

ETHICS, MEDIA, THEOLOGY AND DEVELOPMENT IN AFRICA

A FESTSCHRIFT IN HONOUR OF
MSGR PROF. DR OBIORA FRANCIS IKE



EDITORS :
PETER ESHIOKE EGIELEWA
BLESSED FREDERICK NGONSO (EDS.)

Globethics.net

**Ethics, Media, Theology
and Development in Africa**

A Festschrift

in Honour of Msgr Prof. Dr Obiora Francis Ike

This Festschrift is published in honour of Msgr Prof. Dr Obiora Francis Ike on the auspicious occasion of his 65th birthday celebration and 40th priestly ordination anniversary in the year of the Lord two thousand and twenty two (2022), for his immensely distinguished and valuable services and contributions to Nigeria, Africa and the world as a priest, a scholar and an administrator. This Festschrift commemorates the successful six years of his tenure as the Executive Director of Globethics.net, Geneva, Switzerland (2016-2022).

**Ethics, Media, Theology
and Development in Africa**

A Festschrift

in Honour of Msgr Prof. Dr Obiora Francis Ike

Peter Eshioke Egielewa / Blessed Frederick Ngonso (Eds.)

Globethics.net Co-Publications & Others

Globethics.net CoPublications & Others

Director: Prof. Dr Obiora Ike, Executive Director of Globethics.net in Geneva and Professor of Ethics at the Godfrey Okoye University Enugu/Nigeria.

Globethics.net Co-Publications & Others

Peter Eshioke Egielew / Blessed Frederick Ngonso (Eds.)

Ethics, Media, Theology and Development in Africa.

A Festschrift in Honour of Msgr Prof. Dr Obiora Francis Ike

Geneva: Globethics.net, 2022

ISBN 978-2-88931-484-3 (online version)

ISBN 978-2-88931-485-0 (print version)

©2022 Globethics.net

Managing Editor: Ignace Haaz

Assistant Editor: Jakob W. Bühlmann

Globethics.net International Secretariat

150 route de Ferney


1211 Geneva 2, Switzerland

Website: www.globethics.net/publications

Email: publications@globethics.net

All web links in this text have been verified as of September 2022.

The electronic version of this book can be downloaded for free from the Globethics.net website: www.globethics.net.

The electronic version of this book is licensed under the Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License (CC BY-NC-ND 4.0). See: <https://creativecommons.org/licenses/by-nc-nd/4.0/>. This means that Globethics.net grants the right to download and print the electronic version, to distribute and to transmit the work for free, under the following conditions: Attribution: The user must attribute the bibliographical data as mentioned above and must make clear the license terms of this work; Non-commercial. The user may not use this work for commercial purposes or sell it; No derivative works: The user may not alter, transform, or build upon this work. Nothing in this license impairs or restricts the author's moral rights. 

Globethics.net retains the right to waive any of the above conditions, especially for reprint and sale in other continents and languages.

TABLE OF CONTENTS

Foreword 9

Christoph Stückelberger

PART I: REFLECTIONS ON OBIORA IKE

**1. Monsignor Professor Obiora Francis Ike:
All Things to All People 13**

Ike S. Ndolo

2. Obiora Ike and the Challenge of Development in Africa 27

Gregory Ebalu Ogbenika

**3. Lack of Ethics and Low Human Development Index
as Sources of Underdevelopment in Nigeria 49**

Mary Rose-Claret Ogbuehi

PART II: ETHICS AND CHRISTIAN FAITH

**4. Catholic Social Ethics and Development in Africa:
A Theoretical and Practical Interpretation 65**

Augustine Akhogba

**5. The Symbiosis Between the Christian Faith and Human
Culture: The African Experience 85**

Jude Ikechukwu Ezimakor

**6. Global Climate Change, Ethics of Sustainability, and
the Role of African Churches in Ecological Transformation 105**

Dietrich Werner

PART III: ETHICS AND ENVIRONMENT

**7. Environmental Principles and Ethics: Current Challenges
in the Field of Bioscience and Law..... 142**

*Osikemekha Anthony Anani, Paul Atagamen Aidonojie,
John Ovie Olomukoro*

**8. Ethics of Used Lead-Acid Battery Recycling
and Safe Environment in Africa 164**

Chinenye A. Eziukwu

**9. Scientific and Technological Ethics: Principles
and Boundaries from a Bioethics Perspective..... 176**

Kingsley Eghonghon Ukhurebor, Vincent Aizebeoje Balogun

**10. Human Person and the Ethical Stewardship
of the Environment..... 190**

Philip Osarobu Isanbor

PART IV: WAR, ETHICS, VALUE, CULTURE AND THE MEDIA IN AFRICA

11. Role of the Media in Development 218

Ifedayo Akinwalere

**12. Warfare over Humanity and Failed State Syndrome
in Africa..... 242**

Gideon O. Adeniji

**13. Ethics and Culture in Africa: The Nexus in Selected
Ethical Codes 266**

Tordue Simon Tergema, Jesse Ishaku Adamu Mohammed

14. Ritual Killings and the Quest For Happiness in Nigeria..... 299

Anselm Kole Jimo

15. Media Impact, War Ethics and Security in Africa	323
<i>Justine John Dyikuk</i>	
16. African Diversity: A Crossroad Between African Values and Communal Conflict.....	351
<i>Josephine Balogun</i>	
17. Promoting African Values Through African Communication Systems for Development.....	369
<i>Andrew Asan Ate, Joseph Omoh Ikerodah</i>	
18. Re/Positioning African Ethical Concepts in Literature	381
<i>Derick Wirngo Bongfen, Blessing Vernyuy, Lawir Lucas Nkwetta Afutendem</i>	

PART V: ETHICS AND THE MEDIA IN NIGERIA

19. The Frailty of Media Ethics in Stagnated Democracies: Ethical Lapses and Nigeria’s Media Landscape	401
<i>Usua, J. Ntiense, Moses O. Asak</i>	
20. Journalists and the Ethics of Brown Envelope Practice in Nigeria: Causes and Remedies	424
<i>Peter Eshioke Egielewa</i>	
21. Broadcasting within Ethical Orientation: An Evaluation of Government-Media Relations under President Buhari’s Civilian Administration	443
<i>Blessed Frederick Ngonso</i>	
22. Ethics and Regulations against Proliferation of Product Advertising Targeting Children in Nigeria	457
<i>Bassey E. Bassey</i>	
23. Ethical Parenting in a Digital World	484
<i>Ike S. Ndolo Okwudiri, Ekwe Lois, Emmanuel Akpan</i>	

**24. Citizen Journalism and Unethical Contents:
The Need for Social Media Literacy Among Parents..... 506**

Clement Afamefuna Asadu, Jones Gilbert I. Ayuwo

**25. Ethical and Credibility Issues Associated with Social Media
as Sources of News..... 520**

Jammy Seigha Guanah

PART VI: ETHICS AND ADMINISTRATION

26. Ethics and Administration in Nigerian Civil Service 549

Clifford A. Atairet

Postface..... 569

Obiora F. Ike

About the Contributors..... 583

FOREWORD

Christoph Stückelberger

This book is not only a beautiful bouquet of flowers; it is a whole flower meadow! A whole hain of fruit trees. It is a true mirror of the blessed life of Prof. Dr Obiora Ike, in short Obi, as we, his friends, call him.

We celebrate the 65th anniversary of an extraordinary personality: living as child in precarious hunger-conditions during the Biafra war in Nigeria, studying not only theology and ethics, but journalism, political science, sociology, becoming a catholic priest, being a professor of ethics, working as development leader in building a number of foundations in development and microfinance. He is able to work from the grassroots level to the global leaders such as being the Africa representative of the Club of Rome and much more.

This book is a reflection of the broad interests and commitments of Obiora Ike. In the 26 articles of this book, the authors offer insights on ethics, theology and faith, on environment and development, on war and culture, on media and even on administration as a key sector for a fair and productive use as Stewards of God's resources.

Obiora Ike – as myself and most of our global community members of the Globethics.net foundation and most of the authors – publishes an article or book not as “l’art pour l’art”, a goal in itself. He wants to create impact and transformation in society; and again, transformation is not a goal in itself. The goal is to serve humans for their life in dignity, to work together for a united humanity while respecting and nourishing local cultures and values and the environment.

10 Ethics, Media, Theolog and Development in Africa

Obiora Ike – with all the great impact he achieved and will still achieve in his life – remains a faithful, modest believer. All what he does is not to his own glory, but just following the will of God. We bring you, dear Obi, this bunch of Flowers in form of articles with great appreciation and thankfulness for your immense commitment! For the Glory of God. Soli Deo Gloria.

*Christoph Stückelberger, Founder and President of Globethics.net,
Geneva/Switzerland. Professor of Ethics, among other at Godfrey
Okoye University in Nigeria, the home university of Obiora Ike.*

PART I

REFLECTIONS ON OBIORA IKE

1

MONSIGNOR PROFESSOR OBIORA FRANCIS IKE: ALL THINGS TO ALL PEOPLE

Ike S. Ndolo

Nothing is as momentous...¹

Nothing is of utmost joy...

Nothing is as gratifying...

Nothing is as rapturously delightful as this special day that the Lord has made...

- a day we celebrate the 65th birthday of Monsignor Professor Obiora Ike.
- a day of celebration of his graceful attainment of 40 years of priesthood
- a day we celebrate his 46 years of teaching and scholarship
- a day of celebration of God's varied, abundant and comprehensive blessings for Monsignor Professor Obiora Ike:
 - the quintessential reverend father and theologian of superlative brilliance, merit and repute,
 - a prodigious and profound academic professor of Ethics, Philosophy, History, African and Intercultural Studies,
 - an ecumenist of honesty and courage, of singleness of purpose and steadfastness of conduct,

¹ Ike S. Ndolo, PhD, is a Professor of Media and Communication Studies, Enugu State University of Science and Technology, Enugu, Enugu State, Nigeria. ikendolo@yahoo.com

14 Ethics, Media, Theolog and Development in Africa

- a business developer of tenacity and endurance, of zest and activity,
- the venerable and veritable former Parish Priest of St Leo the Great Parish.
- the Executive Director, Globethics.net - Geneva, Switzerland

Born in 1956 in Gusau, Zamfara State, Obiora Ike realised quite early the words of William Jennings Bryant: *“Destiny is not a matter of chance, it is a matter of choice; it is not something to be waited for but rather something to be achieved”*.

To achieve his destiny, he started an educational and ecclesiastical career that took him through 11 schools in 7 countries of the world. Today, Monsignor Obiora Ike:

- speaks and writes several languages – Igbo, Hausa, English, German with certifications in French, Latin, Greek and Hebrew,
- attended All Hallows Seminary, Onitsha; St John’s Seminary,
- he read and obtained certificates in Economics from the University of London,
- Diploma in International Studies from Dubrovnik and Diploma in Journalism from the University of London; Cambridge University Certificate in Economics and History,
- he has a Bachelor's Degree in Theology from Bigard Memorial Seminary, Enugu/Urban University, Rome; Bachelor of Theology, Innsbruck, Austria,
- he has a Master of Philosophy (M.Phil) and Master of Theology (M.Theol) degrees from the University of Innsbruck, Austria,
- he did his Philosophy Dissertation and a Doctor of Theology in Rheinische Friedrich Wilhelms University, Bonn Germany.

Hans Anderson says:

“Every man’s life is a fairy tale written by God’s fingers”

Monsignor Obiora Ike's life is a "fairy tale" of meritorious appointments, honours, awards, managerial sagacity, scholarly splendour and soldiering for Jesus Christ.

Consider these honours and awards:

- Invested with chieftaincy titles
 - Onwa n'etilora* of Umana Ndiagu (1988).
 - Omeloha* of Ugwuomu, Nike (1991).
 - Okwuloha of Agba Umana* (2008) Enugu State, Nigeria.
 - Okosisi 1 of Umana Ndiagu* (2020).
 - Monsignore* (Papal chamberlain) by Pope John Paul II, Vatican 1999.
- Inducted into the prestigious Order of Men of Achievement, Cambridge Publications.
- Won an award for Distinguished Health and Social Services, from International Health Foundation, Enugu (1995).
- Won the Peace Prize Shalom, Eichstaett University, Germany (1996).
- Listed in Who is Who in the world, USA (1997).
- Listed in Who is Who among African Theologians.
- Made Honorary Chaplain (Prelate) to Pope John Paul II, Rome, Vatican (2000).
- Honoured with a Paul Harris Fellow, Rotary International, Munich/Ludwigshafen, Germany (2001).
- Awarded Afrika Verdienst Preis, CV Afrika Hilfe eV, Germany (2005).
- Listed in Who is Who in Nigeria (2006).
- Igbo Icons award (2007).
- Igbo Catholic Community, USA award.
- Awarded the Heinrich Pesch Prize for his enormous contributions to the development of the social sciences (2010).
- Listed in Who is Who in Enugu State (2011).

16 Ethics, Media, Theolog and Development in Africa

- Received the United Nations SadikNafis award for Humanitarian Service and Courage, Lisbon, (2013).
- ARCoR Medal of Excellence, Appreciation and Gratitude, presented by the President and Prime Minister of Romania, Eastern Europe for membership in the Association of the Club of Rome, Romanian Chapter, 2013.
- Recipient of the Stephanus Prize 2020 Frankfurt, Germany for freedom of Religion for persecuted persons in Africa.

Consider these appointments:

- Full Member and Fellow of the World Academy of Sciences and Arts (WAAS) 2019.
- Member, International Integrated Reporting Council, UK, 2017-date.
- Member of the European Academy of Arts and Sciences 2014
- Member, 2014 Nigerian National Conference (CONFAB).
- Pro-Chancellor and Chairman of Council, Plateau State University, Jos. May 2021.
- Member, South-East Governors Forum and Elders Committee, 2009-Date.
- Member, South-East Committee for the review of the Nigeria Constitution- 2012/14.
- Member, Governing Council of ESUT- 2010-2015. Reappointed till 2020.
- Member, Board of Trustees, Godfrey Okoye University – 2008-till date.
- Member, Interview Panel for the appointment of ESUT VC - 2015.
- Member, South-East Governors Forum Committee on the resolution of *Ohaneze Ndigbo* crisis 2012 – 2013.
- Chairman, Enugu State Economic Advisory Council 2015-date.

- Member, South-East Nigeria Development Fund (SENDEF).
- Member, Board of Directors, development Partners for Enugu State.
- Life member, Spinal Cord Injuries Association of Nigeria – 1998 – date.
- Member, Accident Victims Rehabilitation Committee 1987 – 1992.
- Member, Committee for Speedy Dispensation of Criminal Justice in Anambra State 1989-1992.
- Member, Enugu State Education Advisory Committee for Mass Literacy.
- Vicar General Enugu Diocese 1998-2005
- Projects Director, Enugu Diocese 1986-date
- Member, Diocesan Curia of Enugu Catholic Diocese.
- Member, Presbyteral Council; Diocesan Consultors College, Finance Council; Dialogue and Theological Commission; Priests Welfare and Further Studies Commission; and Economic Planning Commission of the Enugu Catholic Diocese.
- Nominated by Pope Benedict XVI to the Vatican Rome Africa Synod on the theme of Justice and Reconciliation in Africa.
- Regional Co-ordinator for West Africa Business Ethics Network.
- Member, Directory of Global Ethics Network, Geneva, Switzerland.
- Nominated by the Pontifical Council of the Vatican as the only Nigerian to participate in the Vatican Conference on “50 years after Mater et Magistra.”
- Posted to Deutschordens Wohnstift Cologne, Germany; Sacred Heart Parish, Uwani, Enugu.
- Made chaplain, Holy Rosary Girls’ College, Enugu.

18 Ethics, Media, Theolog and Development in Africa

- Consultant, EU – SRIP programs for funds access for development partners in Nigeria.
- Member, Advisory Board, South African University of Stellenbosch, Cape town Business School.
- Member, Enugu State Government Economic Planning team.
- Member, Board of Trustees, Godfrey Okoye University, Enugu.
- Member, International Catholic Commission for Prison Pastoral Care.
- Member, Caritas International Advisory Council, Bishops Conference of Nigeria.
- Nigerian Association of Ecumenical Theologians.
- Nigerian Association of Catholic Theologians.
- Enugu State Judicial Committee for speedy dispensation of Criminal Justice.
- Member, Alternative Dispute Resolution, Lagos.
- Member, International Biographical Centre, Cambridge.
- International Political Science Association, Ottawa, Canada.
- Member, New York Academy of Sciences.
- Pax Christi International.
- American Association for the Advancement of Sciences, Washington, D.C.
- Africa Association for the Study of Religions, Utrecht, Netherlands.
- Trustee and board member, International Children’s Camp, Germany.
- Member, Enugu State University of Science and Technology Think Tank (1999-2000).

Thomas Wolfe says:

If a man has a talent and cannot use it, or if he has a talent and uses only half of it, he has partly failed. If he has a talent and learns

somehow to use the whole of it, he has gloriously succeeded and won the satisfaction and a triumph few men ever know.

Professor Obiora Ike has abundant talent and has used it successfully across various aspects of life. Check this out:

- Chairman:
 - Academic coordinator for the regional West Africa Business Ethics Global Survey on the research topic and team led by Professor Deon Rossouw (Globethics.net Library Publications and Database, Switzerland²).
 - Chairman, Enugu State of Nigeria Economic Advisory Committee.
 - Chairman, Capital Projects Campaign that raised 1.8 billion naira for Godfrey Okoye University, Enugu.
 - Chairman, Resources Management Committee, Godfrey Okoye University.
 - Chairman, ESUT Search Committee for appointment of the Vice-Chancellor -2015.
 - Chairman, 2015 ESUT Panel for the interview and appointment of Registrar and Bursar.
 - Chairman, Umuchinemere Procredit Micro Finance Bank Nigeria Limited (UP-MFB).
 - Chairman, Education Commission and Chairperson, Justice, Development and Peace, Commission of the Catholic Diocese of Enugu.
 - Growing Business Foundation, Nigeria.
 - Africa Fund on Self-Reliance (1992-Date).
 - Child Defence Foundation.

² Ike, Obiora F. West Africa in: Deon Rossouw / Christoph Stückelberger (Eds.) 2012. *Global Survey of Business Ethics*, Goba Series No. 5, Geneva: Globethics.net, 143-180.

20 Ethics, Media, Theolog and Development in Africa

- Enugu Development Trust Fund (2000-2007).
- Nigeria Association of Catholic Social Scientists.
- Muslim-Christian Dialogue, Enugu State.
- International Prison Chaplains Association, Canada (1995-2000).
- Justice Development and Peace Co-coordinators, Eastern Nigeria.
- Development Education Center for Women Programs (1989-2002).
- Youth Organisation Development and Leadership (YORDEL).
- Onitsha Ecclesiastical Province, JDPC Commission (1996-2004).
- Nigeria Association of Catholic Prisons Pastoral Care.
- Poverty in Africa Alternative.
- Africa Association for the Advancement of Catholic Social Teaching.
- Club of Rome, Nigeria Chapter.
- Director:
 - Executive Director, Globethics.net, Geneva, Switzerland, the largest Digital provider globally for Online Ethics, an Economic and Social Council Member of the United Nations promoting a global consortium for Universities Networks and Linkages in all continents for Ethics Ranking in Higher Education Institutions, 2016 till date.
 - Director, Globethics.net Publications, Geneva, Switzerland, 2016-date.
 - Director, CIDJAP Publications, Enugu, Nigeria, 1986-date.
 - Director, Journal of Ethics in Higher Education, Geneva, Globethics.net, Switzerland, 2022.
 - Director, Bulletin of Ecumenical Theology, 1990-date.
 - Member of Editorial Board: Consortium for Religious Studies ICRS, 2019-date; Leeds Beckett University Journal of Global Responsibility, UK, 2018-date.

-Director, International Relations Department, Godfrey Okoye University, Enugu.

-Caritas International, Nigeria Chapter, Enugu Diocese.

-CIDJAP Legal Education and Development Assistance Scheme.

-Grassroots Women Empowerment and Development Education.

-Nigerian-German Contacts, Cologne.

- Founder and Director:

-Catholic Institute for Development, Justice, and Peace (CIDJAP). Founded in 1986 as a non-profit educational, research and development institution of the Catholic Diocese of Enugu, with an employee base of 170. Since its establishment, CIDJAP has been and still is the fulcrum on which over 900 ongoing and completed projects in research, human rights, microfinance, alternative banking, youth empowerment, construction and management of 17 hospitals, social housing projects, agricultural development, gender justice issues, prisoners' legal assistance, among others, revolve.

-Small and Medium Scale Entrepreneurs Promotion and Training Association.

-Of over 20 NGOs in Nigeria, including SEPTA, PLEAS, GWEDE, AFOS, AAACASOT; JAP Farms.

-Development Practitioner and Expert on Development Co-operation for Africa with the German Government BMZ; the British Government DFID; Canadian Agency; USAID; and the European Union raising over 300 million USD for Development Projects in Nigeria.

-Micro-enterprise Development Co-operation.

-Nigeria Congress of Catholic Prison Pastoral Care

Benjamin Franklin Says:

"If you would not be forgotten as soon as you are dead and rotten, either write things worth reading or do things worth writing about".

Professor Obiora Ike has done both.

His writings in five languages (including Polish, German, Hebrew, French, Greek) addressing various concerns in business, management, social ethics and theology, intercultural studies, international diplomacy have been marshalled out in scholarly treatises – 120 textbooks, over 40 book chapters, over 22 peer-reviewed journal articles, and an overwhelming 190 scholarly papers presented in national and international conferences and workshops. Without equivocation and somnolent spiritedness, they speak of an edifying academic and pastoral activism borne out of a conviction that a trinitisation of education, salvation and entrepreneurship is a sine-qua-non for a blissful life in a developed Nigeria.

As an academic teacher, external examiner, moderator, supervisor and mentor to thousands of undergraduates and many Master of Arts and Doctorate holders across Nigeria and the world, he has created an integrated international superhighway or website of academic, corporate, management, business and pastoral heroes at all levels.

Mark Douglas says:

“When a man has done his best, has given his all, and in the process supplied the needs of his constituency, his community, his parishioners, and his society, that man has succeeded”.

