be achieved	20	3.99	.81	Agree

Table II above indicates the view of respondents on the implications of VDE for sustainable development. Data on the table indicates that the respondents agreed to all 17 items as being the implications of VDE for sustainable development. VDE among other things better equips the individual for future role in the society, improves the integral growth of human beings, inculcates attitudes and improvement towards sustainable lifestyle, increases awareness about our cultural heritage, constitutional rights, fosters fairness and equity, promotes protection of biodiversity, creates awareness on the importance of values, fosters community development and promotes national integration. However, sustainable development cannot be achieved if maintenance culture, required to preserve and sustain present developmental efforts for posterity, does not become a part of Nigerians.

Table III: Analysis of Covariance of Students' Mean Attitude scale scores

Source	**Type III Sum of Squares**	**Df**	**Mean Square**	**F**	**Sig.**
Corrected Model	3.851[a]	4	.963	6.586	.000
Intercept	69.597	1	69.597	476.054	.000
Pre-attitude	.066	1	.066	.449	.504
Group	3.040	1	3.040	20.671	.000
Error	19.005	130	.146		
Total	1442.351	135			
Corrected Total	22.857	134			

a. R Squared = .297 (Adjusted R Squared = .267)

The data in table III shows that the probability associated with the calculated value of F (20.671) for the effect of value-driven Biology lessons on the attitude of students is .000. Since the probability value of

.000 is less than .05 level of significance, the null hypothesis is rejected. Thus, there is a significant difference between the mean attitude scores of students taught with value-driven Biology lessons and those taught conventional Biology lessons, in favour of value-driven Biology lesson.

4.8 Discussion

The process of development and utilization of value-driven Biology lesson indicate that developing value-driven Biology lessons is a three-phase process. First, the Biology teacher is required to study the content to be taught in order to ascertain the values implicitly embedded in it. The second phase involve developing a clear understanding of such values (implicit in the to-be-taught Biology content) and its importance to the life of the potential recipient of a Biology content. Lastly, as the teacher develops the content, there is need to ascertain the best teaching approaches and methodologies (pedagogy) that could best make these values explicit in the content and aid its transmission to the students. Such teaching methodologies as guided group discovery method, discussion method, experimental work (in the field or laboratory) among others, when applicable to the content being value-driven, could prove very effective because it allows the teacher to observe the students as they work and evaluate the extent to which the ethical values driven into the content is being manifested by the students.

VDE among other things creates awareness of the importance of values to life, improves the integral growth of the individual, grooms one in character, provides knowledge of basic human rights, creates an emotionally healthy individual, instils the virtue of forgiveness in the individual, gives a person a sense of right and wrong, teaches the individual to show love to others, respect for self and others, peace and non-violence among people, honesty, tolerance, forgiveness, hard work, compassion and kindness. These all contribute to making life meaningful. VDE also better equips the individual for future role in the

society, improves the integral growth of human beings, inculcates attitudes and improvement towards sustainable lifestyle, increases awareness about our cultural heritage, constitutional rights, fosters fairness and equity, promotes protection of biodiversity, creates awareness on the importance of values, fosters community development and promotes national integration. The implications of these is that VDE will foster/fast track sustainable development, if only maintenance culture can be cultivated, valued and practiced, else, there will be nothing left for posterity and present developmental efforts would have been a futile venture.

4.9 Conclusion

Following the findings of the study, it could be concluded that value-driven Biology lessons have positive impact on the attitude of biology students towards better life, improved maintenance culture and sustainable development, as these students readily cultivate respect for self and others, love, kindness, tolerance, hard work, cooperation, among other values, while relating with their peers and maintenance culture, while handling laboratory or field equipment/instruments. This (value-driven Biology lesson) contributes to a better life for the individuals exposed to it and by extension, sustainable development of the society. A value-driven lifestyle is a pre-requisite for success of the individual, which by extension translates to the individual contributing meaningfully to the society's developmental efforts. Sustainable development cannot be achieved if members of the society do not shape their lives to stay attuned with basic values of life, as well as champion the maintenance of already existing "development". The implications of value-driven Biology education for better life and sustainable development have been unravelled by this study and thus highlight the need for basic values such as love, respect for self and for others, peace/non-violence, tolerance, co-existence, honesty, hard-work,

forgiveness, compassion/kindness and maintenance culture, to be properly driven into Biology lessons and in fact all forms of education.

4.10 Recommendations

Based on the findings of the study, the following recommendations are made:

1. Biology lessons and all forms of education should be value-driven.
2. Teachers at all levels should be sensitized on best approaches to value-drive contents to be taught in the classroom.
3. Curriculum of various subjects at all levels of education should be reviewed to reflect explicitly values embedded in each topic and the best approach towards driving them in the lessons.
4. Aggressive awareness campaigns should be undertaken to educate Nigerians on the need for maintenance culture in the society.
5. Awareness should also be created on the implications of values for better life and sustainable development. This will serve as a value-reorientation approach and highlight/reinforce the need for members of the society to cultivate and live in accordance with ethical values.

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5

EVALUATION FOR ETHICAL VALUES IN THE NIGERIAN BIOLOGY CURRICULUM: IMPLICATIONS FOR HIGHER EDUCATION

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Abstract

The work evaluated the Nigerian Biology curriculum for ethical values and highlighted implications for higher education. Evaluation research design was adopted in the study. The evaluation model used was Stufflebeam's Context, Input, Process and Product (CIPP) model. Multistage sampling technique yielded 981 respondents (31 Biology teachers; 930 Biology students from 31 registered senior secondary schools in Nsukka L.G.A. of Enugu state & 20 graduates of the Nigerian Biology Curriculum). The instrument for data collection was a researcher-developed inventory for collection of CIPP data. Focus group discussion and non-participant observation was used to collect qualitative data on implications of Value Driven Education for higher education. Five research questions guided the study and these were answered using frequencies, means and standard deviation. Major findings include that the laudable objectives and contents of the Nigerian Biology Curriculum (NBC) reflects all the core values but

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more implicitly than explicitly; majority of the input support facilities for driving value education in the NBC were often lacking/unharnessed; most of the processes for inculcating ethical values were not systemized; majority of the products of NBC, even academically high achievers, lack most of the ethical values in their character; and a value-driven Nigerian Biology curriculum will make for students in higher institutions with sound moral character and reduced tendencies to constitute social nuisance. It was therefore recommended that the core values should be made more explicit in the Nigerian Biology curriculum, with specific input support facilities and processes to drive each value with balanced emphasis, for products, on character and in learning, to promote higher education.

Keywords: Evaluation, Ethical Values, Nigerian Biology Curriculum, Higher Education.

5.1 Introduction

Science is a body of knowledge organized into concepts, laws, theories and generalizations, for use in addressing various forms of human, material and environmental problems. It is concerned primarily with creating better understanding of the "workings" of the universe (Ogundeye, 2002; Urevbu, 2001). Science has three dimensions (content, process and attitude) and two major complementary modes (accumulation of knowledge and the application of such knowledge for human and material development). Scientific knowledge is not only for academic achievement and mastery of cognitive and meta-cognitive skills, but also to educate students on the affective domain, in order to ensure they participate actively in community life, which is based on moral and ethical values, and have positive attitudes toward societal issues (Mahmood, Rachel & Reuven, 2014). Science at the senior secondary school level comprises of such subjects as Biology, Chemistry, Mathematics and Physics.

Biology is a natural science that deals with the structure and function of the living world, the evolution of living things and how living things interact with the environment (Umar, 2011). It is the science and study of life. A formal Biology curriculum was first introduced in Nigeria, in 1977. Owing to the evolution and sophistication of societies and the attendant increasing demand on education, there arose the need to broaden the biology curriculum. The quest for improving the content and method of teaching/learning Biology in secondary school began in 1982 by the Nigerian Education Research Council (NERC, 2005) and culminated in the emergence of a new biology curriculum published by the Federal Ministry of Education in 1985. The improved contents of this curriculum was designed to be compulsory for all senior secondary school students and be taught in three secondary school academic years, with products of these new curriculum proceeding to Higher institutions for further education.

Education in various forms, take place throughout a person's life. Because none of the forms of education is exclusive in itself, there arises the need for education that is all-encompassing, emphasizing character, as much as learning. The place of ethical values possessed by students therefore cannot be over-emphasized as an ethically-sound individual (in both character and learning, courtesy of a value-driven curriculum) will have great opportunity for all-round success in any institution of higher learning. This study thus seeks to evaluate the ethical values in the Nigerian Biology Curriculum (contents and objectives), the teaching-learning process and the products from our educational system, with a view of highlighting its implications for higher education.

5.2 Overview of the Biology Curriculum

The cardinal objectives of secondary school biology curriculum, as derived from the National Policy on Education, first introduced in 1977 and revised in 1981, 1998 and 2004 (FRN, 2004) are to prepare students to acquire:

- Adequate laboratory and field skills in biology.
- Meaningful and relevant knowledge in biology.
- Ability to apply scientific knowledge to every day's life in matters of personal, community health and agriculture.
- Reasonable and functional scientific attitude.
- The Biology curriculum has four themes (organization of life; organisms at work; the organism and its environment; and continuity of life) split into six major contents which are: Concept of living; Basic ecological concepts; Plant and animal nutrition; Variations and variability; Evolution and Genetics, broken down into 64 units. These contents are arranged spirally such that the concepts to be taught are repeated yearly, throughout the three-year duration of the subject, to cover all

units in the curriculum. All concepts are presented with greater depth and complexity, as the subjects progresses over the three-year period (Ifeobu, 2014). The biology curriculum places emphasis on such teaching methods as field studies, lecture, concept mapping, inquiry, programmed instruction, demonstration, project, guided discovery among others, as well as the acquisition of laboratory techniques/skills. Considering the advancements in science and technology in the 21st century and the increasing need for improved science education in Nigeria, the objectives of the biology curriculum have been adjudged laudable (Agu, 2006; Soyibo, 2008 & Yabugbe, 2009), of direct relevance to learners, the society and support value-driven education.

5.3 Ethical Values

Ethical values are established principles governing virtuous behaviour. Value-Driven Education, VDE is an approach to teaching that is aimed at inculcating ethical values in students, through mainframe school subjects. It creates a strong learning environment that enhances academic attainment, and develops students' social and relationship skills that last throughout their lives. The positive learning environment is achieved through positive ethical values modelled by school teachers, thus liberating teachers and students from the stress of confrontational relationships, which frees up substantial teaching and learning time. It also provides social capacity to students, equipping them with social and relationship skills, intelligences and attitudes to succeed at school and throughout their lives. Education is designed to reflect a set of universal positive human values such as respect, tolerance and peace, provide a form of hidden curriculum that expose students to the opportunity of learning about certain ethical principles that will guide them throughout life, help students understand what

values are, how to imbibe those values into their lives, personal behaviour and social interactions.

Education should make every individual physically, mentally, intellectually, emotionally and spiritually capable. It should teach such universal ideals as love, respect, peace, tolerance, forgiveness, co-existence and non-violence. Teaching ethical values through school subjects provides a strong foundation for getting rid of century-old discriminations based on language, caste, gender, class and religion (Yogi, 2009). The need for values education stems from the need to curtail the presently increasing negative forces in the world such as hatred, selfishness, terrorism, violence, intolerance, family breakdown, spread of health hazards like drug use, HIV, AIDS, and so on. Thus, education that promotes values must be one that teaches shared principles by which people can manage their differences without resorting to violence. The United Nations Information Service, UNIS (2003) proposed seven ethical values described as "universal." These values include love, respect, peace, tolerance, forgiveness, co-existence and non-violence. In the light of new information in our ever evolving society, Kuehn (2013) proposed seven values based on the global code of ethics which education should promote. These values include love and kindness, honesty, hard work, respect for self and others, cooperation, compassion and forgiveness. For the purpose of this paper, the values proposed by UNIS and Kuehn are combined to form ten (10) values which are as follows: love, respect for self and for others, peace and non-violence, honesty, tolerance, forgiveness, co-existence, hard work, compassion and kindness. These values were adopted in evaluating the NBC, to ascertain the extent to which its contents promote these values and the implication of this for higher education.

5.4 Curriculum Evaluation

Curriculum evaluation is the process of ascertaining the extent to which the curriculum or a particular curriculum content meets the objectives of implementing it in schools. The curriculum evaluation process is both empirical and field-based. Curriculum evaluation goes beyond the general concept of evaluation, which is defined as the systematic/scientific method of providing information on the extent to which pre-set objectives have been achieved; to make for selection of criteria, collection and analysis of data for the purpose of facilitating decision making (Ohuche & Akeju, 2007; Okunrotifa, 2007). It employs and utilizes modern techniques and various human expertises to arrive at the best alternatives in education. Curriculum evaluation according to Ndubuisi (2006), involve the identification and provision of information, selection of criteria, data collection and analysis, and drawing logical conclusions for specific purposes, using appropriate processes. Ali and Ndubuisi (2006) observed that the objectives of evaluating an educational programme are basically to gain specific information or knowledge about the various aspects of the programme evaluated.

Various curriculum evaluation models have been put forward to ensure that any curriculum can be evaluated in different ways. Each model of curriculum evaluation is designed to achieve specific purpose(s) and in that light, the choice of any particular model of curriculum evaluation is informed by the purpose the evaluator hopes to achieve. Notable among these models are Tyler's goal evaluation model, Provus discrepancy evaluation model, goal-free evaluation model, prototype evaluation model, needs assessment model and Stufflebam's context, input, process, product model. For the purpose of this study, the Stufflebeam's Context, Input, Process and Product (CIPP) model of evaluation was used. The CIPP framework detects the presence of any defects or weaknesses in the context, input, process and product of the

curriculum so that remedial or adjustment measures can be provided accordingly.

Context evaluation provides diagnosis of the programme and highlights the problems associated with the determination of programme objective(s), which when achieved result in programme improvement. It helps in the diagnosis of the programme problems in relation to the determination of the extent to which the aims and objectives of the national curriculum for secondary school biology contents have been achieved and the extent to which the contents of the biology curriculum cover the aims and objectives of the curriculum. The achievement of the objectives results into programme improvement. Input evaluation elicits information used for determining how to utilize resources to achieve project designs. Its purpose is to provide information for determining the rate at which biology teachers utilize the available input factors such as teaching equipment, materials, resource persons, community resources and other teaching support facilities. It looks at the infrastructure, workspace, students' access to libraries, laboratories, computer as well as staffing. Process evaluation is used to provide periodic feedback to implementers of plans and procedures, in order to provide information for interpreting project outcomes. It looks at the level of compliance of teachers with the recommended teaching methods as indicated in the biology curriculum. The process is needed to provide periodic feedback to persons responsible for implementing plans and procedures. It also provides information for interpreting project outcomes. The methodology includes its organization, method of instruction, assessment procedures, monitoring and supervision. Product evaluation is for the purpose of measuring and interpreting the qualification of graduates of the curriculum at the end of the implementation cycle. This normally is measured by the number of candidates passing Biology (at credit level) at the end of secondary school and going into science oriented courses at post-secondary education levels (Stufflebeam, 1971).

Curriculum evaluation therefore involves making value judgment about the effectiveness of the curriculum by comparing the extent of achievement of curriculum goals and objectives with set standards (Olaitan & Ali, 2007). The difference between what it should be (standard) and what it is (degree of achievement) are identified and proposals are made for improvement of the curriculum (Ifeobu, 2014). Examining the trends of societal development, curriculum development should be geared towards meeting the effective needs of the present time. Curriculum evaluation includes programme evaluation because curriculum is an input into instruction. Provus in Okpoko (2004) views programme evaluation as a process of comparing programme performance and desired programme standards in order to determine if there is any discrepancy between the two. Discrepancy information is then utilized in the improvement of programmes.

5.5 Statement of the Problem

Every curriculum is designed for and in line with the basic tenets of the society/culture it is meant to serve. An evaluation of the curriculum is therefore to find out how educational goals satisfy the needs of the society. Because the society demands ethically-sound individuals to ensure a safer and sustainable society, there arises the need for the curriculum to possess contents that convey ethical values. Curriculum evaluation also is concerned with the total influence of a number of instructions on the learner. In line with this, there is need to ascertain the values contained in the NBC, the input-support facilities/processes for driving values and the extent to which the Biology curriculum influences (positively) the character of the students who pass through it higher institutions. It is on this background that this paper evaluated the ethical values in the Nigerian Biology Curriculum (NBC) and determines the implication for higher education.

5.6 Purpose of the Study

Specifically, this study seeks to ascertain the:

- Ethical values in the Nigerian Biology curriculum.
- Input-support facilities available for driving values in the NBC.
- Processes for inculcating ethical values on Biology students.
- Ethical values exhibited by graduates of the NBC.
- Implications of VDE for higher education.

5.7 Research Questions

The following research questions guided this study:

1. What are the ethical values embedded in the Nigerian Biology Curriculum?
2. What are the input-support facilities available for driving values in the NBC?
3. What are the processes in the NBC for inculcating ethical values on Biology students?
4. What ethical values are exhibited by products of the NBC?
5. What are the implications of VDE for higher education?

5.8 Method

The evaluation survey research design was adopted for the study. Evaluation research design is one which provides data upon which value-judgment is made within the context of the phenomenon under evaluation (Ali, 2006). The study was carried out in Nsukka L.G.A of Enugu state. The population of the study comprised all Biology teachers, 7 130 students in the thirty one (31) registered secondary schools in Nsukka Education Zone, offering biology (according to data from Planning, Research and statistics unit of the Post Primary School

Management Board PPSMB, Nsukka zonal office) and all graduates of the NBC, who passed Biology at credit level in Senior School Certificate Examination (SSCE), took Biology in the University Matriculation Examination (UTME), and are studying any Science subject in University of Nigeria, Nsukka. Lastly, the purposive random sampling technique was used to select twenty (20) graduates of the NBC on three criteria: they must have sat for and passed Biology at the credit level in any SSCE; sat for Biology in UTME; and are studying any science-related course in the University of Nigeria, Nsukka.

The sample for the study is 981 respondents, made up of thirty one (31) Biology teachers and thirty (30) Biology students from each Biology teacher's class (totaling 930 Biology students), all selected through a multistage sampling technique. The simple random sampling technique was first used to draw one Biology teacher each from the 31 registered secondary schools in Nsukka Education Zone. Then, thirty (30) Biology students from each teacher's class were selected to partake in the study. The thirty-one Biology teachers also took part in a focus group discussion on the implications of driving for ethical values in NBC for higher education. Lastly, the purposive random sampling technique was used to select twenty (20) graduates of the NBC on three criteria: they must have sat for and passed Biology at the credit level in SSCE; sat for Biology in UTME; and are studying any science-related course in the University of Nigeria, Nsukka.

A 64-item tagged inventory on context, input, process and product evaluation of the NBC served as instrument for data collection. The inventory was duly validated, trial-tested and a reliability co-efficient of 0.84 was ascertained. This instrument was used to collect evaluative data on the context, input, process and product for the NBC. Qualitative data on NBC products was gotten via non-participant observation and focus group on implications of value-driven Biology for higher

education. Data generated for the study was analysed using frequencies, mean and standard deviation.

5.9 Results

The results of data analysis are presented and interpreted in the sequence of the research questions that guided the study.

Table I: Ethical Values Embedded in the NBC

S/N	Ethical Values in the Contents of the Nigerian Biology Curriculum	Ethical values: Love	Respect for self and for others	Peace and non-violence	Honesty	Tolerance	Forgiveness	Co-existence	Hard-work	Compassion	Kindness
1.	Concept of living	√	√	√	√	√	√	√	√	√	√
2.	Basic ecological concepts	√	√	√	√	E		E	√	√	√
3.	Plant and animal nutrition	√	√	√	√	√		√	√	√	√
4.	Variations and variability	√	√	√	√	E		E	√	√	√

5.	Evolution	√	√	√	√	√		√	√	√	√
6.	Genetics	√	√	√	√	√		√	√	√	√
Ethical Values in the Objectives of the Nigerian Biology Curriculum											
7.	Adequate laboratory and field skills in biology	E	E	E	E	E	E	E	E	E	E
8.	Meaningful and relevant knowledge in biology	E	E	E	E	E	E	E	E	E	E
9.	Ability to apply scientific knowledge to every day's life in matters of personal, community health and agriculture	E	E	E	E	E	E	E	E	E	E
10.	Reasonable and functional scientific attitude	E	E	E	E	E	E	E	E	E	E

Key: √= Implicit; E= Explicit

Results as presented on table I above represent data gathered from the evaluation of the NBC for ethical values in its content and objectives, using the context evaluation design of Stufflebeam's CIPP model. The evaluation indicate that the ten ethical values of love, respect for self and for others, peace and non-violence, honesty, tolerance, forgiveness, co-existence, hard-work, compassion and kindness are implicitly and explicitly embedded in the objectives of the NBC, but more implicit than explicit in the contents of the NBC. However, unlike other contents in the NBC, such contents as basic ecological concepts and variation/variability possess the ethical values of tolerance and co-existence both implicitly and explicitly.

Table II: Input-Support Facilities in the NBC

S/N	Items	Average Ratings
Staffing		
1.	Biology student-teacher ratio	High
2.	Qualification of Biology teacher	Poorly Qualified
3.	Years of experience of the Biology teacher	Above 5 years
4.	Number of Laboratory assistants	Inadequate
5.	Number of Laboratory technologists	Inadequate
Facilities		
6.	Presence of Biology laboratory	Yes
7.	Biology laboratory is properly equipped	No
8.	Biology laboratory is adequately ventilated	No
9.	Biology laboratory have a preparation room	No
10.	Biology laboratory have a demonstration platform	Yes
11.	Biology laboratory is very spacious	No
12.	Safety gadgets are provided in the Biology laboratory	No
Materials		
13.	Consumables are available in Biology Laboratory	No

14.	Non-consumables are available in Biology Laboratory	Yes
15.	Instructional materials are available	No
16.	Government provided materials are available	No
17.	Community resources are provided	No
Expert Systems		
18.	Computers are available for teaching Biology	No
19.	Resource persons are used to teach certain Biology concepts	No
20.	Libraries, with a section for Biology, is available	No
21.	Biology section of school libraries is adequately furnished	No

Results on table II represent analysis of data gathered from the input-support facilities available for implementing the NBC. The evaluation data indicate that Biology student-teacher ratio is incredibly high with one Biology teacher overseeing an average of 80 students; notwithstanding possession of over 5years experience, Biology teachers are poorly qualified because majority are B.Sc holders and lack methodological preparations with appropriate certificates like B. Ed, M. Ed, PGDE; laboratory technologists and assistants are lacking in most secondary schools; Biology laboratories and demonstration platforms are present in most secondary schools, but the laboratories are often inadequately equipped, characterized by poor ventilation, lack of preparation room, safety gadgets and space for easy movement. Results also show that even though non-consumables like laboratory equipment/instruments are available, consumables like reagents, instructional materials, government-provided and community resources are lacking in most secondary schools. Also, expert systems like computers for teaching Biology, resource persons to teach certain Biology concepts are not available for use in secondary schools. Although most of the libraries in the evaluated secondary schools reserved a section for Biology, the sections were not adequately furnished.

Table III: Processes for Inculcating Ethical Values in the NBC

S/N	Items	Average Ratings
Plans and Procedures		
1.	Biology lessons are planned in line with curriculum guidelines	Often
Organization		
2.	The Biology classroom is properly organized	Often
3.	Biology lesson delivery are systematically organized	Not at all
4.	Biology lessons are value driven	Not at all
Methods of Instructions		
5.	Field studies	Rarely
6.	Lecture	Always
7.	Concept Mapping	Not at all
8.	Inquiry	Not at all
9.	Demonstration	Not at all
10.	Project	Rarely
11.	Guided Discovery	Not at all
12.	Analogies	Rarely
13.	Problem-solving	Not at all
14.	Constructivism	Not at all
Assessment Techniques		
16.	Quizzes/tests	Always
17.	Oral questioning	Always
18.	Essay writing	Always
19.	Practical assessment	Always
20.	Project assessment	Always
21.	Assignment	Always
Program Monitoring and Supervision		
22.	Education inspectors visit the school often	Rarely
23.	The school head regularly inspects the Biology teacher's lesson plans	Rarely

Table III present analysis of data gathered from the evaluation of the processes used for inculcating ethical values in students of the NBC. Results from the evaluation data indicate that Biology teachers plan lessons in accordance with provisions in the NBC, the Biology classrooms are properly organized but the delivery of Biology lessons are not often systematically organized and value-driven. Methods of instruction used by Biology teachers are primarily lecture method, with other methods prescribed in the NBC like field studies, concept mapping, inquiry, demonstration, project, guided discovery, programmed instruction and use of professional and resource persons seldom used by Biology teachers. Biology teachers use almost all the assessment techniques (quizzes/tests, oral questioning, essay writing, assignment and project), but rarely do practical assessments. Evaluation of processes utilized by Biology teachers also indicate that programme monitoring and supervision is poorly handled because education inspectors seldom visit school and school heads hardly inspect Biology teachers' note of lesson/lesson plans.

Table IV: Extent to which Products of the NBC Manifest the Following Ethical Values

S/N	Item Statement	N	Mean	SD	Decision
1.	Love	20	1.70	.89	Low Extent
2.	Respect for self and for others	20	1.00	.91	Low Extent
3.	Peace and non-violence	20	2.80	.77	Low Extent
4.	Honesty	20	1.20	.52	Low Extent
5.	Tolerance	20	3.95	.86	High Extent
6.	Forgiveness	20	1.15	1.52	Low Extent
7.	Co-existence	20	4.35	.93	High Extent
8.	Hard work	20	2.35	.76	Low Extent
9.	Compassion	20	1.90	1.21	Low Extent
10.	Kindness	20	1.65	.49	Low Extent

Table IV presents results for the extent to which products of the NBC manifest ethical values. The results show that products of the NBC show love, respect for self and others, kindness, honesty, hard work, forgiveness, compassion, peace/non-violence to a low extent, but tolerance and co-existence to a high extent.

Data gathered from focus group discussion involving all the sampled Biology teachers show that the teachers unanimously agree on the following implications of value-driven Biology education for higher education:

- Value-driven Biology education will make for undergraduates with a sound character.
- Violence prevalent in higher institutions in form of cultism will be reduced among students who pass through a Value-driven Biology education.
- Value-driven Biology education will foster peaceful learning environment in higher institutions.
- Value-driven NBC will make for a more meaningful/impractical higher education.
- Value-driven Biology education will foster unity among students from diverse ethnic groups found in higher institutions.
- Value-driven Biology education will reduce social vices like rape, cultism, robbery, examination malpractices, and so on prevalent in higher institutions.

5.10 Discussion

Results from this study indicate that the ten ethical values reviewed (love, respect for self and for others, peace and non-violence, honesty, tolerance, forgiveness, co-existence, hard-work, compassion and kindness) are present in the NBC objectives, as well as in the major concepts which make up the curriculum content. However, the

objectives of the Biology curriculum which expect its products to acquire: adequate laboratory and field skills, meaningful and relevant knowledge in biology, the ability to apply scientific knowledge to every day's life in matters of personal, community health, agriculture and reasonable/functional scientific attitude (FRN, 2004) all contain the 10 ethical values both implicitly and explicitly. This is so because laboratory and field skills require groups/teams to achieve a common goal. To be able to do this and considering individual differences, group members must bring to the fore (explicitly) such values as tolerance for one another, respect each other's opinion, and work as hard as the next member, among other values. Meaningful and relevant knowledge in Biology imply that the product of the NBC must grasp the concepts underlying the subjects. Among them are contents that teach respect for other living things, tolerance for variations and environmental protection, among others. This objective thus portrays ethical values as explicitly as it does implicitly. The third objective of the NBC (ability to apply scientific knowledge to every day's life in matters of personal and community health and agriculture) require a product of the Biology curriculum to be able to apply knowledge of biology to solve problems. This objective also require the student to demonstrate certain values as matters of community health, agriculture and personal life require compassion, kindness, love and hard-work, if they are to be solved. Scientific attitudes, as covered by the fourth objective of the NBC include honesty, objectivity, respect for evidence, tolerance of uncertainty, open-mindedness, willingness to change opinions among others, and these attitudes in themselves are ethical values. Suffice it therefore to say that ethical values are implicitly and explicitly embedded in the NBC objectives. Same however cannot be said of the NBC contents because although the core ethical values are represented in the Biology contents, they are implicit and require that it be driven by

the teacher at the lesson planning and implementation stages, in order to deliver these values to the students.

The input-support facilities for driving values in the NBC require that staffing, facilities, materials, and expert systems be readily available for Biology teachers to utilize. Results reveal that input-support facilities present in secondary schools for implementing the NBC are below expectation and do not make for effective achievement of the curriculum's laudable objectives. The Biology student-teacher ratio is incredibly high with one Biology teacher overseeing an average of 80 students as against the prescribed 30 students and this make effective teaching impracticable for teachers (Commeyras, 2000). The qualification and years of teaching experience of the Biology teacher are key constituents of the teacher's ability to drive implicit values in the NBC, and effectively impart them in the students. Results also show that Biology teachers are poorly qualified, possessing experience of just over 5 years. However, qualitative data gathered from them indicate that only a few biology teachers are properly grounded in both content and pedagogy. These teachers are mostly administrators (like school principals, vice principals, education board staff) and as such rarely enter classrooms to teach. Another input facility required to drive ethical values in objectives of the NBC that expect students to acquire adequate laboratory skills, is the Biology laboratory. Findings reveal that most government-owned secondary schools have Biology laboratories but these laboratories are poorly furnished and lack laboratory assistants and technologists to man them. This makes the Biology teacher's job even more tedious, reducing his effectiveness to adequately plan/drive the lessons to inculcate the ethical values.

Results presented on table III indicate that although Biology teachers plan Biology lessons in accordance with NBC guidelines, and the Biology classrooms are properly organized. Biology lesson delivery is not often systematically organized to present ethical values. This lack of

proper organization in lesson delivery and utilization of varied methods to drive ethical values has been attributed to many reasons among which is the bulky nature of the NBC and the attendant short period of time for teachers to cover it, making Biology teachers to jettison other VDE-promoting teaching methods of instruction delivery for lecture method – a method tagged "not entirely effective" for fruitful teaching (Paris, 2014). Thus, the methods of instruction used by Biology teachers are primarily lecture methods, with other methods prescribed in the NBC, like field studies, concept mapping, inquiry, demonstration, project, guided discovery, field trip, programmed instruction and use of professionals or resource persons seldomly exploited by Biology teachers. This utilization of poor teaching method is fostered by the shortage of programme monitoring and supervision (designed to keep teachers in line with prescriptions of the curriculum) prevalent in secondary schools today because education inspectors seldom visit schools and school heads hardly inspect Biology teachers' note of lesson/lesson plans.

Products of the NBC manifest the core ethical values of love, respect for self and others, peace/non-violence, honesty, hard work, kindness, forgiveness and compassion to a low extent but tolerance and co-existence to a high extent. The values of kindness, love, and compassion required when a fellow student is going through an emotionally-challenging period like the loss of a loved one to death, illness, lack, and so on, is seldom displayed by products of the NBC and this is attributed partly to selfishness on the part of the students and the present hard economic realities. Values of respect for self and others, peace and non-violence is next to absent in some products of the NBC as evident in the present-day lack of respect for elders, people's opinion, choices and views, recurring episodes of violence in form of street fights, cultism, among others. The value of hardwork is virtually absent among students, hence the increasing incidences of theft, examination and electoral

malpractices, drug trafficking and other "shortcuts" used by students to achieve their goals. Tolerance and co-existence comes to the fore and is exhibited by students/products of the NBC because in times when these values are required, the individual has next to no choice than either be tolerant or co-exist.

The importance of VDE to higher education cannot be overemphasized. VDE makes for undergraduates with a sound character, reduces incidence of violence in higher institutions, fosters unity in diversity among students from different ethnic groups in higher institutions, reduces social vices like rape, cultism, robbery, examination malpractices, and above all, makes for a more meaningful higher education, with students sound in character and in learning. This is the likely outcome when students understand and appreciate the values driven into education, as well as endeavour to live by and practice them daily. Owing to these, the respondents argue that possession of values should be added to the requirements for admission into higher institutions.

5.11 Conclusion

Following the findings of the study, it could be concluded that driving the NBC to present ethical values as implicitly and as explicitly as possible, is necessary for ensuring a more peaceful learning environment and quality education for potential graduates of higher institutions. A value-driven education is a pre-requisite for success of the individual, which by extension translates to the individual contributing meaningfully to the society's developmental efforts. However, training students in character and learning cannot be achieved if such students do not possess a sound ethics-based approach to life and education, and if members of the society do not adjust their lives to stay attuned with basic ethical values. This can be mitigated if the secondary school NBC is value-driven, teaching students the importance of values

for the students' academic and moral development. The implications of value-driven education for higher education have been unravelled by this study and this thus highlight the need for future reviews of the NBC to ensure that the basic ethical values of love, respect for self and for others, peace/non-violence, tolerance, co-existence, honesty, hard-work, forgiveness, compassion and kindness are properly driven through the NBC such that they could be presented to students not just implicitly but also explicitly, thus making for graduation into higher institutions of students with sound character, and with better prospect for success in life.

5.12 Recommendations

Based on the findings of the study, the following recommendations are made:

1. The NBC should be reviewed to reflect the core ethical values more explicitly.
2. Input-support facilities for driving each of the 10 ethical values should be made readily available for teachers' use.
3. Processes suitable for inculcating the core ethical values in students should be enshrined in the NBC in as clear terms as possible so teachers can relate with and utilize them.
4. Programme monitoring at planning (lesson plan) and implementation (lesson delivery) stages should be improved to ensure that teachers plan Biology lessons in accordance with provisions of the curriculum.
5. Evaluation techniques in the NBC should be designed to balance emphasis for ethical values in products in areas of character, as well as in learning.

6. Higher institutions should design admission process to make sound character an important prerequisite for admission, as much as academic excellence.

5.13 References

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6

CHALLENGES OF PROJECT MANAGEMENT ETHICS IN THE IMPLEMENTATION OF SUCCESSFUL INFORMATION AND COMMUNICATIONS TECHNOLOGY PROJECTS IN NIGERIA

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Abstract

This paper attempts to identify the many challenges faced in a bid to ensure strict adherence to global standard and ethical principles in Information and Communications Technology (ICT) project management in Nigeria. Project Management (PM) is a multi-versatile discipline that involves the application of knowledge, skills, tools and techniques to its three cardinal areas of scope, cost and time. Descriptive survey design is employed. Fifty persons involved in different ICT projects in Nigeria responded to the questionnaire and five of them were interviewed to get qualitative as well as quantitative data. Data collected were analysed with frequencies, mean, and standard deviation. Challenges identified include ICT project managers sacrificing quality by cutting cost, overlooking time, outright negligence of project

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principles and standard, ignoring basic PM ethics, neglecting the advices of professional Project Managers, not having or following project implementation plan amongst many others. It was therefore recommended that since PM and ICT though relatively new, have come to stay, PM implementation plans must be strictly followed to ensure successful ICT projects in Nigeria.

Key Words: Challenges, Project, Management, Implementation, Information and Communication Technology.

6.1 Introduction

Project management is one of the oldest and most respected accomplishments of mankind. This is highlighted by the achievement of the builders of pyramids (like the pyramid of Giza in ancient Egypt), the architects of ancient cities (like those found in olden days Greece, Babylon and Rome), the mason and craftsmen of Great Wall of China and other wonders of the World, most of which have lasted through time. Projects make up around fifty percent of all work carried out in most countries and as a result, is perceived as the vehicle for driving the growth of organizations and nations alike. The accomplishment of projects through the application and integration of the project management processes of initiation, planning, executing, monitoring, controlling and closing, is known as project management (Peter, 2005).

Project management integrates these functions progressively through the project life cycle, with the aim of satisfying the project's constituents (people who may be impacted by the consequences of the project) and stakeholders (people who have a direct stake in the project), while following established project requirements. A project is deemed successful when the stakeholders and constituents express satisfaction with the work done. Project management also includes the planning, organization, directing and controlling activities, as well as keeping the human resources (which usually are the most expensive resource) motivated.

Project management is essentially about managing a project from its conception to its completion and needs to be discussed in terms of various stages of a project life cycle. Projects are nowadays far more complicated than ever before. They involve large capital investments and embrace several disciplines, widely dispersed project participants, tighter schedules, and stringent quality standard and so on. Coupled with high speed development in Information and Communication Technology (ICT), these factors have greatly influenced project management

practices in taking advantages of newly developed management tools and latest technology. The creative concept of project management is universal and generic, cutting across all cultural, natural and logistic barriers, although some corporate cultures are much more supportive of certain project techniques than others. Top managers who plan to introduce the project management discipline, or who wish to improve existing project performance, needs to take cognizance of cultural, structural, practical and personal elements.

The primary focus of project management is on what is yet to be done, and who will do it, rather than what has been done (achievements of the past). It also is much about mobilizing the energies of diverse team members as it is about procedures, tools and techniques (Harvey, 1999). Since project management demands quality information, discipline, goal orientation, and requires specific skill set as well as team work, the place of ethics in project management can therefore not be overlooked. Ethical beliefs shape the way we live – what we do, what we make and the world we create through our choices. Ethical questions explore what Aristotle called 'a life well-lived.' Ethics isn't just an exercise for philosophers or intellectuals. It is at the core of everyday life. Ethics has it root in every sphere of society and the ICT world is not left out. Ethics ensures that actions are carried out according to world best practice and in line with the fundamental rights of the parties involved. This impact can also be seen in successful project implementation in ICT. Ethical issues, especially those related to successful implementation of ICT projects, if not properly resolved, results in reduced staff efficiency and in the long run negatively impacts on the efficiency of team members. Ethical issues in project management revolve around working relationship among team members. They may vary from one culture or region to the other as they are based on the norms, values, thoughts and beliefs of the individuals taking part in the project (Majeed, 2012).

6.2 Conceptual Clarification

6.2.1 What is a Project?

Projects are a series of task or activities distinguished by the following characteristics:

- Having specific starting and ending date (a life cycle)
- Achieving a specified result on product
- Well defined objectives
- A unique, non-repetitive endeavour (Spinner (1997)

Chapman (2003) defines project as the investment of capital in a time bound intervention to create assets. Project Management Institute (PMI), the world's largest professional project management association, with over 200,000 members' worldwide as of 2005, defines a project as "a temporary endeavour undertaken to create a unique product or service (PMI, 2005). Considering the various definitions of a project, suffice it therefore to refer to project as a temporary endeavour undertaken to create a unique product, service, or result. This means that a project is characterised by a definite start and end, with the end defined by attainment of pre-set objectives or termination of the said project. A project therefore is a group of tasks, performed in a definable time period, in order to meet a specific set of objectives. Projects are characterised by the following:

- Have well-defined objectives
- Must have a life cycle, with a specific start and end date
- Have specific starting and ending date (a life cycle)
- It has budget and likely to require the use of multiple resources, most of which may be scarce and have to be shared among others.

6.3 Project Management

Project Management is the application of knowledge, skills, tools and techniques to project activities in order to achieve project requirements, usually to time and to budget. It is accomplished through the application and integration of the project management processes which are organised in five distinct phases (also called process groups) viz: initiating, planning, executing, monitoring and controlling, and closing. Project Management is an innovative management practice that tends to achieve stated or specified objectives within specific time and budget limits through optimum use of resources (Stuckenbruck & Zomorrodian, 1987). According to Abbasi and Al-Mharmah (2000) PM "is the art and science of planning, designing and managing work throughout all the phases of the project life cycle". It is also regarded as a system or process of planning, designing, scheduling, managing and controlling interconnected project activities in order to achieve specific objectives or goal within a specific time, budget and standards (Lewis, 2007).

Project management is the art and science of managing all aspects of the projects to achieve the project mission objective, within the specified time, budgeted cost, and pre-defined quality specification working efficiently, effectively, and ethically in the changing project environments, (Project Management Institute, 2004). It has always been practiced informally, but began to emerge as a distinct profession in the mid-20th century. Each project management process has clear and well-defined inputs (possibly being outputs of other processes) and outputs (which in turn may become input to other processes). This methodical approach to planning guides project processes from start to finish. Project management can be applied to almost any type of project and is widely used to control the complex processes of software development projects. According to the Project Management Institute (2004), the processes are guided through its recurring elements that fall into five

groups namely: initiation, planning, executing, controlling, and closing. Project management knowledge draws on ten areas explicitly: Integration, cost, Human resources, Scope, Quality, Communications, Time, Procurement, Risk management and Stakeholders management. Project management brings a unique focus shaped by the goals, resources and schedule of each project.

However, ICT project management in public administrations does not employ the full range of project management processes, tools and techniques. This is because specific processes are the contractor's responsibility and the organisation's project manager is involved only in quality control and/or approval. Additionally, there may be project management processes which are the contractor's responsibility and do not produce formal project output. In this sense they can be considered as internal to the contractor's project management methodology and do not require the attention or participation of the organisation's project manager.

6.4 Phases of Project Management

While no two projects are exactly alike, all projects progress through the following five project management phases (or process groups) as prescribed by the European Union (2010) in her ICT standards document tagged Institutional and Sector Modernization Facility, ISMF, document number ISMF-ICT/3.16, version 1.10. the five phases are as follows;

Initiation: This phase consists of the processes that facilitate the formal authorisation to start a new project. Initiation processes are often performed by the performing organisation outside of the strict project boundaries. For example, before project initiation, the affairs of the organisation requiring the project are identified and documented. The feasibility of the new project will also be established (through a process of evaluating alternatives documented in a formal feasibility study). The

initial scope of the project and the resource requirements, initial assumptions, constraints and other project related elements (such as deliverables, schedule, etc.) are also defined at this stage, with minor modifications made to best fit the organisation and project needs. If the project is large or complex, it always is split into phases during the initiation phase, so as to be more manageable and make for production of intermediate outputs/results (European Union, 2010).

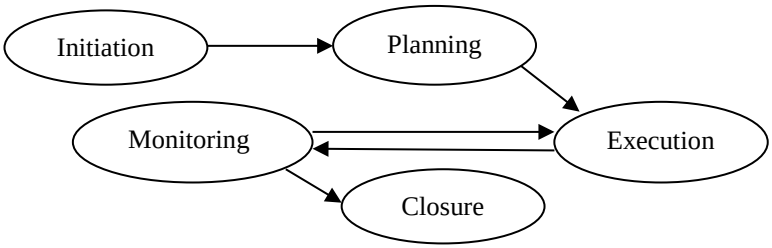
Planning: During this phase, information is gathered from many sources, with each having varying levels of completeness and confidence. The planning process identifies and defines the project scope, project cost, and schedules the project activities. As new project information is discovered, additional dependencies, requirements, risks, opportunities, assumptions and constraints will be identified or resolved at this phase, and as more project information or characteristics are gathered and understood, follow-on actions may be required. Significant changes occurring throughout the project life cycle trigger a need to revisit one or more of the planning processes and, possibly, some of the initiation processes. The planning phase is iterative. Initially, it gives emphasis on exploring all aspects of the scope, technology, risks, schedule and costs. Updates arising from approved changes during project execution may significantly impact parts of planning. As a result, greater precision is put into planning for all aspects of a project, in order to meet the defined project scope as a whole. This progressive detailing is often called “rolling wave planning” showing that planning is an iterative and ongoing process. During planning, all appropriate stakeholders should be involved, depending on their influence on the project and its outcomes (European Union, 2010).

Execution: This aims at completing the work defined during the planning phase, to accomplish the project’s requirements. This phase involves coordinating people and resources, as well as integrating and performing the activities of the project in accordance with the plan. The

phase also addresses the project scope that has already been defined and implements approved changes. Normal execution variances cause some replanning of the work. These variances may include activity durations, resource productivity and availability, and unanticipated risks. Such variances may or may not affect the planning of the project but require some analysis. The result of this analysis can trigger a change request that, if approved, might modify project planning (European Union, 2010).

Monitoring and Control: This phase is related to observing project execution so that potential problems can be identified in a timely manner and corrective action can be taken, when necessary, to control the execution of a project. The key benefit of this phase is that project performance is observed and measured regularly to identify variances from planning. This phase also includes controlling changes and recommending preventing actions in anticipation of possible problems. Continuous monitoring provides the project team insight into the health of the project and highlights any areas that require additional attention. Variances that may jeopardize the project's objectives are identified at this stage and appropriate processes within the planning phase are revisited. This review can result in recommended updates to the planning of the project (European Union, 2010).

Closure: This phase is related to the formal termination of all activities of a project or a project phase, hand-off the completed product to others or close a cancelled project. This phase, when completed, verifies that the defined processes are completed in all phases to close the project as appropriate, and formally establishes that the project is finished (European Union, 2010). The above processes interact with each other as shown in the figure below:



6.5 Ethics in Project Management

Ethics is of paramount importance in project management as it attracts the support of the project team for the project manager. Ethics are moral values, beliefs, and rules that one upholds in his job and personal life, to help him draw a fine line between right from wrong (McDonough, 2013). Although there are different components and areas of project management, it is important that project managers among other things consider profit and staff motivation as paramount. A project manager must also remember his obligation to be an ethical, responsible employer, employee and corporate citizen. Some of the ethical situations that one may face in the duration of project management could be the admission of wrongdoing, focus of blame, and hard choices regarding contracts. Ethically, if the project manager is at fault for the unsuccessful venture of project completion, the project manager must be able to admit this wrong, as not admitting wrongdoing can greatly damage the team relationship. Although the project manager is in charge of ensuring that task gets completed, sometimes a task can fail despite the project manager's best efforts. In these cases of project incompletion or failure, it should be said that the team failed, as it will be ethically wrong to blame failure of a project on any one person.

In the world of project management, ethics plays a significant role in day-to-day interactions and behaviours. Ethics enables stakeholders, employees, vendors, and taxpayers to sleep at night knowing project

management professionals (PMPs) are held to strict and high standards when they make decisions or act on their behalf to execute on projects. The project management institute provides code of ethics for project managers to include responsibility, respect, fairness and honesty (https://www.pmi.org/about/ethics/code). Other ethical values that could be beneficial to project managers include tolerance, hard work, confidentiality, trustworthiness, peace and non-violence. Ethics plays a critical role in PM in the following ways:

- It elevates the profession and raises future standards.
- It increases the faith and trust others bestow.
- It imprints on individual moral mindsets and behaviours.
- It improves business relationships at all levels.
- It promotes fair decision making.
- It reduces project risks.
- It provides a greater chance of success.
- It reduces anxiety and stress and ultimately turnover in projects (Alexander, 2017).

Ethics guides the implementation phase in the successful execution of projects by ensuring that all parties adhere to the project implementation plan and that no party takes advantage of the other. Some ethical issues in ICT project management are stated below:

- The scope of the project must be well defined by both parties and no party is expected to adjust same without the knowledge of the other party.
- The costing for the project must be agreed upon and all materials used accordingly. The project manager must not reduce the standard of the material in an attempt to maximise cost.
- The start date and end date must be clear to both parties. The project must start on the agreed date and end. Any alteration must be agreed upon.

6.6 Project Management in Information and Communications Technology (ICT)

An ICT project typically is one which results in the development and installation of a new software product. However, not every ICT project involve pure development project. Many are “hybrids” that re composed of multiple, independent sub-projects that must be managed separately. It follows then that each new type also requires different project management (Dekkers & Forselius, 2007). In traditional project management of ICT projects, the project manager is required to plan, scope, estimate, schedule, resource and control projects that include such hybrid requirements. ICT projects include but are not limited to:

- Customer specific new development project, involving the creation of a new version of an existing software.
- Software product new development project, involving the creation of a new software product (either as standalone or embedded part of another product), developed to be used by more than one customer
- Software version enhancement project
- ICT service development project, involving the creation of a contract-based or continuous ICT service, for either software or hardware related maintenance, support/help desk, or operating service
- Packaged software configuration project, resulting in an installed, parameterized and user-configured package.
- Date conversion project, involving movement of data storage from one information system to persistent data storage of another information system (Dekkers & Forselius, 2007).

ICT project management is a sub-discipline of project management in which information and communications technology projects are planned, monitored and controlled. It is the process of planning,

organizing and delineating responsibility for the completion of organizations' specific (ICT) goals (Villafiorita, 2014). ICT project management includes overseeing projects for: software development, hardware installations, network upgrades, cloud computing, virtualization rollouts, business analytics, data management projects, and implementing ICT services.

6.6.1 The Problem

For the goals of particular project management activity to be fully realized, dealing with ethical issues in project implementation as they arise is key. Because there are no hard and fast rules for doing that, this paper examines the challenges of project management ethics in the implementation of successful ICT projects in Nigeria, with a view of highlighting these challenges as perceived by project management experts and proffering possible solutions.

6.6.2 Purpose of the Study

Specifically, this study seeks to:

1. Identify project management ethics
2. Ascertain the project management ethics are required for ICT
3. Ascertain the challenges of PM ethics in the implementation of ICT projects in Nigeria
4. Identify possible solutions to the challenges of PME in ICT project implementation

6.6.3 Research Questions

1. What are project management ethics?
2. What are project management ethics are required for ICT?
3. What are the challenges of PM ethics in the implementation of ICT projects in Nigeria?
4. What are the possible solutions to the challenges of PME in ICT project implementation?

6.6.4 Method

The descriptive survey design was employed. The population included all ICT project managers in Nigeria, out of which fifty (50) persons managing different ICT projects in Nigeria were selected. The instrument for data collection was a 32-item questionnaire tagged "questionnaire on challenges of project management ethics in the implementation of successful ICT projects in Nigeria". The instrument was a product of reviewed literature on project management and had a five point Likert response scale of Strongly Agree (SA), Agree (A), Undecided (UD), Disagree (D) and Strongly Disagree (SD). Some of the respondents were also interviewed to obtain qualitative data. The instrument was face validated and trial-tested, from where a reliability index of 0.79 was obtained. The researcher administered the validated instruments to the sampled population via electronic as not all of them could be reached physically. The instruments were all responded to and returned. Collected instruments were analysed using mean and standard deviation. Criterion mean of 3.0 was adopted as decision rule; thus scores < 3.0 are interpreted "rejected" while scores ≥ 3.00 are adjudged "accepted."

6.7 Summary of Findings

1. Project management ethics include responsibility, respect, fairness, honesty, tolerance, hard work, confidentiality, trustworthiness, peace, and non-violence.
2. PM ethics are required in ICT include responsibility, respect, fairness, honesty, tolerance, hard work, confidentiality, trustworthiness, peace, and non-violence.
3. The challenges of PM ethics in the implementation of ICT projects in Nigeria include:
    - Sacrificing quality by cutting cost

- Overlooking time,
- Outright negligence of project principles and standard
- Ignoring basic PM ethics
- Neglecting the advices of professional project managers
- Not having or following project implementation plan amongst many others

4. Possible solutions to the challenges of PME in ICT project implementation are

- Project managers should have a strong sense of ethics and lead his/her subordinates by example.
- It is important for project managers to distinguish between what is acceptable and what is not when implement projects in certain locations.
- Project managers should make decisions that give them a clear conscience.
- Project managers should be reliable, fair, honest and ethical in conduct of their business.
- Project management implementation plans are like contractual agreements and must be strictly followed.
- Professional project managers should be contracted and not quacks.

6.8 Discussion of Results

From the results, it is evident that project management ethics not only include responsibility, respect, fairness and honesty, as found in the project management institute's code of ethics, but also incorporates such ethics as tolerance, hard work, confidentiality, trustworthiness, peace, and non-violence. Project managers are held to a code of ethics to ensure decisions and actions are always honourable and in the best interest of stakeholders (Alexander, 2017; PMI, 2005). This code of

ethics is to aid in the achievement of PMI's vision of commitment to doing what is right and honourable at work and at home. The values that the global project management community defined as most important were: responsibility, respect, fairness, and honesty. This Code affirms these four values as its foundation. Responsibility centers around a project manager's duty to take ownership for the decisions made or not made, actions taken or not taken, and the consequences that result from these. Respect refers to the project manager's duty to show a high regard for oneself, others, and the resources (like people, money, reputation, the safety of others, and natural or environmental resources entrusted to him). An environment of respect engenders trust, confidence, and performance excellence by fostering mutual cooperation—an environment where diverse perspectives and views are encouraged and valued. The project manager's duty to make decisions and act as impartially and objectively as possible is known as fairness. Project managers must thus conduct themselves in a manner free from competing self-interest, prejudice, and favouritism. The ethic of honesty helps the project manager to understand the truth and act in a truthful manner (both in communications and conduct). Interviews conducted with the respondents also revealed the need for project managers to exhibit tolerance, hard work, confidentiality, be trustworthiness, peace loving, and non-violent in all their endeavours. In a way, the respondents believe that this will foster unity among the project implementation team, and thus lead to smooth, timely and efficient implementation of the project plan.

Results indicate that the project management ethics of fairness, respect, honesty and responsibility, as well as tolerance, hard work, confidentiality, trustworthiness, peace, and non-violence, pointed out by respondents during interviews as important in managing projects, are all relevant in the management of ICT projects. The code of ethics identified by the Institution of Electrical and Electronics Engineers

(IEEE) as being key to the success of electrical or electronics-related projects, under whose sphere ICT projects fall, all revolve around these ten (10) ethics identified by the respondents as required in ICT project management. These code of ethics include:

- Accept responsibility in making decisions consistent with the safety, health, and welfare of the public;
- Disclose promptly factors that might endanger the public or the environment;
- Avoiding real or perceived conflicts of interest whenever possible, and to disclose them to affected parties when they do exist;
- Being honest and realistic in stating claims or estimates based on available data,
- Rejecting bribes in all its forms,
- Improving the understanding of technology; its appropriate application, and potential consequences;
- Maintaining and improving technical competence and to undertake technological tasks for others only if qualified by training or experience, or after full disclosure of pertinent limitations,
- Seek, accept, and offer honest criticism of technical work, to acknowledge and correct errors, and to credit properly the contributions of others;
- Treat fairly all persons and to not engage in acts of discrimination based on race, religion, gender, disability, age, national origin, sexual orientation, gender identity, or gender expression;

- Avoid injuring others, their property, reputation, or employment by false or malicious action
- Assist colleagues and co-workers in their professional development and to support them in following this code.

The challenges of PM ethics in the implementation of ICT projects in Nigeria include: sacrificing quality by cutting cost, overlooking time, outright negligence of project principles and standard, ignoring basic PM ethics, neglecting the advices of professional project managers, not having or following project implementation plan amongst many others. The issue of quality assurance and standard maintenance is one of ethical concern. Sometimes, project managers are so desperate to get a contract that they are willing to accept way below their estimation quotes/costs, a resultant of which is that they begin to cut costs and end up utilizing poor quality materials in order to get the project completed and still make some level of profit. The issue of time is also a major challenge to ICT project managers and constitutes an ethical one. All projects come with a set date for completions. Sometimes, due to a wide array of factors, some of which may not necessarily be attributable to the project manager, the project isn't competed in time. Some of these factors may include slow release of funds to the project team among others. Negligence of project principles and standard in the implementation of projects by project managers, ignoring basic PM ethics (like those of honesty, respect, responsibility and fairness), neglecting the advices of professional project managers, not having or following project implementation plan amongst many others, all constitute ethical constraints to the implementation of ICT project as they raise such question what happened to project managers being honest, fair, responsible and respectful?

6.9 Recommendations

Based on the study's findings, it is recommended that experts in Information and Communication Technology (ICT) Industry should embrace project management technology skills and methodologies. This will go a long way to enhancing the role of ICT expert and system analyst as project managers. It is only an ICT expert that have good project management training or capabilities that can develop a realistic schedule for any project and been able to win the support of top management. Drawing from responses to research question number four, the paper recommends that:

i. Project managers have a strong sense of ethics and lead his/her subordinates by example.

ii. Project managers should distinguish between what is acceptable and what is not when implement projects in certain locations.

iii. Project managers should make decisions that give them a clear conscience.

iv. Project managers should be reliable, fair, honest and ethical in conduct of their business.

v. Project management implementation plans are like contractual agreements and must be strictly followed.

vi. Professional project managers should be contracted for implementation of projects and not quacks.

6.10 Conclusion

As the world is in a technological age, ICT infrastructures are of paramount importance. Considering the state of nation's economy,

especially Nigeria's, it is therefore important that ICT projects be carried out with utmost efficiency and to highest possible standards. To ensure this, key ethical issues raised by this paper must be addressed.

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PART II

Governance

7

CURBING UNEMPLOYMENT THROUGH JOB CREATION AS PANACEA TO INCLUSIVE GROWTH IN NIGERIA

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Abstract

The thrust of this study is to curb unemployment rate through job creation using some key sectors of the economy specifically the manufacturing, agricultural and industrial sectors as the basis for attaining an inclusive growth in Nigeria particularly with the increasing rate of youth unemployment booming the Country. This is demonstrated by the agricultural, manufacturing and industrial policies, programmes and strategies initiated, designed and executed to retard the alarming unemployment rate. The short-run and long-run dynamics streaming from inclusive growth proxied by real gross domestic product per capita, agricultural sector proxied by real agricultural output, manufacturing sector proxied by real manufacturing output, industrial sector proxied by real industrial output and openness measured by export as percentage of real gross domestic product to unemployment rate were evaluated using Autoregressive Distributed Lag (ARDL) bounds test approach for the period 1970 to 2014. The Estimated results from the study reveals that,

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improvement in the agricultural, manufacturing and industrial sectors will significantly aid in reducing the problems of unemployment and poverty in Nigeria. Even though the manufacturing sector shows no contribution to reducing unemployment, this could be as a result of the use of some equipment which has taken the place of labour thereby making it redundant. Though, if the teeming unemployed populace are adequately trained in the right direction, the manufacturing sector can still absorbed them. To this effect, the study recommended Government to give utmost priority to the key indicators that are needful at a given period of time in order to ascertain the right combination of the sectors in which these scarce resources should be directed to with the intention of enhancing inclusive growth.

Keywords: Unemployment rate, Inclusive growth, ARDL-bound test, job creation, Nigeria.

7.1 Introduction

In most developing countries and particularly Nigeria, unemployment is becoming an increasingly alarming and worrisome socio-economic malaise looming the fortunes of the country since youths are the worst stroke. The unemployment rate in Nigeria is quite deleterious growing consistently every year at the rate of 23.8% (World Development Indicator, WDI, 2015). Unemployment has become a major problem bedevilling the lives of Nigerian youths causing frustration, dejection and dependency on family members and friends, who also have their own lots of problems to grapple with. The piercing rate of unemployment among the youths in Nigeria has contributed to the high rate of heinous practices such as militancy, Boko Haram insurgence, drugs trafficking, kidnapping, armed robbery, prostitution, smuggling and insecurity of all kinds. Thus, Productive and decent job creation is a vital means of income and security.

However, curbing unemployment becomes crucial to achieving an inclusive growth in Nigeria by creating largely mutual chance to everyone employable in the agricultural, manufacturing and industrial sectors of the economy. According to WDI (2015), unemployment is awfully high in Nigeria among the youths reaching 14% in spite the considerable increase in economic growth. However, in order to create self-dependency and gainful employment that can leads to inclusive growth in Nigeria, certain governmental programmes and policies were inaugurated such as the introduction of vocational courses in the educational curriculum in 1997, the creation of the National Directorate of Employment in 1986 solely for skills acquisition; industrialization programmes and policies; the National Economic Empowerment and Development Strategy designed in 2004 with one of its goal tuned towards fighting unemployment and the Agricultural programmes and policies geared at generating employment for graduates, non-graduates and school leavers in the Agricultural sector coupled with election

promises (Nkwatoh, 2012; Udo, 2014). Despite these measures, unemployment rate has not declined rather it continue to rise.

Few studies have been done on unemployment and economic growth in Nigeria (amidst others: Onwachukwu, 2015; Salami, 2013; Adawo, Essien & Ekpo, 2012; Umaru, Donga & Salihu, 2013; and Njoku & Ihugba, 2011). However, most of these studies concentrated on explaining the relationship between unemployment and economic growth or pro-poor growth with little or no attention tilted towards inclusive growth. Therefore, this study intends to focus on some key sectors in the economy such as manufacturing, industrial and agricultural sectors and how these sectors can aid in narrowing the gap created by unemployment which might have obstructed inclusive growth. Nonetheless, Inclusive growth cannot be attained with a majority of the population who are able and willing to work not having anything to do at all to fetch them their daily means of living. Thus, this research will also appraise efforts of the past governments in purposive job creation geared towards curtailing unemployment in Nigeria over the period 1970 to 2014.

7.2 Literature Review

7.2.1 Conceptual Issues

Unemployment is an important determinant of the level of economic growth and development in which every country strives to remedy. According to Bello (2003), unemployment from time immemorial has been a subject of great concern to the economists, policy makers and managers alike leaving the devastating effect of this phenomenon on individuals, the society and the economy at large. Adebayo (1999) defined unemployment as a state in which people who can work are without jobs and are seeking for pay or profit. Unemployment occurs when people are without jobs and they have actively sought for job within the past four weeks (International Labour Organization, ILO,

2009). Thus, unemployment refers to a situation where people who are willing and capable of working could not find suitable paid employment. By implication, this definition described unemployment as a situation in which people who are willing to work at the prevailing wage rate are unable to find jobs.

On the other hand, Inclusive growth is one of the most conceptualized term in recent time, even though, there seems not to be a common definition, this concept however is largely understood to be growth coupled with equal opportunities. Existing studies revealed that Gross Domestic Product (GDP) and GDP per capita are inadequate in estimating the wellbeing of its citizens. According to Kraay (2004) and Berg and Ostry (2011), growth is inclusive if it is sustainable and efficient in reducing poverty and income inequality. In line with Ianchovichina and Lundstrom (2008), inclusive growth involves a long-term perspective and focuses on generating decent employment in order to increase the income of excluded groups. Ali and Zhuang (2007) described inclusive growth as growth allowing every individual of the society to actively participate in and contribute to the growth process on an equal footing regardless of their individual circumstances. In keeping with Rauniyar and Kanbur (2009), inclusive growth is one which emphasizes available economic opportunities to all as created by growth, mostly to the poor. Hence, growth is inclusive if the benefits will reach the poor, marginalized and socially excluded groups in the society. This kind of growth should bring about social development and empowers the weaker groups in the society to gain access to assets and opportunities, while equitable distribution of assets and opportunities brings about sustainable economic growth and by extension results in reduction of poverty and income inequality.

7.3 Empirical Review

From the empirical front, the relationship between unemployment and Economic growth over the period 1985 to 2009 in Nigeria was conducted by Njoku and Ihugba, (2011). The study confirms that the workforce directly impacts on a country's GDP. Thus, the economy grew by 55.5% between 1991 and 2006 as the population rose by 36.4%. The study revealed further that the average contribution of the oil sector to the GDP between 1991 and 2006 was 30.5% while agriculture that is the main source of job creation in the country contributed 36.7%, a difference of 6.1 percent from that of oil that employs less than 10% of the labour force. Onwachukwu, (2015) investigated if unemployment significantly impacted on Economic growth in Nigeria over the period 1985 and 2010. Estimation results from OLS and Augmented Dickey Fuller (ADF) confirmed that, unemployment negatively influenced economic growth though not statistically significant probably as a result of ghost workers that might have been counted among the employed citizens that are not contributing to output.

The ties between entrepreneurial development and unemployment, with its implication for economic growth in Nigeria, were investigated by Nkwatoh (2015) in Nigeria, within 1982 and 2013. The study used Ordinary least square (OLS) with particular interest in heteroskedasticity in which its estimation results created the occurrence of a twin effect. Entrepreneurial development therefore curbed future unemployment and also unemployment engenders entrepreneurship development. Thus, education can be identified as a stimulant for the negative relationship between unemployment and inclusive growth. The relationship between unemployment and economic growth was argued by Acemoglu (1997) as resulting from the links between unemployment levels, employer expectations and worker productivity. When high unemployment is experienced through loose labour market, firms anticipate that the likelihood of finding an unskilled worker is strong. This implies less

willingness to hire because such conditions call for workers to be trained in order to develop target qualifications. As a consequence, growth dynamics are lower and an unemployment rate increases, which means that an agent's expectations are inadequately met. In explaining unemployment and its solution in Nigeria, Mike (2015) used descriptive analysis to offer solutions to curbing unemployment in Nigeria such as improving agricultural sector of the economy, improving our mindset, promoting quality education among others.

Similarly, Oji-Okoro, (2011) confirmed the agricultural sector as the largest sector in the Nigerian economy with its dominant share of the GDP that can absorb over 70% of the active labour force and the generation of about 88% of non-oil foreign exchange earnings. Its share of the GDP frog-leaped from an annual average of 38% during 1992 to 40% in 1996 during 1977–2001 compared to crude oil the GDP from which it nose-dived from an annual average of 13% to 12% in 1992 and 1996.The major role agriculture plays in developing countries particularly Nigeria for overall economic development was recognized by Ogbalubi and Wokochha (2013) in their study on Agricultural Development and employment generation. The study describes the agricultural sector as the most critical and basic sector that has significant potentials for the revolution of the Nigerian economy. The findings of the research indicated that, the potentials of the sector are yet to be fully optimized. Analogously, Olajide, Akinlabi & Tijani (2012) analyzed the relationship between Agricultural resource and economic growth in Nigeria using OLS over the period 1970 to 2010. The estimation results revealed a positive cause and effect relationship between gross domestic product (GDP) and agricultural output in Nigeria. Agricultural sector was found to have contributed 34.4% to economic growth though it suffered neglect during the prime days of the oil boom in the 1970s.

7.4 Attempt at Curbing Unemployment in Nigeria

Nigerian government over time have made the acquisition of requisite skills pivotal as part of its initiative in promoting self-reliance and contentment in creating meaningful employment opportunities. It commenced with acquiring of vocational skills due to credence given to the educational system that functioned since post-independence placing more emphasis on academic excellence rather than skill acquisition which can put the individuals in order for more useful and rewarding life adventures within the society. This made development of a country essential and dependent particularly on Vocational skills acquisition. Thus, Emeh (2012) argued that, vocational courses in educational curriculum emerged as a result of the new national policy on education decree of 1977.

According to Omoruyi and Osunde (2004), the intrinsic goal of setting Chukwuma Committee on March 26, 1986 was to reverberate the ineffectiveness of the vocational courses in the school curriculum purposely to address unemployment especially among youths by the federal government which has assumed a frightening magnitude. The report of the Chukwuma led Committee resulted to the creation of the National Directorate of Employment (NDE) in November 22, 1986 saddled with the sole task of advancing skills acquisition; expedite creative attitude, self-sufficiency and independence. To be frank, vocational skills training is under due consideration previously because many centres have been set up. The most widely spread interest of NDE is swift and successful control of unemployment by designing and putting into use ground-breaking programmes geared towards the provision of training opportunities across the leadership and administrative support services to graduate, non -graduate farmers and small scale entrepreneurs. Furthermore, National Economic Empowerment and Development Strategies (NEEDS) was drawn in 2004 mainly to fighting unemployment coupled with election promises

which maintained that many of the responses to poverty reduction appeared to be temporal, awkward and more or less haphazard (NEEDS, 2004; Nkwatoh, 2012).

These Programmes involves among others Community Bank, Directorate of Food Roads and Rural Infrastructure (DFRRI), National Directorate of Employment (NDE), People's Bank, Better Life for Rural Women/Family Support Programme, the Development of Small and Medium Scale Enterprises (SMSE) and the Raw Materials Research and Development Council (RMRDC). The current poverty alleviation programme also focuses on the unemployed in which some of these projects aimed at addressing various manifestations of poverty. This led to the establishment of several government parastatals whose primary objective was to generate employment opportunities in addition to the creation of institutions such as the Industrial Training Fund (ITF), YOU-Win amidst others which have considerably reduced the problem of unemployment in Nigeria.

The agricultural sector is not left behind in this stride. In Nigeria, the Agricultural sector has contributed immensely to reducing unemployment by initiating some programmes and policies capable of generating employment for graduates, non-graduates and school leavers in the Agricultural sector. The Agricultural sector within the last two decades operated under a number of policy measures and programmes designed to strengthen the economic position of the independent farmers. These programmes and policies as corroborated by Anyanwu, (1997) includes the National Accelerated Food Production Project (NAFPP) established in 1973, the Nigerian Agricultural and Co-operative Bank (NACB) founded in 1973 , the Nigerian Agricultural and Co-operative Bank (NACB) founded in 1973, the River Basin Development Authorities (RBDAs) of 1963, Operation Feed the Nation (OFN) launched in 1976; the Agricultural Credit Guarantee Scheme (ACGS) created by an act in 1977; the National Agricultural Land

Development Authority (NALDA) formed in 1991. The sole aim of these programmes and policies were to boost agricultural production and self-sufficiency; Creation of more agricultural and rural employment opportunities to increase the income of farmers as well as rural dwellers and to productively absorb an increasing labour force in the nations; to improve the quantity and quality of credit to all aspect of agricultural production; to easy mobilization of savings that would be invested in the agricultural sector and to moderate the chronic problem of low utilization of abundant farm land.

The industrial sector on the other hand have strived to curb unemployment through Import Substitution Industrialization Strategy (ISI) adopted in 1960 and existed till 1985.The ISI aimed at intensifying domestic production of manufactured goods for domestic markets by encouraging the survival of home industries through imposing restrictive tariffs such as import quotas and exchange controls to protect the home industries from unhealthy competition making the entry of foreign firms expensive (Bushari, 2005). Export Promotion Strategy (EPS) was another policy tool used in generating more foreign exchange from non-oil sources to meet the country's rising import bills, mounting external debt obligations, rising fiscal responsibilities of the government and to attend to socio-economic responsibilities. As a result, having more access to foreign market as contended by Obioma and Ozughalu (2005) can be provided by reducing unemployment through increase in private sector participation in the industrial sector. Finally, Foreign Private-Investment Led Industrialization Strategy (FPLIS) emerged in 1999 to repose confidence to business associates due to the past military experience of Nigeria. Thus, marking the beginning of foreign private-investment led industrialization into Nigeria's industrial policy. This new policy involves in building new facilities, merging and acquisitions, reinvesting profits earned from overseas operating and intra company loan (Udo, 2014).

Inclusive growth can be attained through the manufacturing sector. However, in Nigeria, this sector is still in its infancy stage. To raise manufacturing output, suitable policies should be made and implemented to support the industries where Nigeria has comparative advantage. Accordingly, the Nigeria Industrial Revolution Plan (NIRP) has pioneered the creation of policies for automotive and sugar sectors. NIRP seeks to improve access to these sectors and improve the business environment to encourage investment in local manufacturing. Also, there is the need to attract foreign direct investments (FDI) in non-oil sector that would provide maximum employment opportunities, (McKinley, 2010).

7.5 Methodology

7.5.1 Theoretical Framework

This study used the Okun's law which establishes the relationship between economic growth and the rate of change in unemployment. Okun (1962) treats unemployment in declining rate as against the actual or potential growth rate attained by an economy. Thus, in order to reduce unemployment rate, Okun assumed the economy's growth rate to exceed the natural growth boundary. The association between unemployment (U) and growth rate (Y^*) according to Okun's law is demonstrated as shown below:

$$U = a + b\,(Y - Y^*) \quad (3.1)$$

In determining the actual rate of growth (Y^*) and how it change over time, a dynamic analysis of Okun's law can be reestablished as:

$$Y + \Delta U = a + b\Delta\varepsilon \quad (3.2)$$

Where ΔU = is the change in the unemployment rate,
Y= as economic growth rate,

Y^*=Actual growth rate
B = denotes flexibility between growth and unemployment rate and
ε = is the error term.

From equation 3.2., a and b described the extent to which the percentage change in natural growth rate reflects rate of unemployment when there is a fall. On the other hand, if the rate of unemployment could not change $(\Delta U = 0)$ the growth rate will keep on expanding at the actual or natural rate as shown in equation 3.3 below:

$$Y^* = {}^{a}/_{b} (3.3)$$

The stability of unemployment rate is ensured if the growth rate foreseen to keep the unemployment rate is fixed or constant. Thus, the influence of growth rate on unemployment rate is initiated when growth rate exceeded the actual or natural rate. The nexus is done between the rising rate of growth and the declining rate of unemployment to show that, in an event of growth rate, there is no change in unemployment rate. This can be depicted below as:

$$b = \Delta U / \Delta Y (3.4)$$

From equation 3.4 above, b described the relationship involving unemployment and the growth rate determined by the magnitude of change induced at every change in the constant economic growth.

7.6 Data Sources and Variable Definitions

This study will utilize annual dataset obtained for the period 1970 to 2014 having 45 observations. The period is chosen due to the availability of relevant data required for the study and its adequacy to capture both the short- and long-run dynamics of job creating avenues. The dataset was drawn from Central Bank of Nigeria (CBN) 2015

Statistical Bulletin, Annual Report and Statements of Account, the National Bureau of Statistics (NBS) and the World Bank Development Indicators (WDI, 2015) online database. The variables used in the study include Unemployment Rate (UEMR), inclusive growth to be proxied by real Gross domestic product per capita (GPC), Agriculture sector to be proxied by real agricultural output (AGRIC), manufacturing sector to be measured by real manufacturing output (MANUF), Industrial sector to be measured by real industrial output (INDUS), and openness measured by export as percentage of real GDP (OPNX).

7.7 Estimation Technique

The study employed the Autoregressive Distributed Lag (ARDL) bound test approach to determine the short- and long-run dynamics between unemployment rate and measures through which job can be created (Agricultural, manufacturing, industrial) in order to enhance inclusive growth in Nigeria. Unlike other conventional co-integration tests such as Engle and Granger (1987) and Johansen and Juselius (1990), the ARDL bound test approach can be applied to variables of different order of co- integration being I (0) or I (1) process (Pesaran & Shin,1997). Second, the ARDL approach is applicable to small or finite sample size and therefore conducting bound test will be appropriate to this study (Pesaran, Shin & Smith, 2001; Narayan, 2011). Third, the short and long-run parameters of the model are estimated simultaneously removing problems associated with omitted variables and autocorrelation (Huag, 2002); the ARDL technique generally provides unbiased estimates of the long-run model and valid *t*-statistics even when some of the regressors are endogenous. Finally, this approach has the flexibility that can accommodate structural breaks in time series data. To this effect, the study will utilize the ARDL bound approach to examine the extent at which the agricultural and the industrial as well as

the manufacturing sectors expedite the curb of unemployment by creating jobs for inclusive growth to be enhanced in Nigeria.

In this empirical analysis, the statistical properties of the data are examined via the Augmented Dickey Fully (ADF) and the Phillips-Perron (PP) test to ward off any tendency of having a spurious result after determining its maximum lag length via Akaike Information Criterion (AIC). If unit root is confirmed in more than one variable including the dependent variable, the ARDL bound test will be conducted to affirm if exist long run relationship among the variables. Following the model specifications, the statistical properties of the data can be verified with the unrestricted error correction model (UECM) of the bound used in restoring equilibrium in the long run.