Professor Monsignor Onwa n’ etilora Obiora Francis Ike, you have succeeded in these 66 years of Life, 41 years of priesthood, 46 years as a teacher, 30 years as founder of CIDJAP, 26 years as co-founder of Umuchinemere bank, 16 years as President Club of Rome, Nigeria amidst a cocktail of other achievements.

As a priest, spiritual guardian, preacher, teacher, theologian and evangelist, you have steered a lot of individuals and families on the road to moral rectitude and heavenly bliss.

As a wordsmith, a man with the gift of articulate speech, pure, humane, instructive and therapeutic words tumble out of your mouth so

effortlessly and always the right words for every occasion or situation. When you combine this gift with your compassion, fatherliness, human rights activism and philanthropy, you have saved and continue to save, a lot of people, young and old, from the jackboots of the injustices, poverty, tyranny, cultural dehumanizing processes, sadism and the hopelessness and helplessness that characterize our society.

Late Bishop Michael Ugwu Eneja says:

Obiora Ike is of immense help to the Catholic Diocese of Enugu. He has contributed his knowledge not only to the development of the Church but to the betterment of humanity.

Bishop Anthony Okonkwo Gbuji says:

Monsignor Obiora Ike is an obedient, dynamic and highly inspired man whose brainchild, the Catholic Institute for Development Justice and Peace (CIDJAP), has grown over the last twenty years, to positively impact the lives of the clergy, religious and laity of the Catholic Diocese of Enugu and neighbouring dioceses. The good works that Monsignor Professor Obiora Ike is doing in Enugu diocese, many priests and the leaders of the people can equally do in their diocese and localities.

Bishop Calistus Chukwuma Onaga says:

Obiora Ike has made disciples of the Church's Social Teaching through the lives he touched. This is why I make bold to call him the "Father of Catholic Social Teaching in Nigeria".

Mmawu Shi'nne Obiora Ike, You are a Genius.

Matthew Arnold says: *Genius is mainly an affair of energy...* and you are a bundle of energy.

Henry Austin says: *Genius, that power which dazzles mortal eyes, is oft but perseverance in disguise...* and you are perseverance personified.

24 Ethics, Media, Theolog and Development in Africa

Buffon says: *Genius is patience...* and for you, patience is the spice to life.

Cicero says: *Genius is fostered by industry...* and for you, being industrious is the only way to achieve great things.

Goethe says: *The first and the last thing required of genius is the love of truth...* and for you, a truthful approach to all things is the only way.

Elbert Hubbard says: *Genius is the ability to act rightly without precedent – the power to do the right thing the first time...* and you have done everything you set out to do very well the first time.

Aristotle says: *There was never a great genius without a tincture of madness...* and I think you are a little mad.

You are a genius par excellence!!! – Energetic, persevering, patient, industrious, truthful, painstaking, meticulous and a little mad. Otherwise, how can you explain all these accomplishments in just 66 years of existence? And in all these 66 years, you have come out unscathed, unharmed, untouched, undamaged, unaffected, uncorrupted, unjaundiced and untainted.

May you, recollect the moment you decided to choose the way of life, the way of love, the way of caring, the way of goodness, the way of peace, the way of justice, the way of theological pontification, the way of priesthood and the way of our Lord Jesus Christ.

May you continue to age gracefully as God continues to graciously grant you the capacities and capabilities to be all things to all people and to magnify and massify His greatness as you march to that Country where people live forever – where

mortal and great men like you and their actions are transmuted into immortality.

OBIORA FRANCIS IKE AND THE CHALLENGE OF DEVELOPMENT IN AFRICA

Gregory Ebalu Ogbenika

Introduction

A pressing view about Africa's development is the emphasis laid on its evolving nature and peculiarity in recent times³. However, in the documentation of the development history of the world, Africa has been tacitly ignored: the majority of Western sociologists, historians, anthropologists, and scholars of other disciplines have held numerous derogatory notions about Africa. This falsehood was compounded by some Westerners and even trained African scholars, who relegated Africa to the back door of development and history. Flowing from this line of thought is a reflective articulation of the developmental analysis of the contemporary African Philosophers in this third world nomenclature like Kwasi Wiredu, Olusegun Oladipo, Lansana Keita, Kwame Nkrumah and more scholars who have made tremendous contributions and constructive insights on the subject of Africa's development.

³ Gregory Ebalu Ogbenika, is an Associate Professor of Philosophy, with expertise in Social, Political and African Philosophy. He is the current Registrar, Seminary of All Saints, Uhiele, Ekpoma, Edo State, Nigeria. Oshokwe67@gmail.com

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

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

African Philosophical Perspective of Development

At the dawn of African Philosophy as a professional discipline, there emerged the ethno-philosophical school of thought which opined that African philosophy is the world-view of the African people. In response to their viewpoint, the professionals or those we may call the African logico-positivist school, which comprise those who underwent western scholarship in attaining their studies in the philosophical enterprise were of the opinion that there is a need for a new philosophy in Africa. In the words of Olusegun Oladipo, who was a member of the

analytic approach, “the need has been generated by the socio-economic transition which is taking place in Africa today. Of particular significance in this respect is the role of industrialization as an agent of modernization and development and its impact on contemporary African Societies.”⁴

In the face of this paradigm shift and changes that are taking place, “particularly the tension between the various elements which define the nature of modern African societies, philosophy can no longer be a communal undertaking; it should now be “a matter of individual responsibility.”⁵ This individual approach should focus on theories that can be generated to address the problems of the day within the context of providing principles and ideas that can proffer solutions to the myriads of the social, political and economic quagmire that have overwhelmed the entire landscape of the African continent. For Kwasi Wiredu:

“The new Philosophy for Africa must be critical and reconstructive. It should be one which is capable of inculcating in a large percentage of the African population those habits of mind such habits of exactitude and rigour in thinking, the pursuit of a systematic coherence and the experimental approach.”⁶

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

⁴ Olusegun Oladipo, *Philosophy and an African Experience: The Contributions of Kwasi Wiredu*, (Ibadan: Hope Publications, 1996) 16.

⁵ Olusegun Oladipo, *Philosophy and an African Experience: The Contributions of Kwasi Wiredu*, 16.

⁶ Kwasi Wiredu, *Philosophy and an African Culture*, Cambridge: Cambridge University Press, 1980, IX.

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

Whereas the pioneer African philosophers encountered one another on meta-philosophical issues about African Philosophy, their successors in their way and originality, give a novel response to those issues and ended up introducing innovative frameworks, entirely fresh perspectives, new themes and solutions.⁷ It is evident that the concept of development has been a philosophical problem and that different meanings have been ascribed to development by different philosophers from different epochs in the history of philosophy, be it in individual or social spheres.⁸

In view of this clarion call to examine specific issues and problems confronting the African continent, contemporary African Philosophers like; Kwasi Wiredu, Olusegun Oladipo, Lansana Kieta, Kwama Nkrumah, Kanu Ikechukwu and many philosophers attempted to rethink the initial problems that confronted their pioneer counterparts. We shall pay particular attention to the views of Obiora Ike on development; in his honour, this paper is being written.

⁷ Asiegbu, F. Martins. "Contemporary African Philosophy: Emergent issues and Challenges". *Ogirisi: a new journal of African studies* vol 12 (2016). [www.http://dx.doi.org/10.4314/og.v12i1.1.1](http://dx.doi.org/10.4314/og.v12i1.1.1)

⁸ Gregory Ogbenika, *African Philosophy and the Quest for Development in Africa*, (Benin City: Mindex Press Limited, 2020) 10.

Contemporary Africa Philosophers on Development

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

Kwasi Wiredu:

As a Universalist, *Wiredu* is of the position of the synchronization of values and cultures. He recommends that ‘trans-acculturation will introduce more and more diversity and, by the same token, more and more unity and richness into the lives of all peoples, as the different people, as the different cultures of the world get to know one another more and more.’⁹ Hence, acculturation is a way of development for every culture; for it is through this that the universality of the virtues of a culture is found and united with that of another culture.

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

⁹ Ogbenika Gregory, “African Philosophy and the Quest for Development in Africa”, 70.

cultivation of the rational outlook of life, and scientific and technical advancement.¹⁰

Lansana Keita

In his work, “Philosophy and Development”, Keita observes that the term ‘development’ is associated mainly with expansion by a process of growth. However, the position he takes is the constant expansion of the underdeveloped societies to be like the developed ones. Yet, he opines that in Africa, the problem is the correct theories in areas of technological, agricultural and economical development.¹¹ The colonization of Africa by the Europeans was relative retardation in Africa’s development in contrast to the theory of *Kwasi Wiredu* which postulates that the universalities of cultures ensure progress and development. For him, the struggle for Independence was a way out of the economic exploitation and political subservience of the Colonial masters.

Ubuntu Development Theory

This development theory is based saliently on the moral worldview of the Bantu people. This development theory has been applied to a variety of problems in Africa. They include; the political reconciliation in South Africa, the post-apartheid society, to stand as a basis for public policy.¹² A reoccurring maxim among the Bantu people is that *a person is a person through other persons*’; this worldview of the Bantu is

¹⁰ Ogbenika Gregory, “African Philosophy and the Quest for Development in Africa”, 75.

¹¹ Lansana Keita, “Philosophy and Development: On the Problematic African Development- a Diachronic Analysis” in *Philosophy and African Development: Theory and Practice*, Lansana Keita,(ed.) (Dakar: Council for the Development of Social Science Research in Africa, 2011, 115-138.

¹² Motsamai Molefe, “Ubuntu and Development: An African Conception of Development” in *Africa Today*, Volume 66, No 1, Fall October, 2019, 96-115.

divided into 3 facets: ontological personhood, normative personhood and the means to achieve normative personhood.

Kwame Nkrumah

Kwame Nkrumah's theory of development is based on the empirical study of Europe's economic development.¹³ This theory involved a manner of communal African relationships with each other to aid politically and economically. His theory of development encompassed both the political aspect and the economic aspects. He observes: "The existence of separate monetary zones is harming the growth of trade in Africa. It is leading to illegal trade and revenue losses in many countries and making African Common Market difficult."¹⁴The overlapping of economic activities and political ones showed the rein with which the colonial controlled the colonized African states and of course, thwarted their development. His idea of development was more of a socialistic ideology. His socialist model, however attractive to some schools of thought in the sense that, it empowered some of the weak and smaller imperial states with major tasks of development in the form of harnessing capital for rapid growth in the areas of technological development and infrastructure, and universal education.

Anthony Ikechukwu Kanu

In his research paper titled 'African Philosophy and the Issue of Development', Kanu brings to the fore the effect of philosophy on National development. He posited various perspective points through which philosophy expresses its capacity beyond abstract reflection to concrete and solid historical involvement. They are Mental Decolonization; Critique of Culture; Evaluation of Ideologies; Promotion of Higher Order Thinking; Promotion of values and

¹³ Cf. Keita, "Philosophy and Development," 115-138.

¹⁴ Kwame Nkrumah, *Neocolonialism: The Last stage of Imperialism*, (London: Thomas Nelson and Sons Ltd), 1965, 227.

Promotion of National Unity.¹⁵ Using the case of Nigeria's independence to expiate the process of development that was envisioned to be attained, the first and second development plans focused on agriculture, industry, transportation and manpower development. The third focused on the distribution of resources, a sign indicating developmental progress. Within the periscope of two decades, Nigeria had developed the overall picture of being the black giant of Africa.

Obiora Ike on Faith-based Development

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

"The economy is at the service of man. Not man at the service of the economy. Therefore, all economics must be within the bounds of moral order. This refers to the network of relations involving production, distribution and consumption. They need to be made as personal as possible because they are links of service between the brotherhoods of all people."¹⁶

In line with the directive of the Council Fathers, Obiora Ike is of the view that development should be people-centred. According to him, "People matter. In empowering people, we build upon our most

¹⁵ Kanu Ikechukwu Anthony, "African Philosophy and the Issue of National Development" in *Igwmbuikwe: An African Journal of Arts and Humanities*, Volume 3, No. 6, September 2017, ISSN: 2488-9210(Online), 19f.

¹⁶ Gaudium et Spes, No. 64.

valuable resource. For us, development must be people-centred and the poor, be empowered to participate in their development.”¹⁷

Obiora sees investments as a part of development, especially when it is ethically driven. He also identified the potentialities of faith traditions in investments. In his words, “It is well established that major institutional faiths are amongst the largest investors in the world. In recent years, this investing power has been used in several ways: – Disinvestment; – Pro-active ethical investment; – Impact investing”¹⁸

They embark on these ethically inclined investments by putting their beliefs and values into the mission through project development and businesses that have investment consequences.¹⁹ In embarking on these projects and businesses, there is a lot of progress and transformation that goes on in the life of the individual, community, the ecclesial community, and the society at large. As he puts it:

“Finance is only a part of the contribution faiths are already making based on their beliefs and values. The reason that faith can be so powerful – for good, and sometimes for bad – is its

¹⁷ Obiora Ike and Ndidi Nnoli Edozien. *In Development is People, Business is Ethics*, (Enugu: Catholic institute for Development, Justice and Peace,(CIDJAP) 2003, 24.

¹⁸ Obiora Ike, “Religions for Development: Funding and implementing the SDGs by cooperation between Governments, UN Agencies and faith Communities” A power point presentation at the International Conference ‘for Christian investors and Development Agencies’ FaithInvest-Building bridges, held in Geneva, on 22 January, 2019.

¹⁹ Obiora Ike, “Religions for Development: Funding and implementing the SDGs by cooperation between Governments, UN Agencies and faith Communities.” 2019.

personal and community transformative power – which money can sometimes, but not always, assist.”²⁰

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

“The Faiths own about 8% of the habitable land surface – about 5% of all commercial forests; run, manage or founded around half of all schools worldwide and in sub-Saharan Africa 64% of all schools; The Faiths have more TV and Radio stations between them than the whole of the EU and produce more books, newspapers and journals than any other networks. They also own an estimated 10% of the world’s total financial investment.”²¹

In addition, he acknowledged that faith groups are key actors in implementing the sustainable development goals. This they do through small communities, social groups, religious leaders of communities, CEOs and staff of faith-inspired NGOs. They play a significant and diverse role, working in all aspects of human existence and experience. Religious leaders are trusted more often than those in governments as they use their core beliefs, and values and use a language that is accessible filled with compassion, love and trust. They are the best service providers in diverse areas of human endeavours. He also identified other areas in which faith groups have been useful and are

²⁰ Obiora Ike, “Religions for Development: Funding and implementing the SDGs by cooperation between Governments, UN Agencies and faith Communities.” 2019.

²¹ Cf. Martin Palmer and Pippa Mose (Compilers) Published in October 2017 by the Alliance of Religions and Conservation, On the Zug Guidelines on the topic of “Faith –consistent investing”. 5-6.

still useful, like being reliable fundraisers for societal transformation, as well being well respected in conflict resolutions and complementing governments in social action. He opined that integral development is the way of the future. He stressed this opinion by using the position of African Theologians' statement of 1989 as follows:

“While in the past, development was principally understood in terms of economic progress, we now have realised and become convinced that appropriate progress should be integral to development. Such development must cater for the whole human person, and encompass the people of the nation as a whole: by developing their spiritual, religious, social, moral, economic, cultural, political, mental, educational, physical and environmental dimensions of life”.²²

Considering this approach to development, the faith groups often challenge national, multinational, public and private corporations to do well ethically. By so doing, “Corporations have the potential to meet societal needs that no entity—especially one that is taxpayer-funded—can address.”²³ For him, faith groups can be involved in business and investment and be socially responsible. The craze to maximize profit in businesses and investments should not be a hindrance to the long-term human advantage to individuals and society.

Obiora Ike has been able to put his core values and beliefs into practice. Through the Catholic Institute of Development, Justice and Peace (CIDJAP) which he founded on the 4th of October 1986, he has touched the lives of so many within and outside the Church. Through this institute, he was able to bring to bear, the role of faith-based organizations in the life of the individual and the society. He did not

²² African Theologians Position Statement, 4th National Theological Week, katigondo, Uganda January, 1989.

²³ Obiora Ike; 2003, Development is people; Business is Ethics, CIDJAP Publications, Enugu, p. 7.

only utilize this platform for the Church alone but, also in the larger society. He was able to mediate conflict resolutions to ensure justice and peace. He established a bank, Umuchinemere Community Bank, with soft loans and minimal interest for individuals and small-scale enterprises to thrive and grow. He also established farms, hospitals, and real estate, through which products and services are rendered not just for the sake of investment, but with a profound consciousness for social responsibility and action. He is a development Sustainer, with the aim of individual and societal transformation, progress, social responsibility sustainable and integral development. As a scholar, teacher, writer and professor, he has authored so many books. As a priest of the Most High God, he has ministered the word of God and sacraments to numerous people, within and outside Nigeria. He is the Executive Director of Globethics.net, Geneva, Switzerland.

Challenges of Development in Africa

It is no longer news that there are a lot of hindrances to all the efforts that are being made to ensure development in the contemporary African States. These encumbrances are so numerous to mention, but to further the purpose of this paper; it will examine some of these obstacles to development in modern African states as follows:

a. Colonization and Dependence

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

Mimiko asserts that the social fabric was completely devastated and a new culture of violence was implanted. Traditional African systems of conflict resolution were destroyed and, in their places, nothing was given. The democratic process, rudimentary though it was, with great potential as accompanies every human institution, was brutally uprooted and replaced by the authoritarianism of colonialism. A new crop of elites was created, nurtured, and weaned on the altar of violence and colonialism armed with the structures of the modern state to continue to carry out the art and act of subjugation of the mass of the people in the service of colonialism.²⁴

In this context, one could say civilization was just sugarcoated domination in practice, forcing new cultures onto the old ones. It dismantled indigenous institutions and imposed foreign rule on the people. This had a huge impact on the economy, Africa was primarily just made to produce raw materials for the development of Europe while Africa halted or reduced in development. They produced what was needed less and left what was needed most. This caused an unequal exchange in the balance of trade.²⁵ Also, the social status of Africa faced many other challenges. These challenges included the individualism of families which goes against the usual African norm of relating with one another. Rapid urbanization has led to a large shift from rural to urban causing a displacement of large segments of the society. This also caused the proficiency of African languages to decline in the continent because of the introduction of western culture and civilization. This effect is even more prominent in our

²⁴ N.O. Mimiko, "Tradition, Governance, Challenges and the Prospects of Change in Africa" in Niyi Afolabi, ed. Toyin Falola: *The Man, The Mask, The Muse*. North Carolina: Carolina Academic Press, 2010), 641-642.

²⁵ Ibrahim Farah et al, "Major challenges facing Africa in the 21st century: A few provocative remarks", At the International Symposium on Cultural Diplomacy in Africa - Strategies to confront the Challenges of the 21st Century: Does Africa have what is required? Berlin, 14th – 17th July, 2011.

contemporary society as we see many of the youths losing the value of our culture and their apathy towards it. Many of them cannot speak the local languages of Africa but have rather adopted the foreign language as their mother tongue. Another challenge was the slave trade, which was a key factor in the underdevelopment of Africa and the development of Europe as noted by Walter Rodney.²⁶ This coupled together with colonization stunted the growth of Africa as a whole.

Kwame Gyekye notes that “it is, of course, a well-known fact that the social order of any African society or community is communal.”²⁷ According to Gyekye, communalism is a doctrine that the group (society) constitutes the focus of the individual. That is to say that the emphasis here is on the wider success of the society rather than an individual. It was with the advent of western philosophy and colonization that the Africans turned from the doctrine and moved towards the doctrine of individualism. The People no longer lived for the community, but rather in the community for themselves without regard or support for one’s neighbours. As a result, we find various conflicts like tribalism and racism in our country because we have turned from communal living to becoming just an individual in society. The act has spread throughout various parts of the system that runs the government, which has, in turn, led to the corruption that currently ravages the world. It was in trying to make a compromise between both that destabilized the African community. Gyekye asserts that community life is natural to man, therefore, the kind of society that permits him the full realization of his capabilities and aspirations is communal. This is also in line with the “Ujamaa” philosophy proposed by Julius Nyerere.

²⁶ Walter Rodney, *How Europe underdeveloped Africa* (Washington: Howard University Press) 1982, 95.

²⁷ Kwame Gyekye, *An essay of the African philosophical thought; the Akan Conceptual Scheme* (New York: Cambridge university press), 1987, 154.

b. Corruption and poverty

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

c. The African Concept of Time

Kanu Ikechukwu Anthony in one of his articles on the study of John Mbiti's conception of African time, it was noted that "that the African concept of time is key to understanding the African ontology, their beliefs, practices, attitudes and the general way of life of an African."²⁸ This shows that the view on time for an African is by far different from that of the Europeans. Mbiti defines the African concept of time as "a composition of events which have occurred, those that are taking place now and those which are immediately to occur."²⁹ This whole period or time frame is about six months and 2 years at most. He says that they are wrapped around events, that is, time finds its meaning in the events that take place. The Africans place greater importance on what is to happen rather than the mathematical time it is to happen. For example, one might say "I will take my bath at sunset." While the Europeans would work at a specific time, the Africans would say what is important is that the event (bathing) took place regardless, of whether it was two hours late, or 3 hours earlier. This is where we get the expression "no

²⁸ Kanu, Ikechukwu Anthony, OSA, "J. S. Mbiti's African Concept of Time and the Problem of Development" presented at the ,International Conference on Humanities, Literature and Management (ICHLM'15) Jan. 9-10, 2015 Dubai (UAE)

²⁹ John Mbiti, *African religions and philosophy* (Ibadan: Heinemann educational books ltd) 1969, 17.

African time”, this is because they don’t emphasize mechanical time but the event that would take place. If one were to attend any function in Africa, the phrase would most likely be heard “no African time.” That is, no late coming. Thus, an African might arrive at a party scheduled for 3 pm at 6 pm. Although Mbiti did a splendid job in his analysis of African time, it does not put Africa in any advantageous position. This concept rather shows how Africans limit themselves. To them, the future isn’t important, they only think of what has happened, and what is happening and never think deep into their future.³⁰ Note that, “the metaphorical concept of African time is one in which tardiness, lousiness and a total disregard for schedules and programs is made out to characterize all Africans.”³¹ This implies Africans are poor timekeepers and managers. They often speak of how Europe undeveloped them and never how they continue to underdevelop themselves but clinging to the past and not looking towards the future with countless opportunities. While many may disagree with Mbiti, it is evident that one of the challenges to development in Africa is our nonchalant attitude to time as noted by Kanu³² To foster even more development in Africa, she must change her mentality toward time and its management. Having identified some of the barriers to development in Africa, the paper will now examine the tasks that these impediments pose for the Contemporary African philosopher.

³⁰ Izu, M. O. (2010). The Problematic of African time. Uche: Journal of the Department of Philosophy, University of Nigeria, Nsukka. 16. 1938.

³¹ Izu, M. O. (2010). The Problematic of African time. Uche: Journal of the Department of Philosophy, University of Nigeria, Nsukka. 16. 1938.

³² Kanu, Ikechukwu Anthony, OSA, J. S. Mbiti’s African Concept of Time and the Problem of Development, at the International Conference on Humanities, Literature and Management (ICHLM’15) Jan. 9-10, 2015 Dubai (UAE), 4.

The Tasks of Contemporary African Philosophers

In the words of Kwame Nkrumah, “our philosophy must find its weapons in the environment and living conditions of African people. It is from these conditions that the intellectual content of our philosophy must be created.”³³ Thus, another way to interpret Nkrumah’s position is: what should the contemporary African philosophers concern themselves, considering the present realities in today’s Africa? What are these realities? This inexhaustible list would include political instability, primordial conflicts, technological backwardness, the unfavourable international climate in all its ramifications, and so on.³⁴ It is from all these, that the task of the contemporary African Philosopher emanates; what are the tasks of the contemporary African philosophers?

a. Proving the Existence of African Philosophy

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

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

³³ Cf. Matteo Grilli, “An Historiographical Overview of Nkrumah’s Ideology and Foreign Policy”, in *Southern Journal for Contemporary History*, Vol. 44, 2, 2019, 29-54.

³⁴ Ademowo, Adeyemi Johnson. “African Philosophers and the Quest for Development in Contemporary Africa”. IFRI Research 2013 www.academia.edu./search

this by, first finding out the problems or the challenges of Africa in the present time and then, with the help of their knowledge of philosophy, finding solutions.

b. Tackling the Problem of Leadership

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

c. Awakening of Moral Consciousness

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

The African philosophers are saddled with the responsibility of exposing these moral ills and emphasising the need for attaining these moral values. They should be able to project philosophical theories that appreciate the values of hard work, dedication, resilience development, and personal responsibility.³⁵ Essentially, however, we must

³⁵ Ademowo Adeyemi Johnson, "African Philosophers and the Quest for Development in Contemporary Africa".

acknowledge that the core duty of contemporary philosophers is to expose “the contradiction” with which the man in African society is entangled with. By so doing, he or she would be able to “cancel and negate one-sidedness in a more comprehensive system of thought”³⁶

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

Obiora Ike, African Tradicion and Development

African Philosophers are to study the traditional belief system of the people because development is people-oriented according to Obiora Ike. This is in line with the teaching of the Fathers of the Second Vatican Council that, the human person should be the centre and focus of development. There are so many aspects of the people that need to be considered in the process of putting them at the forefront of development. One important aspect is the belief system of the people. As Peter Bodunrin puts it, the African philosopher, cannot deliberately ignore the study of the traditional belief system of his people. He sees the study of traditional societies as the most probable answer to the current state of philosophy, whereby it is said to be impoverished.³⁷

Following Ike Obiora’s approach to the issue of Africa’s development, that consciousness of the fact that development should be people-oriented, should also lead to the awareness of the significant role faith groups can play in investment with social responsibility. Social responsibility in the sense of the interest of the common good should be

³⁶ Horkheimer, M. 1972. “The Social Function of Philosopher” in his *Critical Theory*, Trans. by M. J. O’Connell et al, (New York: the Seabuccry Press. 94). 6.

³⁷ Egbunu, Fidelis Elejo PhD, “A Review of the Question of African Philosophy,” *International Journal of Humanities and Social Science*, no. 11 (June 2013): 141.

the primary concern of such investment, not profit maximization. Caution must be the watchword in the area of investment to avoid a situation in which instead of investment being done for the well being of the people, the people will be sacrificed on the altar of investment. This may occur when the emphasis on the investment is on profit maximization, not for societal good and harmony. We must not lose cognizance of his advocacy for sustainable and integrative development. Sustainable in the sense of continuity and consistency in development for the sake of the people. Integrative indicates that developmental efforts are not just being in one aspect of life, but an all-inclusive and all-embracing approach to development.

Conclusion

The study of development by contemporary African philosophers has revealed the great trouble facing the African people and by extension, the world at large. Anthony Kanu in understanding the point of departure of John Mbiti in his “notion of time,” explains that the African concept of time is key to understanding African ontology, their beliefs, practices, attitudes and the general way of life of an African. Thus, for development to be evident, some of these views by Obiora Ike on development like being peoples’ oriented, sustainable, integrative coupled with the role of faith groups in investment with social responsibility and some other salient views by other African philosophers on development as identified, should be actively put into perspective for developmental goals. Following Anthony Kanu’s submission on how to foster development in Africa, there should be a total change of mentality on time and its management. The idea of an “African Time” that is derogatory and retrogressive should be jettisoned for a more purposeful human and sustainable development which was well articulated in Obiora Ike’s notion of development. The emphasis on a people-oriented development implies that those being developed should be carried along and be partners in their development. This is in

contrast with new trends of neocolonial and neo imperialistic tendencies that were strongly condemned by Lansana Keita, as a possible clog in the wheel of progress. This corroborates Wiredu's idea of acculturation which goes along with the principles of self-definition and development which he recognizes as catalysts to Africa's development. The major difference between Obiora Ike's idea of development and that of Wiredu is, that while Wiredu believes in humanism as a way to accomplish this goal of development, Obiora Ike strongly believes in the role of Faith organizations in the advancement of Africa in our contemporary Milieu. This paper does not claim a monopoly of having exhausted all that Obiora Ike postulated as far as development is concerned. These ideas are presented so that we can celebrate his immense contributions to knowledge and spur further research into his developmental accomplishment, both in the Church and the society at large.

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

LACK OF ETHICS AND LOW HUMAN DEVELOPMENT INDEX AS SOURCES OF UNDERDEVELOPMENT IN NIGERIA

A REFLECTION ON OBIORA IKE'S THOUGHT

Mary Rose-Claret Ogbuehi

Introduction

The term “development” has various meanings in Nigerian history as well as in other African nations³⁸. Development, in the 1950s, meant the mobilization of people to create pressure to achieve political independence. Other aspects of development were ignored. People had false hope of being developed once independence was gained. In the 1960s after Nigeria gained its independence, there was tremendous growth in agricultural development in Nigeria. Nigeria utilized its fertile soil and improved its agricultural sector. Nigeria's main domestic product was agriculture. The agricultural sector was favourable as it allowed greater employment opportunities for the poor and unskilled workers as well as its foreign exchange earnings. Nigeria in union with other African countries produced raw material and the Western world would process it with modern technology and sell it back to Africa. The

³⁸ Mary Rose-Claret Ogbuehi, PhD, is a Senior Research Fellow at the Institute for German Studies, Comparative Literature and Culture Studies, Rheinische Friedrich-Wilhelms-Universität (University of Bonn), Bonn, Germany. roseclaret2003@yahoo.com

gains in the agricultural sector were doused and overtaken by the oil boom which began in the 1970s.

During the decade following 1970, many Christian Churches under the missionaries established schools, hospitals, and health centres as a means of contributing to the education of the emerging economy. Many men were trained to take up education and employment while women were trained to help in hospitals and to become good housewives. In the 1970s, Nigeria was engrossed with the oil boom which led to a steady decline in the agricultural market share of the economy. It doesn't seem to be logical when a few countries swim in wealth while others wallow in poverty due to their inability to provide basic needs of life such as food, shelter, clothing and education.

As a result of such reports, the United Nations acknowledged 1990 as a year of cultural development. Culture, being the basis of people's way of life could be an asset as well as a hindrance to any development. People should be encouraged to develop their cultural and ethical values which will be integrated into their development to make it permanent. Development can only be permanent when it is integral and holistic embracing human, economic, social and cultural development. Development is all about people. Ike (2003) states that in the past, development was ordinarily understood as economic growth, instead of being seen as an integral, all-round development which comprises spiritual, religious, social, personal, moral, cultural, economic, political, mental, educational, physical, and environmental dimensions of life.

The Development Discourse

Development means providing amenities that make life better life for everyone. Such amenities include necessities of life such as food, clothing, social services which are affordable to all and sundry and the ability to treat each person with dignity and respect. Development has been defined by various authors and many schools of thought.

According to United Nations, development involves undertaking divergent means to provide a quality life for all people. Economic development, social development and environmental protection are interdependent and are all included as part of sustainable development.

World Bank reiterates that development entails the need and the means to provide better lives for people in developing countries. Development does not only include economic growth, though important, but also human development- providing for the health, nutrition, education and a clean environment. Obiora Ike (2003) in his book *Development Is About people: Business Is About Ethics*. states that development is pro-people, meaning development has to be people-oriented. Development has to be mindful of their aspiration, quieten their fears and anxieties, solve their problems and fulfil their dreams. This implies that true development takes the dignity of the human person and basic equality into cognizance and makes adequate provisions to live a fulfilled life.

Ike further defines development as pro-life, in which “Whatever gives life, enriches life, promotes life, protects life, saves a life, increases life, and prolongs life is authentic development” (Ibid: 12). Development is also seen as a basic foundation of modernity, where modernity with its advancement in science and technology helps to provide a better world for the people.

Following these definitions, one is forced to ask if all these characteristics that define development are made available to Nigerians? The answer is not far-fetched. Nigeria is an under-developed country due to mismanagement of resources, bad governance, corruption and unethical behaviours practiced at all levels of government. Some of these unethical practices include dishonesty, lack of integrity, bribery, corruption, embezzlement of money, lack of commitment to duty, abuse and exploitation of employees, fraud, poor work ethics, poor work environment and safety standards and poor remuneration. All these unethical behaviours cause underdevelopment in Nigeria, a country

blessed with human and natural resources and yet the citizens live below the poverty line.

Unethical Practices as a Cause of Underdevelopment

Development is worth having in every society because it promotes people's standard of living. Nevertheless, there are fundamental orders to follow in doing private business as well as government jobs before development can take place. In Nigeria, there exists a lack of proper ethical standards (PES) and behaviour in carrying out day to day activities in all sectors of the economy, be it the private or public sector of the Nigerian economy.

Studies have shown that no country can attain any meaningful development without proper ethical standards as its guiding principles. UNDP (2001:1) in outlining the need for ethical practices emphasizes that people have been made to understand the importance of ethics, accountability and transparency in public life. This realization has been supported by the notion that good governance and sound public administration uphold sustainable development. This means that the absence of ethics will deter investors from investing in Nigeria which in turn will affect development. These unethical practices are the main obstacles to the acceleration of development in Nigeria. Some of these unethical behaviours which include lack of accountability, bribery and corruption, looting of national treasuries, embezzlement of funds and resources, and dishonesty in private and public sectors will be discussed.

Bribery and Corruption

Corruption has been identified as a major ailment that deters Nigeria from achieving the 2030 Agenda for Sustainable Development and its desire to lift more than 100 million Nigerians out of poverty. Nigeria is one of the richest countries in West Africa. With the money accruing

from oil and gas reserves, which run into billions of dollars, the country suffers from extreme poverty, a weak economy, terrorism, banditry and is almost a failed state.

Moreover, about 87 million people in Nigeria live on less than 1.90 US dollars a day, which necessitated the Brookings Institution in 2018 to declare it the world's poverty capital. There is a high rate of unemployment. The country's birth rate is also high which when left unchecked, will lead to rapid population growth in the future. According to Kreck (2018), some factors make life unbearable in Nigeria such as the lack of constant electricity supply. It is estimated that 60 per cent of the population is not connected to the electricity grid, 13.5 million children are out of school and 58,000 women die yearly during childbirth. The education system as well as its health care system is poor. The roads have become death traps in need of an upgrade.

Corruption permeates the whole of society and is virtually practised by the ruling elites which is seen at the rate of embezzlement of federal and state funds, as well as the practice of other vices such as nepotism, fraud, bribery and money laundering at home and abroad. This cankerworm readily finds its way to all levels of the society, ranging from politicians and civil servants to security forces, business people etc. All these placed Nigeria 144 out of 180 in the corruption perception index conducted in 2018. Moreover, the fat salaries and allowances that political office holders receive, do not encourage the cultivation of moral values. Corruption is endemic in Nigeria. Kreck (2018) opines that the long practice of clientelism and cronyism by the ruling class has created a loophole in which corruption thrives. These vices gradually harm the country.

Lack of Accountability

There is a connection between effective leadership and proper accountability. Some scholars have argued that development requires a liaison between effective leadership and proper accountability in the

handling of public goods. However, some researchers believe that one of the factors that prevent development in Nigeria is the failure to imbibe the practice of proper management of public resources. (Tijani, Abiodun et al. 2016). Elected officials regularly engage in the embezzlement of public funds and this has led to poverty, hunger and social instability in the country. Underdevelopment in Nigeria, which is caused by poor governance and mismanagement of resources at all levels of government (federal, state and local), shows a lack of accountability to the general public. The citizens do not hold their leaders to account. People vying for political offices see it as a way of enriching themselves and their families. This unethical behaviour is generally accepted as a norm. Development entails the practice of proper accountability at all levels, be it individual, organizational or national. Gberevbie (2003), opines that government functionaries should be prepared to give an account of their work at all times to the general public and can justify their actions at the level of moral and ethical standards. It implies that the general public should know when money comes into the government treasury and how the money is spent. Moreover, Ike and Nnoli-Edozien (2003:17) confirm that many public officers run away from accountability to embezzle public funds:

“In our contemporary world, we have organizations and people whose motives for undertaking development are quite questionable. Undercover development, they may be simply selling their hidden ideology of buying people’s minds with material benefits. Such people and others will shun public accountability to hide embezzlement of funds and outright corruption. Involvement of people would mean their right to know everything including the funds used.”

Richardson (2008) maintains that accountability is needed for the proper management of resources for development in any given society. Therefore, proper management of resources and adequate accounting

for the funds play an important role in the development of Nigeria. Furthermore, Koppel (2005: 98) states that accountability has five dimensions which include transparency, liability, controllability, responsibility and responsiveness. These five dimensions play vital roles which aid in the proper management of resources in an organization or a nation for improved performance.

To correct these anomalies that hinder development, it is important to understand fully what ethics means. Ethics deals with the behaviour of an individual in a given society. Ethics and values are intertwined. Values are principles and fundamental convictions which act as a general guide to behaviours. Ethics is about values. Values define people, institutions and cultures. Since values define people, one is forced to ask if our people are guided by any values following how the economic resources are mortgaged by a few. How can we as a collective group put Nigeria on a path of sustainable growth? Economic growth cannot survive in every atmosphere or climate. According to Obiora Ike (2003), Freedom entails clean and healthy habits, which come erstwhile from sound families, decent behaviours and fundamental respect for human beings. Furthermore, freedom requires the exercise of conscience. Can there be a free society among citizens who cheat, who do not work, who cannot be trusted, and who are satisfied in their state of dependency as long as they are fed and entertained? What about our corrupt leaders who steal from the national cake and use the money meant for community development inappropriately and deposit them in a foreign bank for private use and consumption. Freedom as expressed above is reminiscent of the link between freedom and development as held by the Capability Approach, especially by Amartya Sen (1999) and Martha Nussbaum (2011). According to Sen (1984) freedom has to do with what the person is free to do and what helps him/her to achieve what he or considers important. Sen (1999) views the human capability “as an expression of freedom.” Sen (1992) also sees development as the expansion of the real freedoms

people have and defines freedom as the real opportunity that we have to accomplish what we value. The implication is that lack of accountability along with bribery and corruption robs the citizens of Nigeria of real opportunities to accomplish what they value and thus their freedom to pursue their goals and values in life. Consequently, these vices are the bane of underdevelopment in our country and must be checkmated if we are to have any positive growth in our economy. Ethics must be applied in our actions to improve ourselves and work toward the good of our society.

Indicators of Underdevelopment

The word “under-development” implies the gap between the current situation and desired results. Though the word is no longer trendy because of political correctness, however, it is used in this paper to denote the negative impact of under-development on Nigerian citizens. The word “under-development” has a connotation with poverty. Even though some oil-rich underdeveloped countries have high incomes which are enjoyed by few. A developing country is a country characterized by low per capita income, rapid population growth, a high rate of unemployment with little technological advancement and fewer human development indicators (HDI). Human development is the process whereby people’s choices are enlarged. According to the Organization for Economic Co-operation and Development (OECD), their three essential choices are the ability to live a long and healthy life, to be literate and to have access to resources which are needed for a decent life. Indicators of underdevelopment include extreme poverty, poor infrastructures, high infant mortality, lack of adequate medical facilities, low per capita GDP, and high rate of unemployment.

Development is usually measured by Gross Domestic Product (GDP) or Gross National Product (GNP) or Gross National Income (GNI). Other indicators are infant mortality rate, literacy rate and life

expectancy. Different indicators are used by different global/national/national institutions such as life expectancy, mortality, education, health, employment, gender, and environment (use of land, pollution, energy, environment, access to water and sanitation, and economy). The Human Development Index (HDI) assesses how proficient countries are in terms of non-income measures. It does its calculation using the average life expectancy, education and GDP indexes.

Human development plays a vital role in the development of any economy. Omolara (2017: 348) argues that Human Development is required for a long- term development. A country with high demographic growth which is not accompanied by growth in Human development will have unsustainable growth. Based on the United Nations Development Program Report (2020), Africa's biggest economy went down to 161 in 2019 from 158 in 2018 among 189 countries in the 2020 Human Development Index (HDI). The country's HDI value for 2019 was 0.539 which automatically places the country in the low human development category. Using the three basic measuring units such as healthy living, literacy and quality of life, it is automatically obvious that many Nigerians do not enjoy these facilities. This paper analyses the indicators of underdevelopment using life expectancy and GDP indexes.

Life Expectancy

The life expectancy for Nigerian men and women is 53 and 56 years respectively. This indicates that women live longer than men in virtually all states in Nigeria. The life expectancy depends on the capacity of the country to fight health challenges and the adequate provision of health care facilities. Nigeria did not meet the goals for the reduction of infant mortality, fighting against HIV& AIDS, malaria and other diseases. Nigeria has not recorded significant improvements in its health management despite being one of the signatories of the Sustainable Development Goals. In 2008, a study by the Brookings

Institute suggested Nigeria as the poverty capital of the world. This has serious implications for the health of its citizen and the health sector has given the relationship that exists between poverty, ill-health and low life expectancy. Good health and access to healthcare have been designated as a right and not a mere privilege in various declarations of the United Nations. Governments are expected to ensure that all citizens can obtain healthcare services, to maintain physical and mental wellbeing.

Gross Domestic Product (GDP)

GDP has always been used around the world as a tool for the measurement of economic growth. GDP measures the monetary value of all goods and services produced in a country in a given period, be it quarterly or yearly. GDP is used to measure the size of the economy of a given nation. GDP is measured as the market value of all final goods and services produces within a nation's border in a year. Nigeria depends more on oil for its economic growth. Nigeria's Gross Domestic Product (GDP) grew by 4.03% in the third quarter of 2021, which indicates a sustained growth within the last four quarters since 2020.

National Development is also measured using the Human Development Index (HDI). Development is measured by the infrastructures which a country provides for its citizenry. With respect to GDP for instance, the effect of oil drilling in our atmosphere is not considered provided oil is drilled and sold. The health of the people, as well as the ecological degradation, have never been considered. Since the GDP is used to measure the wealth of countries, it has brought inequality between nations. Besides, it has been used for decades as a major indicator of economic health. Considering today's social and environmental crises such as climate change, natural disasters, green gas effect, can this metric still be used? (Raworth 2017). The focus of development according to Amartya Sen (1999) should be on improving the richness and quality of human life instead of focusing on the richness of the economy in which human beings live. Instead of making

GDP a priority, the focus should be to create opportunities through which people are empowered, which in turn enables them to become what they want to be and value what they do.

Due to globalization, there is interconnectivity between nations. Therefore, sustainable development is a way to understand the complexity and interconnectivity of the world through economic, social, environmental, and political systems. This is so because we cannot understand nor solve our problems if we do not embrace complexity and are willing to understand the system as a whole. System thinking is a way of seeing and talking about complex problems. Since we are living in the 21st century, we must think in line with twenty-first-century economics. We must change our system to consider the environment where we live to have sustainable development and a healthy environment. Moreover, let us keep GDP growth by the corner and ask these fundamental questions: What empowers human beings to develop? A world in which every person can be allowed to live according to one's ability to live a dignified life within the community and our life-giving planet. Let us embrace the circular economy. From the time of the stone age down to industrialization till today, we have been operating a take-make-dispose economy. Companies harvest and extract materials, use them to manufacture a product and sell the product to a consumer who uses it and discards it when it no longer serves its purpose. A circular economy is an industrial system that is restorative or regenerative by intention and design. A circular economy is based on three principles: eliminate waste and pollution, circulate products and materials and regenerate nature.

Recommendation and Conclusion

Development is about people's well-being and all that enriches people. As people living in the 21st century, we should aspire to live with dignity, and integrity and be community-oriented. The spirit of

unity should be the watchword of our community living. Sustainable human development is a development which does not only promote economic growth but ensures that its benefit is equally distributed, the environment is regenerated and not destroyed and the people are empowered. It is a development that is focused on improving the lives of the poor, creating opportunities that will empower them and allowing them to participate in decisions that concern their lives.

Nigeria as a nation has all it takes in terms of human capacity and natural resources to be among the fast-developing nation. The ills of bribery and corruption, lack of commitment to federal jobs, lack of integrity and dishonesty are some of the unethical practices that mitigate our progress in our developmental growth. There are also some problems on the part of our government both at the national and state levels. The problem of mediocrity and incompetence has slowed down development in our country. Competent people irrespective of their religion and ethnicity should be put at the helm of parastatals to enhance growth and development. More emphasis should be laid on human development as well as character to produce an all-around person.