7.8 Model Specifications

To specify this model, the sectors and other policy variables through which jobs can be created to curb unemployment in Nigeria are substituted in equation 3.1 to have

$$UEMR_t = f\,(GPC_t, AGRIC_t, MANUF_t, INDUS_t, OPNX_t) \quad (3.5)$$

The functional relationship of the model specified above can be expressed in an estimable form as shown in equation 3.6 below:

$$UEMR_t = \beta_0 + \beta_1 GPC_t + \beta_2 AGRIC_t + \beta_3 MANUF_t + \beta_4 INDUS_t + \beta_5 OPNX_t$$

Where UEMR= Unemployment rate
GPC= Inclusive growth to be measured via real Gross Domestic product per capita
AGRIC= Agricultural sector to be proxied by real agricultural output

MANUF= Manufacturing sector to be proxied by real manufacturing output

INDUS= Industrial Sector to be measured by real industrial output and

OPNX=Openness proxied by export as percentage of real GDP

According to a priori expectations, real agricultural output, real manufacturing output, real industrial output, real gross domestic product per capita as proxy of inclusive growth, openness proxied by export as measure of real GDP exhibits a negative relationship with unemployment rate $(\beta_1, \beta_2, \beta_3, \beta_4, \beta_5 < 0)$. The higher the real output obtainable from these sectors, the lesser the number of unemployment rate. Also, when the degree of trade openness in a country is enormous, the rate of economic growth will increase since trade openness facilitates greater integration into the global economy and promotes growth through the channels of better resource allocation, greater competition, innovation, transfer of technology and access to foreign savings which invariably reduce the soaring unemployment rate in the Country by creating job openings.

However, in order to incorporate both the short run and long run dynamics of unemployment rate and sectors via which it can be harnessed with the intention of creating job opportunities are expressed using ARDL bound test procedure as demonstrated below:

$$UEMR_t = \alpha + \phi_1 UEMR_{t-1} + \phi_2 LnGPC_{t-1} + \phi_3 LnAGRIC_{t-1} + \phi_4 LnMANUF_{t-1} + \phi_5 LnINDUS_{t-1} + \phi_6 LnOPNX_{t-1} + \sum_{m=1}^{q} \theta_m \Delta UEMR_{t-m} + \sum_{n=1}^{q} \varpi_n \Delta LnGPC_{t-n} + \sum_{r=1}^{q} \psi_r \Delta LnAGRIC_{t-r} + \sum_{x=1}^{q} \omega_x \Delta LnMANUF_{t-x} + \sum_{z=1}^{q} \beta_z \Delta LnINDUS_{t-z} + \sum_{h=1}^{q} \varphi_h \Delta LnOPNX_{t-h} + \ell_t \quad \text{----------(3.7)}$$

Where α describes the intercept, Ln denotes the natural log operator, $\phi = 1-6$ are the long run multipliers of the model, $\theta_m, \varpi_n, \psi_r, \omega_x, \beta_z, \varphi_h$ denotes the short-run dynamic coefficients of the parameters While Δ is the first difference operator and *q* is the optimal lag length to be decided by Akaike Information Criterion (AIC) and ℓ_t as the disturbance term.

The next step is to estimate the ARDL bounds testing on equation 3.7 to establish if long run relationship exist among the variables by conducting the F-test (Wald test) for the joint significance of the coefficients of the lagged levels of the variables: $H0:\phi_1 = \phi_2 = \phi_3 = \phi_4 = \phi_5 = \phi_6 = 0$ as against the alternative hypothesis $H1:\phi_1 \neq \phi_2 \neq \phi_3 \neq \phi_4 \neq \phi_5 \neq \phi_6 \neq 0$

However, the computed F-statistic will be compare with the critical value developed by Pesaran et al (2001) and modified by Narayan (2011) to suit small sample size ranging from 31 to 80 observations which is found relevant in this study with 45 number of observations. The presumed critical values are I(0) for lower bounds and I(1) for upper bounds. If the F-calculated exceeds the upper bounds, then the null hypothesis (H0) should be rejected while it should not be rejected if the F-calculated value fall below the lower bounds. Consequently, if the F-calculated statistic lie in between the upper and the lower bounds value, it is an indication that the result is indecisive (Pesaran et al, 2001; Narayan, 2011).

If a long-run and stable relationship is endorsed by equation 3.7, then the conditional ARDL (v, n, c, t, k, r) model will be set up using:

$$UEMR_t = \beta + \sum_{j=0}^{v} \pi_1 UEMR_{t-j} + \sum_{j=0}^{n} \pi_2 LnGPC_{t-j} + \sum_{j=0}^{c} \pi_3 LnAGRIC_{t-j} + \sum_{j=0}^{t} \pi_4 LnMANUF_{t-j}$$
$$+ \sum_{j=0}^{k} \pi_5 LnINDUS_{t-j} + \sum_{j=0}^{r} \pi_6 LnOPNX_{t-j} + \mu_t \text{ ----------(3.8)}$$

All the variables retained their previous explanation and v, n, c, t, k and r are the optimal lag length to be decided by AIC while $\pi = 1-6$ are the long run parameters. Once estimation of the related long-run multipliers are fulfilled, the short-run dynamic coefficients is investigated using error correction model (ECM) of ARDL (v, n, c, t, k, r) as expressed in equation 3.9 below:

$$\Delta UEMR_t = \varphi_0 + \sum_{i=0}^{v} \Omega_{1i} \Delta UEMR_{t-i} + \sum_{i=0}^{n} \Omega_{2i} \Delta LnGPC_{t-i} + \sum_{i=0}^{c} \Omega_{3i} \Delta LnAGRIC_{t-i} + \sum_{i=0}^{t} \Omega_{4i} \Delta MANUF_{t-i}$$

$$+ \sum_{i=0}^{k} \Omega_{5i} \Delta INDUS_{t-i} + \sum_{t=0}^{r} \Omega_{6i} \Delta OPNX_{t-i} + \delta ECM_{t-1} + \varepsilon_t \text{----------} (3.9)$$

From equation 3.9, ECM_{t-1} denotes the Error Correction Model (ECM) towards long-run equilibrium after short-run shock and while δ explains the speed by which the parameters converges back to equilibrium. The coefficient of the error term must be negative and significant to ensure convergence of the long-run dynamics towards equilibrium. The value of δ fluctuates between -1 and 0. When the coefficient is -1, there is a sudden and complete convergence while 0 implies no meeting after experiencing the shock. The goodness of fit of the model can be checked through post-diagnostic test like serial correlation, heteroscedasticity test, functional form, normality test and stability test such as Cumulative sum of Recursive Residuals (CUSUM) and Cumulative Sum of squares of Recursive Residuals (CUSUMSQ).

7.9 Analysis of Empirical Results

7.9.1 Descriptive Statistic

The study employed the use of time series variables specified using unemployment rate (UEMR), real per capita output to proxy inclusive growth (LnGPC), manufacturing sector proxied by real manufacturing output (LnMANUF), industrial sector to be measured by real industrial output (LnINDUS), agricultural sector proxied by real agricultural output (LnAGRIC) and Trade openness as measure of the percentage of GDP (OPNX). However, the mean, median, standard deviation, minimum, maximum, skewness as well as the Jarque-Bera statistics of each variable used in this model and their relevant characteristics are as described in table 4.1 below. The validity of the variables in this research are supported by the mean, Median, skewness and as well as

the minimum and maximum magnitude of the variables. The variables are normally distributed as indicated by Jarque-Bera statistic as demonstrated below.

Table 4.1 Results of descriptive statistic

	UNEMP	**OPNX**	**LnMANUF**	**LnINDUS**	**LnGPC**	**LnAGRIC**
Mean	8.071111	0.295796	9.410690	11.14460	7.125313	11.18639
Median	6.100000	0.277599	9.543867	11.59139	7.334191	11.40027
Maximum	18.10000	0.497284	15.71526	16.43954	12.84545	16.54860
Minimum	1.900000	0.129009	5.729125	6.708206	3.170323	7.500364
Std. Dev.	4.823693	0.105088	2.104696	2.090400	2.121113	2.123481
Skewness	0.609076	0.212300	1.169042	0.221822	0.638107	0.422020
Kurtosis	1.812715	1.900377	5.958517	4.434478	4.717348	3.901230
Jarque-Bera	5.425393	2.605228	26.66150	4.227276	8.583761	2.858658
Probability	0.066358	0.271820	0.000002	0.120798	0.013679	0.239470
Sum	363.2000	13.31083	423.4811	501.5072	320.6391	503.3877
Sum Sq. Dev.	1023.792	0.485912	194.9088	192.2699	197.9613	198.4035
Observations	45	45	45	45	45	45

Source: Author's extraction from Eviews 9, 2016.

Accordingly, the value of the mean and median of the variables as observed from the table are not too far from each other except that of unemployment (UEMR). This is an indication of no extreme outliers and hence, making the variables normal for analysis. The value of standard deviation of each variable is a cursory advancing towards normal distribution. Moreover, the skewness, Kurtosis and Standard deviation statistics denotes that the differences in the variables are not too significant. This analysis indicates that variables capable of curbing unemployment in order to enhance inclusive growth in Nigeria over the period 1970 to 2014 can be significant after being normalized.

7.10 Unit Root Test

From table 4.2 below, the unit root tests using the ADF and PP techniques are recounted. The essence of employing ADF and PP is to examine the null hypothesis of non-stationarity which is rejected if the ADF and PP is more negative or greater than the critical values in absolute sense at 1%, 5% and 10% level of significance. Thus, both the ADF and the PP results indicated that all the variables are non-stationary at levels. However, all the series became stationary after taking their first differences except trade openness as percentage of real GDP which is stationary at level.

Table 4.2 Results of Unit Root Test

	Augmented Dickey Fuller (ADF) test		Prob.	Order of Integ.	Phillips-Perron		Prob.	Order of Integ.
	t-stat	Critical Val			t-stat	Critical Val		
UEMR	-5.8887	-3.5966***	0.0000	I(1)	-7.1959	-4.1865***	0.0000	I(1)
LnAGRIC	-6.6981	-3.5924***	0.0000	I(1)	-6.7543	-3.5925***	0.0000	I(1)
LnMANUF	-6.3852	-3.5925***	0.0000	I(1)	-6.3852	-3.5925***	0.0000	I(1)
LnINDUS	-6.7706	-3.5925***	0.0000	I(1)	-6.7084	-4.1865***	0.0000	I(1)
LnGPC	-6.6250	-3.5924***	0.0000	I(1)	-6.6242	-4.1865***	0.000	I(1)
OPNX	-2.8057	-2.6030*	0.0656	I(0)	-2.6537	-2.6031*	0.0903	I(0)

Note: ***, ** and * denotes level of significance at 1%, 5 % and 10 %, respectively. Also, unemployment rate and export as a percentage of GDP are not log form because the variables are in percentage.

Source: Author's computation from Eviews 9, 2016.

The unit root results fulfilled the underlying assumptions that necessitates the use of ARDL-bound test to affirm if long-run associations exist among the variables in Nigeria as extracted from Narayan (2004, 2011) procedure. The results of the ARDL bounds testing are as demonstrated below in table 4.3.

7.11 ARDL-Bound Test of Cointegration

t-Statistic	Value	K	Level of Sig	Bound critical Values I(0) I(1)	
F-Statistic	4.257280	5	1%	3.93	5.23
	4.257280	5	5%	3.12	4.25
	4.257280	5	10%	2.75	3.79

Source: Author's computation from Eviews 9, 2016.

Given that unemployment rate is integrated of order one or is an I(1) process, it is crystal clear that there is a cointegrating relationship streaming from agricultural output, manufacturing output, industrial output, export output measured as percentage of GDP and real per capita output to Unemployment rate. However, the calculated F-test statistic (4.26) from table 4.3 above is greater than the upper critical bound values of Narayan at 5% and 10% level of significance i.e (4.26 > |4.25||3.79|). This bound result affirmed that, the null hypothesis of no cointegration cannot be accepted for Nigeria over the period 1970 to 2014. Since the variables are cointegrated, the long run model will be estimated using ARDL of the sample period as described below.

7.12 Estimated Long-Run Coefficients of the Relationship

Having confirmed the existence of cointegration among the variables involved, it become appropriate to evaluate the long-run elasticities among the variables using equation 3.8 following ARDL (v, n, c, t, k, r) specification as thus:

Table 4.3 Coefficients of long run parameters

ARDL (v, n, c, t, k, r) decided by AIC with UEMR as the dependent variable

Variable	Coefficient	t-Statistic	Probability
C	45.21862	2.042919	0.0479
LNGPC	-13.84395	-2.266435	0.0290
LNAGRIC	-0.264209	-6.288294	0.0000
LNMANUF	4.183946	1.586098	0.1208
OPNX	1.418627	0.243752	0.8087
LNINDUS	-8.954231	-4.473595	0.0001

Source: Author's compilation from Eviews 9, 2016.

The long run coefficients from table 4.3 can be expressed in equation form as demonstrated below:

$UEMR_t=45.21862-13.84395*LNGDP-0.264209*LNAGRIC+4.183946*LNMANUF +1.418627*OPNX-8.954231*LNINDUS$ ---------- (3.10)

The estimated results of the long-run relationship suggests the agricultural, manufacturing and industrial sectors as the key driving forces of curbing unemployment via job creation forming the basis of adjudging inclusive growth in Nigeria. From table 4.3 above, inclusive growth proxied by real output per capita exhibits a statistically significant negative relationship with the rate of unemployment and is appropriately signed. This implies that, any 1% increase in real output per head leads to a reduction in unemployment by 13.84% supporting the results of empirical studies conducted in Pakistan by Hussain, Siddiqi and Iqbal (2010); Khan, Khattak and Hussain (2012); and Onwachukwu, 2015 in Nigeria. The coefficient of Agricultural sector proxied by real agricultural output (LNAGRIC) is -0.264209. Thus, a negative and statistically relevant relationship exists between

Unemployment rate and the agricultural sector in enhancing inclusive growth in Nigeria. If real agricultural output increases by 1%, unemployment rate fall by 0.26% creating a higher prospect for investment in the sector and consequently resulting to an improvement in the development of the economy which is in line with the findings of Olajide, Akinlabi and Tijani (2012) in Nigeria.

On the other hand, the manufacturing sector, as well as trade openness, is positively signed and statistically insignificant in its link with unemployment rate in Nigeria which failed to conform to a priori reasoning. By implication, any 1% increase or decrease in real manufacturing output and export proceeds results to a 4.18% and 1.41% rise or fall in unemployment rate. Therefore, manufacturing sector and openness have no impact in curbing employment rate in Nigeria due to the deplorable and ineffective state of its performance over time. Finally, industrial sector proxied by real industrial output is positive and statistically significant in determining the rate of unemployment in Nigeria. The long run tie suggests that, any 1 percent expansion or contraction in industrial output will lead to 8.95 percent contraction or expansion in the rate of unemployment in Nigeria invariably driving the economy towards achieving inclusive growth. This result contradicted the study of Njoku and Ihugba (2014) in Nigeria who claimed that, the performance of industrialization is below expectations. Thus, inclusive growth is feasible when the unemployment rate can be reduced to the barest minimum to absorb the teeming unemployed Nigerians in the agricultural and industrial sectors.

7.13 The Short-Run Dynamic Relationships

Since all the variables are cointegrated after the first difference, the need to restore any likely deviation capable of influencing the model in its drive to equilibrium become expedient. In applying the short-run dynamics of the ARDL error correction model, four (4) was chosen by

Akaike Information criterion as the optimal lag length to be used in estimating the bounds tests. To be consistent with Pesaran and Shin (1999), the SBC is largely preferred to other criteria because it tends to define more parsimonious specifications, although, Lutkepohl (2005) argued that AIC is better for small sample size which necessitates its use in this study. However, the estimated results from equation 3.9 are depicted below in table 4.4

Table 4.4 Dynamics of Short run Error Correction

ARDL (3, 4, 2, 1, 4, 1) as selected by AIC with UEMR as the dependent variable

Variable	Coefficient	t-Statistic	Probability
D(UEMR(-1))	0.423968	2.438967	0.0247
D(UEM(-2))	0.238684	1.253296	0.2253
D(LNGPC)	-84.626674	-2.747151	0.0128
D(LNGPC(-1))	39.434776	3.175522	0.0050
D(LNGPC(-2))	4.177844	0.483232	0.6345
D(LNGPC(-3))	-17.579982	-2.080981	0.0512
D(LNAGRIC)	34.380314	2.811045	0.0112
D(LNAGRIC(-1))	-20.166623	-2.639681	0.0162
D(LNMANUF)	26.178747	3.1977081	0.0047
D(LNINDUS)	22.818306	1.807984	0.0865
D(LNINDUS(-1))	-20.702319	-2.701800	0.0141
D(LNINDUS(-2))	-0.385775	-0.050416	0.9603
D(LNINDUS(-3))	19.942864	2.484363	0.0225
D(OPNX)	-4.835661	-0.747182	0.4641
D(@TREND)	1.255404	4.243176	0.0004
ECM(-1)	-0.804151	-4.417460	0.0003

ECM= UEMR-(-62.4560*LNGPC+32.1928*LNAGRIC+9.4937*LNMANUF +11.1296*LNINDUS-37.3457*OPNX-147.6531+1.5612*@TREND)

R^2= 0.600590 Durbin-Watson Stat = 0.801334

ADJUSTED R^2= 0.549384 F-Statistic= 11.72882 Prob (F-statistic)= 0.000001

Source: Compiled by the author from Eviews 9, 2016.

Table 4.4 describes the dynamics of the short-run adjustment process evaluated by the error correction model which expressed how fast variables respond to shock in its return to equilibrium. The coefficient estimate for the ECM_{t-1} (-0.804151) term is negative and statistically significant (-4.417460) suggesting that, any alteration in an attempt to curb unemployment in Nigeria will be restored at a speed of 80% in the next year by agricultural and industrial sectors. In other words, the negative and statistically significant ECM term is an indication that, the feedback mechanism is effective in restoring any external imbalances. The statistical significance of the error correction model reassures the presence of long-run relationship streaming from real gross domestic product per capita, agricultural sector, manufacturing sector, industrial sector and trade openness to unemployment rate in Nigeria.

The coefficient of determination R^2 (0.600590) explains the joint influence of the explanatory variables in taking notes of the flux in the dependent variable (unemployment rate). Therefore, changes in the unemployment rate are explained by 60 percent variation in the explanatory variables while 40 percent come from other variables outside the model. The F-statistic (11.72882) is greater than 5% and whose probability (0.000001) is significant and robust in explaining the reliability of the model. Hence, the F-statistic explained the joint statistical significance of the explanatory variables at 5% level of significance. More remarkably, the Durbin-Watson statistic though weak at (0.801334) but greater than the coefficient of determination R^2 (0.600590) indicating that, there is no serial correlation in the model utilized.

7.14 Post Diagnostic Test

One major hurdles with time series regression is the fact that the parameter estimates change over time. In an event of volatile parameters, model misspecification become inevitable if left unidentified giving rise to a biased estimate (Narayan & Smiyth, 2005). To justify this, the relevance of the dynamic results is examined to ensure that the models employed did not suffer from the problems of non-normality of error term, auto-correlated residuals and heteroscedasticity. The results are presented in Table 4.5

Table 4.5 Post Diagnostic Test

LM test statistic	**Chi-Statistic X^2**	**Probability**
Serial Correlation(*)	2.343091	0.5258
Heteroskedasticity(**)	29.32849	0.7063
Functional form(***)	0.014047	0.9057
Normality test(****)	J-B (0.795295)	0.671899

Note: where (*), (**) (***) and (****) describes Breusch-Godfrey LM test for serial correlation, Breusch-Pagan Godfrey heteroscedasticity test, Ramsey RESET test for omitted variables and Jargue-Bera Normality test..

Source: Author's owned compilation using Eviews 9, 2016.

The robustness tests of the model revealed that Breusch-Godfrey serial correlation LM test, heteroscedasticity test, Jarque-Bera normality test and Ramsey RESET specification test had correct functional form and the model's residuals were serially unrelated, normally distributed and homoskedastic. Also, Parameter stability verified via CUSUM and CUSUMSQ statistic indicates absence of instability of the coefficients since the plots of the two statistics were restricted within the 5% critical

bounds related to the parameter stability. The normality and stability test are represented in appendix vi (d and e) respectively.

7.15 Conclusion

This study employed autoregressive distributed lag model to ascertain if curbing unemployment via job creation can serve as panacea to attaining inclusive growth in Nigeria over the period 1970 to 2014. Estimated results from the research uncovered that improvement in the agricultural, manufacturing and industrial sectors will considerably reduce the problems of unemployment and poverty in Nigeria. Even though the manufacturing sector shows no contribution to reducing unemployment, this could be as a result of the use of modern machineries in most manufacturing companies that rendered the use of labour redundant in most cases. Nevertheless, if the teeming unemployed populace are adequately trained in the right direction, the manufacturing sector can still absorbed them. The findings also shows that, curbing unemployment precipitate inclusive growth in the long run because the impact of these sectors in reducing unemployment might not be felt instantaneously in the short run. Thus, it can be submitted by this study that, Government should give utmost priority to the key indicators of inclusive growth that are needful at a given period of time in order to ascertain the right combination of the sectors in which these scarce resources should be directed to with the intention of enhancing inclusive growth. Also, a safe and conducive environment should be provided by the government for these sectors to thrive in order to attract not only residence of the country but foreign investors too. These sectors will end up recruiting the unemployed massively if they have a good environment to operate. Consequently, in order to improve the agricultural sector, special incentives should be given to farmers by the government in form of adequate funding as well as provision of

infrastructural facilities such as good roads, pipe borne water, health care and electricity.

7.16 Reference

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8

COMBATING CORRUPTION IN NIGERIA THROUGH THE AFRICAN COMMUNITARIAN ETHICS

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Abstract

The question of corruption is ubiquitous in Nigerian society; it has infiltrated all aspects of life and all strata of the society are involved – from the leader to the ordinary person in the streets. In fact, corruption has been recognised as the foremost hindrance to the development of Nigeria's legal and political system. However, corruption is not peculiar to any society; it is present in various religious organizations and denominations, cultures and political systems across the world. But this does not imply that the degree of corruption is the same in every society, some societies are more corrupt than others. Although, corruption is not peculiar to Nigeria, its alarming magnitude is a matter of serious concern for the Nigerian society. As the political charlatans constantly manipulate political processes at will for their own enrichment, the majority of population is confronted with abject poverty. Obviously,

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there is lack of faith in political leaders among the masses as participation in government is considered inconsequential. This paper investigated the nature of corruption in relation to law and politics in Nigeria. It also examined the causes and effect of corruption in Nigeria. As an effective means of combating corruption in all segments of Nigerian society, the paper recommended the adoption of a re-orientation paradigm based on the ethics of *Ubuntu*.

Keywords: Corruption, Administrative ineptitude, Ubuntu, Africa, Underdevelopment, Violence, Self-enrichment. Communitarian ethics.

8.1 Introduction

If there is one state reputed for extreme polarization in Africa it is Nigeria, Africa's most populous nation with over one-seventh of the continent's people. Despite this enormous population, it is not specious to think Nigeria as one of the countries where social service facilities are understaffed due mainly to underutilization of its human resources. Albeit highly endowed with both human and natural resources, Nigeria remains among the world poorest nations, with close to zero level social services for its populace who largely depend on their family members or friends for survival. One of the major consequences of this is the exponential rate of ethnocentrism, self-centeredness and the growing lack of patriotism among Nigerians, who are increasingly being induced with a high level of cynicism toward any prospect of development at a national level. This is because corruption has been taken as a norm at all spheres of government and business. Although ranked the second 'most religious' country in the world (Naija247News, August 2012), with places of worship found virtually in every nook and cranny of the society, the nation remains one of the most criminalised societies around the globe, with criminal activities ranging from petty stealing, cybercrimes, violence (political, ethnic, and religious), money laundering to ritual killings for self-enrichment *inter alia*. With its rather unusual historical origin of a problematic amalgamation, Nigeria's ethnic diversity has arguably been more of a curse rather than a blessing. Hence, this ethnic diversity has been one of the major catalysts for the nation's many economic, social and security challenges. For instance, high level of ethnocentrism has aided and abetted issues such as violent ethnic clashes as well as fuelling the problem of corruption in Nigeria. A significant consequence of the complex interplay between these various factors is the notable rate of underdevelopment in the country whereby average Nigerians live on less than a dollar a day, that is, below the global poverty line. Overall, among the causes of Nigeria'

underdevelopment is the high level of corruption, which has become ubiquitous in the Nigerian society. Corruption, a very convoluted topic for which a lot of ink has been spilled, is not only increasingly being recognised as a major development impasse but is also a major de-development factor for a country such as Nigeria. There abound scholarly works that acquiesce to this fact (Mbaku 1996, 1998, 2000; Lambsdorff 2006; Choudhary 2011; Agbiboa 2011; Ryvkin and Serra 2012). The economic deleterious impact of corruption has been assayed from both theoretical and empirical front. With virtually no institutions that can effectively nip corruption in the bud, the latter has put Nigeria in a regressive mode as its infrastructural facilities are being destroyed through violent means. For instance, Boko Haram's growing gory attacks on public institutions, for which pervasive corruption has been adduced among other causal factors (Adenrele 2012), have not only constituted invaluable loss of lives but also remains a major economic challenge to Nigeria. It has meant that the insufficient development funds available to the state are rather being channelled into rebuilding and repairs of damaged facilities.

Hence, with no imminent end in sight to these challenges, it becomes an imperative for the Nigerian society to look for a permanent fix for the problem of corruption as a way of attenuating its deleterious economic impact in Nigeria – a nation whose economic status is hardly anything to write home about. Most of the quick-fix corruption control mechanisms with which Nigeria has toiled over the years, such as setting up of panels of investigation, to look into corruption allegations, have been quite futile. The inability of such panels to effectively deliver the desirable end is arguably due to the fact that its constituting members are themselves not corrupt-free, creating a blind person leading another blind person scenario. Even with the establishment of the Economic and Financial Crimes Commission (EFCC) and Independent Corrupt

Practices and other related Offences Commission (ICPC), corruption is still an alarming point.

Against this backdrop this paper attempts to look at the problem of corruption in the Nigerian state as a serious ethical issue that calls for attention. The paper assayed the trend causes of corruption and moves further to proffer a re-orientation paradigm as an effective means of controlling corruption.

8.2 Conceptualizing

Corruption remains one concept that does not lend itself to any easy definition. It is loaded with so much ambiguities and proliferations in meaning that hardly any single analytical approach can justifiably exhaust, without being procrustean. Hence, the viability of any exposition of corruption largely depends on the degree of circumspection endorsed, taking into consideration the multifaceted scope of the phenomenon. Consider the inherent problem of non-translatability across culture with reference to corruption, for instance. An act deemed corrupt in one culture or society may be considered as moral in another (de Sardam 1997; Bardhan 1997; Agbiboa 2011). Besides, corruption is not only an adaptive and ubiquitous phenomenon, but also its consequences are not quite linear (Habtemichael and Cloete 2008). It is not even easy to say one knows corrupt act when one sees it as there is hardly any universal standard for its assessment. As Gudie and Stasavage (1998:115) rightly noted "most observers would, for example, agree that when a customs official demands a bribe for letting a product enter the country duty free, it is corruption, but what about when a politician decides whether or not to devalue based on whether it will suit his political supporters"?

Corruption's commonness in daily parlance has engendered less concern in people about its conceptual meaning and subtleties; after all, its injurious impacts require no conjectural understanding in order to be

felt. However, a lucid and concrete understanding is not only vital, but can also serve as a useful tool, at least, for policy maker since all unethical acts do not necessarily constitute corruption as Udumbana's (2003) conceptualization of corruption seem to suggest, *prima facie*[16]. The pertinent questions therefore, include: what is corruption? Is corruption objectively definable or measurable? Answering these questions is *sine qua non* to understanding the various dimensions, and the necessary approaches at curbing the menace since 'a disease known is arguably half-cured' as according to an adage. Little wonder, Olowu (1993: 227) charged that "one of the reasons why governmental corruption has grown to be pervasive in Africa today is primarily because much efforts has been spent on trying to remedy the problem rather than understanding it".

Attempts have been made to define corruption either in its formal comprehensive form or in relation to isolated activities that are seen as corrupt. Considered broadly, according to Nye (1967: 419), corruption pertains to ''…behaviour which deviates from the formal duties of a public role because of private-regarding (personal, close family, private clique) pecuniary or status gains; or violates rules against the exercise of certain types of private-regarding influence'. Bribery (use of reward to pervert the judgment of a person in a position of trust), nepotism (bestowal of patronage by reason of inscriptive relationship rather than merit) and misappropriation are considered to be integral to the above definition (ibid). Similarly, according to Bayley (1966: 720), corruption involves the "misuse of authority as a result of considerations of

[16] Udumbana conceptualises corruption as a form of behaviour which departs from ethics, morality, tradition, law and civic virtue. However, such view seems to blurs the distinction between corruption and other unethical behaviours, thereby not giving policy makers, for instance, the required focal point for feasible corruption clean-up. For instance, albeit murder and corruption are moral putrefaction, the method of addressing the problem of murder is not necessarily the same as corruption clean-up strategies.

personal gain, which need not be monetary". This implies basically the [mis]use of entrusted power or public property for private benefits or gain (Bardhan 1997; Transparency International (TI) 2011). Suffice to point out that these definitions are not immune to limitations. For instance, Bardhan's (1999:1321) provocative question: "does striving for private gain include policies that are primarily oriented towards increasing the chances for remaining in office?" calls for caution in our understanding of private gain apropos the definition of corruption. This is because one's response to the above question can either be in the affirmative or negative depending on one's yardstick for measuring corruption. But the difficulty with measuring actual amount of corruption must not be underestimated, given that the latter is shrouded in secrecy.

Furthermore, central to the above mentioned definitions is what Ekeh (1975) has dubbed "the public private duality", that is, corruption viewed in terms of the relationship between the public and private domain regarding the [ab]use of offices or power or public resources for self-gain. Such consideration however, is fraught with some limitations as it excludes private corrupt activities. In other words, it presupposes that an act is only corrupt to the degree that it relates to the [mis]use of public resources or power for private enrichment. De Maria (2009) criticises this dualistic view inherent in the above definition using the African worldview. He charges that if corruption is understood from such angle, then most of the West's anticorruption campaign in Africa is simply the third phase of colonisation given the inexistence of such public/private divide among Africans. In other words, given the dialectic conflict of value, acts that might be judged as corrupt based on western worldview do not always necessarily correspond to the African judgement of the same act. Albeit De Maria may not have given us what then constitute corrupt activities in Africa, a phenomenon whose present is quite incontrovertible, his critique serve as a food for thought in our

understanding of corruption. To restrict corruption mainly to the public spheres is a major flaw. Bardhan (1997) rightly observes that there abound everyday cases of other kinds of corruption which are entirely within the private spheres. What is more, beside the above limitation, questions regarding when private gain(s) by the public officers is aptly deemed as corruption or not are also raised. Johnson (2004: 3) highlights certain situation where the private gain by officer is not considered as corrupt by some people because the public official: (1) is not seeking his or her own personal gain but is seeking benefits for political supporters; (2) actually enjoys personal gain, but it does not significantly affect the policy outcome. In spite of the burgeoning literature and research focus on this cancerous phenomenon the foregoing signals the complexity and lack of unison in defining it. Consequently one is faced with an array of definitions that has made the concept in question relatively difficult to pin down to a standard definition.

Against this backdrop as well as in view of the ethical approach adopted herein, this paper endorses, as a working definition, Evan's simple but morally loaded conceptualisation of corruption. According to Evan (1999:3), corruption can be understood as "an act by which 'insiders' profit at the expense of 'outsiders'". Conveyed in this definition is the idea of abuse of position, underhandedness and, more important to our discussion, offence against relationship, the last element being a quintessential notion to the African worldview of *ubuntu/ujamaa*. Rationality is something crucial to African traditional society. Corruption seen from this African traditional view is not merely a legal issue but also a phenomenon that infringes on the human dignity and rights to equal and fair treatment. In the case of bribe, such infringement not only dignifies the briber but also the bribed thereby compromising their human dignity. The consequence of their activities further affects entire society by provoking distortion in human relationship, for instance the unfair treatment of the one who refuses to

bribe (the outsider). Hence, corruption is an ethical issue that needs to be understood from the African prism beside the predominant western interpretation. This is in order to proffer an African solution to a problem that has assumed an endemic and destructive status in a continent already faced with a mosaic of development concerns. Informed by Metz's (cited in Murove 2009) claims as to why partiality in certain cases should not be seen as corruption in Africa, attempts are made herein to show that corruption is not endorsed in Africa as moral. In fact, corrupt acts stand diametrically opposed to Africa values of harmony and rationality as espoused by the *ubuntu* worldview. Accordingly, Evan's definition accents the fact that corruption runs athwart with the aforementioned values, because the insiders' gain is, far too often, not just the outsiders' loss but also constitute a major distortion to social harmony and societal development.

8.3 The Nature and Extent of Corruption in Nigeria/Africa

Ambiguous or complex as the concept of corruption might be, as seen from the foregoing, its prevalence around the world, particularly, in Africa it is well known. Bribery (use of reward to pervert the judgment of a person in a position of trust), nepotism (bestowal of patronage by reason of inscriptive relationship rather than merit) and misappropriation, which are central to Nye's (1967) definition, are found almost everywhere. For instance, in Nigeria (like Russia, ranking #2.4 in 2011 Corruption Perception Index-Transparency International (CPI-TI)), students pay bribes to pass college or university exams. Bribes are increasingly serving as the quickest ticket to obtaining, driver's licenses, school admission, jobs, passport, visa, business license, *inter alia*. Obayelu (2007) observes the different vocabularies used in describing corruption in Nigeria, among which are: bribery, extortion, *egunje* (Yoruba), dash, gratification, brown envelopes, tips,

emoluments, greasing, softening the ground, inducements, sub-payments, side payments, irregular payments, payment under the table, undocumented extra payments, facilitation payments, mobilisation fees, “routine governmental action,” revised estimates, padded contracts, over(under)-invoicing, cash commissions, kickbacks, payoffs, covert exchanges, shady deals, cover-ups, collusion, “10% rule” (bribe surcharge), “50% rule” (sharing bribe within the hierarchy), “let’s keep our ‘secret’ secret,” "highly classified" transactions, customary gift-giving, tribute culture.

Corruption has become such a *modus vivendi* in Nigeria that it is not malapropos to say that many Nigerians doubt the possibility of total corruption eradication. In fact, the whole of Africa has consistently remained at wrongest end of CPI-TI since the latter’s advent and popularity as corruption measuring device in academic literature. While critical questions have been fittingly posed against the validity of the Index given its rootedness in perception as opposed to an objective measurement of corruption *per se*, one cannot discount the fact that the Index gives a fair representation of the situation in Africa. Limited as it may be, an effort to take cognisance of the surreptitious nature of corruption can aid one to concur with the fact that attempting to measure corruption objectively with the hope of 100% accuracy is almost like building a castle in the air. Hence, in the meantime, this article basically relies on the judgment of the CPI-TI in assessing the level of corruption in Africa, until such an objective measurement is possible.

Although corruption is a global impasse, its endemic and almost inexorable nature in many African nations, particularly Nigeria is excruciating. Little wonder, Wraith and Simpkins (cited in Bayley (1966:723–4) perceptively charged that:

> ‘What is certain, and can be said without circumlocution, is that to wander through the corridors of power in these countries is to wander through a whispering-gallery of gossip, in which the fact

> of corruption at the highest levels is taken utterly for granted, and the only interest lies in capping the latest story with one that is even more startling.'

What is more, de Sardan (1999:28), without mincing words, avers that "everyone in Africa has routine experience in dealing with corruption (and the like), this being a part of the social landscape". Suffice to note that de Sardan's accent here is rather on "petty" than "big-time" corruption. While the latter involves top management, the former is familiar to ordinary mortals as it involves the 'policemen, clerks, nurses or customs officers' (ibid). These two types of corruption, petty and big time, apparently differ in scale and nature. However, the latter is of more primary significance when it comes to the effect of economy as evidenced by the unusual and ever widening economic state of most African countries (de Sardan 1997).

It is now roughly half a century since most African countries attained independence from their colonial masters, yet the attainment of the desired economic, political, and social development in these countries remains a far cry due, among other reasons, to the endemic political and bureaucratic corruption. Most African nations have suffered (and continue to suffer) from governments that loot from states resources (Commission for Africa, 2005), resulting in a rising 'tide of poverty, decaying public utilities and infrastructures, social tensions and political turmoil, and now, premonition of inevitable drive into conflict and violence (cited in Agbiboa 2011). By implication Africa trails unimpressively behind other regions of the world in different world's development indicators such as the United Nations Development Programme (UNDP) and Human Development Index (HDI). Further still, corruption and its negative impact is partly responsible for the fact that many African countries are found at the wrong end of the annual Failed States Index (FSI). In the 2011 FSI, 16 out of the first 20 'failed states' were African countries. More worrying is the fact that it was only

13 and 12 out of the first 20 states that were residents of Africa in 2010 and 2009 FSI respectively – an unfortunate indication that things are falling further apart. The unimpressive economic growth rate of sub-Saharan Africa hovering at just under 1 % per capita between the period of 1956 and 2003; the fall in sub-Saharan African's shares in world exports from 3% in 1950 to 1.5% in 2003; the high rate of external debt of about US$206 billion in 2000; the decrease from a ninth of Organisation for Economic Cooperation and Development (*OECD)* per capita income levels in 1960 to an eighteenth in 2003, among others, illuminates the heartrending development rate of sub-Saharan Africa in economic terms (Luiz 2006).

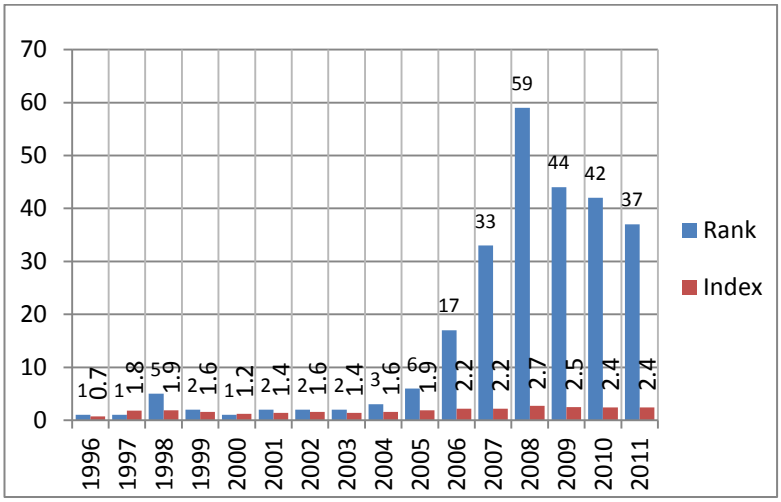
Albeit it has also been argued by some scholars that corruption is not necessarily inimical to economic development, there seem to be a general consensus amongst the many prevailing research findings that corruption has myriads of disadvantages that far outweigh its so-called positive effects (at least in economic terms) as evident in Africa. In the particular case of Nigeria, the unprecedented level of underdevelopment, considering the nation's natural wealth, suggests that high level corruption is, at least, not at pals with national development. With the current social and security palaver in which a good number of African countries are currently enmeshed (for instance Nigeria and the Boko Haram's reign of terror), the prospect of any significant improvement for African countries in the FSI as well as in the various development indicators such as; United Nations Development Programme (UNDP), United Nations Conference on Trade and Development (UNCTAD) and HDI, GDP *inter alia*, remains bleak or inexistent. In fact, Nigeria continues to fall in above regards over the past few years as its security challenges continues to go downhill. Hence, as Achebe (1983) pointedly observed, Nigeria is at the brink of an early grave if it does not take proactive measures to rescue herself from corruption. Corruption in Nigeria's political culture is manifested in "violence, mistrust, hostility

and fractious cleavages along ethnic, religious and ideological lines, nepotism, unaccountability, misappropriation and maladministration" (Fasan 2002:161). An official once estimated that the country has lost "more than US$380 billion to graft since gaining its independence from Britain in 1960" (Ibukun 2011, np).

According to CPI-TI, between 1999 and 2004 Nigeria was consistently ranked among the three most corrupt countries of the world in the varied number of countries surveyed. It is quite appalling that the same 1999 marked the beginning of democracy in Nigeria, which is redolent of the fact that the civilian administrations have not been any better than their junta predecessors. Figure 1 below reveals the agonizing picture of Nigeria *vis-à-vis* issues of corruption between 1996 and 2011. It is instructive to note that while the CPI-TI rankings of Nigeria seem to be moving in positive direction with almost a triple jump from 6 (in 2005) to 17 (in 2006), and then almost doubled to 33 (in 2007), the living condition of average Nigerians did not necessarily improve on the same proportion during those periods. Accordingly, the index is rather mere informative of the level of corruption in Nigeria. As Figure 1 indicates, there has been some positive result in the crack-down on corruption. The height of this was witnessed in 2008, when Nigeria recorded its cleanest corruption index of #2.7. Unfortunately, this has depreciated to #2.4 in the latest ranking, an indication that things are still falling apart, and further intensified effort is still required to stem the destructive tide of corruption in Nigeria. As Dike pertinently observes, in Nigeria you can hardly enter an office and get your 'file signed except you drop' some money. Even the security personnel at the door of every office will ask for (bribe) tips. Dike argues that not only does corruption lead to the 'slow movement of files that get through the desk of officers once the interested parties have compromised themselves but also the missing of such files. Meanwhile, such missing files could simply be found once the interested party 'pays their due'. Little wonder Nigeria

remained among the six most corrupt nations in the world for slightly less than a decade between 1996 and 2011, according to CPI-TI. A careful study of the figure below suggests that the obvious discrepancies between the index and the ranks is redolent of the fact that the improvement made in the ranking does not mean that things are getting really better. Rather, it only shows where Nigeria stood in relation to the varying number of countries surveyed over the years. The number of countries surveyed in 1996 (52) has more than tripled in recent surveys. Hence, the index reveals that more effort is still required to combat corruption in the Nigerian society.

Figure 1: Nigeria Corruption Ranking verse Index (1996–2011)



Adapted from David (2012:22)

8.4 Politics in Nigeria: Governance without Humanness

Needless to say, the endemic corruption in Nigeria's body-politic is far from being a victimless crime. Corruption has constituted a substantial infringement on the fundamental human right to fair and

humane treatment in Nigeria. This is arguably the main feature that has come to characterise the Nigerian government of post-independence era. The 30 out of 52 years since Nigeria got its independence from British have been marked by military dictatorship characterised by grand peculation from the nation treasure due to high level of unaccountability. Ironically these years where marked by intermittent *coup d'état*, which the different military leaders ironically "justified" as corrective of corrupt and bad governance (Mbaku, 2000; Adekanye, 1993; Ikoku, 1985). Yet the end result was nothing more than the replacement of one corrupt government with another as professionalism, transparency and good administration were never fully realised. The proclivity towards self-enrichment among the different leaders is arguably almost the same. Hence, Nigeria is reduced to what Madunagu (1983: 1) rightly dubbed a "political economy of state robbery", the zenith of which was witnessed under General Sani Abacha (1993–1998) who allegedly "used to send trucks round to the central bank with orders that they be filled with banknote" (Guest 2004:121). The damage done to the nation by Abacha's loot is even more glaring, when one compares the amount stolen with the net worth of all 43 U.S. presidents – from George Washington to Barack Obama– combined (as at 2010). According to *Atlantic Monthly* (May 20, 2010), the net worth of these presidents combined stood at US$2.7 billion in 2010, which is less than the estimated US$5 billion reportedly looted by Abacha and his family alone (Evans 1999). We are not yet talking about other presidents (military and civilian) and other Nigeria's elites. Consider, for example, the more than US$121 million reportedly stolen by the erstwhile Inspector General of Police, Tafa Balogun under Obansanjo second tenure in 2004 (Africa Report, 2006) or the US$12.4 billion of oil revenues that were part of a windfall from the Gulf war of 1991 which was never accounted for by the Babaginda's administration (cited in Agbiboa 2011). Yet this is just to mention a few. In fact, Fabian Osuji's

(former minister of education) claim that he was merely doing what was, "common knowledge and practice at all levels of government" when he delivered a "welfare package" of 55 million naira (N55 million) to the home of the then Senate president as incentive to pass the president's education budget suggests how institutionalised corruption has become in Nigeria especially at the high echelon of power (Africa Report 2006). One can only imagine the contribution that such amount of money could have made towards national development. One would expect that the advent of a democracy would mean a total turn around. Unfortunately, cases of grand looting from state treasury have been commonly reported in many dailies. Hence, coming to the endorsed definition which sees corruption as 'insiders benefiting at the expense of outsiders', corrupt government such as Nigeria's is arguably characterised with a high level of inhumanity during the post-independence era. When one equals corruption with monopoly plus discretion minus accountability (Evans 1999), it becomes quite obvious that politics in Nigeria has mainly been an instrument of self-benefits at the detriment of others. Hence it is only fitting to dub Nigeria's government as one without humanness, as such looting continues every day in the face of object poverty for others who are not privileged enough to access the national coffer. What is more, the social services that are due to every Nigerian are most often received at the payment of bribes since almost every 'insider' tries to maximise their position of authority not minding the what the 'outsiders' suffer.

8.5 Causes of Corruption in Nigeria

It has become customary to see generals become billionaires overnight, while the military establishment continues to fall into embarrassing decadence; with decrepit facilities and equipment, as ill-kept rank and file. The pampered class of privileged top brass have over the years fed fat on the resources of the country with impunity. Many own jaw dropping properties in highbrow locations in and outside the

country as well as fat bank accounts, even in high currencies. Some serving ad retired generals have literally cornered a portion of the economy to themselves, buying up properties and setting up companies using proxies. Their Civilian cohorts are not better, as they are often the ones showing the soldiers the way to loot and cover their tracks (The Economy, August 2016:6).

Myriad of factors (ranging from economic, social, cultural, political, historical, institutional to even geographical factors) have been adduced as providing fertile ground for corruption in prevailing literature. Some of these are explained as follows particularly in relation to Nigeria. Like many developing economies, Nigeria is marked by an unprecedented economic inequality, which has far too often provided a fertile ground for corrupt activities. This inequality is for instance, manifested in government officials' low wage as well as the big gap between the rich and the poor. It is in view of this that public-choice theory attributes government official's low wages to the cause of corruption in Africa, claiming that the former impels public servants to expedite tardy bureaucratic matters in order to earn extralegal cash so as to meet up with daily financial demands (Ampratwum 2008). In fact, in some cases the grand peculations by top officials often result in the non-payment of salaries for those civil servants whose wages are yet inadequate thereby creating further more poverty and frustration. This implies that due to low wage levels, or as wage levels in the civil service fall further below those in the private sector, the temptation to close the gap through unlawful means increases. For instance, an unpaid or under-paid teacher may seek bribes from parents who want to enrol their children in school just as health workers may extort money from those seeking medical assistance (Evan 1999). Commenting on the paltry payment of Nigeria's civil servants, Agbibao (2011) rightly avers that the ratio of 30:1 of the highest to lowest paid civilian as according to a study carried out by Adebayo in 1972 has actually widened considerably. In other words, the

nation's wealth distribution is continually growing asymmetrically. Hence, it is not surprising that "even the most ethical public servants in Nigeria readily mortgage their consciences and succumb to the temptation to do whatever it takes to avoid the almost certain life of misery" (Agbiboa 2011: 333).

In addition, due to bad leadership examples set by the military regime, which the civilian regimes have not actually improved, political offices are seen as the quickest means for wealth amassment by those in power. Politicians most often want to do anything just to get these abundant bread-breeding political offices. The same political offices (power) are used to censor critics of the leaders' corrupt activities. Following the 'bad examples of self-enrichment or ambiguity over public ethics' set by Nigerian elites (Obayelu 2007) those at the grassroots also would hardly hesitate in resorting to corrupt means as a survival mechanism, since the government does far too little towards the citizens wellbeing. Little wonder poverty has also been adduced as the cause of corruption in Africa. Hence, Mbaku (1996:106) was not mincing words when he avowed that corruption in Africa is premised on the "pervasive and chronic poverty, extremely high levels of material deprivation and severe inequalities in the distribution of resources".

From historical perspective, the variation in terms of intensity and prevalence of corruption in Africa is benchmarked on the institutional legacy of colonialism, which largely renders citizens powerless in holding public officers accountable for their misdeed (Ampratwum 2008). While it is customary in Nigeria to set up one panel of investigation after the other who are saddled with the responsibility of looking into one corruption allegation or the other, the end results have, far too often, been feckless. This is not quite surprising of such panels as its constituting members themselves are often not corrupt-free. The actual results of such investigation are often not made known to the public. In the rare cases where such results are disclosed culprits hardly

get the deserved punishment due to the weak legal institution, rhythm through with corruption. With little or no positive effects in the citizens' wellbeing, Nigeria's legal system, one may not be wrong to think, seems to be actually enhancing rather than discouraging corruption, when the elites use the same to cover up their evil. Fasan (2002: 161) was not only perceptive but also right when he says of Nigerian society as "being necessarily long on enactment of laws, but abysmally short on implementation". What is more, the "inexplicitness of public policies" best captures the redundancy of the legal system due to lack of good leadership in Nigeria. This phenomenon was arguably inherited from the colonial era in Nigeria whereby the colonial masters dominate in political and economic affairs of the state while ordinary citizens were alienated.

In addition, the high level of impunity, which is often a mark of weak legal landscape tend not only to encourage but also sustain corruption in Nigeria especially due to the existence of the so-called immunity clause[17] enjoyed by Nigerian top elites in political offices. This also ties in with the unchecked discretional power enjoyed by officeholders, a phenomenon well-acknowledged to provide fertile ground for corruption (Ampratwum 2008). Additionally, as "one of the very few countries in the world where a man's source of wealth is of no concern to his neighbours, the public or the government" (Abeyelu

[17] Section 308 of the 1999 Constitution provides that, "No civil or criminal proceedings shall be instituted or continued against a person (president or vice-president, governor or deputy governor) to whom this section applies during his period of office; A person to whom this section applies shall not be arrested or imprisoned during that period either in pursuance of the process of any court or otherwise. "And no process of any court requiring or compelling the appearance of a person to whom this section applies, shall be applied for or issued: Provided that in ascertaining whether any period of limitation has expired for the purposes of any proceedings against a person to whom this section applies, no account shall be taken of his period of office".

2007:10), it is quite difficult for anyone to rightly suspect, let alone criticise, officeholders when they abuse public resources. Coupled with the very low risk associated with being caught, again due to compromised legal system, officeholders (private and public) tend not to hesitate at any opportunity for embezzlement.

Unethical ethnic constitutes another major cause of corruption in Nigeria. The former has mangled the necessary patriotic spirit that Nigerians required to pull the nation out of underdevelopment due to corruption. As Agbiboa (2011:334) perceptibly noted, "Nigerians almost all say they disapprove of corruption, but they tend to forgive or even applaud the perpetuator if he (sic) is one of their own ethnic groups". This is arguably as a result of the general prevailing ethnocentric drive among Africans, for whom the strong sense of obligation to family, clan, kinsfolk and cronies often overrides the sense of commitment to the public and individual rights and accountability. It is this sanctioning of corruption on ethnic or friendship basis which has routinised and institutionalised corruption to an incredible, if not incurable, level in Nigeria as it does not only encourage the insiders (leaders) to repeat but also glory in such destructive crime. It also means that people are "likely to fall back on ethnic and extended family ties, in which case 'outsiders' will be exposed to bribe-seeking" (Evan 1999:6).

Further still, lack of ethical principle in business and government organization, arguably premised on low or no personal ethics is another causal factor behind corruption in Nigeria. The highly tempting nature of certain corrupt activities necessitate that one should possess almost an impeccable personal ethics in order not to be attracted. But with religious bodies endorsing corruption (directly or indirectly) by not being as critical as they ought, the ethical formation of citizens tends to be in danger. As Obeyelu (2007:11) perceptibly notes of the Nigerian society:

> 'once a man (*sic*) is able to dole out money, the churches, the Mosques pray for him, he collects chieftaincy titles and hobnobs with those who govern. The message to those who have not made it is clear: just be rich, the ways and means are irrelevant.'

Hence, the effect of the many anti-corruption crusades purported at promoting transparent and good governance is constantly rendered feckless by Nigerians who have taken bribery and corruption as a *modus operandi*, be it as survival mechanism or merely due to greed and avariciousness.

8.6 The Cost of Corruption

To say that the African continent lags behind other regions of the world in terms of development, particularly economic development is merely stating the obvious. In fact, the mention of the term Africa triggers many images such as remoteness, backwardness, poverty, political and social upheavals, *inter alia*, in the international scene. It is an acknowledged fact that many colonised countries around the globe have made better economic advances than their African counterparts in the post-independence era. The unimpressive economic growth rate of sub- Saharan Africa hovering at just under 1% per capita between the period of 1956 and 2003; the fall in sub-Saharan African's shares in world exports from 3% in 1950 to 1.5% in 2003; the high rate of external debt of about US$206 billion in 2000; the decrease from a ninth of OECD per capita income levels in 1960 to an eighteenth in 2003 all bring to light the dismal development rate of sub-Saharan Africa in economic terms as compared to other regions of the world (Luiz 2006), particularly due to corruption. Mosaic of factors is used to assess the rate of development in a given nation. Albeit quite difficult to measure, the concept of development covers the gamut of economic, political, social, and technological as well as the cultural wellbeing of people in a given

country. It is most commonly measured by the Purchasing Power Parity (PPP), Gross Domestic Product (GDP), Gross National Income (GNI), and more importantly, Human Development Index (HDI) among other yardsticks. Unfortunately the African region trails behind virtually in all the above. Plethora of literature adduced corruption as the most significant causal factor behind this disheartening situation in Africa. Nigeria particularly, given the "paradox of plenty" – being abundantly endowed in both mineral and human resource and yet being among the poorest in the world– reveals how corruption should be detested for its negative economic and social effects. The crippling effects of corruption in Nigeria are obviously manifested in the state's inability "to deliver for its citizen's enjoyment of even the minimum social and economic rights, including health and education". This is in confirmation of the distortive impact of corruption on government expenditure as widely acknowledged in academic literature (Mauro 1995).

Further still, the importance of Foreign Direct Investment (FDI) in any nation, particularly developing nation, is well known. For instance, advocates of the free market economy consider FDI as crucial to development, particularly, for the host country(ies), given the Balance of Payment (BoP) and resources transfer benefits, *inter alia*, often associated with the FDI (Hill 2008). Such viewpoint, while not malapropos, is not the reality in the case of sub-Saharan Africa as FDI benefits have quite often been thwarted by various factors, the most significant of which is corruption. Endemic corruption in Africa tends to both motivate as well as compromise the above-mentioned benefits of FDI in Africa thereby jeopardising the developmental efforts of many African nations. This is because national development is not only brought about by the government but also by the private sectors among which are firms and multinational companies. But corruption is a significant determinant of what contribution these private sectors can make towards national development. According to Gaviria (2002) there

is the positive correlation between the reported levels of corruption and bureaucratic interference at the firm level and corruption substantially reduce firm competitiveness. Needless then to say that such inadequate or lack of competition among firms adversely affects consumers by jeopardising their purchasing power. Hence the former constitute a major hindrance to national development by circumventing the natural benefit of competition among firms operating in a given nation.

Moreover, corruption is highly berated for its wasteful effects on a nation's resources. In the case of Nigeria the corrosive effect of corruption on national development has quite often translated into the mass emigration of the bright Nigerians to other parts of the world in search of better education or greener pastures. This search among Nigerians for where there are more incentives and appreciation of skills and ability, constitute not only a loss to Nigerian capacity building but also wastage of skills in terms of human resource. The latter view is because sometimes these talented Nigerians may prefer to settle for anything in the foreign land than remaining unemployed in Nigeria, in which case they hardly optimised their potentials. Similarly, corruption does not only waste skills and time in terms of the precious time devoted to setting up anti-corruption committees to monitor public projects but also aid money thereby creating foreign debt. Additionally, some foreign donors are often reluctant in giving aid to corrupt nations. Little wonder, international institutions such as the International Monetary Fund (IMF) or the World Bank, having made combating corruption an institutional priority, have often implemented stringent anti-corruption standard in their lending policies to corrupt countries. All the above negatively hampers the much needed development in countries such as Nigeria.

Not only is ethnocentrism a major cause of corruption in Nigeria, it is also a growing effect of corruption. With the ever widening gaps between the super-rich and the poor, it is likely that average Nigerians when presented with any opportunity of climbing the ladder of wealth

would regard the benefits of their nearest relatives as priority over national benefits. This view is linked to the collectivist orientation of Africans usually adduced as a causative factor of corruption, as explained earlier. The consequence is the growing nepotism, cronyism and favouritism in Africa, suggesting that the blistering salvo on corruption so as to induce transparency, accountability and ultimately development is still far from realising their objectives. This ugly situation means that the wellbeing of the nation or others outside the circle of friends and relatives is treated as inconsequential by people in position of power and wealth. There is virtually no sense of obligation towards the national wellbeing and growth as many Nigerians tend to view any opportunity to speculate from the national cake, when it present itself, as one that should not be wasted since it may be one in a life time. In a nation such a Nigeria, characterised by the survival of the fittest situation due among other reasons to the disproportionate growth between population and wealth, self-interest seem crucial to survival. Yet without patriotism the Nigerian state would not only remain underdeveloped but would also continue to experience the various ethnic and politically motivated uprising. Nigeria would continue to polarise and disintegrate along ethnic, religious or political lines. The consequences of such for peace and development in Nigeria are severe. The destruction of government structure, and the loss of lives as result of Boko Haram insurgency or the crises in the Niger Delta with its effects on Nigeria economy are all illustrative.

8.7 Towards Combating Corruption in Nigeria

From the foregoing, the quest to work towards corruption alleviation if not eradication in Nigeria is both crucial and urgent. Every feasible means ought to be adopted towards this end. Meanwhile, as noted earlier the legal institution, which is supposed to efficaciously stem the tide of corruption in Nigeria, has often fallen below expectation. At most their

effects have been only short lived. The regression in recent years as observable of Nigeria in the CPI-TI, given the many anti-corruption strategies over time is reminiscent of this fact. Accordingly, a long term solution is vital. One of such solutions is promoting personal ethics, informed by sound ethical theories, among Nigerians. Ethical theories are fundamental principle of human action which emphasise all permissible human action as contrasted with those not permissible, according to Meltz (cited in Murove 2009). Thus, corruption as a human act has ethical and moral implication which can be examined from an ethical perspective.

This paper starts its ethical probe of corruption by using Kantian ethical theory according to which corruption is a morally bad action as it goes against the supreme moral principle. As argued by Immanuel Kant in his categorical imperative which should be a standard action that guides all human action, corruption as would be analysed goes against this principle and therefore flouts all moral rules. According to Kant (cited in Sullivan 1989:190), "you ought to act only on the maxim through which you can at the same time, will that it should become universal law". However nobody would expect corruption to be adopted as a general principle of action as argued by some scholars while we may like to cheat others, nobody would want to be cheated (Ochulor and Bassey 2010).

The second maxim says "act in such a way that you also treat humanity, whether in your own person or in the person of any other, never simply as a means but always at the same time as an end" (Sullivan 1989:195). Corruption as already noted in the paper is an act of dishonesty, exploitation of others for one's selfish ends. According to this theory, corruption is a neglect of human poise; the corrupt person thus repudiates human dignity.

The third maxim states that a moral agent should be subjected to laws which are made by him and yet are universal. "It is the idea of

every rational being as making universal law and making the highest possible in the world your own end" (Sullivan 1989: 213). This gives room for human autonomy which human beings enjoy and which is also informed by reason. Following this argument, is corruption informed by reason? This paper argues that humans have conscience which informs them of their wrong act and more so gives them the free will to choose and consider if an action that they are also willing to accept and an action that do not freely go against their conscience if universalised.

Going with the above argument, how do we make sense of the fact that people still derail onto the philosophical lane of exploitative/ excessive materialism and atheistic humanism which go against the supreme moral principle that guides humanity? Some of our leaders have thus set the tune for this immoral act against humanity. For instance, the then administrator of Eastern Nigeria, Ajie Ukpabi Asika, who publicly announced during his tenure that: "*onye ube ruru ya rachaa"* which literally means "if power/privilege eventually gets to your door step, use it as you please, it's your right". This philosophy built egocentricity in so many people, both leaders and followers which is against the philosophy of "*o nuru ube nwanne agballa oso*" (he who hears the cry of one's brother must help). Meanwhile, the latter philosophy is a viewpoint that was rooted in Nigerians society, culture and history, which is in the same league with the Southern Africa philosophy of *ubuntu* (Mboya 2012). Thus, this paper will try to bring forward the latter philosophy as an approach to combat corruption in Nigeria by appealing to Bantustan ethic of *ubuntu and/or ujamaa* making it a universal concept as it has the same ingredient and proffers the same moral viewpoint with the concept of "*o nuru ube nwanne agballa oso*".

This is owing to the fact that these concepts have the same ingredient and proffer the same moral viewpoint with the concept of "*o nuru ube nwanne agballa oso*". It is believed that the re-orientation or re-

education of Nigerians along such moral/philosophical line, can keep corruption reasonably at bay in a long term.

8.8 Bantustan Ethics of *Ubuntu*

Bantustan ethics originated from Bantu speaking Africa. Bantu speaking Africa covers a significant area of African landmass, spanning from Southern Africa through East Africa. In contemporary times, there is near consensus in African philosophical enquiry that this ethics is not unique to Africa; that the ethics of *ubuntu* constitutes the core of Africa's worldview. Philosophers like Bénézet Bujo, Augustine Shutte, Felix Murove and Placide Tempels constitute a small nucleus of this powerful school of *ubuntu* ethics. The basic understanding behind this ethical framework is that Africans have a worldview, which is essentially communitarian in nature. Johann Broodryk describes *ubuntu* as "a comprehensive, ancient worldview which pursues primarily values of intense humaneness, caring, sharing and compassion, and associated values, ensuring a happy and quality community life in a family spirit or atmosphere" (Okyere-Manu 2011: 50). It is from this foundation that *ubuntu* ethics emerges.

There are two basic dimensions, according to Bénézet Bujo's analysis, on whose foundation this communitarianism actualises itself, namely, the theocentric foundation and the anthropocentric foundation.

Fundamental to the theocentric dimension of communitarianism is the understanding that the average African exists in perpetual awareness and connection with the spiritual realm. The spiritual realm in this sense points to believe-forms like ancestors, God/gods and spirits. *Ubuntu* ethicists therefore perceive that it is inconceivable that someone lives in such perpetual awareness and is yet unaffected by these things in an ethical way. In other words, they posit that the connection to the other super-real realm of existence has a strong foothold of the morality of the African. There are beliefs in which it is pointed to that the gods punish

people for wrong doings against other people. Also in this system, sickness and pestilence is seen not as an ill on the part of the particular individual involved, but as a community ill. It is thought that by the mere fact of illness that the community has wronged the gods. In fact, the communitarian dimension is also visible here in that the African invariably maintains community with family members that are dead, with spirit-beings and with nature; things beyond his/her understanding.

Disparate from, but coherent with the theocentric dimension is the anthropocentric dimension. In this dimension, it comes to be viewed that the promotion of the life and good of the entire community rest on each one's shoulders equally. This notion evokes an unparalleled communitarian spirit, where everyone lives for everyone else. Morality here is constituted in always doing that which is beneficial to the community. In a way, it is imperative for each person to do good since that means that he/she will also have good done unto them. In articulating these points, Bujo (1998:27) makes it clear that "usually only that kind of behaviour which leads to the building up of community is morally good... every action must be considered evil which prevents the fulfilment of the common, and also of the individual life". A fusion of the theocentric awareness and the anthropocentric dimension furnishes us a fully theoretical understanding of *ubuntu* ethics. A member of community is to remain loyal not only to the gods of the community but also to the ancestral spirits that are believed to guard it. Through this relationship, then, one is expected to embrace benevolence towards the community as a means of avoiding retribution from the gods and ancestral spirits.

8.9 Implication of *Ubuntu* Ethics for Corruption Discourse

Augustine Shutte captures the fundamental connection of *ubuntu* ethics with the corruption discourse clearly. He agrees that *ubuntu* ethics

encapsulates right or wrong behaviour in community living. Therefore, since every member of society is expected to be human, the importance of *ubuntu* ethics cannot, as yet, be overemphasised (Shutte 2001). True as it may be, *ubuntu* has become crucial in corruption discourse as its contents thoroughly emphasises one's humanness in the character one displays "in doing and not in being" your humanness must be demonstrated in what one does in his society. Hence, *ubuntu* projects that if one is human, then, one must refrain from what diminishes the humanness of others. According to Julius Nyerere (quoted in Bhengu1996) *ubuntu* calls for respect of human dignity and sharing of the resources produced by everyone's effort.

As also proffered by Nussbaum, *ubuntu* is a consciousness of our natural desire to affirm our fellow human beings and to work and act towards each other with the communal good in front of our mind. In this paradigm, all entities stand to gain and no individual is afraid to relate to each other as commitment to empathy has no limitation to which *ubuntu* submits. Thus, *ubuntu* frowns at corruption, since accumulation of wealth for one's selfish purpose is an act of being inhuman, people are called to desist from this act as one's life is a referee to the social and physical inter-dependence of people: a person is a person through other people. Therefore, among other good things, the ethics of *ubuntu* facilitates our cultural world view of your pain is my pain, my wealth is your wealth, your salvation is my salvation (Nussbaum 2003).

8.10 Conclusion

Corruption can be more effectively controlled in Africa, and in particular, Nigeria, if it is addressed from the very root. In the case of Nigeria, the endemic and institutionalised level of corruption has meant that people tend to see the latter more as a *modus vivendi* than they see it as an evil, since it is almost a given survival mechanism. At that level addressing corruption without tackling the mentality that catalyses it in

the society will be like flogging a dead horse. Yet the consequent aggravation and continuation of corruption in the society ultimately means that Nigerian society will continue to sink further into the dungeon of poverty and underdevelopment (political, social, economic, and cultural). In view of the fact that corruption in Nigeria is basically caused by the voracity and the 'get-rich-quick' mentality that drive the society, a re-orientation of the Nigerian minds – with accent on the communitarian worldview, whereby other's wellbeing is prioritised over wealth accumulation and patriotism, as opposed to egoism and ethnocentrism is upheld – will go a long way to alleviating the problem of corruption in Nigeria.

Re-educating people along this moral paradigm is a necessary tool for eradicating corruption in Nigeria. Hence, this paper argues that since people can learn to be greedy, selfish and corrupt, they can also be taught to have compassion and empathy which are deeply embedded in African/Nigerian culture and history and which most of all comes naturally to human's heart, and with this, corruption could be minimised. It is therefore believed that such transformation of mindset, as it were, is a necessary although not sufficient ingredient for good governance and promotion of legal systems and institutions that cater for equality and justice in society, a situation that is arguably only imaginary in the Nigerian society. Consequently, the much needed development, which, as a result of corruption, has been impossible, will not only become possible but also a reality in Nigeria.

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9

ETHICAL LEADERSHIP AND UNDERDEVELOPMENT IN NIGERIA: THE IMPERATIVES

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Abstract

Theme: Ethics, Governance and Higher Education

Nigeria has always been referred to as the giant of Africa. This is because it has the economic, human and natural resources which other African countries look up to as a good reference point for development. However, it is still regarded as one of the poorest countries of the world. It has experienced a regression in growth and development which scholars and researchers have found to be as a result of bad leadership. This paper tends to identify those areas where corruption has dealt with Nigeria and the characteristics of ethical leadership that would bring any nation to the limelight of development. To break the impasse of underdevelopment, the paper calls for a transformed and ethical political governance. It gives such recommendations as the need for coherence between the needs and aspirations of leaders with that of the citizens; and the reorientation of leaders and followers in order not to approach the national treasury with an eye for loot.

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9.1 Introduction

The leader of any country is responsible for the development of that country. This invariably means that the extent, to which a country is developed, depends on how good and effective its leader is. Good governance and national development is a direct responsibility of the political leadership of a nation. According to Ogbeidi (2012), history has shown that no nation of the world grows and enjoys steady development in virtually all spheres of its national life without experiencing good and selfless political leadership. This, to a large extent is because qualitative growth and development has always been an outcome of good leadership. Good leadership, among other qualities involves the freedom for people to pursue their individual needs, accountability and transparency. Leadership is not a genetic gift or a family legacy. According to Mullane (2009), becoming a leader is an intentional process of growth that must be lived out experientially. One must have the will to say yes or no to an unending series of tests, which demands that we take one more step toward a definition of who we are. Once this enabling environment is created, it becomes easier for people to resolve the challenges they face, using their skills and available resources in the environment.

Getting the right leadership to fight corruption and foster good governance has been a major issue in Nigeria and Africa in general; a lot of problems arising from poor leadership are recorded. These problems result in the underdevelopment of most African nations and hardship in the lives of the people. Nigeria as a nation is blessed with enormous resources such as human resources, agricultural resources, and natural resources, among others. Unfortunately, the political scene in Nigeria over the years has been characterised by greed, insatiable quest for class, power and wealth, among other activities that deter the development of the country. This has led to the national interest such as political

emancipation, economic growth and stability, national security and educational development, being relegated to the background as the government of the day help themselves through the embezzlement of public funds.

Consequently, Transparency International has always named Nigeria as one of the most corrupt nations of the world. According to Trading Economics (2016), Transparency International's Corruption Perception Index report of 2015 ranked Nigeria 136th least corrupt country out of 175 countries of the world; that is the 39thmost corrupt country. In 2012, it was the 35th and in 2013 it was the 33rd most corrupt country in the world. Corruption Rank in Nigeria averaged 118.30 from 1996 until 2015, reaching a peak of 152 in 2005 and a lowest record of 52 in 1997. This has had a very negative effect on an all-round development of the country. For instance Anazodo, Igbokwe-Ibeto & Nkah (2015) lamented that almost 70 percent of the population lives on less than $170 per day, while life expectancy stands at 52 years; the National Demographic Health Survey (NDHS) reports that maternal and new-born mortality and morbidity in Nigeria is one of the highest in the world, with an estimated 545 maternal deaths for every 100,000 live births; in The Nigerian Tribune (2013), 158 of every 1000 children fewer than five years of age die of preventable diseases yearly. These among several other instances are a function of poor governance on the part of the government. According to Mayanja (n.d), bad leadership is manifested by persistent human rights violation, bad governance, dysfunctional institutions, patronage, electoral fraud, manipulation of ethnic differences, corruption and personalisation of power hinder the prevalence of peace and social justice. According to Sandole (2001), when people's human needs are not met, protracted social conflicts and wars are inevitable.

Nigerian government notwithstanding has taken some steps to address the twin challenges of corruption and bad governance in the

country. One of such measures adopted is the establishment of Anti-corruption enforcement agencies such as the Economic and Financial Crime Commission (EFCC), Independent Corruption and other Practices Commission (ICPC). This paper intends to examine the rate of underdevelopment in Nigeria, describe the personality of an ethical political leader and proffer solutions that would bring any nation to the limelight of development.

9.2 Clarification of Concepts

9.2.1 Ethical Leadership

Ethics is a philosophical term which originates from the Greek word "ethos" which means custom or character. It describes and prescribes moral requirements and behaviours, which suggests that there are acceptable and unacceptable ways of behaving that serve as a function of philosophical principles (Minkes; Small & Chatterjee 1999). It is the code of values and moral principles that guides individual or group behaviour with respect to what is right or wrong. Leadership on the other hand is the art of persuading a follower to do the things and activities, the leader sets as goals .It involves the inducement of followers by the leader to act for certain goals that represent the values and motivation, the wants and needs, the aspirations and expectations of both leader and followers (Burns, 1978). Anazodo, et al. (2015) see it as both the adhesive and catalyst which bind citizens of a given country together and triggers their motivation towards the achievement of individual and group objectives. According to Mihelic, Lipicnik & Tekavcic (2010), the role of leaders is in the process of directing the individual's behaviour towards a desired goal. Ethical leadership is thus the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement

and decision-making (Brown, Trevino and Harrison, 2005). This definition places ethical leadership among the positive forms of government and thus focuses on leader behaviour, thereby disentangling personal characteristics and attitudes from the actual behaviour.

A related concept to leadership is governance. United Nations Development Programme (UNDP, 2011) defines governance as the exercise of economic, political and administrative authorities to manage a country's affairs at all levels. Bad governance has always been regarded as the root cause of evil and a low level of development in any country as is observed in Nigeria and some other African countries. This explains why many donor agencies base financial aid on condition that ensures good governance. The concept of good governance is synonymous with ethical leadership.

9.2.2 Underdevelopment

The word underdevelopment may be seen as situation whereby a given phenomenon is yet to a reach a full length or complete a full circle of development. It is defined in economics as a situation in which resources are not used to their full socio-economic potential, resulting to a slow local or regional development in most cases than it should be, especially when compared with the investment and innovation in countries that surround it. Thus, *an underdeveloped country is a nation that lags behind most others in such areas as standard of living, education, industrialization, life expectancy, technology, and healthcare.* According to Walter Rodney (1973), underdevelopment is not absence of development, it is very much tied to the fact that human social development has been uneven and from a strictly economic view-point some human groups have advanced further by producing more and becoming wealthier.

9.3 Corruption and Underdevelopment in Nigeria

Nigeria is still battling with underdevelopment after fifty five years of political independence. This according to Omotoye (n.d.) is because of corruption. Transparency International (2006) defines corruption as the abuse of entrusted power for private benefit. The former World Bank president, Paul Wolfowitz revealed that public officials in Nigeria have embezzled more than $300 billion from the nation's purse for the past forty decades (Ndibe, 2006). Nuhu Ribadu, the former chairman of the Economic and Financial Crimes Commission (EFCC) and Oby Ezekwesili, the former World Bank Vice President for Africa, supported this statement by emphasising that Nigerians leaders have stolen over $400 billion from the sales of crude oil since independence.

Corruption affects development in several ways. For example, Nigeria still faces the issue of security threats from Boko Haram, Niger Delta militants, and Fulani herdsmen attack among others. However, money that would have been used to purchase weapons to combat insurgency is being siphoned by leaders. In other cases, the government purchase these arms and illegally use it to torment citizens especially by using thugs during election periods. Another problem Nigeria faces is the issue of gender inequality. Nigeria ranks 118 of 134 countries in the Gender Equality Index (Elegbede, 2012). Gender inequality is made manifest in education, employment and politics where females are always denied equal opportunities with their male counterparts. Other problems Nigeria face resulting from corruption is low standard of education, unemployment, poor health facilities, epileptic power supply, unstable water supply, bad roads, and the deterioration of other infrastructure and facilities. Leaders, on embezzling these fund go for medical check-ups abroad; open accounts in foreign countries; send their children abroad for studies; and go for summer holidays among others whereas, their home country remains underdeveloped due to the

draining of local resources. Despite the fact that these issues are obvious and pressing, there seems to be an absence of a national consensus on how to combat these menace. The United Nation Human Development Index (HDI, 2011) put the poverty level of Nigeria at about 64.7%. Hence, majority of the Nigerian population are said to be living under abject poverty. Tanzi & Davoodi (1997) observed four routes through which corruption may have an adverse effect on economic growth. They are lower government revenues, higher public investment, lower expenditures on business operations and maintenance, and lower quality of public infrastructure. In a research by Gupta, Davoodi & Alonsi-Terme (1998), it was revealed that corruption increases income inequality in some developing countries. This is very true in most African countries that corruption is prevalent especially Nigeria. In their empirical findings, they noticed that an increase in corruption is related to the decrease in the financial allocations to the education and health sectors. Elected officials at national and state levels and other political leaders adopt whatever leadership styles they believe would endear them to the citizenry. The opposite is however the case in the Nigerian context, as there are no differences in ideology amongst the registered political parties. This has encouraged the frequent carpet crossing from one party to the other, by politicians with intentions of contesting for public office, (Nwogwugwu & Ayomola, 2015). This means no meaningful development can take place in Nigeria without corruption being effectively tackled and a diligent pursuit of a good political ideology.