Nigeria as a nation should imbibe a modern economy such as doughnut and circular economy to be in tune with the 4th industrial revolution, that inculcates such aspects as artificial intelligence, robotics, internet, nanotechnology, and quantum computing etc. This however would not be possible unless Nigeria gets her act together. As it were, Nigeria is like a sleeping giant put to sleep by the lack of ethics in her endeavours. An ethically motivated nation is bound to bring out the best in Nigeria. This is so since all the indicators for being a fast-paced economy are right for Nigeria. It is for these reasons that this essay continues to opine that lack of ethics and low human development index are basic causes of underdevelopment in Nigeria.

References

- Arikpo, Iwara et al. “Determinants of Life Expectancy In Nigeria: A Macroeconomic Analysis”. *International Journal of Social Science and Economic Research*. Vol. 4, no. 4, 2019, pp. 1-15.
- Gberevbie, Daniel. “Ethical Issues and Nigeria’s Quest for Development”. *Rwanda Journal*, vol.1.no.1, 2013, pp 1-16.
- Gberevbie, Daniel et al. “Leadership and Accountability: The Challenges of Development in Nigeria” *Journal of Philosophical Association of Kenya*, Vol.5. no.1, 2013, pp.121-140.
- Ike, Obiora and Ndidi Edozien. *Development Is About People: Business Is About Ethics*. CIDJAP Publication, 2003.
- Koppell, J “Pathologies of Accountability: ICANN and the Challenge of Multiple Accountabilities Disorder”. *Public Administration Review*, vol. 65, no. 1, 2005, pp.94-108.
- Kreck, Vladimir. “Nigeria’s Hopeless Fight Against Corruption” Reuters, 2015
- Nussbaum, Martha. *Creating Capabilities: The Human Development Approach*. Harvard Univeristy Press, 2011.
- Omolara, Campbell. “Inclusive Growth and Sustainable Human Development in Nigeria”. *Advances in Social Sciences Research Journal*, vol. 4, no.7, 2017, pp.345-353.
- Peet, Richard and Elaine Hartwick. *Theories of Development*. 3rd ed. The Guilford Press, 2015.

Raworth, Kate. *Doughnut Economics: Seven Ways to Think Like a 21st Century Economist*. RH Business Books, 2017.

Richardson, P. “Good Governance: The Vital Ingredient of Economic Development”. *Management in Nigeria*, vol. 44, no. 4, 2008, pp.15-20.

Sen, Amartya. “Well-Being, Agency and Freedom: The Dewey Lectures 1984”. *The Journal of Philosophy*, 82, 1985, pp. 169-221.

Sen, Amartya. *Inequality Reexamined*. New York 1992.

Sen, Amartya. *Development as Freedom*. New York 1999.

Tijani, Abiodun et al. “Lack of Maintenance Culture in Nigeria: The Bane of National Development”. *Civil and Environmental Research*, vol.8, no.8. 2016, pp.23-30.

UNDP. “Public Service Ethics in Africa” *A publication of UNDP Regional Bureau for Africa*, vol. 2, no. 1, pp. 1-10

PART II

ETHICS AND CHRISTIAN FAITH

CATHOLIC SOCIAL ETHICS AND DEVELOPMENT IN AFRICA

A THEORETICAL AND PRACTICAL INTERPRETATION

Augustine Akhogba

Introduction

It is a source of concern to humanists of all persuasions that authentic development has continued to elude Africa and Africans, particularly after the enthusiasm that greeted the Independence decades of the 1950s and 1960s³⁹. Sporadic social, political and economic successes have not been sustained on the continent, leaving large sections of the population in dire living conditions. The African continues to be deeply religious, often finding solace in his faith, which some have argued impedes the desired development on the continent.

This work examines the veracity of this claim, as it presents an expose of the Catholic theological understanding of development. This is done from the standpoint of its social teaching which articulates the biblical concept of the human person living and acting in society. The African society, typified by Nigeria, is the existential context in which the present reflection is undertaken. This enterprise aims to underline the relevance of Christian ethics to development in Africa.

³⁹ Augustine Akhogba is the Director of the Institute of Theological Studies, Catholic Diocese of Uromi, Nigeria and also lectures in the Department of Theology, Seminary of All Saints, Uhiele-Ekpoma, Edo State, Nigeria. austeen2017@yahoo.com

Understanding the Concept of Development

As a word, “development” is very familiar in its regular usage, where it refers to progress or improvement on a previous situation of things. In more formal usage, the term development often takes on a more complex understanding as it could mean different things to different people (Akinseloyin, 2012, p. 45). While the basic idea of development as progress and improvement is hardly disputable, the essence of development, that is, what it consists is often debatable, and even divisive. Disputations about the essence of development are usually due to focus on the different aspects of the ideological perspective of those defining it. Naturally, people understand development concerning their preferences or needs; this also explains the use of different parameters in measuring development. According to Alkire & Deneulin (2009, p.5), the concept of development invariably carries value judgments whether it is understood as material or economic progress as opposed to poverty, freedom as opposed to oppression or health as opposed to sickness. It has to do with what people value most in given circumstances. This normative framework helps people to make choices in terms of how they act in their search for development or in measuring their efforts in this regard (Akhogba, 2016, p. 121).

Development can be viewed, discussed and measured through almost any lens, but historically most discussions on development tend to centre on economic progress, because of its correlation to the biological and social welfare of the human person. The collective past and present human efforts to conquer the environment and improve material wellbeing, described as the development, are praiseworthy. However, they do not exhaust the range of development that humans are capable of or even called to achieve.

Development in Africa

As is often erroneously assumed outside the continent, Africa is not a harmonious community of black people. It is rather a vastly diverse continent of thousands of nations, tribes, and cultures, with different social, political, economic realities as well geographic and climatic conditions. However, despite these differences, there are remarkable similarities and existential realities, many of which need improving. Statistically, Sub-Saharan Africa is the most socio-politically and economically disadvantaged. The following section highlights some of these realities that present a picture of Africa generally as an underdeveloped continent.

Overview of Development Trends in Africa

It would appear that in much classical literature today, development as a historic-social phenomenon is identifiable with western civilization. This is due in large part to the role that western civilization has played in shaping the course of world history since the medieval period. Preston (1982, p.18) describes the development in this sense as being a very “modern” phenomenon, historically traceable to the post-Renaissance period in European history. This process, associated with the idea of progress and perfection, was the driving force behind the imperialism and expansionism of the late Middle Ages, which carried over into colonialism and the so-called modernization theories of the recent past. An underlying aspect of this history is an attitude that the ‘primitive societies’ of the “Dark Continent” are incapable of development without foreign assistance.

Indeed, it belongs to the legacy of western civilization and the centuries of explorative/exploitative economic and political activities in Africa that the continent which emerged after the Independence decades of the 1950s and 1960s was quite different from the pre-colonial one that thrived on its indigenous path of social, political, cultural and

economic development. Through a glimpse into that past, it would appear that today, Africa as a whole is lacking identity, the enabling environment and even the will to engender authentic development on the continent. The lack of development in Africa is not due to natural incapability or incompetence to do so, as some have erroneously claimed. Africans and those of African descent are contributing significantly to development on the global stage and helping to bring about a better world in foreign societies. On the contrary, their brothers and sisters find it seemingly impossible to make a similar impact on home soil. This has continued to encourage incessant migration and brain drain, reminiscent of the period of the slave trade when the continent lost large populations of potential developers to foreign countries.

Indeed, it is hard or rare to speak of true and sustainable development taking place in much of Africa, considering how much the continent, taken as a whole, is lagging behind the rest of the world. While many societies in Asia and the so-called New World are making credible efforts to improve or rediscover themselves economically, socially and politically, Africa continues to be referred to as an “underdeveloped society” or Third World, indicating the lack of credible development. It continues to be ironic that a continent so richly endowed in human and material resources should be the reference when discussing poverty, suffering and lack of development in the world today. Economic growth and recovery, indicated by an increase in national gross domestic products, were reported in the recent past across the continent; but even this has been severely affected negatively by the global impact of the coronavirus pandemic. According to the United Nations Department of Economic and Social Affairs (DESA), “the COVID-19 pandemic will continue to strongly impact living conditions and development progress in Africa. The crisis is already increasing unemployment, poverty and inequality” (United Nations Department of Economic and Social Affairs (DESA), 2021, January 25), Development

prospects in Africa undermined by a severe economic downturn, <https://www.un.org>.

Development in Africa and The Irony of Resource Curse: The Case of Nigeria

For any patriotic citizen, the now infamous reference to Nigeria as the “poverty capital of the world” must be very nauseating. However, this reference reflects a very sad reality and is an expression of the resource curse – an ironic socioeconomic situation where the availability of abundant natural resources exists side-by-side with crippling poverty and precarious existence. The situation in Nigeria is a serious indictment of not only its leaders but the population as well because the potential for development that exists in abundant human and natural resources has been painfully unfulfilled.

Like many African countries, indicators on Nigeria often show a strained and embarrassingly slow process of development. Whether the development is measured by economic, social, political or other parameters, progress in the country is frustratingly laboured, if not at times non-existent. Akhogba (2016, p. 2) has noted that “As socioeconomic fortunes and living standards of most Nigerians have been dwindling in the last decades, indicators on the country’s political and socioeconomic performances have continued to fluctuate, and are usually in the lower levels of regional and global development charts.” Nigeria is a large and complex country, and with a population of over 200 million and over 500 ethnic groupings, it is the biggest and most populous black nation in the world. Some point to its complexity, colonial legacy and post-political struggles as the intermediate cause of socioeconomic misfortunes and sociopolitical struggles. However, these excuses are hardly tenable, considering that many nations with similar histories and with less endowment have made far more remarkable developmental strides than Nigeria. Living standards in Nigeria are continuing to dwindle and life expectancy is getting even lower as many

succumb to avoidable morbidity due to hunger, disease, insecurity and crime. The exhaustive anatomy of Nigeria's poor development indices is improbable within the context of this work. Suffice it, however, to state that the country's development profile does not make for an exactly optimistic reading.

Like most African countries, Nigeria's developmental challenges are largely self-inflicted. While not discounting the impact of past and current external influence and factors, internal strife and the inability or unwillingness to overcome it has been the bane of development in Nigeria. This is evidenced in retrogressive politics, unsustainable economic policies, irresponsible socio-cultural behaviours and of late, deceptive and hypocritical religious fervour. Political instability and the seemingly intractable insecurity with its attendant misery and suffering are the direct consequences of the unwholesome desire by some to exploit, dominate or continue to dominate others. Nigeria's colonial heritage and well the fault-lines of fundamental structural and constitutional mistakes are also often exploited by the political elite in the country to perpetuate political injustice. In addition, the lack of stable patterns of organization for political representation and participation in the country has generally led to institutional inefficiency with the attendant weak socioeconomic integration (Bertelsmann Stiftung, BTI 2010 — Nigeria Country Report, 2009).

It is a matter of fact that economic prosperity and well-being are not realizable amid insecurity and political instability. This is because they impact negatively on production and commercial activities as well as on the relevant development policies. Food shortage is currently being experienced in Nigeria, along with the exorbitantly high prices, because agricultural activities have been extensively disrupted by kidnappers and bandits occupying the country's bushes and forests. Armed smugglers also routinely disrupt petroleum and other installations which are the economic mainstay of the country.

At the microeconomic level, everyday Nigerians are engaged in all sorts of irresponsible socio-economic behaviour. Indiscriminate, almost daily hikes in prices of necessities like food, transportation and other commodities only contribute intractably to the cycle of poverty being suffered by the masses. A lot of products and goods, including drugs and medicines, are mindlessly adulterated, leading to serious health challenges and deaths. A disregard for life and what it is worth is reflected in virtually all aspects of socio-cultural life where citizens display alarming levels of inhumanity, insensitivity and incivility, such as disorderliness, the destructiveness of public infrastructure, tribalism, fraud, dishonesty and corruption.

Most Nigerians profess a religious faith, but this is hardly reflected in a corresponding moral responsibility to act right in personal and social dealings for the good of society. Indeed it would appear that religion, nay the false practice of it, is one of the things contributing in recent decades to the mental impoverishment of millions of Nigerians today. As prayer houses and worship centres spring up everywhere with incredulous speed, so also, it would seem, that the level of gullibility of people who believe that the desired development would occur by some divine intervention, is increasing. Even this fallacy is often professed and exhibited among the leadership of the country. The fervour with which religious activities are often performed – some of them obnoxious – is a far cry from the laxity and mediocrity experienced in our educational institutions, training facilities, workplaces and offices where development should be planned and executed. The mental retardation of millions of Nigerians linked to their religious disorientation is a great injustice, leading some to rehash Marxist criticism which questions the right of religion to contribute meaningfully to the development question.

Relevance of Ethics to Development: The Catholic Social-Ethics Perspective

Ethics refers to those codes, theories or principles proposed in a system of thought for the practice of morality at the personal or social level. Ethical imperatives usually arise from beliefs or values systems. Ethics and morality are guidelines for human actions, specifically those that can be judged as good or bad, right or wrong. Ethics and morality are thus closely connected with religion, where the human person is called to strive for perfection as he relates with others and seeks union with God.

In Christian theology (specifically Catholic social teaching), union with God is the ultimate goal of all developmental efforts. Development is a process in which the human person progressively realizes his potential or attains the good, the zenith of which is union with God, who is Goodness itself. Indeed, Christianity is a religion of hope. It preaches a God with whom nothing is impossible. Faith and hope can indeed contribute to the optimism and positivity needed to attain development. However, faith or hope does not amount to a concrete developmental strategy. They have to be backed by positive action. This is the impetus and approach of Catholic social teaching as it provides moral guidelines and encourages concrete action for integral and sustainable development.

Historically, the authors of the still-unfolding western civilization drew much inspiration from Christian theology and anthropology (Akinseloyin, 2012, p. 47) Centuries later, post-war social reconstruction efforts in Europe drew heavily from Christian socio-ethical principles such as those of human dignity and solidarity. Contemporary development theories, especially those that centre on rights, freedoms and needs, can be seen as extensions of the ethical imperative that the good of the human person is the measure of all development efforts.

Many analyses today indicate that integral and sustainable development is related to and dependent on the existence of social institutions and their operating principles. This means that development depends on human actions, which give life to the social institutions. If human actions are ethical and moral, that is, good and right, they will encourage development by creating an enabling environment. If on the other hand, they are unethical and immoral, that is, bad and wrong, the development will not be achieved. It follows that as a human endeavour, development is a constructive human effort; it is both a personal and an institutional goal. Hence, it does not happen in a vacuum or a disorganized state of affairs. It is guided by ethical principles and it follows set rules and a planned, clearly determined course of action.

By the same token, all social structures and principles should be at the service of the human person who is both their origin and goal. This is the point of emphasis of a Christian socio-ethical perspective on development, which is being espoused in this work. This point is discussed in the following session as Christian theological ethics of development.

Catholic Theological Ethics of Development

All theories of development refer to the good of the human person whose wellbeing is the goal of development. Development happens when the conditions of people are improved by changes in the course of events or the situation of things. Development brings about the good of the human person, which consists of a range of material and immaterial blessings. So understood, the good of the human person is multi-dimensional, including, according to Harper, life itself and the transmission of life, knowledge, excellence, activity, and four different kinds of harmony: inner peace, authenticity, friendship, and religion (Harper, 2001, April 1, The conception of the human person, *St. John's Law Review*, <http://www.allbusiness.com/legal/laws/1126316-1.html>).

These are what determine full human flourishing; and they can be attained through those personal, social, economic and political changes known as developmental efforts that are aimed at improving people's lives (Alkire & Deneulin, 2009, p. 4).

Catholic social teaching on development, especially as articulated by Paul VI (1967, nos. 257-296), emphasizes corroborates the point that it is holistic nature. Here development is understood as something that includes every person and the whole person in all dimensions. Benedict XVI (2009, no. 244) calls this "an articulated vision of development," where the term is understood as "the goal of rescuing peoples, first and foremost from hunger, deprivation, endemic diseases and illiteracy." He says further that from the economic point of view, it means "their active participation, on equal terms, in the international economic process; from the social point of view, [...] their evolution into educated societies marked by solidarity; [and] from the political point of view, [...] the consolidation of democratic regimes capable of ensuring freedom and peace."

Historically, developmental efforts have been overwhelmingly focused on growth, represented by the continuous increase in the number of things, especially of economic significance. This was based on the conviction that growth was *the* indication of development. However, the focus on the predominant and widely conventional understanding of development as economic growth did begin to shift since the end of the so-called "first development decade" in the mid-1960s (Cartagenas, 2008, 38, *Catholic Development Ethics Forty Years after Populorum Progressio: Cross-Cultural Revisions and the Prospects of Global Solidarity*, *Hapag (A Journal of Interdisciplinary Theological Research* 5, 1-2). In this regard, Paul VI observed that while being desirable, it appeared that economic growth on its own was proving not to satisfy certain basic standards of measuring integral human development (Paul VI, 1967, nos. 36ff) In any case, this aspect of development has ironically remained elusive for the poor despite the

advances in technology and availability of material and human resources to achieve it as the very minimum. Continuing the argument, John Paul II notes that the “economic” concept itself, linked to the word development, has entered into crisis. There is a better understanding today that the mere accumulation of goods and services, even for the benefit of the majority, is not enough for the realization of human happiness. For him,

“[development] which is not only economic must be measured and oriented according to the reality and vocation of man seen in his totality, namely, according to his interior dimension. There is no doubt that he needs created goods and the products of industry, which is constantly being enriched by scientific and technological progress. And the ever-greater availability of material goods not only meets needs but also opens new horizons. The danger of the misuse of material goods and the appearance of artificial needs should in no way hinder the regard we have for the new goods and resources placed at our disposal and the use we make of them. On the contrary, we must see them as a gift from God and as a response to the human vocation, which is fully realized in Christ” (John Paul II, 1988, n. 28).

It is to be taken from the foregoing that economic progress is the minimum for authentic and integral development, which is not attained only by exploiting the abundance of goods and services, or by having available perfect infrastructures. Indeed, for those without the essentials of life, the development would mean, first and foremost, that those essentials are provided or obtained (obtainable). Only from there can they transit to other goods of life, which are equally legitimate and desirable, and which others perhaps already enjoy. Thus, authentic and integral development is a process that involves a series of transitions from conditions that are less human to those that are more human and therefore more dignifying (John Paul II, 1988, n. 20). It is precisely for

this reason that John Paul II identifies the process of development with humanism. He says it is “a full-bodied humanism” that is open to God and therefore gives meaning to human life thus underlining the understanding development is at the same time a human, ethical and religious process and goal.

As a continuous human process, development does not stop when basic needs are met. Fulfilment of basic needs is fundamental in the development process, but basic needs do not exhaust the entire range of human aspirations. In the quest for authentic, integral development, realizing other ideals such as security, solidarity, equality and social participation, at the domestic and international levels are just as important as meeting basic needs.

For developmental transitions to take place, people have to be involved in the process. They should be able to participate in the process of making decisions that affect their lives (Paul VI, 1971, nos. 46-47) rather than be compelled to accept extraneous developmental models and schemes. Both Paul VI and John Paul II believe that participation is a matter of human rights and freedom. They affirm that for development to be authentic and “really worthy of man”, the rights of individuals, peoples and nations must never be eroded.

In the light of the foregoing, Catholic social teaching holds further that for authentic development to be possible only those conditions in which people can exercise genuine freedom in terms of social, political or economic engagements should be allowed to thrive. This implies also that no particular model of development should be imposed on peoples or societies. They should rather be encouraged to conceive or adopt developmental strategies that are in harmony with their own peculiar culture and existential circumstances in trying to bring about humane transformations and transition (John XXIII, 1961, no. 32)

Domesticating developmental efforts, however, does not imply isolationism. As a human process, development should be mutually interdependent between peoples, nations and societies. In the broad

sense of the world, development is only integral when it does not occur at the expense or even despite others. This is an ethical imperative of the principle of solidarity. Solidarity refers to fellow-feeling that is often reflected in collective action. It is rooted in man's social nature and the acknowledgement of our common humanity. Catholic social teaching insists that solidarity is essential in the development process. It is what demands, for instance, that richer and more socially, politically and economically nations come to the aid of those that are not as well-endowed, struggling to build up or maintain the structures of a just society or experiencing adversities of man-made or natural sort. Yet the solidarity principle should not encourage indolence or justify over-dependence on others.

The connection between solidarity and development implies that everyone has some role to play in bringing about or sustaining development both for themselves as individuals and as members of the human race. Development is a right that every human person should enjoy. It is an entitlement that should not be taken away. The United Nations issued the Declaration on the Right to Development (DRD) in 1986. In doing so it not only affirmed development as a human right but also confirmed the underlying premise in all human rights treaties, namely that development is the goal of all human rights.

Development is also a duty. It is human nature and a moral obligation to improve our human condition. Hence, development is a personal and universal task. Kirchmeier (2006, p. 10) calls this the dualistic nature of development. This means that it involves the improvement and progress of individual persons on the private level, where individuals can actively and freely participate in activities that help to bring about the full and harmonious unfolding of their personalities. It also includes participation and involvement of people on the national or international level in the collective effort to bring about a must just and human world. John Paul II (1988, no. 32) puts this in perspective:

“The obligation to commit oneself to the development of people is not just an individual duty, and still less an individualistic one, as if it were possible to achieve this development through the isolated efforts of each individual. It is an imperative which obliges every man and woman, as well as societies and nations... Collaboration in the development of the whole person and every human being is a duty of all towards all, and must be shared by the four parts of the world: East and West, North and South; or, as we say today, by the different ‘worlds.’ If, on the contrary, people try to achieve it in only one part, or only one world, they do so at the expense of the others; and, precisely because the others are ignored, their development becomes exaggerated and misdirected.”

It follows that every human being is at the same time the subject, agent and beneficiary of development. Everyone must participate for it to be a true and integral development. For the same reason, development must be understood and sought in solidarity with future generations. In the light of present-day realities and the moral imperatives that engender environmentally friendly and sustainable ways of pursuing development is the law of the moment.

The Church as Agent of Development: Ethics to Action

Catholic social teaching is the Church’s presentation of the social aspect of divine revelation. This means that the Church offers an ethical worldview to development as a part of her dialogue with the world. As some have erroneously claimed, the involvement of the Church in the sociopolitical domain is not undue interference or an overstepping of bounds. On the contrary, apathy would be unethical and is not justifiable, even in the guise of maintaining a saintly distance. Indeed, proposing social principles necessarily has practical implications for

participation in social, political and economic efforts at fighting poverty and assisting development. Hence the practical and concrete involvement of the Church in the development process is not only inevitable but also imperative. The church should be a stakeholder, agent and champion of development as part of its social mission.

Historically the Church in Nigeria has been heavily involved in developmental efforts. The 15th-century explorers and later the colonialists were accompanied by Christian missionaries who complimented their efforts in education, health care and social development. It has to be emphasized that the Church will stick to its role of being a moral compass for the society while complementing the role of the sociopolitical leadership in promoting development. Indeed, the Church does not offer a specific development model; but it supports any model that upholds the dignity of the human person and leads to self-realization.

Complimenting the efforts of governments often involves intervention where there are deficiencies. Intervention does not mean absorbing roles; rather it implies providing intermediate support, following the principle of subsidiarity. This principle states that if they are struggling to do so the lower or weaker units of the society should be assisted to play their roles in the process of personal or social development. Their roles should never be absorbed or taken over. According to Akhogba (2016, p. 115), subsidiarity is to be understood as “help for self-help,” meaning that, as much as possible, people should be assisted to change *their own* lives for the better through *their* efforts, rather than they being dependent on the help of others. The efforts of the Church in this regard are regarded as part of her charitable engagement. These efforts have helped to sustain the lives of millions of people in our society who depend on them. It is indeed part of the self-understanding of the Church to engage in charitable works. But charity does not and cannot exhaust the range of the Church’s social responsibility, which includes the obligation to contribute to the

emergence of a just social order. According to Aylward Shorter et al, (1987, p. 77), “in helping people to improve their living conditions, care must be taken that a fundamentally unjust system is not made permanent. [...]Temporary solutions are adopted as a crisis measure, but always with the long-term solutions in view.” The long-term solutions referred to here consist of the establishment of a social order in which people will have the opportunity to develop their capacities to live their lives to the full. This can happen by capacity-building or the provision of the means and conditions for people to take their destiny into their hands. Capacity-building is an important part of the supporting role of the Church in the development process. This can happen in some of the following ways:

i. More Involvement and Commitment to Goal-oriented Education

The Church should continue to provide quality through schools at all levels. However, more should be done in addition to scholarships to make this education more affordable to the low-income class. Education models and systems should also be adapted to suit present-day realities and future expectations.

ii. On-going Human Formation Programmes for the Youth

There is a pervading sense of disillusionment and lack of sense of direction among the majority of the youths in Nigeria today. The church should increase efforts and endeavours that can assist the youth to have the right orientation about adulthood and life in general. This should be done in creative and attractive ways to attract the attention and interests of the youth.

iii. Skill-acquisition Programmes

With the paucity of white-collar jobs and adequately paid employment, people should be encouraged to learn new skills to

increase their level of creativity. There are great prospects and potentials for development in the country that have not been explored. The Church should continue to help secure support for skill acquisition as part of her intervention initiative.

iv. Promoting Political Participation

The Church should continue to create enlightenment about politics as a means of socioeconomic change and progress while helping to dispel the belief of it is a “dirty game.” Citizens should be encouraged to participate in the political process and not disregard or neglect the civic duty of voting during elections, for participation is both a right and a duty. (Ojakaminor, 1996, p. 95)

v. Contribution to Economic Growth

The Church can promote economic development by helping to re-organize economies of local communities where the impact of government policy and action is hardly felt or is non-existent. Through her agencies, like the J.D.P.C and other organs, the Church could help in the formation of economic associations and cooperatives to represent the interests of their members and communities. Local dioceses, parishes and various organizations of the Christians could also undertake business ventures through direct investments in agriculture, micro-credit schemes, the oil sector, real estate and others that can provide jobs and help to fight poverty to varying degrees.

Conclusion

It has been asserted in the course of this work that development is an ethical imperative, a goal of human acting and existence. Indeed, in the light of Catholic social teaching, development is a divine vocation and duty, something that is essential to man’s very being. Applying Christian socio-ethical principles to a given sociopolitical and economic

situation like Nigeria is about making a case for alternative perspectives and models that were necessary to attain social and economic transformation. It involves affirming and upholding those values and norms that accord with the plan of God for man.

The imperative to pursue development is the effort to continuously reorganize the basic structures of the society to successfully emerge from a difficult past and present and move towards a better future. This happens through appropriate theoretical reforms (policies) and strategic reconstruction driven by social institutions and structures, which are animated by ethical principles such as proposed in Christian social teaching. History shows that the Christian approach to development is not theoretically sound, it is also practicable. Indeed as Afan (2007, p. 43) puts it “if recourse to Christian values [...] remains valid, this is because the reconstruction of Africa, envisaged in all its dimensions, is not merely an economic and political problem. It is essentially a religious problem, where the meaning and goal of human life are at stake.” Indeed, Christianity as a religion is not exactly indigenous to Africa. But it is a reality into which we have been born and which has shaped our worldview. Indeed, Christianity has been an enormous force for good, justice, peace and sustainable development around the world for many centuries. And as Kä Mana has put it in Afan (2007, p. 40), “We have turned to Christianity, the Christian faith, the biblical revelation because they forge a global vision of reality, with a meaning that can be converted into a practical force in African societies, into an ethics of change in the perspective of human development.”

References

- Afan, M.R., (2007), The Main “Building Sites” of Ethics in West Africa. In: Keenan, J.F. (Ed.), (2007), *Catholic Theological Ethics in the World Church*, Continuum.

- Akhogba, A. (2016). *Child Labour and Education in Nigeria: A Christian Social Ethics Perspective on Development*, Floreat Systems.
- Akinseloyin, C. (2012). *Development Problems in the Niger Delta Region: A Study in Christian Development Ethics*, Peter Lang.
- Alkire S. & Deneulin S. (2009). *A Normative Framework for Development*. In: Deneulin, S. & Shahani, L. (Eds.), *An Introduction to the Human Development and Capacity Approach*, Earthscan. Shorter, A. et al, (1987), *Towards African Christian Maturity*, St. Paul Publications.
- Benedict XVI, (2009). *Caritas in Veritate*, AAS 101.
- Bertelsmann Stiftung. (2010). *Nigeria Country Report, 2009*, Bertelsmann Stiftung.
- Cartagenas, A.L. (2008), *Catholic Development Ethics Forty Years after Populorum Progressio: Cross-Cultural Revisions and the Prospects of Global Solidarity*, Hapag (A journal of Interdisciplinary Theological Research)
- Harper, E. (2001). *The conception of the human person*, *St. John's Law Review*, <http://www.allbusiness.com/legal/laws/1126316-1.html>).
- John XXIII, (1961) *Pacem in Terris*, AAS 55.
- John Paul II. (1988). *Sollicitudo Rei Socialis*, AAS 80.
- Kirchmeier, F. (2006). *The Right to Development – where do we stand?* Friedrich Ebert Stiftung

84 Ethics, Media, Theolog and Development in Africa

Ojakaminor, E. (1996), *Catholic Social Doctrine. An Introductory Manual*, Nairobi: Paulines Publications Africa.

Paul VI. (1967). *Populorum Progressio*, AAS 59.

Paul VI. (1971), *Octogesima Adveniens*, AAS 63.

Preston, P.W. (1982). *Theories of Development*, Routledge and Kagen Paul.

United Nations Department of Economic and Social Affairs (DESA), (2021), *Development prospects in Africa undermined by a severe economic downturn*, <https://www.un.org>.

**THE SYMBIOSIS BETWEEN
THE CHRISTIAN FAITH
AND HUMAN CULTURE**
THE AFRICAN EXPERIENCE

Jude Ikechukwu Ezimakor

Introduction

How do faith and culture interact and work as an entity within a human context?⁴⁰ Can both intermingle? What is the sense of attempting to bring them together? These are some of the questions, which have occupied the minds of most scholars regarding the faith-culture discussions for many decades now. The purpose of this reflection, however, is not to recapture what has been written about faith and culture, but rather to seek a ground of reconciliation between both of them, thereby placing them in proper perspective. This idea anchors on the fact that there still appears a bit of a gap between faith and culture within human experience today. By way of definition, Christian faith refers basically to the content of Christ's message and how it is expected to inform life, especially the Christian life. Culture, on the other hand, expresses the way of life that defines a people, which involves their existential characteristics. The theology behind associating Christian faith with human culture finds its clear expression

⁴⁰ Jude Ikechukwu Ezimakor is a Doctoral student of Systematic Theology at the University of Cologne, Germany. iykeezimakor@gmail.com

in Jesus Christ, who preached the message of the Good News, which forms the core of the Christian faith and who also identified with human (Jewish) culture (Ezimakor, 2021, p.127). In this wise, the relationship between faith and culture receives its ground for interaction.

Jesus Christ in the Context of Human Culture and Experience: A Lived Theology

In the biblical tradition, the person of Jesus Christ has a central significance and as such, Christian theology emphasizes his identity and mission because the knowledge of God as Trinity and the human response to this revelation came through him (McBrien, 2008, p.400). On the strength of this, it becomes necessary to consider through theological reflections what meaning Jesus Christ conveys to humanity and the entire human experience through his life within the concrete human space. Indeed, the content of the Christian message is the truth about Jesus of Nazareth, who proclaimed the dawn of the kingdom of God and the exalted Christ, who in the resurrection revealed his identity as Son of God sent by the Father to reconcile humanity with God. This captures the faith, which Christianity bears witness to because it is centred on Jesus Christ, who is its cornerstone and goal (Kanu, 2017, p.13). To this end, faith in Jesus Christ and his message becomes very necessary since it is only in him that salvation can be found (cf. Acts 4:11b).

With the spread of the Christian message all over the world and its effect on different socio-cultural contexts, the human response to it, however, engenders a lot of challenges given the peculiar existential conditions of the people. Thus, the question of the relationship between Christian identity and culture(s) takes the centre stage (Gruber, 2018, p.11). Considering this theological challenge, reference needs to be made to the process of evangelization, which took place in most African countries in the last centuries. Citing the example of Nigeria and her

Christian history, records have it that the first encounter of Christianity with the people particularly those in the south-eastern part, where Catholic Christianity took its shoot, was precisely in the year 1885 (Barton, 2020, p.148). Through this meeting, a challenge of incompatibility between the Christian faith and the cultural experience of the people was engendered, which points to the question already raised. How do relate and reconcile Christianity, whose principles and expectations are not limited within a cultural milieu, with the indigenous culture of the people, which is peculiar to them? With this illustration, Christian evangelization raised tension between the universal nature of the Christian message and the cultural peculiarities of the people (Gruber, 2018, p.11-12), especially in most African countries, where the seed of the Christian faith was sown by the missionaries in the immediate past centuries.

In any case, the move for the universality of Christianity and the Christian message is based on the fact that the salvation wrought by Christ includes all and Jesus Christ confirms this fact by commissioning the Apostles to spread his message to all the parts of the world (cf. Mk 16:15). But the fact that at his incarnation, he identified himself with a cultural setting along with its characteristics and religion (cf. Lk 4:16) lends credence to the idea that faith does not hang in the air. It is meant to adapt to human context and experience. This is the basis for establishing contextual theology, which recognizes the significance of human experience and culture within the domain of theology. Thus, it considers culture, history, contemporary thoughts along with Scripture and Tradition as valid sources for theological discourse. As a result, it is regarded as a theological imperative since every form of theologizing is situated in a given historical, social, and cultural context (Bevans, 2002, p.1-2).

Moreover, this systematic consideration finds further expression in the theology of the incarnation, which describes Jesus' solidarity with the human condition of existence, and it remains a model to be referred

to. In effect, it introduces the medium of interaction between the Christian faith and human culture, thereby emphasizing the need for faith to connect with culture and experience to give room for the concrete living of the faith within a socio-cultural milieu. This idea opens up the practical dimension of this reflection, which seeks to address the question of Christian identity amidst human cultures through the encounter with Jesus Christ and his message (Gruber, 2018, p.11).

Incarnational Theology: A Model in Reconciling Christian Faith with Human Culture

The theology of incarnation expresses God's assumption of the totality of the human condition with its hopes and anxieties, with its limitations and desire for the infinite. In the incarnation, God condescended and viewed reality from the human perspective. Through this act, the hidden years of Jesus' infancy, adolescence, and entire life in Nazareth are given a theological explanation (Boff, 1980, p.242). Based on this, the incarnation is considered the basis for understanding the earthly Jesus, who was born in Bethlehem, grew up in Nazareth, and preached the Good News. As a human being, he was in touch with the mentality of his age and shared in their experience such that he was immersed in the Jewish world. That is why it is said that by the incarnation, Christ humbled Himself that He was not recognized as God by some people during His earthly life. Nevertheless, some others did and do acknowledge Him as God and through their faith and relationship with Him, they confess Him as Lord and Saviour. Jesus is called brother by some believers in the sense that He participated in the anonymity of almost all human beings and assumed the human situation that is identical to all (Boff, 1980, p.242). It is in this light that Christianity is said to embody and proclaim the message regarding the humanity of God.

Furthermore, the incarnation of the Son of God has also been considered a cultural incarnation in the sense that God assumed a place in the cultural experience of humans (cf. *Ad Gentes* 10). By this very fact, the incarnation is considered an ever-present reality of the hypostatic union of divine nature and human nature in Jesus Christ within human history and culture (Krieg, 1995, p.659). The message of the incarnation is, therefore, about how the Word of God-Jesus Christ entered into a history that prepared him, announced him, and prefigured him, thus, situating him in a socio-cultural and religious context. The incarnation considered a cultural experience further articulates Jesus' relationship with Israel's life and religious tradition, and also how the Israelites receive through this liaison a unique place in the history of salvation (cf. Faith and Inculturation 15-16).

Through the incarnation, Jesus assumed human nature, and in this sense, God is said to have identified with a race, an ethnic group, and the world of time. This further captures the meaning of contextual Christology, which expresses the idea that Christ assumes a significant role and importance in cultures to ennoble them through his message. In this light, faith becomes life, and grace identifies with nature to perfect it. Moreover, it has to be stressed that the transcendence of Christ does not place him above the human family, rather it renders him present to all, beyond all restrictions and as such, he is considered a human being in the strict sense of the word since he identified with human essence, nature and fate. (cf. Faith and Inculturation 19). He shared with human beings in their concrete experiences, to affect their lives and impact the diversity and the complementarity of their cultures.

Developing this thought further, it should be borne in mind that the point of departure is that God reveals Himself in the humanity of Jesus, and this humanity, Jesus divinizes the world by sharing in their natural and cultural contexts. From this perspective, the incarnation is perceived as an exhaustive and radical realization of a human possibility (Boff, 1980, p.243). Christ's descent into the human cultural domain

manifests and proves concretely that the God of history is also the God with us. The *Lord Yahweh* of the Israelites in the Old Testament is also the *Immanuel* of the new Israelites in the New Testament, which includes the entire people of God today. Little wonder, it is said that Judaism discovered God in history but Christianity encounters God in the human. Through the incarnation, it is witnessed that God is neither far from humans nor a stranger to human mystery (Boff, 1980, p.243-244). In Jesus, the divinity in the human and the humanity in the Godhead are revealed. Following this line of thought, it could be averred that there is something divine about humanness and something human about being divine because, in Jesus, it became vivid that humanity is not merely the place where God manifests Himself, rather it is also God's very way of being (Boff, 1980, p.244). This idea also connects with the biblical fact that the human being is created in the image and likeness of God (cf. Gen 1:26) and John the Evangelist developed this theology when he says: "The Word became flesh and lived among us" (Joh 1:14). In other words, the Word of God-Jesus Christ did not merely assume human nature, rather he made humanity his order of existence.

Consequently, Jesus Christ becomes a mirror in viewing true human reality and existence, which connects faith and experience. In him, there is a manner of living, comportment, a way of being human, and a structure, which is radically and dynamically epitomized in his earthly life, which made it that he be acclaimed the Christ (Boff, 1980, p.248). Based on these Christological assertions, it becomes plausible to say that the historical, social, and cultural milieu of a people can be veritable avenues to living as well as professing authentic Christianity. Hence, every time human beings open themselves up to God and the other and cultivate the virtues of justice, reconciliation, and mercy, where love blossoms and flourishes, and human actions, as well as conducts, transcend egoism, there is Christ made alive and authentic Christianity is experienced (Boff, 1980, p.248-249). This is the concrete

living of the incarnation, which Jesus demonstrated in his life with intense dynamism that he becomes the best fruit of human evolution-the new Adam (cf. 1 Cor. 15:45). In this wise, he reached the goal of humanity, thus, the Christian creed confesses his true humanity by affirming that he is truly man (cf. Denzinger Hünermann 150).

Placing this Christological conception within the context of faith, culture, and human experience, it could be said that Christian life and witness would be an impossible venture without the symbiotic relationship between faith and life. Life, in this context, entails all the natural and cultural realities in which the human person is immersed (Ezimakor, 2021, p.72). Hence, the faith project would be fruitless without this interplay because the human being, who is the subject of faith and grace is equally a product of nature and nurture. The term 'nurture' in the view of the writer stands for all the cultural, psychological, and environmental factors, which define, build, develop and integrate the individual, thereby, situating him in a given society (Ezimakor, 2021, 72-73). On the strength of these premises, the mission of Christianity would necessarily involve the inculturation of the Gospel message within a given cultural setting for the sake of relevance, which *ipso facto* entails evangelizing the cultures.

Based on this consideration, incarnation implies the taking flesh of the Christian message in a particular socio-cultural milieu in a bid that Christ is made known, experienced, and lived by the people in and through their cultural context. In this way, the Gospel sees the people, to whom the message is addressed through the eyes of their culture. This is articulated through the theology of inculturation, which is the integration of the incarnation in human experience and culture.

Considering the Inculturation of the Christian Message within the African Context

Inculturation is a concrete interpretation and practical application of incarnational theology within the human context. On a general plane, inculturation theology is a form of contextualization of the Gospel in a bid to evangelize the culture, which is the context into which the Gospel is inserted. For a better analysis of the concept 'inculturation', it is necessary to explain it within the ambient of the African culture, using the Nigerian cultural situation as an example, where the principles of inculturation have been applied as attested by the writer. As one of the basic forms of theology in the African context, inculturation is a theology that attempts to give African expression to the Christian faith within a theological framework (Zacka, 2016, p.2-3). It involves a conscious engagement of European Christian thinking and African religious thought in a dialogue to integrate Christianity into the life and culture of the Africans. On this note, Mbiti says that aided by the biblical revelation and faith in Jesus Christ, Africans built their approach to Christianity on a foundation that already existed in traditional African religions. However, African cultures, which have adopted Christianity, view religious practices quite differently from European cultures. Nonetheless, Mbiti holds that a respectful understanding of the variables can help to ensure the viability of the Christian Church in Africa and its interaction with the European Church (Mbiti, 1979, p.83-84)

Situating inculturation within a historical plane, one can say that the formal inculturation theology began in the middle of the twentieth century in Francophone Africa through the writings of Placide Tempels, *Bantu Philosophy* and Alexis Kagame, *The Bantu-Rwandan Philosophy* in 1945 and 1956 respectively (Bujo, 1992, p.53). Later, Anglophone Africa followed suit. By the 1960s, there were already works on African Christian theology in both French and English languages by Roman

Catholics and Protestants. The *All-Africa Conference of Churches* of 1969 in Abidjan influenced by the Vatican II theology on inculturation advanced this project. It upholds that African theology as the theology in the African context is based on the biblical faith of Africans and meant to speak to them in their language because inculturation of the Gospel aims at making the Gospel relevant to the local situation of the people (Zacka, 2016, p.4). This insight gave rise to the reflections made by African thinkers on the need to contribute to what is theirs through their language and thought scheme to address their people and environment. This enkindled the intensive efforts of indigenous thinkers like Osadolor Imasogie, Byang Kato, Gabriel Setiloane, and Bolaji Idowu, leading to their respective publications, which have these titles; *Guidelines for Christian Theology in Africa*, *Biblical Christianity in Africa*, *Where are we in African Theology and African Traditional Religion: A Definition* (Zacka, 2016, p.4).

In the spirit of the Second Vatican Council, the theology of inculturation was introduced as an idea, which attests to a mutual relationship that should exist between faith and culture to communicate the relevance of the Christian message in human culture and experience. Inculturation anchors on the conviction that “the synthesis between faith and culture is not only a demand of culture but also of faith. A faith that does not become culture is not fully accepted, not entirely thought out, not fully lived.” (*Ecclesia in Africa* 78) Describing the theology of incarnation as the basis for understanding inculturation of the Christian message, the Fathers of the Council acknowledged that “there are many links between the message of salvation and human culture. For God, by revealing Himself to His people to the extent of a full manifestation of Himself in His Incarnate Son, has spoken to the culture proper to different ages.” (*Gaudium et Spes* 58) This confirms the scriptural passage that reads that “at many moments in the past and by many means, God spoke to our ancestors through the prophets; but in our time, the final days, he has spoken to us in the person of his Son, whom

he appointed heir of all things and through whom he made the ages. He is the reflection of God's glory and bears the impress of God's being, sustaining all things by his powerful command; and now that he has purged sins away, he has taken his seat at the right hand of the divine Majesty on high" (Heb 1:1-3).

Furthermore, inculturation as the penetration of the Christian message into a given socio-cultural milieu gives inner fruitfulness to the spiritual qualities and gifts proper to each people, strengthens these qualities, perfects them, and restores them in Christ. It is in the spirit of inculturation that Christianity is meant to accept cultural values that are compatible with the Gospel and by so doing, helps to deepen the people's understanding of Christ's message. In this manner, it gives these values more effective expression in the liturgy and different aspects of faith-community life (cf. GS 58). Hence, the mystery of the incarnation offers a model and an image of inculturation. Just as the Son of God took on human nature in a particular culture, in the same manner, the Gospel, in making contact with cultures, takes on all that is good, noble, or true in them (cf. LG 13, 17; AG 9).