9.4 Principles and Features of Good Ethical Leaders

As asserted by Fulmer (2005), the concern for ethical consciousness comes at the time when the concept of leadership legitimacy is questioned and when the public's trust in corporate governance is extremely low. This has always been the case with Nigeria where

citizens have almost totally lost confidence in the government. Covey in his book addressed the issue of ethical leadership with the term "Character ethics", that he understands not as of individual character, but of "principles that govern human effectiveness" being self-validating natural laws (Covey, 2004, p. 32). Among other characteristics, a good leadership is participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. It assures that corruption is minimized, the views of minorities are taken into account and that the voices of the most vulnerable in society are heard in decision-making (Akhakpe, 2014). For Zanderer (1992), an ethical leader is humble, concerned for the greater good, honest and straight-forward, fulfils commitments, strives for fairness and shows courage to stand up for what is right.

9.5 Categorical Imperatives on Ethical Leadership and Underdevelopment in Nigeria

Some of the challenges facing Nigeria as a result of unethical political leadership of the government have been identified in this paper. No matter how herculean a task, resolving this issue of underdevelopment may seem, this challenge is not insurmountable. With adequate efforts, careful planning and dedication to the course of Nigeria's development, there could be a transformation in the leadership style of the government, thereby eliciting development.

As opined by Mayanja (n.d.), the models of Botswana's economic and political success, as well as the courageous leadership of Nelson Mandela, Joachim Chisano of Mozambique and Kofi Annan's leadership at the United Nations, hold promises for Africa. We can do better with transformed political leadership as Chinua Achebe (1983) rightly observed that the problem with Nigeria is simply a failure of leadership. In his book, Burns (1978) argued that leaders have to operate

at a higher need and value systems and play the role of raising people's consciousness. For Olayiwola (2013), transforming leaders like servant leaders, turn their followers into leaders and the leader becomes a moral agent. They are known for their strong value and moral ideals. They elevate people by using conflict to engage followers and help them recognise their own values and needs.

There is need for a personality test on political aspirants before they are voted into power. According to Steinberg (2005), there is a relationship between personality and leadership. It is a strong platform of the leader's ethical and cultural characteristics. Building of good personalities from childhood is an intervention towards resolving the problem of unethical leadership. Mayanja laments that it is difficult to have accurate data on their early life, let alone people in the society who can interpret the data effectively when political candidates are campaigning. She further complained that autobiographies tend to focus on adult achievements and not on early life history. Jansen (2011) asserts that the crisis of ethical political leadership is a crisis of parental and educational leadership. Thus, parents and teachers should teach children life-giving approaches to leadership and power from a very tender age. For instance, great leaders in history like Ghandi (2002) and Mandela (2010) attributed the success of their leadership to their mother and teachers respectively. If this culture is imbibed in Nigeria, it would go a long way in enhancing development due to good and moral leadership.

There should be coherence between the needs and aspirations of the leaders and that of the citizens. Inasmuch as Nigerians have individual or societal goals that are different from those of the government, the leaders should try as much as possible to realign their objectives to suit the needs of the people. The government is meant to give a listening ear to the voice of the masses; they are meant to serve the people, and not

the other way round. Leadership should be both visionary and missionary in order to carry the followers along.

Also, there is need for the re-orientation of leaders. As is observed in the nature of the Nigerian politics over the years, most leaders see their position of governance as a means to amass wealth, gain power and immunity to various crimes. Many a time while engaging in conversations on how to make money, so many youths in their opinion have said they would definitely go into politics because it is the biggest and fastest means or opportunity to make money and get rich, especially when one is voted into power. As long as this impression and orientation is not corrected in the minds of leaders and followers (potential leaders), the problems of corruption and underdevelopment will never be solved.

Nigerian leaders should also try to translate their words into actions. The government is exceptionally good at making brilliant policies and campaign propagandas, but fail woefully in their implementation. Being conscious of the fact that they are voted into power because of their good campaign promises, they should be stable, diligent and consistent in implementing their policies and programmes. Then, the people will believe the leaders and follow suit by performing their duties and responsibilities. Leadership is said to be by example, thus keeping to their words would show that their leadership is ethical enough hence, transforming.

Furthermore, Anazodo et al. (2015) stated that the culture of a society can develop or hinder their development. In their view, the perception of corruption as an amoral act arises from the fact that too many Nigerians still see the state as an abstraction meant to brutalize and not to cater for the socio-economic and political well-being of its citizens. In most traditional African societies and cultures, bribe, use of force to gain power, among other unethical behaviours exhibited by leaders are regarded as evil and against societal norms. This impression can only be erased through ethical leadership and good governance. In

essence, our leaders should plough back to our old traditional/cultural norms and values in order to uphold good leadership morals.

Finally, there is need to uphold spirituality in leadership. Leaders with a sound spirituality, marked by ethical principles and behaviour will serve effectively in Nigerian politics. Spirituality is defined as the element which involves ultimate and personal truths (Wong, 1998). Africans are most often perceived to attach spirituality and religion to their daily activities. However, the aspect of spirituality doesn't seem to reflect in our government. Influential and prominent leaders like Luther King (Jr), Mandela and Ghandi were not successful in their leadership without the attribute of spirituality. As opined by Mayanja (n.d.), it is what motivates a person to live in a way that is truly fulfilling and life giving. If this is brought to bear in the leadership style of Nigeria and Africa in general, citizens will be carried along in the government, increasing nationalism and patriotism which in turn fosters development.

9.6 Conclusion

The problem of development in Nigeria is widely seen to be a result of bad leadership. Although the leaders are apportioned a larger part of the blame, other citizens are not left out. This is because in our own little ways and daily activities, we engage in some unethical behaviour that depicts corruption. There is need for a sincere rebranding of Nigerians. It could only be feasible through personal efforts especially on the part of our leaders. This would naturally revive the spirit of patriotism and nationalism in Nigerians thereby ensuring that we guard our resources jealously for the common good of all.

The effort of the government to tackle corruption through the Economic and Financial Crimes Commission (EFCC) and Independent and Corrupt Practices Commission (ICPC) is applaud able; however, there is need to intensify effort in this fight against corruption. This will help the citizens regain that confidence they have lost in the

government. According to Awojobi (n.d.), raising the ethical standards of governance can lead to many benefits especially for the economic, political and social development of a country. Strengthening an ethical political leadership is a key to rebuilding Nigeria as a powerful trigger for development in Africa.

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10

MEDIA, CORRUPTION, AND CORPORATE GOVERNANCE IN NIGERIA

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Theme: *The Power of Values across Leadership and Higher Education*
Sub theme: Ethics, State Governance, Diplomacy and Anti-corruption

Abstract

Corporate governance is the system and practice by which a corporate entity is organized and controlled. Individual duties and responsibilities are stipulated according to the agreed rules and principles. As a result of the shared responsibilities, the corporate world is perceived as one that is self-organizing, efficient and effective. A major impediment militating against the realization of full efficiency and effectiveness in Nigeria's corporate organizations is corruption. Corruption is a sting that has affected the socio-economic and political landscape of Nigeria, corporate governance inclusive. Corruption is known to have affected the effective running of corporate entities and their contribution to the socioeconomic development of Nigeria. The role of the media as the watchdog of the society is crucial in enhancing and stimulating responsible and effective corporate governance in any

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society. Media performs this function by monitoring and reporting unethical conducts and activities inherent in corporate governance. In Nigeria, the media have been at the forefront of the struggle against institutional corruption in public governance but little had been done with regards to corporate governance. The position media occupies in the society gives it the liberty, to investigate and bring to the public sphere corruption incidences in corporate governance and also mobilize regulatory bodies and citizens to take appropriate actions against corrupt individuals in corporate entities. Based on the foregoing, this paper will adopt the social responsibility theory as a theoretical framework in identifying and examining media's role in fighting corruption in corporate governance.

Key words: media, corruption, corporate governance, society, Nigeria.

10.1 Introduction

The rise of capitalism and its influence on local and global economy opened the business communities to the importance of efficient managerial skills that should be adopted in corporate institutions (Bakare, 2011). The dawn of the 20th century witnessed a paradigm shift because most economies of the world rely on independent, non-state players to drive and shape the course of global economic growth (Coffee, 2001). This bestowed on corporate entities the huge responsibility of determining the scope of nations' economies. This increased responsibility on corporate entities necessitated a stringent approach at ensuring efficiency, accountability and probity in corporate governance. Also, the same attention and responsibility on corporate entities ensure stakeholders the safety of their investments. This led to the adoption of a framework that should guide, regulate, and specify the relationship alongside commitments that should exist within and outside an organization. Hence, corporate governance develops as an emerging concept that has taken centre stage in both public and private sectors (Adegbite and Nakajima, 2011).

Basically, corporate governance involves adherence to a series of processes of directing, managing and controlling organizations based on the principles of integrity, honesty, transparency and accountability in order to satisfy the interests of stakeholders (Aganga, 2011). In essence, the goal of corporate governance is to protect the interest of the organization, the investment of the shareholders and make the economy attractive to local and foreign investors. This enormous responsibility shouldered on corporate governance made Oso and Semiu (2012) reveal that "corporate governance can drive the economic performance of any country and by inference attract investors" (p.1).

Since the adoption of corporate governance in the affairs of corporate institutions, its impact on economic performance is seen as

valuable and priceless because its growth is associated not only to the expansion in the size of organizational investments but also has produced a stellar record of efficiency and transparency in the allocation of resources (Sanusi, 2002). Hence, Oso and Semiu (2012) maintained that a good system of corporate governance ensures that directors and managers of enterprises carryout their duties within a framework of accountability and transparency. This is very crucial for private enterprises in an economy because current economic tide in any nation's economy bequeaths more responsibility on the private sector. In other words, effective corporate governance practice in the private sector will benefit the overall efficiency, effectiveness and competitiveness of the mainstream economy (Abbas, 2012). The enhanced and robust contribution of corporate governance will thereby boost the confidence of stakeholders in the economy of any nation.

In spite of the enormous impact of corporate governance on organizations' growth and development, it is highly impeded by corruption (Moyo, 2010; Olayiwola, 2013; Abbas, 2012). ROSC (2004) revealed that corruption is the main obstacle to the enforcement of standards of conduct and measures of successful economic and social policies in both public and private sectors and all of these affect the financial reporting when the auditors connive with management to defraud companies (Okike, 1996, 2004). The case of Enron Corporation easily comes to mind as the board of executives collaborated with Arthur Andersen, the corporation's auditor to give false reports on the financial standing of the corporation (Khan, 2009). The media played a significant role in exposing the corrupt conducts of the officials by constantly investigating the financial statement of the corporation. The media in America achieved this feat by challenging the decision of Enron management to conceal documents detailing the shady transaction from journalists (Thacker, 2003). The American media won the suit which led to disclosure of several fraudulent activities engaged by the

Enron executives. McLean (2002) reported that Enron Corporation is a company that nobody can understand, but the relentless effort of a whistleblower Sherron Watkins who was the Vice President of corporate development at the corporation exposed the corrupt wrangling of the board of executives. Aftermath of the Enron's bankruptcy saw hundreds of employees losing their jobs, death of major shareholders, and proscription of the operational license of Arthur Andersen (Thacker, 2003).

The media, as the watchdog and the fourth estate of the realm are agencies that ensure transparency, probity, and accountability. The media as the watch dog and fourth estate of the realm should investigate and perhaps bring to public notice incidences of corruption in the society. These media roles have been mostly pronounced in the fight for an egalitarian society as intergovernmental corrupt practices are brought to public attention. With the enactment into law of the Freedom of Information Act (FOIA) in Nigeria, the media are better engineered and backed by law to report institutional corrupt practice in government (Bilikisu, 2011). The FOIA not only grant media practitioners license to investigate corrupt trends in public governance but also the professional right to demand accountability and transparent practice from the private sector due to the enormous position the private sector occupy in the nation's economy. Similarly, the FOIA has the potential to improve media capacity to undertake corporate matters relating to corruption, thereby facilitating stakeholders' ability to arrive at an enlightened decision on crucial aspect of corporate governance as it affects their investments individually or collectively.

Exploring the enhanced surveillance capacity of the FOIA on the media, one might rightly assert that the media is fully empowered to check corruption in corporations. Aside the legal and political framework that supports media effectiveness in the war against

corporate corruption, the media owes it as a social responsibility to champion the course against corrupt practices in corporate governance.

To fight corruption in corporate governance, the media can act as a whistle-blower by drawing public attention to a perceived misconduct or corrupt practices within a corporation. Though, in Nigeria, the practice of whistleblowing is novel, following the second reading passage of the whistle blower bill at the Senate of the Nigerian National Assembly (Ogunmade, 2016). The presence of this framework will not only strengthen the fight against corruption but also promote good corporate governance practices in Nigeria. Adeyemo (2015) opined that the passing of the Whistleblower Protection Bill, with protective measures included, would assist in curbing corruption. The passage of this bill will further compliment the FOIA in empowering the media in its quest to ensure a corrupt free corporate environment. Based on the foregoing, this paper will adopt the social responsibility theory as a theoretical framework in identifying and examining media's role in fighting corruption in corporate governance in Nigeria.

10.2 Corporate Governance

A corporation is a legal entity that is separate and distinct from its owner with its own privileges, rights and liabilities (Khan, 2009). It is a company or group of people authorized to act as a single entity and recognized by the law (Thomas, 2002). A corporation is a legal entity that is owned by the shareholders and their liability is determined by their investment. Though, the shareholders do not in actual fact directly or actively administer the entity, they exercise their right of ownership by proxy (Davies, 2010). The legal status conferred on corporations makes them liable (i.e. they can be sued) and they can be held responsible if found guilty of illegal practices. In order to define the scope of operations of corporations, attention was drawn to the need to

have an established code that will be binding on the stakeholders as well as the elected executives.

Corporate governance therefore, can be defined as the act of controlling and organizing an establishment in a way to promote efficiency, transparency, accountability, and stability according to the corporate law of state (Greg, 2004; Wilson, 2006). In Adrian's (2009) submission, he identified that structures of corporate governance help in the assigning of roles and responsibilities among the stakeholders in a corporate entity. In essence, corporate governance should include modus operandi of governing corporations because corporate entities should be self-organizing and self-reliant.

Corporate governance is a system of structuring, operating and controlling a company with a view to achieving long term strategic goals to satisfy the shareholders, creditors, employees, customers and suppliers and complying with the legal and regulatory requirements, apart from meeting environmental and local community needs (Chukwuma and Chukwuma, 2015). Essentially, it involves the set of processes, customs, policies, laws and institutions affecting the way a corporation or company is directed, administered or controlled (Afolabi, 2015). It includes the relationship among the many stakeholders involved, the board of directors, employees, customers, creditors, suppliers and the community at large (Oso and Semiu, 2012). It provides the structure through which the objectives of the company are set and the means of attaining those objectives and monitoring performance are determined.

The definitions of corporate governance symbolize the relevance of the concept in the efficient management of corporations in order to achieve their goal. This is because corporate governance acts as the cornerstone upon which corporate goals and sustainability are built. Odunlami (2008) opined that the survival of corporate governance is largely dependent on the effective application of corporate social

responsibility. Moir (2004) defined Corporate Social Responsibility (CSR) as the capability of a corporation to pay more attention to its relationship with society and multiple stakeholders, rather than focus narrowly on maximizing shareholder value". This means that the acceptance of CSR by corporations makes them duty bound to uphold the structure of corporate governance.

10.3 Corporate Governance in Nigeria

Corporate governance in Nigeria can be traced back to the colonial era when the British colonialist imposed an Anglo-Saxon base system of corporate law and regulation (Companies Ordinance of 1922 and UK Companies Act of 1948) in Nigeria (Adegbite and Nakajima, 2011). Shortly after independence, these laws were repealed and replaced with the 1968 Companies Act. The 1968 company act though Nigerian, still kept elements of the British act of 1948 and was a major criticism that the framework for corporations have been developed without recourse to the country business and socio-political environment (Adegbite and Nakajima, 2011).

Securities Exchange Commission (SEC) (2006) revealed that, despite the existing frameworks at ensuring transparency in the corporate world, corporate failures in financial and non-financial sectors in the country persists (Nworji, Olagunju and Adeyanju, 2011). Adewakun (2010) stated that the Central Bank of Nigeria (CBN) identified poor corporate governance and unethical practices in these financial institutions and fears the negative impact it might have on the investors' funds and the financial stability of the banks. Cowry Asset Management Limited (2009) released a list of forty financial institutions in Nigeria that liquidated owing to poor corporate governance practices. Notable among these institutions are African Express Bank (2006), Gulf Bank Limited (2006), Hallmark Bank Plc (2006), Metropolitan Bank Limited (2006), Oceanic Bank Plc., Intercontinental Bank Plc., Liberty

Bank Limited (2006), Nigeria Telecommunication (NITEL), Nigerian Airways etc.

10.4 Corruption and Corporate Governance

The term corruption is often used as a catch-all phrase to describe wanton looting of the nation's resources, stealing, bribery, embezzlement, fraud, and other ills which any civilized society repudiate. The term is commonly applied to self-benefiting conduct by public officials and others dedicated to public service" (Ngene, 2016:62). Lipset and Lenz (2000: 112) averred that "Corruption is efforts to secure wealth or power through illegal means for private gain at public expense or a misuse of public power for private benefit". According to the World Bank, corruption is the abuse of public office for private gain. Generally, corruption involves the violation of established rules for personal gain and profit (Sen, 1999: 275).

The contextualization of corruption with corporate governance exposes that corruption is not only seen in public office holders alone but also in corporations (Ahunvan, 2002). Okike (2007) argued that corruption is the main obstacle to enforcement of standards and this affects the financial reporting when the auditors connive with management to defraud companies. Chukwuma and Chukwuma (2015) reported that corruption has remained the single greatest impediment to equitable economic development in Nigeria. It has weakened the country and all her efforts to create and facilitates sustainable development. Absence of corporate governance standard and controls in corporations has engendered corruption and made it a way of life among corporate executives (Uche, 2004).

In Nigeria, there have been attempts to institutionalize the principles of corporate governance by promoting legislative, economic and financial reforms that will bring about transparency, accountability and

stability in the nation's economy. This include the Banks and other Financial Institutions Act 1991, the Failed Banks (Recovery of Debts) and Financial Malpractices in Banks Act 1994, the Money Laundering Act 1995 and the Money Laundering Act (Prohibition) 2004, Independent Corrupt Practices and Other Related Offences Commission (ICPC) 1999 and the Economic and Financial Crime Commission (EFCC) Act 2004 in order to eradicate corruption (Afolabi, 2015). These initiatives were borne out of the reckless managerial inefficiency, internal corruption and fear of a failed financial system in Nigeria (Nworji, Olagunju, and Adeyanju, 2011). This was largely due to the gross abuse by the banks' chief executives, reckless use of depositors' fund, poor corporate governance, share price manipulation, insider loans many of which later became toxic and sharp corporate governance practices by the board of directors (Yusuf, 2010).

In 2003, the Security and Exchange Commission (SEC) in Nigeria came up with a Code of Corporate Governance Practices which was meant to solve the problem of corporate governance and align it with international best practices. The code was based on unitary board structure in the United Kingdom and United States of America with emphasis on the identified triple constraints: the role of board of directors and management, shareholders rights and privileges, and the audit committee (Aganga 2011). Now, there are various corporate governance codes in the country with some being industry specific. It includes The Code of Corporate Governance for Banks in Nigeria Post-Consolidation 2006, which was issued by the Central Bank of Nigeria (CBN) and the Code of Corporate Governance for Insurance Industry in Nigeria 2009, which was issued by the National Insurance Commission (NAICOM) (Nworji, *et al*., 2011). These codes have been able to instil sanity in the various industries where they operate. For example, the major constraint that had militated against the effective working of these institutional corporate governance codes is corruption. Okpara (2010)

highlighted that the corporate governance regulatory institutions in Nigeria are staffed with self-interested executives who easily and readily collaborate with companies' senior executives to compromise the shareholders' interests.

10.5 Media and Corporate Governance Corruption in Nigeria

The natural inability of the citizens to monitor the conduct of officials makes it imperative for the media to do the job. The existence and independence of the media is crucial to sustenance of efficient and transparent corporate governance in Nigeria. According to Lasswell (1948) and McQuail (1987), surveillance and mobilisation function are the most crucial responsibility of the media in ensuring the sustainability of a corporate governance structure.

The surveillance function empowers the media to keep watch on all the happenings in the world and provide information to the human society. The media has the responsibility of providing news and cover a wide variety of issues that is of some service to the society. In a democratic society like Nigeria, the media is responsible for creating public awareness about corruption, its causes, consequences and possible remedies and secondly to investigate and report incidences of corruption aiding other oversight bodies (Sowunmi, 2010). Sowunmi's notion confirms the conventional role the media had assumed in Nigeria. The Nigeria media practitioners are contented with the traditional role of information dissemination, public awareness and entertaining the public. This status quo gave the media recognition and prestige among other professionals in the country.

The Nigerian media have been able to report and bring to public notice corrupt incidences happening around the nation's political circuit. For example, the role played by the Nigerian media in exposing

corruption in the Nigerian Port Authority (NPA) under the leadership of the former Deputy National Chairman of the People's Democratic Party (PDP) gave credence to the media as an institution ready to tackle corruption in Nigeria (Oyewole, 2008). Prior to the release of the information by the media, speculations had reached its climax on the sincerity of the government in tackling corruption since the culprits is a powerful member of the ruling party (PDP). The exposure of the case by the media reaffirms public confidence in the institution as the fourth estate of the realm.

The media has been of immense help in maintaining social order by providing instructions on what has to be done in times of crisis, thereby reducing confusion among the masses especially during elections. With the increased surveillance capacity granted the media, the media through constant monitoring and supervision of company's activities, can report suspected unethical practices. This can be done by accessing company's monthly report from regulatory agencies and make public their findings. This is the landmark of investigative journalism that has distinguished media practitioners in the developed countries.

The media can help mobilize the public against corruption and mount pressure on regulatory agencies for reforms. They can raise standards of public accountability by monitoring and investigating the actions of those who were granted public trust, exposing corrupt cases, and increasing the costs and risks associated with corrupt behaviours (Nogara, 2009). The mobilization function of the media presupposes the fact that the media can instigate stakeholders' in corporations to take sensitive decisions on issues affecting their investment and their interest in the corporation (Baran, 2002).

10.6 Social Responsibility Theory of the Media

The theoretical underpinning of this study is social responsibility theory of the media. This work is hinged on the social responsibility

theory of the media which was propounded by the Hutchins Commission of 1947. The theory is one of the normative theories of the media and it emphasizes the freedom of the press and places responsibility on the media practitioners to abide by ethical standards. It assumes that media is legitimately charged with the responsibility of giving out vital information within and outside a given environment (Ngene, 2016). It posits that the press should move beyond realm of reportage journalism into investigative journalism where fact are presented, analyzed and interpreted with clarity. The theory suggests that media practitioners should be accountable to the society in the course of discharging their responsibilities (Ojobor, 2002)

Social responsibility theory opposes media regulation but believes that the media is automatically controlled by community opinion, consumer protest and professional ethics. It assumes that the position the media occupies in the society makes it responsible for carrying out certain duties on behalf of the people. The theory allows for the invasion of private rights of as long as it serves the purpose of the public. In other words, the theory gives more importance to the interest of the public. The social responsibility theory of the media obligates the media to avail the public with information needed to enhance good governance and exert their influence on the society (Okenwa, 2002).

McQuail (2000) while emphasizing the social responsibility theory of the media asserted that for the media to be effective there is need for it to be socially responsible. That is, the media must functions in the political system by making information, discussion and consideration of public affairs generally accessible. He asserted that the major role of the media is getting the public informed and as the media fulfil this function, it will guide the public in taking self-determined actions. The social responsibility theory further posits that media in any society should act to protect the interest of the people. This can be done when media assume its role as the watchdog of the society. The media is

expected to use its powerful position to ensure appropriate delivery of information to audiences and to mobilize the masses on certain issues that affect the common good and also prevent harm from being done.

Using the social responsibility theory of the media to explain the role of the media in corporate governance, holds that the Nigerian media should elevate their standards by providing citizens with information and disinterested guidance needed for effective governance. By so doing, the Nigerian media would have successfully sensitize, educate and enlighten the people especially the stakeholders on the forms of corrupt practices evident in corporate institutions, the possible ways of seeking redress and the rights of stakeholders within the framework of corporate laws. This would see the media assist in protecting the interest of the stakeholders in corporations. In order to achieve this, the Nigerian media must be ready and able to fight corruption within its ambit and be a template of corrupt-free institution in the society.

10.7 Role of Media in Fighting Corporate Governance Corruption in Nigeria

The media occupies a central position in the fight against corporate governance corruption in Nigeria. As the watchdog, agenda setter of public discourses and interpreter of public issues and events, the media have a special role in corporate governance (Lasswell, 1948; Folarin, 2005). The responsibility of the media is widely acknowledged to provide comprehensive, analytical and factual news and opinion to the people on events especially as it has to do with corporate governance. This establishes a link between the functioning of the media and efficient corporate governance practice.

The media represents state institution empowered with the capacity to facilitate regular checks and assessment on the activities of corporate executives and assist in bringing public concern and voices into the open by providing a platform for public discussion (Omoera, 2010). The

media has greatly impacted the compliance to corporate governance practices as corporations are weary of the way the media will report, monitor, investigate and criticize any unethical conduct in corporations hereby institutionalizing good corporate governance practice.

In compliance with the surveillance function, the media keep watch over all activities in corporations. Media surveillance means that the media's duty is to inform and provide information to the society by keeping watch on the activities of corporations and correcting uncomplimentary occurrences (Sambe, 2004). The surveillance or watchdog function of the media enables the media to beam their searchlight on corrupt incidences in corporate governance. In performing the surveillance role, the media, particularly, the news media must strive to cover deeper or hidden information, issues, events, and corruption-laden issues that should be of intense interest to public. The media should endeavour to embark on investigative reporting that will expose corruption and wrongdoing on the part of corporate executives and big corporations (Lipset and Lenz, 2000).

The agenda setting function of the media is predicated on the fact that the mass media can influence the way people think in the society and by implication influence public opinion (Sambe, 2005). The theory confers on the media the power to set the motion for public discussion on key issues through honest and investigative reporting. McCombs (1973) cited in Okenwa (2002) opined that the media are the drivers of public discussion and debate on issues affecting the masses. It was further stated that public perception of corruption issues especially in governance is a function of the importance attached to it by the media. Santas (2014) corroborating the discourse, disclosed that through continuous reportage on corruption, the media can mobilise public support for effective enforcement of corporate governance in corporate institutions. The media can also mount pressure on corporate managers to comply with institutionalized codes and report violations to relevant

authorities. This was the case with Enron corporations as the media were on ground to report and expose the financial improprieties of the executives.

10.8 Conclusion

The role of the media is critical in promoting good corporate governance and controlling corruption. Sequel to the arguments presented and having taken note of media functions especially the social responsibility of the media, the study concludes that the media has a lot do in the fight against corruption in corporate governance. Media play a key role in creating awareness on Corporate Governance in corporations. The Nigerian media due to the position they occupy in the society as the fourth estate of the realm are saddled with the responsibility of disseminating information and news that would ensure transparency in the corporate sector. The media in its bid to fight corruption in corporate governance and enhance effective delivery of corporate governance must pressurize corporate executives to behave in ways that are ethically and professionally compliant with the principles of corporate governance. In actualizing this, the media can keep tabs on the activities of the corporate executives in order to ensure compliance to corporate governance principles and values.

Emphasizing the role of media in fighting corruption, Sowunmi (2010) posited that media is crucial in creating and maintaining an atmosphere in corporate structures that discourages fraud and corruption. This claim confirms the importance of the media in eliminating systemic corruption in corporate organizations. For media to be effective in fighting corruption, access to information and freedom of expression, as well as a professional and ethical cadre of investigative journalists are requisites that must be in place. In essence, a conducive regulatory atmosphere is needed for media to tackle the menace of corruption in corporate governance.

Conclusively, the media as whistle blowers, agenda setters, agent of mass mobilisation and perennial watchdogs can be very effective in reporting and exposing widespread incidence of corruption in corporate governance and their perpetrators. Furthermore, the mass media can be used to inform and educate the public on the activities of the corporate executives, hereby, sensitizing and encouraging them to ask questions, criticize and point out the shortcomings of corporate managers. Also, the mass media can be used as an important tool in exposing corruption, framing the issue as a problem of public concern, providing the necessary strategies for solving the problem and empowering citizens to confront the scourge wherever it exists.

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11

POLITICAL LEADERSHIP AND IMPROVEMENT OF HIGHER EDUCATION IN NIGERIA: AN ASSESSMENT OF INTERESTS AND VALUES

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Abstract

Leadership and power go hand in hand. In democratic contexts, a leader is supposed to be one whom the members of his/her society permit to act on their behalf. Unfortunately, this latter idea, most times, is dangerously stretched to imply that the power to effect changes in the society lies only in the hands of political leaders. This paper addresses that danger, as it argues that power does not reside with political leaders alone, and that the evident interest of most political leaders in Nigeria reveals that left to them alone, there is very slim hope of improving higher education in the country. The objectives of this paper, therefore, are to show that: (a) improvements in higher education in Nigeria are not tasks that should be left to the political leaders alone, and (b) [administrative and academic] leaders in institutions of higher education in Nigeria need to be reminded that they have even more primary roles to play in the improvement of higher education in Nigeria. Joseph

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Schumpeter's theory of democracy was used as the theoretical framework for this paper. Based on the data collected from secondary sources, and analysed using the qualitative method, this paper concluded that all stakeholders in the higher education sector, as well as non-political leaders in institutions of higher education, need to *urgently* realize that they have a lot of power in determining what happens or does not happen in institutions of higher education.

11.1 Introduction

Leadership and power go hand in hand. In democratic contexts, a leader is supposed to be one to whom the members of his/her society permit to act on their behalf. On the other hand, then, the concept of leadership loses its meaning once it is devoid of the other idea of using power on behalf of at least another person. This is even more correct in the context of political leadership in which the power to administer good governance resides to a large extent, in the hands of political leaders who are also economic leaders or at least, have some influence on who the economic leaders are.

The purpose of this paper, therefore, is to draw attention to the dangers of thinking – directly or indirectly, consciously or unconsciously - that all powers in any society reside with political leaders. More specifically, the objectives of this paper are to argue that:

1. improvements in Higher education in Nigeria are not tasks that should be left to the political leaders alone, and
2. [administrative and academic] leaders in institutions of higher education in Nigeria need to be reminded that they have even more primary roles to play in the improvement of higher education in Nigeria.

To achieve these objectives, the secondary method of data collection was adopted. This involved making use of relevant documents [journal articles and book chapters, budget documents, budget commentaries, newspaper documents, and so on] to provide information to support or disprove the hypothesis of this paper. In addition, the qualitative method of data analysis was adopted to analyse the data collected. To put this paper into proper perspective, there is the need for conceptual clarification.

11.2 Clarification of Concepts

Education is the process of gaining more knowledge through experience: gained either in a formal context or an informal context. Jaja (2013:21) described education as "the process of acquiring knowledge, skills and other capabilities." He noted also that the process of offering/delivering education could be formal ["with clearly intended consequences"] and informal ["with unintended consequences"]. The focus of this paper, however, is on formal education as a type of education which has definite structures and forms of organization. Institutions of education are believed to be the most important investment any society should pay attention to because education is supposed to help all the members of a society understand themselves and others better, improve themselves and their culture, and so on. The skills needed for the improvement of education society are usually acquired in the institutions of higher education.

Higher education refers to the various forms of formal education that are provided or accessed after secondary education. These include education offered in the: Universities, Polytechnics, Colleges of Education, Colleges of Technology, Monotechnics, and so on. These institutions offer what is generally qualified as tertiary education, the third of the Secondary and the Primary education. According to the National Policy on Education (2004), tertiary (or in the context of this paper, Higher) education refer to the class of education that are offered in the Universities, Colleges of Education, Polytechnics and Monotechnics. This class of education is aimed at: (i) providing the basis for national development through relevant high-level manpower training; (ii) developing and inculcating proper values for the survival of the individual and society.; (iii) developing the intellectual capabilities of the individuals to understand and appreciate their local and external environments; (iv) enabling individuals to acquire both physical and intellectual skills which will enhance their self-reliance and usefulness

in the society; (v) promoting and encouraging scholarship and community services; (vi) forging and cementing national unity; and (vii) promoting national and international understanding and interaction.

As important as all levels of education are in any society, higher education is considered to be even more important. This is because it is considered to be the level where the intellectual capacities of the citizens of any society are most developed, specialized [practical and intellectual] skills acquired and consolidated for the workforce for the society, and research carried out for the development of the society and for community services. The services in question include the services these individuals will render as leaders in various spheres of the society, including political leadership [that is, the type of leadership expected from those occupying political positions in a society]. However, the choice of capacities to be developed or skills to be acquired, as well as the choice of when to apply any of these skills and capacities, are dependent on the values and interests of the person who wants to acquire the skills or develop these capacities.

A thing of value is considered by someone, a group, or a society to be of some importance to him/them. Thus, value means worth, importance, and so on. This warrants, therefore, that whatever is considered by someone as a value is also a thing of interest to him or her. As already indicated, people pursue things that they consider to be of value to them, and those same things are the ones that command their interests above other things that may be available for their consideration. This paper therefore draws attention to the fact that as important as higher education is to any society, it needs not be forgotten that its improvement must be dependent on the interest of the stakeholders involved in higher education.

11.3 Theoretical Framework

The theoretical framework adopted in this paper is Joseph Schumpeter's theory of democracy as a critique of classical doctrine [theory] of democracy. Schumpeter summed the Classical Doctrine of Democracy as holding that the "democratic method is the institutional arrangement for arriving at political decisions which realizes the common good by making the people itself decide issues through the election of individuals who are to assemble in order to carry out its will" [2003:250]. In his critique of this doctrine, Schumpeter held that the major flaws of this theory are that: (a) this theory of democracy presupposes and insists that there exists a common good which is always simple to define and which every normal human being can be made to see by means of rational argument; and (b) the theory presupposes also that there is such a thing as a Common Will of the people which is "exactly conterminous with the common good or interest… or happiness" [2003:250].

To correct these major flaws of the classical doctrine of democracy, Schumpeter held that there is no such thing as "a uniquely determined common good that all people could agree on or be made to agree on by the force of rational argument" [2003:251]. Schumpeter's reason for rejecting the existence of any Common Good is that it is fundamentally impossible for the common good to mean exactly the same thing for different individuals and groups. Since there is no such thing as a common good, Schumpeter stretched his argument to also hold that there is no such thing as the Will of the people. This is because 'unless there is a center, the common good, toward which, in the long run at least, all individual wills gravitate, we shall not get that particular type of "natural" 'volonté générale' [2003:251]. The lack of any such center [the Common Good] also means the non-existence of any Common Will of the people.

These imply, according to Schumpeter, that while in democratic societies, individuals are elected to represent and carry out the so called will of the people, the realization of the fact that there is nothing like common will, should imply also that each of the individuals elected in any democratic context has his personal interests as paramount. This is because, there is what Schumpeter described as 'Human Nature in Politics' [2003:256] which highlights the primacy of the interests of every individual representative as a political office holder. This means, therefore, that it will be wrong of the members of a democratic society to take it for granted that their elected political representatives will pursue their general will and interests.

Schumpeter's theory is considered appropriate for this paper because Nigeria is a democratic society in which the single explanation to almost every problem in the country is hinged on those occupying political leadership positions. Such pointers assume that the political leaders necessarily know the will [interest] of the people and should work to realize them. However, the position of Schumpeter briefly presented in this paper can serve as a corrective perspective in Nigerians' approach to social and political problems and issues which include issues about improving quality of higher education in the country. The immediately corrective lesson to be adopted [from Schumpeter's view] by this paper is that improving the quality of higher education in Nigeria requires the efforts of all the stakeholders in higher education, not only the efforts of political leaders in the country.

11.4 Stakeholders in Higher Education in Nigeria: Between Poor Values and Selfish Interests

Every human being born in Nigeria, at least since 1980, has heard analysts use only negative adjectives to qualify the state of education in Nigeria: 'falling standard of education', 'fallen standard of education',

'troubled sector', 'underfunded sector', a sector in 'deplorable state', a sector in 'ignoble state', a sector 'in a mess', and so on. Most of these qualifiers are appropriate for the situation in Nigeria. Part of the consequences is the massive 'push and pull' of Nigerian youth to seek 'better' quality of higher education in Europe, the United States, and more recently, Ghana, South Africa, or in fact, *anywhere* outside the country.

If you ask the simple and necessary question, who is to blame for such state of education in Nigeria, the answers point solely to an omnibus word – 'government'. But, who is government? Even a casual analysis reveals that this 'government' is made up of human beings, Nigerians, who are parents, cousins, friends, children, uncles and aunts, and so on, to other Nigerians. So, one may ask again: who is to blame for the state of higher education in Nigeria? This paper is based on the position that a more reasonable answer is 'Nigerians'. This is because since 1960, the Nigerian state has been under the leadership of Nigerians – irrespective of what supporters of neo-imperialism may have to say on this. Since Nigerians are to blame for the state of higher education in the country, it is important to more specifically highlight the stakeholders in higher education in Nigeria, what they are doing, and what they can do.

A stakeholder is any person or organization that affects or can be affected by the activities in an organization. Stakeholders can be conceived as individuals, groups, or organizations who need to get things done at various levels before another [may be wider] organization or institution can realize its goals. Stakeholders have shared interests which manifest in the goals of the organization or institution to which they are stakeholders. Very few persons will need to be informed that the stakeholders in higher education in any country are: the students and their parents, teachers, school administrators, institutions for supervision and accreditation, government [federal, state, and local], and so on. This section of this paper will briefly discuss how each of these stakeholders

have so far manifested predominantly poor interests and sense of value in higher education sector in the country, as interpreted from recorded evidence.

11.4.1 Students and Student Union Bodies

The general national body for students in Nigeria is the National Association of Nigeria Students [NANS]. However, in each institution of higher education, there is supposed to be Student Union Government [SUG] which is a body meant to liaise between the students and the administration in their institutions. It is unfortunate too, that more often than not, both NANS and SUG representatives of many institutions of higher education in Nigeria do not represent the good interests of their colleagues well. Many of them would quickly choose their personal interests over the interests and needs of their colleagues who they claim to represent. It is for this reason that Soweto (2012) described the leadership of NANS as 'habitual government praise singers' and 'uncritical' leaders whose views and positions are tailored to their individual interests rather than the interests of students all over the country.

The Education Rights Campaign (2016) also added in describing the leadership of Nigerian students in the same light as Soweto (2012). According to her [Education Rights Campaign (2016)], what is usually found in the rank and file of the leadership of Student Union Governments and the NANS are 'political jobbers' who instead of defending the interests of students, have shown themselves to be 'bureaucrats who do not only bureaucratize unions that are supposed to be democratic, but also use their offices as opportunities to lobby and propagandize for heartless politicians in exchange for money.'

Ideas like the above from Soweto (2012) and Education Rights Campaign (2016) are indications that if higher education in Nigeria is in a poor state, attention needs to be paid also to the students themselves,

as the primary stakeholders in the system: what their values and interests really are, what they are doing to pursue their values and interests – especially where/when their activities are pointers to values and interests that are different from those of other students who they claim to be representing. Thus, when for instance, students in the University of Nigeria Nsukka vandalize facilities installed in their lecture theatres to enable multimedia teaching, break the windows to their classrooms, soil the walls of their lecture rooms, dismember the seats installed in their lecture rooms, is it rational for us to blame the government or University administration for not installing these facilities? When leaders of SUGs are busy negotiating about their private lodges, vehicles, and allowances, whereas their laboratories are empty - are we not faced with manifestation of poor valuation and interest?

11.4.2 Parents

The unwholesome role of many Nigerian parents in the destruction of higher education in Nigeria is alarming. Yet, some of these same parents join discussions in which lecturers, University administrators, and 'government' received all the blame for the poor situation of our education sector. It is a very common knowledge that some parents sit for examinations [WAEC, JAMB, and so on] for their children. A lot of them are ready to pay any sum to whoever [school administrator, lecturer, students, and so on] would care to collect to make sure their children are given grades that they do not merit. When these and related activities are perpetrated to the detriment of the system, are we really being reasonable or honest when we blame the political class alone for all the ills in the sector?

11.4.3 Teachers [Lecturers in Institutions of Higher Education]

A teacher [call it lecturer, professor] in the context of institutions of higher education is someone who has the primary duty to impact knowledge to learners. Teachers in institutions of higher education have

the tasks of helping their students to engage in hands-on learning, providing opportunities for them for on-the-spot request for clarifications, challenging them to explore and utilize their potentialities, as well as offering them test of understandings, and so on. This means, therefore, that teachers are at the center of the whole process of higher education. They determine – to a very high degree - what can happen and what cannot happen in the institutions where they work.

The concluding words of the 100th Inaugural Lecturer of the University of Nigeria [Apollonia Nwosu] regarding teachers are very instructive here. She noted that:

> 'The mind is a candle to be lighted, not a vessel to be filled; there is a diamond in every child which may be covered by anything (be it circumstance of birth, creed, or life). It is our utmost responsibility, teachers, to (i) uncover this diamond, to make it shine; and (ii) use appropriate pedagogical methods to put stars in the eyes of our students so as to make them imaginative, foresighted, and innovative because they need these abilities to be able to thrive in a dynamic world as well as make meaningful contributions to their societies (Nwosu, 2015:84).'

These statements highlight so much about the role of teachers in effective education. If one recalls that the aims of establishing institutions of higher education in Nigeria are for: (i) providing the basis for national development through relevant high-level manpower training; (ii) developing and inculcating proper values for the survival of the individual and society; (iii) developing the intellectual capabilities of the individuals to understand and appreciate their local and external environments; (iv) enabling individuals to acquire both physical and intellectual skills which will enhance their self-reliance and usefulness in the society; (v) promoting and encouraging scholarship and community services; (vi) forging and cementing national unity; and (vii)

promoting national and international understanding and interaction (NPE, 2004). These add to the position that teachers in institutions of higher education have very central roles to play in the success or failure in realizing each and every one of the goals highlighted for higher education in Nigeria.

However, easily accessible evidences reveal that many teachers in institutions of higher education, rather than helping those they are supposed to lead out of ignorance to achieve the aims of higher education as outlined in the National Policy on Education and as summed by Nwosu (2015), exploit them in cash, kind, and moral degradation. When this is the case, the second of these aims of higher education [that is, developing and inculcating proper values for the survival of the individual and society] is not achieved, and the other aims definitely are not achieved too. This chain of unachieved aims of higher education warrants the negative adjectives that are easily used to qualify education in Nigeria. Against such exploitations by some teachers, the question that should arise in the mind of anyone who cares is this: "When a teacher demands money [or sex] from a student to pass him/her, and the process contribute to a weak education sector, is it the government that is responsible here too?" "Is it the government that collects money from our students and offer them underserved grades?" "Is it also the government that demand that the students they supervise give them 'a brown envelop' each time they submit a chapter?" These and related practices are indications of poor value for education, and greater interest in ill-gotten money than the development of the students and the society.

11.4.4 School Administrators

Besides the students, their parents, and their teachers, we have another important stakeholder, school administrators. An administrator is one who manages [that is, organizes the careful use of available human and material resources in a place for the maximum realization of

the goal of] an institution. This means, then, that those who manage institutions of higher education need to be held responsible for what happens or does not happen in these institutions. In the case of institutions of higher education, the administrators here refer to the Vice Chancellors [and his/her Deputies], the Rectors and Provosts, the Registrars and Bursars, the Deans and Heads of Departments, and so on. In one of the sections that follow after this, the paper will consider the question of allocation of funds by the 'government' for capital projects in the education sector. Many a time, lamentations are very high that the amounts allocated are very meagre; some prefer to use the word, 'paltry'. But, what is not asked is: 'Even the paltry sum that is given to institutions of education, how are they being utilized to achieve the purposes for which they were given?' Or, how have school administrators proven themselves better than 'government' [political office holders] by carefully and wisely utilizing even the little they were given?

The Former Executive Secretary of the National Universities Commission (NUC), Peter Okebukola (in Atuenyi, 2015) had expressed his worry in this regard. According to him, one important point that should be considered in any discussion about funding of education in Nigeria is 'the judicious use of the funds, albeit meagre, which is allocated and released for education'. He noted that

> 'There is a lot of leakage and corruption in the system that the more we throw money into the sector, the more money becomes available to be 'chopped'. There is the need, therefore, to install a robust accountability and probity into the financial operations in the sector (and of course, other sectors) so that as much as possible, all financial leakages are plugged (http://guardian.ng/features/education/nigeria-should-strive-for-a-minimum-of-30-per-cent-budget-on-education/).'

Earlier in 2012, Soweto had drawn a similar attention to school administrators. According to him, the improvement of education in Nigeria requires that attention be paid also to school administrators. This was because,

> 'There are already too many cases of mismanagement and corruption in the education sector with some Vice Chancellors, rectors and provosts practically looting the accounts of their institutions with impunity' (http://educationrightscampaign.blogspot.com.ng/2012/11/will-2013-budget-lift-education-out-of.html)'.

This is an indication, therefore, that for many administrators of institutions of higher education, there is also the problem of poor valuation. This is because when a well experienced educationist in the education sector in Nigeria complains about financial leakage in the system, it means that money allocated and released for the relevant institutions of education are diverted by the administrators in these institutions to the detriment of improving higher education which should be of greater value than their personal interests.

11.4.5 Government and Budgetary Allocations to Education [2011–2016]

Now, let us consider government as a stakeholder in higher education in Nigeria. She is usually the most blamed stakeholder. And, as it is already evident in this paper, placing her as the number one stakeholder presupposes that she has the good will and general interest of the masses at heart. But, this is fatally incorrect. Joseph Schumpeter (2003) was very correct to have instructed us to be more realistic. According to him those who occupy political positions do not have the interest of the people at heart by default. Rather, they have their personal interests, the interests of their party members, cronies, and friends, as paramount. This should imply, therefore, that if the members of any

society really mean to get those occupying political positions to do what they should do, they should consistently make their demands rather than taking the goodwill of these office holders for granted.

11.5 Easily Accessible Evidences about Budgetary Allocation to Education in Nigeria

Table 1: Nigeria's Budgetary Allocations to Education [2011-2016]

Year	Amount [NGN, billion]	Total budget [NGN, trillion]
2011	306.3	4.2
2012	400.15	4.749
2013	426.53	4.987
2014	493	4.69
2015	492.034	4.493
2016	369.6	6.06

[Adapted from: FGN, 2016; Nwabughiogu, 2016; Ibukun, 2016; Education Rights Campaign, 2016; Tsan & Nda-Isaiah, 2015; Atuenyi, 2015; Okebukola in Atuenyi, 2015; Soweto, 2012]

This paper sampled the budgetary allocation to Nigeria's National Assembly in 2015's budget as a single evidence to show that the interests and values of the political class are basically more personal and far from being for the good of the generality of the people. On May 18, 2015 Joshua Olufemi, Ibanga Isine and Richard Akinwumi raised an alarm with the title of their newspaper report. They wrote: "SHOCKING: 2015 Budget: National Assembly's N150billion enough to fund capital votes for 20 Federal MDAs." Based on the budget for that year, a whopping sum of NGN150billion which represents 3.4 percent of the entire budget, was allocated to the members of the National Assembly and their aides. And, what is the NGN150billion

meant to take care of? They are for travelling expenses, sitting allowances, medical allowances, and other personal expenses.

There are several reasons to justify the alarm raised by these reporters. One of these reasons is that we are talking about a group of only 469 Nigerians [109 senators, 360 members of the House of Representative], their legislative aides, the National Assembly Commission and the Legislative Institute – all of who may not number more than 2,000 persons - against other Nigerians, let us say, 169,998,000 people. Thus, while the needs of the 169,998,000 are supposed to be attended to for the year 2015 with 96.6 percent of the year's budget, the flamboyant life styles of the National Assembly members and their aides are to be sustained with 3.4 percent of the nation's budget.

Table 2: 2015 Budgetary Allocation for Capital Projects for Ministries

Ministry	**Allocations for Capital Projects [NGN]**	**Ministry**	**Allocations for Capital Projects [NGN]**
Ministry of Youth Development	1.12 billion	Federal Ministry of Justice and the National Human Rights Commission	500 millions
Ministry of Police Affairs	150 billion	Ministry of Labour and Productivity	200 million
Police Formation and Commands	17 billion	Ministry of Power	4.24 billion
Ministry of Women Affairs	1.25 billion	Ministry of Science and Technology	500 million

Ministry of Agriculture and Rural Development	7 billion	Ministry of Transport	4 billion
Ministry of Water Resources	6 billion	Ministry of Petroleum Resources	500 million
Defence Sector [Ministry of Defence, the Nigerian Army, the Nigerian Navy, and the Nigerian Air Force]	35 billion	Federal Ministry of Works	11 billion
Education Sector [Federal Ministry of Education, the Universal Basic Education Commission]	20 billion	Ministry of Lands, Housing and Urban Development	500 million
Federal Ministry of Health	20 billion	Federal Ministry of Environment	500 million
Federal Ministry of Communication Technology	500 million	National Security Adviser	20 billion

[Adapted from: Olufemi, Isine, & Akinwumi, (May 18, 2015)]

The information in Table 2 show that for the health needs of Nigerians [for which 20billion is allocated] as indicated in the table, five times that amount was budgeted for the members of the National Assembly and their aides; and while the same 20billion was budgeted for capital projects in the education sector, 150billion was budgeted for the members of the National Assembly and their aides.

According to Okebukola (in Atuenyi, 2015), every Nigerian who desires improvements in the country and in whatever sector, including

the education sector, needs to be primarily aware that we are dealing with a group of "politicians who are interested only in their pockets" (http://guardian.ng/features/education/nigeria-should-strive-for-a-minimum-of-30-per-cent-budget-on-education/).

This is not only informative but more importantly supportive of the arguments of this paper which is based on the position that the state of higher education in Nigeria can be accounted for, partly, by poor valuation and interest of majority of those in the political class. To confirm the question of poor valuation and interest on the part of political office holders on issues of national public interest, Olufemi, Isine, & Akinwumi (2015) reported that even though Nigeria's lawmakers had retained the unenviable position as the highest paid lawmakers in the world, they had passed very few of the many bills presented to them. On a note of comparison, while the legislature, under the leadership of David Mark and Aminu Tambuwal at the Senate and House of Representatives respectively managed to clear 106 bills in four years, the U.S. Congress passed 297 just between 2013 and 2014 (Olufemi, Isine, & Akinwumi 2015). Most of the bills passed by Nigeria's lawmakers were executive bills. This is very disappointing. Thus, to continue to passively explain everything that happens in the education sector in Nigeria from point of view of what such group of lawmakers did or not do, is very dangerous and below are three such dangers.

11.6 Three Dangers in Socio-Political Discourses in Nigeria

In most cases, responses/ explanations to the question of why, for instance, there is poor performance and output in higher education in Nigeria, usually end in accusing fingers pointed to political leaders. In doing this, references are made to low percentage of state and federal budgetary allocations for education. Unfortunately, this approach to

discussions about social and political issues empties the citizens of their power to demand and effect changes in the society. This approach also ignores Joseph Schumpeter's valid position already hinted. According to Schumpeter (2003), political leaders do not necessarily have the good interests of the people as their priorities. Thus, it [the approach being rejected in this section of this paper] ignores the possibilities that political leaders may not have interests in improving higher education in the country, and therefore that they may prefer to treat any such need for improvement with sense of less value and importance.

There are high risks of three dangers in a society in which all expectations for social change are directed to political leaders and the political class. These three dangers are: (a) the citizens are always passive and uncreative in difficult situations; (b) those occupying political positions understand this psychology of the people and gradually develop a very deep sense of impunity; and (c) the middle and business class, as well as academic and administrative leaders of institutions take advantage of the general disposition and focus of the citizens on those occupying political positions. Thus, they subtly manipulate and deceive the lower class, enrich themselves, as well as help the political class hide some of their selfish plans with the help of those in the middle class.

The first danger can be sampled in a situation where instead of the students of a University, for instance, asking why their teachers are on strike, just decide to travel from school or joining the strike with happiness. This is dangerous because it makes problems to linger longer than they should, with rippled effects which may include: loss of lives while hurrying out and back to school. The second danger is evident in the staggering sum which is announced as looted by several public servants, including the wives of public/political office holders. The third danger is sampled in those involved in arms scandals, judges involved in

bribes amounting to millions of Dollars and GBPs, as well as looting by some administrators of institutions of higher education.

11.7 Averting the Dangers

The primary way of averting the three dangers hinted above is to engage in massive citizen education and awareness of the fact that every citizen is a stakeholder in his/her society. This requires an awareness that everybody is important, and more importantly, that in the context of democracy, the power belongs to the people, not to the political class. This awareness should have the effect that in any discourse about the ills in the society, attention should be paid to all the stakeholders in the sector being discussed. When this is done, the truth about every democracy dawns: the powers of the political leaders are limited – in fact, *dependent on the people*. Only proper civic education which teaches citizens' engagement and social responsibility can bring about the gradual end of these and related dangers.

11.8 Conclusion and Recommendations

Based on the personal experiences and information available to this author at the moment of writing, this paper concludes that the evident interest of most political leaders in Nigeria reveal that left to them alone, there is very slim hope of improving higher education in the country. This means that if we are to improve higher education in Nigeria, all the stakeholders – students, parents, teachers, school administrators, and so on – need to be held accountable as well as see themselves as part of the failure of the education system in Nigeria.

This paper therefore recommends that the primary solution to improvement of higher education in Nigeria is a massive education for active citizens' engagement and social responsibility. Such an education will spread the awareness that no political leader [or a group of political

office holders] is stronger than the might of a people with commitment on a purpose that is for the interest of the majority. This single recommendation takes care of the danger briefly explained in this study. It also provides the basis for the necessary demands a people should make of its political and institutional leaders once their interests are proven to be contrary to the life-sustaining interests of the greater number of the members of the society.

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12

ETHICS AND THE ANTICORRUPTION WAR IN NIGERIA

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Abstract

It is the contention of this paper that a common and somewhat absolute morality is essential for a successful war against corruption. Using the Nigerian anticorruption regime as a case study, the paper draws attention to some of the problems and challenges facing the fight against corruption. Among the problems facing the fight against corruption discussed are the concept of and approach to corruption in Nigeria, the prosecutorial architecture of corruption, and the perceptions of and attitude towards corruption among Nigerians, and certain customs and traditional practices. A fight against corruption anywhere is a popular, and sometimes, populist war. It is waged with weapons that derive from the logic of the concept of corruption in vogue in a society. Where there is congruence between the legal system and the moral foundations of a society, that is, where the laws of a society are founded on its morality, there likely will be little controversy about what constitutes corruption and who the corrupt are. But where such common

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morality is lacking, perceptions and interpretations will differ across the society. Furthermore, if any association exists between morality and ethnic nationalism, the war against corruption, will to that extent, be more difficult, complex, and controversial. An examination of the place of morality in the war against corruption will no doubt help to identify more effective and efficient methods of dealing with this public venality. The paper suggests norm entrepreneurship as one measure of corruption control in the medium and long time. It posits that the content of anticorruption norms for propagation can be developed by collating traditional and cultural values relating to public office and private property and then synthesizing these to form a kernel of values that will then be promoted as national anticorruption norms.

12.1 Introduction

Corruption is a national embarrassment to Nigeria. It affects every sector and facet of life. The number of police toll gates is a testimony to police corruption. The long delays students suffer to get examination results is evidence of corruption among lecturers. A federal education minister was disgraced out of office under the civilian presidency of Chief Obasanjo. The recent arrest of Federal judges by the EFCC speaks to how far the judiciary itself is seen to have fallen. The corruption song is a refrain in change of government in Nigeria. A president has claimed that if corruption is not killed, it will kill the nation. The entire nation has been labelled as corrupt by non-other than a sitting president. This is how far Nigeria has fallen to corruption. Much scarce resources are being expended to prosecute the war against corruption. But not much has been achieved in the effort to put an end to corruption. It is against this background of poor results that this papers advocates norm entrepreneurship as a viable measure to combat this venom. It posits that the content of anticorruption norms for propagation can be developed by collating traditional and cultural values relating to public office and private property and then synthesizing these to form a kernel of values that will then be promoted as national anticorruption norms.

The paper is divided into six main sections. The first deals with the prevalent concept of corruption and approach to the phenomenon in Nigeria. This is followed by the investigative and prosecutorial architecture, customs and traditions supportive of corruption, the role of morality in the fight against corruption, Nigeria's national ethics and the development and promotion of anticorruption norms.

12.2 Concept of and Approach to Corruption in Nigeria

The concept of corruption is used to refer to many different but related phenomena. According to a late Emeritus Professor of

Economics at the University of Calabar, "the most popular reference of it is to such acts as fraud, embezzlement, falsification, perversion designed to gain some benefits for self or favourites, bribery, and nepotism (Toyo, 2006, pp. 2-3). The title of Professor Toyo's article indicates where he stood on the subject: to him corruption, where it exists, is a reflection of something more fundamental. It is an expression of structural defect which manifests as an individual behavioural problem in capitalist or bourgeois ideology and scholarship. For example, Thesis 1 claims that "The bourgeoisie drum up corruption in order to divert attention from capitalist exploitation"(Toyo, 2006, p. 6) and Thesis 9 claims that "Corruption characterises class society, i.e. chiefdoms, states or so called civilisations" (Toyo, 2006, p. 7). From this perspective, the solution to corruption is ideological reorientation founded on proletarian revolution and the complete elimination of class society and exploitation. This is emphasized in Thesis 2 which postulates that:

> 'The bourgeoisie give and sustain the false impression that corruption is a matter of individual depravity. Attention is thus drawn from the social and systemic causes. Such a diversion of attention and such a misreading of corruption also switches attention from the social analysis of corruption and from the only cure, which is a social revolution involving fundamental political, economic, legal, moral and cultural transformations [my emphasis] (Toyo, 2006, p. 6).'

To regard corruption as solely a structural and systemic problem, in a way, denies the character of human beings as subject; man has volition and may act contrary to the influences operating in his setting. The difficulty of attributing corruption entirely to structure coupled with a denial of agent responsibilities is not lost on Toyo. Thesis 6 locates his analysis of corruption within the framework of political economy and

establishes a kind of common ground on a primary structure of corruption: discretionary power. Thesis 6 states that

> 'Corruption is associated with power or authority to distribute benefits in an unequal society. Such a power or authority implies option about what to do or not to do, whom to favour, and how. This discretionary power or authority is in predatory society regularly abused (Toyo, 2006, p. 6).'

We have chosen to dwell so much on the late Professor Eskor Toyo's "thirty-five theses on corruption" partly to draw attention to the controversies that surround the phenomenon and partly to highlight the difficulty in defining corruption in a measureable way. Thesis 2 helps to put the current approach of legal instrumentalism as the key to abolishing corruption in perspective but also creates despondency in the mind of the lawyer and other moralists who attribute corruption to human depravity. His analysis of corruption to our mind, makes the fight against corruption hopeless and unwinnable given the level of corruption in the defunct socialist USSR and communist China. Neither the revolution in Russia nor that in China produced a classless society. His approach to corruption also gives the lie to President Buhari's claim that "the problem of Nigeria is not ethnic or religious, it is corruption". It is perhaps the problem of measurement that necessitated his setting out a list of behaviours, activities, and actions that constitute corrupt practice.

Lawrence (2016) provides a longer list of the forms in which corruption may be expressed:

> 'placement of one's interest above the demands of individual's duties or responsibilities; use of one's office or position for pecuniary advantages; receiving and offering of gratification; influence peddling; insincerity in advice with the aim of gaining advantages; less than a full day's work for a full day's pay; tardiness and slovenliness; embezzlement; bribery; contract

> scam; money laundering; advanced fee fraud; tax evasion; nepotism; ethnocentrism; kickbacks; forgery; dude cheques (Lawrence, 2016, p. 25).'

Both lists contain measureable and immeasurable as well as immoral and amoral conduct, emphasizing the composite nature of the phenomenon. On the moral platform, it is seen as a public venality that must be expunged and exorcized from the psyche and consciousness of the people; a cancer that must be cut off from public and private institutions. Every Nigerian, including the corrupt, sees corruption as something bad that should be abolished from the body politic of the nation just as slave trade was abolished in the 19th Century. In the same way as slave trade was abolished by law enforced by the Royal Navy, so corruption is to be abolished by law enforceable by a network of security agencies and anti-corruption soldiers led by the EFCC. As slave trade was a crime against humanity, so corruption has become one. It is a phenomenon against which to wage war is justified on diverse grounds; corruption is a practice that must be curbed; it is something to be reduced; it is a killer that must be killed before it kills one according to Nigeria's current President. Corruption is something against which one must protect and guard himself; something to be fought and defeated.

This moral attitude to corruption which depicts it as bad does not however translate into effort on the part of the people to do what is right. Rather, actions, in both private and public life, are based on self-interest more than on morality, or rather, a private ethic aimed at promoting the material self-interest of those concerned. There is also a tendency to denial of wrong doing on the part of those involved in corrupt practices and every legal avenue of denial is exhausted before responsibility is accepted. Judicial processes and technicalities are exploited to scuttle trial for corruption and politicians hide behind the immunity clause in the Constitution and every other escape valve in our laws and national

psyche to escape investigation and trial. For example, Dr Peter Odili, a former governor of oil rich Rivers State, secured a perpetual injunction from a Federal High Court in Port Harcourt against being investigated by the EFCC for corruption under his tenure as governor. Rather than acceptance of responsibility for wrong doing, repentance, apology, and possible restitution, corruption accused often plead political victimization, sectionalism, and witch hunting. Those charged with fighting corruption also adopt unlawful or extra-legal methods and practices to prove the guilt of corruption accused. This is beside suspicions and allegations of one-sidedness in the fight against corruption. Some of the claims by anticorruption agencies are simply unbelievable. For example, how did the EFCC determine the amount of monies found in the residences of the recently arrested justices? Did it go their homes with money counting machines? Also, many allege the fight targets political opponents.

So we note a lack of congruence between attitude towards corruption and conduct among Nigerians. Everyone seems to say corruption is bad and wrong, yet very few will be free from engaging in one or another form of corruption. The legal approach to corruption is not sufficient to guide conduct. Law, one may note, is for the law breaker who is caught breaching it; it is not for the person who escapes discovery. So law is not an absolute standard and an entire profession has developed to take it out of daily living and to consign it to those who have trained in it. Law is not taught as rules of conduct to guide present and future conduct but is invoked after it has been broken. Law is not a practice; neither is it a convention or custom among the people. Law is outside the people in general. It is more than anything else a mechanism designed to control the behaviour of people and restrain them from those acts and actions it has outlawed or made unlawful and illegal.

The foregoing limitations of law notwithstanding, it remains the main standard for the determination of what is corrupt and what is not.

But in our view, the law needs to be augmented by morality or rules of ethical conduct such that the determination of corruption is not left to judges alone. This is the thrust of this paper: setting an agenda for identifying core values that will constitute anticorruption ethics.

12.3 The Investigative & Prosecutorial Architecture of Corruption

The investigative and prosecutorial architecture of corruption comprise all those institutions established by law to investigate crime and prosecute criminals as well as those set up specifically to deal with corruption. These include the Nigeria Police, EFCC, ICPC, and the Attorney-General of the Federation. The judiciary is not included among the institutions even though it provides the context for the determination of whether corruption took place or not. It is the judge of the guilt or innocence of an accused. Similarly, the Code of Conduct Tribunal is also not part of the prosecutorial architecture of corruption because it plays the role of a court in cases of false declaration of assets by public office holders.

The investigative and prosecutorial architecture is underpinned by a set of laws. These laws are the constitution and the various Acts which give life to the various institutions that have a direct or indirect role in investigating and prosecuting cases of corruption. The Acts include the Nigeria Police Act, the EFCC Act, and the ICPC Act. The Police Act, the EFCC Act, and the ICPC Act established respectively, the Nigeria Police, the Economic and Financial Crimes Commission, and the Independent Corrupt Practices Commission. The police deals with crime in general, the EFCC with financial and economic crimes, and the ICPC with political corruption revolving around false declaration of assets.

The Constitution of the Federal Republic of Nigeria makes the abolition of corruption a political objective of the Nigerian state. Thus it provides in § 15(5) that the “State shall abolish all corrupt practices and

abuse of power". Though the Constitution does provide a measurable definition of corruption and, instead used corruption as a primary concept to define misconduct, the mere fact that it is to be abolished makes it an unacceptable condition or phenomenon. The additional constitutional provisions regarding corruption relate to the apportionment of responsibilities among the organs of government in the fight against it. For example, the Constitution vests in the National Assembly and the House of Assembly of a State the responsibility to "expose corruption, inefficiency or waste in the execution or administration of laws within its legislative competence and in the disbursement or administration of funds appropriated by it" in §88(2)(b) and §128(2)(b). The Constitution also spells out the punishment to be meted out to public office holders who breach the Code of Conduct for Public Officers contained in its Fifth Schedule. In sum, the Constitution assumes that the term, corruption, does not require to be defined, and that its meaning is well known to and understood by every Nigerian. However, other than the unity of views on the badness of corruption, no common agreement exists among Nigerians about it.

The Police Act does not contain the word corruption but it has a bearing on corruption all the same. The key provision in this regard is section 4 of the Act which provides that

> 'The police shall be employed for the prevention and detection of crime, the apprehension of offenders, the preservation of law and order, the protection of life and property and the due enforcement of all laws and regulations with which they are directly charged'.

So, since corruption is a crime, the Police is expected to deal with it. In addition, the Act requires police officers to be incorruptible in the performance of their duties [§339(b)] and to shun corrupt practices [First Schedule – Regulation 370 §C]. However, in the current dispensation, although corruption is defined as a crime by both the Penal Code and the

Criminal Code, the EFCC has largely displaced the Police as the main investigator of corruption cases. This displacement of the Police by the EFCC may not be unconnected to the fact that bribery, embezzlement, and misappropriation of funds are the most common forms of corruption and all of these involve finance. For example, the justices arrested by the DSS are charged with money laundering rather than any listed form of corruption.

The EFCC was established specifically as an anticorruption agency focusing on economic and financial crimes but also serving as a coordinating agency for all laws dealing with corruption. It is the most visible anticorruption institution, overshadowing all other bodies by the scope of its powers and its operational and investigative methods. Perceptions differ about its effectiveness and independence. It is often accused of being a lackey in the hands of the Federal Government of the day. Thus under the Obasanjo regime which established it, the EFCC was viewed as a weapon of intimidation against perceived political opponents of the President.

12.4 Customs and Traditional Practices Conducive to Corruption

The Cambridge Advanced Learners Dictionary defines custom as “a way of behaving or a belief which has been established for a long time” and tradition as “a belief, principle or way of acting which people in a particular society or group have continued to follow for a long time, or all of these beliefs, etc. in a particular society or group”. The two concepts are usually used together as when we speak of custom and tradition but from the dictionary meaning, they in fact synonyms and can be used interchangeably. While in the context of the study of African society the concepts of custom and tradition are usually applied to indigenous practices of the pre-colonial era, in practice they are not static and have evolved with time such that it has become difficult to

distinguish between the ancient and the modern in many cases. To take but one illustration, the so-called traditional dresses of the Kalabari are of Portuguese origin.

The theory that seeks to explain corruption in terms of certain indigenous customs is described as idealistic theory (Anazozo, Okoye, & Ezenwile, 2012) According to Anazodo, Okoye and Ezenwile, the idealistic theory

> 'is based on the assumption that the ideas which people have determined the way they live and the way their society is organised. Idealistic theory posits that corruption should be seen in terms of the nature of social and moral values prevailing in the society (Anazozo et al., 2012, p. 129).'

There are a number of traditional or customary practices that conduce to corruption. The most frequently mentioned include gift giving and ethnic loyalty (Anazozo et al., 2012); gift giving and reciprocity (Marquette & Peiffer, 2015); personal trust, patronage, loyalty, and gift-giving (Shore & Haller, 2005). Gift giving is common among virtually all the ethnic groups in Nigeria. Many public occasions such as the issuance of notices to groups of people or whole communities involve the presentation of gifts to either open the ears of the audience or to open their mouths, or both. Gift giving often entails reciprocity and where custom is silent on the amount or quantity of gifts required, is used as a demonstration of the importance the gift giver attaches to the matter at hand. Ethnicity is another tradition related factor that promotes corruption. How does ethnicity work to produce and promote corruption practices? Generally, ethnicity manifests as nepotism whereby people from an ethnic group, in order to meet community expectations, favour fellow community members in the allocation of public resources. This indeed is Prof Okwudiba Nnoli's explanation the phenomenon of ethnicity in urban areas.

12.5 Place of Morality in the War against Corruption

Klitgaard (1998), Rose-Ackerman (2006), and Tanzi (1998) among others, hold that corruption is a crime of intentional act based on rational calculations of interests. For example, Klitgaard argues that

> 'corruption is a crime of calculation, not passion. True, there are both saints who resist all temptations and honest officials who resist most. But when bribes are large, the chances of being caught small, and the penalties if caught meagre, many officials will succumb (1998, p. 4).'

Heather Marquette holds that participation in corruption is "ultimately an individual decision, and one that is at least in part informed by a person's own ethical and moral standpoint" (Marquette, 2010). The possibility of a place for morality in the fight against corruption has long been recognized. The major anticorruption programs of the Federal Government have all largely viewed the fight against corruption as an ethical problem. This is true of the Ethical Revolution of the Shagari administration, the War Against indiscipline (WAI) of the Buhari/Idiagbon regime, and the War Against Indiscipline and Corruption (WAI-C) of Sani Abacha. The position that corruption is a problem of morality also finds support among Nigerian scholars. Thus, Asaju, Arome, and Mukaila (2014, p. 120) hold that corruption thrives "where moral values are eroded by greed, sharp practices and unbridle crave for luxuries and grandeur". The Nigerian Constitution and its authors also see corruption as a moral problem. This is why they made provision for a national ethic. So the moral nature of the fight against corruption is not in dispute. The problem resides in what specific values to hold and the willingness and ability of people to live by them. The next section attempts to speak to this issue.

12.6 Nigeria's National Ethics

The constitution contains the germ of values which the founders of modern Nigeria regard as the key to our mutual existence, growth, and development as a nation and as a people. These values are to be found mainly in chapter two, fundamental objectives and directive principles of state policy. Thus Section 23 of the Constitution provides that "The national ethics shall be Discipline, Integrity, Dignity of Labour, Social, Justice, Religious Tolerance, Self-reliance and Patriotism." These principles and ideas are to guide the conduct of every Nigerian and were they to be fully observed by all, there will not be any crime except those that are due to human error.

But short of providing these as constituting our national ethics, we are left to determine what each of them consists in. Thus, the question of what constitutes discipline is not addressed; so are all the other values. It is our view that we need to populate these principles and ideas with those elements of our diverse cultures, customs, traditions, and conventions that encapsulate them. Since we are a multi-ethnic nation without an indigenous common language or culture, one place to go to find the building blocks of each of our national ethics is the English language. The Merriam-Webster Dictionary defines discipline in terms of compliance to rules in personal conduct. It provides three meanings of discipline, namely,

1. "control that is gained by requiring that rules or orders be obeyed and punishing bad behaviour";
2. "a way of behaving that shows a willingness to obey rules or orders"; and
3. "behaviour that is judged by how well it follows a set of rules or orders".

The Cambridge Advanced Learners Dictionary on its part defines discipline as (1) "training which produces obedience (= willingness to

obey) or self-control, often in the form of rules, and punishments if these are broken, or the obedience or self-control produced by this training parental/military/school discipline (2) (good) discipline is the ability to control yourself or other people, even in difficult situations.

So discipline is rule compliant or lawful behaviour. It is clear from the equation of discipline with training that discipline can be learned or inculcated. It is a condition that is subject to the creative ability of man to condition or change behaviour. It is served by knowledge of costs and benefits as stimulus – response theory makes us understand. Based on the teachableness of discipline, ethical reorientation, whereby values supportive of discipline are promoted and those inhibitive are discouraged and punished can become viable approach to fighting corruption.

But why contemplate or propose ethical reorientation as an anticorruption mechanism when several efforts along that line produced no lasting beneficial effects in the past?(Ijewereme, 2015). What can one add to Obasanjo's Jaji Declaration, Shagari's Ethical Revolution, Buhari/Idiagbon's War Against Indiscipline (WAI), or Abacha's War Against Indiscipline and Corruption (WAI-C)? All these efforts entailed moralization as a means of fighting corruption. One common element among the above efforts is the fact that they were more rhetorical than substantive. They were, in a sense, mere platitudes. There was no substance to them and their authors were not subject to the values they were promoting. For example, Shagari was overthrown partly because of the corruption that pervaded his regime, and Abacha's WAI-C did not prevent the massive looting that took place under his administration. More importantly, these programs did not articulate anticorruption norms with which to populate the new set of values that should govern citizen conduct. Their focus remained public officials who constitute a negligible proportion of the population of the country. The various institutions established by the respective regimes to execute and

prosecute their anticorruption programs also lacked depth. These programs did not also interrogate the meaning and nature of corruption and worked with the public office concept of corruption as abuse or misuse of power for private gain. And despite the focus on morality, legal instrumentalism remained the main strategy. More importantly, moralization is not equivalent to norm entrepreneurship which is what this paper proposes.

The next element of Nigeria's national ethic is integrity. In the context of anticorruption discourse, integrity has to do with trustworthiness of the 'other', especially those in public office in the sense of people or persons with whom one must deal. By way of illustration, if I am in a situation that requires action on your part, do I believe that you understand that you owe me an obligation and that you will meet that obligation without any other effort on my part? This implies that both you and I are subject to the same set of values or action norms which we both have sufficiently internalized such that we can take one another for granted. It implies both willingness and ability to do right. Integrity of the 'other' combines integrity as honesty with integrity as wholeness or completeness. It is the level of honesty and commitment to deliver on trust that is called faithfulness. Integrity can only be founded on the common humanity of the other. If a person suspects that there potentially exists any barrier to the performance of the expected action, that in the existing context, that two persons, A and B having the same need and qualification in formal terms, may not be treated exactly the same way because of differences in some other personal characteristics or attributes they may have, that person may contemplate how to escape such a disadvantage. Integrity requires a belief in the sameness, oneness and equality with and of the other. Integrity involves accountability and responsibility.

We may go on and on to discuss all the other legs of Nigeria's national ethical framework and what their full understanding and

acceptance by all Nigerians could produce. However, it is expedient for reasons of space and time to begin to address whereby those ethical norms guide the daily conduct of the ordinary Nigerian, and if they do not, to interrogate the reasons or factors responsible for the noncompliance by citizens.

The level of corruption that is perceived to exist in Nigeria and the widespread belief in the application of social capital in official transactions tell a story of a denial of sameness, oneness, and equality with the 'other'. There also seems to exist a high level of gullibility among Nigerians about corruption stories such that the accused is adjudged guilty without trial. The foregoing claims will be well served by empirical studies to investigate their existence, spread, pattern, and depth. For the present, I will draw from my doctoral research into corruption among students in Nigerian universities, polytechnics, and colleges of education. In describing their experience in seeking admission into a tertiary institution, 170 out of 231 respondents felt a "need for connection" within the target institution. Need for connection was defined as

> '[T]he application or expenditure of social capital in the admission process. Need for connections may also be seen as the exercise of patronage. It matters whether the candidate has a relation who could exercise some kind of influence on his/her behalf. It is quite instructive that in all the institutions covered in this research a majority of the students felt a need for connection in the admission process.' (Idoniboye-Obu, 2015, p. 214)

The above finding confirms that of Willot (2011, p. 89), who discovered that "access to higher education institutions that are formally governed by "official" regulations is frequently achieved through "unofficial" avenues such as personal connections and money". In other words, there is a widespread belief that it matters whether you know an insider or not.

The studies by Willot and Idoniboye-Obu show that the young ones are directly involved in corruption as drivers, and not just as victims. This portends grave danger for the future, for as the saying goes, the youth of today are the leaders of tomorrow. This is why this paper wishes to emphasize the distillation of core values to constitute a framework of ethics that will govern conduct.

12.7 Development and Promotion of National Anticorruption Norms

There are many sources from which one may obtain norms for anticorruption endeavours. These include the religious beliefs to which people subscribe and culture, especially documented culture. One easy and reliable path to follow in this regard, from the viewpoint of this author, to go for norms for propagation, would ordinarily be the Bible, the Christian's holy book. And, despite the poor knowledge of the tenets of faith of the various religions even by their own adherents, and at the risk of being misunderstood as trying to impose my religion on others, I make bold to say that were everyone to live by the principles enshrined in the Christian Bible, the world will be a better place, not only with regard to corruption but also all other relationship issues. However, because of disparity of opinions even among Christians about what their faith stands for, instead of putting principles and tenets of Christianity as contained in the Bible forward, I put forward a suggestion of finding out from ethnic Nigerians the values or norms indigenous to them that concern corruption. In other words, the suggestion proposed is to find out the ideas and views the various ethnic nationalities hold about corruption, collate and synthesize those that are common to all, and then to propagate these through a process of norm entrepreneurship. This said, let us clarify what meant by norms and norm entrepreneurship.

Norms are "standards of right and wrong, which proscribe certain activities [or courses of action] and legitimate others" (Souaré, 2014, p. 76). Norms are often group specific and this is usually captured in their definition. Thus, Finnemore and Sikkink (1998, p. 891) define norms as "as a standard of appropriate behaviour for actors with a given identity". Simple as the definition of norms is, there is no uniformity as to what they consist in in the social sciences. Thus while sociologists the concept of norms to refer to institutions and practices that are common to a people or group while political scientists use the same concept to refer to standards of individual conduct.

Norm entrepreneurship may be taken as the cultivation and promotion of a cause or attitude as appropriate by the investment of the required skills and resources to get people to accept such a cause or attitude "with or without explicit incentives or enforcement mechanisms for conformers or deviators" (Souaré, 2014, p. 76). Norm entrepreneurship is an overt attempt to persuade or force a set people to accept a set of norms as legitimate, or at least, to acquiesce in the legitimacy to the ideas, practices, and values being advanced for the governance or observance of the group.

Do we need a new set of norms to fight corruption in Nigeria? Not necessarily. Those provided for in the Constitution, if properly researched, articulated and inculcated will go a very long way to help. However, researching into these elements of national ethics requires much effort and resources. This section provides a tentative design of such a research.

The first phase of such a project should be concerned with finding out the attitude and knowledge of Nigerians corruption as well as the existence or otherwise of indigenous anticorruption norms. What or who should be the subject of such a research to determine core values for the nation? Are all the language and ethnic groups irrespective of size represented? The investigation should cover their concepts/conceptions

of corruption, if any; equivalent concepts or words to those in the national ethic; their worldviews including their religions and their definition of the 'other'; and their ideas of justice and punishment as well as right conduct. This phase will allow the people to name their world and participate as subjects in the affairs of their nation and communities (Freire, 2005). The findings from this phase are to be synthesized and articulated as the country's national ethics directly derived from the people.

The second phase will be the promotion of the common values or norms. This phase of norm entrepreneurship will involve education and socialization whereby the people will be come to claim ownership of the values being promoted. Conviction about the need for and the feasibility of observing such norms is necessary for people to decide to stand on the side of right even when the cost is high. I acknowledge it may take a very long time and perseverance on the part of all but it will be worth the effort. The Bakassi Boys ephemeron (Smith, 2004) in some of the South Eastern States of Nigeria suggest that when people see the need to claim ownership over the justice system, evil retreats. This learning phase will also involve a review of our laws on corruption with a view to making them easily understood and making corruption easily recognizable. Aligning our anticorruption laws with our values will also make for easier prosecution of those alleged to have engaged in corrupt practices. Such a review of the legal framework should also include the establishment of community or people polices.

12.8 Conclusion

The war against corruption can be won but not only current anticorruption regime. Practice and theory (in this case the values or norms amenable to discipline and integrity) must be founded on the people and properly aligned. A top-down approach will likely fail as all

previous efforts in this regard had. But a bottom-up approach has a potential to succeed because the people are more likely to exercise ownership of the project.

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13

GOOD GOVERNANCE REQUIRES A METAPHYSIC OF THE GOOD: PLATONIC-ARISTOTELIAN INSIGHTS

Chrysanthus Nnaemeka Ogbozo[22]

Abstract

Every age and society has always recognized that it is not enough that there be leaders and structures of leadership, but that it is more important to establish *good structures of leadership*, otherwise called 'good governance'. The perennial desire for good governance is often considered by many to be an exercise in four related spheres of activity: the political, ethical, social and developmental concerns of the human beings in the society. Much as these concerns are relevant discussions in the ambient of good governance, this paper argues that a basic and imperceptible determinant of good governance is the question of goodness itself – the ideality of goodness. Unless this ideality is understood and imbibed, the attempt to exercise those four mentioned spheres of activity would be highly misplaced and unproductive. That means that this paper highlights the great link between ethics and metaphysics in praxis. This link finds its concrete expression in Plato's

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construction of an ideal society (a construction inspired by the ideality of goodness) against the background of a morally decayed Athenian state that saw to the conspiracy and death of his master, Socrates. The paper, therefore, takes off from Plato's relevant discussion on how the good ought to be the overriding principle of contemplation in itself before it can be translated into action. It makes this particular contribution: if the art of governance is to be good, it requires as a guide, Plato's metaphysic of the good as a vertical standard and complementarily Aristotle's position on the good as a web among individuals in the society. Such complementary models call for the cognitive-volitional revolution on both the rulers and the ruled.

Key words: Governance, Good, Corrupt/immoral society, Acting person, State/society, etc.

13.1 Introduction

The Enugu State in Nigeria has a famous radio station called *Dream FM 92.5* which daily airs, *inter-alia*, a popular political discussion-programme titled "Political Voices". Among the advertisements put forward to draw people's attention to the programme is a random set of interviews that were conducted with Nigerian citizens to ascertain the extent of their understanding of 'good governance in a democratic dispensation'. The views of the interviewed citizens, which are generally couched in question form, are varied. They include the following: "how can you be talking about good governance when people have not eaten?", "what is good governance without road, water or electricity?" These views bespeak of a common understanding among the Nigerian populace, and perhaps too, among many developing African countries with regard to the question of good governance.

But for the technologically developed parts of the world (e.g. US and Europe), the understanding of good governance goes beyond the provision of basic human needs. A good number of Europeans are likely to measure a well-functioning government on her capability to provide equal job opportunities to their citizens, fare wages, affordable health care-scheme, freedom of speech and movement, good pension scheme, etc.

Given the varied opinions on what constitutes the *act* and *art* of good governance, the question could be raised: are there possible criteria by which any governance can be objectively called 'good' irrespective of contexts, cultures or circumstances? My answer to this question is in the affirmative. Such an affirmative answer which is manifested in the indices of good governance (as we shall see later) is however made possible by what has been identified here as 'a metaphysic of the good'. To be able to appreciate this metaphysic, it is appropriate to examine

briefly the general origin and nature of human society in which good governance takes place.

13.2 The Origin and Organization of the Human Society: A Scientific-Historical Glance

The question of the origin of the human society is linked with the question of the origin of the human species on the earth planet. Concretely speaking, it is difficult to state with certainty the time when, and manner by which, human beings began to exist on our planet, let alone the exact manner of their organization in the universal society. The attempt to provide an answer to the question led to the construction of theories, especially the creation and the evolution theories.[23] In non-religious environments, the evolution theory takes precedence over other theories. While Ekwuru claims that Jean-Baptiste Lamarck's *Philosophie Zoologique* sets forth the pace for modern evolutionism,[24] there is no doubt that Charles Darwin's *Origin of Species* has profound influence on our present day scientific understanding of evolution theory. Indeed, this book introduced a novel concept - "natural selection" in Chapter three (titled "Struggle for Existence") and elaborates on the concept in Chapter four which is captioned "Natural Selection or the Survival of the Fittest". According to him, 'individuals that have any advantage over others, no matter how slight, would have better chances of surviving and procreating than those whose variations are of lesser degree'; the latter would easily be destroyed: "*This preservation of the favourable individual differences and variations, and*

[23] Cf. Emeka George Ekwuru, *Basic Introductory Themes and Issues in Philosophical Anthropology* (Owerri: Living Flames Resources, 2010), 48. See also: Christian Montenat, et al., *How to Read the World: Creation in Evolution* (New York: The Crossroad pub. Company, 1985, 19ff; John C. Eccles, *The Human Mystery: The Gifford Lectures, University of Edinburgh, 1977-1978* (Berlin: Spring Verlag, 1979), 49ff.

[24] Cf. Emeka George Ekwuru, *Basic Introductory Themes and Issues,* 54.

the destruction of those which are injurious, I have called Natural Selection or the Survival of the Fittest".[25] Another way of explaining Darwin's view is to say that it is the theory of evolution which maintains that plants and animals have evolved gradually from varied forms of lower and pre-existing species such that the present human beings "are the only surviving species in the hominid family".[26] The hominid family itself is only one of the different groupings that existed.[27] As a family of its own, the hominid class is a broad grouping that includes primates which preceded the present *Homo sapiens* (man). The primates consist of the *Parapithecus* (that existed cir. 40 million years ago); the *Ramapithecus* (that was found cir. 15 million years ago); the *Astralopithecus Africanus* (that lived about 3 million years ago) before we got to the level of *Homo habilis* (whose fossil was discovered cir. 1,500,000 years) and then the *Homo erectus* (that left their remains in Java in 1891).[28]

The foregoing scientific data are intended to underscore a gradual emergence of human beings, but do not say much about their social organization. However, some archeological findings do point to the way that the ancient persons lived. For instance, there were some cave paintings found in Altmira and Lascaux which were discovered in 1879 and dated back to 8,000 BC. The paintings depicted images of animals such as the deer and wild bear as well as hunting tools, all of which suggest that the earliest human beings were pre-eminently hunters and agriculturalists.[29] But how the entire old population was socially

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[25] Charles Darwin, *The Origin of Species* (New York: The New American Library – Mentor Edition, 1958), 88. See also: Chrysanthus Ogbozo, *Philosophy of Science: Historical and Thematic Introductions*, (Enugu: Claretian Communications, 2014), 160.

[26] Emeka George Ekwuru, *Basic Introductory Themes*, 52.

[27] Other groupings include the vertebrates in the animal kingdom; mammals, etc. (cf. Emeka George Ekwuru, *Basic Introductory Themes*, 49).

[28] Cf. Emeka George Ekwuru, *Basic Introductory Themes*, 69.

[29] Cf. Josef Eilers, *Communicating in Community*, Manila: Divine Word Publications, See also: Emeka George Ekwuru, *Basic Introductory Themes ;*

organized cannot be easily ascertained. This is because different regions of the earth planet had different times for, and different forms of, their social organizations. One historical account maintains that the most ancient kingdom of Egypt (one of the earliest civilizations) dates back to around 3,100 BC when the first dynasty was founded under the kingship of Narmer who unified the upper and lower Egypt.[30] Another ancient civilization, namely Greece, had legendary and historical though tyrannical kings before the formal establishment of the Athenian democracy.[31]

The different pictures of kingship in different ancient kingdoms are meant to affirm the difficulty that exists in any attempt to give a unified historical account of the beginning and organization of entire human society. Given this difficulty, it seems that a provisionary conjecture we can make is to maintain that the organization of the human society happened at different times and in the different regions of the entire human society. Considering the ways that the different ancient dynasties got established, one can temporarily accept the socio-political theories of the great ancient Greek thinkers – Plato and Aristotle. While the focus will be on Plato, Aristotle's ideas are only complementarily employed.

13.3 The Origin and Nature of the Human Society: The Platonic-Aristotelian Picture

Quite early in his extensive dialogue, *Republic*, Plato categorically opines:

> "The origin of the city, then, said I, in my opinion, is to be found in the fact that *we do not severally suffice for our own needs, but*

Josef Ehmer & Catharina Les, eds., *The Idea of Work in Europe from Antiquity to Modern Times* (England: Ashgate Pub. Ltd, 2009), 11.
[30] Cf. "Ancient Egyptian Kings and Queens" in Google search.
[31] Cf. Wikipedia: "List of Kings of Athens"

> *each of us lacks many things*. Do you think any other principle establishes the state? No other said he."[32]

The cited text clearly underlines Plato as maintaining that the state is born because individuals in the state are incapable of satisfying their needs individually; only as a collectivity is it possible. The needs include food, housing and raiment/clothing.[33] After identifying these needs, Plato thinks it proper to inquire into the caliber of persons that can provide those needs. As a guide in identifying the persons who can supply for the needs, Plato postulates that it is better to have a division of labour; a division that makes a farmer, for instance, to concentrate on one need; a weaver to focus on another, and a cobbler to be concerned with a different need. For Plato, such a division should not be done at random or by mere designation. *The division of labour must be based on one important condition, namely, the capability of the individual*: 'each person is to be assigned a work that best suits his nature or 'a work for which he is naturally fitted'.[34] The rationale behind assigning tasks to persons according to their natural endowment is clearly underlined by Plato in these words: "more things are produced and better and more easily when one man performs one task according to his nature at the right moment and at leisure from other preoccupations".[35]

After explaining this 'capability-principle' as bedrock to the organization of the state, Plato makes an extensive discourse (traversing many chapters) on the personalities of the citizens of the state. The personalities are of three categories that are structured according to their natural endowment. They include the following:

a. *Guardians* (governing class) are at the apex of the society insofar as they must be capable of a keen perception of reality;

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[32] Plato, *Republic*, II. 369b. The italics here is mine
[33] Plato, *Republic*, II. 369d
[34] Plato, *Republic*, II, 370b. See also Plato, *Republic*, V, 453b-c.
[35] Plato, *Republic*, II, 370c.

> quick disposition to pursue the apprehended and indeed true lovers of wisdom or philosophers[36]. Given that philosophers are the ones capable of apprehending the eternal and the unchanging, it becomes no surprise when Plato held that "… either philosophers become kings or kings in our states or those whom we now call our kings and rulers take to the pursuit of philosophy seriously and adequately… there cannot be cessation of troubles…".[37]

Given the all-important task of the guardians, they are not to possess houses, lands, or any other properties of their own, but "should receive from other citizens for their support the wage of their guardianship and all spend it in common. That was the condition of their being true guardians".[38]

b. *Auxiliaries* (warriors/military class) are charged with defending the state from foreign aggressors. The class of Auxiliaries corresponds to the "spirited" dimension of the human person and the class is meant to be highly courageous. In order that this class/category can properly discharge its duties, the auxiliaries are to observe the austere life of the guardians, possessing no private property as well.
c. *Productive* (workers') class consists of labourers, carpenters, plumbers, masons, merchants, farmers, craftsmen, wage-earners, etc.[39] It corresponds to the appetitive part of the soul because it preoccupies itself with the desires for food, drink, love, accomplishments, money, etc.[40] For this class, bodily appetites dominate its entire life.

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[36] Plato, *Republic*, II, 375a; *Republic*, V. 475b-c.
[37] Plato, *Republic*, V, 473d-e.
[38] Plato, *Republic*, V, 464c.
[39] Plato, *Republic*, II, 370d-371e.
[40] Plato, *Republic*, IX, 580e.

The above tripartite structure of the society has, at least, two important merits. The first merit is that the triple structure is bound to establish harmony in the state. Indeed, the state should operate with the kind of harmony that is likened to the harmony that is existent in any living organism.

Plato writes:

> "… the city… is most like that of an individual man… if the finger of one of us is wounded, the entire community of bodily connections stretching to the soul for "integration" with the dominant part is made aware, and all of it feels the pain as a whole… The same … the best-governed state most nearly resembles such an organism.[41]"

The state as an organism is the state as a unified and harmonized whole. It is not a univocal entity, but a complex of many composing dimensions that ought to function in a unified manner. This nature of the state as a unity can be said to be its ontological status, and at any time that the state experiences chaos, violence or disequilibrium, its ontological character is being eroded, and therefore, must strive for reparation. The second merit of Plato's triple structure of the society is the enthronement of justice. According to him, when each one does his work properly in the state (i.e. when the different parts of the state function well) nobody is, *de facto*, treated either above or below his natural endowment, and hence, there will be justice in the state.[42] Therefore, the notion of justice is tied together with a harmonious functioning of the different segments of the state and they are expected to bring about better output. In a summary way and on this level, it could be said that harmony/unity and justice are the fundamental goods upon which the state is grounded.

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[41] Plato, *Republic*, V, 462d; 464b.
[42] Plato, *Republic*, IV, 434c.

To complement Plato's view on the ancient origin and organization of the state, the contribution of Aristotle is helpful, particularly because of his repeated reference to the good with regard to the state. Already, the opening sentence of his *Politics* underlines the importance of the good in the foundation and functioning of the state. He opines:

> "Every state is a community of some kind, and every community is established with a view to *some good*; for everyone always acts in order to obtain that which they think good. But if communities aim at *some good*, the state or political community, which is the highest of all, and which embraces all the rest, aims at *good in a greater degree* than any other, and at *the highest good*.[43]"

In the cited passage, a certain logic guided Aristotle in affirming that the state should exhibit the highest good. The logic derives from the thinking that the action of the individual should be geared toward his happiness such that collective happiness of all the citizens becomes, as it were, the 'the highest good'. In later paragraphs after the above cited passage, Aristotle seems to be saying that the origin of the state derives from the desire for a higher good. This position of Aristotle has the support of the following text: "when several villages are united in a single complete community, large enough to be nearly or quire self-sufficing, the state comes into existence".[44] There are two principal elements to note about the just cited text. First, the birth of a state happens when a community is made large enough by the coming together of several small units (e.g. villages) in such a manner that the newly formed community (state) is capable of providing almost all the needs of its members. The second element is that the need to be self-sufficing compels smaller units to get together into a larger one called 'the state'. Like Plato, Aristotle locates the background to the emergence of the state in the need to satisfy the basic human needs. Indeed, the

[43] Aristotle, *Politics*, Bk. I, 1252a. The bold stress is mine.
[44] Aristotle, *Politics*, Bk. I, 1252b.

people's needs form part of the good that citizens yearn for. This being the case, it can be argued that, for these Greek thinkers, *the good, ontologically speaking, is at the origin of the state.* Given this link between the state and the common good, one can understand why Aristotle further maintains that "man is by nature a political animal, and that he who by nature and not by mere accident is without a state, is either a bad man or above humanity; he is like the tribeless, lawless, heartless one…"[45] In the light of the said link, we can also understand better why common people do not simply long for organizational structure in the state, but more for good structures of governance. We cannot, however, consider good structures of governance till we have explored the meaning of governance in general.

13.4 The Concept of Governance in General

From the viewpoint of its word-origination, the term 'governance' emerges from the Latin root, *"gubernare"* meaning 'to steer [a ship], to be at the helm, to pilot or to direct'.[46] To elucidate the cognate image-terms enlisted here, it suffices to re-visit the roles of 'the captain' who steers a ship or 'the pilot' who flies an aircraft. For any of these persons, the comfort and lives of the people on board are their utmost concerns. These concerns are responsibilities that are handled with great diligence and respect. Few years ago, an Italian captain had to be tried and jailed because he abandoned his sinking ship with some people on board as he fled the scene of the accident.

Leaving aside the meaning generated by the word 'gubernare', there is the need to observe that different people from different interest-backgrounds have all kinds of meaning with regard to the concept of governance. In other words, governance is a general and somewhat

[45] Aristotle, *Politics*, Bk. I, 1253a.
[46] D. P. Simpson (compiler), *Cassell's New Compact Latin-English, English-Latin Dictionary*, (London: Cassell, 1963), 102.

abstract concept that stands for many ideas and practices. In one of its broad meanings, governance is understood as both the *act* and *art* of governing. More specifically, it refers to 'all the processes of governing, whether undertaken by a government, market or network or even carried out by the family, tribe, formal or informal organization or territory and or through the laws, norms, power or language.'[47] A narrowed view of the concept sustains that 'it is a way of ruling or controlling a State, a subject or any organization with some authority.[48] Notwithstanding the different nuances of the concept, it is to be noted that there is a driving-force behind the structures of governance; a driving force that shows itself in the quest for efficiency, transparency and accountability in an establishment.

Given the background of the said driving-force, a good number of people who are placed with charges understand their responsibility as one of command and control. For them, "politics involves processes by which a group of people (with divergent opinions or interests) reach collective decisions generally regarded as binding on the group, and enforced as common policy", whereas "governance, on the other hand, conveys the administrative and process-oriented elements of governing rather than its antagonistic ones".[49] At any rate, it does not seem that such a separation between politics and governance is necessary because the two issues are interwoven: there is an act of governance in politics and some politics in governance. The UNESCO understanding of governance certainly appears more comprehensive than the preceding view. It explains governance as 'referring to structures and processes that are designed to ensure accountability, transparency, responsiveness, rule of law, stability, equity and inclusiveness, empowerment, and broad-based participation; it also represents the norms, values and rules

[47] Cf. Wikipedia on "Governance".
[48] Cf. Joyce M. Hawkins & Robert Allen, (eds.,), *The Oxford Encyclopedic English Dictionary*, (Oxford: Clarendon Press, 1991), 611.
[49] Cf. Wikipedia on "Governance".

of the game through which public affairs are managed in a manner that is transparent, participatory, inclusive and responsive'.[50]

A fundamental consequence of the different opinions about governance is that the *art* of governing takes different forms which, of course, are inspired by different motivations and consequently yield different results. The democratic form of governance, for instance, is a governing process where citizens of a state vote on who should govern them according to the fundamental needs of the people (public good). Such a governance-model is different from any profit-making organization that may be governed by one person or a team of directors for the principal purpose of personal good or group good. The profit-making model of governance, no doubt, contrasts with a non-profit making model that may be governed by a team of supervisors for specific purposes like awareness-creation, value-advertisement, etc. In the face of these models, it becomes no surprise that we have various kinds of governance like the following[51]:

(a) *Public Governance:* this is the kind that is attested to in politics or any social organization which involves different individuals that are bound by some common good.
(b) *Private Governance:* this refers to the process of administration in non-governmental entities or in truly private sector as in the case of private companies, insurance, etc.
(c) *Corporate Governance:* the special character of this kind of governance lies in the manner which an establishment operates corporately as well as the laws and polices guiding it. A broadcasting house, for instance, is governed as a corporate organization.
(d) *Global Governance:* The kind of governance experienced here involves complex, formal and sometimes informal institutions

[50] Cf. Unesco.org on "Concept of Governance"
[51] Cf. Wikipedia on "Governance".

which operate with wide range of mechanisms, processes, interactions among many states, markets, citizens or organizations and with a focus on common interests, values, exchanges. The organizations like United Nations, African Union, European Union, etc., could be given as examples of establishment that function with global governance.

(e) *Participatory Governance:* As the name indicates, the stress of this kind of governance is on the principle of participation. To the extent that there is enough participation in an establishment do we speak of participatory governance? Its focus is "on deepening democratic engagement through the participation of citizens in the processes of governance with the state. The idea is that citizens should play more direct roles in public decision-making or at least engage more deeply with political issues. Government officials should also be responsive to this kind of engagement".

In a situation where socio-political organizations are characterized with one form of governance or another, the result would logically follow the trend of such governance. This diversity makes it imperative to always raise the question – how good is such governance or what sense of good governance is operative in any of those kinds? This leads us to briefly highlight some indices to good governance i.e. in what does good governance consist?

13.5 Good Governance: Meaning, Indices and Relation to the Public Good

The immediate preceding paragraph exposed the complexity of determining the true meaning of governance; a complexity that led to the classification of various kinds of governance. But to discuss the meaning of 'good governance' in this section, the kind of difficulty that we met

above presents itself. That is to say that it may not be easy to come to a unified meaning of the word 'good'. This is simply because the word 'good' as a linguistic term lends itself to several meanings. As an English word, the term 'good' which is usually employed as an adjective bespeaks of these different senses: a desired quality or something considered to be satisfactory, adequate and reliable. Sometimes, it points to a morally excellent thing or to something agreeable or even enjoyable. [52] It is interesting to note that in addition to the meanings distilled here by Hawkins and Allen, when the term 'good' is preceded by the definite article 'the' and employed in the singular, it refers to the '*real thing*; the genuine article'. It is perhaps in the light of these meanings of the word 'good' that a certain view maintains that good governance "is an indeterminate term used in international development literature to describe various normative accounts of how public institutions ought to conduct public affairs and manage public resources". [53]

Now, to relate the adjective 'good' to governance (which is the focus of this section), one notes that 'good' refers to *that which is adequate insofar as it is the real and genuine thing and, as such, ought to be desirable and satisfactory*. In the philosophical-theological world, it is even spoken of in the superlative: *'summum bonum'* – highest good – and means 'that good which transcends yet includes all others'. [54] To expatiate on the meaning of good governance, it is important to explore its characterizations or features and they include the following major ones:

(a) *Inclusiveness and Participation:* it is the mark of good organization that everyone is regarded, included and made to

[52] Cf. Joyce M. Hawkins & Robert Allen, (eds.,), *The Oxford Encyclopaedic English Dictionary*, (Oxford: Clarendon Press, 1991), 608.
[53] Cf. Wikipedia on "Governance".
[54] Dagobert D. Runes, ed., *Dictionary of Philosophy*, rev. & enlarged, (USA: Rowman & Littefield Publishers, 1984), 133.

be an active participant in the activities and processes of governance in a social system. This trait begins with the language of expression to the manner of accommodation and involvement in decision making. A linguistic test about the oily nature of this trait of governance is seen from the way a social group appreciates the inclusive word "we" to the disparagement of "I" when repeatedly employed by a leader. The use of language sometimes tells of the cognitive frame of the speaker.

(b) *Effectiveness and Efficiency:* this is equally another indication of a functional organization. It is a commonplace to find people who occupy positions of responsibility with little or no progress because the interest is simply to be there at all cost and to remain there, regardless of any meaningful output.

(c) *Responsiveness to Citizens' needs or threats:* An act of governance that does not promptly feel and respond to the needs of the subjects manifest inattention, insincerity and the like. One of the undoing of the some governments, especially in many developing countries like Nigeria, has largely been blamed on the governments' inability to respond appropriately with regard to the timing or means of response or even both. The menace of Boko Haram in Nigeria and ISIS in other parts of the world are consequences of the lack of responsiveness.

(d) *Respect for the rule of binding laws:* since every form of governance and indeed the entire state displays some laws/rules or norms that bind the members, there can be success in the state only to the extent that those laws are consciously observed by all. Where there is no rule of law, there is bound to be discrimination and in a worse scenario, some pointers to anarchy.

(e) *Accountability and Transparency*: Perhaps, this trait ought to have been mentioned as the first. There is nothing of highest importance in the act of governance as the fact that those governing have the trust of those being governed. And there is no way that such trust can be built up and maintained unless the leaders show themselves to be accountable to their subjects: accountable in giving information of what they are doing and having the disposition and forum to be questioned about their activities. Accountability is tied up with transparency and the twin virtues have the "social magic" of winning compliance, adherence and trust from the led.

The foregoing indices of good governance have a common denominator, namely: *the other-mindedness* which contrasts with an *I-mindedness.* Another way of saying it is that the above indices pay great attention to the common good in contradistinction to personal good. Furthermore, the indices also underscore the dignity that every human individual has by nature whereas its common denominator (i.e. 'the other-mindedness') is perceived as the focus and goal of good governance. At this juncture, it must be recognized that though the awareness for 'the other-mindedness' has been arrived at naturally, it is nonetheless an ideal because it transcends the natural human tendency to work for egoistic interests. As an ideal, the consciousness for the 'other-mindedness' cannot be sustained unless there is a corresponding metaphysic of ideality. This brings us to the next stage of discussion.

13.6 Good Governance and a Metaphysic of the Good: Platonic-Aristotelian Insights

The task of this section is to relate the already seen values of good governance to a metaphysic of the Good, leaning on the thoughts of Plato and Aristotle.

To speak of a metaphysic of the good, there is need to briefly explain the sense in which the term 'metaphysics' is employed here. From one's common knowledge about the derivation of the word 'metaphysics' by an editor of Aristotle's works, 'metaphysics' has come to be understood as a consideration of works that deal with non-physical works of Aristotle. But from Aristotle himself, we learn that metaphysics 'is a science of 'being insofar as it is being[55], a phraseology that lends itself to a detailed explanation. However, it suffices for our present context to know, as Aristotle stresses, that metaphysics is a science that aims at grasping and studying the first causes or first principles.[56] Those principles may be evident in experience, but they still go beyond the physical. It is therefore in the trend of this understanding (i.e. the non-physical as the principle of origin) that the term 'metaphysics' is being employed here. And our thesis is that good governance can have its expected meaning and result only if it is anchored on a metaphysic of goodness.

In Plato's metaphysics, 'the Good' occupies a central place. There are multiple contexts or backgrounds within which Plato elaborated the concept of 'the Good'. A *primary context* is the *discourse on the origin of all existents* in his work, *Timaeus*. In the discourse, Plato tries to make a distinction between *what exists always and has no becoming* and *what becomes always and is never existent.*[57] The discussion progressed till he reached the affirmation that 'everything which becomes or is created, must of necessity become due to some cause; for without a cause, it is impossible for anything to be created or attain becoming'.[58] For him, all that came into existence must have come by reason of some cause. His further inquiry into the cause for which whoever constructed the universe did so, brought Plato to this conclusion: *"he was good, and*

[55] Aristotle, *Metaphysics,* Bk. Gamma, IV., 1003a.
[56] Cf. *Ibid*.,
[57] Plato, *Timaeus*, no. 27d.
[58] Plato, *Timaeus,* no. 28a.

the good can never have any jealousy of anything and being free from jealousy, he desired that all things should be as like himself as they could be.[59] Plato insists that *goodness is the truest sense (i.e. cause) of the origin of the world* and it is a wisdom that is inherited from men of wisdom.[60] His strong words here are worthy of mention: "God desired that all things should be good and nothing bad, so far as this was attainable".[61] Given this understanding, Plato argues in the same *Timaeus* that the generated units of time-frame like "was" (past) and "shall be" (future) are but wrongly applied terms when we use them for the Eternal being. According to him, the proper time-designation for this being is "*is*" i.e. the present. The two generated forms of time – 'past' and 'future' apply only to Becoming "which proceeds in Time, since both of these - past and future- are motions".

There is equally *another context* in which Plato exposes his view on the good. This is the context of the relationship between the good and knowledge (i.e. the relationship between metaphysics and epistemology) in his *Republic*. In the *Republic*, the demand was made to Plato to explain what the good means in the same way that he explained justice, sobriety and other virtues.[62] According to him, 'the Good' is considered the highest of all ideas insofar as it begets offspring that stand in proportion to the good itself: "As the good is in the intelligible region to reason and the objects of reason, so is this in the visible world to vision and the objects of vision".[63] Here, the good is metaphorically employed as "the sun of Ideas". It is the Good that makes communication and knowledge possible. It is the idea of the good that makes the objects of knowledge possible and empowers the knowing subject.[64] Plato is not

[59] Plato, *Timaeus*, no. 29d-30a.
[60] Plato, *Timaeus*, no. 30a.
[61] Plato, *Timaeus*, no. 30a.
[62] Plato, *Republic*, Bk. VI, no. 505d.
[63] Plato, *Republic*, Bk. VI, no. 508b.
[64] Plato, *Republic*, Bk. VI, no. 508e

satisfied by maintaining that the good illumines every other idea, but insists that the very existence and essence of any object of knowledge derive their worth from the good. Quite interestingly, Plato acknowledges that the good, in the long run, defies definition and characterization as can be evidenced in this text: "… the good itself is not essence but transcends essence in dignity and surpassing power".[65] Arriving at this point, Plato's interlocutor, Glaucon made of him a laughing stock, called his position, a hyperbole and demanding that the heavens liberate him from such dream. Unlike Glaucon, Plato endorses the good and opines that it can best be contemplated rather than defined. This view can be attested to from Plato's position in later chapters of the *Republic*:

> "Even so this organ of knowledge must be turned from the world of becoming together with the entire soul…, until the soul is able to endure *the contemplation of the essence and the brightest region of being*. And this, we say, *is the good*…[66]"

A notable *third context* of Plato's discourse on the Good originates from his Greek cultural heritage where "the Good" is understood in terms of 'usefulness', meaningfulness, etc. Hence the good of each thing corresponds to what that thing is. In this way, good and being are linked. It is equally from this background of the link between being and use/meaning (or link between metaphysics and ethics) that Plato drew a lot of influence to construct a metaphysic of the Good that is made concrete in a just state. The events of the death of Socrates and of the Peloponnesian war could not but force Plato to reflect on some ethical questions like: what is justice?, could the one who has power automatically be the one who is right?, is it better to be good than to be strong? For him, three things should be accorded the highest values, namely: *justice, beauty and truth*. As it were, these virtues are and are

[65] Plato, *Republic*, Bk. VI, no. 509b
[66] Plato, *Republic*, Bk. VII, no. 518c.

highly prized simply because of their goodness. For instance, justice, in Plato's view, is an effective harmony of a group because it is geared towards the *collective good* of all, and as such, the *man of knowledge* ought to pursue justice.[67] Indeed, there is no man of knowledge more than the philosopher, and elsewhere he had advocated the leadership of the state to be entrusted to philosophers or to make kings (i.e. leaders) become philosophers. This is because he considers such people – philosophers – to be the ones capable of apprehending the good. The idea of the good, therefore, is the foundation of all other virtues: justice, beauty, knowledge, etc. The following text further bears us out: "For you have often heard that *the greatest thing to learn is the idea of the good* by reference to which just things and all the rest become useful and beneficial".[68] In the light of the preceding considerations, it can be affirmed that Plato grounds his metaphysics on the idea of the good or just society, thereby making it imperative that good governance must be grounded on a metaphysic of the good.

From a certain perspective, it can be said that Plato's consideration of the *Good* in general depicts *a vertical relationship* between Goodness itself and the individual/society who is drawn or lured by the Good as a guide for his/her action, especially as earlier seen, the Good has come to be identified with the Divine. The image of the Good which radiates a vertical relationship in Plato's discourse needs to be complemented with another *image of a horizontal relationship* which can be deduced from Aristotle's consideration of the Good. Our earlier exposition of Aristotle on the origin of the state shows that he (Aristotle) holds that every community aims at *'some good'*, and this being the case, the entire political community ought to aim at the *'highest good'*. For Aristotle, the sense of 'good' in general is action-laden; that is to say, it tends towards others in a web of relationships. Indeed, Aristotle maintains that

[67] Plato, *Phaedo,* 114e.
[68] Plato, *Republic* 404 e – 505a

the *'totality of goodness'* is called *"excellence"* which in Greek is *arête* meaning *"Virtue"*. Among the examples he gives with regard to excellent (good) actions is someone who does not try to revenge, but is prompt to forgive.[69] So forgiveness must be understood as a virtuous act. Also he considers 'wisdom' to be a form of excellence: "an excellence of the rational part capable of procuring all that tends to happiness" whereas "Gentleness is an excellence of the passionate part, through which men become difficult to stir to anger".[70] In all these examples, we see that Aristotle's notion of goodness (excellence) has a horizontal overtone as it points to excellent actions that glue individuals together, and hence promote their happiness. Therefore, the two considerations of the Good by Plato and Aristotle need to be seen as complementary to one another.

13.7 Conclusion

This paper takes off from an abstract that clearly explains the aim of the paper, namely, to use the metaphysic of the good by both Plato and Aristotle to argue for an ultimate foundation for good governance in the society. The introduction gives few samples of people's varied opinions about good governance, and thereby opening the way to elaborate discussion on the origin of society from scientific, historical and Plato's socio-political contexts. The discussion is called for because it is within the human society that good governance happens. After the discussion, it was time to probe into the metaphysic of the good by both Plato and Aristotle; an exposition that presents two complementary models of the good (vertical and horizontal) that are applicable to the same society for its total enhancement. The conclusion arrived at from the application of these models is this: without the ideality of goodness (in vertical and

[69] Aristotle, *On Virtues and Vices,* 8.1251b.
[70] Aristotle, *On Virtues and Vices,* 1.1250a.,

horizontal dimensions) which a metaphysic of the Good argues for, the concrete demands for the virtues of justice, fairness, transparency, truth, belongingness, (otherwise called good governance) cannot be realized.

14

AN ETHICAL EXAMINATION OF SOCIAL NEGLECT AND MARGINALIZATION OF THE MENTAL PSYCHOTICS IN NIGERIA

Joseph Nnaemeka Chukwuma[71], *Gerald Ejiofor Ome*[72]

Abstract

The Cartesian dualism of the human person with an emphasis on mind as the centre of personhood has influenced almost the entire fabrics of human thought that now regards the corpuscular dimension of the human person as just a mere vessel for the mind. This means that it the mind alone that determines the human being, implying that any alteration or breakdown in the systematic functionality of the human being, it is assumed that such a person is better counted as non-existent, despite his bodily manifestations. This paper exposes the peril of a group of people known as the mad people in Nigeria. It makes a serious case for this group of people, arguing that madness is just like any other form of sickness which should be cured or managed. It further argues that since madness in just an illness not a crime, the right of the victims of this illness should not be denied, as rights are only deprived on the basis of crime not illness. The dysfunction of the mind does not at all

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negate its presence; therefore, the mental psychotics should still be seen and treated as human beings, just like the patients of HIV/AIDS, Tuberculosis and other terminal illnesses, because they also have both mind and body. This paper will use an empirical analysis, expository and evaluative method. I conclude that our societies, especially in Nigeria will be good for it, if the different categories of mad people are put off the streets, into hospitals, and asylums. By so doing, the dignity of human beings would have to a very large extent been restored.

14.1 Introduction

The idea of human rights has been a dominant theme is some of the most important discussions in the socio-political and economic development of both 20th and 21st centuries. Concerns for human rights, however, predates the modern era and can be traced back to the period of Greek city-state, via the English, American and French revolutions of the seventeenth and eighteenth centuries to the various stages of socio-political and economic formations in the traditions of the non-western ideology.

Since after the second War World War, there has been a renewed concern for human rights both at the national and the international levels. Sixty-eight years ago, on December 10, 1948, the United Nations General Assembly adopted the Universal Declaration on Human Rights (UDHR). At that time, the delegates clearly noted that the declaration was not a binding treaty, but rather a statement of principles. Eleanor Roosevelt captured it well when he said that the Declaration "set up a common standard achievement for all people and nations" and might well become an international 'Magna Carta' of all mankind"[73]. The cause of human rights has considerably advanced in the last four decades, and today there is enormous interest all over the world even at the grass root level for exploration of the scope and nature of human rights. The authors deemed it right to evaluate the ontological basis of the human right on the eve of the seventieth anniversary of the declaration.

Though, the authors made the conceptual exploration, they did not stop at that, rather they pursued the rights of mental psychotics which the authors feel that they are being marginalized due to the recent view of the 'mads' as sub-human entities whose their human can be denied.

[73] Okechukwu, Sylvanus, The rights of life and to live, Peter Lang: Verlag, 1986. 4.

The authors argued against the Cartesian reductionist conception of the human person as Sola mens (mind only) and proposed that human person should be seen with non-reducible theory perspective.

However, they argued that the psychotics should be given the rights of recipience in so far that psychosis is a behavioural disorder or malfunctioning of the brain process. Madness or psychosis being an illness; the 'psychotics should be taken care of by the society. They still need the right of shelter, food and clothing as she is taking care of the patients of other illnesses. The paper maintains that the victims of psychosis are not exceptional one therefore; their rights of basic needs should be accorded to them.

14.2 Human Rights

On hearing the words "human rights", the phrase appears simple and seems immediately comprehensible meriting no further explanation. On closer scrutiny, however, one notices that its explanation is not all that easy. Many people have different ideas of what human rights really are. In so far that the paper is more concerned on the ethical dimension, we shall route ignoring other possible route unless when a reference to any of them is needed. From the ethical point of view, human rights are rights which human beings have from the very fact that they are human. They have these rights irrespective of their social status, moral merits, beliefs, class memberships etc. These rights exist prior to the establishment of the state.

The United Nations promulgation of these rights categorizes them into civil and political entities (Art. 1 - 22), as well as the social, economic and cultural rights (Art. 22 – 28). The civil and political rights include the rights to life and self-determination, freedom of movement and chance of residence, freedom from future and inhuman treatment, the right to liberty and security, etc., The economic, social and cultural rights include among others, the right to an adequate standard of living,

right to social security, the right to property and to participate in cultural development.

From every indication, it is true that most lists of what we termed human rights include the rights to life, liberty, equality, the pursuit of happiness, and property. One thinks the trouble with the notion of human rights is that some lists also include other rights, such as those to a certain standard of living including right to take executive flight during tour. Though, this may be a right, but it can never be classified as a moral right. We concurred with Maurice Cranton that 'human rights are those which are practicable, universal, and paramount'[74]. This means therefore, that for something to be a human right it must be practicable for it to be granted. It is obvious that all men cannot have a tour, far less tour with executive flight. Though the situation can be obtainable in some societies which its citizens claim to be picking gold along the streets, yet so far that it cannot be obtainable universally, it lacks the criterion of being a human right. So, we think that the nature of human right has been established.

It is a matter that matters for us to draw attentions to distinction of rights into two kinds namely: rights of action or liberties and rights of recipience. It is in the nature of rights to claim for a right when it is threatened. For example, if a young girl is criticized for wearing a seductive cloth, she might possibly reply, "I have a right to wear whatever that pleases me". Obviously, some may support her to say that it is not wrong she put on whatever she desires to put on. This is an example of right of action or a liberty. 'To claim such rights says Downie "is simply to deny that it is wrong to do whatever is questionable, and to assert that it is all right to do such if such an agent chooses to do such an action.'[75]

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[74] Cranton, Maurice, 'Human Rights, Real and Supposed'. In: D. D. Raphael (ed.) Political Theory and the Rights of Man. London: Macmillan, 1967, 27.
[75] Downie, R. S. Roles and Values. An Introduction to Social Ethics. London: Methuen, 1971, 49.

On the other hand, a right of recipience is a right that others should do or provide something for an agent. For example, if John is the biological father of James, James has the right of recipience against John, if John can afford what James' rights of recipience demands.

For better distinction of these two kinds of rights, two point must be noted, and this paper pay allegiance to the work of Downie which brought this distinction to the knowledge of the author of this paper. Lifting a note from Downie:

> 'If X has a right of action to do action A – i.e if it is permissible for him to do it – then X also has a right of recipience against people in general that they should refrain from interfering with the exercise of his right.' [76]

This implies that the possession of the rights of action implies the possession of the right of recipience. But the question this may arouse is, does is it follow that the possession of the rights of recipience implies the possession of the rights of actions? That is does if follow that as shylock has the rights of recipience of point of flesh that he has the right of action? We can only establish the rights of recipience from the rights of actions, but we cannot generally establish the right of action from the rights of recipience. If human rights must universal, practicable and paramount, we have seen that rights of action fail to qualify as human right in so far it cannot be generalized. So, I shall now assert that human rights are rights of recipience, rather than rights of action. So the rights of security, shelter clothing and feeding are strictly that of rights of recipience not that of action.

But the question is: from whom is a human right a right o recipience? We may answer that human rights are rights of all man against all men in so far that it is a universal rights. One has to receive it

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[75] Ibid.

from all but particularly the government. Human rights are rights of human as human. So what makes human rights so special is that they rights of human as human, that is, they are those rights peculiar to human being.

For better understanding of the nature of human rights and why they are privileged status, let us have a brief excursion on Kant's categorical imperative.

14.3 Brief Excursion on Immanuel Kant's Categorical Imperative

Immanuel Kant wrote: "[N]ow I say, man and generally every rational being exists as an end and must never be treated as a means alone".[77] This implies that man in both collective and individual senses should not be taken as only a means to achieve an end. This Kant's assertion was based on the dignity of human being which supersedes any other value. That human being should be treated as an end in-itself is according to Kant, contained in the innate and inherent nature of man as a rational agent. This Kant's idea of categorical imperative cannot be dissociated from what Pepita Haezrahi termed the "humanitarian superstitions"[78] of the eighteenth century.

Obviously this notion is strongly coloured by Jean-Jacque Rousseau's Version of this ideas. According to Rousseau, the intrinsic dignity of human being which we loosely call human dignity, is part of human innate nature. By an innate qualification of their nature human beings are endowed with freedom of will and hence are capable of virtue. So man's innate capacity of virtue is, objectively speaking, the reason for the human dignity. Subjectively, it is recognized by a

[77] Kant, Immanuel, in Robert Paul Wolff (ed) Kant: A Collection of Critical Essays. London, Macmillan, 1968, 288.
[78] Haezrahi, Pepita, "The concept of man as end-in-itself". In Robert Paul Wolff (ed.) Kant: A Collection of Critical Essays. London: Macmillan.

corresponding sentiment, useful innate in human nature for example, the natural love of man for humanity.

In Kant's pre-critical writing, he followed the route of Rousseau, for he wrote "[T]rue virtue van be grown only in principles; the more universal these principles, the nobler and the more elevated the virtue. These principles are not speculative rules of reason, but the awareness of a feeling which dwells in every human heart and which is more than mere pity and helpfulness. I think this sentiment is best described as feeling for the Security and Dignity of human nature"[79]. To be capable of virtue, Kant maintained that one must possess this feeling. This feeling is both innate and universal therefore human dignity is innate in any human and it is a universal code for any human. Human dignity is appropriative to all human. None needs to beg for it. But in distinction from Rousseau, Kant holds that his 'Beauty and Dignity' are grounded primarily in the rational quality of human nature. despite his (Kant) shift from his pre-critical stance, Kant made a distinction of human nature into two parts, namely, the irrational and sensuous, one hand, and on the other hand, the rational. For him, the dignity of man is made conditional on the domination and determination of the irrational part by the rational.

In all sense, Kant was of the stance that human dignity is the basis of his agreement that man should not be used as a mere means but as an end in – itself. So it can be deducible that the basis of human right is the dignity of human person. If the dignity of human person is appropriative, their human right is appropriative and inalienable.

Before we can go to the crux of the paper which shows indices of how the psychotics are being marginalized in the issue of human rights, let us take a considerable voyage of how this phrase called "human person" had been conceived. If human right can only be asserted to human being or a human person, then what is it to be a human being?

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[79] Ibid.

14.4 On the Concept of Human Person

In this subtheme, we wish to discuss the concept of human person but the authors, for the sake of the nature and scope of this paper will be chiefly concerned with what we termed Descartes' myths of reductionistic anthropology.

From the ancient phase of history, beginning from Socrates, the question of man has been a problematic one. It was the Italian philosopher Battista Mundi that said that "the question of human person has been a perennial problem to man".[80] Starting from Plato, the soul or what the secular man calls 'mind' is the real man, the body is just a prison. Aristotle though shifted a little but from Plato's stance still maintained that reason is the criterion of qualification for a human person. This view of man as soul (mind) or intelligent agent was carried, over via the scholastic fathers to the medieval epoch and was launched in its undiluted form by the Rene Descartes.

Descartes in his methodic skepticism reached an anthropological jungle which he was not considerable enough to see the possible implications contained therein. In his radical quest for certainty in philosophy, Descartes betrayed the nature of human person. For him, the starting point of every philosophy should be human person, but he failed to understand human person as it is. His famous dictum "Cogito ergo sum" (I think therefore I exist), was taken by him to be the foundation of all human knowledge. For him, mind alone matters. Mind alone thinks, and thought is the sole qualification of human person. On the nature of thought, he attributes self-consciousness, judgment and a projection of the self to the future; so, for us to say, "Cogito ergo sum" implies cogitatem suam' – 'I am thought'.

[80] Mundi, Battista, Philosophical Anthropology Roma: Pontifical urban Uni. Press. 1993. 2.

Descartes obviously relegated the *res extensa* to the moribund and capitalized in the mind as the nature of human person. Psychological continuity theory of personal identity is child of this brand of Cartesianism and it has enjoyed an unchallenged privileged status in the philosophical psychology.

The reason is that philosophers, even after the famous Kantian Copernican revolution cannot shake off the dust of this Descartes' myth of supremacy of 'mind' or what we will call in platonic term "intellective soul" over our body. Though volumes of papers and ink have been wasted, to battle this 'myth' of Descartes' 'Cogito' but as we know that it is the character of myth to be in the 'life world' of the holder.

Philosophers are not the only victim of this Descartes poison, the entire fabric of our society fall a prey to it. Descartes casted a net and it caught us all of us.

Descartes divided the entire human race into two groups, and the majority is now marginalizing the minority without any concern to their inalienable rights as human. This is the fate of the psychotics in Nigeria where we live. Descartes laid the foundation of distinction between sanity and insanity. Here, we don't propose to take a historical survey like Foucault,[81] rather to establish that it is the platonic carry-over of the mind as the real person by René Descartes that influence both the modern and contemporary age to treat those who do not live in accordance with our conventional norms of behaviour as social outcast sometimes but in most time we don't take them as our fellow human dignity.

Our contention against Descartes and all of all his intellectual followers is that human being is more than mind or reason alone. Man is a being of action more than a rational being, rationality is the action of

[81] Foucault, Michel, Madness and Civilization: A History of Insanity in the Age of Reason, 1961.

the part of man called mind. So it is wrong that a whole man is reduced to this part alone. Man is still man even if he cannot think. Moreover, what we call thought or thinking is a brain activity not mind. Even if there is mind, it is just a product of brain activity. It doesn't exist beyond the nominal.

Before we write on the nature of psychotic and establish that psychosis is a biological disease and nothing more, and therefore their human rights should not be interfered with, we will first tell a story we experienced in the course of this research for us to know the fate of the psychotics or rather called 'mads' in this country. This is what one may call a new form of Euthanasia, which to our mind is a serious ethical issue.

> 'When the course of this deemed right to me pursue, I decided to engage in field research to know what the psychotics are undergoing in our society. I refused to take the method questionnaire distribution as my first approach, because a society which sees nothing wrong to kill the helpless obvious will not take it as a moral obligation not to lie against them to experience what they experience before I will go to those that think that they are sane, for me to know when they lying against the psychotics.'

I travel to another city which I knew that none, except those I confided in, will know me. There I left myself unkempt and tattered; I allowed myself bushy hairs and bears. On one Saturday morning, I left for my research. My target was church. Fortunately, there was a wedding service and reception in the church I went. With tattered clothes sunken eyes, unkempt bushy hairs and bears, without footwear and, worst yet, with an unbathed body I set off. For me, this is the normal appearance of a serious psychotic. When I wanted to enter the church the guards refused me entrance. I stood there without a shelter. When the service was over, there was a lapse in the security system, I

maneuverered and entered. It was the time of group photography, I wanted to join, but I was chased away, never allowed to participate. Then came the reception time, I was not allowed to enter the hall let alone give me food.

I didn't harass any person, I did not even say a word, they just arbitrarily concluded that I was mad and should not be allowed my right. This shows how the psychiatric are being treated in the society. They are being reduced to sub-human ontological level. This is a product of the view that rationality is the essence of man.

Another approach I assumed is the method of interview. The main question of the interview is to know how people regard those they call mad fellows (psychiotics). From the result, it was found out 90% of the respondents maintained a psychotic is not a person as such. For them, (the respondents) psychosis is the nearest condition to death. It was this situation that motivated us to enquire into the nature of psychosis and human rights.

14.5 What is it like to be Mad?

The orderliness in the construction of thought is one thing that marks rationality or reasonableness. So what made psychosis a peculiar health situation is what the conventional community of the sanes believe that disordered thought is the major mark of psychosis. But the major problem is, if we do not have access to other's mind, how can we decode the thought habit of the person?

From the investigation made, we observed that people believe that we know who is mad (psychotic) by speech disorder. The psychotics are believed to have abnormal mind due to their abnormal speech construction. A disordered speech construction is taken to be a disordered mind. So, to be mad (psychotic) means to play outside the conventional language rule. But there is something intrinsically wrong with this mode of life. The question is, "is mind and language identical?

How can we tell the situation of the mind (if there is anything like that) from our linguistic operation?" Obviously, it is an impossible adventure:

Consciousness is something too subjective to the possessor. We cannot tell the state of consciousness of the other, what we can only tell is the degree of consciousness because it is a bi-polar condition. A psychotic is conscious. That is the limit of our probing in his mental states, we cannot go further than that. Therefore, to tell us that they have a disordered consciousness is just an attached label produced by a group of the masses that think that they are stakeholders of rationality. Thought and language can never be identical, so our judgment of the psychotic through the linguistic route could not hold water.

We can say that psychosis is not what we take it to be. For one to tell what it is, one must be psychotic. Irrespective of the debate of the nature of psychosis, it is obvious that psychosis or madness is a sort of illness. An illness can be terminal or curable. But in the both cases one is still a person. If this is true, can one in this part of the world say that the psychotic are not being marginalized? After all it is an accepted dictum in the Nigerian society that everyone is endowed with a degree of madness. That it only depends on how one manifests his or her own. To some it is when they are angry that theirs manifest readily. At one point or another, people behave in such a way that they could be asked the question, are you mad?

14.6 Social Neglect and Marginalization against the Psychotic

The condition of the psychotics on this side of the world is pitiable. In the Nsukka urban area, the number of the psychotics we were able to encounter in this research is 72 persons. 57 (fifty-seven) were male while 15 (fifteen) were female. Among these 72 (seventy-two) persons, about sixty-seven of them are along the streets and open markets. The

remaining ones are in their lines in eye sour situations. Some of them are in chains both on legs and hands. Some were left naked and some with scares and bruises.

A typical Nigerian cannot wait to be told the situation of streets and market psychotics. They go about without clothes, food or shelter. They can eat anything; they are being identified with street or market dustbins. They are being used/exploited by some people. The women folk among them were being raped by some men either for one ritual purpose or another. They are helpless. Even during the cold weather, you will see most of them naked shivering. They litter the streets without any person taking care of them. They are not being regarded as persons in the society. Even among their relatives, it is a shame to associate with them. The Igbo man will say ("Ifere anaghi eme onye árà kama nwane onye árà") a mad person is not ashamed but the relative is.

So the question is what is so special in the mental illness like psychosis that other illnesses lack? The distinction between madness and other illnesses is a question that has disturbed philosophers. John Locke made the distinction between a mad man and an idiot when he maintains that the mad man has too many ideas when an idiot has too few. For him, madness is a disease that happens to the mind. Hobbes in his Leviathan, part 1, Ch. 8, made a humanistic analysis of madness when he made a naturalistic account of madness. He opposed the religious prevailing account of madness during the time and material that passion or emotion in excessive form causes the unusual behaviour which we generally referred to as madness. Kant in his Anthropology maintained that the difference between a madman and an idiot is based or characteristic urging of classification. For him, therapy cannot help the madman because he is locked-up in his private, personal world.

So, from all indications, we have seen that philosophers take psychosis to be a sickness of the intellect or reason by adopting what Quinton calls the "cognitive theory of madness". Taking madness as an

illness, we may have go back to the problem of this paper, that is, weather the psychotic are person that deserve their human right.

Human rights as we have shown in the previous section are rights which are inalienable from the human person. The ground of those rights is the dignity of the human person. Those rights are universal and inalienable. Therefore, they should be accorded to the human person irrespective of their race, social class, or any other distinction of human existence. Moreover, the reasons for such rights were shown to be more rights of recipience instead of rights to act. Therefore, it is rights that the society gives us instead of what we are free to do. Moreover, it was made obvious that the possession of rights of recipience does not automatically guarantee the possession of rights of recipience. There has been some opposition to the liberty of the psychotics like the argument proposed by Campbell[82] due to the aggressive nature of some psychotics. Campbell proposed deprivation of rights from the psychotic because they are aggressive in nature. But my contention is that the right to act may be deprived from the aggressive psychotics for the safety of the society, insofar the whole is greater that the particular, but the rights of recipience should not be deprived from them. One cannot condemn a whole individual because a part of him refuses to follow the conventional norms. Psychotics are just like any other patients in the society. Even if madness is terminal, it is not the only terminal illness in the society.

The case is that they are being marginalized among the patients by the society. You can hear a blind man saying in defence of his ego ‘do you think that I am a madman?’ which means he assumes himself to be better than a madman.

If ethics as a normative discipline guides and guard the relation between man and man, it is high time it looked into the relationship

[82] Campbell, Tom, “The rights approach to mental illness” in: A. Philips Griffiths (ed.), Philosophy and Practice No: 18 (1984) 221–253.

between the so-called sane and the labelled insane group. For us to have a healthy relationship with this minority group (minority not because that they are inferior but because they are less in number), we should re-examine their ontological status and conclude that they are human persons and should be accorded their rights as human persons.

The society or the government has been taking care of the patient some other terminal sicknesses like cancer, tuberculosis, HIV/AIDs, and etc., but they have relegated the psychotics as if they (the psychotic) are non-human that does not deserve their right of life and to live.

Every person in the society demands the right of life and to live from the government. The right to live demands a quality living of the citizen. This means that the citizens deserve the right of protection or security, food and shelter.

The government has endeavoured to supply some of these to the other patients of similar sickness but the case is different in the case of the psychotics. For HIV/AIDs treatments, tuberculosis foundation, cancer foundation etc., but none of these treatments or foundation has been made available to the psychotics. Even the government established psychiatry is only accessible to the rich people due to the price of the bill.

Due to this, the psychotics are left in the hands of fate. All treatments were withdrawn from them, thereby indirectly telling them to die. This action of the society is an indirect euthanasia which from the deontological ethics is intrinsically evil.

14.7 Conclusion

Humanity is divided into two groups of insanity and security. Due to the large number of the so-called sane group, they have out-voted those with peculiar behaviour but numerically minor. The “sane” have reduced the insane to something too base than human person. They thought that the mind of the psychotic has been distorted or better lost

due to the manifestation of inarticulate language. Due to the confession myth of reducing the whole person to "cogito", the cognitive theorists believe that the psychotics are no longer human and their human right of recipient can be deprived of them without a moral qualm.

The thesis of this paper is that man is greater than mind, even if it is anything beyond the product of the brain processes, cannot be the while man. Descartes reduced the whole to the part without checking the ethical problem it will guarantee in the society as he took philosophy to have no deal with the concrete human life. From the existential-phenomenological point of view, man is more concrete than abstract being. You must be for you to be conscious. Consciousness cannot exist in vacuum. The psychotics are existentially human persons. Man is a being of action not necessarily of thought.

Thought is just a type of human action. It is an inferior action of man. So action defines man better than thought. Descartes reduces the whole galaxies of human action to thought, and this is a philosophical myopism.

The psychotics are existentially normal and must be respected as human persons. This will be the basis of their human rights of recipience. They are patients of disease, and government and the society should take care of them by establishing asylum, providing homes, clothes, foods, and free treatment for them. The government should also prosecute anyone who tempers to use them as objects to achieve one's goal, such as the wanton confiscation of their properties and inheritance. Such could be sold or better still mortgaged and with the proceeds they could be taken good care of. The most painful is that some men have been noticed to be violating the female psychotics carnally. When these women conceive, you see the height of wickedness to womanhood as they are not given any care at all. Even at the point of delivery, the society does not deem it necessary to retrieve the children from the mad woman.

When this class of human beings are taken care of, we would have created a healthier environment and social justice.

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15

THE POSTGRADUATE FACULTY AND THE MENTOR-MENTEE: THE TREE OF CHARACTER AS THE ENGINE OF SUCCESSFUL SCHOLARSHIP

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Abstract

I am proposing what I call a paradigm shift in a model that helps the Post Graduate Faculty to build the tree of character and transform the relationship between the teacher and student framework to drive and achieve the strategic goals of capacity building, transformation of the School of the curriculum content and reposition it for global competitiveness. It is a model creatively downloaded from the teaching practices of building bridges to goodness, extracted from the works of Wilcox, Ebbs and Susan in their ‘’Leadership Compass: Values and Ethics in Higher Education. ”Why do we have to move away from the old template? It is because it is not working to produce quality

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scholarship and excellence in the cases/problems identified during the ongoing Globethics evaluation of challenges the Faculty is facing today. The environment of teaching and supervision would need change to be more pro-active. The present situation lacks the energy and passion informed by shared values common to mentors and mentees. People come to the table of teaching and supervision with suspicion, fear, mistrust, over or under expectations, manipulative intentions, superior/inferior egos, non-commitment to shared values of the University. On the whole, teaching and supervision are one directional and dictatorial; as a result, the relationship is not ethical, creative and qualitative. Building of character and leadership skills are not part of the lecturer-student relationship because there is no allowance for mutual pursuit of shared values and shared academic goals to make allowance for adjustments for human mistakes and other social pressures pressing upon academic schedules. In its place we place the ethos and model of a learning community of mentors and mentees whose relationship are not only suffused with the core values of the university but have the tree of character that allows both teacher/supervisor and the students to blossom into fruitful and quality scholarship in good time for the postgraduate school to become nationally and globally competitive.

Key words: leadership, ethos, core values, mentor-mentee, the tree of character and learning community.

15.1 Introduction

A learning community is a model projection for the reworking of teaching and academic relationships which lead to the mutual appreciation of shared values, responsibilities, goals and programs. It was a transformative framework proposed by Wilcox, Ebbs and Susan (1992) and projects a community of learners made up of both the teachers and the students with each contributing positively to the enhancement of their mutual character and the building of sustainable academic goals while promoting the requirements of requisite Faculty quality content, robust academic programs carried out under the University's expected delivery time. The tree of character comes at the centre of this mutuality and actually sustains the best practices in qualitative and timely delivery of academic goals under this framework of both mentor and mentee. The tree is a model popularized by the NGO, Bridges to Goodness but its sap might as have been rooted from the well of the founding fathers' core values. The tree of character is made up of the following sub-values of excellence, goal setting, personal responsibility and sharing, collaboration, integrity, gratitude, compassion, fairness, growth mindset, golden rule, forgiveness, punctuality, diligence, attentiveness, reliability, critical thinking, communication, concern for others, enthusiasm and perseverance. The tree of character guides the relationship between the mentor and the mentee to produce the fruits of character as a new mindset, attitudes, behavior and actions-related programs in the Faculty.

15.2 In a Learning Community—How the Tree Sustains Knowledge and Character Building

Both the mentor and the mentee are leaders and potential leaders depending on their capacity to reflect the fruits of the tree that oils and fosters good values in them throughout their duration of relationship.

Postgraduate scholarship and programs are elite leadership training grounds for future leaders and global citizens. Both mentor (Teacher/supervisor) and mentee (student)must see the tree of character as a mutual responsibility not only to build a sustainable ethical learning community but they must depict the character of those who are open-minded and ready to start a new learning experiences. In this context of the new proposed paradigm nobody has the repository of knowledge but must act to give supportive frameworks to support their mutual goals of excellence and academic scholarship. From the beginning of the academic session, they must desire to move beyond their knowledge status quo, build a learning community, share the core values of not only the University but also the vision, mission and strategic goals of the Postgraduate school. They will, with this background, design a program plan within the school calendar that will accommodate and adjust to a well set time management schedule of study and supervision. Provision must be made for mistakes, errors and missteps.

15.3 The University Should be a Learning Community Indeed

Monsignor Professor Obiora Ike delivering the 2016 4th inaugural lecture of the Godfrey Okoye University, located at Enugu, Nigeria seeks to justify why University environments must encourage the blossoming of the tree of character to build future leaders and serve the needs of the society to build global citizens:

Permit me at this stage to ask the question: Why a University? To this question, there are many answers and they vary, like the old Latin would say: “Tot homines quot sententiae” – “As there are many people, so are there many opinions”. For Humboldt, a German philosopher and diplomat, “a university has to do with the "whole" community of scholars and students engaged in a common search for truth. For Newman, it was about teaching universal knowledge. For Robbins, an

economist commissioned by the government of the time in the United Kingdom to draw up a report on the future of higher education, universities had four objectives: "instruction in skills, promotion of the general powers of the mind, advancement of learning, and transmission of a common culture and common standards of citizenship" (*The Guardian*, London, October 2011). What do these concepts translate to? Essentially to the fact that a University is serious business which must fulfil, among other services to the community, a component of being "a knowledge and value provider". "It stands or fails in its ability or inability to deliver on this criteria" (Ike, O/Nnoli-Edozien, N; *Development is About People, Business is About Ethics*; CIDJAP, 2003, p.70). According to the *Magna Charta Universitatum*: "The University is an autonomous institution at the heart of societies differently organised because of geography and historical heritage. It produces, examines, appraises and hands down culture by research and teaching". This essentially implies the integration of ethics in the entirety of higher education policies and programs by integrating Ethics as a product and central derivative for the orientation of science, governance, economy, technology and culture with life sustaining values to guide students, teachers and community. The aim is to target Ethics in Higher Education as a primary agenda in preparing the youth - future leaders for responsible leadership roles in the larger society upon completion of studies. "Knowledge is virtue", so wrote Socrates. Virtue is the formation and moulding of character through conducts transmitted and from one generation to the next and considered "good" because they add to the overall good of society (Aristotle, Nicomachean Ethics). Virtues correspond to values transformed to commandments, codes, rules of life and principles internalized by persons to achieve "the good life" – "Happiness – that which all men seek".

In their research work entitled *Leadership Compass. Values and Ethics in Higher Education*, John R. Wilcox and Susan L. Ebbs (1992) define learning community as:

> ‘’an ideal type of higher education culture that seeks to overcome current tendencies toward individual alienation and intellectual fragmentation with regard to present academic specialization and special interests. The learning community does not deny the value of research or the scholar's freedom of inquiry, but, as a moral community, it does seek to organize them within an ethical domain of connectedness and mutual responsibility’’.

Thus we can see that a learning community is essentially a moral community with shared values underpinned by the principles of human values and human rights. For them the learning community is so important to building an ideal mentor-mentee collaboration, cooperation and mutual achievement of goals for the following reasons:

The learning community embraces a distinctive ethos, one that is laden with values and sustains the only fitting context for ethical analysis. Based on the curriculum, the learning community addresses many important concerns already touched on. The learning community enables faculty who feel isolated by the limits of their discipline and miss the richness they knew so well in graduate school to reach out to other disciplines. At the same time, learning communities address the growing diversity among students in terms of age, race, ethnicity, religion, and marital and enrolment status. Most important, the learning community allows for a wide variety of applications, not simply application in the small liberal arts college. In many ways, the learning community brings together the themes of leadership, faculty, and students. Leadership is essential to colleges' and universities' sensitivity to values in higher education. The learning community symbolizes the delicate nature of that task. At the same time, collaboration among faculty in this learning project is of the essence. Such communities can

bring out the best in faculty and resolve several of the tensions faculty face in their careers, especially the tension between research and teaching. Community gives direction to students and anchors their collegiate experience in the intellectual life (Austin 1985). Only such an approach will do justice to the complexity of ethical issues facing higher education.

15.4 The Tree of Character and the Building of an Ideal Teacher/Supervisor Relation in a Post Graduate Faculty

The implication of all these intermixture of a moral framework guiding the relationships in a learning community plays out on the vision, mission and core values of Universities as observed by Professor Obiora Ike below:

These reflections introduce the argument for the imperative of integrating ethics in higher education – an agenda that is uncommon in the planning of curricula of many higher institutions of learning. The challenge therefore is to re-discover the imperative and significant role of ethics in higher education to produce future leadership who embrace "intellectual activism", as theorised by Patricia Hills Collins and ensure teachers and students engage in value discussions that link knowledge with practices that serve the public interest. This is possible when universities ensure that using "moral reasoning" and the "power of ideas" students and teachers together can work for social justice and promote ethics in Higher education for values-driven-life concerned with sustainable development.

Before a tree of character could become a living tree of knowledge generation and management, it must be shared by the learning community, there must be core values communicated and the process has to be internally owned with shared values for action by the University learning community. In addressing the topic of values,

according to Professor Obiora Ike core values are generally understood and accepted as "a set of principles or standards of behaviours regarded as desirable, important and held in high esteem by a particular society in which a person lives; and the failure to hold them results in blame, criticism or even outright condemnation" (Ike, Global Ethics for Leadership, 2016, p. 23). These values are the roots that build the tree of character in every University community and are further elaborated upon by him as follows:

- Values give meaning and strength to a person's character and occupies a central place in one's life;
- Values reflect one's personal attitudes and judgments, decisions and choices, behavior and relationships, dreams and visions;
- Values influence the thoughts , feelings and actions of people;
- Values guide persons to do the right things;
- Values help human beings to act morally and be morally sound;
- Values give direction and firmness in life and give meaning to actions;
- Values give motivation for a person to live and act;
- Values identify a person, giving him name, face and character.

Values and Ethics are inter-related and are often used inter-changeably. Ethics which are founded on values are necessary codes of human conduct. Ethics promotes harmonious life of integrity. It is also a general framework within which harmonious societal development is facilitated. Ethics deals with the integrated development of human personality. It touches the human person, human dignity and all the obligations that flow from the nature and dignity of human person in relation to oneself, others, community, society and the world. Ethics focuses the attention of people on the ultimate human goal which influences all good values to replace every evil value in the world.

15.5 Leadership Matrix as the Mirror for Mentors and Mentees

It is only when the teacher and students see themselves as potential leaders working collaboratively to building learning communities in the Universities that they both perceive the leadership matrix under which they are expected to mutually manage the expectations of the Post Graduate Faculty and their University. A mentor needs a growth, an open, and a sharing mindset to share knowledge and values with his mentee. The capacity framework of the PG Faculty should carry out continuous training of both mentor and mentee to apprise of them of the necessary knowledge and ethical skills needed to carry out their knowledge building tenures and responsibilities as mentor leader and mentee student leader. Both cannot do without the other and both need each other cooperating to achieve the goals of global competitiveness for the PG Faculty and the Universities. At the end, the mentee upon graduation moves away with institutional pride to help build a burden sharing Alumni while the mentor helps to sustain a brand image of a Post Graduate Faculty that maintains a global competitive presence and an increased ranking with international visibility. Please take note the observations of Stephen Covey that the mentor and mentee help each other to develop their leadership values and potentials for the sustainable and strategic development of the University as a learning community: "Leadership is communicating to people their worth and potential so clearly that they are inspired to see it in themselves".

The different units of the post graduate faculty that need transformation into the new model are governance, academic scholarship and student life.

15.5.1 Governance in Higher Institutions

Leadership in higher education continues to be under intense pressure to respond to societal issues resulting from trends in

demographics and enrolment and economic and social forces that bring both possible disruption and/or opportunity. The use of values expressed by the mission statement and ethical reflection as resources in decision making can positively affect the institution's ability to respond to complex decisions about funding and the budget. Models of ethical decision making inform the practice of successful leadership in the face of ever-increasing complexities in higher education. These models have in common the process of defining the issues, making decisions by reviewing alternatives based on intuitive evaluation or on ethical rules and principles, deciding whether to carry out the action, and then implementing it using the best deliberative judgment.

15.5.2 Academic Scholarship

Work in academic life, like any other kind of work, is laden with values and has a moral dimension that emerges from the ethical reflection characteristic of institutional self-scrutiny. Students are vulnerable before and unequal to the scholar; trust must characterize faculty-student relationships. Ultimately, however, professorial knowledge is not proprietary but communal, dedicated to the welfare of society through the transmission and extension of knowledge. The role of the scholar can be conceived in four phases: teaching, discovery, application, and integration, each of which has its own ethical assumptions and problems (Boyer 1990). Often the competing needs of these roles cause conflicts for the scholar teacher/researcher. In responding to these problems, the scholar must balance individual with group realities and requirements. An important pedagogical conception to help achieve the balance is the learning community.

15.5.3 Student Life

Students on today's campuses encounter a variety of complex situations for which they are often ill-prepared by experience or individual development. The relationship between students' attitudes and

values and the environment that supports or challenges them stands as a dynamic dialectic of confirmation and rejection that affects the ethical positions and choices of both the individual and the institution. The distinctive nature of the institutional ethos affects the values and interests manifested in the campus climate and the overall effect of the college experience on the student.

Issues facing higher education, such as racism, sexism, homophobia, substance abuse, and academic dishonesty, argue for the pursuit of an ethical environment that consistently asserts the importance of human dignity, nourishes growth and achievement, and insists on respect in interpersonal communication and relations.

15.6 Dynamics of Mentoring at a Postgraduate Faculty

Mentoring has dynamics driven by values to achieve sustainable scholarship and excellence both in the mentor and the mentee. In this direction meaning and application are explored to bring out the full ethical implications of mentoring post graduate students in our University. In his presentation "Mentoring Graduate Students" Jeff Johnston, Assistant Director, Vanderbilt Center for Teaching, generated various experimental "Conversations on Graduate Mentoring, Advising and Teaching" during the 2007-08 academic year and used the terms mentor and mentoring to define a wide range of relationship forms and contexts as a teaching guide designed primarily as a resource for faculty mentoring graduate students. Mentoring is applied to teaching, supervision, research and professional and personal development of students from which the mentors benefit tremendously in different stages. For our working definition, mentoring is seen as "a short-term process where the focus is on giving information and guidance to the learner, mentoring is a more intricate, long-term, one-on-one relationship that goes well beyond simply providing information". True

mentoring is a complex process between professor and college adult learner that supports a mutual enhancement of critically reflective and independent thinking (Galbraith, 2003).