For so many theologians, the idea of incarnation expresses the whole process of inculturation. Little wonder, *Gaudium et Spes* already cited, maintains that genuine inculturation should be based on the mystery of incarnation, seen not only as a mystery or an event in the person of Jesus of Nazareth but also as a process to be carried on in human history and experience. From this perspective, inculturation is considered as the incarnation of Christian life and message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question but becomes a principle that animates, directs, and unifies the culture, transforming and remaking it to bring about a new creation (Sievernich, 2003, p.42). With this analysis in mind, placing culture and faith concerning each other should not be seen as a purely external adjustment of peripheral accidents, rather, it should be considered as a deep reciprocal penetration, whereby

culture is given theological relevance since it is through this means that the Christian faith can develop its specific meaning (Gruber, 2018, p.31). In this vein, authentic inculturation would imply an intimate transformation of cultural values by their integration into Christianity and also the implantation of Christianity into different cultures.

On the subject of Christian faith and African culture, Pope Benedict XVI, addressing the African Church after the Second African Synod, refers to the First Synodal Assembly for Africa, which reflects on the necessity for an in-depth study of African traditions and cultures. He, therefore, suggests that the interaction between faith and culture would bring about communion in the Church only if the position of the synod regarding the synthesis of both is implemented. The synod members, however, noted a dichotomy between certain traditional practices of African cultures and the specific demands of Christ's message. In any case, the synod, in her concern for relevance and credibility, avers that the Church needs to carry out a thorough discernment to identify those aspects of the culture which represent an obstacle to the incarnation of Gospel values, as well as those aspects which promote them. (cf. *Africae Munus* 36) By discerning which cultural elements and traditions are contrary to the Gospel, the Church will be able to separate the good seeds from the weeds (cf. Matt 13:30). "While remaining true to itself, in total fidelity to the Gospel message and the Church's tradition, Christianity will, thus, adopt the face of the countless cultures and peoples among whom it has found a welcome and taken root." (AM 37) This raises the need for adequate blending of the Gospel message with human cultures, which has remained a sign of the Church's pilgrimage throughout her history and such need is still very exigent in the modern-day.

Situating the above analysis within the Nigerian Christian experience, it can be said that the need for inculturation arises as a result of the incompatibility between the native religion of the people along with its cultural values and the received Christian faith. Using the Igbo

tribe as an example, which is located in the south-eastern part of the country, one can affirm that the traditional religion of the people forms part and parcel of their culture. The belief system and values, that the religion upholds are the core of the being of the Igbo (Okolo, 1985, p.45). One of its characteristics is anthropocentrism since it revolves around the human person and his well-being. Another feature is that the cultural values are anchored on the relationship of the Igbo as a person or group to the supreme being, who is acknowledged as God, then, to the deities, ancestors, and the cosmos. To this extent, the cultural belief is considered theocentric, though the relationship of an average Igbo to these acclaimed supernatural beings is that of need and as such, contractual. This implies that his religious obligation to them is informed by the fact that he faithfully discharges his duties to them on the condition that they protect, care for, and guide him through his life's course (Okolo, 1985, p.45). This cultural mode of life, for instance, does not tally with the Christian principle of love, and thus, serves as an example of the incompatibility of faith and culture within the African context. Hence, the need for inculturation.

In line with this illustration, Pope John Paul II, stressing the need for inculturation, asserts that it is a means by which the Church inserts herself into the cultures of the people to transform them for the better. It is not a matter of purely external adaptation, but an intimate transformation of authentic cultural values through their integration into Christianity and the insertion of Christianity in those cultures. (cf. *Redemptoris Missio* 52) This process appears quite complex since it involves the Christian message, the Church's reflections and practices on one hand, and the human cultures and practices on the other hand. Notwithstanding the complexity, the process allows no compromise of the uniqueness and integrity of the Christian faith, but while allowing the good elements of the culture, it emphasizes the transformation of the negative elements with the edifying values of Christianity. He further argues that through inculturation, Christianity makes the Gospel

incarnate in different cultures and at the same time, introduces peoples, together with their cultures, into the community of faith. In other words, Christianity is expected to transmit its values to them, at the same time taking the good elements that already exist in them and renewing them from within. (cf. RM 52) By this very fact, inculturation becomes a permanent process and its agents are expected to be open to the changes, which are part of its vitality as it mirrors the true blending of faith and culture. It is in the light of inculturation that the Church as the people of God (cf. *Lumen Gentium* 9) is called to reflect her true identity and assume her responsibility in the area of mission. When faith and culture permeate each other in the lives of Christians, lasting fruits needed for authentic Christianity are born.

Reconciling the Christian Faith and African Cultural Experience Today

Having viewed the history, meaning, and process of inculturation within the African experience in the last decades, one can confidently say that the exercise of inculturation within a given socio-cultural context should be concretely practiced in such a way that it relates the Gospel message to the experience of the people concerning their cultural affiliations and faith professions (Zacka, 2019, p.4). This work still needs to be intensively carried on by not just theologians and scholars but also by people of goodwill through the process of dialogue between the bearers of the Christian message and the upholders of the cultural affairs of the people in various communities. This is quite exigent because one of the means of reconciling Christian faith with human culture is a dialogue (Okolo, 1985, p.43). Dialogue enables the substance of culture to meet and cohere with the substance of faith, thus, fostering the goal of evangelization and inculturation. Through dialogue, faith is made the heart of culture, and culture the emphasis of faith (Ezimakor, 2021, p.61).

Since inculturation does two things, namely rooting the Gospel in the culture and integrating the culture into the faith, applying the Christian message to the experience of Africans would imply allowing the Gospel to be read and understood in the context of their experience ranging from their joys and pains, hopes and disappointments, achievements and failures. In this process, Christ is brought anew in their experience and by making himself incarnate in their cultural lives, he shares in their life's course. This is the goal of incarnation within the African Christian experience (Ezimakor, 2021, p.60). In essence, the interplay of faith and culture, theology and history, grace and nature in the gamut of the human experience of divine revelation, underlies the image presented in the foregoing. This seeks to give a new, subjective meaning and interpretation to the content of revelation by emphasizing the impact of faith on the cultural experience. It reflects on the praxis of faith in concrete situations, which aims at expressing the liberating moment of the Christian message in its contextual and ambivalent local formulations (Gruber, 2018, p.28-29).

Proffering solutions to the seeming irreconcilable challenge between Christian faith and African cultural experience today as seen in the above Nigerian faith-cultural experience, two attitudes need to be avoided. One is to think that the cultural values are so theocentric that Christianity adds nothing or very little to them. At the same time, it is erroneous to think that cultural beliefs are Christian. The other is the exact opposite, namely that the two systems are two poles apart from each other such that Christianity is both materially and formally something new (Ezimakor, 2021, p.86). With this consideration in mind, the next step is to present some aspects that define each and determine the degree of compatibility and incompatibility. On this idea, it is to be underscored that there are practices in traditional religion, which form an integral part of the culture, that seem incompatible with Christianity such as belief in reincarnation, worship of many deities, and other superstitious practices, etc. Christian faith and practices, of

course, transcend all these cultural beliefs and practices. But there are also values, naturally good in themselves, which are not bound up with superstition such as respect for old age and authority, sense of family togetherness, extended family system, respect for life and procreation, belief in after-life and one supreme being (Ezimakor, 2021, p.87). These belief systems and values are quite compatible with Christian teaching. On this point, Pope Pius XII articulates the Church's position when he said: "Let not the Gospel on being introduced into any new land destroy or extinguish whatever its people possess that is naturally good, just or beautiful. Whatever that is not inseparably bound up with superstition and error, will always receive kindly consideration and, when possible, will be preserved intact." (*Evangelii Praecones* 59) This implies that Christianity ennobles these naturally good cultural values and gives them higher ethical justification and motive.

However, it should be underscored that Christian evangelization within the Nigerian experience created additional tensions for the people to the extent that demanded a reversal of their cherished values such as marriage and a non-celibate state without due consideration of their advantages. These values stem from their great love for family, and it is precisely based on this that monogamy, childless and levirate marriages, etc. are still sources of serious tensions today in the practice of the Christian faith (Okolo, 1985, p.44). On this issue, the writer maintains that dialogue should continue between Christianity and local cultures without which the incarnation of Christianity would not be impactful.

Nevertheless, with improper dialogue between the two systems of belief, a lot of challenges have been created, which continue to affect true Christian witnessing. Be that as it may, one could say that the initial challenge between Christianity and African culture in terms of one assimilating the other may no longer be considered the content of faith-culture discussion today. However, the idea of giving each its place in human experience so that the roles of both are properly

harnessed remains a challenge that needs more urgent attention. This is, indeed, the main thrust of this reflection. The situation has snowballed into tension, which is experienced in the socio-cultural and religious context today. Even with the Nigerian experience of Christianity for more than a century, there remain elements of conflict between the exercise of the received faith and the indigenous cultural activities of the people (Ezimakor, 2021, p.89). As a result, it has been observed that some Nigerian Christians often revert to the traditional religious beliefs and practices, particularly in times of crisis or great need such as times of prolonged illness, constant death in the family, acute tragedies, or even when they are in serious need of wealth and a lucky break in some ventures or success in life. During such crises, when their faith in God and morals seem to abandon them, they resort to seeking solutions through practices that their traditional beliefs encourage (Okolo, 1985, p.46). This is the crux of the matter!

The fundamental explanation for this reality is the fact that the elements of the cultural beliefs, which are associated with the traditional religion were carried into Christianity without the proper blending of both systems of belief. Hence, the crises of faith and identity among most Christians, even those who were directly born into Christianity. This situation rests on the conviction that the force of cultural beliefs has a strong effect on the lives and experiences of the people. This confirms the idea of culture as part and parcel of the people's category of thought and existence. Little wonder, culture is better analyzed not just as people's way of life but more as a dynamism and value system from where human life, experiences, and actions flow (Ezimakor, 2021, p.90). Given that this cultural force permeates every stratum of the life and experience of the people, their relationship with Christ concerning their Christian faith is not left out because it is equally part of their lives. That is why there is the need to reconsider the Christian life and witnessing in such a way that it will essentially include these nuances embedded in their cultural experiences. Hence, an urgent necessity for a

middle ground becomes imperative, where faith and culture would meet and mingle without conflict (Ezimakor, 2021, 90). As earlier indicated, this can be achieved when the principles on which the Christian faith and native culture are built are brought into dialogue with each other. It is based on this that one can speak of a reconciliation of the Christian faith and life, which emphasizes the place of Jesus Christ and his message within the human socio-cultural experience.

Conclusion

The main idea in the project of reconciling the Christian faith with the African cultural experience is to, first of all, recognize that African traditional beliefs, worldviews, history, and worship, which characterize the African life and world, are very vital elements in the practice of authentic Christianity. It is through effective inculturation, which engages the faith and the culture in a mutual relationship, that the fruit of this reconciliation will be born. With this consciousness, the African Church is, therefore, called to assume a positive role in appropriating and integrating certain indigenous values, beliefs, and practices in the Christian worship and life for an authentic exercise of the Christian faith among the Africans. On one hand, there is a need for a correct assessment of the cultural beliefs and practices of the Church to determine their values for Christian life and catechesis. On the other hand, there is also every need to ensure that the Christian message retains its significant ideas, which reflect the message of salvation brought by Jesus Christ that is meant for all people regardless of their cultural backgrounds and affiliations.

References

- Benedict XVI. (2011). *Africae Munus: Post-Synodal Apostolic Exhortation on the Church in Africa in Service to Reconciliation, Justice, and Peace*. Vatican Publishing House.
- Bevans, S. (2002). *Models of Contextual Theology (Revised and Expanded Edition)*. Orbis Books.
- Boff, L. (1980). *Jesus Christ Liberator: A Critical Christology of Our Time*. Orbis Books.
- Bujo, B. (2006). *African Theology in its Social Context (Reissued Edition)*. Wipf & Stock Publisher.
- Ezimakor, J. (2021). *Faith and Culture: Reconciling the Christian Belief with Igbo Faith Experience Today*. Tectum Publisher.
- Gruber, J. (2018). *Intercultural Theology: Exploring World Christianity after the Cultural Turn*. Vandenhoeck & Ruprecht.
- Hünemann, P. (2012). *Heinrich Denzinger-Compendium of Creeds, Definitions, and Declarations on Matters of Faith and Morals, 43rd Edition*. Ignatius Press.
- John Paul II. (1995). *Ecclesia in Africa: Post-Synodal Apostolic Exhortation on the Church in Africa and its Evangelizing Mission Towards the Year 2000*. Vatican Publishing House.
- John Paul II. (1990). *Redemptoris Missio: Encyclical Letter on the Permanent Validity of the Church's Missionary Mandate*. Vatican Publishing House.

- Kanu, A. (2017). *Towards an Igbo-African Christology: A Cultural Christological Construct in Post-Missionary Africa*. Lambert Academic Publishing.
- Krieg, R. (1995) Incarnation. In R. McBrien (Ed): *Encyclopaedia of Catholicism* (p.659). HarperOne Publisher.
- Mbiti, J. (1979). The Biblical Basis for Present Trends in African Theology. In K. Appiah-Kubi & S. Torres (Eds): *African Theology En Route* (pp.83-84). Orbis Books.
- McBrien, R. (2008). *Catholicism (New Edition)*. HarperOne Publisher.
- Okolo, C. (1985). *The Igbo Church and Quest for God*. Pacific College Press.
- Pius XII. (1951). *Evangeliis Praecones: Encyclical on Promotion of Catholic Missions*. Vatican Publishing House.
- Sievernich, M. (2003). *The Way: A Review of Christian Spirituality*. Oxford Press.
- Zacka, J. (2016, April). *Tasks of a Theologian in Africa Today*. <https://www.academia.edu>.
- Documents of Vatican II: Vatican Translation (Australian Edition)* (2009). Alba House Publication.
- Faith and Inculturation: A Publication of the International Theological Commission* (1988). Sage Publishing.
- The New Jerusalem Holy Bible*.

GLOBAL CLIMATE CHANGE, ETHICS OF SUSTAINABILITY, AND THE ROLE OF AFRICAN CHURCHES IN ECOLOGICAL TRANSFORMATION

Dietrich Werner

Introduction

The story of Abuna Frumentius, the founder of the Ethiopian Orthodox Tewahedo Church, is one of the most remarkable stories in the history of World Christianity⁴¹. This is not just since both brothers, Frumentius and Aedesius, born in Palestine, while sailing on the Red Sea with their uncle Meropius, a Christian philosopher from Tyre, miraculously survived a shipwreck, but also the massacring of their entire crew by Abyssinian locals, and even though they have been taken as slaves, made it to become very important officials at the royal household at the King of Axum⁴². It is also because Frumentius translated the Bible into the Geez language and was consecrated as the first bishop of Axum by Athanasius, the 20th Patriarch of the Church of

⁴¹ Dietrich Werner is a Professor of Theology and Senior Adviser Theology, Ecumenical Education and Research at the Evangelisches Werk fuer Diakonie und Entwicklung e.v. Bread for the World, Berlin, Germany. dietrich.werner@brot-fuer-die-welt.de

⁴² Semere Habtemariam: Two Slave Brothers Birthed Africa's Oldest State Church. The history of the Axum Empire and Ethiopian Orthodox Tewahedo Church, in: <https://www.christianitytoday.com/history/2018/may/africa-christianity-axum-empire-ethiopian-orthodox-tewahedo.html>

Alexandria, In A.D. 328, to make Axum the second official Christian state in the world. And it is his work and vision that from the earliest times onwards left two crucial and characteristic marks of Ethiopian Orthodox Christianity, which is known to have high respect for justice on the one hand and high regard for the value of creation on the other hand. Axum, the fourth important world city in Antiquity, was respected globally for its justice-oriented political system. The Abyssinians (Ethiopians and Eritreans together) were known by the Greeks and Arabs as people of justice. Herodotus called them “the most just men.” Even the prophet Muhammed advised his followers to go to Abyssinia, “for the king will not tolerate injustice and it is a friendly country”.⁴³

The second feature was due to the Ethiopian liturgy and the role of monasteries and church buildings in the history of the Church. The word monastery is termed in Geez (Ethiopic) as *gedam* which means forest, wilderness, plains, desert, or other uninhabited places.⁴⁴ All monasteries were located in natural places and regions where the beauty, wealth, and diversity of nature could be immediately observed and inspire the daily prayers. The role of church forests around monasteries or Orthodox churches has been proverbially famous in Ethiopia. “Forests, the church’s religious belief goes, were like the clothes surrounding the church at the centre—as much a part of the religious space as the church building itself”.⁴⁵ The teaching and practices of the Ethiopian Orthodox Church traditionally had a profound

⁴³ <https://www.christianitytoday.com/history/2018/may/africa-christianity-axum-empire-ethiopian-orthodox-tewahedo.html>

⁴⁴ In: Abate Gobena: Importance of teaching and practices of Ethiopian Orthodox Tewahedo Church in forest biodiversity conservation: Implications for national conservation policy, in: Swedish University of Agricultural Policy, 2018: https://stud.epsilon.slu.se/13306/7/gobena_a_180614.pdf

⁴⁵ <https://www.nationalgeographic.com/environment/2019/01/ethiopian-church-forest-conservation-biodiversity/>

impact and implications for protecting forests and natural biodiversity.⁴⁶ In the regulations for daily prayers of the EOTC, it is spelt out until today that each morning begins with a praise of God the creator of humankind: “All the faithful should strive to pray seven times a day & at the following hours: Upon rising from bed in the morning and before eating and commencing any task. Wash your hands and pray while standing. We glorify God for bringing us from darkness (night) to light (day).” It is commemorated that Adam was created first, the creation of Eve to follow at the prayers at 9.00.⁴⁷ Both the liturgical morning prayer, the different elements of the Ethiopian Covenant prayer (the daily prayer base), the *qedasi*, which is the liturgical act of hallowing, sanctifying, the praise God in liturgical prayers celebrate the whole of God’s good creation and his whole salvific activity in the inhabited cosmos.⁴⁸ Thus there is a sense of a liturgical cosmology and a deep

⁴⁶ Abate Gobena: Importance of teaching and practices of Ethiopian Orthodox Tewahedo Church in forest biodiversity conservation: Implications for national conservation policy, In: Swedish University of Agricultural Policy, 2018. https://stud.epsilon.slu.se/13306/7/gobena_a_180614.pdf

⁴⁷ In: <https://www.eotchurch.ca/prayers-church>

⁴⁸ See: Rev. Marcos Daoud (Translator): The Liturgy of the Ethiopian Church, in: <https://www.ethiopianorthodox.org/biography/englishethiopianliturgy.pdf>. There Daoud states: “The *qedasi* celebrates the whole of God’s good creation, also, serving as an inquiry into what went wrong in Eden. It is a study in repentance, and how to fix what is still broken in our lives. It is a school of blessings and theology. As the ultimate covenantal encounter, it reviews the history of salvation and all revelation. Jesus Christ told us that we must do this if we would have His life in us. We take Him at His word, understanding this as the sources of grace that flowed from His precious side as He was sacrificed on the cross, and as He victoriously proclaimed His peace and the remission of sins to His disciples, hiding behind closed doors, after His resurrection. Celebrating *qedasi* anticipates the passing of this world, as God’s Kingdom is already breaking through, into our cosmos. The text, the music, the rhythm, the movement beckon us to the wedding feast of the Lamb of God in His coming Kingdom” (ibid p. 6).

awareness of the distinct value of creation and its interconnection with humanity in ancient Ethiopian traditions.⁴⁹ God is confessed as the Life-giver of all as well as the Nourisher of all, the Creator of all.⁵⁰

How to hold together the concern for justice and the concern for creation, both equally rooted in these ancient traditions of Eastern African Christianity proves to be the red thread that inspires these essays. Because the questions we have to deal with in this generation are crucial for the survival of humankind as reports from scientific bodies have made sufficiently clear:

(a) anthropogenic global warming and the subsequent effects of climate change present the single most important threat to the future of humankind and biodiversity on this planet. The brief figure “414 ppm” (which stands for global average atmospheric carbon dioxide concentration in May 2019) stands for an unprecedented increase both in Carbon dioxide as well as resulting global temperatures, not known for the last 10.000 years on earth, and a dramatic acceleration of fundamental changes of those life-sustaining earth systems both humans, animals and plants are dependent from;

⁴⁹ Mebratu Kiros Gebru: *Liturgical Cosmology: The liturgical and sacramental dimensions of creation in the Ethiopian liturgy*, Thesis of the Faculty of Theology of Emmanuel College and the Department of Theology of the Toronto School of Theology, Toronto 2012, in: https://tspace.library.utoronto.ca/bitstream/1807/35210/1/Gebru_Mebratu_K_201211_PhD_thesis.pdf

⁵⁰ See THE ANAPHORA OF ST. DIOSCORUS: “Yea Lord, Thou art the God of all. Yea Lord, Thou art the King of all. Yea Lord, Thou art the Almighty. Yea Lord, Thou art the Governor of all. Yea Lord, Thou art the Saviour of all. Yea Lord, Thou art the Judge of all. Yea Lord, Thou art the Life-giver of all. Yea Lord, Thou art the Keeper of all. Yea Lord, Thou art the Nourisher of all.” In: Rev. Marcos Daoud (Translator): *The Liturgy of the Ethiopian Church*, in: <https://www.ethiopianorthodox.org/biography/englishethiopianliturgy.pdf>, p.162

(b) impacts of global climate change are eating up achievements in development efforts in both the global South and the North and lead to major delays in achieving core goals of the UN Agenda for sustainable development and a world without poverty. Global Climate Change is not anything in the far future, it is a predominant feature of today in many regions – with extreme heatwaves, floods, tropical storms; desertification, and salinization threatening the very survival of the biosphere and with a very likely effect to push 140 million of people to climate-induced forced internal migration in only three regions, Sub-Saharan-Africa, Latin-America und South-Asia, according to a world bank research project;

(c) while not being the major contributor to the effects of global warming vulnerable populations in the global South and the North are bearing the biggest part of its burdens; *The poor have not contributed to climate change, as in general, their lifestyles produce very little or net-zero anthropogenic greenhouse gas emissions, but many of the rural poor living in heavily affected regions, will be more heavily affected by the consequences of climate warming.*⁵¹ *The richest 10% of the world's population is causing 50% of the global greenhouse gas emissions.*

(d) While all scientific evidence points to the unavoidable need to restrict global warming to 1,5C, which means to reduce global carbon emissions by 50% by 2030, we currently move towards a scenario in which the world might see an average of at least 3,0 C increase of warming until end of this century which will have a drastic consequence for everybody, but mostly for the people of Africa, particularly about the interlinkage of climate change, food security, with regions becoming inhabitable⁵² and issues around climate change and

⁵¹ Kira Vinke: Unsettling Settlements- Cities, Migrants, Climate Change. Rural-Urban Climate Migration as Adaptation?, LIT-Verlag, Zürich 2019.