A mentoring relationship, according to the Council of Graduate Schools ‘’is a close, individualized relationship that develops over time between a graduate student and a faculty member and that includes both caring and guidance”. Although there is a connection between mentors and advisors, not all mentors are advisors and not all advisors are mentors. Mentors, as defined by The Council of Graduate Schools, are:

Advisors, people with career experience willing to share their knowledge: supporters, people who give emotional and moral encouragement; tutors, people who give specific feedback on one’s performance; masters, in the sense of employers to whom one is apprenticed; sponsors, sources of information about and aid in obtaining opportunities; models of identity, of the kind of person one should be to be an academic (Zelditch, 1990). The University of Michigan, on page 6 of its 2006 academic book makes the following observations about the process of mentoring:

> “It is important to note that mentoring involves a constellation of activities that goes beyond advising or guiding a student through a project. Instead it involves a variety of ways for assisting and supporting graduate students through their graduate careers and beyond. We certainly are not suggesting that you should try to fulfil all the roles described for every student you mentor. In fact, part of your responsibility as a mentor is to help students cultivate multiple mentoring relationships inside and outside the University.”

Before an academic could transform into a mentor and be capable of mentoring students he has to change his old mindset and be ready to build reciprocal relationship with an ethical content informed by the core values of the founding fathers of the institution. In *On Being a*

Mentor, Johnson integrates and distils findings from the mentoring literature into distinctive components of mentorships. These are the "facets of mentoring that help distinguish it from other relationship forms" (p. 21).

- Mentorships are enduring personal relationships
- Mentorships are reciprocal relationships
- Mentors demonstrate greater achievement and experience
- Mentors provide protégés with direct career assistance
- Mentors provide protégés with social and emotional support
- Mentors serve as models
- Mentoring results in an identity transformation
- Mentorships offer a safe harbour for self-exploration
- In the context of the mentorship, the mentor offers a combination of specific functions

Mentorships are extremely beneficial, yet all too infrequent.

15.6.1 The Job Profile of an Academic Mentor

In developing mentoring guides for faculty and graduate students, the Rackham Graduate School at the University of Michigan talked to faculty recognized for their mentoring and asked graduate students: "What did your mentors do for you that made the greatest difference to your graduate career?" From these discussions they identified the following tasks of a mentor:

1. Engage graduate students in ongoing conversations
2. Demystify graduate school
3. Provide constructive support and feedback
4. Provide encouragement and support
5. Help foster networks
6. Look out for the student's interests
7. Treat students with respect

8. Provide a personal touch

Details about each of these tasks are available in: *How to Mentor Graduate Students: A Guide for Faculty at a Diverse University*, (The Rackham Graduate School, University of Michigan, 2006.)

15.6.2 Stages and Typologies of Mentoring

It can be useful to think about mentorship in terms of developmental phases. For example, in chapter 7 of *On Being a Mentor*, Johnson describes the common phases of mentoring relationships, based on a model by Kram. Johnson emphasizes the fact that while mentoring relationships with students will move through a predictable developmental course, ”rarely will two mentorships follow an identical trajectory or arrive at major phases in the same manor” (p. 97). The phases are:

1. Initiation – the first several months of the mentoring relationship when both mentor and protégé are getting to know each other and settling into the relationship.
2. Cultivation – the steadiest and longest phase of the mentoring relationship; “the active and productive season of mentorship” (p. 99)
3. Separation – This phase begins slightly before or slightly after the protégé’s graduation and represents a dramatic shift in the relationship. The changes that take place during this phase can be difficult to manage but are important in setting the tone for the final stage of the mentoring relationship.
4. Redefinition – When the mentoring connection continues after separation, the relationship must be redefined to fit the new circumstances.

Cognitive apprenticeship is another developmental model often applied to mentorship. Johnson and Pratt describe a cognitive apprenticeship model consisting of 5 phases:

1. Modelling
2. Approximating
3. Fading
4. Self-directed learning
5. Generalizing

Nyquist and Wulff discuss yet another model for the phases of graduate student professional development, involving the stages of:

1. Senior Learner
2. Colleague-in-Training
3. Junior Colleague/Colleague

On p. 40 of the University of Washington's Mentoring we find a very helpful chart applying this model to many aspects of the mentoring relationship. Being aware of these developmental models and the phases that mentoring relationships pass through can help the mentor and the protégé be more intentional about the relationship. The book by the University of Washington further notes (p. 5) that:

> "Mentoring is a relationship. At the same time, it is a journey mentors and mentees embark on together. Throughout this journey, two or more individuals help each other arrive at a destination called professional excellence."

Naturally, the journey can be challenging, "with occasional muddy trails and blind spots" but with many more "panoramic lookouts and high points". Good mentoring is simply "the best way to get there."

15.6.3 The Mentoring Contexts of Teaching, Professional and Personal Development

Mentoring takes place in many contexts. This section looks at mentoring graduate students from the perspective of teaching, research, and professional and personal development. Many graduate students will join the academy as junior faculty. Thus, the mentoring of graduate

students can be thought of in terms of mentoring the teaching, the research, and the service components of these graduate students. More information about mentoring in each of these three contexts is available in the additional mentoring resources section below.

15.6.3.1 Teaching

In a post entitled "Using mentoring as a form of professional learning," the *Tomorrow's Professor Postings* looks at the positive role of mentoring in faculty development.

Educational institutions have for a long time been thought of as the place where students learn. It is only more recently however, that educational institutions have begun to be thought of as places where teachers' professional learning can also take place. Teaching is one of the loneliest professions, with teachers rarely having the opportunity to work with a colleague in a collaborative way so that they can learn more about the teaching-learning process. Mentoring in one form or another is a means by which teachers can break down their isolation and support professional learning in ways that focus on the daily work of teachers and teaching learning situations (Nicholls, 2002).

15.6.3.2 Professional and Personal Development

In addition to working with a student to develop teaching and research skills, the mentoring relationship is likely to involve helping the protégé develop the skills necessary to succeed professionally. Traditionally, a large percentage of graduate students have chosen to pursue careers in academia (although this is changing) [need reference], so the professional mentoring of graduate students has most often been conceptualized as helping protégés develop as junior colleagues.

15.6.3.3 Managing Mentor-Mentee Expectations

- Just as a teacher has the authority to set the terms for a course, a mentor has the authority to set the terms for a mentoring

relationship. That means that you can be clear with students what forms of mentoring you will provide (e.g. constructive feedback, networking assistance) and what forms you will not provide (e.g. friendship).

- No single mentor can provide all forms of mentoring a student requires. Encourage your students to have multiple mentors that play different roles in their professional development.
- Bear in mind that each student is different, so the kind of mentoring you offer a particular student might be different to the kind you offer to another student. Seek feedback from your student about your mentoring so you can tailor your work with that student over time.

15.6.3.4 Balancing the Need for Structure and Autonomy

Here is one way to view this balance: If you have a student work on something that is too difficult, the student will be overwhelmed and need too much hand-holding. If you have a student work on something that is too easy, they won't benefit from the experience. Instead, have a student work on something not too difficult and not too easy so that the student is in the "learning zone."

Instead of thinking of a master plan for your student, draft a plan for "right now." Then modify that plan over time to give the student increasing amounts of independence, keeping them in the "learning zone" as much as possible. This cuts both ways—sometimes you will have a "star" student who is still underperforming, given his or her potential.

If you have calibrated your assignments so that the student should be in the "learning zone" but the student is not making any progress over time, then perhaps the student needs to consider leaving the program.

15.6.3.5 Continuous Student Performance

A mentor can help a student to make progress over time once this ideal and its attitudinal dispositions are internalized by both mentor and mentee. It can be important to assess a student's work and discipline early in their career. This helps to provide difficult situations (e.g. underperforming students) later. When talking with an underperforming student, ask the student what she/he hopes to get out of the program. Reframe the situation by helping the student see the ways s/he is not meeting his or her own goals. Communication is important here. Help the student understand the amount of time required on a weekly basis to make adequate progress. If the norm is that students in your program work 50 to 60 hours a week, for instance, communicate that to your student.

15.6.3.6 Gatekeeping and Personal Interests

The interest of the mentor to help students to progress makes him to be a gatekeeper of the mentee's time and programs to ensure that personal interests don't create unnecessary tensions between them. To clarify this question, consider this tension: On the one hand, you might want each student to learn and grow as much as they can while in your program. You're interested in the "delta," the change in their development over time. On the other hand, you only have so many positions available in your program, so you don't want to keep an underperforming student around too long, since that denies a position to another student who might be more successful.

Remind your students that when they go on the job market, you will be writing a letter of recommendation for them that will greatly affect their job prospects. You are their evaluator, not (just) their friend. This encourages students to take more responsibility for their own progress.

It is important that there is a good fit between student and mentor. If a student fails out of a graduate program, it is more of a failure of the program than a failure of the mentor. That student should have been

matched with a different mentor, one with a better fit for that student, before failing out.

15.6.3.7 Designing University of Nigeria Post Graduate Mentor-Mentee Mutual Ethical Commitment Document

At the beginning of every academic session, as members of the learning community, both mentor and mentee should recommit and revaluate on sustaining the relationship through the shared core values and strategic documents of both the University and the PG School by using the following draft mentor-mentee commitment to the core values of the University (The model used is from the example designed by the University of Washington's *How to mentor graduate students*). We have a lot to gain from their institutional experience and lessons learned experimenting successfully with this framework and model:

15.6.3.8 Mentee Commitment to Shared Values

At the beginning of the relationship, which is the beginning of the new academic session when they come into close contact, it is important that the mentor and mentee commit to shared values drawn by the Faculty and streamed from the core values of the University. The designed model by the University of Washington is presented below for both mentee and mentor. We can use these schemas to design the one for use by our school of post graduate studies.

''I agree to give my best to my above commitments. I will reach out to my mentor at our scheduled time. In our mentoring I will be open, release unproductive habits, and take action. I trust my mentor to support me. I understand that if I at any point am not doing my part, my mentor and I will set up a new agreement''.

Mentee Signature:
Date:

15.6.3.9 MENTOR COMMITMENT ON SHARED VALUES

"On my word of honour, I free my heart and clear my brain to manifest what I envision. I empower others to do those things they can and should do for themselves. I seek break-throughs. I foster life change. In every place I visit and every soul I encounter, I leave light.

Mentor Signature:

Date:

15. 7 Conclusion

The literature detailing the immorality of individual actions or policies underscores a more pervasive problem in higher education: the lack of community and the lack of a sense of shared values that give direction and purpose (Bellah et al. 1985, 1991). Strategic planning for the future must emphasize the learning community as the institutionalization of a program that responds to concern for values and ethics in higher education (Gabelnick et al. 1990). Learning communities shared vision, values, programs, knowledge and action points in their institutional and individual journeys of transformation. With the technical assistance of Globethics.net Geneva, the PG Faculty of the University of Nigeria has started watering its tree of character and knowledge by adopting the new framework of mentor-mentee as an ethical paradigm to build a learning community with cutting edge global competitiveness.

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The Vanderbilt University College of Arts & Science sponsored a Faculty Development Series for faculty entitled “Conversations on Graduate Mentoring, Advising and Teaching” during the 2007-08 academic year.

The Vanderbilt Graduate Development Network (GDN) Collaborative provides a variety of resources related to supporting the professional and personal development of Graduate students.

PART III

Integrating Ethics

16

THE IMPLICATIONS OF POOR ETHICAL PRACTICES FOR PUBLIC POLICY IMPLEMENTATION

An Evaluation of Road Traffic Management in Enugu State, Nigeria

Francis Okechukwu Chikeleze[84]

Abstract

It is common knowledge that the overall performance of public policies is impacted by the implementation process. Parts of the variables that affect policy performance in that process are ethical standards. This study therefore examined how poor performance in complying with ethical standards affected public policy implementation in Nigeria, with particular reference to road traffic management. In executing this study, hundred copies of a structured questionnaire were retrieved from the number administered to respondents who were carefully selected to ensure that they have informed opinion on the subject matter under investigation. The data generated in line with the four specific objectives of the study were analysed using percentages.

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The findings show that those charged with policy implementation displayed very poor ethical standards in the discharge of their responsibilities. Secondly, it was discovered that the unethical practices of those charged with traffic enforcement had very negative effect on the image and public acceptance of the enforcement agencies, the government, and the public view and support for the policy process. Thirdly, the study revealed that motorist obeyed traffic regulations more out of the dread of harassment and punishment by the enforcement agencies than for their ownership of the policy. Finally, it was revealed that much as aggrieved motorists had structural opportunities for redress, they were not able to truly appropriate them in real terms. The study recommended a number of measures to ameliorate this anomaly. These recommendations center more on the quality, education, training, integrity and accountability of implementing personnel. It was further recommended that independent bodies should monitor and moderate the activities of implementing agencies.

Key Words: Public policy, policy implementation, implementation process, implementation contracting, agents, policy objectives, policy outcome, financial settlement.

16.1 Introduction

Public policies are designed to provide answers and relieving responses to public challenges and advance State intensions with a view to improving the welfare of the people through good governance. It is common knowledge that while governments have good intentions in crafting policies meant to address public challenges, the process of implementation substantially affects, positively or negatively, the attainment of policy objectives. In other situations, the implementation process creates a new set of problems that jeopardize policy outcomes.

Policy implementation is usually affected and influenced by a number of variables that include funding, logistics, environmental factors, work ethics of implementing officials/agents, and other factors too numerous to mention here. These inputs combine in varying degrees to determine the outcomes of public policies. Sometimes, well-meant public policies fail, not because they are not well crafted, but because of the interplay of some of these influencing variables. Therefore the ability to control these variables goes a long way to positively influence the outcome of such policies. On the other hand, failure to properly manage them equally results in poor outcome of policy objectives. Although there is deep and inseparable interaction between these variables in determining the outcome of policies, this study focused attention on the implications of poor ethical practices of implementing agent for policy outcome, especially where implementation contracting is engaged.

It has been observed that there is often a gap between policy intentions and outcome arising essentially from policy misinterpretation or implementation strategy and process especially where the implementation functions are contracted to non-governmental agencies and personnel. In Nigeria, various levels of government have found it convenient to engage the services of non-government agents in policy

implementation as an alternative to using purely government personnel. This is referred to in this paper as policy implementation contracting. However, experience strongly supports the view that this implementation option has its advantages and disadvantages which in turn either enhance or frustrate the realization of policy objectives or even create new sets of problems.

On the positive side, contracting policy implementation to organizations whose primary objectives is to maximize profit makes them very serious and committed because their profitability or otherwise depends directly on the amount of income they generate particularly through defaulters. Consequently, they put in all efforts to enforce the policy and sanction those who breach such policies. Each sanction easily translates to various fines that contribute to their revenue base and as such any breach in apprehending offenders results in loss of income to the organization, and by extension, to individual personnel charged with enforcing such policies.

On the other hand implementation of sanction by public officers and mainline government employees do not result into direct financial benefit to them since they are on regular monthly pay. Again, ignoring the imposition of sanctions do not result in any form of personal loss or depletion of their monthly salaries. Thus, while public officers can afford to ignore offenders either for personal relationships or for other reasons without incurring any cost, such oversight by contractors' results in direct income loss and is usually unaffordable. Consequently the contractors resolutely pursue real and imagined offenders knowing that each one is a potential source of income, and in this course often resort to unethical behaviours in policy enforcement.

In an environment where laws are largely obeyed, not essentially because of the understanding of the collective benefit of obeying such laws but essentially to avoid sanctions, the level of compliance to policy demand is directly dependent on the magnitude of the sanctions attached

to the breach of such laws. Consequently, the determination with which policy enforcers sanction offenders has direct bearing on the level of compliance to such policies. In that case contracting policy implementation to those who are determined enough to enforce stringent penalties is likely to illicit more compliance to such policies and overall success of the policy outcome. However, it follows also that compliance to such policy regulations is primarily to avoid sanctions rather than an acceptance of policy goals.

16.2 Statement of Problem

The purpose of public policies is to address the common challenges that face a political society which, as individual members, they are not be able to sufficiently address. Usually, public policies are implemented by public officials but under certain circumstances, government hires the services of contractors to implement such policies under the supervision of the relevant department or ministry.

Despite the genuine intentions of government in crafting good policies, if those policies are not well implemented, the policy will fail. Consequently, governments need to be as concerned with the process of policy implementation as they are with the formulation of such policies. This is more so because what ultimately effectuates public policies is its implementation, and without effective implementation the policy does not exist in real terms. It is common knowledge that the process of implementation is influenced by a myriad of variables, but the most significant of them is the human factor since all other factors depends on good and effective management to yield the required result.

The major concern of this paper therefore is to examine the extent to which acceptable implementation standards and good work ethics have been adhered to by contracting agencies. Where acceptable ethical standards have not been complied with, effort was made to identify

some of the factors responsible for such breaches with a view to suggesting ways of ameliorating them.

In view of the foregoing, some of the questions explored in this study include the following: To what extend do enforcement agents comply with ethical standards in enforcing traffic regulations in Enugu state? How has the operational activities of these contractors affected their image and acceptance, the image of the government, and public view and support for the policy implementation process? To what extent has compliance to traffic regulations by motorists resulted from the dread of harassment and punishment by the enforcement agencies? Do aggrieved motorists always have considerable opportunities and audience for redress? The above questions set the platform for the investigation and thus, the specific objectives of the study.

16.3 Objectives

In prosecuting this study, the general objective focuses on evaluating the implications of poor ethical practices for public policy implementation. Specifically, the following objectives guided the study.

1. To evaluate the extent to which enforcement agents comply with ethical standards in enforcing traffic regulations in Enugu State.
2. To examine how the operational activities of these contractors affect their image and acceptance, the image of the government, and public view and support for the policy implementation process.
3. To assess the extent to which compliance to traffic regulations by motorists results from the dread of harassment and punishment by the enforcement agencies.
4. To appraise whether aggrieved motorists always have considerable opportunities and audience for redress.

16.4 Conceptual Review

The issue of ethics in the work place has been prominent in view of its crucial role in enhancing high performance standards and satisfactory level of service delivery. This is especially so when the question of policy implementation is discussed since the success of policies depend essentially on its implementation which in turn leans on compliance to acceptable ethical standards. This section briefly reviews the concepts of work ethics and policy implementation.

16.4.1 Work Ethics

EPCC CAREER Services (2016, p. 3) defines ethics in the workplace as the application of moral principles, standards of behaviour, or set of values regarding proper conduct in the workplace as individuals and in a group setting. According to Raga and Taylor (2005, p. 25) it involves integrity, transparency, publicity, accountability, equity, non-discrimination, quality, professionalism, reliability, and general interest. Operon Resource Management (2016, pp. 1, 2) defines work ethics also to include a collection of values and behaviours like attendance, teamwork, attitude, organizational skills, appearance, productivity, initiative, honesty, and respect. Furthermore, the Committee on Standards in Public Life (2014, p.3) presents seven principles of public life that define acceptable ethical standards to include selflessness, integrity, objectivity, accountability, openness, honesty and leadership. Again, according to Van der Waldt (2004, p. 115), ethics also involve the application of diplomacy, etiquette, good behaviour, protocol, and communication competencies aimed at improving organizational performance. From the point of view of the United Nations (2012, p13), good work ethics must exclude conflict of interest which occurs when the private interest of a worker interfere, or even appear to interfere, with the interest of the organization he/she works for.

Good work ethics therefore presupposes certain behaviour standards mentioned above that guide work behaviour in organizations or groups. It is believed that imbibing and complying with those standards results in higher organizational performance. They border essentially on the integrity and human relations of the worker in dealing with both his/her organization and his/her client. In the final analysis work ethics enhances employee cooperation, promote productivity, boost organizational image, improve profitability, encourage creativity in the workplace and generally guide behaviour in organizations (Galman, 2005, p. 6).

Different organizations and professions set their work ethics to which they expect members to comply with. However, the level of compliance depends, to some extent, on the personal experience of the individual. While within the organizational boundaries, members may be compelled to adapt to their work ethics but may not necessarily buy into it. Such adaptation may just be as a result of the desire to continue as a member of the organisation. The implication is that once such individuals have the opportunity to jettison such ethical standards for something more convenient or rewarding, he is not likely to stick to the prescribed ethical standards. This is where socio-cultural background of the individual plays a vital role in ensuring compliance to work ethics. Thus, individuals with socio-cultural background consistent with organizational ethical values are more likely to adhere to such work ethics while those with contrary experiences are more likely to deviate.

According to Lues (2007, p. 233), ethical behaviour is learned from childhood, whether provided by parents, caretakers, the church, the educational system or the community. As such individuals usually imbibe a substantial dose of those values before joining organizations and their response to organizational values and ethics is usually impacted by these accumulated experiences. Further emphasizing the role experience plays in compliance to work ethics, Akonti (2013)

shares the view that a person's adherence to, or belief in the work ethics of an organization is principally influenced by socialization experiences during childhood and adolescence. In the same vein, Omisore and Adeleke (2015, p. 158), concur that the work ethics an individual displays come from his/her values which are also dependent on their environment, experiences and life-long influences.

Following from the above, there is a relationship between a person's experience, socialization and socio-cultural values on one hand, and his/her compliance to ethical standards in his/her work place on the other hand. It is thus obvious that compliance to work ethics is substantially influenced by the individual's personal values and experiences. In other words, the attitude one brings to bear in his/her work place is substantially a function of the summation of both individual and organizational values. While it is true that individual value orientation are usually modified by the organization's work ethics, there is a tendency for some individuals to deviate from known organization's values when exposed to more competitive values.

This explains why some individuals charged with policy implementation and enforcement may consider it more profitable to abandon known ethical standards and succumb to pressures to indulge in unethical and corrupt practices that yield personal gains and enrichment. Their deviancy is not by any means a lack of knowledge of ethical standards but results from their response to other pull factors born out of their personal values arising from past experiences, socialization and socio-economic background that compete and negate adherence to known ethical standards.

16.4.2 Policy Implementation

According to Mazmanian and Sabatier (1983, pp. 20-21), policy implementation refers to the carrying out of a basic policy decision, usually incorporated in a statute, but which can also take the form of

important executive orders or court decisions. Howlett and Ramesh (2003, p. 13) also perceives policy implementation as part of the policy cycle concerned with how governments put policies into effect. Furthermore, policy implementation, according to Nilsen (2015, p. 5) is a multi-dimensional phenomenon with multiple interacting influences. Conceding to this conceptualization, Elmore (Elmore, 1978, p. 195) identified four main ingredients for effective policy implementation as including:

> '(1) clearly specified tasks and objectives that accurately reflect the intent of policy; (2) a management plan that allocates tasks and performance standards to subunits; (3) an objective means of measuring subunit performance; and (4) a system of management controls and social sanctions sufficient to hold subordinates accountable for their performance.'

In other words, policy implementation needs to clearly specify policy objectives and the tasks required to achieve them. It further has to allocate these tasks to those charged with their implementation as well as set performance standards in pursuing those tasks. Furthermore, there need to be established, an objective means of measuring unit performance, and finally a management control mechanism that include sanctions aimed at ensuring accountability in the process. Be that as it may, the trust of the policy regulating road traffic centers on ensuring orderliness, safety and wellbeing of motorists and other road users. The public is the focus of the policy. On the second count, the Ministry of Transport is charged with this responsibility of managing this process under good ethical standards. They are also responsible for controlling the process and holding subordinates responsible and accountable for their performance. However, rather than taking up this responsibility directly, they appointed contractors to administer the implementation and enforcement of this policy. This is referred to in this study as policy implementation contracting.

16.5 Policy Implementation Contracting

Policy implementation contracting, in the context of this study, refers to the transfer of the responsibility for policy implementation by government to private agents in return for financial rewards. Such financial rewards may be in terms of taking a certain percentage of revenue generated in the course of implementing such policies or direct payment by the government to the contractor for services rendered in implementing such policies. Some of the areas that have experienced such implementation contracting in Enugu state of Nigeria include waste management, road traffic management, collection of various government revenues, etc.

This study focuses on road traffic management. Some of the reasons often adduced by government for adopting this option sometimes include reduction of overhead cost, engagement of experts in specialized areas, or to reduce the burden of work on existing government personnel. Beyond these official reasons, some other hidden considerations may include issues pertaining to rewarding political cronies for their patronage and support, acquisition of illicit wealth by government officials under the disguise of business entities fronted as contractors, etc.

Much as the contracting option may appear laudable for its peculiar ways of ensuring compliance by motorists, even if out of dread, it however poses serious challenges to policy implementation. Experience reveals major challenges currently associated with entrusting the implementation of public policies in the hands of non-governmental agencies. This relates to the abuse of office and the public resulting from the primary interest of implementing agencies and the quality of their personnel.

The primary drive of these “contractors” is profit maximization (at all costs) with little or no regard for the welfare responsibilities of the

government they represent. As such they have no sympathy for the public they are meant to serve and protect in the course of policy implementation but are more concerned with how much they extract from the public by hook or crook. Their main focus is to recover their campaign support expenses as well as make good financial returns to those who appointed them.

Under this disposition, their socio-economic violence on the public is of little or no concern to them or to the government officials that engage them since these officials are equally interested in the *booty* they extract from the helpless public. Again, in the effort to enforce traffic regulations, these contractors that are not accountable to the public (since they are not mainline government employees) recruit and engage cheap, crude, and untrained personnel with dubious characters who have no knowledge or regard to public sector work ethics. The only qualification they need to extort compliance from the public is heartlessness in generating income for the contractors by fair or foul means and in the most unethical ways conceivable.

It is common knowledge that contractors charged with policy implementation often perceive such responsibilities as opportunity for wealth accumulation, excessive flaunting of powers and influence, and intimidation of the very vulnerable public they purport to serve. This display of power is generally informed by the drive for self-aggrandizement and wealth acquisition in a substantially poor economy where those who appropriate governmental authorities for personal gains tend to enjoy a higher standard of living than others. Consequently, the contracting of policy implementation create opportunities for callous exhibition of the most unethical tendencies manifesting in extortion of money from, and the exploitation of the very public they are supposed to serve.

Since they are not government staff, they are not enlightened sufficiently on the main trust of governmental work ethics.

Consequently, they extort money from the already impoverished public in the name of policy enforcement. For instance, the case of enforcement of traffic regulations in Enugu state of Nigeria between 2014 and 2015 witnessed the unleashing of unprecedented terrorism on motorists in the state capital. Young men without credible identities, moving in hordes with buses, tricycles and motorcycles, carrying planks jagged with nails, jumping into peoples' vehicles indiscriminately, harassing anybody they perceive as cheap source of extortion filled the city. Some of them work for the Ministry of Transport and others for the various local government authorities in Enugu Urban. They became the dread of decent people in the city until the outcry against them received the attention of the state government who suspended their operations. Most times these contractors are cronies and political affiliates of top government official and when complaints of unethical practices are brought against them, such reports are hardly attended to.

It is not the position of this paper that citizens should not comply with government policy directives or sanctioned for their breach, but it advocates a civilized and ethical approach to policy implementation and enforcement as well as a constitutional and civil approach in bringing defaulters to book.

16.6 Research Methodology

The study is an empirical research based on field research. One hundred copies of the questionnaire were returned from the lot administered to motorists who were resident in, and operated in Enugu metropolis during the period the contracting agencies operated. Copies of the questionnaire were administered to enlightened and educated respondents who had and drove vehicles in the location of the study.

The questionnaire was designed in a structured format with five points scaling for: Strongly agree, Agree, Don't know, Disagree and

Strongly disagree. The analysis, presented in percentages were based on the positive (Strongly agree and Agree) or the negative (Disagree and Strongly disagree) responses. The "Don't know" response option was left out in the analysis since it does not represent any valid opinion of respondents on the questions asked.

16.7 Data Presentation and Analysis

Data presentation and analysis for this research was guided by the specific objectives of the study. The first objective presented in tables 1a – 1d relates to the level of display of some ethical standards in the implementation of public policy on road traffic regulations.

Objective two presented in table 2 deals with the implications of the ethical standards, displayed in objective one above, for the image of the implementing agencies, the government, and public perception and support for the policy implementation process.

Objective three represented in table 3 relates to the extent to which compliance to traffic regulations results from the dread of harassment and punishment by the enforcement agencies.

Finally, objective four presented in table 4 provides the responses to the question of whether aggrieved motorists always have considerable opportunities and audience for redress when implementing agencies infringe on their fundamental rights.

Objective 1. The extent of compliance to ethical standards by implementing agents in enforcing traffic regulations in Enugu State

This objective was evaluated in three subsections covering i-k below. Section one deals with the ethics of physical relationship with motorists using six indices separated into negative and positive variables. The negative variables cover (a) The use of intimidation and harassment of motorists, (b) Use of excessive force on motorists, and (c) Disrespect for motorists in the enforcement of traffic regulations. On the other hand, the positive variables cover (d) Civility, (e) Cordial human relations, (f)

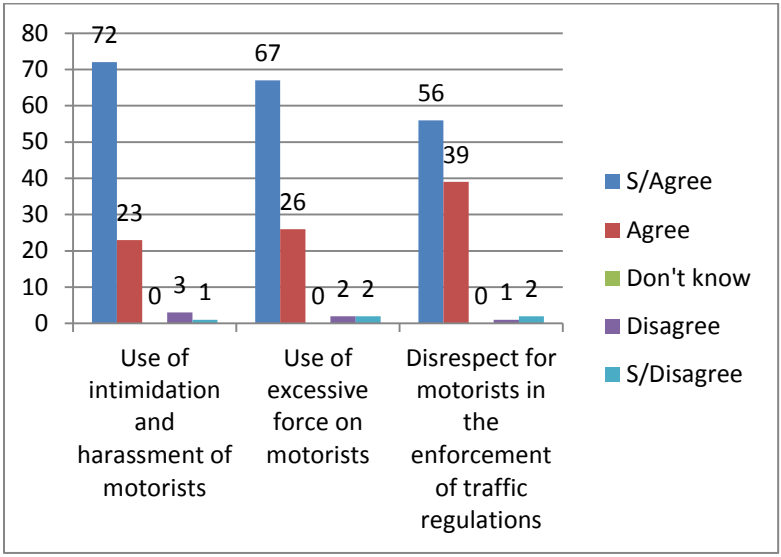
Knowledge of, and respect for, fundamental human rights of motorists, and (c) More interest in the personal welfare of motorists than in sanctioning them for breaking traffic regulations. These are presented in tables 1a and 1b respectively.

Section two (table 1c) deals with three indices bordering on financial and other impropriety covering (g) extortion of money from motorists, (h) preference for "financial settlement" by traffic offenders rather than paying into government account and (i) level of integrity displayed.

Section three (table 1d) deals with the level of training and enlightenment, of the personnel of the agencies, on public service work ethics and values. This is covered under (j) training, and (k) observation of tenets and ethics of the public service.

Table 1a

The level of agreement of respondents on the use of intimidation and harassment, excessive force, and disrespect for motorists in the enforcement of traffic regulations:

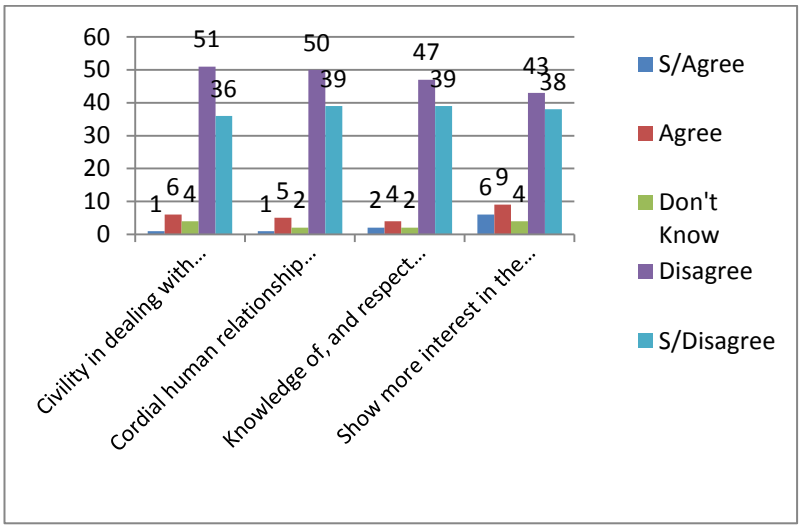


On the use of intimidation and harassment of motorists, 95% (72% S/Agree and 23% Agree) concede that the agency employs intimidation and harassment of motorists in their enforcement activities while only 04% disagree. Again 93% (67% S/Agree and 26% Agree) admit that enforcement agents use excessive force on motorists in enforcing traffic regulations while 04% disagree. Finally on whether the agencies show disrespect for motorists in enforcing traffic regulations, 95% (56% S/Agree and 39% Agree) acknowledge that they do while only 03% deny disrespect for motorists.

The findings therefore conclude that the agencies overwhelmingly use intimidation, harassment, excessive force and disrespectful disposition in traffic regulation enforcement in Enugu state.

Table 1b

The level of agreement of respondents on Civility, Cordial human relations, Knowledge of, and respect for, fundamental human rights of motorists, and more interest in the personal welfare of motorists than in sanctioning them for breaking traffic regulations:

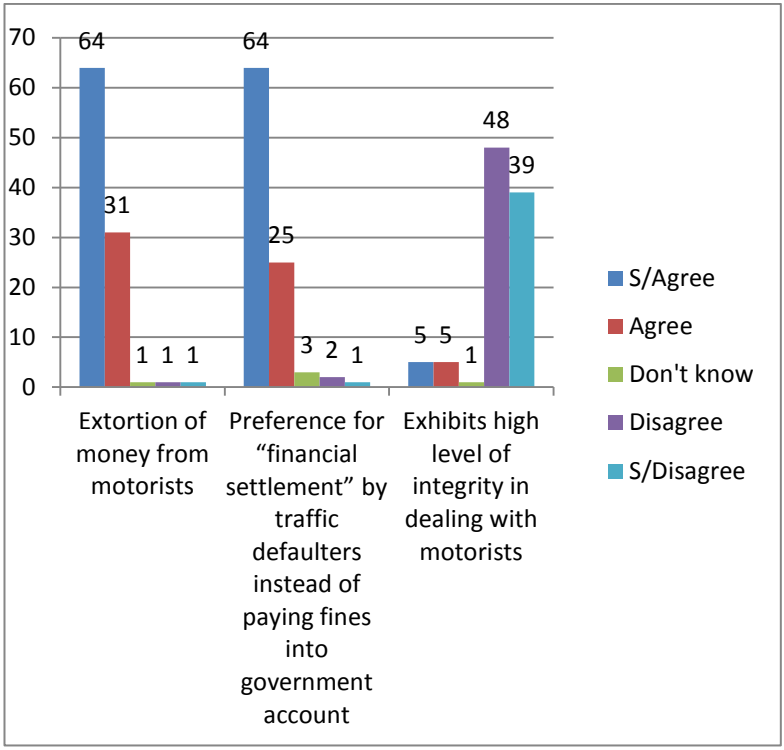


On whether enforcement agents are civil in relating with motorists in the discharge of their assignments 87% disagree (51% Disagree and 36% S/Disagree) that good level of civility is displayed while 07% agree. Again, 89% (50% Disagree and 39% S/Disagree) disagree that the agents display cordial relationship in dealing with motorists while 08% maintain that they do. 86% (47% Disagree and 39% S/Disagree) disagree that enforcement agents have knowledge of, and respect for, fundamental human rights of motorists while 06% feel that they do. Finally, 81% disagree (43% Disagree and 38% S/Disagree) that enforcement agents show more interest in the personal welfare of motorists than in sanctioning them for breaking traffic regulations while 15% agree.

In conclusion, enforcement agents do not show civility and cordial relations in dealing with motorists. They have also displayed lack of knowledge of, and respect for fundamental human rights of motorists in their enforcement activities. It is also evident that they are more interested in the revenue derivable from traffic offenders, than the welfare of motorists and road users which is the main trust of the policy they are meant to enforce.

Table 1c

The level of agreement of respondents on Extortion, Financial settlement and Integrity:



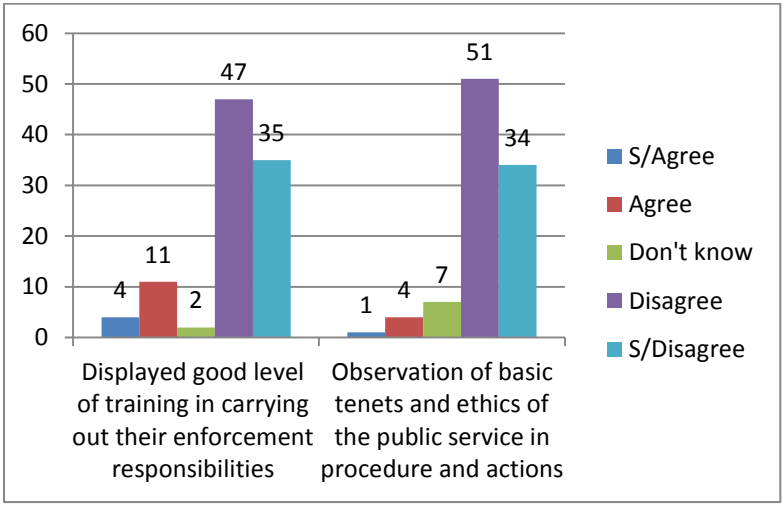
As to whether enforcement agents extort money from motorists in the course of their work, 95% (64% S/Agree and 31% Agree) agree that they extort money while only 02% deny that they do. On whether the agents prefer "financial settlement" by defaulting motorists rather than paying fines into designate government accounts, 89% (64% S/Agree and 25% Agree) agree that they do while 03% deny that such practices exist. On the level of integrity manifested by the agents, 88% (48% Disagree and 39% S/Disagree) disagree that the agents exhibit high level of integrity in dealing with motorists while 10% vouch for their integrity.

'Summarily, the agents were overwhelmingly indicted on financial impropriety, preference for appropriating funds that should have accrued

to government from fines, and integrity expressed in terms of professional standards, honesty and public confidence.

Table 1d

The level of agreement of respondents on training and observation of tenets and ethics of the public service by enforcement personnel:



On whether the agent's mode of operation evidenced good level of training, 15% agreed while 82% (47% Disagree and 35% S/Disagree) disagree that they display good level of training in carrying out their enforcement responsibilities. Also whether they observed basic tenets and ethics of the public service in procedure and actions, 5% agreed while 85% (51% Disagree and 34% S/Disagree) disagreed.

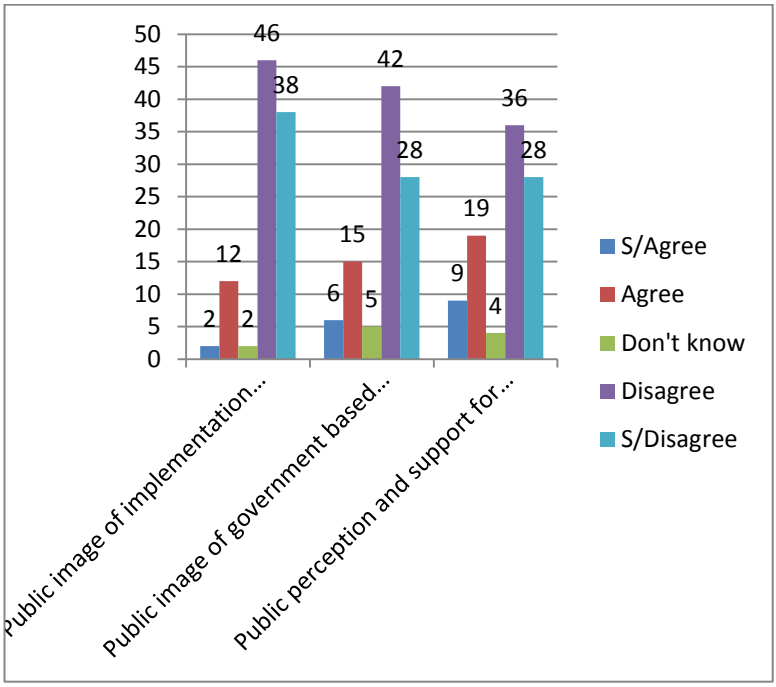
In summary, the respondents hold an overwhelming opinion that enforcement agents neither show sufficient evidence of having been trained nor observed the basic tenets and ethics of the public service in the discharge of their duties.

Objective 2. To examine how the operational activities of these contractors affect their image and acceptance, the image of the

government, and public view and support for the policy implementation process.

Table 2

The level of agreement of respondents on the effect of the operational activities of implementing agencies on their image and acceptance, the image of the government, and public perception and support for the policy implementation process:



On whether the effect of the operational activities of implementing agencies on their image and acceptance by the public is positive, 14% felt that it is positive and makes the agencies acceptable to the public. On the other hand, 84% (46% Disagree and 38% S/Disagree) felt that their activities have negative effect on their image. Also on the effect of their activities on the image of the government, 21% felt it was positive

while 70% (42% Disagree and 28% S/Disagree) felt it was negative. Again, 28% felt that the public perception and support for the implementation process was enhanced by the operational activities of these agencies. Conversely, 64% (36% Disagree and 28% S/Disagree) believed it had a negative effect.

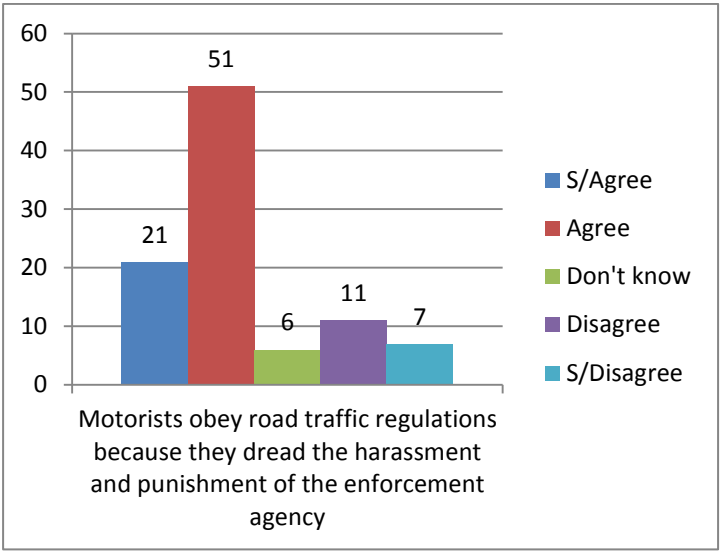
From the foregoing, it is evident that the unethical practices employed by these agencies has overall negative affect on their image, the image of the government they represent as well as the policy implementation process. This certainly affected public support and acceptance for the policy implementation process. However, it is believed that some respondents may actually feel that the unethical behaviour of these agencies is what is needed to restrain recalcitrant motorists who insist on braking traffic regulation for their convenience irrespective of known laws and safety implications. This may provide justification for the feeling that the unethical behaviour, much as it is condemnable, has some positive influence on the policy outcome.

Objective 3

To examine the extent to which compliance to traffic regulations by motorists results from the dread of harassment and punishment by the enforcement agencies

Table 3

The level of agreement of respondents on the extent to which compliance to traffic regulations by motorists results from the dread of harassment and punishment by the enforcement agencies:



On the extent to which compliance to traffic regulations by motorists result from the dread of harassment and punishment by the enforcement agencies 72% (21% S/Agree and 51% Agree) agree that it has effect some. On the other hand 18% felt is does not have considerable effect.

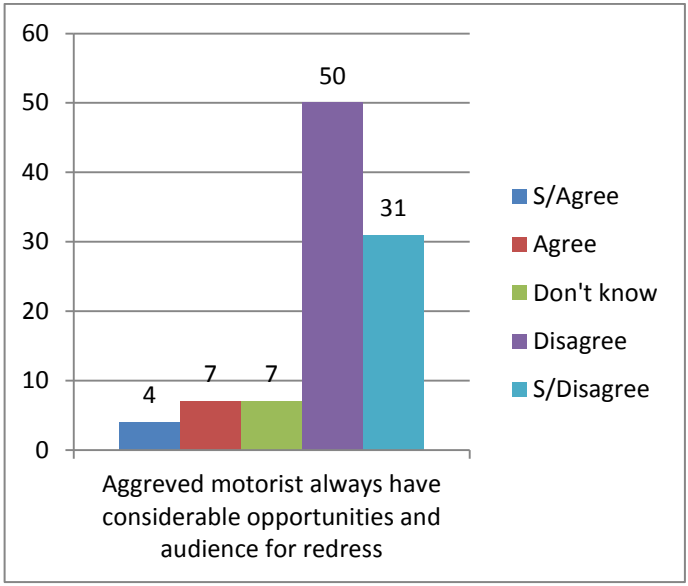
In other words, much as respondents may not subscribe to unethical practices, it is believed that the dread of punishment serves as the major driver for compliance to traffic regulations.

Objective 4

To examine whether aggrieved motorists always have considerable opportunities and audience for redress.

Table 4

The level of agreement of respondents on whether aggrieved motorists always have considerable opportunity and audience for redress



On this question, 11% of the respondents agree that aggrieved motorists always have considerable opportunities and audience for redress. 81% (50% Disagree and 31% S/Disagree) however disagree.

Much as there are structural provisions for aggrieved motorists to seek redress, those opportunities have been known to yield little or no redress since both the field personnel and those that ought to provide the redress are in the same "*company*" pursuing the same purpose. In real terms, opportunities for redress hardly exist.

16.8 Summary of Findings

The findings therefore conclude that the agencies overwhelmingly use intimidation, harassment, excessive force and disrespectful disposition in traffic regulation enforcement in Enugu state contrary to established ethical standards of the public sector. They also do not show civility and cordial relations in dealing with motorists nor displayed good knowledge of, and respect for fundamental human rights of

motorists in their enforcement activities. It is also evident that they are more interested in the revenue derivable from traffic offenders than the welfare of motorists and road users which are the main trust of the policy they are meant to enforce.

Furthermore, the agents were overwhelmingly indicted on financial impropriety, preference for appropriating funds that should have accrued to government from fines, and integrity expressed in terms of professional standards, honesty and public confidence. Respondents also hold an overwhelming opinion that enforcement agents neither show sufficient evidence of having been trained nor observed the basic tenets and ethics of the public service in the discharge of their duties.

In summary, findings from objective one established beyond all reasonable doubts that unethical practices characterize the operational activities of the agencies charged with the implementation of road traffic regulations in Enugu state.

Secondly, from the findings of the study, it is evident that the unethical practices employed by these agencies has overall negative affect on their image, the image of the government they represent as well as the policy implementation process. This certainly affected public support and acceptance for the policy implementation process.

Thirdly, much as respondents may not subscribe to unethical practices, it is believed that the dread of punishment served as the major driver for compliance to traffic regulations. Some respondents felt that the unethical behaviour of these agencies was needed to restrain recalcitrant motorists who insist on braking traffic regulation for their convenience irrespective of known laws and safety implications. This may provide justification for the feeling that the unethical behaviour, much as it is condemnable, has some positive influence on the policy outcome.

Finally, much as there are structural provisions for aggrieved motorists to seek redress, those opportunities have been known to yield

little or no redress since both the field personnel and those that ought to provide the redress are in the same *"company"* pursuing the same purpose. In real terms, opportunities for redress hardly exist.

16.9 Conclusion

Since public policies are not intended to increase the burden of the public, those charged with the implementation of such policies need be seen by the public as working to help them overcome their collective challenge rather than oppressors bent on extracting the proverbial "pound of flesh closest to the heart." From current experience, the activities of these implementing officials often portray them as oppressors and enemies of the public rather than their helpers. This stance pitches both the public and policy implementers against each other thereby diminishing the cooperation of the public that is a vital element in the realization of policy intentions.

It cannot be over emphasized that any government policy that lacks the support and cooperation of the public in its implementation is bound to fail. Instead of seeing officials charged with policy implementation as carriers of good governance and consequently cooperate with them in a collective effort at addressing their common challenges, the reverse has remained the case.

The questions that pungently arose from the study bothers on how to maintain ethical standards while at the same time strictly sanctioning traffic offenders in ways that command compliance to traffic regulations. Again, the system needs to fashion out modalities for dealing with the issue of how to encourage and compel compliance to traffic regulations without instil unnecessary fear on motorists especially where the quest for extortion has the potential of hunting innocent motorists. Suggestions to these pertinent issues are presented in the recommendations below.

16.10 Recommendations

1. Before engagement, policy enforcement personnel should have guarantors who should be held jointly responsible for the individual actions of their guarantees. This will help to ensure some level of restraint in their unethical actions.
2. Specific enforcement teams should restrict their activities to specific areas of the city for easy identification should the need arise. They should also be compelled to wear name tags for easy identification and accountability.
3. The credibility, qualification and character of those recruited for policy enforcement should be well established to ensure that such responsibilities are not entrusted in the hands of touts who have no stake in the system. Recruitment should be based on integrity and reasonable level of education and enlightenment, to guarantee the understanding and compliance to ethical standards.
4. Enforcement personnel must be first trained in the ethics of the public service and the basic principles of fundamental human rights before sending them out to the field.
5. There should be a concerted effort to enlighten motorists and the public on traffic regulations to avoid offenses arising from ignorant rather than keeping them in ignorance with the desire to allow them fall into set traps and then sanction them.
6. The driving goal of policy implementing agencies should be to get motorists know and comply with traffic regulations and not to generate income from defaulters. The later will only be needed where deliberate breaches occur.
7. Such contracts should not be awarded to agencies or persons that have, in one way or the other, committed financial and other resources to the government in power during elections. It should not be a reward for political support since the

tendency to recoup such support fund gives room to unethical tendencies.

8. In order to ensure that aggrieved persons receive due attention on their complains, the government should establish separate office outside the control of the contracting agency and influence of those that benefit from their revenue drive to attend to such grievances.

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17

GREEN BUSINESS BEST PRACTICES – AN ETHICAL IMPERATIVE FOR SUSTAINABLE ENTERPRISES IN SOUTH NIGERIA

Ngozi Anthonia Ibelegbu [85], *Hannatu J. Garba* [86], *Abayam Friday Ekahe* [87]

Abstract

The study sought to ascertain the green business best practices for enterprise sustainability in South-South Nigeria. To achieve this broad objective, three research questions were developed and answered; three research hypotheses were formulated and tested. It adopted a survey research design. The population for the study was 23,985 managers of registered enterprises in the six states of South-South Nigeria. Multistage sampling technique was adopted. Taro Yamene formula was used to determine a sample of 393 respondents; a proportionate sampling technique was used to select managers of business enterprises in the six states of South-South. A structured questionnaire with 61 items was used for data collection. The instrument was structured on a

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four response options. It was face-validated by experts and was subjected to reliability test. Cronbach Coefficient Alpha method was used to analyse the data obtained from the pilot study, which yielded a coefficient of 0.88. Mean, standard deviation and Analysis of Variance statistics were used for data analysis. It was found that the developed green business product, promotion and distribution best practices would enhance enterprise sustainability. Based on the findings of the study, it was recommended amongst others that business enterprises need to develop systems and structures within their business that satisfy the requirements of green business practices while still achieving strategic business goals.

Keywords: Green Business, Best Practices, Enterprises and Sustainability.

17.1 Introduction

An enterprise is a business venture undertaken by individuals in order to get means of livelihood. Pride, Hughes and Kapoor (2009) defined enterprise as organized efforts of individuals to produce and sell goods and services that satisfy society's needs. An enterprise can be large, medium or small. One of the greatest impacts that business enterprises have on the environment is through the products they produce, promote and distribute to the final consumers. Consumers around the world are increasingly concerned about the environmental impacts of the products they use. This has made them to rely on business enterprises to research the products they market and to provide relevant and up to date information about the lifecycle of a product.

Although very few products generate no negative environmental impacts throughout their lifecycle, green business practices can inform buyers about some of the environmental benefits and/or drawbacks inherent in a product. Consumers in recent years have become aware of the damage being inflicted on the environment by businesses in pursuit of the bottom line. Government regulatory bodies and consumer pressure groups have aggressively lobbied for businesses to adopt green practices (Essoussi, & Linton, 2010).

Greenness and to be green is an overall term for being more environmentally friendly especially, in business practices, products and lifestyle. Green business as posited by Menon, Chowdhury and Jankovich (2009) refers to those policies, procedures, and practices that explicitly account for concerns about the natural environment in pursuing the goal of creating revenue and providing outcomes that satisfy organizational and individual objectives for a product or line. Čekanavičius**,** Bazytė and Dičmonaitė (2014) referred to green business as an organization that is committed to the principles of environmental sustainability in its operations, strives to use renewable resources, and

tries to minimize the negative environmental impact of its activities. In this regards, the authors believed that greening of business is part of a long-term strategy of becoming sustainable, that is, being able to achieve business tasks in the way that does not develop any threat – economic, social or environmental – for both current and future generations. Croston (2009) stated that green businesses have more sustainable business practices that help people live well today and tomorrow while making money and contributing to the economy. Green business is an all-encompassing responsibility. It requires greening an all levels of management, products and processes especially the end goal of sustainability.

Sustainable enterprise according to Daft (2008) is an economic development that generates wealth and meets the needs of the current generation while saving the environment for future generations. Zhu, Geng, Fujita, and Hashimoto (2010) describe sustainability with two different sets of imperatives for business – eco-efficiency and system change. Eco-efficiency describes enterprise' acceptance of adverse impact on the environment as a result of its business activities and this has impact on competitive business environment. Sustainability of an enterprise in the market is determined by the proven ability of companies to minimize resource input, to produce green products and to reduce environmental impact of their business processes. This has demanded company innovations to produce competitively priced goods and services satisfying human needs and improving quality of life. On the other hand, the authors stated that system change imperative reflects companies and the economic system a part of social and ecosystem. This view of sustainability focus upon promoting compatibility of company practices with ecosystem and developing the new value system reflecting sustainable development. Both the imperatives in an integrated manner develop a better view on key issues and strategies in future, and to identify mechanisms and ways of transforming the society

to a sustainable one (Papadopoulos, Karagouni, Trigkas, & Platogianni, 2010).

According to Verdiem Corporation (2008), sustainability has become a major focus for businesses, as it was discovered that sustainable practices can strengthen reputation, improve employee morale, lead to cost savings and benefit the environment. Businesses value sustainable growth either by force of regulation, economic opportunity in preventing pollution or recognizing the strategic importance of environmental issues (Hendry & Vasiland, 2005).The purpose of going green is to use products and methods that would not negatively impact the environment through pollution or depleting natural resources (Robinson, 2008). This will have positive outcomes such as keeping the environmental footprint small, reducing waste and re-using materials as much as possible. Furthermore, it will result in using scarce natural resources efficiently and effectively, while keeping the environment free from detrimental products.

Shrivastava (2007) suggested that integrating environmental concerns and green strategies in corporate business policies and practices lead to sustainable growth. The increasing trend of adopting eco-friendly business, eco-friendly technologies and services is creating new business opportunities presenting strong potential for making profit and satisfying stakeholders who have significant influence on the availability of financial, human and other resources of companies (Jones, Clarke-Hill, Comfort, & Hillie, 2008; Biloslavo & Trnavcevic, 2009). Thus, this trend is seen as growing relationship between business and sustainability.

The increased awareness and sensitivity towards environmental issues places certain demands on business functions to become greener. Bized (2010; Seeese, Weinherdt and Schlottmann, 2008)) use different classifications for the business functions. The functions were grouped as manufacturing/operations; marketing/sales; purchasing/supply chain

management; distribution/logistics; finance/information technology; and general management/human. These classifications assisted the researchers in grouping green business best practices into product, promotion, and distribution best practices so as to eliminate duplication of activities, as well as to simplify the analysis of the empirical results.

The importance of customer retention strategy and long-term customer relationship to achieve effective business performance is now recognized in green business practices (Kumar, & Ghodeswar, 2015). This has encouraged enterprises to develop unique business practices to gain competitive advantage. This has resulted in bringing what should entail green business practices into debate. Many companies in Nigeria have complained that their biggest challenges in going green are their inability to know where to start ’and how this can be achieved. Hence, this study sought to present the green business best practices for sustainable small enterprises in Nigeria. Specifically, the study sought to determine green:

1. product best practices for enterprise sustainability in South-South Nigeria
2. promotion best practices for enterprise sustainability in South-South Nigeria
3. distribution best practices for enterprise sustainability in South-South Nigeria

17.2 Research Questions

The following research questions guided the study:

1. What are the green product best practices for enterprise sustainability?
2. What are the green promotion best practices for enterprise sustainability?

3. What are the green distribution best practices for enterprise sustainability?

17.3 Hypothesis

The null hypothesis guiding the study was stated as thus:

$H_{o1:}$Size of an enterprise does not significantly influence green product best practices for enterprise sustainability.

$H_{o2:}$managers of enterprises in the six States of South-South, Nigeria do not significantly differ in their responses on green promotion best practices for business sustainability.

$H_{o3:}$there is no significant difference in the mean responses of managers of enterprises in the six States of South-South, Nigeria on the green distribution best practices for business sustainability.

17.4 Literature Review

Green Business Concept: Brown and Ratledge (2011) defined green business as an establishment that produces green output. Green Times, (2013) defined green business as being concerned with supporting environmentalism and tending to preserve environmental quality. Friend (2009) refers it as businesses and practices that are viewed as environmentally sound, including the use of organic and natural products to build factories, tighter protection against emissions and environmentally friendly sourcing of materials. Zsolnai (2002) defines a green business as a business that has adopted the concept of environmentalism across the various functions of the business. The requirement of commitment to the environmental considerations is here complemented by the imperative to honour human rights and to contribute to the well-being of current and future generations while ensuring the economic sustainability of business itself. Such approach

removes boundaries between the notions of “green business” and “sustainable business”, the latter term referring to business being sustainable economically, socially *and* environmentally.

Green Product best practices: Green product practices refer to product-related decisions and actions whose purpose is to protect or benefit the natural environment by conserving energy and/or resources and reducing pollution and waste (Danjelico and Pujari, 2010; Ottman et al. Tactically, firms face choices about how they might package and label products in more environmentally friendly ways. Here, the focus is on developing new environmentally friendly products from inception (biodegradable, recyclable) rather than adopting “end-of-pipe” solutions for existing products (Pujani, 2006). Green product labelling seeks to take advantage of market forces by providing consumers with information about products’ environmental profile. There are also other green product practices that contribute to the greening of business. These include waste sorting, organizing seminars about green business and environmental protection, the rule of not smoking in the business area and participation in environmental actions (Chan, 2013; Collins, 2008).

Green Promotion Best Practices: Adebisi (2006) referred promotion as any marketing effort whose function is to inform or persuades actual or potential consumers about the merit a product possess for the purpose of inducing a consumer to either start buying or continue to purchase the firm’s product. Green promotion practices involve communications designed to inform stakeholders about the firm's efforts, commitment, and achievements toward environmental preservation (Belz and Peattie, 2009; Dahstrom, 2011). Promotional practices may also involve actions to reduce any negative environmental impact of the firm's marketing communication efforts (Kotler, 2011). More strategic green promotion approaches are those designed to communicate the environmental benefits of the firm's goods and

services. Such efforts may include advertising environmental appeals and claims, publicizing environmental efforts, and incorporating environmental claims on product packaging (Menon et al. 2009).

Green Distribution Best Practices: Distribution refers to the movement of a product from the production stage to the customer in the supply chain. Distribution determines the overall profitability of a firm as it directly affects both the supply chain cost and the customer experience. Increased environmental awareness has led more companies to adopt sustainable, or green, distribution practices (McCormack, Ladeira & de Oliveira, 2008). Green distribution is thus the integration of environmental concerns into inter organizational practices of supply chain management. It can also be defined as the sustainable distribution of goods and services. Green distribution practices range from changing the way distribution centres and vehicles are powered to implementing greater transparency regarding the environment and distribution practices.

17.5 Methodology

The study adopted a descriptive survey research design and was conducted in the six States of South-South, Nigeria. The population for the study was 23,985 made up of 4221, 2231, 3879, 4534, 3799, and 5321 managers of registered enterprises in Akwa Ibom, Beyalsa, Cross River, Delta, Edo, and River State of South-South Nigeria respectively. Multistage sampling technique was adopted in this study. At the first stage, the population was stratified into small, medium and big enterprises. At the second stage, Taro Yamene formula for calculating sample size was used to determine a sample of 393 respondents; after which a proportionate sampling technique was employed to select a total of 363 business enterprises in the six states of South-South for wider representation and to capture the key population characteristics in the

study area. At the third stage, convenience sampling technique was used to select 393 respondents who supply data for the study. This technique was considered necessary because it would have been practically impossible to assemble all the enterprise managers in the study area for any probability sampling. Therefore, the researcher sampled any enterprise manager who met the criteria of this study until they were up to 393.

A structured researcher-made instrument tagged Green Business Best Practices for Enterprise Sustainability (GBBPESQ) with 61 items, was used for data collection. The instrument was structured on a four response options of Strongly Agree (SA), Agree (A), Disagree (D), and Strongly Disagree (SD) with values of 4, 3, 2, and 1 respectively. The instruments were face-validated by five experts and were subjected to reliability test. Cronbach Coefficient Alpha method was used to analyse the data obtained from the instrument. The result of the reliability estimate from the pilot study yielded a coefficient of 0.88. This high reliability coefficient suggested that the items have high internal consistency in measuring the variables, hence, the instruments were deemed fit to be used for data collection in the study.

17.6 Method of Data Analysis

The data collected for the study was analyzed using mean to answer the research questions and standard deviation to determine the closeness or otherwise of the responses from the mean. In taking decisions, any item with a mean of 2.50 and above was considered accepted, while any mean score below 2.50 was taken as rejected. Analysis of Variance (ANOVA) statics was used to test the null hypotheses. Hypothesis of no significant difference was accepted when the probability value was greater than .05, whereas, the null hypothesis was rejected when the probability value was less than 0.05 level of significance.

17.7 Results and Presentation

Table 1 presented mean ratings of respondents on green product best practices for enterprise sustainability. The analysis revealed that all the items recorded mean ratings ranging from 3.10 to 3.65 which are greater than the cut-off point of 2.50 meaning that all the items listed are green product best practices for enterprise sustainability. The study also showed that all the items recorded their standard deviation ranging from 0.64 to 0.89 which are less than 1.96 indicating that the respondents were not far from the mean. This added some value to the reliability of the mean. Table 2 revealed an F-value of .34 and a P- value of 0.79 at 392 degree of freedom was greater than 0.05 indicating that managers of small, medium and big enterprises do not significantly differ on green product best practices for enterprise sustainability, the null hypothesis of no significance difference was upheld.

Table 3 which presented mean ratings of respondents on green promotion best practices for enterprise sustainability revealed that items recorded mean ratings ranging from 3.10 to 3.65 which are greater than the cut-off point of 2.50 meaning that all the items listed are green promotion best practices for enterprise sustainability. The Table also showed that all the items recorded their standard deviation ranging from 0.64 to 0.89 which are less than 1.96 indicating that the respondents were not far from the mean. This added some value to the reliability of the mean. The summary of Analysis of Variance in Table 4 showed an F-value of 0.19 and a P-value as 0.91 at 392 degree of freedom greater than 0.05 indicating that managers of enterprises in the six States of South-South, Nigeria do not significantly differ in their responses on green promotion best practices for business sustainability. Therefore, the null hypothesis of no significant difference was accepted.

Table 5, which presented the result of the mean ratings of respondents on the green distribution best practices for enterprise

sustainability, revealed that items 42-61 had mean ratings ranging from 2.91 to 3.26 which were above the benchmark of 2.50. Also, with the standard deviation ranging from 0.65-0.88, the result indicated that the respondents were not far from the mean and were close to one another in their responses. Furthermore, Table 6 presented the summary of Analysis of Variance test of the responses of managers of enterprises in the six States of South-South, Nigeria on the green distribution best practices for business sustainability. The Table revealed an F-value of 0.36 with a P- value of 0.78 at 392 degree of freedom was greater than 0.05 indicating that there is no significant difference in the mean responses of managers of small enterprises in the six States of South-South, Nigeria on the green distribution best practices for business sustainability, hence upholding the hypothesis.

17.8 Discussion of Findings

Findings on the product best practices revealed that focusing on profitability by using environmentally friendly operating processes; using foliage, rainwater or recycled grey water to reduce ecological damage; producing durable products from design to disposal by decreasing ecological damage to ensure sustainable development; finding green alternatives for harmful products, at the same or improved level, at lower cost; use eco-friendly materials, procedures and processes, and ensure optimal raw materials usage; recycle waste products to increase operating income and consider expansion of production capacity are green business best product practices for enterprise sustainability. The study further showed that using production methods, tools and techniques that satisfy environmental requirements and market needs; and conducting research and development to explore new sustainable ways of extracting raw materials and new methods to minimize energy generation and waste disposal in production processes are green product best practices for enterprise sustainability. These

findings support the positions of Chan (2013), Ottman (2011), Danjelico and Pujari (2010), and Belz and Peattie (2009), who opined that products devoid of environmental hazard are necessary practices that should be at the fore front of any business enterprise willing to become green.

The study further found that enhancing consumer environmental awareness of green products; satisfying customer needs for green products or providing products in a green manner to ensure business credibility; and attracting a new and larger client base are green promotional practices that sustain an enterprise. The revelation of this study was in line with the findings of Cobb (2009); Green Consultants (2009); Greenwood (2008). The study also showed that using green issues to sell new lifestyles and ideas; including green business practices in overall corporate message to attract new customers; selecting packaging material with minimal impact on the environment; are best promotional practices for green business sustainability. The findings of this study further corroborate the position findings of Lewis (2008); McDonaugh and Prothero (2007): Miller and Buys (2008); Timmins (2009); Weiss (2006) who posited that commitment to investing in green research and development initiatives; integrating green marketing into the marketing mix with eco-friendly products; portraying an environmentally friendly business image through advertising and sales promotion to all stakeholder groups; using green practices for positive positioning to project a corporate social responsibility image; ensuring customer awareness of personal health risks if not using green products; and employees volunteering time or supporting charitable donations could make the general public more environmentally knowledgeable.

It was also found that providing home delivery service and offsetting the emissions using a reforesting program; locating stores near transit centres and offering shuttle services to customers; and combination of green product deliveries with customer visits promote consumers

sustainability. Also, it was found that consolidating green product deliveries; using couriers for local product delivery; and utilizing eco-friendly courier's packaging/shipping materials that include post-consumer waste recycled materials are some of the green distribution practices in green business that sustains enterprises. The findings further supported the assertions of Negi, and Anand (2014), Yeoman and Zoetmulder (2009), Silins (2009), Blanchard (2008), Larkin (2008) and Wankel (2008) who in their separate studies enumerated the following activities as best distribution practices necessary for enterprises adopting green business to succeed in Nigeria: limit distances travelled for raw materials and finished products; have a green or sustainable building (e.g. multi-level warehouse) using healthier and more resource efficient construction materials; save warehouse space by cutting transport costs and number of trips; establish suppliers' partnerships to share warehouses and fleets; identify shortest distance between warehouse and customers to save fuel costs; limit carbon emissions (according to legislation) linked to the movement of goods, transit packaging used for distribution, the operation of distribution facilities, and damage or wastage; use bio-fuels as fuel alternative and greener technologies; and Centralize distribution (e.g. in-transit packaging). Thus, analyzing logistics to find the best mode; improving efficiency and getting the most out of each trip are key strategies that virtually all enterprises are monitoring. Many small enterprises are itemizing and prioritizing the best distribution strategies and communicating these throughout the organization. Ensuring good public transportation and non-vehicular access to stores or where product cannot be transported without a vehicle, delivery service is offered; these green business best practices of product distribution promotes small enterprises green business sustainability in Nigeria.

17.9 Conclusions

This study was carried out to ascertain the green business best practices for enterprise sustainability. Based on the findings of the study, it was concluded the application of product, promotion and distribution best practices would ensure green enterprise sustainability in South-South Nigeria.

17.10 Recommendations

The following recommendations were provided based on the findings of the study:

1. Managers need to develop systems and structures within their business that satisfy the requirements of green business practices while still achieving strategic business goals.
2. Business enterprises should apply green principles by using their resources more efficiently. This can be done by creating by-products to eliminate waste and intensifying production processes to reduce environmental impacts while lowering the cost of inputs and waste disposal.
3. Businesses enterprises should avoid actions that can cause changes to the climate, water infrastructure and forestry, and rather make use of alternative energy sources.
4. Businesses enterprises should have a recycling re-use and waste policy. Using green technology and reducing the impact of facility construction and operation could increase productivity and ensure that a business remains competitive.
5. Businesses enterprises should promote only green products and use only green packaging for products. This type of approach would show that a business is environmentally friendly and could

lead to new market opportunities, as well as developing a reputation for supplying green products.

6. Business enterprises should continually advertise green products to increase customer awareness of the impact and benefits thereof.
7. Business enterprises should make use of bio-fuels for their transportation fleet to reduce carbon emissions, which are harmful to the environment.
8. Business enterprises should ensure that containers used for transport are at full capacity to reduce transport trips, or try to limit the number of transport trips.

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Appendix A: Population, Sample and Sample Size

Population and sample distribution of Enterprise managers in South-South, Nigeria:

S/no	Location	Population	Sample distribution
1	Akwa Ibom	4221	69
2	Beyalsa	2231	37
3	Cross River	3879	64
4	Delta	4534	74
5	Edo	3799	62
6	Rivers	5321	87
	Total	23985	393

Source: Micro Finance and Enterprise Development Agency, South-South, Nigeria

Calculation of Sample Size Using Taro Yamene Formula

$$\mathbf{n = \frac{N}{1+N(e)2}}$$

Where:

n =the sample size

N=infinite number

e=level of significance

1=unity

$$n = \frac{3871}{1 + 3871(0.05)2}$$

$$n = \frac{23985}{1 + 23985(0.0025)}$$

$$n = \frac{23985}{1 + 59.96}$$

$$n = \frac{23985}{60.963}$$

n = 393

Appendix B: Tables

Table 1

Mean and standard deviations ratings on green product best practices for enterprise sustainability:

S/no	Item statements	X	SD	Rk
1	Designed their stores from the beginning with particular environmental concerns in mind	3.27	.75	A
2	Apply standards for own-brand green products	3.25	.74	A
3	eliminate most undesirable products/feature	3.23	.82	A
4	Categorise green products into good, better, best to communicate product quality to consumers	3.13	.87	A
5	Develop a name and brand identity that reflects the environment	3.24	.84	A
6	Build business based on green products and green practices in product development and sourcing	3.22	.76	A
7	Avoid stocking products that are known to be harmful to the environment	3.21	.83	A
8	Provide transparent, relevant information about the lifecycle of a product	3.27	.82	A
9	Support suppliers in their efforts to go green by providing web-based tools and training that assist them in measuring their own progress	3.17	.84	A
10	Developed a supplier self-assessment form that allows suppliers to monitor themselves	3.20	.84	A
11	Set standards for their suppliers	3.18	.83	A
12	Have a clear procurement policy that both buyers and suppliers understand	3.17	.87	A
13	Ensure there are no toxic or dangerous materials in products	3.22	.89	A
14	Focus on profitability by using environmentally friendly operating processes.	3.21	.85	A
15	Plant indigenous trees, foliage, use rainwater or recycled grey water to reduce ecological damage.	3.20	.86	A
16	Produce durable products from design to disposal by decreasing ecological damage to ensure sustainable development.	3.20	.90	A
17	Find green alternatives for harmful products, at the same or improved level, at lower cost.	3.15	.89	A
18	Use eco-friendly materials, procedures and processes, and ensure optimal raw materials usage.	3.10	.85	A
19	Recycle waste products (e.g. plastic, paper, glass) to increase operating income and consider expansion of production capacity.	3.22	.80	A
20	Production methods, tools and techniques must satisfy environmental requirements and market needs.	3.19	.87	A
21	Research and development should explore new sustainable ways of extracting raw materials and new methods to minimize energy generation and waste disposal in production processes.	3.16	.82	A
22	Designed their stores from the beginning with particular environmental concerns in mind	3.23	.86	A

Key: X= Mean, SD= Standard Deviation, A = Agreed, Rk = Remarks

Table 2

Analysis of variance tests for comparing responses of managers of small, medium and big enterprises on green product best practices for enterprise sustainability:

Source of difference	Sum of square	Df	Mean of square	F-value	P-value (sig)	Rmk.
Between groups	.215	5	0.07	.34	.79	NS
Within groups	81.62	387	0.21			
Total	81.83	392				

Table 3

Mean and standard deviations ratings on green promotion best practices for enterprise sustainability:

S/no	Item statements	X	SD	Rk
23	Utilizing adverts that promote a green lifestyle by highlighting a product or service	3.28	.80	A
24	Enhance consumer environmental awareness of green products.	3.48	.74	A
25	Satisfy customer needs for green products or provide products in a green manner to ensure business credibility.	3.45	.77	A
26	Obtain a green reputation and brand image and attract a new and larger client base.	3.40	.79	A
27	Having good environmental credentials provides a competitive edge when tendering for contracts.	3.37	.70	A
28	Create a balance between higher sales and profits, and concern for the environment.	3.35	.67	A
29	Gain public approval and cut costs by using green marketing	3.30	.73	A
30	Use green issues to sell new lifestyles and ideas	3.29	.74	A
31	Use green issues to sell new lifestyles and ideas	3.27	.65	A
32	Advertise green initiatives effectively to acquire a greater market share.	3.31	.71	A

33	Include green business practices in overall corporate message to attract new customers.	3.33	.67	A
34	Choose packaging material with minimal impact on the environment.	3.38	.72	A
35	Use resource preservation and environmentally friendly strategies in all stages of the value chain.	3.45	.74	A
36	Commitment to invest in green research and development initiatives	3.40	.71	A
37	Integrate green marketing into the marketing mix with eco-friendly products	3.42	.72	A
38	Portray an environmentally friendly business image through advertising and sales promotion to all stakeholder groups	3.38	.74	A
39	Use green practices for positive positioning to project a corporate social responsibility image.	3.26	.65	A A
40	Ensure customer awareness of personal health risks if not using green products	3.28	.80	A
41	Employees volunteering time or supporting charitable donations could make the general public more environmentally knowledgeable	3.33	.67	A

Table 4

Analysis of Variance for comparing responses of managers of enterprises in the six States of South-South, Nigeria on green promotion best practices for business sustainability:

Source of diff	Sum of square	Df	Mean square	F	Sig	Rmk.
Between groups	.120	5	.40	0.19	0.91	NS
Within groups	82.43	387	.21			
Total	82.55	392				

Table 5

Mean and standard deviations of the responses on the green distribution best practices for enterprise sustainability

S/no	Item statements	X	SD	Rk
42	Develop a green transportation plan	3.26	.75	A
43	Encourage carpooling and other alternative modes of green transportation	3.19	.72	A
44	Analyse logistics to find the best mode, improve efficiency and get the most out of each trip	3.15	.74	A
45	ensure good public transportation and non-vehicular access to their stores	3.11	.88	A
46	Where product cannot be transported without a vehicle, delivery service is offered	3.10	.87	A
47	Provide home delivery service and offset the emissions using a reforesting program	3.02	.70	A
48	Combination of green product deliveries with customer visits promote consumers sustainability	2.92	.79	A
49	Consolidated green product deliveries encourages consumers sustainability	2.92	.79	A
50	The use of couriers for local product delivery leads to consumers sustainability	3.03	.78	A
51	Utilization of eco-friendly courier's packaging/shipping materials that include post-consumer waste recycled materials improves consumers	2.99	.80	A
52	Consumers sustainability is achieved when packaging and shipping materials are reused until they eventually get recycled	3.04	.74	A
53	Establishment of a sustainability plan that minimizes the need for shipping promote	3.05	.76	A
54	Limit distances travelled for raw materials and finished products	3.06	.77	A
55	Have a green or sustainable building (e.g. multi-level warehouse) using healthier and more resource efficient construction materials.	3.10	.77	A

56	Save warehouse space by cutting transport costs and number of trips. Establish suppliers' partnerships to share warehouses and fleets.	3.15	.75	A
57	Identify shortest distance between warehouse and customers to save fuel costs.	3.16	.74	A
58	Limit carbon emissions linked to the packaging and movement of goods used for distribution	2.97	.72	A
59	Use bio fuels as fuel alternative and greener technologies.	2.96	.78	A
60	Centralize distribution (e.g. in-transit packaging)	2.92	.84	A
61	Use new directions in product distribution (e.g. running retro-distribution systems).	2.91	.84	A

Source of square	Sum of square	Df	Mean square	F-value	P –value Rmk
Between groups	.182	5	061		
Within groups	65.68	387	.170	.36	.78 NS
Total	65.86	392			

18

ETHICS EDUCATION ON TERRORISM - TOWARDS INTER-RELIGIOUS DIALOGUE: PHILOSOPHICAL PERSPECTIVES

Bartholomew Nnaemedo[88]

Abstract

The search for "good life for man" is the professed common quest of all fields of study. Ethics is not isolated in this pursuit. Such defines why it considers as its mission, the attempt to understand what constitutes the good life for man. Ethics studies human acts as against acts of man. In every situation, ethics concerns itself with "how man ought to behave." It engages in those actions for which man can be held responsible. In like manner, every society is built on certain ethical principles; which in turn informs and reinforces the voluntary actions of man as a member of the society. To this effect, a threat to society is a threat to man's ethical platform: and *ipso facto*, a threat to ethics. In the contemporary society, terrorism is one phenomenon that provokes and orchestrates this kind of threat. Incontrovertibly, some of these acts of terrorism are traceable to religion. Hence, the focus of this research is on the 'ethics-terrorism *aporia'*, and the possibility of mediation through philosophical

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consideration of inter-religious dialogue. The dialogue is a conflation of orthodoxy and orthopraxy; analytical and transcendental in method; involves all religions; tends towards 'religious unity in diversity'; and conceives truth as 'a-yet' and 'a-not-yet', thus, a continuum.