⁵² <https://www.independent.co.uk/news/science/climate-change-could-make-parts-of-the-middle-east-and-north-africa-uninhabitable-a7010811.html>

security/conflict resolution (example: Burkina Faso or Nigeria: More droughts led to increased conflicts between peasants and nomadic ethnic groups). What is lacking for the prevention of this shocking prospect is neither knowledge nor methods available, but simply political will and multilateral globally binding agreements.

None other has articulated the immense challenges of the current global climate emergency more accurately than Pope Francis in his introduction to the World Day of Prayer for Care for Creation, 1 Sept 2019 when he stated:

“ ‘And God saw that it was good’ (*Gen 1:25*). God’s gaze, at the beginning of the Bible, rests lovingly on his creation. From habitable land to life-giving waters, from fruit-bearing trees to animals that share our common home, everything is dear in the eyes of God, who offers a creation to men and women as a precious gift to be preserved.

Tragically, the human response to this gift has been marked by sin, selfishness and a greedy desire to possess and exploit. Egoism and self-interest have turned creation, a place of encounter and sharing, into an arena of competition and conflict. In this way, the environment itself is endangered: *something good in God’s eyes has become something to be exploited by human hands*. Deterioration has increased in recent decades: constant pollution, the continued use of fossil fuels, intensive agricultural exploitation, and deforestation are causing global temperatures to rise above safe levels. The increase in the intensity and frequency of extreme weather phenomena and the desertification of the soil is causing immense hardship for the most vulnerable among us. Melting of glaciers, scarcity of water, neglect of water basins, and the considerable presence of plastic and microplastics in the oceans are equally troubling and testify to the urgent need for interventions that can no longer be

postponed. *We have caused a climate emergency that gravely threatens nature and life itself, including our own.*

In effect, we have forgotten who we are: creatures made in the image of God (cf. *Gen 1:27*) and called to dwell as brothers and sisters in a common home. We were created not to be tyrants, but to be at the heart of a network of life made up of millions of species lovingly joined together for us by our Creator. Now is the time to rediscover our vocation as children of God, brothers, and sisters, and stewards of creation. Now is the time to repent, to be converted, and return to our roots. We are beloved creatures of God, who in his goodness calls us to love life and live it in communion with the rest of creation.”⁵³

Is Christianity Responsible for the Environmental Crisis in Africa?

This interrogation is inter alia proposing that the religious ecological assets in African Christianity becomes part of the solution and studies the modalities of this proposition⁵⁴.

⁵³ Message from Pope Francis on the World Day of Prayer for Care for Creation, 1 Sept 2019, in: http://www.vatican.va/content/francesco/en/messages/pont-messages/2019/documents/papa-francesco_20190901_messaggio-giornata-cura-creato.html

⁵⁴ Part of an earlier version of the following reflections in this section has been represented as a paper to Humboldt University, research program on sustainable development and religious communities. The author is actually part of that research team in Berlin as a senior research fellow. see: Dietrich Werner, The challenge of environment and climate justice. Imperatives of an eco-theological reformation of Christianity in African Contexts: in: Philipp Öhlmann, Wilhelm Gräb, Marie-Luise Frost (eds): *African Initiated Christianity and the Decolonialization of Development*, Routledge, London 2020, page 51-72; see also as a major research paper from this Humboldt research centre: *Research Report 2021: Religious Communities as Actors for Ecological*

A West African Theologian⁵⁵ once shared a story based on his personal biographical experiences which contains a crucial question, we have to deal with in tackling issues of environmental degradation, eco-theology, and the role of Christianity in Africa: “The village in the East of Ghana where I grew up, was located close to a forest and a river. In the forest from ancient times onwards the ancestors live, therefore it was sacred. In the river there lived the spirit of the water, therefore it was sacred as well. Then people of my village became Christians. Now, according to the new Christian worldview, there were no ancestors anymore in the forest and also there were no spirits anymore in the river. The taboos were disintegrating and disappearing. Instead, the people started to make use of and exploit both the forest and the water of the river for their purposes. Today, next to this village there is no forest left anymore and the river –turned into a cesspool. – Who has done a major mistake here? And for what reason?”

The key question, which is embedded in this narrative, certainly is the following: Is the introduction of Christianity in Africa responsible for the environmental crisis? Is Christian tradition even the main root of environmental degradation?

This thesis is not new at all. Since the famous article written by the Presbyterian layman Lynn White in 1967 “The historical roots of our ecological crisis”⁵⁶ this perception has been reiterated by many

Sustainability in Southern Africa and Beyond, in: <https://www.rcsd.hu-berlin.de/en/publications/stork-ohlmann-2021-religious-communities-as-actors.pdf>

⁵⁵ Emmanuel Armin, Church of Pentecost Ghana, Accra. The story was transmitted orally.

⁵⁶ Lynn White, The Historical Roots of Our Ecological Crisis, in: *Science* 10 Mar 1967: Vol. 155, Issue 3767, pp. 1203-1207, see: <http://science.sciencemag.org/content/155/3767/1203>

scholars.⁵⁷ White's article placed the blame for the ecological crisis squarely on Western Christianity as such. It is some kind of variation of Max Weber's famous analysis of the relationship between Christianity and capitalism. White's argument is that the Judeo-Christian doctrine of creation has led to the disenchantment of nature. Biblical religion has expelled the gods from the forests and streams once and for all. The biblical notion of "dominion" of humankind over nature has given rise to Western science which encouraged empirical investigation of the "book of nature" and thus also promoted the spread of exploitative attitudes to nature. Lynn White argued that "Christianity is the most anthropocentric religion the world has seen"⁵⁸ and concludes that "Christianity bears a huge burden of guilt".

Several African scholars have taken up some elements of Lynn White's provocative thesis (although serious African empirical research on the influence of the arrival of Christianity in the African continent on attitudes relating to nature and the environment is not yet known). The African scholar from Malawi, Harvey Sindima, for instance in his essay "Community of Life: Ecological Theology in African Perspective"⁵⁹ in

⁵⁷ In the German discourse the publication of Carl Amery, *Das Ende der Vorsehung. Die gnadenlosen Folgen des Christentums*, Reinbek b. Hamburg 1972 has been often cited as equivalent to Lynn Whites work. See for the detailed academic discourse the German publication: Hans J. Münk. *Umweltkrise, Folge und Erbe des Christentums? Historisch-systematische Überlegungen zu einer umstrittenen These im Vorfeld ökologischer Ethik*. In: JCSW 28 (1987) 133-206, in: <https://www.uni-muenster.de/Ejournals/index.php/jcsw/article/viewFile/551/523>

⁵⁸ Lynn White, *The Historical Roots of Our Ecological Crisis*, in: *Science* 10 Mar 1967:Vol. 155, Issue 3767, pp.1205

⁵⁹ His essay originally appeared as chapter 10, pp. 137-147 in Charles Birch, William Eaken and Jay B. McDaniel (eds.) *Liberating Life: Contemporary Approaches in Ecological Theology*, published 1990 by Orbis Books, Maryknoll, New York 10545. See also in: <https://www.religion-online.org/article/community-of-life-ecological-theology-in-african-perspective/>

following some of the arguments of Lynn White argues that the original and pre-Christian African concept is about “the bondedness of life”, a view based on the integral whole of life being interconnected with spiritual and material realms relating to each other. However, he argues that in the process of colonial expansion, this spiritual worldview which was traditionally dominant in African cultures was replaced and superseded by mechanistic worldviews originating from western Enlightenment cultures of modernity.

He continues to argue: “In this era, nature was reduced to mathematics or transformed into quantitative physical phenomena which could be grasped by rationality. Nature was purely *other* and merely material to be subjugated and manipulated. It had only instrumental value, determined by the extent to which people could use it. With this vision of nature in place, the stage was set for the rise of materialistic philosophy and its attendant manner of life. This way of life has captivated much of Western civilization ever since and has been exported to all places this civilization has gone in its quest of material resources and to fulfil its expansionist philosophy.”⁶⁰

Harvey Sindima concludes: “For some time the people of Africa have been influenced by a cosmology inherited from the West: the mechanistic perspective that views all things as lifeless commodities to be understood scientifically and to be used for human ends. Yet these people have an alternative way of looking at the world, an alternative cosmology, which can better serve their needs for cultural development and social justice in an ecologically responsible context. This alternative way might be called a life-centred way since it stresses the bondedness, the interconnectedness of all living beings.”⁶¹

⁶⁰ Harvey Sindima, *Community of Life: Ecological Theology in African Perspective*.

⁶¹ See in: Harvey Sindima, *Community of Life: Ecological Theology in African Perspective*, in: <https://www.religion-online.org/article/community-of-life-ecological-theology-in-african-perspective/>

Thus, African scholars like Sindima – and he is not the only one – view the introduction of Christianity in Africa as a factor that weakened or impaired human ability to interpret and reconstruct the systems of values and norms that give meaning to the lives of Africans. But the belief that scientific progress was how misery would be eliminated in the world, by and large, did not work out in reality. The alliance of progress, science, and technology has not eliminated misery.

The recommendation therefore which Harvey Sindima and others are bringing is, that African Christianity nowadays has to rediscover traditional African values and rethink Christianity in a non-Western, African way. Thus, African eco-theologies embedded and implicitly articulated in those African Churches which have integrated some traditional African indigenous wisdom traditions and ancient values of creation potentially present important religious ecological assets of African Christianity and should be read as a potential contribution to the urgently needed way out of the ecological dilemmas presented by the current trends in African modern culture.

It is the starting question of this essay, to see whether there are indeed traditional African world views incorporated in the life and worship traditions of ancient African Churches such as orthodox Church traditions, as well as in African Instituted and some Charismatic Churches which have the potential of offering substantial solutions to the environmental challenges on the African continent or at least can offer motivational energies for ecological commitments and how their potential can be strengthened.

Which type of African Christianity can be regarded as most promising, open, and relevant for the promotion of eco-theological transformation and awareness building in the African continent? Are these the Ancient Orthodox Churches, AICs, the Mainline Mission Churches, the African Instituted Churches of the early 20th century, or the more recent Charismatic Churches? Where are the key drivers for an eco-theological Reformation of African Christianity? Are Christian

Churches more part of the problem or more part of the solution to the ecological dilemmas on the African continent? Or are all the different streams and types of churches within African Christianity – without giving a predefined preference or priority to one of them – providing a unique contribution to these challenges and are equally challenged to rediscover the ecological potential and religious values contributing to proper ecological stewardship and a different kind of attitude to nature and therefore have a complementary and common task for the ecological Reformation of African Christianity?

Even a quick look at current African theological discourses provides evidence that much more serious theological and empirical research is needed to deepen both historical, systematic, cultural as well as ethical insights into the ecological religious assets of African Christianity! Although some major work has been done on the general relation between Christianity and eco-theology⁶², empirical research on African churches and their potential contribution to eco-ethics is still in its initial stage and we can only gather some very first insights and hints on this topic but can never explore this in full detail as the task is huge.

Before taking up too easily swift and generalizing statements on the sole responsibility of the whole of Christianity and “the West” in general for the environmental crisis of this world, one needs to look with more scrutiny and detailed research into some of the complex history as well as theological layers of the challenge. We first need to take into consideration that there have been other scholars who have seriously refuted and contradicted the thesis of Lynn White, that Christianity as such is the root cause of environmental degradation. Several scholars have accused him of over-generalization and over-simplification, as both historically as well as theologically, things are not as blunt and simple as he had stated them, but more nuanced views

⁶² Ernst Conradi: *Christianity and Ecological Theology*. Resources for further research. Stellenbosch Sun Press 2006.

are needed – both concerning Christian history in general as well as concerning African Christianity in particular. Scholars like this have argued:

- that exploitative attitudes to nature have other causes and roots than just Christianity (one might refer for instance to the Greek dualism between body and spirit; to pre-Christian attitudes to nature in other cultural traditions, for instance in Chinese cultures evident in Chinese commerce and trade even today where some complaints about destructive impacts of Chinese business in Africa can be heard; to the major impact which socio-economic changes had in the period of industrialization and mechanization of labour);
- that the Biblical witness on relationships to nature cannot be reduced to just the “dominium terrae tradition” (and even this is not identical with technical sub-domination of the earth by the industrialization);
- That Christianity did not harmoniously pave the way to scientific and technological revolution as much of the Enlightenment traditions were achieved in struggling against Christianity;
- That Lynn White deals with Christianity indiscriminately and generalises all traditions of Christianity and fails to realize the only partial validity of his claims: what might be possible to be stated on certain phases or aspects of western Christianity, might not at all be applicable and justifiable to be equally affirmed concerning ancient forms of Orthodox Christianity or contemporary non-western forms of Christianity both within Africa as well as in other continents.⁶³

⁶³ See on the debate within African Theological discourse: Ernst M. Conradi: Penultimate Perspectives on the Root Causes of Environmental Destruction in Africa, in: *Scriptura* 115 (2016:1), pp. 1-19; doi:<http://dx.doi.org/10.7833/115->

The counter-thesis to Lynn Whites convictions expressed by many later scholars, which we would also feel inclined to support here, therefore reads: Christianity – and particularly the most ancient African Church traditions which can be found in the oriental orthodox church traditions, does have ecological wisdom traditions embedded in Biblical witness and the tradition of the church. Therefore, rightly interpreted Christianity cannot be blamed as being the “causa principalis” of all of the global environmental crisis, but certainly is both part of the problem but also one major part of the solution to it – as it can offer major insights to ecological transformation and awareness building from re-reading both ancient biblical and church traditions.

It might be more appropriate, prudent, and more nuanced therefore to argue that Christian traditions show some ecological ambiguity: some elements and streams in Christianity, particularly a misunderstanding of the dominium terrae tradition in Gen 1,28 have reinforced attitudes that can legitimate violent subjugation of nature and exploitative attitudes. Other traditions in Christianity and the Bible show admiration for the mystery of God’s love in the beauty of creation and attitudes of care in solidarity with creation.⁶⁴

This is why we should not throw away and bluntly reject Christian traditions as anti-ecological in general. Instead, our task would be to apply some new ecologically sensitive biblical hermeneutics to retrieve some of the ecological wisdom traditions in the Bible to re-read some major biblical passages, including the problematic ones, to come up

0-1279; see also: Ernst M. Conradi, Sigurd Bergmann, Celia Deane-Drummond, Denis Edwards (eds): *Christian Faith and the Earth*, Bloomsbury, London 2014, 120ff.

⁶⁴ See the Biblical ecological wisdom traditions in Ps 104; Gen 2,15; Ps 50,10-11 etc; in : Norman Habel: *The Earth Story in Wisdom Traditions: Earth Bible Project Volume 3, Serie 1*, in: <http://www.webofcreation.org/earth-bible/publications/43-volume-3-the-earth-story-in-wisdom-traditions>

with a consolidated eco-theological approach for contextual Bible Reading today.⁶⁵

Towards a Radical Eco-theological Transformation: Theology of Creation in times of the Anthropocene

Scientists which are dealing with the geological dimensions of our planet and the different phases which can be distinguished concerning major eras in the 4,54 billion years this wonderful planet earth is existing in the spheres of our cosmos have developed a new term for our epoch seen from the perspectives of millions of years of the earth. They call our period from around the middle of the 20th century (or the beginning of industrialization) the period of the Anthropocene. If the history of the earth and this planet would be presented as a clock with 12 hours humanity would arrive on the scene only at 11.58, i.e. at the very last end of the long, long history of this planet with all its carefully balanced systems of regulatory mechanisms which make organic life possible on this earth.⁶⁶ The striking phenomenon is that although humanity is very late on earth in the very last short period of its history of interaction with the resources of this planet it has made an impact on the very system of the earth which alters the balances which had been established since millions of years just in an extremely short period. Let me shortly show you some diagrams that document very different areas of human development – yet all these diagrams look the same and only show one direction: A steep curve upwards in the decades since about the 1950s. All of the six major graphs presenting recent data from earth system sciences, the Global Population / Global GDP, the development

⁶⁵ On the eco-theological debate in Biblical sciences see: David G. Horrell, *The Bible and the Environment. Towards a Critical Biblical Ecological Theology*, particularly chapter 2: Approaches to reading the Bible in relation to Environmental Issues, p. 11ff; Routledge New York, 2014

⁶⁶ See: <https://flowingdata.com/2012/10/09/history-of-earth-in-24-hour-clock/>

of Global Exports / Global Primary Energy Use, the atmospheric CO₂-Concentration / Global Fertilizer Consumption and the ecological footprints worldwide show a similar, shocking picture: A tremendous increase of the curves just in the short period since about the middle of the 20th century, i.e. since the beginning of massive industrialization and globalization of the economy in the last decades of the 20th century.

Taken together, this has caused geological scientists to assume that our planet already has entered into a new geological epoch, into a new era of earth history: they have given this new era the name “Anthropocene”⁶⁷, because for the first time now the traces of human life become visible in the geological strata of the earth. It is earth deeply marked and changed by humans. It is an epoch that is heavily transcending the limits of the earth. It is a dramatic economic growth, which is violating the planetary boundaries. It is earth in danger to tip over into a completely different system, which is hardly tolerable for life, as we know it until now. Scientists in a German institute that counsels the government thinks that we have a time limit of only two generations ahead of us⁶⁸ – a very short period with a window of opportunity to still find ways to readjust to planetary boundaries – or we will be exposed to unalterable changes.

Clive Hamilton, an Australian environmental expert, summarizes it very clearly: “The greatest tragedy is the absence of a sense of the tragedy.”⁶⁹

⁶⁷ See for instance: <https://www.theguardian.com/environment/2016/aug/29/declare-anthropocene-epoch-experts-urge-geological-congress-human-impact-earth>

⁶⁸ This is echoed by recent UN statements that we are the last generation to stop otherwise unalterable climate change: <https://www.theguardian.com/environment/2018/dec/03/we-are-last-generation-that-can-stop-climate-change-un-summit>

⁶⁹ <https://www.theguardian.com/environment/2017/may/05/the-great-climate-silence-we-are-on-the-edge-of-the-abyss-but-we-ignore-it>

The question therefore can be restated as follows: Who has made mistakes in this case? And: What does this mean for Christians? How have churches, how have churches both in the North as well as in the South, dealing with this, react to this crisis of the planet, the situation that we endanger the very natural, chemical, biological, geological systems which God has created for life to become possible for us and the generations to follow? Where did we take permission to constantly live beyond the planetary boundaries and to develop a lifestyle which is not in harmony with the carefully balanced and established rules of life on this planet?

This goes into the heart of the theological matter as we are also called today to reflect on what kind of truth do we teach about creation in our churches? What do we believe when we confess to God as the creator of heaven and earth? Just as a little test of discerning and sharpening our minds, I would like to offer two different versions of telling the same biblical narrative in ways that appear in the sermons of local Churches today. Which one of the following two narrative versions is predominantly taught in your Church? Which one do your people, the ordinary faithful, have in mind when they confess God as the creator of this world?

***Version A)** In the beginning God created heaven and earth in six days. On the last day – as the climax of creation – mankind was created. For him, the whole creation was made. He has been created in the image of God and is called to be “very good”. As the crown of creation man was enthroned to subdue the earth. On the seventh day of creation, nothing important did happen anymore. God just took a day of rest.*

Jesus came into the world as the Son of God to take our sins. He died on the cross for all humans to redeem us. At the end of times, all those who believe in Christ and will be filled by his spirit will go to heaven. It is a new heaven and a new earth, a

place without suffering, without death. The old earth will pass away. However, those who believe in Christ will live forever.

According to this version, creation – this earth - is just the stage, the scenery, the background for God's history with humanity. The planet earth is a discontinued model under the signature of death which can be exploited and which does not need our care. This is because on the last day we will be redeemed from it and will get a new one at the end of time.

The second version of the creation narrative goes on slightly different:

Version B) *In seven days God has created heaven and earth. Humankind is the last and the most dependent and vulnerable of all creatures. Mankind is taken from dust and will go back to the dust. The seventh day, the day of rest, the Sabbath is the crown and completion of creation. Creation as an entire whole is said to be "very good" in the eyes of God. In God's image, humans are told to be a blessing to this earth by looking after it as good stewards in the footsteps of the creator: they are asked to mirror God's blessing into his creation.*

In Jesus God took on flesh and became part of his creation. In Jesus, God took care of his broken and damaged creation by blessing and healing it. Jesus made the kingdom of God visible through the gifts of creation (parables, holy supper). In his death on the cross, he has conquered all powers of death and destruction. His resurrection is the victory over all this and the beginning of the renewal of all creation. The whole of creation is under the promise of this renewal. The new earth is THIS earth, where deserts will flourish and will rejoice at the advent of the Messiah.

According to that alternative version, humans are one part of God's history with the whole of his creation. The new earth is THIS earth, which will be liberated from its bondage to decay. It will be brought into the freedom and glory of the children of God; even though creation now is groaning as in the pains of childbirth (see Romans 8, 22).

Who has made a mistake in this case? Has theology supported the dangers of Anthropocene by focusing entirely on humanity, even more: entirely on human souls - and forgetting about its complete dependency on bodily needs and humans as part of creation? What did the missionaries preach in African villages? What do church leaders in African churches preach today to inspire real and sincere care and respect for creation and to avoid that the teachings of the church and modern lifestyles lead to and reinforce environmental destruction? Is it an anthropocentric narrative of creation or is it a cosmocentric narrative of creation, which informs our theological mindset and which is the minds of people and the faithful? Could it be that a reductionist anthropocentric concept of creation needs to be identified as one of the dominant forms of "misleading theologies" in contemporary African (and also Global) Christianity?⁷⁰

A Prophetic Reading of the Signs of the Time

We address in the following section the the interrelatedness of environmental degradation, global warming, and economic injustice in African contexts⁷¹.