Key Words: Ethics, terrorism, dialogue, continuum, collaboration.

18.1 Introduction

No epoch is as richly endowed with amazing scientific and technological advancement as the contemporary society. It is also indubitable that no era is so bequeathed with seasoned and celebrated human and natural resources as this present eon. National and international dailies are ever decorated with plethora of men and women who have distinguished themselves in one field of human endeavour or the other as never before. Equally, many health issues that in the past appeared insurmountable, mythological and in effect credited to fate have today found ready solutions in the profound scientific discoveries of the contemporary society. Human living conditions have improved to a great extent in many spheres of life. Technology has even reduced the world, no longer to global village or window, but to "the world in my palm." Conversely, it is unquestionably true that in no age was man as alienated as today. Everywhere, one notice humans apparently assuming postures of closeness and inter-connectivity, when in actual sense human beings are today far more insulated and isolated than ever. Human beings appear to stand in confederacy when in reality what is perceived are humans that mill in the crowd. Everywhere what is obvious is the tendency to build walls instead of bridges. Today insecurity is fast becoming a global anthem. Every national and international daily is garnished with awful and pathetic stories of all kinds of atrocities such as bombing, kidnapping, rape, and the likes. Correspondingly, electioneering campaigns are premised and won on the manifestoes that favour security of which the Nigerian 2015 and the United States of America's 2016 presidential elections are cases in point.

In the face of the above dismal human predicament, the focus of this research is on the ethics-terrorism *aporia*, and the possibility of mediation through the philosophical consideration of inter-religious dialogue. The philosophical approach to inter-religious dialogue harps

on the rational fertile ground or justification for embarking on the dialogue. Specifically it deliberates on the logic of the various objectives of interreligious dialogue. The role of religion in global peace and the need to undertake a philosophical excursus into the foundation of religion is clearly articulated by Hans Küng thus: “No peace among the nations without peace among the religions. No peace among the religions without dialogue between the religions. No dialogue between the religions without investigation of the foundations of the religions.” (Küng, xxiii). At this point it is pertinent to acknowledge some literatures already written in this direction. These include the works of John B. Cobb, David Ray Griffin (2005), Matthew Lopresti (2009), Hessel, Louwrens, W., (2009), Santiago Sia (2009) and Wendy Helleman. John B. Cobb originated the idea of deep religious pluralism (also called complementary pluralism) which later influenced David Ray Griffin who popularized it (David Ray Griffin, 47-49). Cobb based his interpretation of religious pluralism on Charles Hartshorne and Whitehead's process metaphysics. Whitehead's process metaphysics comprises 'actual entities'. According to Whitehead,

> 'Actual entities' - also termed 'actual occasions' - are the final real things - of which the world is made up. There is no going behind actual entities to find anything more real. They differ among themselves: God is an actual entity, and so is the most trivial puff of existence in far-off empty space. (Whitehead, *Process and Reality*, Ch II, Sec. 1, 27-28).

These actual entities can be divided into three ontological ultimates, namely: God, creativity, and actual occasion. For Whitehead, these ultimates are basic and irreducible aspects of the world. Cobb regards the ultimates as a permanent feature of every religion. The ultimates may vary from one religion to another. Some religion may emphasize one aspect of the ultimates more than the other religions; yet they play a vital role in the interpretation and understanding of various religious

tenets. For this reason, he argues for complementarily or deep religious pluralism as an alternative approach to religious pluralism. Similarly, Santiago Sia (5-21) analysed the issues of the essence of religion in connection with culture by resorting to Whitehead's process metaphysics as well. At the same time, Hessel (60-65) disputes the issue of the philosophical basis for interreligious dialogue. Rather, he credits philosophy with reduction of derailment and of acting as a safeguard against stagnation in dialectical engagements. Matthew Lopresti (66-94) on his part refutes absolutist notion of truthfulness of one's religion as such impedes dialogue. He opts for epistemological concept of truth from the pedestal of process metaphysics. "Unlike relativism, process thought accepts that there are indeed absolute truths; but unlike absolutism, it rejects the absoluteness of our knowledge of such truths. Furthermore, the certainty with which one holds one's beliefs does not justify the absoluteness of those truths". (Matthew Lopresti, 66-94).

Nevertheless, this research argues that John Cobb and his cohorts failed to offer a comprehensive vision of the ultimates. This explains why they advocate pluralistic concept of religion as against the vision of religion from the podium of "unity in diversity". Alternatively, this research divides the ultimates into three: *first-order-ultimate* (*Chi-ukwu*, Great-God or simply God, the primordial source), *second-order-ultimate* (the taproot- *mgborogwu*; pillar - *ide ji ulo*; trunk - *ugbo osisi*) and *third-order-ultimate* or *last-ultimate* (other roots - *akwara*; branches - *nglaba*; leaves - *akwukwo osisi*; seeds - *mkpuru osisi*). The attention of this work is, thus, focused on the impact this new vision of ultimates holds for interreligious dialogue. It raises the question of the relationship between second-order-ultimate and third-order-ultimate. Likewise, it investigates the nexus between them and God as an index of unity of purpose which guarantees peace and harmony in the society.

18.2 Conceptual Analysis

18.2.1 Ethics

Philosophy is not only speculative; it is also axiological or practical. Axiological philosophy deals with the application of philosophy to concrete human situations. It involves downloading the high tension of speculative philosophy to serve man's existential needs. Therefore, practical philosophy is pragmatic in orientation and comprises ethics, aesthetic and political philosophy. Nonetheless, in this section, the accent is on the nature of ethics. Etymologically, ethics is derived from the Greek word *ethos* (custom or conduct), which is equivalent in meaning to the Latin *mores* (custom or behaviour) from where moral philosophy originates. As a branch of philosophy, ethics is an aspect of practical philosophy that is concerned with human acts (*actus humanus*) as against acts of man (*actus hominis*). The subject matter of ethics is voluntary human acts. This is an act for which man can be held culpable or responsible. Human acts are characterized by "intellectual and volitive constituents" (Peschke, *Christian Ethics*, 1996, 228). According to Peschke, human acts and voluntary effects can be distinguished into the following: the perfectly and imperfectly voluntary act, the directly and indirectly voluntary effect, and the negatively and positively voluntary effect. (Peschke, ibid. 230-231.)

Ethics is divided into two, namely; meta-ethics and normative ethics. Meta-ethics deals with philosophical analysis of ethical terms such as good, evil, obligation, duty, principle, responsibility, freedom, determinism, moral, amoral, immoral, right, wrong, etc. Primarily, meta-ethics investigates the meaning of good and bad. Meta-ethics is further sub-divided into naturalism and anti-naturalism. The former defines moral goodness in terms of natural objects or properties, while the later conceives it as something which is not a natural property that can be described or defined in naturalistic terms.

Normative ethics on the other hand deals with the norms, standards or principles of human behaviour. Normative ethics revolves around the standard for determining the morality of an action. It considers the question such as: what is the moral standard for a responsible human action? It is against the above backdrop that most of the theories in ethics can be seen. These theories comprise: hedonism, Epicureanism, Kantian categorical imperative, utilitarianism, situationism, to name but a few. As a normative science, ethics is a law giving science. It concentrates on how man ought to live and behave; and what he ought to do. Ethics is not an empirical science, which is descriptive in nature. Rather, ethics deals with values. It concerns how things ought to be. Therefore, ethics is an aspect of practical philosophy that studies human acts with the intention of determining what constitutes the good life for man.

18.3 Terrorism

To contextualize terrorism and to adequately distinguish it from related terms like fear, a little clarification is required. This starts with the analysis of the term 'terror'.

> ‘Within terrorism lies the word terror. Terror comes from the Latin terrere, which means ‘frighten’ or ‘tremble.’ When coupled with the French suffix isme (referencing ‘to practice’), it becomes akin to ‘practicing the trembling’ or ‘causing the frightening.’ Trembling and frightening here are synonyms for fear, panic, and anxiety—what we would naturally call terror. (Sakharkar, "What Is Terrorism?” 2017)’

Specifically, terrorism can more appropriately be described with the term 'dread'. Of late, the concept terrorism has enjoyed very wide publicity even though it is not a new human predicament. According to Primoratz, historically, terrorism dates back to 1793-1794 in which it

was referred to as state terrorism as represented by the 'French Reign of Terror' which was imposed by Jacobins (Primoratz, "Terrorism", in: *The Stanford Encyclopaedia of Philosophy, 2015)*. Primoratz indicates that terrorism at this time was used to designate acts committed by a government aimed at restructuralization of both the society and human nature. However, he remarked that it was the extremes of the French Revolution that muddled the term and is cognates. He notes that around the second half of the 19th century there was a paradigmatic shift in the understanding of terrorism as propagated by some anarchists and some revolutionary organization as well as some nationalist groups who resorted to political violence: a shift in both evaluative and descriptive conception of the term. This shift resulted in a change from emphasis on "propaganda by deed" and discriminate mode of operation in opposition to Jacobins who maintained an indiscriminate option. The totalitarian regime of Russian Revolution and the Civil War; and the Nazi rule in Germany as well as that of other groups (1930s and 1940s), illustrate the extreme face of terrorism. The phenomenon was later adopted by non-state actors, who carried out indiscriminate killings of people in the name of "presumed just causes". "For them, the test of terrorism is not *what is done*, but rather what the *ultimate aim* of doing it is" (Primoratz, "Terrorism", ibid.). This is in contrast to state idea of terrorism which harps on the one who performs an action, rather than the action performed: it stresses the agent of an action rather than its effect. The emphasis of this research is on the action performed; the actor notwithstanding.

The various reasons, as indicated above, often invoked as a justification of terrorism, makes it difficult to achieve a consensus definition of the concept. This failure at a consensus definition consequently poses problem in indexing terrorists. What obtains most of the time is a situation where one man's terrorist is another man's liberator. Clear indications of this are the Taliban and Hamas. Taliban

before their categorization as a terrorist group had enjoyed the support of the American CIA (American Central Intelligence Agency): and that was in their fight against the Soviet Union's annexation of Afghanistan. Likewise, for Israel, Hamas and Hezbollah are terrorist groups. But in the eyes of the Gazans and their allies they are only veritable instruments of liberation: waging war against Israel's occupation of Southern Lebanon (Sami Zudan), and other Western influences detrimental to their integral existence. Others include Nelson Mandela, Yasser Arafat, Menachem Begin, Yitzhak Rabin, and Henry Kissinger. These were accused of terrorism. In particular Mandela was charged with acts of sabotage, equivalent to what is today called terrorism, and imprisoned for 27 years accordingly. Surprisingly, the above leaders were later awarded the Nobel Peace Prize. To this effect, Webel and Arnaldi (2012) argue that:

> "Terrorism" is at bottom a political construct: a historically variable and ideologically useful way of branding those who may violently oppose a particular policy or government as beyond the moral pale, and hence 'not worthy' of diplomacy and negotiations. Moreover, yesterday's 'terrorist' may become today's ally or tomorrow's chief of state—if successful in seizing or otherwise gaining state power (Webel and Arnaldi, "Ethics and efficacy of Global War on Terrorism", *JIRR*, 2012)".

The direct implication of this manner of categorizing terrorists is that the concept now assumes a pejorative posture in the sense that: "it is a word with intrinsically negative connotations that is generally applied to one's enemies and opponents or to those with whom one disagrees and would otherwise prefer to ignore" (Hoffman, 2017). The resultant effect is the inescapable subjectivism and relativism in the description of the group. The same definitional crisis and paralysis pervaded the United Nations' attempt in the 1970s and 1980s to give consensus definition of the term;

forcing them to resort to defining it from diverse perspectives. Martyn, Angus remarks that their "attempts to define the term foundered mainly due to differences of opinion between various members about the use of violence in the context of conflicts over national liberation and self-determination." (Angus, M. "The Right of Self-Defence under International Law", 2008).

On individual level, nevertheless, there are notable attempts by various thinkers to define terrorism. Prominent here are: L. Ali Khan (1987), Schmid and Jongman (1988), Jack Gibbs (1989), Rosalyn Higgins (1997), Louise Richardson (1999), Walter Laqueur (2002), James M. Poland (2002), M. Cherif Bassiouni (2004), Bruce Hoffman (1988), David Rodin (2004), Peter Simpson (2004), Boaz Ganor (2005), Gabriel Palmer-Fernandez (2005), Daniel D. Novotny (2007), Carsten Bockstette (2008), Lutz, James M. Lutz, Brenda J. (2008), Tamar Meisels (2008), and so on. In these works, the common elements are: threat, violence, fear, clandestine activities, and use of soft targets as a means to an end. These elements are clearly spelt in the work of Schmid and Jongman (1988), thus:

> 'Terrorism is an anxiety-inspiring method of repeated violent action, employed by (semi-) clandestine individual, group, or state actors, for idiosyncratic, criminal or political reasons, whereby--in contrast to assassination--the direct targets of violence are not the main targets. The immediate human victims of violence are generally chosen randomly (targets of opportunity) or selectively (representative or symbolic targets) from a target population, and serve as message generators. Threat- and violence-based communication processes between terrorist (organisation), (imperilled) victims, and main targets are used to manipulate the main target (audience(s)), turning it into a target of terror, a target of demands, or a target of attention, depending on whether intimidation, coercion or propaganda is

primarily sought". (Schmid and Jongman, *Political Terrorism*, 1988.)

Likewise, Bookstette (2008) conceives it "as political violence in an asymmetrical conflict that is designed to induce terror and psychic fear (sometimes indiscriminate) through the violent victimization and destruction of non-combatant targets (sometimes iconic symbols)." (*www.marshallcenter.org*)**.** Nonetheless, the afore-cited definitions only perceive terrorism from its advanced perspective. They negate the embryonic and ideological perspectives to terrorism.

Alternatively, this work views terrorism from the strict sense of the term: from integral aperture. Consequently, terrorism is defined as either an uncritical 'resolved determination' to employ terror-provoking violence or an unreasonable practical application of the same, on soft targets, by any individual, group of persons or a state, to achieve a selfish end. Terrorism as 'an uncritical resolved determination,' points to terrorism at embryonic stage as well as to the deficient rational foundation upon which it operates. In the same way, the phraseology 'selfish end', is a critique of the avowed aim of terrorism. It exposes the negative ethical implication of terrorism and dismantles possible intent at its justification.

18.4 Typology and Tactics of Terrorism

Terrorism can be classified in various ways. For instance, *The Report* on disorder and terrorism identifies the following taxonomy: political terrorism, non-political terrorism, quasi-terrorism, limited political terrorism, and official or state terrorism (*Report of the Task Force on Disorder and Terrorism*, 1975). In a related development, Schmid and Jongman offer another classificatory spectrum to the concept. They divided it into three: political terrorism (comprising: insurgent, vigilante, state or regime, and state-sponsored terrorism

respectively), organized or crime linked terrorism and pathological (crazy) terrorism. They further divided insurgent terrorism into social-revolutionary (left-wing), right-wing and racist, religious (and millenarian), nationalist and separatist (including ethnic terrorism), and single-issue (example eco-terrorism) terrorism respectively (Schmid, ibid.) Nonetheless, Schmid and Jongman's model was adopted by Post, but with very little modification. With Schmid and Jongman, he maintains the three basic taxonomies of terrorism/terrorists, namely: political terrorists, criminal terrorists and pathological terrorists. But unlike them, he subdivided political terrorism into three: sub-state terrorism (comprising: social revolutionary terrorism (left wing), right wing terrorism, nationalist-separatist terrorism, religious extremist terrorism (religious fundamentalist, new religious terrorism), and single issue terrorism), state-supported, and regime or state terrorism (Post, “Killing in the name of God”, 2008). Political terrorism is a species of terrorism that is initiated and catalysed by specific political objective. Political terrorists engage in the act in order to achieve a particular political interest. On the other hand, criminal terrorists are those who undertake the act on purely pecuniary reason; either for themselves or their group. Then, pathological terrorists are those who embrace terrorism simply because they derive joy doing so. Lone-wolf belongs to this category.

However, this research adopts Post's taxonomy but with some modifications. Instead of the tripartite division as obtains in Post, this work adopts a 'pentagonic classificatory index of terrorism', namely: political terrorism, criminal terrorism and pathological terrorism, religious terrorism and retaliatory terrorism. Thus, it draws a demarcation between political terrorism and religious terrorism. However, it is necessary to differentiate pathological terrorism from retaliatory terrorism. Whereas pathological terrorism is embarked on just for the mere joy of terrorizing others, retaliatory terrorism only aims at

revenge. The recent attacks of Fulani herdsmen on Southern Kaduna and some other places in Nigeria represent this species of terrorism (retaliatory terrorism). But the specific preoccupation of this research, nonetheless, is on the 'religious terrorism' and the possibility of countering it via critical or philosophical application of interreligious dialogue.

A clear distinction should be drawn between "types of terrorism" and "means or method of terrorism". Acts of terrorism are perpetrated using various methods. These different tactics are what this work considers as the means of terrorism; which should not be confused with typology of terrorism. The tactics comprises cyber terrorism, economic terrorism, violence, use of explosives, assassination, suicide bombing and suicide vests, radiological threat, chemical threat, biological threat, false travel document and radicalization.

18.5 Approaches to Terrorism Analysis

To deal with the problem of terrorism adequately, one cannot circumvent the causative agents of terrorism. A proper knowledge is necessary for any counter-terrorism measures proposed in a work to be of any relevance. Many approaches have been proposed by experts on terrorism, with respect to identification of the best approach to terrorism in an attempt to wage war against it. These include: multi-causal approach, the political approach, the organizational approach, the physiological approach and the psychological approach. Multi-causal approach conceives terrorism as a phenomenon that results from the activities of many factors which can be psychological, physiological, economic, political, religious, and sociological, and so on. The political approach holds that “the root causes of terrorism can be found in influences emanating from environmental factors” (Hudson, Rex, “The Sociology and Psychology of Terrorism”, 1999). The Organizational

Approach, according to Crenshaw (Crenshaw, p. 250), perceives terrorism as a rational strategic course of action decided on by a group. In Crenshaw's view, terrorism is not committed by an individual. Rather, “acts of terrorism are committed by groups who reach collective decisions based on commonly held beliefs, although the level of individual commitment to the group and its beliefs varies.” (Crenshaw, quoted in Hudson, ibid.). The physiological approach looks at the role of media in spreading and promoting terrorism, and thus maintains that this role cannot be ignored in any meaningful discussion of the causes of terrorism. The Psychological approach concentrates on the micro-level of the individual terrorist or terrorist group. It is interested in the study of terrorists per se, with emphasis on their recruitment and induction into terrorist groups, their personalities, beliefs, attitudes, motivations, and careers as terrorists. (Hudson, pp. 19-20, ibid.). Nevertheless, what is adopted in this work is multi-causal approach. It provides broad spectrum for countering insurgency. It amounts to error attempting to explain the act of terrorism by a single cause as if there is only one kind of terrorism.

Wilkinson (1977), subscribed to multi-causal approach by equating the causes of revolution and political violence with that of terrorism. Wilkinson listed among others the following: ethnic conflicts, religious and ideological conflicts, poverty, modernization stresses, political inequities, lack of peaceful communications channels, traditions of violence, the existence of a revolutionary group, governmental weakness and ineptness, erosions of confidence in a regime, and deep divisions within governing elites and leadership groups (Hudson, ibid.) In a similar development, Raymond H. Hamden identifies the following as the common reasons why an adolescent can join a terrorist group: low self-esteem and little chance of future growth, family issues (usually economic oppression), peer pressure, respect and promised recognition, excitement, protection from fear of threat, family involvement, little or

no resistance or discouragement to join, revenge of a common enemy, etc. (Hamden, *Psychology of Terrorists*, 2018). Multi-causal approach accommodates the different hypothesis about what constitutes a terrorist. Included here are: the frustration-aggression hypothesis (Gurr, 1970; Davies, 1973; Margolin); negative identity hypothesis (Knutson, 1981); narcissistic rage hypothesis (Crayton, Post, Pearlstein) (cf. Hudson, ibid).

18.6 Stages of Terrorism

Terrorism is not a reality that develops overnight, rather one that evolves over time. An analysis of various terrorist groups in the world reveals similar characteristic which in turn serves to showcase different stages of the phenomena. Here, four stages subsist, namely: ideological (or embryonic) stage, alliance stage, operational stage and re-alliance stage.

18.7 Ideological (or Embryonic) Stage

The ideological (or embryonic) stage circumscribes terrorism within the mindset of the terrorist. Ideological stage is simply terrorism at the conceptual level. Terrorism at this stage is only within the mental construct of the would-be-terrorist. Before one engages in terrorism he manifests initial aversion for situations considered as provoking his reactions. This aversion may be either implicit or explicit. The Embryonic stage is characterized by spontaneous and uncontrollable emotional/intellectual rumination or regurgitation and treasuring of issues that are terrorism-bound. This manifests itself in destructive criticism and often indifferentism to societal wheel of progress. Embryonic stage of terrorism is a clear fact that every war first starts in the human mind. Embryonic stage meditates on why terrorism. It is in

this phase that terrorists try to convince themselves on the validity of their actions.

18.8 Alliance Stage

The ideological stage soon metamorphoses into the second stage, the grouping stage. This phase is marked by series of meetings and gathering together of people with terrorist mindset. The groups are gathered under different appellations. At times their names do not reveal their true identity at first value. Their clandestine nature makes it easy for them to grow unnoticed. The grouping stage is the period in which the group strategizes on when, how, where and whom to unleash their terrorist acts. Efforts are made to indoctrinate other members to arouse similar mindset in them. Their ideology is disseminated with passion and often hyperbole to induce the desired sentiment. Deliberate attempts are made to downplay whatever will douse the ferocity of intending terrorists and their cohorts. Grouping stage brews cold war within the circle of the group involved vis-à-vis the larger society. But in the ideological or embryonic stage the cold war is within the individual would-be terrorists.

18.9 Operational Stage

The third phase is the operational stage. This stage is characterized by confrontations. All the machinations of the first and second stage are put into act here. The activities of the terrorists shift from cold war within to full blown violent activities. Evident here are the issues of bombing, shooting, kidnapping and the like. The activities of the terrorists are brought to light though at times it is shrouded in secrecy. Since their action is not that of any recognized army, countering terrorism at this stage is difficult as it is guerrilla in outlook.

18.10 Re-Alliance Stage

This is the last stage of terrorist operation. Distinguishing this stage is the attempt by a terrorist group to enter into a pact with other terrorist group(s) existing within and outside their originating locus and border of operation. Combat of terrorism at this time is very difficult as a result of involvement of terrorist of other nationality, of different cultures, and at times with superior terrorist skills. Such coalition may be necessitated by the need to boost their activities or to play on the psychology of their targeted audience about their growing potency. An obvious case in point is the recent Boko Haram's purported allegiance to ISIS (the Islamic State of Iraq and the Levant or Islamic State of Iraq and Syria).

Nonetheless, this research argues that counter-terrorism is possible. Then, since there are different types of terrorism, this work is narrowed to "religion-provoked-and-orchestrated-terrorism". This warrants a critical consideration of the mediatory role of interreligious dialogue vis-à-vis religion-related terrorism. Thus, the next area of deliberation in this intellectual inquiry is interreligious dialogue.

18.11 Interreligious Dialogue

In general, dialogue designates "any form of getting together and communication between persons, groups and communities, in a spirit of sincerity, reverence for persons, and a certain trust, in order to achieve either a greater grasp of truth or more human relationships" (Secretariatus pro Noncredenti, Humanae personae dignitatem, 1968 882). Accordingly, inter-religious dialogue is a discourse between two or more religions. It involves a symbiosis: comprising better appreciation of each other's religion, peace-building, tolerance, and cooperation in societal development. It can be called inter-faith engagement. In the world today there are many religious affiliations such as African Traditional Religion, Christianity, Islam, Buddhism,

Hinduism etc. There are equally many institutions and associations for the promotion of interreligious dialogue. These include: Pontifical Council for Interreligious Dialogue (PCID, 1964); World Assembly of Religions for Peace (1970); Interfaith Conference of Metropolitan Washington (IFC, 1978); The Papal Concert to Commemorate the Shoah (April 7, 1994); European Council of Religious Leaders (Founded in Oslo in 2002); Jerusalem Peacemakers and the Holy City (2004); King Abdullah Bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAICIID, 2005); The UN High-Level Dialogue on Interfaith Cooperation for Peace (2007); "A Common Word Between Us and You" (October 13, 2007); Elijah Interfaith Institute (2007); Madrid Interfaith Dialogue Conference (2008); First Meeting of the Catholic - Muslim Forum (2008); World Religions Dialogue and Symphony (WRDS, 2009) ; The 9th Interfaith Conference in Doha, Qatar (2009); Interreligious Dialogue Conference (2010); and 5th International Conference on Youth and Interfaith Dialogue (2013), to mention but a few.

It is unarguable too that some of the terrorist activities in the contemporary society are done in the name of religion. Typical instances are Boko Haram and ISIS (the Islamic State of Iraq and the Levant or Islamic State of Iraq and Syria). Inter-religious dialogue starts with what unites people, their common index. It does not discard the truth about other religions or what each holds sacred. It requires prudence and charity. It demands appreciation of human dignity. To achieve this feat, each person is freely seen and accepted as "a unique other": that is, as another person with a distinct identity as a human being, of inviolable intrinsic dignity and subject of respect. The objective of inter-religious dialogue is three fold: inter-personal relationships among adherents of different religions, the quest for truth, and collaboration in practical actions. Nonetheless, the specific concern of this work is the philosophical perspective to interreligious dialogue.

18.12 Interreligious Dialogue: Philosophical Perspective

Interreligious dialogue can be approached from various philosophical lenses. But the approach in this context harps on the critical consideration of the objectives of the dialogue. Specifically, it deliberates on the logic of the various objectives of interreligious dialogue. The accent is on better rational insight into the nature of the objectives of interreligious dialogue in a religion-related terrorism. It dwells on how rational inquiry into the objectives of interreligious dialogue can enhance the achievement of the fundamental end of the dialectical engagement; which is restoration of societal ethics through peace-building. Therefore, suffice it to consider these objectives in piece-meal, namely: quest for truth, inter-personal relationship and collaboration in practical actions.

18.13 Quest for Truth

Every philosophical consideration of interreligious dialogue begins with the proper definition of what constitutes the basic goal of interfaith dialectical engagement. The concern here includes a well-defined object of the rational engagement. In a situation where the participants in a dialogical action are not clear about the nature of their goal, there is the tendency to swerve into fruitless religious dialectical venture. Thus, the first issue that requires critical consideration in interreligious dialogue is the quest for truth**.** The primary concern in this context is the nature of this quest.

For an interreligious dialogue to survive the crucible of rational scrutiny and invariably yield the desired goal, it is necessary to orientate it towards truth as against mere appearances. When it is an exercise in search for truth, there is high probability of achieving a maximum result. Unfortunately, people engage in interreligious dialogue for various base reasons. People can enter into it for political, economic, social,

imperialistic reasons or even as *'an exercise in proselytization'*. Such motivations are bound to experience a colossal failure as they are not grounded on reputable metaphysical/epistemological framework. However, interreligious dialogue requires a firm philosophical foundation for sustenance; hence, the insistence of this research on the principle of truth-sustained interreligious dialogue. The focus of this mode of dialogue is on truth. The sole aim is an honest search for truth about the various conflicting religious issues in order to stem the crisis that emanate through them. Therefore, 'truth-sustained interreligious dialogue' is a phraseology that describes the necessity of establishing the said dialogue on a rostrum of unfailing metaphysical/epistemological framework. The point of departure and arrival of inter-religious dialogue is peace-building and this remains a sham unless built on truth. Authentic restoration, sustenance and peaceful co-existence of all men are possible, only at the instance of truth-based inter-religious dialogue.

The philosophical view that interreligious dialogue is built on the search for truth is a critique of monopolistic usurpation of truth by any religion. Following this principle of non-monopolization of truth, a viable inter-religious dialogue includes among other things the realization that no religion can claim sole proprietorship of all truth about God, to the extent that others are fundamentally devoid of it. Truth is a common aspiration of every religion. It is a search that excludes no religion. Even though some religions may have transcended others in that quest, it does not vitiate the fact that truth is a common patrimony of all religions. Perhaps an insight from the bible and the documents of the Catholic Church may be of invaluable worth here. The Holy Scripture acknowledges that “at many moments in the past and by many means, God spoke to our ancestors through the prophets” (Hebrews 1:1). The Catholic Church in tandem with the above scriptural passage holds that God had manifested himself to ages past in various ways, even though she insists that the full manifestation came in Jesus Christ. One of the

documents of the Second Vatican Council also affirms the same stand in reference to members of other religious groups thus:

> "Whatever good or truth is found amongst them is considered by the Church to be a preparation for the Gospel and given by him who enlightens all men that they may at length have life.... These not only are preserved from destruction, but are purified, raised up, and perfected for the glory of God, the confusion of the devil, and the happiness of man" (Lumen Gentium, 16-17).

The basic fact about the quotation above is that the Holy Scriptures and the Catholic Church do not insist on monopoly of truth. Even though the Catholic Church holds and teaches that "they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it, or to remain in it" (Lumen Gentium, 14); she quickly adds a modifier:

> "Those who, through no fault of their own, do not know the gospel of Christ and his Church, but who nevertheless seek God with a sincere heart, and moved by grace, try in their actions to do his will as they know it through the dictates of their conscience - those too may achieve salvation" (ibid.)

The typical instance above indicates that every religion, at least, contains patches of truth no matter how infinitesimal. Then, just as a branch of a tree requires its trunk for sustenance and full meaning, so does a religion with partial or patches of truth require the one with fuller or fullest truth for anchorage and survival.

Critical inquiry into truth as an objective of interreligious dialogue is on two standpoints. First, it makes deeper investigations into the areas of convergence of all religions by way of enhancing what unites the religions. Second, it launches rational inquiry into the issues that separate various religions. By criticizing what unites various religions, each religion is better exposed to the common heritage of all religions

and the need to forge ahead towards attaining one goal. Such exposition reveals the folly of certain crises that are often associated with certain religions. It is apparent that most of the conflicts generated among different religions are either a result of crass ignorance of the tenets of faith of these religions or a misinterpretation of the same. Most adherents of various religions are so ignorant of the basics about their faith that they readily fall prey to all kinds of religious manipulations. Under such theological naivety, they easily give in to all kinds of religion-related crises.

Similarly, literal interpretation of the sacred books of various religions is another factor that promotes this conflict. But a critical inquiry into the tenet of faith of various religions, among other things, unveils the shallowness of such attitude to scriptures; and thus, calls for a re-evaluation of the particular scriptural passages. The Egyptian de-radicalization programme provides a clear example of where resort to critical inquiry into a religious tenet was employed as a counterterrorism tool. This agenda began in 1997 when the imprisoned leader of an Islamic Group (IG) recanted terrorism. "The IG deradicalization program used arguments based on Q'uranic scholarship to undermine ideological extremism" (Kruglanski and Fishman, "Psychological Factors in Terrorism and Counterterrorism", 2009, p. 28). It can be argued that such interpretation often engenders a resort to varying views on a particular text. That notwithstanding, such interpretation instead of being a promoter of conflict is rather a caveat against fanaticism and radicalization of any position. It is, moreover, an indication of the fact that what is held today as truth may not be the final. Instead, what obtains today as truth is subject to improvement and even modification, at least accidentally: even if not in its essential nature. In this sense, one can appreciate the maxim *ecclesia semper reformanda* - the church is always in the process of reforming itself.

Critical inquiry into the area of convergence of all religion can as well reveal the limitations of all religions. Some of the conflicts that exist between religious adherents and other fields of life are as a result of transgression of domain. It can happen that a religion may slip, and with an 'iron-feet', assume and maintain a hegemonic posture in the spheres of other disciplines regarding certain truth claims; even when it lacks the competence. But with philosophical approach to interreligious dialogue, the proper inter-disciplinary boundary between religion and other disciplines is rationally revealed, upheld and respected. In effect, the conflict emanating from such is drastically reduced. Therefore, through the principle of non-monopoly of truth, it is possible to appreciate the good and excellence in other religions and use them as a starting point in interreligious dialectical activities.

From their areas of convergence, different religions can transcend to their domain of divergence. In philosophical parlance, the differences existing among different religions are not inhibitive differences, but rather a matrix for deeper philosophical and theological reflections. In the dialectical process the differences constitute the 'thesis-antithesis reality' that readily yields to synthesis. Each is considered in this context as capable of yielding something that may eventually give rise to a better understanding of other religions. When such is the case, the tension that goes with perceiving the holders of different tenets of faith with some negation is subsequently doused. The areas of divergences become object of critical study, no longer in the pejorative sense rather as a piece deserving critical academic commitment. The investigators in this sense regard their function in relation to the ancient Socratic midwifery method where the interlocutor is regarded not as epistemologically barren, but as a possessor of certain truths requiring delivery. The truth in view is not a fixed one; rather it is something in *fieri*- in the making. Truth is here considered as a continuum and so requires truth-sustained interreligious dialogue to achieve. This concept

of truth is not identical with Cobb's version of Whiteheadian ultimates, which when applied to interreligious setting yield deep religious pluralism. This research rather opts for "unity in diversity," in which case the relationship between *second-order-ultimate* and *third-order-ultimate* is analogous to that between a taproot/trunk of a tree and its other roots/branches, leaves and seeds; and in which the first-order-ultimate is their primordial source. Thus, application of this modification of Whiteheadian ultimates to interreligious dialogue results in "unity in diversity" among world religions. Consequently, divergences among different religions assume constructive rather than destructive tone. The differences are now looked at as varieties which can further expose the beauty of religion as an essential aspect of global reality. The revelation and dawning awareness of such possible beauty of religious tenets go a long way to enhance and sustain global peace; and subsequently, reduce and checkmate religion-related terrorism.

18.14 Inter-Personal Relationships

The next sphere of interreligious dialogue which requires the critical beam light of philosophical inquiry is the human constituents of the dialogue. The issue at stake here is whether this dialogue is necessary for the meaningful existence of man in the society. In the philosophical understanding of human person, philosophical anthropology views person from different apertures namely: ontological, psychological, dialogical, and global concept, respectively. In the ontological perspective, person is understood in the Boethian sense as *persona est rationalis naturae individua substantia* - the person is an individual substance of a rational nature (Boetius, De Persona et duabus natus, 1345). Of course, Aquinas simplified this definition by replacing the Boethian terms *naturae individua substantia with subsistens rationale* (a rational subsistent). Hence, “persona est subsistens distinctum in natura rationali” – “person is a distinct subsistent in a rational nature”

(Aquinas, Summa, 1, q.29, a.3). The psychological domain conceives person in terms of self-consciousness as seen in the Cartesian "*Cogito, ergo sum*" (I think, therefore, I am): a view which led to diminution (as in Hume, Freud and Watson) and exaggeration (as found in Fichte, Hegel and Nietzsche) of the concept of a person. The dialogical concept considers person in rapport with others while the global concept is integrative. It embodies the four previous conceptions and so defines person in relation to "autonomy in being, self-consciousness, communication, and self-transcendence. Thus, a person can be defined as a subsistent gifted with self-consciousness, communication, and self-transcendence" (Mondin, *Philosophical Anthropology*, 1991, pp. 256-257).

Nevertheless, in this research, attention is focused on the dialogical concept as it permits a better reflection on the goal of dialogue in global peace-building. Dialogical concept of person is characterized by three factors: vocation, action and communication. 'Vocation' sees man as occupying an irreplaceable locus in the universe whereas 'action' conceives life of a person as a "research until death for an anticipated, longed for unity that is never realized" (Mounier, *II personlismo*, 1963, p. 72). Communication deals with man's rapport with others.

Man's encounter with 'others' is not something he can decide otherwise. The relationship is so essential that other human beings are part of the defining categories of man. Martin Buber (*I and Thou*, 1937, p. 34) demonstrated this fact with his distinction between 'I-IT (Ich- Es)' and 'I-THOU (Ich-Du)'. In the 'I-It' relationship, the other is functionalized or *instrumentalized*. The 'I' is monopolistic in outlook. It regards the other - 'IT'- as a means to an end. On the contrary, the 'I-THOU' relation conceives the other as an end himself. It considers relationship with the other as necessary for his meaningful existence. Toeing the aperture of Buber in this context, interreligious dialogue is not only necessary but imperative for meaningful co-existence of all

adherents of various religions. As a matter of fact, engagement in interreligious dialogue opens door for mutual fulfilment of all adherents of various religions. Under dialogical concept of human person, dialogical commitment is not a thing that is forced into any religion but rather a reality which each requires for integral existence.

Human beings are by nature idiosyncratic. Each man is unique. Each possesses specific qualities vis-à-vis others. But man's insatiable nature challenges and propels him to transcend himself in search of other realities which he thinks are tailored towards his integral growth and development. Thus, in spite of the individual differences, man's need for mutual interaction is so strong that it often thrusts him into dialogue; even at times against his will. That the human being is ontologically and dialogically constituted is attested to by the presence in him, of certain faculties designed for that purpose: for instance, the capacities for communication. These faculties are not oddities of nature; but are rather indicators of man's proclivity for dialogue. Hence, man cannot but engage in dialogue willingly or unwillingly. In a situation he decides otherwise, he either ends up a monad or is completely atrophied. Not even monks or hermits can escape this implication. Even though they are alone in the desert, still they exercise dialogue in the spiritual domain: a kind of spiritual dialogical posture. Therefore, dialogue in all spheres of life is as important as it is inescapable. Adherents of different world regions require it as a panacea for global peace against the backdrop of the contemporary religion-inspired terrorism.

18.15 Collaboration in Practical Actions

Human predicament is one that affects all human beings, irrespective of creed. The fact of climate change with its resultant global warming, the plague of diseases and famine, the scourge of terrorism and the likes are human phenomena that do not exempt anybody. The fight against such likewise demands joint action. It is either all concerned join hands

in fighting them or the threat at issue succeeds in exterminating the individuals concerned. A clear illustration of this was the fight against Ebola. The phenomenon was fought to a standstill because everybody concerned saw it as a reality that never distinguishes between nations in its devastating effect. When there is need to fight a common enemy, the primordial status of human society vis-à-vis religious affiliation comes into play. At this, it dawns on humans that before one becomes a member of different religious affiliations, he first exists as a human being. This means that one first exists as a member of a global community before one joins a particular religious group. That being the case, emphasis on the initial point of convergence of all humans can be a serious uniting factor in collaboration in common projects. From embarking on such exercise, people readily progress to issues which if not handled can impede the success of the desired project, of which terrorism is pre-eminent. Consequently, collaboration in these common ventures is a veritable counter-insurgency apparatus.

18.16 Conclusion

There is a tension between ethics and terrorism. This tension can be reduced by a return to societal ethics through inter-religious dialogue. The dialogue has been approached from the pedestal of philosophy, in which case attention is focused on showing the validity of the objectives of the dialogue as inkling into the reduction of the above tension. The apparent perennial nature of the tension warrants consideration of the said dialogue as a continuum. This position is in consonance with the resistant and recurrent character of religion-provoked terrorism. For instance, al-Qaida started in the 1980s and persists to date; Boko Haram began in 2002 and is still prevalent in the contemporary society. The same is valid for Abu Syyah Group (ASG) founded in 1990; Ansar al-Islam (Al) also known as Ansar al-Sunnah Partisans of Islam, Helpers of

Islam, Kurdish Taliban (started in 2001); Armed Islamic Group (GIA) which began in 1992; Asbat al-Ansar (started early 1990s), Aum Shinrikyo (Aum- founded in 1987); Gam'a al-Islamiyya (IG- began late 1970s); Jaish-e-Mohammed (JEM- started early 2000); Islamic Movement of Uzbekistan (IMU - founded in 1999); Al-jihad (AJ - began in 2001); and Kahane Chai (Kach - started late 1990). Consequently, interreligious dialogue is a continuum in its search for truth; hence, it is considered as truth-sustained dialogue. It is a continuum in its inter-personal perspective as human relation is an ongoing event. It is equally a continuum in its collaboration in practical actions since human phenomena requiring dialogical engagements are persistent. However, the continuity of the dialogical process neither negates nor vitiates the validity of the truth claim achieved at each stage of the dialogue. Likewise, the truth claims of the various negotiators are not taken on equal pedestal as suggests by the logical outcome of Whiteheadian concept of actual entities. Reality, this work sustains, is grouped into three: *first-order-ultimate*, *second-order-ultimate* and *third-order-ultimate*. The rapport between *second-order-ultimate* and *third-order-ultimate* is parallel to that between a taproot/trunk of a tree and its other roots/branches; with the *first-order-ultimate* as their primordial source. The essence of interreligious dialogue, therefore, is a centripetal commitment towards reuniting all religions to God through the *second-order-ultimate*. It is not an exercise in proselytism; rather it is an honest attempt to present tenets of various religions in a manner that showcases their veracity. Conversion is only as a result of man's response to superior arguments in which case, *nous* (reason) not *doxa* (opinion) is at play. Conversion, *ipso facto,* is by persuasion not by compulsion. Different religions then find themselves as partners in progress; ready to bow and submit to superior arguments; as centripetal force of a stream readily gives in to indomitable centripetal force of an ocean. This, in

effect, implies 'unity in diversity' as against 'deep religious pluralism': conversely a plus for counter-terrorism.

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19

ETHICS, STATE GOVERNANCE, DIPLOMACY AND ANTI-CORRUPTION IN NIGERIA

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Abstract

The ethical foundation on which any nation stands is very pivotal to the realization of its developmental ideals. Ethical values define the legal, constitutional and institutional framework for leadership and governance. In the case of Nigeria, what kind of ethical values should be instituted to guide its leadership elite and drive development? This is because leadership and development issues have been at the centre of the governance debate since 1960 when it gained political independence. This debate has even become more critical since 1999 when Nigeria returned to civil rule. Despite being endowed with abundant human and material resources, Nigeria has been unable, as a nation, to utilise these resources to address the needs of the people. Regrettably, Nigeria's development indices, when compared with her peers like Singapore and Malaysia, are tragically below global standards. The euphoria that civil rule will significantly usher in improvement in the quality of governance is a far cry as politics has become a mechanism for primitive

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accumulation. Consequently, after more than fifty years of political independence, Nigeria is still in the wilderness of underdevelopment. We can, therefore, assert authoritatively that Nigeria's governance system has failed to drive development. The broad objective of this paper is to amplify the fact that Nigeria suffers from an ethical crisis, and that the lack of sound and entrenched ethical standards is responsible for the failure of state governance. The paper further posits that an ethical renaissance is needed to institutionalize the anti-corruption campaign and to reposition Nigeria on the path of good state governance in order to re-create a new Nigeria where the systems and institutions are effectively working to entrench a developmental state. The Methodology is essentially exploratory and will rely on secondary data, using content analysis as its method of analysis while Elite Theory was adopted as the Theoretical Framework.

Key words: Failure of State Governance, Ethics, Anti-corruption, Elite.

19.1 Introduction

Contemporarily, Nigerians are living in one of the most troubling times. Troubling in the sense that there is pervasive decadence that arises from a moral crisis that has destroyed the governmental and institutional framework. The nation is suffering from lack of direction and is like a ship without a compass to direct it to its destination. The nation is at a state of inertia without any force to give it the needed momentum for development. Integrity of leadership and the sanctity of moral codes are lacking. Furthermore, what can be outstandingly recognised is the lack of a rallying set of values that binds the nation together in collective effort and synergy towards realizing national dreams and aspirations? In order words, national consciousness of the state of decadence and the required patriotism to deal with it have been sacrificed on the altar of the reckless pursuit of wealth and self-aggrandisement as the nation gropes in the dark in the journey of development. That, even in the midst of opportunities and possibilities offered by our collective and personal endowments coupled with the increasing globalization of knowledge, capital and human resources, Nigeria is still caught in the tragic search for disciplined and competent philosopher kings (elite) who can pilot the affairs of the state. It would not be an overstatement to posit that lack of elite consensus on the right set of ethics and values to drive governance is at the *centre* of our national woes and *development dilemma*. As a matter of fact, the nation has returned to the Hobbesian State of Nature which has become short, nasty and brutish. The absence of overarching values of probity, discipline and respect for the rule of law have painfully resulted in the belief by both Nigerians and foreigners that there are no laws in Nigeria. And where laws are not obeyed, there can be no development because governance would have become characterised by arbitrariness, impunity, and lack of accountability. Achebe rightly pointed out that the problem

of Nigeria is leadership. And as Rasheed (quoted in Ezeani, 2006) has also rightly pointed out, Africa faces an ethical crises: *the lack of accountability*, unethical behaviour and corrupt practices have become so pervasive, and even institutionalised norms of behaviour in Africa to the extent that one may conveniently speak of a crisis of ethics in African public services. Thus, despite earning trillions of naira from oil revenue since 1967, Nigeria is worst affected by the incidence of bad governance, defined in terms of corruption, dysfunctional educational system, high poverty rate, infrastructural decay and unemployment, insecurity, rigging of election, embezzlement of public resources, poor economic growth, manipulation of electoral process by government officials and consequent political instability (Onyishi, 2009). Nowhere is the lack of ethics more prominent than in the mismanagement of the Nigerian economy and corrupt practices.

The fact that the modern state has grown to the point that it not only keeps order but also supervises the economy, makes the need for ethics so pervasive, that it provokes debate concerning the character of leaders because of institutional limitations. That is why Nigro and Richardson (1990, quoted in (Ezeani, 2006) corroborates this by noting that the limitations of institutional, organizational, and legal control have sparked efforts to identify the character traits or values that public administrators should themselves possess, if they are to be trusted to use public authority wisely and in the public interest.

19.2 Conceptual Clarification

19.2.1 Ethics

The immoral nature of man makes it imperative for man to be guided by some codes of conduct. This is because man without a moral code is lawless and depraved, unable to exercise some restraint while dealing with his fellow man. His actions are most unlikely to be governed by reason, control and altruism. As he is, man is primarily and patently

motivated by the pursuit of personal gains as against the overall good. Hence, in order to warn man against self-indulgence, the Bible made it clear that man must do unto others as he would like others to do unto him. The ancient Chinese philosopher, Confucius, captured the essence of ethics when he told his followers; what you do not wish for yourself, do not do to others.... as you yourself desire standing, then help others achieve it; as you yourself desire success, then help others attain it. And as Otonti Nduka (2010) has observed, there exists side by side throughout out the length and breadth of the federation a number of ethic systems, some based on immemorial tribal customs and tradition, some on the teachings of different world religions and some partly on rational and scientific principles derived from the dominant western culture.

Ethics could be defined as values and established patterns of behaviour established by society to govern the affairs of man. The word "ethics" is defined by authors in different ways. Lacey (1976) regards ethics as synonymous with "moral", which means customs, habits and accepted ways of behaviour of an individual or a community. He further defines ethics as an inquiry into how men ought to act in general, not as a means to a given end, but as an end in itself. In his own position, Machan (1977) refers to ethics as the study of whether there are any values each and every person should pursue, whether there is a set of virtues as a code of principles of conduct for everyone and what these are, if they do exist. In his own contribution, Walkings (1956) defines ethics as a system of moral principles. To Hornby (2000), ethics is a system of moral principles that govern or influence a person's behaviour. The primary concern of ethics is the morality of human conduct or behaviour. In the words of Udigwomen (2001), morality becomes the yardstick or thermometer for measuring good and bad actions. It is concerned about judgements in respect of the rightness and wrongness of actions committed with the greatest amount of freedom. Since ethics

is concerned about values, it is concerned with questions such as: what values should guide the conduct and actions of public officers; should public office be separated from private interest; what kind of values should leaders possess; should corruption be tolerated; Does accountability matter in public office; should there be immunity for public office holders; and how best can the dividends of democracy be provided; and how to ensure the efficiency of public expenditure.

Thus, the purpose of ethics is to provide man with guidelines for regulating his conducts or actions in life (Ezeani, 2005). Ideally therefore, ethics is committed to societal regeneration, renewal, stability, creation of awareness, and the generational transmission of values towards societal growth and development.

19.2.2 Governance

Like other concepts in the public administration literature, governance suffers from lack of uniformity of meaning. Despite the diffusion in its meaning, it has common characteristics. Governance issues have become not only primary in the development discourse, but are also considered crucial elements to be incorporated into the development strategy. Governance is not only about the organs or actors but it is also about the quality of governance. UNDP (2012) defines governance as the exercise of economic, political and administrative authority to manage a country's affairs, at all levels. It comprises mechanisms, processes and institutions through which citizens and groups articulate their interests, exercise their legal rights, meet their obligations and mediate their differences. The World Bank (2007) refers to governance as the process and institutions through which decisions are made and authority in a country is exercised. Accordingly, the key dimensions of governance identified by the World Bank are public sector management, accountability, legal framework for development and transparency and information. The IMF, in its definition limits governance to the economic aspects only; hence, it regards governance

as: improving the management of public resources...; supporting the development and maintenance of a transparent and stable economic and regulatory environment conducive to efficient private sector activities. Again, the DFID (quoted in Grindle, 2007) defines governance as how the institutions, rules, and systems of the state - the executive, legislature, judiciary and military - operate at central and local level and how the state relates to individual citizens, civil society and the private sector.

In its own definition, the United States Agency for International Development (USAID) (2005) defines governance as the ability of government to develop an efficient, effective, and accountable public management process that is open to citizens participation and that strengthens rather than weakens a democratic system of government Similarly, Boeninger (1991) defines governance as the good government of society. According to him, good government guides the country along a course leading to a desired goal, which in this case is development. He interprets development to include concepts of equity, social justice, and the effective exercise of basic human rights.

Each of these definitions are crucial for understanding the concept of governance. It encompasses political and economic dimensions. From the foregoing, we can discern a common thread that runs through the concept: governance must be predicated on accountability, a sound legal framework and citizens' participation, without which the goals of the society, which is in this case means "development" cannot be realised. It presupposes then that governance must lead to development; and that accountability is a primary prerequisite for good state governance to take place. As an ethical value, accountability becomes a necessary ingredient for strengthening public policy implementation and the procurement process by ensuring that public officials give account of how resources, whether financial, administrative, legal or political committed to their trust are expended for the intended purpose.

Consequently, the relationship between governance and ethics is more than co-relational, it is causal; we posit that strong ethical foundation is a sine qua non for good state governance, which translates into making development possible.

19.2.3 The state

Thomas Hobbes, John Locke and Jacques Rousseau passionately postulated on the theory of the social contract - a phenomenon that explains why the state emerged. The state is that institution that was established through the collective will of the people to mediate class relations and to promote the welfare (the common good) of the people through the social contract. The Social Contract affords men a life other than that available to them in the State of Nature (Hobbes, 1985). The characteristics of the state include territorial space, coercive authority, and institutions to make laws. The state arose because men chose to renounce their individual rights and repose it with the sovereign (persons or group of persons) who has the authority and power to enforce the initial contract. In his most famous treatise known as the Leviathan, Thomas Hobbes refers to the state as the Leviathan - the ultimate political authority, to which men jointly and severally chose to willingly submit to its authority, in order to live in a decent and civil society that is conducive for the promotion of the interest of all. Although Hobbes regarded man as self-indulgent, yet he was rational enough to lay down the principles on which to live. Like Hobbes, Locke argues that in the State of Nature, there is no civil authority or government to punish people for transgression against laws. He advocates for a Social Contract. Hobbes, Locke and Rousseau argue that, in contrast to ancient philosophers, all men are by nature equals, therefore no one has a natural right to govern others, and therefore the only justified authority is the authority that is generated out of agreements or covenants.

Consequently, the state was instituted as a moderating force on human behaviour. To achieve this, it was vested with the right to moderate human conduct, and to impose sanctions where necessary, in order to promote the peace and progress of society which should ultimately result in societal growth and development. However, the state in Africa is involved in class struggle, instead of rising above it. It distorts the role of the capitalist state which is highly developmental, for it means that the state in Africa is the executive committee for managing the affairs of the bourgeoisie (Ake, 1981). The state in advanced capitalist societies is an agent of development, and has undergone transformations from a dominant capitalist state to a welfarist state, committed to meeting the basic social and economic needs of the people. It is committed to the common good and respects the social contract which it entered into with the people. This is contrary to the state in Africa which cannot champion development. Herein lies the weakness of the state in Nigeria which has failed to champion development since 1960.

19.3 Theoretical Framework: The Elite Theory

The proponents of the Elite Theory are C. Wright Mills, Floyds Hunter, James Burnham and Thomas Dye, etc. The theory is based on the following critical assumptions: a small minority- consisting of the economic and policy making elite- exercising power independent of the state; members of the elite exercise significant power over the policy decisions of corporations and governments; and the elite is opposed to pluralism, a tradition that assumes that all individuals, or at least social groups, have equal power and balance each other out in contributing to democratic outcomes (Wikipedia, 2016). The Elite theory assumes that public policies are determined by the governing elite which are taken as decisions and implemented by bureaucrats and government agencies

(Okeke, 2001). In other words, decisions reflect the values and preferences of the elites as against the masses who are apathetic and uninformed, and lack the power and resources to influence decisions in their favour. The elites constitute an insignificant number, yet they are powerful and cohesive. They constitute the governing elite, and in a developing countries like Nigeria where institutional failures/flaws are the order of the day, there is no separation between state institutions and personal/group interest, as the machinery of state institutions is manipulated to advance the parochial interests of the elites. According to Anya (2010), in any given society, while there may be a dominant system of values, there are also those to whom the society regards as epitomising the values of the society. That is why in Britain, the phrase "noblesse oblige" (nobility obliges) is an important driver of the propagation of the value system- through the educational institutions and other agencies of the state. Anya outlines four roles for the elite: an observer knows the limit of what the society regards as the acceptable or unacceptable behaviour; through their life they provide the mirror of what is noble, valuable and of good report; their role is to project a vision and a mission for the nation; they establish the direction and content of development; and they define the dominant culture and strategic vision as well as other complimentary dimensions of leadership that define the nation and determines the processes for the recruitment of its leadership-coaching, training, mentoring and apprenticeship.

The oligarchic character of Nigeria's political economy accounts for the profound inequalities and the contested legitimacy of the state (CRR, 2008). Undoubtedly, the elites have no qualms even if their predatory disposition results in the failure of the Nigerian state.

19.4 The Nigerian State and Governance: Background to the Problem

Political independence ushered in hope of a new Nigeria with better prospects for responsible governance and development. The euphoria that greeted political independence in 1960 and the quest to entrench responsible governance was short-lived due to military intervention. Prior to the collapse of the First Republic in 1966, the nation could boast of the existence of fairly responsible governance. Ogban (quoted in Onyishi, 2009) noted that the rule of law prevailed and the resources of the country were fairly utilised to develop the country. Regrettably, the nation was plunged into military rule which lasted for 30 years, as evidenced by military coups, attempted coups, and counter coups as well as a bloody civil war which lasted for three years. The society became militarised with democratic traditions as negotiation, debate, consensus building, accountability and transparency coming under military assault. Military rule led to the truncation of democratic values as civil liberties and other rights were curtailed. Military rule was characterised by arbitrariness, corruption, lack of respect for the rule of law, infrastructural and moral decay. The military killed the bureaucracy through various institutional manipulation which resulted in loss of ethical values to regulate the conduct of public officers. The military institutionalised corruption with contract awards becoming a conduit for looting of the treasury and the siphoning of public funds. The net effect of these assaults by the military was the legacy of: erratic and distorted policies; public sector dominance in production and consumption, pervasive rent seeking facilitated by the fact that government was the hub of the country's economic activities, high volatility of macroeconomic aggregates, weak institutional capacity for economic policy management and coordination; unsustainability of public finance at all levels of government, large external and domestic debt overhang; and the boom-and-bust mode of economic management (CRR, 2003).

Thus, military rule bequeathed to Nigerians a weak institutional and governance superstructure that was unsuitable to, or that could not, facilitate development. By the time civilian democracy came in 1999, the weak super-structure had become so rigidly entrenched that it was difficult if not impossible for them to be uprooted or altered. The weak governance superstructure was reinforced by the predatory tendencies of elites who saw politics as a means of self-enrichment rather than a call to service. The governance structure and processes was one that favoured the failure of Nigeria to overcome the challenges of development. A typical indication of this failure was the growing incidence of poverty which rose precipitously. Rather than address the issue of poverty through social and economic policy networks, the neoliberal policy of the World Bank and IMF- the Structural Adjustment Programme- was introduced which exacerbated poverty levels and income inequality. Nigerians were groaning under worsening socioeconomic woes as evidenced by Nigeria's Human Development Index which rated Nigeria 178 out of 189 countries. Nigeria's position had degenerated from what it was in 1960. Economically, Nigeria regressed. In the 1980s and 1990s, per capita GDP was among the lowest in the world, and with a GDP of about $45 billion in 2001 and per capita income of about $300 a year, Nigeria became one of the poorest countries in the world (NEEDS, 2004).

The deplorable social, economic and political state into which the military had plunged the nation was evident in Obasanjo's lamentation at the swearing-in ceremony of ministers in Abuja on June 30th, 1999 entitled: “The Historic Mission of National Restoration”. President Obasanjo had noted: Our beloved nation has been virtually on the brink of collapse. At least the past one and half decades have been characterised by calamitous retrogression in almost every conceivable sphere of life. Nigerians have indeed passed through harrowing times and watched their standards of living plummet drastically, just as their

human rights were steadily eroded. Life became almost short, brutish and nasty. These were surely the most difficult days for Nigeria since the end of the civil war in 1970... There are many things crying for attention. Our battered national economy is certainly one of them... The grim condition of many of our citizens was worsened by the deterioration of public services where access to pipe-borne water and affordable health-care became a dream and the supply of electricity became epileptic and unreliable in an era in which globalization has made such services ubiquitous and cheap. Obasanjo summarised Nigeria's socioeconomic plight as follows: economic downturn; decay and near collapse of social and physical infrastructure; impairment of public service institutions; poor economic management; high unemployment; low investor confidence, widespread corruption; excruciating debt overhang; high poverty rate; and lack of confidence. Onyishi (2009) had noted that the new President pledged that these indices of underdevelopment would be drastically reduced before the end of his first term in office. According to Soludo (2006), it was an indeed an environment of anything goes. The people became atrophied by cynicism and mistrust for government and people in government. This was a result of several years of seeing government systematically lying to its people. As Pius Okigbo (quoted in Soludo, 2006) had argued, the socio-economic environment was one beckoning for a social revolution rather than being ready for an industrial revolution.

19.5 Ethics and Governance: Historical and Constitutional Context

Philosophically, given the failure of governance that characterised Nigeria's development trajectory from 1967 to 1999, the framers of the Nigeria Constitution must have come to the realization of the need to revive the nation's ethical values in a bid to entrench good state

governance to heighten the prospects for development. Historically, under the Fundamental Objectives and Directive Principles of State Policy, the 1999 Nigerian Constitution mandates the following:

- The security and welfare of the people shall be the primary purpose of government
- The state shall, within the context of the ideals and objectives for which provisions are made in this Constitution, harness the resources of the nation, promote national prosperity and an efficient, dynamic, and self-reliant economy and control of national economy in such a manner as to secure the maximum welfare, freedom, and happiness of every citizen on the basis of social justice and equality of status and opportunity
- The state shall direct its policy towards ensuring
- The promotion of a planned and balanced economic development
- That the material resources of the nation are harnessed and distributed as well as possible to serve the *common good*
- That the economic system is not operated in such a manner as to permit the concentration of wealth or the means of production and exchange in the hands of a few individuals or a group
- That suitable and adequate shelter, suitable and adequate food, a reasonable national minimum living wage, old age care and pensions, and unemployment, sick benefits, and welfare of the disabled are provided for all citizens
- The government shall direct its policy towards ensuring that there are equal and adequate educational opportunities at all levels
- *The national ethics shall be discipline, integrity, dignity of labour, social justice, religious tolerance, self-reliance, and patriotism*

*S*imilarly, the Kuru Declaration (NEEDS, 2004) mandates all public officials, elected and appointed, swear to abide by certain codes of values embodying Nigeria's development objectives and human capital

needs. The Declaration states: "We shall abide by the terms of the code of conduct which we all have signed, as expression of our commitment to the crusade against corruption, and work closely with all relevant agencies, such as the Independent Corrupt Practices and Other Related Offences Commission, the Code of Conduct Bureau and the Public Complaints Commission. The Declaration recognized the need to for a new attitude that has that concern permanently in focus, as the only goal, and that the economic well-being of all citizens in a truly democratic environment is of cardinal importance.

The organs, powers, functions and mode of operation of the Code of Conduct Bureau are comprehensively spelt out in the Third Schedule, Part 1, and the Fifth Schedule, Parts I and II of the 1999 Constitution. The Code of Conduct Bureau was initially established in 1977. Again, the Oaths of Office and Allegiance of the President, the Vice President, the Vice President, State Governors, Deputy Governors, Ministers, Commissioners, Special Advisers, Permanent Secretaries and Judicial Officers, contained in the Seventh Schedule of the Constitution, make them pledge to preserve the fundamental objectives and directives principles of the Constitution, to ensure the sovereignty, integrity, solidarity, well-being and prosperity of our country.

The problem with Nigeria is not the absence of lofty ideals, but the translation of these ideals into concrete historical reality. Despite the foregoing provisions, the new democratic dispensation which began in 1999 did not usher in any ethical and democratic re-orientation. Accountability, probity and discipline were still not institutionalised as part of the national ethos. It was still business as usual. Corruption did not abate neither did politicians and public officers subject themselves to the rule of law. In fact, corruption and lawlessness reached despicable heights, with the judiciary and the police going into abeyance, and watching helplessly as corrupt politicians and public officers looted the treasury with impunity and rigged elections. Individual politicians

became more powerful and were respected than state institutions. Institutional failure became the norm rather than the exception. It would be recalled that given the failure of the Code of Conduct Bureau to curb the rampaging cancer of corruption and the need to boost the fight against corruption, President Obasanjo was forced to establish the EFCC and ICPC. Aluko (1999) noted that if the Code of Conduct Bureau had functioned effectively, or had been permitted to function effectively, with the aid of the judiciary and police, no other organ or agency would have been necessary to ensure a corruption-free, or a minimally corruption-infested public service. We had also noted that there was no elite consensus to institutionalise sound public morality and to entrench the ideals of accountability, transparency and credible leadership in governance. In other words, the Nigerian elites did not come to the realization that the purpose of governance is to bring about qualitative improvement in the lives of the populace. They did not also come to the realization that without the institutionalization of a sound ethical culture, the state would fail to fulfil its social contract which would result in the failure of development. The truth is that the elites allow their personal interest to becloud national interest. If this is so, the question would then be asked: -what is the effect of the ethical crises on the management of the economy, -on human capital development, -on poverty alleviation, -on the educational system, -security, -on employment generation, -on the police, -civil service, and the judiciary? What is the effect -on infrastructural development, -on the management of the economy, -on the anti-corruption fight and on development generally? We shall then turn our attention to economic governance.

19.6 The Nigerian Economy (1999-2015): X-Raying Economic Governance

Despite huge oil revenue, Nigeria's social indicators are weak and disappointing: only about 10% of the population had access to essential

drugs: there were fewer than 30 physicians per 100,000 people; more than 5 million Nigerians are estimated to be living with HIV/AIDS; among children under five, almost 30% were underweight; only 17% of children were fully immunized-down from 30% in 1990- and almost 40% had never been vaccinated: only about half of the population had access to safe drinking water (40%) in rural areas, 80% in urban areas; some 29% of the total population lived at risk from annual floods; more than 90% of the rural population depended on forests for livelihood and domestic energy sources; and rural households spent an average of 1.5 hours a day collecting water and fuel wood, with household members walking an average of one kilometre a day to collect water and fuel wood (NEEDS, 2004).

Given the huge economic development challenges facing Nigeria in 1999, President Obasanjo initiated a number of reforms to reposition the economy on the path of growth and to instil fiscal discipline in the management of public financial resources. In 2004, the President launched the NEEDS development framework which was anchored on poverty reduction, wealth creation, employment generation and moral re-orientation. NEEDS together with the UN-initiated Millennium Development Goals, the government sought to eradicate poverty. In 2007, the federal government also envisioned to place Nigeria among the 20 largest economies in the world by 2020. In a bid to realize 20:2020 vision, the government unfolded a 7 point agenda which included: 1 sustainable growth in the real sector of the economy; 2 provision of infrastructure; 3 agricultural development; 4 human capital development; 5 security; 6 combating corruption; 7 conflict resolution through equitable and regional development of the Niger Delta.

The government enacted the Fiscal Responsibility Act and established the Fiscal Responsibility Commission. The Act provided for the prudent management of the nation's resources and ensure long term macroeconomic stability of the Nigerian economy. Furthermore, the

government enacted the Public Procurement Act in 2007 to entrench Due Process in public procurement and to improve efficiency and transparency of the system. The government also embarked on the reform of the civil service to entrench effectiveness and efficiency and committed itself to the Global Education for All (EFA) as well as adopted the Universal Basic Education (UBE) programme.

The period from 1999 to 2007 can be regarded as the era of reforms in Nigeria. If the reforms introduced within this period had been backed up with leadership discipline and integrity, Nigeria would have made tremendous progress in development. Despite earning huge oil revenue within the era of democratic dispensation, there was no structural transformation of the Nigerian economy in terms of economic diversification, self-reliant growth and export, in order to free the economy from dependence on oil and the restoration of macro-economic stability. With President Obasanjo on the saddle coupled with his prison experience and antecedent as a former Head of State, Nigerians had hoped for accountability in governance, improved living conditions, considerable improvement in infrastructure and the strengthening of national institutions for a national rebirth. Instead of the expected regeneration, from Obasanjo (1999-2007) to Umaru Yar'Adua (2007-2010) and Goodluck Jonathan (2010-2015), the country slipped from bad to worse, and now at the worst (Punch Editorial, 2015). In spite of the 20:2020 visioning and the quest to achieve the objectives outlined under the Fundamental Objectives and Directive Principles of State Policy of the 1999 Nigerian Constitution, Nigeria is yet to achieve the management of the Nigerian economy in such a manner as to secure the maximum welfare, freedom, and happiness of more than 170 million of its citizens on the basis of social justice and equality of status and opportunity. From 1958 to October, 2016, Nigeria earned a total of N96.21 trillion Naira. Paradoxically, a staggering $400 billion of the same oil revenue was stolen or misused between 1960 and now (Punch

Editorial, 2013). Between 1999 and May 2015, Nigeria realized unprecedented huge oil revenue totalling N87 Trillion naira. The current economic recession ravaging the country smacks of 16 wasted years of civil rule (1999-2015) - a result of the absence of a disciplined and visionary leadership elite of the type that brought about the transformation of the Asian Tiger's economies of Malaysia, Japan, Singapore and China. In a sharp contrast, while oil revenue within the period outweighs earnings from 1961 to 1998, Nigeria witnessed one of the worst governance. The figures are as follows: $77.38 per barrel, $107.46 per barrel, $109.45 per barrel, $105.87 per barrel and $96.29 per barrel were the averages for 2010, 2011, 2012, 2013 and 2014 respectively. The Jonathan's era, starting from 2010 to 2015, represents the biggest oil boom era, yet the opportunities and possibilities of national transformation of achieving the 7 point agenda and kick-starting Vision 20:2020 were aborted through inept and corrupt leadership. Under President Jonathan alone, Nigeria realized a total of N51 Trillion Naira. More poignantly, the opportunities squandered between 1999 and 2015 are reflected in the fact that oil production peaked at 2.1 million barrels per day while the average cost of a barrel of oil was $100 per barrel (Adetayo, 2016). Yet, the earnings were grossly mismanaged. The former Central Bank of Nigeria Governor, Prof Charles Soludo (Punch, 2015) had alerted the nation of the gross mismanagement of the economy and inefficiency under President Jonathan while Dr Ngozi Okonjo-Iweala was the Minister of Finance and Coordinating Minister of the Economy. Prof. Soludo estimates that probably more than N30 Trillion Naira has either been stolen or lost or unaccounted for or simply mismanaged under the watchful eyes of the minister between 2011 and 2015. Consider how much this would have done for poverty alleviation, schools rehabilitation or infrastructural provision. Consider also that the former CBN Governor, Mallam Sanusi Lamido Sanusi, had informed the nation of the missing $20 billion dollars. What of the trillions of

naira paid for oil subsidy (unappropriated) and the trillions of naira also that was lost through customs duty waivers? Prof. Soludo further remarked that: "not one penny was added to the stock of foreign reserves at a period Nigeria earned hundreds of billions from oil". For comparisons, President Obasanjo met about $5 billion in foreign reserves, and the average monthly oil price for the 72 months he was in office was $38, and yet he left $43 billion in foreign reserves after paying $12 billion to write off Nigeria's external debt. In the last five years, the average monthly oil price has been over $100, and the quantity also higher but our foreign reserves have been declining and exchange rate depreciating (Pulse.ng, 2015). Prof. Soludo warned that the sharp decline in the naira exchange rate from 158 a few months ago to 215 currently showed that trouble was already at the doorstep. He added that "unless oil price recovers, this is just the beginning" (Punch, February 2, 2015). Nigeria is a country full of paradoxes, which depicts the many contradictions underlining the country's governance system. As an oil producing country, more than N2 Trillion naira was spent on fuel importation by the Jonathan administration. Also, as an oil producing country, Nigeria has the 3rd largest number of poor people (7%) in the world, after India (33%) and China (13%), but just ahead of Bangladesh (6%), and Democratic Republic of Congo (5%) (Punch Editorial, 2014). Furthermore, despite her exit from the Paris Club debt in 2005, and while oil revenue was rising, Nigeria was busy accumulating huge debt overhang which was spent on the salaries and allowances of public office holders. The cost of governance is simply outrageous when considered against the minimum wage and the level of poverty in the country. This shows that the national ethos is propelled by greed, greed, and greed. Against the logic of development and good economics, the National Assembly alone spends 25% of budgetary allocation annually. The emoluments of the nation's lawmakers top the chart of 28 countries with $189,500 or 116 times of the nation's per

capita GDP (Punch Editorial, 2013). Another paradox is that while Nigeria is spending 25% of its budgetary allocation on the National Assembly annually, its educational sector is grossly under-funded. Considering the role of education as a critical factor in enhancing human capital development, Nigeria's budgetary allocation to education is paltry and shameful. Access and quality are recurrent problems in the sector. Educationally, Nigeria lags behind her contemporaries like Ghana. Her universities are referred to simply as glorified secondary schools. While Ghana occupies the 1st position in terms of World Bank ranking of some selected countries by allocating 31% of her budgetary expenditure to education, Nigeria shamefully budgets a paltry 8.4% to education, far below the minimum budgetary allocation of 26% demanded by UNESCO (Odiaka, 2013). Nigeria's educational system has neither the quantity (number of tertiary institutions) nor the quality (standard and relevance) to meet the human capital development needs required for realising Vision 20:2020 and the 7 Point Agenda.

Despite the reforms, the management of the Nigerian economy was characterised by fiscal indiscipline, which resulted in huge debt overhang. The nation's debt burden rose by N1.31 trillion in one year (Amaefule, 2016). According to statistics released by the DMO, the country's total debt rose from N11.24 trillion as at December 31, 2014 to N12.6 trillion at the end of 2015. The N1.3 trillion increase showed that within one year, the country's debt rose by 12.1%. The severity of the debt crisis is illustrated by the fact that the federal government spent a total of N2.95 trillion to service domestic debts for a period of five years from 2010 to 2014 (Ahamefule, 2016). Despite the huge debt, infrastructure remains in a parlous state. Between 1999 and 2012, the National Assembly appropriated N1.414 trillion for road projects, and yet out of about 34,400 km of federal roads, only about 35% is paved and substantial percentage of it in varying degrees of distress and or are pot-holes ridden (Jimoh et al, 2012). It is the same story in the power

sector. After spending N2.7 trillion on power in 16 years (Alechem, 2015), total power output for Nigerians stands at 3, 240 megawatts, not more than the 3,000 megawatts of 1999, while demand is put at 15,000 megawatts (Punch Editorial, 2014). Compare this with Malaysia's 21,500 megawatts generation capacity with a peak demand of 16,588 megawatts, and a GDP of $498.5 billion. Also, despite the economic management reforms, budget implementation from 1999 to 2015 was poor. A major sad feature of the budget implementation was its emphasis on consumption, (as against production) which was based on 70% recurrent expenditure and 30% capital expenditure. In 2007, the Federal Government earmarked 57% of its N2.34 trillion budget for recurrent needs, and overspent this while the 43% it set aside for capital projects was never fully disbursed (Punch Editorial, 2010). Only 33% of the N2.33 trillion budget of 2008 was earmarked for capital projects leaving 67% for recurrent expenses. Of the N2.87 trillion proposed in 2009, only N796 billion or 27.73% was voted for capital projects, a significant part was not disbursed. In 2010, N4.6 trillion was budgeted; 36.9% or N1.7 trillion was set aside for capital projects, but only N749 billion was released by mid-November of the same year. The then Finance Minister, Olusegun Aganga, had confessed that only 53 or 54% of the amount was accessed by the relevant Ministries, Department and Agencies (MDA). Meanwhile, the same government had overspent its recurrent vote of about N2.9 trillion nine months into the year and was borrowing to meet the shortfall. In 2011, a budget of N4.2 trillion was proposed. The Federal Government proposed to spend N3.2 trillion or 76.19% on recurrent expenditure, leaving a paltry N1 trillion or 23.85 for capital projects (Punch Editorial, 2011). In the 2013 budget, recurrent expenditure was 68%, while capital expenditure stood at 32%. The 2014 budget of N4.497 trillion had capital expenditure at 26% while recurrent expenditure stood at 74% (Abioye, 2013). According to Ezekwesili (2013), as much as 20% of the entire capital budget ends up

in private pockets annually in Nigeria. Consequently, little or no investment was made in the economy with a view to diversifying it; and very little (if any) economic and social opportunities were created for the populace to escape from the shackles of hunger, disease and ignorance. Paradoxically, as Nigeria earned more revenue from oil, the poverty rate escalated; More Nigerians are now living on less than $1 dollar a day. While the poverty rate has been increasing astronomically, the scourge of unemployment rose from 8.2% in 1999 to 23.9% in recent times. Besides, CBN Report has it that 80% of our youths are jobless, compared to the 54% in 2012 (Punch Editorial, 2014). The poverty rate in Nigeria increased from 27% in 1980 to 66% in 1996; by 1999 it was estimated that more than 70% (about 112) of Nigerians lived in poverty.

The HDI rate is yet to improve. Nigeria still remains at the lower rung of the Human Development Index, at 153 out of 186 countries. Life expectancy is a mere 54 years, and infant mortality (77 per 1000) and maternal mortality (704 per 1000 live births) are among the highest in the world. It is estimated that the rate of poverty will still remain at 70% by 2030 given the present disappointing socioeconomic condition of Nigerians (NEEDS, 2004). With the current economic recession and the inability of 27 states to pay salaries, fighting poverty will remain a mirage. Lack of elite consensus to eradicate poverty has foreclosed the imperative of a comprehensive plan of action by the three tiers of government (federal, state and local government) to invest substantially in poverty eradication measures. Nigeria faces the problem of rapid population growth and urbanization. If the population continues to grow at 2.8% on yearly basis, there will be 182 million Nigerians by 2015, 87 million (48%) living in urban areas, and 275 million Nigerians by 2030, 182 million of them urban (66%). If industrialization is not accorded the requisite attention to absorb the inflow of labour to urban areas or rural

areas are not transformed to stem the rate of rural-urban migration, the rate of urban unemployment will soar.

Nigeria is regressing on almost all development indices, having lost its status as a middle income country which it enjoyed in the 1960s. Bad governance has taken its toll on security and food production. Crime and insecurity are the order of the day. The kidnapping of 276 Chibok girls by the Boko Haram Islamic fundamentalists on April 14, 2014 marked the climax of insecurity in the last 16 years. Nigeria is a nation that cannot feed itself as it spends N1 trillion annually on food imports. Since 2005 till now, Nigeria became a net importer of food and major importer of wheat, rice, sugar and fish. This is against the background of vast uncultivated land.

19.7 Anti-Corruption Campaign

Article 15, Section 5 of Chapter 2 of the 1999 Nigerian Constitution provides that the state shall abolish all corrupt practices and abuse of power. With the inception of civil rule in 1999, the Obasanjo regime promised to tackle corruption frontally (Shehu, 2010): to rid the civil service of corruption and to sanitize the entire society, there will be no sacred cows; nobody, no matter who and where, will be allowed to get away with the breach of the law or the perpetuation of corruption and evil. Against the foregoing background, the Obasanjo regime initiated measures to combat corruption. Under Obasanjo's presidency, attempt was made to recover the illegally acquired loot of General Sani Abacha (1993- 1998). To enforce these measures, the Obasanjo regime established the Budget Monitoring and Price Intelligencer Unit (BMPU), the Independent Corrupt Practices and Other related Crime Commission (ICPC), the Public Procurement Commission, the Economic and Financial Crimes Commission (EFCC), the Bureau of Public Enterprise (BPE) and the ratification of many international and regional anti-corruption measures and codes.

In spite of the establishment of the anti-corruption agencies, the fight against corruption is regarded as un-integrated, uncoordinated, dishonest and a pursuit of personal vendetta. The Obasanjo government's handling of the following cases justifies the criticisms or cynicism that has trailed the ant-corruption campaign:

- The case of Dr Julius Makanjuola (a former Permanent Secretary) and three others who were alleged to have stolen about Four Hundred and Eighty Million Naira (N480,000,000) from the accounts of the Ministry of Defence. The matter was charged to court only for the Attorney General to file *noli prosecu* on the day of judgement.
- The Nigerian Television Authority's broadcast showing how money was carried in Ghana Must Go purported to be bribes given to members of the House of Representatives, and the subsequent return of about Four Hundred Million naira (400,000,000) to the treasury on the instruction of the former Speaker of the HOR (Ghali Umar Na-Abba) at the end of the tenure of the House in May 2003.
- The illegal diversion of N360 billion from the Nigerian National Petroleum Corporation (NNPC) under the leadership of Jackson Gaius Obaseki, and no inquiry was conducted to verify the allegation
- The sacking of the Chairman of National Aerospace Management Agency (NAMA) few weeks after his appointment for inflating a contract by $1 million for the Radar coverage of Nigeria's airspace. There was no formal investigation (at least not made public, if there was any), only for Obasanjo to appoint the same person as his Special Adviser in June 2003
- The claim by the government to have spent $900 million dollars on the Turn Around Maintenance (TAM) of the four refineries but none is functioning at full capacity

- The retirement of Vincent Azie, the former Acting Auditor General of the Federation, following his release of an Audit Report which indicted many ministries and alleged that a whopping sum of Twenty-Three Billion Naira was siphoned from government coffers. The president was continuously hostile to him until he retired.
- Following the confirmation by the former Federal Capital Territory Minister, Nasir El-Rufai, that the Senate through the Deputy Senate President and Deputy Senate Leader actually demanded for the sum of Fifty-Four Million Naira (N54 million) from him, the report of the Senate Inquiry on the matter was referred to the Presidency, but no action was taken on it.
- The non-release of the Okigbo Panel Report which investigated the activities of the CBN on how the oil windfall was expended (excess sales during Gulf War in 1991). Despite several calls for the release of the report, the Obasanjo regime did not take any action. The Obasanjo regime created scared, contrary to his earlier pronouncement, by his refusal to employ the law (which he used to prosecute Abacha's family over the $5 billion dollars which General Abacha allegedly stole) to get explanations on the $12.4 billion dollars allegedly embezzled by the former military President Babangida.

Under President Umaru Yar'Adua, the fight against corruption suffered severe setback. His government shielded the former governor of Delta State, James Ibori, from prosecution, only for Ibori to be convicted by a London court and sentenced to 13 years imprisonment. The former Chairman of EFCC, Nuhu Ribadu's ordeal started when he arrested Ibori said to be the chief financier of the late President Yar'Adua's election. The Halliburton scandal which indicted some of the country's past leaders did not receive Yar' Adua's attention. The former Edo State Governor, Lucky Igbinedion, who was accused of stealing

billions of Naira was only asked to pay a paltry fine of N3 million through plea bargain. Corruption attained ignoble heights under the regime of former President Jonathan because the EFCC, ICPC etc. were rendered redundant and inactive because of his weakness to give political support to the fight against corruption. Under Jonathan, some of the corrupt practices include the following:

1. the nation's wealth was plundered by fuel subsidy merchants and pension scam perpetrators. An unbudgeted N1.7 trillion was spent on fuel subsidy which depicts the level of waste and profligacy prevalent in a country where more than 70% of the people are living on less than 1 dollar a day. The immunity clause provides a cover for corrupt public officials to perpetrate their act and undermines the execution of the mandate of the EFCC and ICPC.
2. The Guardian newspaper chronicled not less than 55 high profile corruption cases pending before various courts in Nigeria, with many of the accused persons granted bail since 2007. The un-concluded corruption cases against high profile public officials by the EFCC and the relentless looting of the treasury by government officials under President Jonathan are symptomatic of the lack of political will to fight corruption. Under Jonathan, the EFCC and ICPC were dormant.
3. The former Chairman, House of Representatives Ad-hoc Committee on Fuel Subsidy Payments, was alleged to have received a bribe of $620 dollars from Mr Femi Otedola, Chairman of Zenon Oil Plc (Akunna C. etal., 2012). The $620 dollars was part of the $3 million bribe deal struck to assist the businessman in deleting his company's name from the list of indicted firms ordered to refund N1.7 trillion to the Federal Government. None of the people involved in the fuel subsidy scam was tried in the law court.

4. Under President Jonathan, fifty-five (55) Nigerians were alleged to have stolen N1.34 trillion (Eniola Toluwani, 2016, Friday, January 22 p 19) Punch). The former Chairman of EFCC, Mrs Farida Waziri, accused President Jonathan of lacking the political will to fight corruption, saying, "First, there must be a political will to fight corruption. When the chips are down, the essence of political leadership is to provide direction for policies and to provide requisite anti-corruption structures..." This, she claimed the government had not done. It was apparent that Jonathan did not provide this needed political support. The President was once quoted in an NTA programme as saying that stealing was not corruption.
5. Jonathan's defence of the former Petroleum Minister, Mrs Deziani Allison-Madueke, for using a private jet which she maintained at public expense at a cost of $10 million dollars is indicative of the President's tolerance for corruption. Of all the Presidents since 1999, it was only President Yar'Adua and Muhammadu Buhari that publicly declared their assets. Obasanjo and Jonathan refused to declare their assets.
6. President Jonathan was alleged to have ordered the CBN Governor, Mr Godwin Emefiele, to release the amount of N23 billion to Mrs Diezani Allison-Madueke for his election expenses. The money was to be used to bribe key individuals and party representatives. The EFCC arrested individuals believed to have received part of the $115 million (N23billion Naira) Diezani bribe. The disbursement included: Ex-minster Wali-N950,000,000; Late INEC Kano REC-N406,206,000; Ex-Minister Mohammed-N500,000,000; Cross River PDP Chair-N500 million; North-West PDP Leaders-N5,097,064.000 (Affe Mudiga and Akinkuotu Eniola 2016, Friday, May 6) etc.

The 1999 Constitution weakened the fight against corruption. Apart from granting immunity to the President and the governors, section 174 empowered the Attorney General to take over the prosecution of cases being handled by such agencies as the EFCC and ICPC. These constitutional loopholes empowered the AGF to protect corrupt public officials and to weaken the anti-corruption agencies. There is also the lack of social consensus to fight corruption by Nigerians. Corruption is a social problem as much as it is both an economic and political problem. This is because oil revenue is regarded as a national cake that must be shared. Looters of government treasury in Nigeria are not sanctioned by their local communities. Public officers who occupy government office without looting are regarded as fools by the local community. Sadly, majority of Nigerians are looking forward to the day it "will be their turn to occupy public office and loot".

Under President Buhari, there appears to be a modicum of political will to fight corruption. Some politicians and public office holders have been arrested and charged to court. Some judges were arrested by the EFCC on the charges of corruption. The government has also embarked on the recovery of looted fund. However, no one case has been concluded and the culprit convicted. President Buhari has declared his assets together with the Vice President. Most public officials and politicians are yet to do so, contrary to the provisions of the Code of Conduct Bureau. As it is, the President is waging a lone battle against corruption. Public opinion is that the President is selective in the fight against corruption; the anti-corruption campaign is directed against the opposition only - members of the PDP. The constitutional, institutional and legal loopholes inherent in the country's governance system are yet to be plugged to strengthen the fight against corruption. There are also no special courts yet to try corruption cases to speed up the conclusion of the cases. Besides, the fight against corruption will involve a sustained reorientation of the society, comprehensive wealth

redistribution plan and an all-encompassing strategy to alleviate poverty. The National Assembly, Police and the Judiciary must be reoriented to play critical role in the campaign against corruption. In spite of the reforms, corruption in Nigeria is still endemic. A cankerworm like corruption that has eaten deep into Nigeria's framework will take decades to eradicate, and that is, if the system selects leaders, and especially a President who has the political will and leadership integrity to fight corruption, and acting in concert with the organs and institutions that are charged with the responsibility to fight corruption. The populace must also be willing to give social consensus and support. A situation where Nigerians have been economically, educationally and politically alienated from governance makes the fight against corruption an uphill task. Most Nigerians are living on less than 1 dollar a day. They are pre-occupied with the primacy of how to survive economically. How then can they support the fight against corruption? So far, Nigeria has lost US$300 billion to corruption in the last four decades (CRR, 2012). It is not surprising that Nigeria is ranked 142 out of 164 countries on the Corruption Perception Index.

The aim of fighting corruption is to institutionalize accountability and prudence in fiscal management as well as achieve effective budget implementation. This it is believed will result in meeting the basic needs of the people, achieve higher levels of economic growth, impact positively on poverty reduction, improve infrastructure, attract foreign investment and position Nigeria among the 20 topmost economies. *However, we make bold to say that the orientation of the Nigerian state and its lack of capacity as well as the poor quality of its institutions are the key bottlenecks in the fight against corruption and the nation's development*. Moreover, there are no integrated, comprehensively-determined and nationally agreed ethos from the local government level to the federal level upon which the fight against corruption is premised. Moreover, the laws and the judicial system are limited in scope and

effectiveness to fight corruption. Besides, the anti-corruption campaign is based on the whims and caprices of President Buhari. As it were, the Nigerian state is ineffectively constituted, hence it cannot prosecute the anti-corruption campaign successfully.

19.8 Diplomacy and Anti-Corruption Campaign

The fight against corruption has global and domestic dimensions. If there are national and international barriers against the transfer of looted funds from the developing to developed nations, corruption will become less attractive to African leaders. Nigeria needs the support and goodwill of the international community, especially the West, to champion the crusade against corruption and the repatriation of looted funds. This can be achieved through negotiation, consultation and collaboration. Much diplomatic effort is required in getting the West to take concerted action towards the prevention of looted funds from entering their countries. Getting the international community and the United Nations to be involved in the anti-corruption war by promulgating anti-corruption resolutions and prescribing stiff penalties against countries that serve as havens for looted fund is another strategy that needs to be followed up. The fight against corruption must go in tandem with the drive for good governance. Nigeria is more likely to receive international attention, support and collaboration in the fight against corruption if it institutes a governance system that respects human rights: civil, cultural, economic, political and social rights. That is why the Commission on Human Rights (2000) expressly linked good governance to an enabling environment conducive to the enjoyment of human rights and "prompting growth and sustainable human development" The emphasis of the global community on governance is that it must include accountability for economic and financial performance. When governance results in poverty reduction, infrastructural development,

fiscal discipline, higher per capita incomes, etc., the West will be more willing to cooperate with the Nigerian government in fighting corruption. This requires strengthening the institutional mechanisms for fiscal discipline and public accountability in order to increase the efficiency of spending. The quality of expenditure is regarded as low in both efficiency and effectiveness, that the resources spent annually are grossly disproportionate to the limited outputs realized. The World Bank (2007) has concluded that the real problem with Nigeria's budgetary system is low spending efficiency which is evidenced by the poor state of the services-health, education, roads, power, etc. What has Nigeria done with repatriated loot since the anti-corruption campaign began? Absolutely nothing. So, why would the West continue to support anti-corruption campaign? Under Obasanjo, the fight against corruption was majorly targeted at the dead- General Sani Abacha and his family, while Nigerian leaders who were alleged to have looted the treasury were not investigated and tried. Obasanjo spearheaded the campaign to recover funds estimated at $6 billion said to have been looted by General Sani Abacha. Although large amounts of the fund were eventually returned back to Nigeria, there are doubts about the recovery process and the use to which the recovered funds were put to (CRR, 2008).

A notable feature of bad governance that has continued even under President Buhari is the gross violation of human rights by the EFCC, the military and the law enforcement agencies. The spate of extra-judicial killings is on the rise. Under military rule, Nigeria became a pariah nation due to the excessive violation of human rights which culminated in the hanging of Ken Saro-Wiwa and 8 others. Nigeria was suspended from the Commonwealth. The ultimate aim of diplomacy is to enhance relations between nations through good governance, so that Nigeria can advance its national interests. Given the myriad of development challenges that are facing Nigeria, it would be disastrous for Nigeria to relapse into a pariah state through bad governance, as it was in the

1990s. Nigeria must therefore tackle corruption, institute a conducive environment for the existence of human rights as well as a competitive environment for business to thrive so as to attract foreign investment. Given the monolithic nature of the Nigerian economy and the low level of domestic resource mobilization, Nigeria needs lots of resources for development. Other than foreign investment, a significant portion of the resources can come from outside the country. Nigerians in Diaspora are one veritable source of resource mobilization that Nigeria can mobilise for its development through the repatriation of finance capital and skills to retool the ailing economy. The despicable level of corruption under President Jonathan was what made President Obama to ban the importation of Nigeria's oil. Obama never visited Nigeria in his first visit to Africa. As "the giant of Africa", this was a disgrace. It was rather Kenya that he visited. The Obama administration also banned the sale of arms to Nigeria for fighting Boko Haram, because of corruption and ineptitude. Under President Buhari, there are gross violations of human rights. The same President Obama has also banned the sale of arms to Nigeria to fight Boko Haram because of gross violations of human rights. One thing is however clear: the developed nations can only collaborate with Nigeria in the fight against corruption if accountability and transparency are entrenched in Nigeria as parameters for governance. What all these boil down to is that good state governance is needed to sustain diplomatic efforts in the anti-corruption campaign as well as in unlocking the potentials for resource mobilization through negotiation and cooperation. The increasing demand for good governance by the populace and civil society groups and the overarching influence of globalization makes diplomacy an imperative in the fight against corruption and the expansion of the frontiers of national interests.

19.9 Institutions and Governance

North defined institutions as the rules of the game of a society or, more formally, as the humanly-devised constraints that structure human interaction. They include formal rules (statute law, common law, regulations), informal constraints (conventions, norms of behaviour, and self-imposed codes of conduct), and the enforcement characteristics of both. It is quite obvious that institutions that can sustain governance in Nigeria are fundamentally weak and non-existent. This has led to system collapse. Institutions determine the legal, administrative, political framework for governance. Empirically, institutional arrangement and quality is of importance; it determines whether or not development will take place. One thing is certain: Nigeria's unending governance problems emanate from the fact that the institutional arrangement is ineffective and inefficient. Nigeria copied the American Presidential system of governance, but did not scrupulously adapt and adopt its institutional framework. According to Soludo (2006), the system evolved by the framers of the American constitution, based upon the rule of law rather than the rule of men and unlocking human potentials by fashioning a society based on individual freedoms, competition, and private enterprise helped to unleash the progress of that society. The tragedy of the Nigerian state is that despite the proliferation of institutions in which government is spending millions of money to maintain, the institutions have not developed enough functional and transformational capacity to rise above the decadence of the Nigerian society and chart the way forward through the articulation of a broad-based programme of action for a national re-orientation and rebirth. Yet, a country like Switzerland whose President is most times unheard of, its institutions are functioning properly.

The system collapse is characterised by, but not limited to, the following institutional failures:

a. The national loss of ethic and values is seen in the level of corruption at the National Assembly in which the institution that is meant to serve as a facilitator of development, has turned itself into a facilitator of underdevelopment, by usurping the functions of the Revenue Allocation Mobilisation and Fiscal Commission in fixing salaries for itself that are ten times higher than that of their American counterparts; in a nation that has one of the poorest per capita GDP in the world; a National Assembly which pads budget and includes all manner of fraudulent constituency projects; a National Assembly which has completely either abandoned its oversight functions of superintending over the affairs of MDAs or has completely monetised its oversight functions on the basis of "cash and carry"; a National Assembly that is notorious for violating fiscal laws by unconscionably spending its budgetary allocation on expensive cars that add no value whatsoever to the achievement of their statutory mandate; and a National Assembly that aids fiscal deficits instead of abating it through gross fiscal indiscipline, otherwise known as *legislooting*- a euphemism for the looting the treasury by legislators.
b. The prevalent culture of governance in which governors personalise governance and undermine institutions; have turned themselves into emperors and run the affairs of the states with impunity; in which the 1999 Constitution empowers the governors to dip their hands into the treasury and allocate to themselves security votes which are not accounted for; yet insecurity is on the increase due to income inequality and rise in poverty levels; an institutional and constitutional arrangement in which the state expenditures are not audited from year to year; and in which there is gross

absence of mechanisms and processes for the people to hold public office holders accountable. These unaudited and uncoordinated expenditures give rise to macroeconomic instability.

c. The constitutionally-motivated over-concentration of power at the federal level which are most times abused. Nigeria runs a presidential system of government in which the president has absolute/executive powers in making appointments. As in the case of Buhari, the power to make these appointments have been roundly abused, and are unambiguously contrary to the constitutional provisions of federal character of spread and representativeness; yet the Federal Character Commission (FCC) and the National Assembly watch helplessly without redressing it; a system where the President practices nepotism, religious bias and ethnicity by the lopsided nature of appointments, without the relevant institutions batting an eyelid. Most of the appointments, whether in the present or now were not based on merit and many of the public officers appointed have corruption allegations hanging on them; yet the nation is paying dearly for their incompetence and lack of integrity in terms of poor outcomes and results. What then is the job of the FCC, the Police, EFCC? The point I am making here is that the President violated the Constitution; yet no institution checked his excesses. As it were, the President is above the law. There are cases of lawlessness perpetrated by President too numerous to mention. One of them is his disobedience of court orders. The judiciary is presently under attack by the Directorate of State Services.

d. The politicisation of appointments into the civil service. Despite the reforms, the civil service is still far from being

insulated from politics. The ethos and philosophy of the civil service has been bastardised in favour of bribery and corruption. Files are not treated unless the officer in charge is settled financially. If you are a contractor, you must pay bribe upfront before your project is approved, depending on the cost of the project.

e. MDAs still circumvent the Due process in contract awards; this leads to waste and corruption.
f. High level of greed and the overarching emphasis on get rich quick syndrome. Most Nigerians are in a hurry to get rich quickly, without working for it. Basic precepts like hard work, sacrifice and discipline have been jettisoned in favour of laziness and stealing
g. The collapse of the educational system in which merit is no longer the criteria for admission. Many universities in Nigeria compromise admission standards by admitting students based on cash and carry. It is not unusual for a candidate with less score to be given admission while the one with a higher score is left out, yet institutions like the NUC and JAMB are doing nothing about it. The Vice Chancellor's list, just like security votes of governors, is an aberration. Parents pay up to N1 million for a course like Medicine and Surgery to get their children admitted while a course like Law attracts N750,000 etc.
h. The collapse of the Judicial system. Judges accept bribe to pervert justice. Law enforcement institutions like the Police, Civil Defence, Customs etc. can be settled with money. A crime suspect or an importer of contraband goods can bribe his way through. A Judge can be settled by a less favoured party to get judgement in his favour to the detriment of the party with merit in a case.

19.10 Politics and the Rule of Law

Just like institutions, the political environment plays a crucial role in determining whether good governance will take place or not. Politics provide the mechanism through which leaders in governance are recruited. INEC, as an institution, has been compromised, and cannot organise free and fair election. One basic problem that confronts our electoral system is the issue of election rigging. Sadly, Donald Duke, former Governor of Cross River State revealed how elections are rigged in Nigeria. In a report with The Guardian on Sunday, July 18, 2010, the former Governor noted that: When the Resident Electoral Commissioner comes before the elections are conducted-of course when he comes to the state usually he has no accommodation, money have not been released for the running or conduct of elections and all that because we always start late. The REC pays a courtesy visit to the Governor...In the television part of the discussion that the public view. They both speak of good things to ensure free and fair election but they discuss terms of conduct of election out of the television screen in what he called one-on-one. The Governor provides the money for the conduct of the election and in turn submits names of those to be trained for the election by the REC (Alifa, 2010). In this way, the Governor determines the outcome of the election which is rigged in his favour. About 52 people lost their lives to violence in the 2007 elections. Various observer groups during the election had noted that the 2007 election was marred by problems ranging from lack of transparency, poor organization, rigging, voter's disenfranchisement, late arrival of voting materials, snatching of voting materials, buying of votes and killing. The problem of election rigging and violence has existed since 1960 when Nigeria gained political independence, yet politicians and the relevant institutions have not taken steps to nip the problem in the bud. Without a sound electoral system that is free from rigging and violence, Nigeria would be denied of leaders with integrity. The fact that electoral votes can be purchased

may allow wealthy individuals or parties to control the electoral process in much the same way that an openly authoritarian regime would. The electoral system is basically flawed. The parties are only interested in fielding candidates for election without actually determining their attitudinal and performance pedigree. This is why in most parties in Nigeria, criminals and persons with bad records are fielded as candidates for election. How then can good governance take place? The INEC, EFCC and political parties should be held responsible for the poor quality of candidates that are presented for elections in Nigeria. Of course, the entire society is to be blamed. In a decadent society where immorality is a virtue rather than a vice; where criminals are celebrated instead of punished; the society will get the kind of leaders that it deserves. One thing is clear: leaders are recruited from the society, and unless the electoral system is sanitized, Nigeria's brand of politics, which is an aberration, will continue to undermine development. The point needs to be made that Nigeria is in a desperate need for sound political culture to drive its politics and development. Nigeria's perverted political culture of assassination, election rigging, do or die politics, etc is an affront on good governance.

According to the *International Encyclopaedia of the Social Sciences*, political culture is the set of attitudes, beliefs, and sentiments which give order and meaning to a political process and which provide the underlying assumptions and rules that govern behaviour in the political system. It encompasses both the political ideals and the operating norms of a polity. Given the primitive nature of Nigerian politics, the prevalent political culture promotes attitudes, ideals and sentiments that institutionalizes disregard for the rule of law, looting and embezzlement of public fund. What is fundamentally missing is the gross absence of a leadership elite that is ideologically- motivated and whose sense of political culture and orientation entrenches the ethic of responsibility that extols leadership as a vocation, as total selfless service to society, as

envisaged by Plato in his *Republic*. Simply put, Nigeria's political culture constraints good governance because of lack of responsible and knowledgeable leadership, which has failed to elevate good governance to a lofty ideal, which is paramount and indispensable. The political culture negates the rule of law without which no society can achieve meaningful development.

According to Elekwa, quoted from Dicey (1959), the rule of law is predicated on three principles (1) The absolute supremacy or predominance of regular law as opposed to the influence of arbitrary power (2) Equality before the law or the equal subjection of all classes to ordinary law of the land administered by the ordinary courts (3) The law of the constitution is a consequence of the rights of individuals as defined and enforced by the courts.

19.11 The State and Governance: In Search of a New Ethical Order

The true test of governance is the extent to which the state is able to deliver on the common good in fulfilment of its statutory obligation. The experience of western capitalist nations, the experience of the transition economies of Brazil, India, etc, and the South Asian economies of Singapore, Japan, and Malaysia point to the interlocking connection between leadership, ethics, politics and economics in the emergence of a value-laden system- what Max Weber, called the protestant ethics (Anya, 2010). Nigeria is not an exception. The 21st century governance paradigm which focuses attention on development requires visionary leadership and elite consensus. Regrettably, we had made the point that Nigeria lacks a leadership elite that has integrity, and is united by a core set of values, national vision of oneness, national discipline and inspiration. The elites are as divided as the people, and these divisions have moral, ethnic, political and economic dimensions which impede development. The Bible says that a House divided against itself cannot

stand. While the elite is united in the quest for primitive accumulation, it is divided in negating good governance

To reposition Nigeria on the path of good state governance, Nigeria needs a new set of leadership values based on integrity, discipline, accountability. The elites must invoke their patriotic instincts and rise up to the challenge of good governance. Simply put, Nigerians need an ethical, ideological and attitudinal reorientation and a revolution that will drive development, since there must be a complete break with the past. This is because the past typifies failure, cynicism, corruption and selfish leadership which were responsible for the truncation of national transformation and rebirth. The new set of values must propel a new leadership attitude that will serve as platforms for fighting corruption, improving infrastructure, promoting fiscal discipline, eradicate poverty, create wealth, enthrone merit in our educational system, guarantee physical security, and empower the people both economically and politically. The new set of values must drive Nigerians towards sacrifice, stewardship and respect for the rule of law, where national interest will override selfish and inordinate ambitions; where the people and the elite will be willing to play down on primordial issues, and where the elite will regard political power as a call for responsible and selfless service to the populace, and not a mechanism for primitive accumulation of wealth. The task is daunting but it can be done through collection action, synergy and introspection.

The institutionalization of a new ethical order should result in institutional re-engineering that will drive development, and make the people the centre of development. A new ethical order should ensure that leaders take responsibility for their successes and failures, it should empower the people to demand attention from their leaders; and it should ensure the efficiency of public spending that will result in better budget implementation and enthrone efficiency and effectiveness of policies and institutions. Thus, it is necessary to build and sustain a state

structure which depends not merely on criteria for good governance derived from a certain single model, but on the deeply embedded social attitudes and cultures, which are needed to make governance work. The people must take development into their hands and fight for a state structure of governance that respects their opinions and addresses their needs. The people must rise up to the challenge of checking the excesses of their leaders in order to institute good governance. The Human Development Report (2002) corroborates the fact that the heart of achieving good governance is building the appropriate institutions through:

- Developing stronger vehicles for formal political participation and representation through political parties and electoral reforms: improving governance in political parties, promoting the participation of minorities and women, building electoral systems, limiting the distorting influence of money in politics
- Strengthening checks on arbitrary power by separating powers among the executive, judiciary and legislature, and by creating effective independent entities
- Decentralizing democratically: devolving power from the central government to provinces and villages, underpinned by stronger local democratic institutions and practices
- Developing free and independent media

19.12 Conclusion/Recommendation

Without the institutionalization of a new ethical order to drive governance, Nigeria will continue to retrogress towards bad governance. Development will therefore be difficult to achieve. Poverty and inequality will continue to grow, so will other indices of development regress. Instituting a new ethical order that will drive governance in the 21st Century is the biggest challenge facing the leadership elite. This is

because it will go a long way in removing the long standing constraints to development since 1960. We, therefore, recommend constitutional, legal and institutional reforms to institute the right set of ethical standard needed to remove long standing constraints to development. The leadership elite must put itself in order through self-regeneration and self-discipline. Despite the failure of the leadership elite, there is a ray of hope: a tiny segment of the elite is progressive and visionary, in the likes of Prof. Pat Utomi, Oby Ezekwesili, Prof. Soludo, Peter Obi, Olusegun Mimiko, Fashola etc. If given the opportunity, they can make the desired difference in governance.

The challenges of managing the Nigerian economy in a competitive world of increasing globalization can only be achieved through enlightened, knowledge-driven and disciplined leadership that is prepared to make accountability, transparency and respect for the rule of law its watchword. Unfortunately, the management of the Nigerian economy is constrained by serious shortcomings and cannot meet the challenge of economic growth and development, diversification and job creation, unless far-reaching reforms that will promote fiscal discipline and prudence are instituted; reforms that will curb the financial recklessness of political office holders, especially governors; reforms that will emphasise national productivity as against conspicuous consumption rooted in the mismanagement of public financial resources; and reforms that will reposition Nigeria among the 20 largest economies in the world. The current economic recession is a reminder to Nigerian that the economy is central to their existence, and that whatever happens to the economy affects every sector and individual. The elite and Nigerians must come to the realization that the economy needs to be repositioned and productively developed. The constant reliance on oil revenue when each state is endowed with resources calls into question the need for diversifying the economies of the states, and re-examining the basis of Nigeria's federal system. Above all, efforts must be made to

reduce Nigeria's dependence on imported items in order to conserve foreign exchange. Nigeria's population is an asset as well as a liability. To turn the population into assets, the nation should pursue human capital development through the massification of education in order to drive economic growth. Nigeria must therefore seek to restore merit in our educational system in order to make education responsive by providing practical solutions to the problems of the society. Now is the time to make the right set of choices concerning our values.

The Nigerian elite must therefore use the current economic hardship to ask questions and embark on introspection in order to determine the way forward. There is a saying that necessity is the mother of invention. Now is the time for the elites to begin to dream dreams of a glorious future for Nigeria. In all these, the elites must come up with a new set of values that will emphasis hard work, honesty, patience and excellence. May God direct our noble path.

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20

RECONCILIATION AS AN ETHIC FOR PEACE BUILDING IN THE POLITICAL ORDER

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Abstract

There has been great interest by philosophers and theologians in the restoration of societies that experienced civil wars, terrorism, ethnic and religious rivalries and dictatorship. Some of these experiences came at the end of Second World War, which gave rise to the Independence of many African countries. At the end of the cold war, the need to rebuild and restore humanity became very demanding. Political actors became preoccupied in peacebuilding all over the world. Peace agreements were reached at local and international levels while the United Nations (UN) got involved in peace programs. The Church and Nongovernmental Organizations (NGOs) have not kept silent in their efforts in building peace and development and the restoration of devastated and broken societies. In many countries, Truth and Reconciliation Commissions took place, such as in South Africa, Northern Ireland, Rwanda, Colombia, etc, to deal with the past and to fashion a more just future. To

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deal with the past and fashion a more just future demands a whole lot of questions. And behind the questions on punishment, forgiveness, reparation and building just society is the demand for the enactment of particular laws for genuine peace building. These ethical questions are essential in building peace and are incomplete considered in isolation. They create tensions. To avoid the problem of conflict and possibly eliminate the tensions, there has to be an integrated ethic. This integrated ethic articulates the ethic to be practiced by political authorities. The ethic's orienting concept is reconciliation, which is construed as a concept of justice and of peace building that envisions a holistic, integrated repair of the wounds that war, insurgency, and armed conflicts leave behind. This paper aims to explore this ethic to be practiced by political actors and presents it as a roadmap for an integrated and reconciled society.

Keywords: Reconciliation, Peace building, healing, Justice, philosophy, theology, forgiveness, war, ethnic, religion, politics.

20.1 Introduction

After many years of apartheid regime in South Africa, the Truth and Reconciliation Commission (T.R.C) was employed and used as an important space to foster hope and reconciliation. It made lasting peace a realistic possibility in that country. Similar commissions were carried out in Sierra Leon, Peru, Chile, and in Nigerian, though the Nigeria situation did not achieve its aim as in other countries mentioned. The use of TRC in many countries after so many years of violence, conflict, injustice, seems to be the hope for the future of Nigeria and other African countries. Reconciliation is the foundation for renewal of the life of countries with experiences of injustice, conflict and ethnic and religious rivalries. Reconciliation has the potential of reconstructing the nation's political culture and solid democracy and then, builds a culture of peace. Let us understand the meaning of reconciliation.

20.2 Understanding Reconciliation

The notion of reconciliation as used in political and societal discourse has its roots in the language of Christian proclamation (Gunton, 2003). Schreiter (1998) sees reconciliation not only as forgiveness, but it also sees it as vital to changing the structures in society that provoked, promoted and sustained violence. Reconciliation in this situation cannot be achieved if memories of oppression, depression and humiliation are not addressed and structures that led to them changed. Deriving from biblical background, the New Catholic Encyclopaedia says reconciliation came from the root word *Katallage,* a Greek word which expresses change, exchange and so on, of relations between persons. It defines reconciliation as "the end of enmity and the restoration of friendship of estranged parties (1967). John Galtung (2001) defines reconciliation as the "process of healing the traumas of both victims and perpetrators after violence, providing a closure of the

bad relation". Through reconciliation, the victim is liberated while the oppressor regains his dignity. Both victim and oppressor are now set free from fear and resentment of one another to normal and cordial relationship. Reconciliation, therefore, is the process of healing the trauma at the end of violent conflict. Reconciliation ends bad relationship and opens up relationship based on justice and peace.

20.3 Reconciliation: A Concept of Justice

In the midst of violent conflict, both the victim and the perpetrator speak of justice. The victim demands justice and the perpetrator wants justice as a way forward towards peace and reconciliation. The demand for justice can be grouped into two paradigms: the first is led by the liberals, articulated by John Locke, Immanuel Kant, John Stuart Mill, John Rawls etc., who advocate equality of everyone, the rule of law, distributive justice and economic development. These philosophers and human Rights advocates are specific on issues dealing with the past in order to make amends by punishing perpetrators and guarantying reparation for victims. The philosophers would not advocate for amnesties, rather, they push for the successful trials of criminals in the courts of competent authority. For them, criminals should not go unpunished even for reasons of economic gain as in the case of Nigerian Niger Delta, where the amnesty programme was established and granted by the federal government to the militant youths. This should not have been so if we go by the liberal paradigm.

On the other hand, victims of violence and their supporters have advocated and demanded that the sufferings of the victims be acknowledged. In other words, that the perpetrators of violence confess to their crime, make public apology, and by so doing, be transformed. All these will lead to the healing of memories and the wounds of hatred and division. These demands by the advocates, it is believed, would lead both the victims and perpetrators to reconciliation. This is the second

paradigm. Reconciliation in this sense means the restoration of relationship and it is the approach we take in this paper.

Philpott (2011) argues that reconciliation that has its root from religion gave rise to the political application of truth and reconciliation commissions in many parts of the world. The Church and Non-Governmental Organizations (NGOs) have led civil society reconciliation initiative. The Church's involvement in peacebuilding across nations led to deepened theological research into such political application of reconciliation in recent times. The notion of political reconciliation raises questions. For instance, through what sorts of practices is reconciliation related in politics? How do the advocates of political reconciliation pursue it? What would be the problems they (advocates) encounter and how do they resolve them? To respond to these questions, we need an ethic that connects philosophical and theological concept of reconciliation that makes meaning to actual political practices – and that is ethic of political reconciliation. The ethic of political reconciliation as we shall argue here is the concept of justice (Philpott, ibid.)

To the liberals who conceive justice to mean rights and duties, liberty, harmony, distributive justice, equitable development, etc. this argument may sound funny. For some others, justice is not restorative but complements reconciliation. Reconciliation is not opposed to liberal ideas reconciliation is distinct looking at it from its complete parts. It encompasses but exceeds contemporary, liberal ideas. We can find the core idea of reconciliation as the concept of justice in the Bible (and in some other church documents). From the Bible we can retrieve a way of thinking about justice and when enjoined with contemporary commitments to human rights, forms the core of ethic of peace building.

Two Hebrew words that mean 'Justice' and 'righteousness' are *mistpat* and *sedeqah*. They mean the same and often appear together. In

Psalm 97: 2, 'Justice' and 'right' are said to be the foundations of the Lord's throne. In the book of Isaiah 5:7, justice means righteousness.

It is in this sense we take it up in the Old Testament. Righteousness is an attribute of God. Justice in human relationship designates comportment of one person with one another in conformity with the relationship that binds them. A person is just to another when he relates to him in a way that the bonds linking them dictate. (Job: 31). It is this idea of justice that is most frequently transferred to the sphere of religion, that is, to the relationship between God and man. This relationship is based on the covenant. It is a covenant between God and man. Man has to conform in the dictate of the covenant and God on the other hand, clinging, fully to the covenant He freely made with his people (Ezek 18:15-17), the community of Israel.

Justice and righteousness on the hand are terms of political and social justice, expressing a pattern of divine action that earthly kings and politicians are to imitate. According to Philpott (ibid.), this justice that reflects righteousness includes but exceeds judicial norms. The judicial justice is not only a state of affairs in terms of guiding and protecting victims but a process of restoration involving rectifying the plight of the poor and the dispossessed; it restores victims of violence and liberates captives of poverty and slavery and cancels the debt trapped people. This justice involves the victim, the offender, and the community in a search for solutions, which promote repair, reconciliation and reassurance (Moule, 1998). The judicial justice makes decision about guilt and focuses on the past. The biblical justice seeks first to solve problems, to find solutions and to make things right while looking towards the future. In the book of Prophet Isaiah (Chapter 40 – 45), the restorative character of justice was clearly pronounced. It is about the restoration of God's people even when they have gone astray. Justice is seen in these chapters as 'saving justice' – an active and transforming process.

In the New Testament, Paul uses justice, especially the concept of justification to describe Christ's saving work prescribed by law and its observance that justifies man. While condemning the law, Paul argues that justification by faith is God's gratuitous gift to man. Daniel Philpott (2011), argues that justification bears communal fruits since it is concerned with the poor, and the weak. It is a mutual bearing of burdens, and peace and harmony.

The concept of right relationship – justice is at the core of reconciliation and it can be understood in two senses. It means in the first place, the process of restoring relationship. It can mean secondly, the condition of right relationship that result from this restoration. If justice means a comprehensive right relationship or righteousness, we can further understand reconciliation as the state of justice that results from this restoration. It is in this sense that reconciliation is a concept of justice.

Going back to the Greek root of reconciliation– 'katallage' and katallosso = meaning two things: an exchange of goods or money and second, transformation of enmity and alienation between persons into a state of friendship and peace, reconciliation then means restoration, and harmony between human beings and God. There are many references in the New Testament regarding reconciliation in the preaching of Christ (in Mark 1; 14, Luke 18:10-14 and Matthew 5:23-24). We see it in the parables of the prodigal son (Luke 15ff), the parable of the shepherd who rejoices at finding his lost sheep, and similarly the woman who rejoices at finding her lost coin (Lk. 15: 8). All these reveal the restorative character of justice. The restorative justice of Jesus culminates in the hour of his death and resurrection- his self-giving. Christ rendered satisfaction to God through his death and resurrection thereby restoring the beauty, order, and design of the universe including social structures. Such restoration enacts mercy and justice. Mercy and forgiveness energize reconciliation as we see in the parable of the

debtors (Matthew 18: 21). Forgiveness is essentially restorative. It is the rescue of the person from his less-than-self, situation (Daniel Philpott 2011).

Forgiveness is not a 'let off'. It is the surrender of self. For the whole process of forgiveness is so creative as it brings life into dead situation or repairs that deadly human reconciliation can be achieved from human resources. Moule (1998) argues that nobody can greatly forgive unless he or she is sensitive enough to suffer from the wrong that is forgiven. Forgiveness is not a matter of words 'I forgive you'; or of a gesture–embracing. It is creative act, costly and achieved only by the output of energy. Forgiveness means thinking nothing about one's rights or about abstract justice, but surrendering one's self- concern altogether. It means absorbing the wrong, instead of retaliating; giving, and not demanding any quid pro quo. It is a response to human situation. Justice responds to the repair of human relations after damage. It is a response to what is needed for the restoration of the persons concerned to their full stature as persons in mutual relation. It is on this bases that the process of reconciliation (in no way a violation of morality) is on the deepest level of justice.

20.4 Reconciliation in Today's Political Order

The biblical notion of justice, which is a holistic restoration of right relationship animated by mercy and forgiveness, can give a comprehensive state of peace-*shalom.* The question we may ask is whether such *shalom* is realizable in modern politics. Let us address this question with this story. Peter Obi, the ex-governor of Anambra state, Nigeria (2007 -2014) told a story at *Ofuobi* African Center, Enugu in 15th of July, 2016 of how he was influenced by the social teachings of the Catholic Church, which he applied and implemented in his administration. The Anambra state politics was a turbulent one before he came in. For instance, a sitting governor in Anambra state in the person

of Dr Chris Ngige, on 10th of July, 2003 was kidnapped and no one was questioned or arrested during the presidency of Olusegun Obasanjo. There was series of killings and kidnapping before Obi came in as governor. Influenced by the social teachings of the Church, he reconciled many interest groups and was able to achieve so much in his administration. Not to say the least, Peter Obi's administration in Anambra was rated high in the whole of Nigeria. This shows that the ethics of political reconciliation can be practiced by political authorities. Political authorities in States of Nigeria, or Africa, have the responsibility to guarantee right relationship between people insofar as they are subjects of the law or as outsiders who bear human rights. In an ethic of political reconciliation, this is indeed the primary meaning of right relationship (Daniel Philpott, 2011). There is no doubt that the prime responsibility of governments is, among other things, the mutual recognition and practice of human rights among the members of the state and between citizens of the nations and governments.

Today's modern politics recognizes and affirms the centrality of democracy, human rights, rule of law and respect as ingredients of relationship. This right relationship is only an aspect of the biblical justice within a community and between community members and God. Much as the state can help to promote reconciliation among peoples, it is limited as to the demands of liberal democracy. Liberal democracy is based on constitutional principles of protecting the rights of the individual, which are enshrined in law. There is always this saying in Nigeria that "the government cannot do it alone" especially in the provision of health, educational and social amenities. It is in these areas that the Church comes in to lend her hands. This reciprocal attitude of the Church rightly contributes to the political order, including its reconciliation. The Church, however, will not usurp the work and responsibilities of the state.

Speaking of responsibilities, the Church and Non-Governmental Organizations (NGOs) have contributed to human restoration. During and after the Civil war in Nigeria (1967 - 1970), the Church through various organs like the Caritas, Pax Christi, and Red Cross participated in feeding the poor and victims of the war. The defeat of the Biafrans did not bring any retribution on the part of Biafrans. The federal government shortly after the war had set up a programme on the path of the three Rs – Reconstruction, Reintegration and Reconciliation to rebuild the broken relationship between its citizens. The programme and the participation of the Church and NGOs helped Nigeria to rebuild in what was the most extraordinary post-civil-war reconciliation (Cynthia Sampson 1994).

The involvement of the Church in post-apartheid regime in South Africa and in the Truth and Recondition processes in Zaire, Ivory Coast, and Liberia were eloquent**.** The Church in these places set forth norms of justice for the state to follow on its activities. The church's contributions were incremental in terms of the overall process in resolving the dictatorial, political and social issues at stake. The infusion of Christian trustworthiness and hope into the negotiating process created unique opportunities for human relationship across a great political gulf.

There is no doubt that the role of the state is limited but complemented by the political activities of other sectors like the Church. The efforts of political activists are not limited to the restoration of persons or rule of law. It goes beyond these. The efforts require addressing the wide range of wounds that results from the violation of victim's rights in the name of political order and from the state's performance of a wide range of practices that aim to repair these wounds in the realization of a just political order. In Nigeria for instance, the fight against corruption, insurgency, terrorism, kidnapping and the past dictatorial activities are matters of great concerned. The crimes include political injustice, harm human relationships. The effects of the crimes

affect offenders, victims and community. The responses to the crimes should be geared towards restoration and repair of relationship and such repair should involve the offender, victim and community (Daniel Philpott 2011).

In many states of Nigeria today, right relationship is broken. In the Northern part, the army and the Sha'ah religious group are at loggerheads with each other and the tension is growing on a daily basis. The rate of kidnapping in Nigeria is alarming. The Boko Haram insurgency in the North East and the militancy in the Southern part have become insurmountable and out of control for the government. Security of life and property is not assured and guaranteed in the country,

Human crimes, torture, civil rights violation and economic injustices are being experienced in many African countries on a daily bases. Political injustices are on the increase in many parts of Africa. Political injustice is defined as the violation of human rights or the laws of war. Violation of human rights involves deaths, torture, maiming or imprisonment. Some involve routine discrimination: being denied an education or job or land for building because of one's or group's race, religion or ethnicity or gender. Perpetrators of these crimes are members of the society, the military and members of political and religious groups. The funny part of it is the suddenness at which perpetrators of the crime call for reconciliation. The dimensions along which they wound people are far more concrete, textured and multiform (Philpott, ibid.)Human rights violation is a grave sign of woundedness. It does not guarantee human flourishing even where every citizen's rights are guaranteed by the laws of governance. It is not an overstatement to say that many Nigerians or Africans are denied their legal rights. Denial of legal status is a political injustice. It diminishes human flourishing. Denial of rights leads to torture, death, humiliation, and sexual violation, and violation of religious and ethnic identity. Human rights and dignity are supposed to be guaranteed by the state.

The Channel T.V on November 18th 2016 reported of some families at the Federal Capital Territory Abuja, Nigeria crying over the abduction of their family members by unknown gun men. They were ignorant of the whereabouts of the abducted children. We speak also of disappearance of persons. Disappearances of persons were rampant during the military dictatorship in Nigeria. Playing ignorance of disappeared persons of family members by authorities of government is a case of political injustice. It is a sign of woundedness.

Another dimension of woundedness is paying no attention to the sufferings of the members of the Community. Many community members are suffering from lack of social amenities in their communities. They lack food security, affordable drinking water, and accessible roads and are vulnerable to the menace of herdsmen, armed robbers and kidnappers. Indifference to their plights harms their humanity and dignity.

Perpetrators of crimes against human dignity are in many occasions not questioned: they commit the crimes and move about freely, while their victims lick their wounds. This is harm to the core human values. It diminishes the life of victims and indeed human flourishing. These are some of the primary dimensions of human woundedness.

Secondary dimensions include indirect wounds resulting from war crimes, genocide, torture, massacres and after effect of herdsmen and Boko Haram's attacks. They increase the sense of fear and increase emotions, hatred, resentment and revenge. What is happening in some parts of Nigeria, in Rwanda, Chad, Liberia and Sudan give credence to secondary wounds and can undermine just political orders in any given nation.

The aim of political reconciliation however, is to restore the people and relationship in any form political injustices have wounded them. Political injustices create multiple problems. They break bonds of friendship between victims and offenders and go on to create

dissatisfactions within the state, generate *laissez faire* attitude, and break bonds of relationship.

Applying these restorative practices, which include the following, building institutions of social justice, acknowledgement, reparations, punishment, apology and forgiveness, would help political activists in healing the injuries caused by political injustices and then help in rebuilding peace and reconciling the communities. We shall examine each one of the restoratives practices here.

20.5 The Practice of Ethics of Political Reconciliation

The application of the six practices is aimed at restoring persons and relationships and legitimizing governments and just institutions, builds trust and national loyalty. Yet laws and political authority are fundamental to political reconciliation. Legitimate authorities make laws that build relationship, encourage conviviality, support rule of law, punish offences and build just institutions. Repair of wounds of injustice addressed by the government guarantees restorative justice. Restorative justice happens not only through legitimate rules and laws but through the involvement of victims and offenders and members of the community who learn, listen, acknowledge, forgive and empathize.

Building a political reconciliation is not easy. The process takes efforts and planning to achieve. It is based on the following six programmes (Philpott, ibid.).

20.5.1 Building socially just institutions

One of the practical ways of achieving a political reconciliation is through building socially just institutions. Nigeria and many African countries have experienced military dictatorship. Many have experienced ethnic and religious conflicts. Dictators everywhere do not understand the language of democracy as they hoarse coercive laws on the people. It is not the same with liberal democracy. Democratic

governments build institutions based on guarantee of human rights, respect, rule of law, and commitment on just economic liberalization. Political institutions like these are indispensable to the practice of political reconciliation. When political institutions are put in place, it will assist greatly to restore the wounds of hatred and division created through dictatorship and war. The institutions are not palliative measures or sacrifices of mediocrity but institutions that respect the dignity of the person, that guarantee the rights of persons and institutions that promote human rights and build relationships.

20.5.2 Acknowledgement

In conflict situations and war, perpetrators hardly acknowledge the sufferings of their victims. They would rather add more to their sufferings. Acknowledging the sufferings of the victims will help in the healing process. It is important to point out here, that such acknowledgement of the sufferings of victims is achieved through dialogue and through the setting up of Truth and Reconciliation Commissions. In acknowledging crimes committed, political injustices are crucial to be noted, though not complete in many senses. It does not perform the long-term healing required. It does not erase the memories of sufferings from the victims. Long term healing requires long term pastoral care and community support. While acknowledgement of the victim's sufferings is a sign of solidarity with the victims towards full restoration, long term emotional, psychological, and spiritual support will have to take place.

20.5.3 Reparation

According to *Encarta Concise Dictionary* (2001), reparation means compensation for a damage done or the restoration of something to good condition. In the process of restoration, reparation is seen from the point of view of material payments. Victims are compensated for the injustices done to them by their perpetrators. What the victims lost, they

get through reparation. Reparation however, does not cancel or reverse the problem of death or permanent injury. Since reparation cannot reverse the case of death, reparation becomes a symbolic gesture or expression of acknowledgement of the harm done.

20.5.4 Punishment

We are concerned here with restorative punishment. Restorative punishment affirms that perpetrators of crimes deserve proportional punishment. It is restorative in the sense that the perpetrator should feel some pinch of that suffering he or she has caused the other. The punishment involves deprivation and suffering. The wounds of that punishment address the standing victory of the perpetrator against his acts of injustice. The punishment may lead the perpetrator to repentance and healing too. Restorative punishment questions the idea of blanket and full amnesty granted to perpetrators of crime. For them, it is a moral failure of ethic of restorative punishment and reconciliation.

20.5.5 Apology

Apology and forgiveness are moral issues. Apology is necessary in the healing of the wounds of hatred. It helps in the process of reconciliation of both the offender and victims. Apologies made rebuild and restore human dignity and human rights of victims. It shares in the victim's situation and creates a move to contribute in a joint programme of rehabilitation and renewal. Apology is also an acknowledgement of wrong or hurt done and it has its responsibility.

20.5.6 Forgiveness

Forgiveness is an act of love through which victims renounce their anger and resentments against their perpetrators. Forgiveness is an *imitatio dei.* It is a sharing and a participation in God's redemptive activity enacted in the death and resurrection of Christ. Humanity continuously violates justice in myriads of ways, personally and

socially. We offend others and distort human relations very often. There is a continuous need then for forgiveness and reconciliation (Obasi, 2007). In a society ingrained with complex memories, hurts, suffering and injustice, forgiveness is needed. Forgiveness does not mean yielding to, or accepting unjust acts, structures or conditions, forgiveness achieves some portion of the restoration of right relationship.

Forgiveness, which is necessary for reconciliation is key to family experiences, groups and inter-group relations. We know forgiveness in many forms: remission of penalty, treating the guilty as innocent. Forgiveness liberates the victim from being hunted by hurtful experiences of the past.

20.5.7 Conclusion

Ethics of political reconciliation is encapsulated in the practices of forgiveness, apology, reparation, punishment and building just institutions. They are the products of justice. Justice is not only reparative and distributive, it is restorative. The concept of justice involves restoration of right relationships based on equality and respect. The aims of the multiple restorative programmes include transforming the trauma, agony, indifference, ignorance, lack of identity and many other diminishments brought about by religious bigotry, ethnic and political injustices. The aims would also help to create conditions of comparatively greater human flourishing

The idea of reconciliation has given rise to the setting up of internal party reconciliation committees and the Truth and Reconciliation Committees in many countries. No matter at what level reconciliation is carried out, it must be based on justice. Justice has a profound transformative effect in the process of reconciliation (Obasi, 2007). We should avoid hasty reconciliation. Hasty reconciliation neglects the experiences of the victims of oppressive situations. Protagonists of hasty peace and reconciliation fear that remembering the sufferings of victims may lead to another round of violence. True reconciliation involves a

true repair of human life and respect, and respects human dignity. It is not a stance assumed before a broken society, it is a tool to repair it. There is no doubt in believing the existing conflicts between the elites who are politically and economically powerful and the marginalized in the society today (Thompson, 2003). This is a reality that needs needful approach to resolve. Focus should be on establishing full sets of social rights for the protection of human dignity that include economic participation, food security, just wage, rights of expression, association, family, education and worship.

Political activists should note that reconciliation restores the victim's dignity, counteracts the culture of impunity, acknowledges the rights of victims and builds a more just legal system for the future. A legal system that ensures equity and respect commands the respect of the masses. It creates a bond of friendship and a healthy relationship in the society. It can assist in reconciling broken relations within political parties, families, communities and nations. A reconciled society is on the road to development.

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21

GLOBAL CONFLICTS, AFRICA AND THE FUTURE OF GROWTH - ETHICAL VALUES APPLIED TO ENERGY POLICY AND ECONOMIC GROWTH

Obiora Ike[91]

21.1 Power — The Dominating Factor in World History

Global conflicts continue to escalate at all levels—political, social, economic, technological, cultural and religious. These issues challenge the consciences of people everywhere. Africa remains the greatest theatre where human history has shown the dominance of power by the powerful over the powerless. Experience and the wisdom of antiquity has also shown that power is driven by greed and selfish interest. Africa's relationship with Europe and America since 1472, when the British slave dealer John Hawkins Landed on the shores of Guinea and took black slaves off the coast of west Africa, has remained that of conquest, slavery, colonialism, neo-colonialism, exploitation; all these cloaked as civilization and modernization.

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21.2 Energy and the Drive for Resources — Reason for the Conquest of Africa

The drive for energy and resources from Africa and elsewhere for Europe's use was guaranteed through forced slave labour of millions of blacks to work in the plantations of the white masters in the West, the Indies and then Americas. Over 10 million slaves were exported out of the African continent from the 15th to the 19th centuries. With the abolition of the slave trade and the arrival of the industrial revolution of the early 19th century in England, necessary resources required for powering the engines of locomotives and industrial machines were available in Africa. This discovery formed the beginnings of colonialism to exploit mineral resources including, cotton, uranium, cocoa, palm oil, palm nuts, potassium, feather, zinc, coal, iron, oil, gold, silver to feed the needs of the factories of Europe. This made the scramble and partitioning of the African continent possible as the 1885 Berlin conference prescribed.

21.3 The Era of African Independence Movements and the Beginnings of Globalization

With the end of the Second World War in the mid 1940's and its traumatic challenges for the European nations, and indeed globally, a new climate of accommodation forced respect of peoples' rights which immediate steps initiated the birth of the United Nations Universal Charter for Human Rights and Freedoms in 1948 for all peoples. This global need for international security, world peace, conflict resolution among nations and the entrenchment of human rights and respects for people's dignity became a mandate. Thus, the sudden but unprepared decolonization process of the post war period led to the independence of many African countries from nations from colonial rule powered by France, Britain, Spain, Portugal, Italy and Germany.

In the new circumstance, challenges to economic growth, competitiveness, the cold war, energy policies and political interests led to new grave conflicts in many cases for Africa, but also in Europe, Latin America, Asia, the Pacific and the far regions of the world. Since the last fifty years, the wars in the Congo, Biafra, Sierra Leone, Liberia, Zimbabwe, Somalia, Guinea, Mali, Angola, Mozambique, Sudan and Uganda may be given other labels; deep seated, however, are their reasons founded on the need for energy drive, resources control, exploitation, economic growth and Spheres of influence. These ambitions which serve as a background are useful to understand the origins of some conflicts, which turmoil aggravates national interests. In most cases, unfortunately, the media has been used as a cover for blackmail, sabotage, diversion, outright misinformation and even lies in the service of political, corporate and economic interests.

21.4 The Club of Rome and Challenges to the Limits of Growth

The Club of Rome, founded in 1972 as the conscience of the world at a time of unbridled exploitation of natural and mineral resources, entered the centre stage to demonstrate that current worldwide trends are not sustainable. Its warnings published in the book *Limits to Growth* (1972) remain valid. The outstanding feature of this club is its clear questions to the dominant tendencies which promote capitalism, short termism in economic planning which puts profits before people, unbridled population and the destruction of the planet. Using the language of the ‘global revolution’, a term first used by the Club of Rome as early as 1972; it described a phenomenon to which the following facts and aspects are particularly relevant.

Rapid changes in production methods, technology, social and political organization, culture, human values and the 'natural environment' have taken place. We seem to be in a philosophical crisis and Pope Francis in the Vatican says it clearly in his book *Laudatory Si*: 'our common home is in grave danger'.

These changes are experienced in different ways by individuals and social groups depending on the level of development of the community in which they live. Frequently the transformation process affects only some aspects of social systems, especially when it is induced from outside.

It can be said that often in history, major social upheavals have always been preceded by philosophical-moral ideas, but during the evolution of the industrial societies, technical innovations have clearly generated some momentum of their own, which the human awareness, our morals and values and our political and institutional systems have difficulty keeping up with.

Considering analyses of the philosophical crisis, it does seem clear from various works of research[92] that a balance is urgently needed between humans and nature, as well as a balance between markets and the State, and the short versus long term. Empirical evidence can be furnished to show that this need bridges the discrepancy which otherwise become especially problematical when technology is transferred, usually only partially to other social systems.

This 'simultaneousness of things not genuinely simultaneous' in a world becoming increasingly networked in the technical sense leads to an overall situation that is highly sensitive to irrational actions and could spell the system's total collapse. The very real danger of ecological disaster is a palpable example of this (K. Mannheim).

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[92] See Ernst Ulrich von Weiszaecker and Anders Wijkman (2018): *Come On! Capitalism, Short-termism, Population and the Destruction of the Planet*, Springer.

21.5 The Crisis of Values is at the Centre of the Present Global *Problematique*

Let it be said clearly and boldly that the present-day critical and ever lamented situations, time and again, are clearly not the result of economic crises in the traditional sense of the term but rather a global 'crisis of values' and flaws in the whole social system and corresponding defects in the control mechanisms. As has been aptly demonstrated by the Group of experts on World Economy and Social Ethics to which belonged far back in 1994 and which group was supported by the German and African Bishops at a Symposium in Yaoundé agreed:

> 'The demand for natural resources which poses a threat to the whole of mankind is chiefly the result of three interdependent processes, namely:
>
> - a horrendous waste of non-renewable resources in the industrialized societies;
> - the still largely unbridled population growth, for the most part in the agricultural regions of the Third World, which is exacerbating the already delicate balance between man and resources in those regions; and
> - the dramatic, excessive burden on the environment's capacity to absorb pollution which is causing manifest damage to the ecological balance on a global scale'.

21.6 Incompatibilities of Traditional Values and Technological Logic

These problems arise primarily from the fact that traditional value concepts and notions of living standards and consumer behaviour are no longer consistent with the strategies of a 'civilization permeated with

science'. This means that technologies, forms of social organization and inter-human relations seem no longer to 'function' in systems. Thus the main objective of a crisis management strategy must be to minimize such 'incompatibilities' by enhancing the awareness of individuals and groups and by correcting deficiencies of system control on an international scale. Such adjustments should, where possible, be consistent with market requirements.

The present ecological crisis has two main sources:

One is the still prevalent view that man can exploit nature without restraint and that all things technically feasible should be put into practice. From the scientific, political and socio-ethical point of view these arguments have long been challenged but without this change of attitude having yet had sufficient impact on economic and social policy.

The other is the survival of structures and modes of conduct that were considered quite rational in one context but have lost their meaning as a result of endogenous or exogenous changes in other parts of the system. This applies, for instance, to efforts to maximize production at any price, which is understandable in a deficient society. The desire to have large numbers of children, too, was rational before the revolutionary advances in the field of hygiene and medicine. But if people still cherish that desire when circumstances have changed, continuing population growth represents a direct ecological threat. Adequate control of the system must primarily serve to reduce the contradictions between the rationality of the individual and that of society as a whole.

21.7 Social-Ethical Conclusions and the Levels of Responsibility

It is necessary to draw from our analysis of these problems and our socio-ethical deliberations some conclusions for the different levels of responsibility in the community. In doing so the general approach is not

characterized by a radical rejection of technology and economic growth as variously called for. Without the many achievements in the field of engineering and without the development of a productive market economy it would not have been possible for many people today to live without fear of the deformities of nature that pose an immediate threat to their existence.

Without technological advancement and economic growth it would not have been possible for humankind to multiply and benefit from their biological life instead of dying prematurely of starvation or diseases which can be combated. The following conclusions favouring the further development of economic and social institutions as well as technology leading to a community life that is more compatible with the environment are based on these ethical deliberations.

21.8 Conflicts Are Pre-Determined When Ethical Values Are Not Included

It cannot be assumed that agreement on new global institutions and the introduction of necessary structural changes in the industrial and developing countries are possible without conflict. Conflicts over short-term versus long-term economic advantages, conflicts over who bears the cost of basing the economy on ecologically sound principles, are unavoidable. This also applies to conflicts ensuing from the necessary dismantling of the political and economic monopolies of privileged groups in developing countries. What is required are procedures for the rational settlement of conflicts within the framework of the democratic institutions of a country which respects the rule of law.

21.9 Virtue and Values do Not Need Police Action — They are Entrenched in Responsible Leadership Decisions

Ecological problems cannot be mastered with the police-state methods of an 'eco-dictatorship', quite apart from such other considerable ethical misgivings as human rights, because it is essential that the majority of the population voluntarily appreciate the necessity of changing the general conditions and systems of incentives and that they are willing to carry out such changes in their own lives. The social teaching and ethical principles guiding Christianity and some of the world's leading religions can help by, on the one hand, making people aware of the problem and, on the other, urging that conflicts be settled by peaceful means.

21.10 Ethical Values and Agreements Applied on the International Level

(a) In the case of some resources ('goods common to mankind') which might be jeopardized through unrestrained economic activity (extinction of certain animal and plant species, climate stability), international agreements are necessary to impose constraints on their use. Existing agreements must be implemented at a faster rate, verification of their observance approved, and they must be extended to new areas.

(b) In the case of resources which up to now have been used without restriction but which in fact are scarce and thus likely to be overexploited (e.g. fish stocks), international agreements (on catch quotas for instance) are needed to limit their exploitation. At the same time monitoring systems will have to be created to thwart attempts by certain countries to circumvent such agreements (whale hunting, ostensibly for research purposes only).

(c) Trans-boundary pollutants (for instance, CO2 emissions, CFCs) must be made the subject of global agreements which commit the countries causing the pollution to keep their emissions within prescribed limits.

(d) Up to now, the General Agreement on Tariffs and Trade (GATT) has contained no reference to 'the environment', which shows how little people were aware of such problems when the agreement was signed in 1947. But since a member of GATT may resort to environment-friendly measures that affect international trade only when the ecological impact is felt in its own country (e.g. a ban on imports of toxic waste), and since choosing trading partners according to their environmental protection standards (for instance, exploitation without reforestation) is inconsistent with GATT, new international rules are needed to tackle these problems. These could include agreements to ensure observance of minimum ecological standards during production. It would then be less attractive to companies in industrial countries merely to switch production abroad on account of the lower environmental protection costs.

Since the aim of 'sustainable development' has been incorporated in the preamble of the treaty establishing the World Trade Organization (WTO) following the conclusion of the Uruguay Round of GATT negotiations, the WTO is now called upon to adopt binding directives for 'trade and environment'. It will have to take account of the risk of industrial nations using such ecological standards as yet another excuse for protectionist measures to the detriment of developing countries. This danger must be counteracted by means of impartial procedures for interpreting the rules.

21.11 Ethical Values Applied to Industrial Economies

Owing to the extent to which natural resources are currently being consumed and the ensuing ecological burden, but also in view of the technological capabilities of the modern industrial countries and the economic options available to them, these countries must be required to adopt production methods that are more in keeping with ecological requirements, and they must lead the way by restructuring their industries along these lines.

(a) In this process it is necessary to eliminate the kind of market activity which places a heavy burden on the environment (for instance, incentives to European or American farmers to produce more irrespective of the scarcity of resources, or the subsidizing of energy production which is conducive to waste). Since there is a demand for environmental preservation measures in industrial countries, there is also some support for the idea of paying farmers to engage in activities which protect the landscape. For some of them this may be compensation for loss of earnings resulting from a reorientation of farm policy, but it will also give them the feeling that they are actually providing services for which there is a demand, which is an important factor for their integration into the community.

(b) In many areas external costs have not yet been sufficiently internalized. In the case of air and water pollution as well as waste disposal, attempts must be made to offset the costs in a way which will gradually reduce the degree of pollution and damage.

(c) Owing to the expected impact of CO2 emissions on the climate, further increases in this substance in the industrial countries must first be stopped as quickly as possible and then reduced. Technical requirements, certificates allowing CO2 to be emitted in annually declining quantities, as well as a charge for CO2 emissions (a ‘C02 tax’) would be useful instruments for this purpose.

A CO2 tax would only have an impact on the environment if fossil fuels were taxed according to the actual CO2 burden caused and thus made considerably more expensive, but without unjustified exemptions (for instance, to save miners' jobs) or additional burdens resulting from the use of non-CO2, sources of energy (wind, water, solar and nuclear energy). In order to avoid distortions in the use of energy steps will have to be taken to ensure that in the case of non-Co, sources, too, the external costs are internalized. All the big industrial nations (EU countries, Japan, United States) must be involved in such measures. This is the only way to prevent distortions of competition and keep the global effects actually measurable.

(d) In the field of energy, all possibilities of using regenerative sources (i.e. those which do not cause CO2 pollution) must be resorted to and every feasible economy made. This may require us to accept drastic changes to some of our habits in the long term (i.e. as regards production methods, housing, work, transport). The question of retaining nuclear power or phasing it out must also largely be assessed in terms not only of reactor safety and the disposal of nuclear fuel but of the possible consequences of larger CO2 emissions. One also has to take into account the effects of CO2 emissions and of the waste heat generated through the installation and operation of nuclear power stations.

(e) Transport, especially individual transport, is a major environmental Problem in the highly industrialized countries. The cost of petrol (measured in working minutes) is today lower than ·it was prior to the first oil price explosion in 1973. For this but also for other reasons (the growing number of families with second and third cars) the numbers of cars (per thousand inhabitants) and the degree of motorization have increased in recent years. On ecological grounds, this trend cannot be continued. The following steps will have to be taken to restrict it.

Public transport systems are usually too ponderous to be able to operate economically and offer customer-friendly services. They will therefore have to be made more attractive economically. This is essential if they are to become more acceptable ecologically and energy-saving. These improvements cannot be achieved without further deregulation and privatization. Furthermore, various measures (e.g. technical conditions together with a pollution-related car tax, an increase in mineral oil tax, speed limits, and proof that garage space is available) will have to be introduced to make individual transport less attractive. These would be good incentives for resorting faster and to a greater extent to known technologies that are less of a burden on the environment and developing them further.

(f) Industrial countries should not pass on their ecological problems to other nations (e.g. by exporting [toxic] waste) who agree to take such products because of their ignorance of the possible long-term consequences or because of their dire economic circumstances. International agreements such as the Lome IV convention, under which the EU countries have undertaken not to export toxic waste to ACP countries, should be extended and effectively implemented.

(g) To the extent that industrial countries, for instance as a result of positive external effects, profit from tropical rainforests, they are under obligation to pay compensation to developing countries to preserve them. The countries receiving such payments would for their part have to promise to allow controls to be carried out by external agencies. The payments would be made in instalments and adjusted from time to time depending on the extent to which the countries concerned have met their obligations.

(h) The industrial nations should assist the developing countries in the following areas of environmental protection, within the framework of economic cooperation:

- Introducing environmentally acceptable technologies, particularly alternative sources of energy that are easy to operate and service (solar energy stations and wind farms, small hydroelectric power stations);
- providing know-how in the establishment of environmental protection agencies, drafting environmental legislation and ensuring its effective implementation; and
- Setting up ecological research establishments to promote, for instance, environmentally acceptable farming methods and forest management.

In these areas the bilateral would be preferable to the multilateral approach because decentralization is conducive to broader experimentation and thus the testing of more options. There could be an exchange of experience at a later date.

(I) Ecologically acceptable economic activity can be expected to develop to the extent that it proves possible to pass on the cost of environmental protection. Thus, for instance, the use of cars for leisure (about 50 % of all car journeys) can become dearer, which suggests that people should use their leisure time differently. By internalizing external costs to a greater extent it is possible to dispense with jobs in branches of the economy that are a particular burden on the environment while allowing new ones to be created in environmentally acceptable areas of production (e.g. the service sector).

(J) But such consideration for the environment presupposes that the necessary adjustments are tolerated. Where the social impact is considerable it will be necessary to provide assistance for such adjustments. It is still necessary for nations to agree to waiver some of their national sovereignty within the framework of international agreements. It is the task of the associations, the political parties, and above all the Christian Churches on account of their universal structure

stemming from their faith, to promote public awareness of this necessity.

21.12 Ethical Values Applied to Developing and Emerging Countries

21.12.1 Reform Social Institutions

Owing to the systemic links between different problems areas (ecology, poverty, population trends) it is necessary to reform the social institutions in the developing countries and create new ones, and to foster the culture, value-concepts and so on that are a prerequisite for both reform and the proper functioning of new institutions. In this connection it has to be remembered that there existed in the traditional culture of many peoples both elements of respect for nature and rules for political leaders to apply for the benefit of the community as a whole. It is therefore essential to draw on such value-concepts and to use them creatively in establishing the new cultural, political and economic conditions for a global society.

21.12.2 Establish Rules and Coordination Mechanisms

The fundamental problem of many developing societies lies in the fact that their social order is not a system of cooperation for the mutual benefit of all, that is to say, there are no rules, institutions and values that serve the common weal. On the contrary, the uncoordinated pursuit of short-term selfish aims eventually causes damage to the community as a whole. Thus if only in order to protect their long-term collective interests developing countries ought themselves to be the first to take an interest in safeguarding and preserving their ecological assets, for overexploitation reduces the sustainability of those assets or, in extreme cases, destroys them altogether. Their aim should be, through cooperation with others and the restructuring of their own social institutions, to ensure that uncoordinated individual behaviour on the

one hand and short-term selfish interests of minorities on the other do not prejudice their common interests in the long term. The following aspects would seem to have considerable bearing on efforts to cope with the interdependence of the problems of poverty, population and environment.

21.12.3 Run Governments on Constitutionality

It must be realist that if there exists a constitutional state with a democratically elected parliament, an independent judiciary and an administration that is committed to the public good (that is to say one that is not arbitrary but free from corruption) is it possible to stipulate exact individual and group property rights (e.g. by means of a land survey office, agricultural reforms), to ensure that they are reliably upheld, but also to bind society to effective rules (e.g. laws which provide for reforestation) and the protection of nature parks, etc. For only owners whose property rights are secured in the long term will take care of their natural resources, will preserve them and try to sustain their use. Moreover, the installation of such democratic institutions meets the wishes of large sections of the population in developing countries who, after all, have a feeling for fair administration of justice and government action.

21.12.4 Democratic Principles which Respect the Will of the People

Conditions of democracy most benefits the poorest section of the population since they are then no longer exposed to the dictatorial attitudes of officials or those wielding physical, social, political and economic power. Only where the rule of law prevails do poor people have the chance to enjoy the fruits of their labour themselves and are no longer open to the danger of their property being acquired by outsiders.

Democratic conditions are also prerequisites for reducing population growth, however, because in such a society and given monetary stability it is possible to make provision for 'old age by forming monetary and

material assets instead of relying solely on one's descendants. And again, it is only in a democratic society that confidence in collective forms of old age provision, i.e. social security, can develop.

21.12.5 Justice and Communitarian Practices—the Foundation for Peace

But democratic stability is only sustainable if the social system is accepted by the community as a whole. Rights of ownership protected by the rule of law will not be accepted by the majority if the distribution of, say, landed property is extremely unequal, that is, there is a small group of large landowners and a large group of landless people who, apart from having no land, also have no access to other forms of ownership (human capital, means of production, housing etc.). Social acceptance of democratic institutions has to be promoted by government redistribution policies (land reform, education for all, social housing programme, etc.). in the conditions prevailing in many developing countries, capital-formation schemes serve to increase efficiency in broad sections of the community, especially where non-performance-related pensions are absorbed by increased competition, factor quality is improved (education) and factor use increased through larger sections of the population having better access to land (redistribution of land, improved leasing arrangements).

Relevant Literature

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22

BEING AN ETHICAL AND EDUCATIONAL LEADER: VALUES, VIRTUES AND DILEMMAS

Christoph Stückelberger[93]

Abstract

My topic is about how to become and remain an ethical leader in the education field. What are the fundamental values and virtues which should guide us? How should one deal with the manifold ethical dilemmas when we want to decide and act in an ethical manner but different values and virtues are conflicting with each other so that whatever we decide we do some harm? I emphasize especially the personal assessment. We need structures and statues and codes of ethics, but at the end of the day, it remains your and my personal responsibility and decision. Nevertheless, structural changes and support for individual decisions are also key. For this reason, I conclude with eight structural recommendations.[94]

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[93] Professor Dr, President and Founder of Globethics.net Geneva/Switzerland.

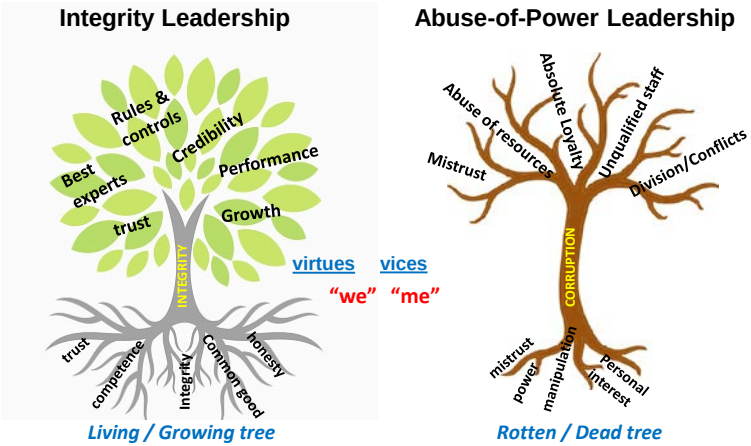
[94] The article is based on the keynote speech at the extensive training at the University of Nigeria UNN, 7-13 April 2017. I abstain for once from footnotes. For further references see: Divya Singh/Christoph Stückelberger, *Ethics in Higher Education: Values-driven Leaders for the Future*, Globethics.net Publications, Education Ethics Series, Geneva 2017; Christoph Stückelberger/

22.1 The One-Character Revolution

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 a *W*. The 'me' 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.

The biblical double commandment, to love (a) God and (b) the other as oneself, meaning 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, 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.

Walter Fust/ Obiora Ike (eds.), *Global Ethics for Leadership: Values and Virtues for Life*, Globethics.net Publications, Global Series, Geneva 2016; Christoph Stückelberger, *Global Ethics Applied*, 4 volumes, Globethics.net Publications, Readers Series, Geneva 2016; Christoph Stückelberger, *Responsible Leadership Handbook: For Staff and Boards*, Globethics.net Publications, Praxis Series, Geneva 2014. All books can be downloaded for free on www.globethics.net/ publications.

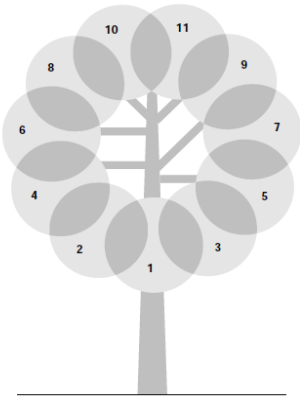


22.2 Values, Virtues, Dilemmas, Levels in Ethics

There are global core values and virtues across cultures even if there is undeniable cultural, religious and ideological diversity of interpretation and contextualisation of these values and virtues (see references above).

22.1.1 Values

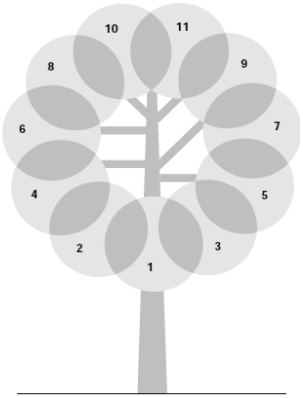
Values are fundamental benchmarks of orientation for personal and institutional decisions and actions. The eleven values can have different names, but most of them are universally accepted as global values of humanity.



1. Dignity
2. Freedom
3. Justice
4. Equity
5. Peace
6. Security
7. Community
8. Inclusiveness
9. Participation
10. Forgiveness
11. Reconciliation

22.1.2 Virtues

Virtues are benchmarks of orientation for personal behaviour. They can have different names, but most of them are universally accepted as global virtues of humanity.

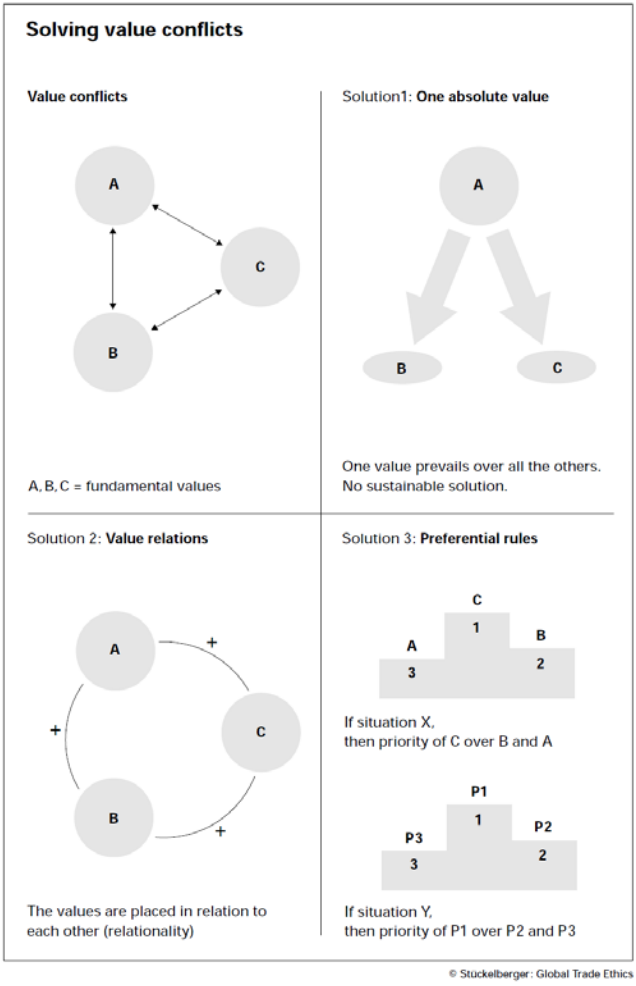


1. Honesty
2. Compassion
3. Care
4. Transparency
5. Accountability
6. Reliability
7. Respect
8. Humility
9. Courage
10. Gratitude
11. Generosity

22.1.3 Dilemmas

A dilemma is a situation where one has to take a decision between two/various values or two/various non-values (“Which is the better of the bad solutions”). There are mainly three solutions how to settle such value-conflicts: 1 One value prevails all others, 2 all values have same

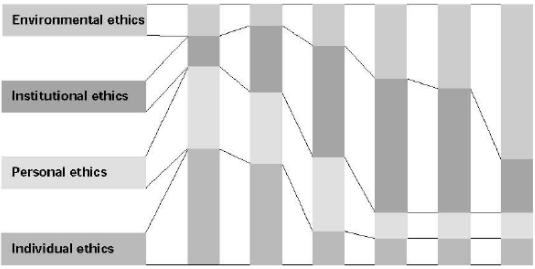
importance and have to be balanced, 3 for each situation, a preferential rule is formulated (case ethics, situational ethics).



22.1.4 Four Types of Ethics

Ethics can be described on four levels: Individual ethics deals with the direct relation me to me: my own individual decisions. Interpersonal ethics deals with the direct relation of me to the other: human relations.

Institutional ethics deals with the indirect relations through institutions, their rules and settings (e.g. rules of state, university, church, sport club etc.). Environmental ethics then deals with the direct and indirect relation of me/we as human beings to the non-human environment, the creation.



Depending on the topic, the part of 1-4 varies for an ethical solution. E.g. food with or without meat includes all four levels: a personal decision to be a vegetarian or not, the interpersonal meals in a family, the political legal frame for food prices and legislation and the effects of food production on the environment.

22.3 Five "Not - But"

22.3.1 Not Theories, but Self-Assessment

We do not need only visionary dreams and theories, but an honest self-assessment. Examples: There are thousands of anti-corruption programmes around the world, and still the overall corruption is not reduced. Failure. This ethics project at UNN needs sound conceptional ground, but more important is that leadership, staff and students buy-in on a personal level. Honest self-assessment is one important step for transformation in order not only to talk, but walk the talk.

22.3.2 Not Saints, but Seekers

"I am here for the sinners, not for the saints, for the sick, not for the healthy" (Jesus). Saints (ethically outstanding persons) are good for

orientation. But what is needed in everyday life are not few outstanding "saints", but all of us, as sinners and seekers. We want to be seekers who are self-critical, honest and want to make a difference and be transformative. We work not with perfect universities, but with universities which want to improve.

22.3.3 Not Excellency but Honesty

Almost every university in the world has "excellency" as goal it its mission statement. Striving for excellency is good and needed, but is not a unique selling point. The gap between excellency and reality is in most cases big. Unique is to call a university culture "honest". It means we communicate that we are not perfect, but we do what we promise and we constantly improve our weaknesses and are transformative.

22.3.4 Not Power and Money but Values

There are three mainstream motivations to act:

Power-driven: "I do what increases my power."

Money-driven: "I do what brings me money."

Values-driven: "I do what implements my values."

Power and money are not per se negative. They are needed to implement values, but they are not the goal, they are instruments/servants of the values.

22.3.5 Not Miracles, but Wonders: Jesus' Temptation Story

Nigeria is famous for believing in miracles. Many religious leaders promise miracles. But Jesus' story of temptation (Mt 4:1-11) shows the triple temptation which is also widespread today: 1. material goods (transforming stones to food), 2. miracles (jumping from the rock without harm), 3. power (dominating the world). The Bible is so honest to tell that even Jesus was tempted. But he resisted. Not supra-natural miracles, but the daily miracle of overcoming these temptations is ethical.





(Source: Duccio da Buoninsegna (1308–11): The Temptation of Christ on the Mountain)

22.3.6 Seven Sets of Questions (Self-Assessment)

I suggest, that you, the audience of over 600 professors and teaching staff of the University of Nigeria UNN, assembled here for this ethics training, start – each of you including myself – with an honest, confidential, personal self-assessment. If we want to become, to be and to remain personalities of integrity, we need to look at our own lifestyle, dreams, expectations and dilemmas. Eight set of questions may help us. I invite all of you to answer them quietly and honestly for yourself at home and if appropriate to share your inner struggle with your husband or wife or a close friend.

22.4 Ethical Questions

22.4.1 Questions 1: Money

Income

- How much money do we need monthly for me and my family?
- How much do I get from my university, how much is missing? How do I get the missing part, especially now in recession time?

- Are there parts of my income where I have some ethical questions or bad consciousness (e.g. some business, bribes)?
- Expenses
- Can I/we as family afford the expenses? E.g. car.

22.4.2 Questions 2: Career (Power/influence)

- How can I implement my career path in an ethical way (e.g. career from lecturer II to senior professor)?
- How can I make sure that my career ("me") is not a goal in itself but an instrument to add value to the community/university ("we")?
- The way to get a career position and to leave it is ethically crucial: a) Did I get my position based on performance or nepotism, favouritism, bribes?

  b) How do I prepare to leave the position in an ethical way: to secure in an ethical way my existence after leaving the position?
- Can I imagine to once earn less than now?

22.4.3 Questions 3: Relations

Human relations are key in life and institutional development.

- How can I use good human relations for values-driven development?
- How can I avoid abuse of relations for personal interests (nepotism, favouritism)
- Do we have in our university a Conflicts of Interest (CoI) declaration for all staff to declare annually potential CoI's (e.g. family members in same institution, business or other positions outside university)?

22.4.4 Questions 4: Faith (Spirituality)

Each person believes, in a religious or non-religious way (draws convictions from faith in God or from principles).

- What is the role of prayer for my decisions?
- What is the role of religious authorities (priest etc.) for my decisions?
- What is the role of believing in miracles or other forms of spiritual energy influencing my decisions?
- Do I belong to or am I influenced by a (secret) cult or club which influences my decisions?

22.4.5 Questions 5: Addictions

Every human being has one or the other form of addiction (behavior not under control of own free will but addiction-driven. Dependency)

- Addiction of alcohol?
- Addiction of sex (marital, extramarital, masturbation)
- Addiction of fashion, clothes, food (consumer goods)
- Addiction of work ("workaholic")
- Addiction of fame and publicity (politicians in media)
- Etc.

22.4.6 Questions 6: Leadership

- Can I be faithful to my values even if all friends laugh at me (for an ethical but not profitable decision?)
- Can I be lonely in my decision (stick to my values even if others do not support)?
- Do I have a person/persons of profound trust to share difficult decisions/entrust my conflicts? (coach, pastor, wife/husband, friend, tele-coaching etc.)
- What is my leadership style (charismatic, authoritarian, rules-based etc.)?

- No rule without exception: How do I handle values-driven exceptions (mercy as an exception from justice)?

22.4.7 Questions 7: Community

Values-driven institutions are not only the fruit of individuals but of communities (boards, faculties, teams, worship, conferences, workgroups etc.)

- How do I value communities in order to take decisions supported by the respective community?
- How do I balance decisions of communities with my values-driven leadership?

22.5 The Price and Benefits of Ethics

Values and a life with integrity has a price and benefits. Ethics as values-driven behaviour has a price! One cannot be ethical without being ready to pay a price in situations where we have to decide between a benefit (power, money, promotion etc. with violation of my values) and my values. A price means a sacrifice. *The price to pay can be:*

- Not to get or accept a position
- To be discredited by fake news
- Financial losses or missed gains
- Broken friendships ("I now see it was not a real friend")
- Loneliness etc.

But there are also clear gains and benefits of ethics! Ask the question: What do I want people to say about me after my death?

- "This was a personality of great wealth"
- "This was a personality of great faith"
- "This was a personality I could not trust"
- "This was a personality with double morality"

- "This was a personality of great integrity"

Reputation (fame) by integrity is the greatest asset a person has.

22.6 Higher Education: Global and African Challenges and Solutions

After the introduction to values, virtues and dilemmas and the part on the personal assessment of leadership with integrity, with its price and reputation gain, let us now look at specific ethical issues related to higher education, in the global and the African context as we are here in Nigeria. There are common global challenges as specific African challenges and the same for the opportunities:

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
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

There is a specific role of higher education for integrity: Higher education is leadership formation for all sectors of society! Ethical, servant leadership in higher education is therefore key for an ethical, values-driven society!

There are reasons for and effects of ethical challenges in higher education:

- *Pressure:* from parents to push with all means for HE. Society needs to recognize vocational training as equally important for society.
- *Finance:* increase of salaries of academic staff needed.
- *Privatisation:* too many competing new universities. Risk of lowering standards and ethical values.
- *Technology:* ICTs are crucial tools for access to information in higher education. Ethical use of ICTs is needed. Stronger anti-cybercrime policies are needed.

22.7 Eight Recommendations

I conclude with a series of recommendations for ethics in higher education from personal up to the political level. They have to be further concretised which would exceed the time of this speech.[95]

1. *Individual and interpersonal level*
   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.
2. *Intra-institutional level*
   Develop within each educational institution ethics-related policies, institutional ethics units, sanctions as key instruments.

[95] See more details in Christoph Stückelberger, The Significant Role of Ethics in Higher Education in Developing a Global Ethical Culture, in Divya Singh/Christoph Stückelberger, *Ethics in Higher Education: Values-driven Leaders for the Future*, Globethics.net Publications, Education Ethics Series, Geneva 2017, 42-50.

3. *Inter-institutional level*
   Include ethics in higher education in the accreditation and monitoring policies and training programmes of accreditation institutions and councils.
4. *Political level*
   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! More vocational training, less new universities.
5. *Rating Level*
   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.
6. *Communication Level*
   Strengthen the communication strategy of the institutions for higher education so that integrity, credibility, responsibility and honesty are included.
7. *Spiritual level*
   Enable spiritual praxis (of different faith communities) on the campus of institutions of higher education as a foundation for ethical integrity.
8. *Action level*
   Strengthen values-driven behaviour not only and mainly by words, but also through individual and collaborative action such as community service.

22.8 Summary

What is an ethical educational leader with integrity? Let me summarize is with seven virtues of an ethical educational leader:

- Passionate: “I cry for justice”
- Hopeful: “I delete from my vocabulary ‘there is no alternative’. I do not give up”
- Honest: “I avoid double morality”
- Innovative: “I innovate, improve and transform”
- Honourable: “Integrity is my biggest asset”
- Suffering: “I am willing to pay the price”
- Strategic: “I strive for the largest impact.”

23

EDUCATIONAL PRACTICES SHAPING ETHICAL BEHAVIOUR AND RESPONSIBLE LEADERSHIP DEVELOPMENT

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Abstract

Ethical dilemmas faced today by global leaders call for responsible leadership as an economic necessity and urgent moral imperative. The challenge of leadership is enormous, especially in our institutions of learning. Responsible leadership has become so important that it is generating research development interest especially in the areas of developing a framework that can be applied to social responsibility. This paper focuses on responsible leadership, its relationship with ethical behaviours and moral principles; and how they all shape the action and quality of leaders in Higher Educational Institutions (HEIs).

Keywords: ethical behaviour, educational practices, responsible leadership, Moral leadership.

23.1 Introduction

For some years now, institutional integrity in higher education have been ridiculed with the stories of professional misconduct and violations of governing laws such as plagiarism charges, student loan scandals and other forms of academic theft. In some high-profile cases led to the disgraceful sacking of Presidents, Vice-Chancellors and members of the board of governing councils in reputable educational institutions (Gerber, 2005; Tierney, 2005,). These occurrences show a failure of leadership. Educational leaders are expected to do more towards reforming ethics in the institutions (Evans, Trevino, & Weaver, 2006; McCabe, Butterfield, & Trevino, 2006; Moberg, 2006; Bowen et al., 2006; Humphrey, Janosik, & Creamer, 2004). Every society expects that there should be a strong ethical leadership in institutions of higher learning (Wong, 1998). It is clear that unethical behaviours and irresponsible leadership can have severe implications ranging from reputational damage to piling huge financial liabilities on the organisation (Sendjaya, 2005; Yukl, 2006). Marrella (2001) noted the importance of ethics to long-term organisational survival goal stating that, "it is insufficient for leaders to be effective but unethical." Educational leaders must ensure the achievement of all students by guiding the development and implementation of a shared vision of learning, strong organisational mission and high expectations for every student - deeply rooted in strong moral and ethical values.

The paper seeks to:

- briefly explore the concept of ethical leadership and its relationship with moral and responsible behaviour;
- explore the concept of responsible leadership and its significance to the advancement of learning in higher education institutions;
- recommend broad-based strategies for responsible leadership;

- highlight key attributes and responsibilities of educational leaders in the classroom; and
- discuss a few of the leadership paradigms in the higher education sector.

The structure of the paper is presented as follows: in the next section is a review of the concept of ethical leadership with focus on a leader's moral values, and ability to foster good ethical behaviour through personal moral conduct. The next two sections discuss the concept of responsible leadership, its impact on higher education institutions and some strategies that enhance and sustain responsible leadership. The subsequent sections present key expectations (attributes and responsibilities) of responsible education leaders in addition to some educational leadership paradigms that must be addressed to equip students with the necessary skills to advance the quality of learning in the institutions. And the final section offers some conclusions highlighting the critical role of ethical and responsible leadership in the performance outcomes of educational institutions.

23.2 The Moral Concept of Ethical Leadership

Ethics is a philosophical word coined from the Greek word 'ethos', meaning 'custom' or 'character.' Ethics is fundamental to who we are and buried deep within our value system (Orme and Ashton, 2003). Some scholars (Mahoney, 1998) have argued that ethics does not only shape what we do, but also who we are. The attributes that make leaders ethical such as vision, stakeholder relationship management and strategic insights (Doh, 2005) – have always been a subject of research interest for the past four decades with emphasis on developing and adopting a coherent ethical foundation framework that is aligned with the goal of organisations. The concept of ethical behaviour considers two key components: (1) being a moral person characterised by a

leader's behaviour, traits and natural inclinations when making decisions, and (2) being a moral manager exemplified by creating moral codes of conduct through guidance, communication, reward systems (Trevino, Hartman & Brown, 2000). A leader's ethics and values determines the organisation's moral climate. Overall scholars categorise ethical leadership behaviours into two on the bases of underlying causal factors and effects: (1) actions as a result of the leader's natural inclinations and personal moral values, and (2) actions as a result of a developed self-regulating system and procedures to monitor professional conduct.

Ethical leadership is directly linked to responsible leadership (Brown, Trevino, Harrison, 2005; Lynham and Chermack, 2006; Brown and Mitchell, 2010) – and as defined as, '*the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making* (Rubin, Diredoff & Brown, 2010; Brown, Trevino & Harrison, 2005)." The proponents of normative leadership theories suggest that leadership is built on moral principles (Burns, 1978) that specifically addresses and provides criteria and guidelines for promoting ethical behaviour to enable leaders become moral persons and moral managers. In effect, leaders are made and should be told how they ought to act. Leadership theories in general are designed to make leaders and followers improve ethical behaviour.

Ciulla (1995), in mapping the territory of leadership ethics, explores the relationship between ethics and concludes that since ethics is at the heart of leadership studies, effective leaders should both be ethical and competent. Downe, Cowell and Morgan (2016), in their research on what determines ethical behaviour in public organisations, present ethics as a key component of good governance that has significant potential to affect public trust in all forms of government (Perry et al. 2014 and

Joyce 2014). Their study concludes that ethical leadership is more than complying with the codes of conduct. Moral values are key components of sound ethical practices (Eisenbeiss and Brodbeck 2014). Further more, the positive actions of leaders – those who 'walk the talk' are critical in fostering good ethical cultures in organisations by reinforcing and maintaining good personal conducts. In effect, moral persons helping to promote effective moral management in the work place. Following many high-profile ethical scandals and allegations against public office holders (Hassan, Wright, and Yukl, 2014; Downe, Cowell and Morgan 2016) and notable world leaders, there has been a deepened yearning for leaders to exert influence and to reflect strong ethics and moral values through their personal conduct and character in and out of their positions of authority.

The works of Downe, Cowell and Morgan (2016) and Ciulla (1995) beg for answers to some key questions from a practitioners' point of view:

- What criteria should be used to evaluate whether a leader is ethical?
- What are the qualities (moral principles) and actions that ought to be demonstrated by those who exercise leadership over ethics?
- What key things should leaders do to promote and foster good ethical culture?
- In what ways can the promotion of good conduct within complex organizations be enhanced and sustained?
- How do we raise leaders who are willing to become ethical leadership role models beyond formal authority, rules and regulations?
- What role does the moral credibility of leaders play in enhancing the effectiveness of formal ethics regulation?

23.3 The Concept of Responsible Leadership

Dealing with the complexities of a diversity of interest, culture, needs and multiple stakeholders put pressure and new demands on leaders, who are expected to respect moral differences by creating common standards. Fernando (2016) opines that these complexities call for a leadership approach that does not only engage the core of the leader but anchors on sustainable development and social responsibility, and that which simply looks beyond the organisation's economic and financial objectives. Simply put, a more responsible and inclusive leadership. Behaving responsibly means doing the right thing. Responsible leadership is primarily concerned with leader-stakeholder relationships and views a leader as a visionary of a sustainable future, servant, steward and citizen (Maak, 2007). Riggo and Tan (2014) similarly defined responsible leadership as, "*An ethical act of inspiring others toward effecting positive change through the accomplishment of a common goal*."

Responsible Leadership has been directly linked to ethical leadership (Brown et. al, 2005; Responsible Leadership is about making decisions that are first and foremost in the interest of the organisation and takes into consideration all relevant stakeholder interests (Lexicon.ft.com, 2014). In other words, organisational interest becomes the top priority. Here, leadership presents as a system that considers the people within that system, their perception of what is responsible (morality according to group or constituency) and as focused on an agreed output. Maak's (2007) study on responsible leadership and stakeholder engagement concludes that responsible leaders require a mind-set that cares for others and acts as responsible citizens. Quinn (2004) asserted that leadership is a state which people choose when they adopt a particular mindset and works with certain essential skills. Responsible leadership takes a holistic approach to governance, and business ethics devoid of own personal interests with more emphasis on ethical practices stemmed

from an individual's value system and its application in dealing with challenging real-life corporate dilemmas. Responsibility in this context is not the all too common personal accountability for performance, but more on the promotion of outcomes such as finding meaning, meaningfulness and positive emotions (Cameron, Dutton, & Quinn, 2003).

Though the concept of responsible leaderships seems to be at a nascent stage, it is generating research development interest especially in the areas of developing a framework and its application to social responsibility (Siegal, 2009; Morgeson et al. 2011, Northouse, 2012). Research on responsible leadership, of course, is still much under-investigated regarding empirical findings and theoretical maturity notably in the conceptual definition of responsible leadership, the level of analysis, measurement and enablement to mention a few. Often, the narratives seem to be more prescriptive than empirically verifiable evidence. How does one precisely define and measure the terms? Again, the impact of responsible leadership on an individual or relationship may differ from that on an organisation. How should responsibility be assessed? For issues relating to the enablement of positive outcomes - why and how responsible leadership occurs—and how it affects other people.

Responsible leaders factor in long-term implications of today's decisions. They care about the reputation of the organisation, the impact of activities on the future generation and give attention to systemic risks that could endanger sustainability. Leaders are required to influence, motivate, and be a role-model for their followers. Because responsible leaders have power and potentials to make meaningful contributions to society the quest for such leadership has increased many folds. Riggo and Tan (2014) argue that responsible leadership today is not an option but an economic necessity and urgent moral imperative.

23.3.1 A Framework for Responsible Leadership

The word responsible in the online Cambridge Dictionary is associated with authority, control, liable, duty of care, good judgement, and blame. These terms connote that a failure to use good judgement or exercise authority as mandated may impose some penalty for failure. Lynham and Chermack (2006) in presenting the concept of Responsible leadership for performance (RLP) came up with 2 premises that govern the framework: firstly, that leadership is a system of purposefully integrated inputs, processes outputs and feedback; and secondly, that leadership occurs within a system focused and coordinated action. In fact, the literature on leadership indicates an absence of a general integrative theory. However, much of the existing work centres on effective leadership at an individual or organisational level with hardly any emphasis on the entire ecosystem. This theoretical framework attempts to address this inadequacy by presenting an integrative and general perspective leadership model that focuses on the responsibility of both individuals and performance. The conceptual framework of responsibleness has three key components: effective leadership, ethical leadership habits and enduring leadership. Newman (1993) view is that responsible leadership should demonstrate effectiveness, ethics and endurance at levels determined by the constituent performance system. More often than not, the available literature on leadership seems to have a singular focus on effectiveness and less on ethical responsibility (Newman, 1993). The notion of responsibility is predominantly associated with effectiveness and to ethical and moral values, already part of professional standards as the role of performance takes on a strategic and global importance.

23.3.2 Developing Strategies for Responsible Leadership

Cameron and Caza (2005) propose four strategies for enabling responsible leadership for positive outcomes:

- **Positive Climate** – by creating energy networks and by focusing on individual strengths, responsible leaders emphasise positive emotions and play down (not necessarily ignore) the negative or the problematic in the environment. Such energizers create vitality and enthusiasm in others enabling them to perform better. And where possible can be placed in positions that allow them to interact more with a broader employee network while negative energizers whose experiences are essential can be placed in non-central conditions to reduce the adverse effects they have on others. Responsible leaders can also promote a positive climate by building upon the identified individuals' main strengths with higher impact potentials than expending resources to correct their weaknesses (Seligman 2002; Clifton & Harter, 2003). Getting people to do what they do best is more productive.
- **Positive Connections –** Positive relationships at work helps foster friendships, compassion, forgiveness and gratitude in organisations. As out of place, these terms may sound in the discussion of responsible leadership and effective performance— studies have highlighted them as very critical predictors of organisational success. (Cameron, Bright, & Caza, 2004). Furthermore, responsible leader who reinforced virtues of compassion, gratitude, and forgiveness for missteps excelled in productivity, innovation and quality (Cameron 2003). Fostering forgiveness in organisations does not mean lowering standards or tolerating error, but rather an opportunity to communicate that high standards is maintained and to refocus on achieving excellence. Therefore, responsible leaders can motivate people towards higher performance in the work environment by modelling acts of compassion, forgiveness, gratitude and friendship (Heaphy & Dutton, 2004). Positive connections have been linked positively not only to the performance of the organisation but also to enhanced physiological wellbeing of the individual.

- **Positive Communication** – This strategy is one of the most challenging considering that many organisations always have problems and bad news sells more than good. Responsible leaders can drive communication by using affirmative language and supportive communication in place of negative talks. Positive comments are those that express gratitude and compliments. The negatives expressed disapproval, blames and destructive criticisms. Losada and Heaphy (2004) demonstrated the power of communication in conducting a study on team performance for 60 management teams engaged in their annual strategic planning and budget setting activities. Research results revealed that the high performing teams had a ratio of positive to negative comments of 5.6 to 1 meaning there were five times more positive remarks made than negative; while low performers had 0.36:1 meaning less than one positive comment per negative expression. Responsible leaders can use supportive communication when delivering corrective to staff. They should identify strengths that can be enhanced by deliberately encouraging people not to dwell on their areas of deficiency but rather to become their best selves.
- **Positive Calling Orientation -** Wrzesniewski (2003), citing research in sociology and psychology holds the view that individuals typically have one of three broad orientations toward work: (1) as a job; (2) as a career, and (3) as a calling. These orientations determine the type of relationships these individuals have with their organisations. People with a '*job'* orientation are more interested in financial rewards and have a tendency to pursue interests outside work contexts. The relationship type in this category is *compliance*, where the individual exhibits desired behaviours to avoid punishment and not because they care about the role expectation. Those who have a *'career'* orientation are primarily motivated by success, prestige, power, award, and to achieve a high level of professional recognition and advancement. Their relationship type is *identification* which encourages the individual to

build relationships with the members of the organisation. Actions are primarily taken to maintain a sense of belonging. Finally, those who have a '*calling'* orientation are very passionate, intrinsically motivated and tend to find profound meaning in work as they seek for the greater. In this category, the relationship type is *internalisation*, where the individuals' core and moral values align with the organisations' values, goals and priorities. Responsible leaders foster a positive work environment by reinforcing the meaningfulness of the work they do through job enrichment and increasing intrinsic motivational factors such as making work attractive and highly impactful, empowering employees and articulating a clear purpose and the plan to get there.

23.4 Responsible Leadership in Education

Educational leaders are faced with a new attentional economy in which their schools must perform in ways visibly measurable to all (Taylor, 2005; Perry and McWilliam, 2007). More often than not, sector leaders have a range of ever-burgeoning list of responsibilities, priorities and expectations. The attentional economy as an effect of risk consciousness involves managing learning in a way that safeguards institutions against all the potentials for reputational damage, financial mismanagement, academic irresponsibility to mention a few. As the world in which educational leaders operate changes from one dominated by national interests to a global community (Starratt, 2005), institutions must prepare the present generation to participate as citizens of this emerging global community actively. Responsible educational leaders must recognise that they have an integral responsibility to develop, protect and manage the resources entrusted to their care by the organisation and society. For educational leaders to be effective, they must consider the dignity of each stakeholder and the uniqueness of each situation in striving to create a positive educational environment

(Conrad, 1999). And must also foster a sense of belonging and interdependence (Pazey, 1995) while making education an opportunity for success for all. Effective, responsible leadership of educational programs is seen as a corollary of education and a critical factor in administration influencing and negotiating inherent moral, instructional, managerial, and social or interpersonal role demands (Hoy & Miskel, 1996). Such leadership involves a complex set of processes that initiates, guides, and supports both formal and informal leaders especially the school administrators (Conrad, 1999) evidenced by high academic achievement, good morals, law-abiding institutions and satisfied policy makers and administrators. One of the hallmarks of responsible leadership is the collectivization of leadership (Stone-Johnson, 2014) – where leaders see their role as raising and sustaining students' achievements, in addition to weaving their roles through a web of stakeholders including staff, students, community agents. The future of educational leadership is to push beyond a focus on individual and school levels towards collective leadership that relies on the strengths of interactions between schools and their communities.

Responsible educational leaders are expected to have some fundamental attributes:

- **Integrity**: The word '*integrity'* in this context connotes *completeness or wholeness*; and *soundness of moral principle* - specifically honesty and sincerity. Integrity is about being honest about what the institution needs and wants for its stakeholders (students, teachers, management and future) supported by best available evidence. Nilsen (2004) argues that the concept of integrity in a leader, a task or an institution, is intimately connected with creating an enabling environment that promotes the development of an awareness of the possibility of greater wholeness and completeness. Now, integrity in the field of higher learning may have both moral and ethical components. For example, in the issue of academic integrity, the typical issues that

arise include whether the individual involved was honest or cheated, as well as broader issues such as integrity in teaching and how this affects the reputation of the school in the outside world. Admittedly, sometimes the underlying issues that fuel the lack of integrity are often multidimensional and complicated. Office holders tend to rationalise their actions with reasons that seem valid. It is an expectation that responsible administrators have an acceptable level of moral commitments and willingness to do what is right.

- **Open-Mindedness**: one of the fundamental aims of education is the increase in willingness to consider new perspectives, ideas and arguments. Thus, educators play a central role in exposing students to these different points of view. Open-mindedness is the ability to suspend judgement and allow for insights beyond existing knowledge. Open-mindedness helps educators to observe what is happening and the patterns that emerge, even when these may differ from their predictions. Having a wider range of intellectual discourse and thoughtful considerations of differing perspectives makes for a much more strengthened mutual understanding of an issue. The ability of Educators to train students to foster a sustained engagement with a wider range of views on pressing issues make them better informed critical thinkers and problem solvers in various career paths.

- **Long-term Perspective:** The future can be influenced by the actions of individuals or organisations in the present (Wheelwright, 2011). Because effective school leaders are key to large-scale sustainable education reforms, it is pertinent that educators proactively anticipate and plan for the long-term future of the learners. Moreover, it is easier to put plans in place to address change when it has already been planned. A forward thinking ability is one of the most desired attributes of leaders. Educational leaders who are versed in handling the complexities of a rapidly changing environment are better equipped to implement reforms that lead to sustained improvement in students'

achievements. Ideally, seasoned administrators should be at the forefront of improving every teachers' skills sets and promoting the provision of technical resources in the long run.

- **Care for People**: Related to the moral and ethical aspects of decision making is the issue of caring leadership (Conrad, 1999). The uniqueness of the school culture has been cited as a major factor in caring leadership (Beck, 1994). An organisational culture of care and concern for others serves as a spirit that eclipses self-centeredness (Brendtro, Brokenleg, & Van Bockern, 1990). Educational leaders, who regularly deal with educational reform implementation, lack of funding and labour union tensions will find it useful redefining leadership to include meaningful collaborations, service- orientation, and less on formal authority. As policy makers and educators, developing strategies for facilitating inclusive leadership is crucial as such leadership issues may be addressed through ethical decision-making, exceptionality in learning, equity, efficient programming, and partnerships (Crockett, 1999).

- **Responsibilities of an Educational Leader**: Leaders are responsible for developing, implementing, monitoring, and enforcing ethical behaviour within the organisation (Brown, Trevino & Harrison, 2005). To be and act responsibly is a transformational ethical responsibility that rests with leaders. Transformational in the sense that the educational leader calls students and teachers to reach beyond self-interest for something higher - more heroic (Starratt, 2005). The focus is to transform schools from the traditional organisations of rules and compliance to intentional self-governing community. Leaders in the educational systems deal with a high degree of complexity and must give due attention to the ethical elements of their role and also consider the impact of choices on the stakeholders in the many difficult decisions they have to make. An educational leader must ensure that every student is equipped with the 21st-century skills in addition to the basics

academic skills of the past - Science, English, Math and Arts. These skills include critical thinking, problem-solving, Innovation, collaboration, technology, communication, global awareness, Entrepreneurial, Financial literacy, social responsibility, question formulation, self-direction, character and citizenship. (Harvard Advanced Leadership Initiative, 2014). These skills equip graduates with competencies for the job market. As Kate Hurley (2014), former Executive Vice President, Pearson Education Foundation put it, "*Every student in the 21st century needs to be able to critically think, problem solve, collaborate, communicate, innovate, be globally aware, and be technically literate . . . schools have to set students up with skills and capacities to allow them to figure things out on their own.*"

- **Fostering Responsible Leadership in the Classroom**: The mission of teacher-leadership is to elevate teachers as leaders beyond the classroom setting and empowering them to transform their institutions of learning to achieve on round excellence for students. School administrators will have to target the curriculum towards equipping students with the urgently needed perspectives, exposure and skills to match demands of global transition. Therefore, a different kind of leader will be required - one that understands the various facets of the learning activities which schools must cultivate (Starratt, 2005). Core beliefs, knowledge base and requisite skills for teacher leaders, adapted from Kentucky Teacher Leadership Framework (2015), are presented below. The use of emergent technologies to maximise effectiveness, impact and build networks with diverse interest groups cuts across all six dimensions.

- **Developing the Capacities of Students and Self:** In developing capacities, leaders lead from the classroom – modelling positive leadership behaviours, making decisions that are responsive to students' needs and using theory and practice to increase knowledge. The belief in students' intellectual capacity through practical exposure; promotion of

independent thinking with an open mind, will and heart; and involving a wider stakeholder group in the learning process are some of the core beliefs underpinning this framework sphere. Teachers are encouraged to approach teaching from the student's perspective, providing opportunities to make learning more meaningful, seeking out new learning opportunities and regularly reflecting on personal effectiveness. Making this happen requires having a set of skills and mastering certain competencies such as:

— Use of technology to support learning.
— Use of evidence-based (empirical) student data to inform instructional decisions.
— Providing an enabling student-centred learning environment by employing a variety of methods to support authentic learning and increase student engagement.
— Stretching the thinking of students by listening and asking questions that broaden their critical thinking skills
— Complying with content standards and curriculum frameworks.

23.5 Developing Capacities of Peers

This requires leading through modelling and coaching by peers to strengthen classroom practice and to improve implementation of instructional models. The core beliefs underpinning this approach are that both teachers' and students' learning are interwoven, and teachers should be open minded to new learning instructional practices to facilitate growth. Therefore, Teachers value the work of students, expect honest communications and acknowledge professional contribution on an ongoing basis.

The set of skills and knowledge required include:

- Create an enabling environment for teachers to take risks.
- Develop trusting mutual relationships.

- Support teachers in doing a student-learning SWOT analysis
- Knowledge of the theoretical frameworks governing teaching and learning.
- Encourage effective collaborations using technology and interpersonal behavioural effectiveness

23.6 Enhance Student Learning through Change

This centres on leading groups and teams to contribute to positive change in the learning environment and may involve taking lead roles on school initiatives, collaborating with stakeholder working groups or by facilitating tutor collaborations. This sphere runs on the notions that school-led initiatives factor in local community needs and that those directly involved in the learning environment should contribute more to the implementation of reform strategies; thereby building knowledge through collaboration and improving the overall learning experience. Teacher-leaders are expected to respect diverse opinions, be motivated by collaborative engagements, foster community-based participation, and work from a solutions-based angle.

Some of the skills and knowledge required:

- Open-mindedness in managing diverse views (cultural intelligence).
- Application of organisational and facilitation skills in achieving expected outcome from the collaborations.
- Listening, analysis and reflecting.
- Shared responsibility and leadership, serving as a catalyst for others' leadership.
- Face-to-face community building.

23.7 Enlarge Teachers' Role Beyond Classroom Decision-Making

This focuses on leading to increasing teacher voice and influence. The general notion from this perspective is that the key stakeholders (teachers, community) in a learning environment can drive changes in policy through clearly defined action plans and deliberate intention. To make this work, leaders are expected to value professional opinion, foster community participation, to think and act flexibly especially when confronted with challenges.

The required key knowledge and skills include:

- Articulating a shared vision for student learning.
- Anticipating and planning for emerging trends in teaching and learning.
- Assuming leadership roles in lending a voice to a cause.
- Creating an environment where honesty, transparency, integrity, accountability and sustainability thrive.
- Collaborating with a widened stakeholder base.
- Fostering collective evidence-based decision-making using data.

23.8 Driving Educational Reforms

This centres on leading to professionalise teaching by creating opportunities for an educational experience that goes beyond the classroom and immediate environment. This can be achieved through active participation in national teacher leadership networks and taking up an advisory role in other institutions of higher learning. Some of the core belief supporting this approach is that teachers play a critical role in advancing educational reforms. Also, active participation drives collective efforts at different levels (local, national and international) in achieving student equity and excellence. Furthermore, such leadership networks provide opportunities for wider collaborations across

boundaries and to influence the direction of the teaching profession. For teacher-leaders to efficiently drive reforms, they must possess a 'bigger-picture' mind-set, cultural competence, be resilient, value honest communication and be willing to take risks and the backlash that sometimes come with being a voice for fellow colleagues.

Regarding knowledge and skills, the teacher-leader should be able to:

- Demonstrate self-efficacy.
- Take the initiative in galvanising stakeholder support in educational improvement.
- Connect to a wider audience beyond classroom and local community.
- Motivate other teaching professionals and helping to align their goals and priorities to those sought by the reforms.
- Manage quality of information and dissemination.
- Inspire positive action using a variety of communication tools.
- Skilfully advocate change policies.
- Read wide and apply understanding of emerging trends in influencing reforms.

23.9 Expanding the World of the Learning Environment Beyond the School

Focuses on leading to building connections to the larger community by encouraging the school to reach out to the broader world including doing business, fundraising, outreaches, and bringing community resources into the classroom. One of the core beliefs supporting this dimension is that there is great value in working with external stakeholders because the larger the community, the stronger the collective resources and talents to be harnessed towards improving learning. Openness to working with people in other areas of focus

beyond education and the ability to negotiate and dialogue with people with diverse views are critical to leading beyond the school authority.

Some of the required key knowledge and skills:

- Ability to manage tasks outside the school context.
- Ability to seek information and resources outside the typical learning environment and to use reliable data in decision making.
- Ability to effectively communicate to wider audience groups.
- Ability to positively influence and inspire stakeholder support.

23.10 Moral Leadership from an Educational Perspective

Morality is seen as the foundation of ethics. Therefore, the study of ethics is fundamental to the understanding of moral leadership. Like ethics, leadership is the application of personal values in human relationships, and both have similar issues such as self-discipline, moral obligations to a duty of care, competence and the greatest good. Moral leadership in this context presents educational leaders as those – who emphasise the ideals to be sought as opposed to vices to be avoided – and championing fair treatment of staff and students, their safety and security, but more so on placing such concerns with the wider community network. Leaders strive to build relationships with diverse people and groups – in particular with those with opposing view sometimes. Because responsible educational leaders are emotionally intelligent, they can successfully manage relationships just being aware of their emotional makeup (Goleman, Boyatzis & McKee, 2002).

The moral triumphs and failures of leaders carry a significant weight and consequences than those of non-leaders (Ciulla, 2003). Moral leadership entails exercising authority and earning legitimacy simultaneously. The ability to switch codes – connect to and reason with different levels of organisational hierarchies and stakeholders. It is

essential for responsible leaders to cultivate two very vital traits - a reasonable degree of tolerance for ambiguity and the capacity for complexity (Sucher, HBR, 2010).

Moral leadership bothers on what leaders should do in interacting with human beings and members of the society. It is about doing good and evil and right and wrong. Moral purpose is a social responsibility to others and the environment. Education leaders with moral purpose intentionally seek to make a positive difference in their schools and strive to improve the situation in other institutions. Rapid globalisation and its basic demands of higher learning call for a multidimensional leader with a moral vision of the environment and a profound sense of multi-stakeholder expectations in taking responsibility for delivery beyond expectation.

23.11 Leadership Paradigms in Higher Education

In 2014, the Harvard Advanced Leadership Initiative Think Tank panel came with a list of themes revolving around a big picture educational paradigm that must be addressed in the US education system to equip students with 21st-century skills and to advance the quality of learning in the institutions for international viability. These factors are applicable globally. The theme with the biggest weight was rethinking the paradigm of four-year colleges and the real benefits of the standard against the belief that over 40% of college jobs in the US do not require skills from a four-year degree. In fact, most of the jobs require middle-skills in comparison to other countries such as Switzerland that operates a combined system of class room and work place learning. Some of the states have resorted to strengthening vocational education to meet labour demands in high-growth areas. In summary, they have called for a rethink and refocus of some of the traditional approaches to teaching, learning and research:

- Embracing the need for bold and radical changes of systems, processes and people.
- Creating an inspiring sense of vision, mission and purpose, and providing a clear roadmap to achieve them.
- Develop the quality of leaders that can drive change as situations demand. This involves an intentional plan to equip educational leaders (teachers, principals, Vice-Chancellors and administrators) who will effectively drive policies that prioritise 21st-century skills in the sector.
- Give attention to faculty engaged in the sector reforms. Teachers should be empowered to proactively champion reforms and lead the process of change.
- Involve a wider range of stakeholder collaboration, interaction and partnerships in a bid to achieve create an overall culture of achievement.

There is strong view that higher education should shift from a traditional site-bound model towards a new Contextualised Multiple Intelligences (CMI) – triplisation paradigm consisting of globalisation, localization and individualisation necessary for sustainable reforms in higher learning and teaching (Cheng, 2001). As Cheng and Townsend (2000) succinctly put it,

> 'the challenges of the new millennium such as the rapid globalisation, the tremendous impacts of information technology, the international transformation towards knowledge-driven economy, the strong demands for societal developments, and the international and regional competitions have driven numerous educational changes in the different parts of the world.'

23.12 Shift from a Traditional Site-Bound Paradigm towards a New Triplisation Paradigm

The new pattern calls for the development of new contextualised multiple intelligences (CMI) of that enables students become leaders in society and globally. It is expected that developing tertiary students as CMI leaders is key to navigating the new era of complicated and challenging global trend. Higher education institutions traditionally have promoted specialization with focus on one or two types of intelligence but the concept of CMI (Cheng, 2000) combines 6 categories of human intelligence to develop and all round citizen capable of contributing to technological, economic, social, political, cultural and learning developments of the society as presented in the table (1) below;

Table 1: Contextualised Multiple Intelligence and Expected Outcomes of Higher Education

CMI	Description	Expected Outcome of Higher Education
Technological	Ability to use technology to optimise solutions and benefits.	A technologically savvy leader that can contribute to the technological development of the society.
Economic	Ability to manage the use of available resources optimally.	An economically intelligent leader that can contribute to the economical development of the society.
Social	Ability to manage socially and develop effective interpersonal relationships.	A socially savvy leader that can contribute to the social development of the society.
Political	Ability to manage outcomes in situations of competing priorities and resources.	A politically savvy leader that can contribute to the political development of the society.
Cultural	Ability to apply cultural intelligence in creating value through managing multi-cultural assets.	A culturally intelligent leader that can contribute to the cultural development of the society.

CMI	Description	Expected Outcome of Higher Education
Learning	Ability to learn creative ways of optimising the use of human physiological capabilities.	A continuously earning leader who can contribute to the learning development of the society.

Adapted from Cheng 2000; A CMI-Triplisation Paradigm for Reforming Education in the New Millennium.

Globally, policy-makers and educators are forced to rethink how to reform higher education to enable young leaders cope better with the challenges in the new era (Mingle, 2000; Cheng 2001). There is a need for educators not to lose focus in the midst of rapid changing globalisation and innovations in the higher learning. Hence, the urgency for a paradigm shift in educational reforms to meet the challenges of the future in the local and international communities. In the new paradigm, higher learning will be globalised, localised and individualised. Globalising, Localizing, and Individualising education is a fundamental element to maximising the opportunities for development of CMI for tertiary students. See Figures 1 and 2.

Figure 1: Pentagon Theory of CMI development for Higher Education (Individualisation) - based on Cheng, 2001)

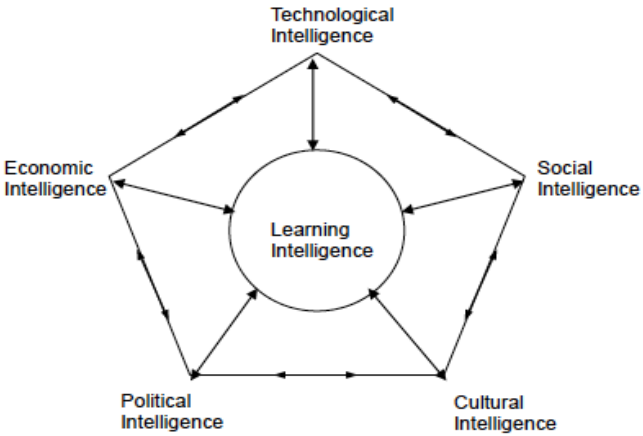
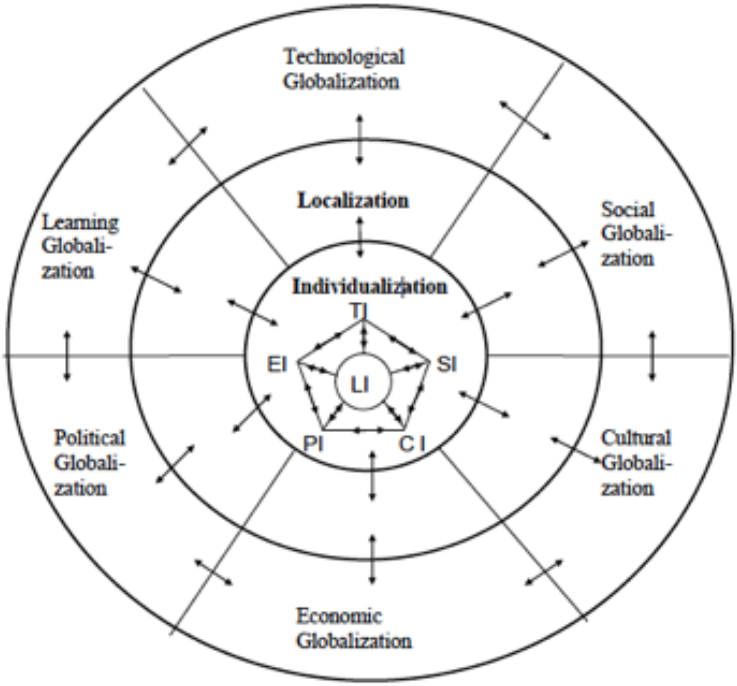


Figure 2: Globalisation, Localisation and Individualisation - Cheng (2001)



One significant implication of globalisation for higher education is that it brings to the fore the critical role of education to global development. Globalisation is a catalyst for fostering opportunities for international support for learning, teaching and research such as web-based learning, global exchange programs, global partnerships between institutions, advance learning via videoconferencing across international locations. On the other hand, localization highlights the relevance of education to local development and galvanises community support, local partnerships and use of local resources for higher learning, teaching and research. That is, students' learning will be enhanced using local

resources to maximise the opportunities for their developments during the learning process. Individualisation impacts higher education through a facilitation of students' learning to meet their needs, develop and optimise of their CMI potentials.

23.13 Technology Integration — Shift from Teaching to Learning

Today, we live in a world that is globally wired, where digital technology is interwoven into the fabric of our lives and our society. For 21st Century researcher and manager to fit into this digital world, there is a need for them to key into integration in all aspect of their work (Onyia et al., 2013). According to the 1998 national survey of Information Technology on Higher Education, technology integration into the instructional framework is one of the most critical issues confronting the use of IT in higher institutions in the new millennium (Green Campus Computing, 1998; Rogers, 2000). It follows that technology competencies for tertiary institutions must be implemented. Massy & Zemsky (1995), present three levels of technology adoption: (1) personal productivity, (2) enrichment add-ons, and (3) Paradigm shift. The focus of this section is in the third – a paradigm shift from teaching to learning, where institutions and teachers take a whole new approach to the reconfiguration of teaching and learning to make full use of technology – resulting in a mix of the best of the old and the best of the new (Massy & Wilger, 1998). Classrooms need to move from teacher-centred to learner-based using modern technology, and this requires behaviour modification from faculty, management and students. In addition to technology, the learning methodologies utilised in deploying technology is also necessary. Competition has driven many Universities to start 'thinking outside the box' when it comes to innovation development, with a vast majority of schools in advanced countries able to offer courses at an affordable cost to virtually every location globally.

The developing countries have equally caught the bug gradually starting to pick up on web-based learning, distance learning and computer-based tests. Effectively using technology in the classroom will require adequate training, technical support and a paradigm shift from teaching to learning. Thus for Higher Education institutes to remain competitive, they must develop cohesive technology upgrade and training programs (Rogers, 2000) to enable faculty to integrate technology into instruction.

23.14 Conclusion

Leadership is central to the quality of education and continues to play a critical role in addressing the performance of the school system. The global and cross-cultural challenges of responsible leadership call for a strong ethical element in the work environment to help organisations achieve their goals. Leaders are also expected to demonstrate appropriate ethical and legal behaviour expected by their professions. Responsible leadership starts with the thoughts, actions and mind-set of individuals. Educators must ask how leadership can move beyond a focus on the individual and school-level to a more collective approach. Unless something is done urgently to make the educational system more relevant, or develop innovative approaches to education the prospects will remain bleak. No doubt, it takes responsible leadership – leaders who have contextualised multiple intelligences, master strategists, and experts in pedagogy, problem-solving, and courageous enough to actively seek improvements – and turn visions into realities. The role of technology is central to fostering teacher-student learning, developing capabilities of students and peers, contributing to positive change in the education system, increasing teacher-voice influence, professionalising classroom teaching and in ultimately connecting to a wider stakeholder community. Responsible leadership is linked to ethical leadership – one can't discuss one without the other. With a

renewed interest in ethics due to scandals, fraud allegations against public office holders, public outcry against world leaders and many other challenges of the times, there is a deepened yearning for inclusive style of leadership – one that cannot be differentiated from organisational interest anchored strongly on ethics.

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24

TRAINING OF NEW TEACHERS & STUDENTS ON ETHICS

Chidiebere Onyia

24.1 Introduction

In recent times, a decline of moral values, intolerance, increasing trend of hostility and violence, vandalism and other negative phenomena are a common place in the school system. Growing hostility seems to be one of the indicators of the globalization of human society (which are mostly an indicative of an inclusive culture and interpersonal relations). This particular challenge has required the need to find solutions to the problem, especially in this 21st century. Therefore, the need for a well-structured training on ethics has become imperative. Ethics course will help teachers and students to understand and appreciate the nature of personal responsibility, especially when the law, custom, organizational policies, or social pressures would disguise that. The study of ethics enables both staff and students become more aware of their responsibilities in regards to conduct and academic integrity.

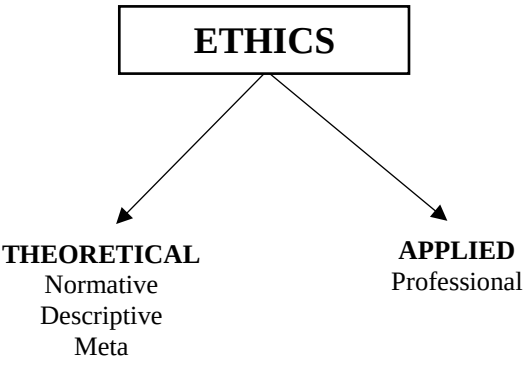
Ethics is classified as a discipline of moral philosophy and concerned with behavioural expectations of humans to know 'right' from 'wrong,' and makes them accountable as responsible members of the society.

Ethics has been described as the most significant functioning branch of philosophy. The term ethics originated from Greek word ethos[96] which means character and linked to our values and virtues. Simply put, our everyday behaviour and experiences are under the subjects matter of ethics. It stems from the fact that we have the capacity and ability to think through the choices we make, and so, therefore, are responsible for the consequences of our actions and decisions. Also, Ethics is said to be the study of what is right and wrong in reference to the basic fundamental principles and concepts of human conduct such as fair - unfair, good-bad, justice-injustice, virtue and vice.

The knowledge of ethics will expose teachers and students to the factors that should be considered in taking decisions of what is right or what is wrong. It will equally introduce them to moral terminologies that are clear and explicit to enable them to think, express their thoughts on moral issues and ethical dilemmas clearly and appropriately having become aware of the differences. An example is to express an opinion on whether something is right or wrong on the one hand, and good or bad on the other with the knowledge of what qualifies as right, wrong, justifiable and not.

Ethics is divided into two parts: applied ethics and theoretical ethics. Theoretical ethics encompasses normative, meta and descriptive ethics while applied ethics refers to professional ethics.

[96] Tribal leaders with character: unethical behaviour is bad business. Available from: http://www.spiritlakeconsulting.com/TLC2/why_ethics.html



Normative ethics is the study of what makes actions right or wrong[97]. While Meta ethics deals with the theoretical meaning of moral propositions, Descriptive ethics deals with facts. Descriptive ethics explores ethical behaviour from the point of real observations and evident choices made by moral agents in practice. Applied ethics, on the other hand, examines specific ethical issues of both public and private life. Professional ethics is one of the important branches of applied ethics. In general, professional ethics can be defined as standards or codes to provide a guide for people in their professional lives.

There are four main basic principles in ethical codes, and they include; *Honesty, Confidentiality, Conflict of interest and Responsibilities.*

Teachers, as professionals are constantly engaged in one of the most ethically demanding jobs, that is, the education of young people; therefore it behoves on them, the need to continually reflect on the ethics of their activities, in other to ensure that they exhibit the best ethical example in the course of their work.

[97] Discussing the importance of teaching ethics in education. Available from: https://docs.com/diana-sandersfeld/4212/1-s2-0-s1877042815009945-main

Every teacher should show an equal level of dignity to every person as an individual starting with their first lesson. Teachers' respect towards the dignity of their students should also be manifested through how they fulfil their professional obligations; one of which is to clarify to the students, at the very beginning, the details of their study, the criteria of evaluation, the dates of their sessions, etc. Each lecture or seminar should start on time, and provide students with help or advice if necessary. Teachers at all levels of education should ensure the cognitive, intellectual and moral progress of their students and show them appropriate respect and appreciation. Keeping the set rules and requirements for fulfilling students' obligations and making sure that they do not change the course of the term or school year merely through the teacher's wilful decisions is also a way of showing respect for the human dignity of students on the part of the teacher

24.2 The Need for Ethics Education

Ethics education can be grouped into four stages:

1. Ethics education in Family
2. Ethics education in School
3. Ethics education in Business
4. Ethics education in University

In the family, ethics education focuses more on descriptive facts. It is characterized by Children observing their parents' as role models of ethical behaviours from whom they learn facts about ethical behaviour**.**

In school, students learn value or character education and are taught what is right and what is wrong. In educational systems, ethics is typically associated with religion. Therefore, students take a religious course in place of ethics. Students are expected to learn values clarification, and how to make ethical decisions. Also, the school makes the students trustworthy, responsible, and just persons.

Ethics *in business* is about learning some ethical codes about certain professions. In this kind of ethics, people learn how they should act in business life.

The kind of ethics taught *in the university* should be professional ethics. However, this can very limiting because not all students have course contents that include ethics as relevant to their professions in universities. Nonetheless, professional ethics education provides students with the knowledge and ability to differentiate what is right and wrong and to be able to make good decisions on ethical issues within their professions as well as how to evaluate different moral standpoints.

It should also be noted that the terms morals and ethics are often used interchangeably when in reality, they refer to different subjects in philosophy. Morality derived from the Latin word 'mores' meaning custom and manner, is a set of beliefs and practices on how to live a good life.

In philosophy, the distinction between ethics and morals is as follows; ethics being classified as a 2nd-order conscious reflection on the adequacy of our moral behaviours while morality is classified as the 1st-order set of practices and beliefs about how to lead a good life.

Morality refers to what we call the 'typical' moral conduct while ethics refer to a formal or structured study of moral conduct. Gardelli, Alerby and Perssons (2014) present three supporting arguments on the need for ethics to be taught in schools. The arguments are; a) the *socialization argument*, b) the *quality of life argument*, and c) the *tool argument*. In their socialization argument, they opine that schools have the responsibility to help students become good citizens and to make this happen, ethics must be taught in schools. The second argument, the quality of life argument claims that schools teach and help students live good lives, directly placing an obligation on the school as the organ to ensure students become individuals who act in a morally correct way. Ethics education in schools makes this possible (Gardelli et al., 2014:

19). The third argument, the tool argument concludes that in general, students who learn ethics in school have improved results on other subjects. From these arguments, it can be concluded that ethics is necessary for schools because it provides a better life to students.

24.3 Ethical Teaching

In the Spiderman movie, Uncle Ben taught Peter Parker (who is known as Spider-Man), "With great power comes great responsibility." Like Spider-Man, new teachers are endowed with a significant power over students, and with that power comes with great responsibility. Some of the fundamental responsibilities and expectations of a teacher include: creating courses and enabling classroom environments that inspire learning, evaluating learning outcomes fairly, and treating students with respect. Ethical teaching means engaging in behaviours that not only meet these responsibilities but the expectations of students, the institution, and specific discipline (Keith-Spiegel, Whitley, Balogh, Perkins, & Wittig, 2002). Keith-Spiegel et al. argued that ethical teaching includes attention to avoid actions or inactions that may cause students educational or emotional harm. It does take extra effort for one to become and remain an ethical teacher.

Even though there are some laid down guidelines and principles for ethical teaching, there are very few rules. Apart from prominent codified ethical issues with legal implications such as sexual harassment, discrimination, confidentiality or those addressed by institutional policies such as rules on academic integrity, student-tutor dating, most faculty are prone to many ethically ambiguous situations.

24.4 Basic Ethical Principles for Teaching

1. Ethical teachers have disciplinary competence

Having necessary content knowledge is a fundamental requirement for any faculty in teaching any course. Anything less means that students do not have access to up-to-date, relevant information to achieve course and curriculum design objectives. And that is just unacceptable. The course outline, content, and objectives are mostly standardised across departments and institutions and revised as appropriate to enhance students learning experience or to benchmark against top competing schools. Also, courses that are prerequisites for other courses in the curriculum, the need to have specific content arises. Ethical dilemma sets in when a faculty is asked to teach content outside their particular expertise area - a somewhat regular occurrence in smaller institutions with limited teachers. Sometimes, it may not be as a result of limited faculty that some teachers take on courses that have limited knowledge of, but out of personal interest at the detriment of the students. Seasoned teachers ensure they obtain established learning objectives from the department as a preparatory guide for teaching a course for the first time.

2. Ethical teachers teach through effective pedagogy

Many ethical guidelines emphasize that teachers focus on effective teaching strategies. That way, new approaches to teaching and learning are adopted to enhance the quality of student output and improve learning outcome. Given that certain basic content knowledge is at a foundation level, many ethical codes encourage an expansion of the teaching strategy.

Studies conducted over the last three decades has produced a data bank of information on the effectiveness of different pedagogical techniques on how best to teach students (e.g., Davis, 2009; Donovan,

Bransford, & Pellegrino, 2000; Walvoord & Anderson, 2009). There are designated professions that publish journals centred on pedagogical research on specific discipline teaching in higher educational institutes (see Pusateri, 2011, for an extensive listing of disciplinary pedagogical journals). Ethical teachers utilise these resources to implementing effective teaching practices to enhance student learning experiences. They also use the feedback from the assessment of the effectiveness of their techniques through mid-term or end-of-course students assessment or peer review to improve their teaching effectiveness.

3. Ethical teachers provide balanced content

Providing adequate and evidence-based info to enable students to make an informed conclusion and guiding them voluntarily do so is a fundamental requirement of every faculty and institution. It is the responsibility of the faculty to present a balanced view of theoretical perspectives and provide an enabling environment that fosters free thinking on different opinions and schools of thought. Ethical teachers promote free inquiry and openly discuss alternative theoretical views while focusing on explicit content for the course objectives. Students must not be coerced or intimidated to accept the faculty's viewpoint especially if it reeks of personal biases.

4. Ethical teachers are respectful to students

Respect entails that faculty is sensitive to views, materials, and behaviours that might hinder students' progress or disparage them. Even in cases where particular course contents are integral to students learning, content which features racist, foul language or graphic content should clearly be communicated to the students by the faculty. Emphasis should be on the relevance of the content to the learning objective so that students are effectively carried along. Students must be treated as individuals and encouraged to freely share their perspectives on the course as well as present any issues affecting their ability to excel on the

course. Ethical teachers are careful with the tone and language used in response to students' remarks that fall short of expectation, and this is to correct in good faith and not to discourage future student participation.

5. Ethical teachers foster academic integrity

Academic integrity entails that both teachers in research and in learning acknowledge the intellectual input of other people. Essentially to be accountable, transparent and act with integrity in using other peoples' works. Teachers have a core responsibility to encourage academic integrity and honesty[98]. Plagiarism and other academic dishonesty practices that occur at all levels of scholarship, undermine the integrity of education and student learning objective. Teachers have a core responsibility to encourage academic integrity and honesty[99]. To help students better understand institutional expectations on academic integrity, ethical teachers from the outset of the course, habitually communicate such and the implication on student performance and future career.

In addition to applying the school's policies on violations of academic integrity, some teachers also explicitly incorporate course-specific consequences or sanctions such as the impact on overall grade for the particular course or assignment. To forewarn students, some institutions print a description of the consequences of academic dishonesty as part of the grading policy document and consistently remind the students. However, addressing potential cases of academic integrity violation could be emotionally draining and time-consuming for teachers. An ethical teacher, whether experienced or not always finds

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[98] Available from: https://docs.com/plosmedicine/3643/challenges-in-addressing-plagiarism-in-education

[99] Becoming an ethical teacher. Available from: http://www.sagepub.com/sites/default/files/upm-binaries/43586_14.pdf

the motivation to address these potential violations given how rampant it has become.

6. Ethical teachers use objective and fair assessments

Ethical teachers understand that certain factors may affect fairness in grading and therefore use best practice tools to design valid questions with reliable answers. They must avoid personal biases and not allow it affect the grades they give to their students such as a disagreement over a particular point of view, or lateness to class attendance. Expectations are that student assessments must be objective, fair, in line with the course outline and directly linked to curriculum design objectives for the course. Ethical teachers can identify assessments that do not meet the requirements of the course objectives and are able to focus only on the relevant aspects of the work by evaluating the course content requirement and critical thinking in relation to stated course objectives.

7. Ethical teachers protect their students' confidentiality

Ethical teachers understand that confidentiality is a big issue and are duly committed to maintaining that in regards to student performance, classroom participation, personal communications, and behaviour. As Murray et al. (1996, p. 3) argued that students are entitled to the same level of confidentiality in their relationships with teachers as akin to doctor-patient or relationship. Ethical teachers are careful to ensure that only individual students have access to their graded assignments. One of the biggest challenges faculties faces the informal chat about specific students class performance or behaviour in the class. These casual conversations may not necessarily be in bad faith if it is geared towards helping the student perform better. Otherwise, the expectation is absolute confidentiality of communications between staff and students of which a breach could lead to a lack of respect from students.

8. *Ethical teachers maintain professionally relationships with their students*

All ethical codes and policy guidelines for teaching prohibit a teacher-student dating relationship and faculty must adhere to this code by cultivating and maintaining an open, objective relationship with students. Although dating of currently enrolled student is a no-go area, most institutional ethical codes are sometimes ambiguous on whether a dating relationship can occur after the class is over. Teachers are seen to have a higher power and should therefore not take undue advantage of the prestige that comes with their status. Other parts of ethical professionalism in teaching is the capacity of the faculty to avoid behaviours and comments that resonate as discriminatory or sexual harassment. For example, comments that discriminate against gender, religion, race, mental capability, or suggestive comments about appearance. Ethical are conscious about leading students on through personal interactions on social media (Facebook, Whatsapp, Twitter, we-chat). Other behavioural recommendations from ethically sound faculties include not accepting a gift from students and sensitivity to potential perception bias that could cloud the teacher's objectivity towards the students.

24.5 Ethical Principles Underpinning Research

Ethical principles, which are based on some key important elements of ethical guidelines that speak to shared values and aspirations of the research community, are designed to help researchers in the planning phase and conduct of research. Such key elements are taken into consideration in all ethical reviews whether it is an internal or external review.

1. *Autonomy:*

This is an understanding of the right of an individual to determine his course of action or decision making and respect for the right to self-determination. This respect for people underpins their ability to make informed choices on issues that concern them voluntarily.

2. *Free and Informed Consent:*

Researchers must ensure that participants are provided with enough details about the study and the nature of the study and be allowed to give or withdraw consent at will without prejudice. Informed consent has three key elements namely a) *information***,** b) *comprehension* and, c) *voluntariness***.**

Regarding information, the researcher must provide the objectives of the study, potential risks, and benefits. The concept of voluntariness has major implications as participant's consent should be sought objectively and not by inducements or forcefully especially in research requiring vulnerable participants. Voluntary participation implies that participants make an informed choice while informed consent assumes that the information given is accurate[100]. In an ethics review process, this translates into scrutiny of rights, requirements, processes and duties to foster a free and informed consent by study participants.

3. *Respect for Vulnerable Persons:*

This principle guide is for the respect of human dignity and protection of the interest of a wide range of individuals: mentally & physically challenged, sick, old, young or the incapacitated to mention a few. Of key concern is that they are treated fairly and protected against all forms of abuse, discrimination, exploitation or deception.

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[100] https://www.canterbury.ac.uk/research-and-consultancy/documents/introduction-to-ethics.pdf

Researchers are expected to take necessary steps to safeguard the interest of this category of participants as appropriate.

4. *Confidentiality and Privacy:*

On both ethical and safeguarding of personal sensitive data, every individual has a right to confidentiality and privacy unless otherwise pre-agreed.

Each is free to decide the level of information to be shared, the content, the timing, circumstance, and extent to which they will withhold. The access, control, and dissemination of personal information are duly protected by the Standards of privacy and confidentiality and as such helps to protect mental or psychological integrity. Basic expectation is that these principles will be upheld in the processing and storage of data.

5. *Justice and Inclusiveness:*

Justice in this sense refers to fairness and equity for participants and in the research processes and methodologies. Therefore, the principle imposes obligations towards vulnerable people to ensure they are not taken advantage of or exploited for the advancement of a study.

Regarding process, justice requires that research processes be transparent and clearly understood by the participants and that there are robust standards to adequately review the research protocols. Other related elements of justice include the equitable share of benefits and burdens of research. Therefore, distributive justice ensures that no particular participant group is unfairly burdened with the adverse effects of the research or neglected.

6. *Harms and Benefits:*

The even distribution of the adverse effects and benefits of a study is a fundamental component of research ethics. This, therefore, needs a thorough harm-benefit balance analysis to determine whether

foreseeable harms outweighs potential future benefits. The impact of this analysis directly affects the rights, ethical justification, and informed consent approach owed to the research participants.

There is a recognition that the nature of breakthrough research for the advancement of frontiers of knowledge and the attendant uncertainties poses a challenge in anticipating and measuring the levels of harms or benefits associated with each project. As a result, researchers are burdened with the extra responsibility of checking scientific validity, design ad conduct of research.

a. Minimising Harm (Non-malificence):

In minimising research harm, the focus is on the duty to avoid, prevent or minimise harm to others [101].

In minimising research damage, the focus is to avoid, prevent or minimise harm to others. Simply put, research participants must never be subjected to any risk of avoidable adverse effects of the study. Or the use of as few humans and number of tests as possible to achieve valid data where humans must participate. In addition, a justfication that the use of human participants is essential to achieving scientifically and socially important aims and not by using other categories of participants.

b. Maximising Benefit (Beneficence):

This principle imposes a responsibility to maximise net benefits of research. However, the intention of generating new knowledge from the research must be supported with evidence that participants and the society at large will benefit from the advancement.

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[101] Research ethics. Available from: http://www.aghazenau.com/research-ethics.html

24.6 Conclusion

The ethical principles summarized above are common to most ethical codes for teachers and students, both in teaching and research. Academic integrity has become an imperative and a must-have by reputable institutions who aspire to compete on a global scale. It is the responsibility of the faculty and management to know plagiarism guidelines in other to preserve intellectual property. Academic dishonesty undermines the integrity of education at all levels and includes other unfair practices such as exam malpractice, the use of 3rd party agents to write school work, theft of other students' or faculty work and inappropriate collusions between staff and students. Schools should invest in plagiarism application tools such as 'turnitin' which checks for plagiarism as well as allows teachers to assess the quality of academic sources used by students.

The application of a particular principle in a given situation may not always be clear-cut. Because most ethical codes for teachers constitute behavioural guidelines, not explicit rules of behaviour, discussions among teachers as to whether a particular behaviour is or is not ethical can often generate diverse opinions and perspectives. Therefore, it is recommended that teachers take a proactive position by developing a deeper understanding of ethical teaching and reflecting on these principles and their application to teaching. It is also recommended that new teachers should equip themselves with relevant information as provided by the university handbooks and programmes, to enable them to review policies and expectations that address the ethics of teaching. They should also identify a mentor with whom to discuss ethical dilemmas as they arise, and also participate in discussions on the ethics of teaching that may be scheduled at their university center for teaching or offered at a conference

24.7 Ethics Case Studies in Teaching and Research

1. *Educational Concerns Case Study: Reporting Plagiarism*

a. You are a Tutor-mentor for graduate students in your department[102]. Some of your students are taking some borrowed courses in a different department that require written submissions. One approaches you to read his essay prior to submission. You routinely check his work on a plagiarism monitoring app and discover that significant parts of the report have been copied verbatim from the web and sources have not been acknowledged or cited.
b. For undergraduate students, working on a group report and a member of the team is lifting web materials without proper citations.

24.8 Questions

- What should you do in the two circumstances?
- In what ways can you monitor and guard against these students' behaviours in the future without irreparably damaging their careers?
- Do you think this is a common occurrence in our higher institutions and what can be done about it institution-wise?

2. Responsible Conduct of Research Case Study: Financial Responsibility

A researcher's expenses are paid by a grant to attend a conference abroad. The researcher buys a cheaper airline ticket, saving some money on the travel budget allowance. She equally books a relatively

[102] Adapted from Ethics case study: teacher edition. available from: http://documents.mx/documents/ethics-case-studies-teacher-edition.html

inexpensive hotel accommodation, thereby saving some more money. Upon her return, she learns that there is a possibility of claiming a fixed per diem much higher than the actual expenses she incurred and pocketing the difference. In this situation, the researcher has an option of either claiming for her actual expenses or taking the fixed per diem.

- Where should one inquire what the expectations are?
- Some institutions may not have explicit policies dealing with this. With the 2 options presented above, should the individual take the higher fixed per diem, or should she claim only for the actual expenses incurred?
- As a group leader or department head, what do you do to avoid uncertainty?
- If you were the researcher's peer or colleague, what would your advice be?
- What do you think the practice is in your institution?

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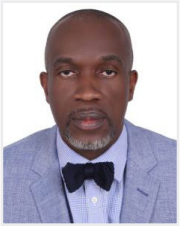
The international conference of the University of Nigeria, held in 2016, made it clear that education must assist and lead students to learn to be free, responsible, innovative and creative. The teacher has the duty to guide students to know how to acquire knowledge that is not mere information but knowledge that is reflected, offering essential insights needed for effective living—such knowledge bears the ingredients of ethics. This first of two book volumes serves as a guide providing insights gained through experience from 29 authors, including teachers, administrators and policy makers and researchers, all brought together to focus on how Ethics in Higher Education can be integrated into concrete contexts.

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