⁷⁰ <http://www.aacc-ceta.org/en/news/149-1-aacc-symposium-on-misleading-theologies>

⁷¹ Part of the following reflections in this section has been represented as a paper to Humboldt University, research program on sustainable development and religious communities. The author is actually part of that research team in Berlin as a senior research fellow. see: Dietrich Werner, The challenge of environment and climate justice. Imperatives of an eco-theological reformation

It will be helpful to take a brief look at actual challenges concerning the environmental situation and the effects of global warming in the African continent to understand the urgency of the common task and the ongoing challenges.

The intersectionality of economic injustice, environmental destruction, bad governance, and unlimited power of external transnational corporations (TNCs) certainly does play a significant role. The African Union has an African Convention on Nature and Natural Resources already in 1968,⁷² which is remarkable. It is striking and irritating however to see that the legacy of colonial rule, the influx of transnational corporations certainly, and the lack of proper Good Governance and Corporate Political determination within the AU have so far prevented African governments to set up proper and sufficient mechanisms to ensure that this crucial convention (which was updated in 2003⁷³) can be properly updated and that its provisions can be enforced and properly put into practice.⁷⁴

A senior scholar from Nigeria, *Akin L. Mabogunje*, (Chairman of the Development Policy Center in Ibadan, Nigeria, and a retired professor of geography at the University of Ibadan) has argued in the “African Technology Forum” already in the 90ies: “Sub-Saharan Africa suffers from some serious environmental problems, including deforestation,

of Christianity in African Contexts: in: Philipp Öhlmann, Wilhelm Gräb, Marie-Luise Frost (eds): *African Initiated Christianity and the Decolonialization of Development*, Routledge, London 2020, page 51-72; a shorter and earlier version was published by the same Humboldt research think tank, see: https://www.rcsd.hu-berlin.de/de/publikationen/pdf-dateien/rd_2019-01_environment_climate_justice.pdf

⁷² <https://treaties.un.org/doc/Publication/UNTS/Volume%201001/volume-1001-I-14689-English.pdf>

⁷³ <https://au.int/en/treaties/african-convention-conservation-nature-and-natural-resources-revised-version>

⁷⁴ <https://theconversation.com/we-need-a-new-convention-to-protect-africas-environment-40648>

soil erosion, desertification, wetland degradation, and insect infestation. Efforts to deal with these problems, however, have been handicapped by a real failure to understand their nature and possible remedies. Conventional wisdom views the people of this region as highly irresponsible toward the environment and looks to the international community to save them from themselves. It tends to blame all of the region's environmental problems on rapid population growth and poverty. Yet, there is no conclusive evidence that Africans have been particularly oblivious to the quality of the environment, nor has the international community shown any genuine concern for it until recently.” Protecting the environment of Sub-Saharan Africa, therefore, is an issue that needs to be examined more carefully and incorporated into an overall strategy of sustainable economic development.⁷⁵

Of particular urgency there are at least six major ecological challenges for the African continent:

Rise of temperatures above the African continent

Research of South African IPCC members has shown that there are drastic increases in temperatures in the last five decades, particularly over parts of the subtropics and central tropical Africa. Over these regions, temperatures have been rising at more than twice the global rate of temperature increase. “The amplitudes of warming are generally underestimated, however. Further warming is projected to occur during the 21st century, with plausible increases of 4–6 °C over the subtropics and 3–5 °C over the tropics by the end of the century relative to the present-day climate under the A2 (low mitigation) scenario of the Special Report on Emission Scenarios. High impact climate events such as heat-wave days and high fire danger days are consistently projected

⁷⁵ Akin L. Mabogunje, *The Environmental Challenges in Sub-Saharan Africa*, in: <http://web.mit.edu/africantech/www/articles/EnvChall.htm>

to increase drastically in their frequency of occurrence.”⁷⁶ “Sub-Saharan Africa is among the global hotspots experiencing unprecedented heatwaves and other extreme weather conditions. Millions on the continent are also confronted with climate-related food crises. These trends can only be averted with strong actions by governments around the world”.⁷⁷

Loss of fertile soil and degradation of territories by erosion and draught

It was spelt out in a recent FAO Report: Many African countries have already lost a significant quantity of their soils to various forms of degradation. Many areas in the continent are said to be losing over 50 tons of soil per hectare per year. This is roughly equivalent to a loss of about 20 billion tons of Nitrogen, 2 billion tons of Phosphorus, and 41 billion tons of potassium per year. Serious erosion areas in the continent can be found in Sierra Leone, Liberia, Guinea, Ghana, Nigeria, Zaire, Central African Republic, Ethiopia, Senegal, Mauritania, Niger, the Sudan, and Somalia.⁷⁸

⁷⁶ Francois Engelbrecht: Projections of rapidly rising surface temperatures over Africa under low mitigation, in: <https://iopscience.iop.org/article/10.1088/1748-9326/10/8/085004/pdf>

⁷⁷ Green Peace Africa Report 2019, in: <https://www.greenpeace.org/africa/en/reports/7596/ipcc-report-reveals-tough-land-use-choices-needed-to-stem-climate-crisis/>

⁷⁸ See : Prof. S.C. Nana-Sinkam of the Joint ECA/FAO Agriculture Division, Land and environmental degradation and desertification in Africa, Report for the United Nations Economic Commission for Africa and/or the Food and Agriculture Organization of the United Nations. New York 1995, in: <http://www.fao.org/docrep/X5318E/x5318e00.htm#Contents;> and: <http://www.fao.org/docrep/x5318e/x5318e02.htm>

Reduction of rainfall, melting icecaps on Mount Kilimanjaro, river draining, drying out of major lakes, and/or increase in floods and heavy rainfalls

This can be seen with the example of Lake Chad which reduced its coverage area by about more than 90%) as a consequence of the global climate changes – all of this leading to increased food insecurity and reduction in local fishery industries, degradation of pasturelands.⁷⁹

Deforestation and loss of biodiversity in African lands

There is research that intensification and extensive growth of agriculture, in the long run, is resulting in increased threats to biodiversity at all-time scales.⁸⁰ Greenpeace Africa has stated: “African governments are particularly responsible for protecting the world’s second-largest rainforest and the world’s largest tropical peatlands complex, both located in the Congo Basin⁸¹. Threatened by rapid deforestation, their protection is essential for the whole planet to store carbon and regulate the climate crisis.”⁸²

Dramatic reductions in local food production

Not only the increased occurrence of droughts but also the application of land policies that encourage the export of cash crops in African export countries while at the same time suffering internally from undernourishment, leading to reductions in local food production.⁸³

⁷⁹ Jesse Mugambi: *Climate Change and Food Security: A Challenge for African Christianity*, in: *Anthology of African Christianity*, Isabel Phiri/Dietrich Werner/Chammah Kaunda, Kennedy Owino (eds), Oxford 2013, p. 1117ff.

⁸⁰ Charles Perrings, George Halkos : *Agriculture and the threat to biodiversity in sub-saharan Africa*, <https://iopscience.iop.org/article/10.1088/1748-9326/10/9/095015>

⁸¹ <https://helpsavenature.com/environmental-issues-in-africa>

⁸² In: <https://www.greenpeace.org/africa/en/reports/7596/ipcc-report-reveals-tough-land-use-choices-needed-to-stem-climate-crisis/>

⁸³ Jesse Mugambi: *Climate Change and Food Security*, p. 1124

Water Scarcity and Sanitation Crisis

More than 2.326 million people are living today in water scarcity areas as the water scarcity clock is indicating.⁸⁴ For Ethiopia, it is indicated that 38% of the people live in water scarcity areas. Another source indicates that 62 million Ethiopians lack access to safe water and 97 million lack access to improved sanitation.⁸⁵ It is well-known that issues related to access to safe water and sanitation have an immediate impact on maternal health, and newborn and child health. Cape Town which suffered from a Day Zero of Water scarcity in 2018 is hosting the Global conference of cities dealing with policy issues related to water scarcity and access to safe water which has become a growing concern of leading cities around the whole world.⁸⁶

In Ethiopia, there are some valuable and advanced studies on ecological challenges published⁸⁷ and also there are some remarkable success stories in terms of reforestation plans, measures against air pollution, and renewable energy projects.⁸⁸ However, other voices are arguing that the economic miracle of Ethiopia is becoming an environmental tragedy as rivers and lakes are drying up at an alarming speed.⁸⁹ Others have argued that the major treasure of Ethiopian churches and monasteries, i.e. the forests which are surrounding churches and monasteries, are increasingly threatened. While in the

⁸⁴ <https://worldwater.io/>

⁸⁵ <https://water.org/our-impact/ethiopia/>

⁸⁶ <https://www.w12-congress.com/>

⁸⁷ Ben Daley, Ecological Issues in Ethiopia and links to the Ethiopian Economy, in: UK Department for International Development (DFID) 2015, in: https://assets.publishing.service.gov.uk/media/57dc1353e5274a34fb00004d/EoD_HDYr3_52_Sept_2015_Environment_Economy_Ethiopia_2_.pdf

⁸⁸ See report of the head of UN Environment , Erik Solheim, in: <https://www.unenvironment.org/news-and-stories/story/ethiopian-environmental-success-story>

⁸⁹ <https://www.thenation.com/article/archive/ethiopia-climate-change-lake-abijatta/>

early 1900s 40% of the lands in Ethiopia were covered by forests, today only 4% of the lands or less have forests remaining. “Over the past century, nearly all of the native forests in the South Gonder Ethiopian province have disappeared, cleared to make way for wheat fields and grazing land—agricultural endeavours that support the region’s rapidly growing population. Many of the church forests, though, remain, protected by their religious stewards and the communities around them. They are tiny fragments of a lost past, and the centre of hope for conservation and future restoration.”⁹⁰

We are not clear on the question of whether Ethiopian churches together have developed a common position paper on how to respond to the growing ecological challenges of the country. Some have argued that the remaining world's unique church forests around orthodox churches could provide the cornerstone of an environmental strategy for all Ethiopian churches together.⁹¹

The senior South African scholar of eco-theology Ernst Conradie has argued after a general look at the ecological role of African Christianity and the Christian potential to counter environmental degradation and injustices the results for the time being seems rather meagre: “In many contexts, Christians are not environmental activists and environmental activists are not Christian,”⁹² Is this so in the Ethiopian context as well? Many younger theological scholars in the last 15 years have increasingly focused on themes around ecological perspectives and MTh and PhD thesis papers published in eco-theological reflections have gained enormous momentum. Where do we

⁹⁰ Conservation of the ethiopian church forests: threats, opportunities and implications for their management, in: <https://www.ncbi.nlm.nih.gov/pubmed/26881731>

⁹¹ <https://www.nytimes.com/2019/12/03/opinion/church-forests-ethiopia.html>

⁹² The Church and The Environment: Seven Stations towards the Sanctification of the Whole Earth, in: <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.904.8502&rep=rep1&type=pdf>

stand concerning the engagement of churches and theological research on eco-theology?

The Nigerian scholar Obaji M. Agbiji has argued in 2015 that faith communities in sub-Saharan Africa have only recently and gradually developed awareness of the dangers of ecological injustice and its connection with socio-economic injustice.⁹³ In many Churches - at least observed in the Nigerian ecclesial community in particular - not too much yet has been achieved about developing a strong Christian ecological ideological orientation and activism which could stem the devastating impact of human beings on the environment. Only in 2010 for instance within CAN (Christian Association of Nigeria), there has been a first small beginning of deepening a new awareness of ecological responsibility which was highlighted by a historic paper of Ime Okopido on "Church and Environment" arguing fervently that ecological injustice has a direct link with socio-economic injustice and the neglect of this interrelation will always result in more poverty and this automatically be accompanied by a negative impact on the environment. It would be an interesting exercise to find out from different churches in East Africa which breakthroughs they remember in terms of eco-theological reflections and eco-ethics within their national or denominational church contexts to claim national attention and to enter centre stage in their inner-ecclesial or public debates! What examples do you remember from your own denominational or regional church contexts? When and where did your church first come up with a major paper, key-note address, or synodical declaration to articulate

⁹³ A part of the following reflections has been published in an earlier version first version of this article by the research think tank on religious communities and sustainable development at Humboldt University Berlin, which the author is a part of: see: Dietrich Werner: The Challenge of Environment and Climate Justice: Imperatives of an Eco-Theological Reformation of Christianity in African Contexts, in: https://www.rcsd.hu-berlin.de/de/publikationen/pdf-dateien/rd_2019-01_env_ironment_climate_justice.pdf

eco-theological considerations and codes of conduct on eco-ethics in the last 10 or 15 years? Or did your church not have a “coming out” yet in this field at all and breakthroughs in terms of ecological responsibilities still needs to be worked for?

A Kairos for Creation Care and Radical Eco-Theological Transformation

There is a major process of awakening to the core-theological challenges of the global climate emergency in the broader ecumenical movement, which during the Busan assembly had led already to a major report of one of the ecumenical conversations, entitled: “EC 12. The Earth Community Groans: A Call to Ecological Justice and Peace in the Face of Climate Change”.⁹⁴ The Busan assembly ecumenical conversation came up with a strong statement affirming four points:

- “1. We affirm that the crisis that God’s creation is facing is fundame-ntally ethical and spiritual and is a threat to all of life.
2. We affirm that climate change is one of the most threatening manifestations of the ecological crisis affecting all life on the planet, particularly the most vulnerable everywhere. Too little has been done by the international community.
3. We affirm that scientific data indicate that the ecological crisis, caused by the actions of human beings, is already leading to an irreversible threat to humanity and the entire planet, and thus urgent action is needed.
4. We affirm that some churches around the world are addressing this issue locally, nationally, and globally, working also on an

⁹⁴ <https://www.oikoumene.org/en/resources/documents/assembly/2013-busan/ecumenical-conversations-report>

ecumenical, interfaith, and inter-generational level, but we acknowledge that a lot more needs to be done.”⁹⁵

As a consequence of this, a major international consultation was brought together in 2016 in an orthodox environment in Greece in the Greek Orthodox Academy of Volos. After intensive consultations and dialogue with several eco-theological experts from several different denominational traditions, including representatives of African eco-theological discourses an important call, a “Manifesto for an Ecological Reformation of Christianity” was published.⁹⁶ It reads:

“At the beginning of the 21st century, it is clear that many Christian communities all over the world have discerned the need for an ecological reformation of each Christian tradition in every geographical context. This is expressed in the ecumenical prayer: Come, Holy Spirit, renew your whole creation! The need for an ecological reformation of all Christian traditions is of course manifested in different ways in various parts of the world. The plain impulses associated with ecological destruction have been registered especially in those areas that lie on the periphery of current constellations of economic power. The call for an ecological reformation of Christianity has come with particular urgency from Christians in such areas (the Pacific, Africa, Asia, Latin America) as they are more exposed and vulnerable. This call is echoed by churches that belong to (mainly protestant) countries in the global North which have contributed heavily to

⁹⁵ <https://www.oikoumene.org/en/resources/documents/assembly/2013-busan/ecumenical-conversations-report>, page 89.

⁹⁶ <https://www.oikoumene.org/en/press-centre/news/conference-calls-for-ecological-reformation-of-christianity>

the exploitation of natural resources, industrial production, and a style of consumption that causes environmental degradation.”⁹⁷

The Manifesto defines the Ecological Reformation of Christianity, explicitly pointing to the Reformation Jubilee occasion celebrating its 500 years as not a short-term single measure, but a comprehensive and rather demanding long-term process:

“Such an ecological reformation cannot be restricted to a recovery of a theology of creation or a call for responsible stewardship. It calls for reflection, discernment, prayer, and a transformation of Christian practices that may be harmful to others, to all God’s creatures. It also calls for a rereading of the canonical biblical texts, a critique of the environmental impact of specific Christian traditions and practices, a retrieval of historical insights, figures, and practices, a reinvestigation of the content and significance of the Christian faith, a reconsideration of influential symbols, a renewal of Christian communities and a transformation of the ministries and missions of the church.”⁹⁸

*Thus “the environmental crisis has therefore not only led to the claim that Christianity could and should make an important contribution to a more adequate understanding of the role of humanity in nature. It has also led to calls for a critical reassessment of the Christian faith itself.”*⁹⁹

⁹⁷http://www.globethics.net/documents/4289936/18906251/EcoTheol_Volos_Manifesto+on+an+ecological++reformation+of+all+Christian+traditions+31March2016.pdf/e6ed7cc8-3fc4-4cbb-82c6-52c90f3f7492

⁹⁸ <https://www.oikoumene.org/en/press-centre/news/conference-calls-for-ecological-reformation-of-christianity>

⁹⁹ Ernst Conradi, *Christianity and Ecological Theology. Resources for Further Research*. University of the Western Cape, 2006, p. 65.

An ecological Reformation of Christianity also takes up again an essential feature of the “ecclesia semper reformanda est” which lives in the promise to be constantly renewed in spirit and practical obedience.¹⁰⁰ An ecological Reformation of Christianity reminds us that classical Reformation essentially was a liberation movement for the Gospel to be fully enacted and realized in its potential. European Classical Reformation was a protest and liberation movement against the combination of a religion of fear, superstition, and idolization of human greed and the systemic spread of corruption. Similarly, today’s Ecological Reformation of Christianity should liberate contemporary Christianity from becoming complicit in the cult of economic greed, unlimited material growth, and structural violence against nature, animals, and plants in the 21st century. Was the classical European Reformation in its historical period about a liberating “conversion to Christ” so and in a similar manner The Ecological Reformation of Christianity today needs to be concerned about a “conversion through Christ to the earth”, a radical turn to “re-earthing” our identities as bonded with that of all creation instead of being defined over against nature.

In linking today’s renewal of eco-theological awareness to the core concern of classical Reformation heritage we are reminded of the threefold motto which the Lutheran World Federation had put on all the celebrations of 500 years of Reformation: “Liberated by God’s Grace: Salvation – not for sale, human beings – not for sale, Creation – not for

¹⁰⁰ See an earlier version of the following reflections: as published from the research think tank on religious communities and sustainable development at Humboldt University Berlin, in: Dietrich Werner: The Challenge of Environment and Climate Justice: Imperatives of an Eco-Theological Reformation of Christianity in African Contexts, in: https://www.rcsd.hu-berlin.de/de/publikationen/pdf-dateien/rd_2019-01_environment_climate_justice.pdf

sale.”¹⁰¹ The core message eco-theological reflection brings into the debate today is that there are limits to the commodification and commercialization of all dimensions of life: This is a status confession for Biblical Christianity in a situation where the powers of the market and Transnational Corporations (TNCs) take over everything. The statement that creation is not for sale implies a rediscovery of the significance and implications of the first article of the Apostolic Creed seen in the light of the cosmological salvation through Christ: our confession of God as the almighty Father, Creator of Heaven and Earth. The LWF confirms: “We do not own the earth and all that is in it, but we are creatures ourselves. We are not the masters of nature, but God’s children entrusted with the well-being of God’s creation. We cannot possess and exploit but shall cultivate and guard.”¹⁰²

In a continuation of this effort in June 2019, an international consultation in Germany brought together almost 60 church representatives and scholars from all over the world to develop the Wuppertal declaration Kairos for Creation. This Wuppertal Declaration can be regarded as another crucial step toward mobilizing common efforts for scaling up common and collaborative efforts in the direction of deepening an eco-theological transformation of World Christianity and overcoming short-sighted anthropocentric views of nature and our environmental situation. There was a remarkable plea to get engaged in a new global learning process on eco-theologies and ethics of sustainability:

“The delicate systems of balances in creation have been disturbed to an unprecedented extent in the Anthropocene. We have transgressed planetary boundaries. The earth seems no longer able to heal itself. Creatures are groaning in travail

¹⁰¹ <https://2017.lutheranworld.org/content/liberated-god%E2%80%99s-grace-131>

¹⁰² <https://2017.lutheranworld.org/content/creation-131>

(Rom. 8:22). We have been unable to hold together ecumenical concerns over justice amid poverty, unemployment, and inequality, over a participatory society amid various forms of violent conflict, and over sustainability amid ecological destruction.

Although humans have not contributed equally to the root causes of this crisis, as Christians we come together to confess our complicity and bondage to sin:

- *We have been arrogant in assuming that the whole earth centres around us humans and our needs (pride).*
- *We have become trapped in an abysmal desire for unlimited material growth, driven by a pervasive culture of consumerism (greed).*
- *We have exploited God's gifts, resorted to violence against God's creatures, and violated human dignity (violence).*
- *We have become alienated from ancestral land and indigenous wisdom, from animals as our co-creatures, and from Earth as our God-given home (the privation of the good).*
- *We have been overcome by folly, injustice, denial, and greed (vice).*
- *We have been slow in coming to terms with our responsibility to address the defining crisis of our age (sloth)."*

The Wuppertal Declaration calls for liberation from "a range of distortions of the gospel, toxic narratives and theologies that legitimize a totalitarian logic of death and destruction. These include theologies of

dominion in the name of differences of race, gender, class, and species, the theological legitimation of patriarchal domination; dualist and reductionist ways of relating heaven and earth, soul and body, spirit and matter; the denial and ridicule of scientific expertise and insights to maintain the current order, the prolonging of myths of unlimited progress, putting trust only in technological solutions to ecological problems instead of realizing their cultural, moral and spiritual nature; the pseudo-gospel of emphasizing the accumulation of wealth and prosperity, self-serving ways of always blaming problems on others; and escapist ways of addressing the victims of ecological injustice.”¹⁰³

The key role and mandate of the church however is not to preach panic, but to convey a message of hope to society and all groups in society:

“Amidst the unprecedented despair associated with an overwhelming ecological crisis, we proclaim a hope in the Triune God in the midst of a groaning creation, ‘for in this hope we were saved’ (Rom. 8:24). God has not abandoned the earth. We hold onto God’s promises symbolized in the covenant that is made ‘with every living creature, for all future generations’ (Gen. 9:12). We believe in God’s presence as revealed in Jesus the Christ amidst the mess around us. We are comforted by the power of the Spirit to ‘renew the face of the earth’ (Ps. 104:30).”¹⁰⁴

¹⁰³ See: Wuppertal Declaration “Kairos for Creation – Confessing Hope for the Earth” from 2019, in: https://www.brot-fuer-die-welt.de/fileadmin/mediapool/2_Downloads/en/20_About_Us/Wuppertal_Kairos_for_Creation_Publication_01.pdf

¹⁰⁴ See: Wuppertal Declaration “Kairos for Creation”, as indicated in footnote 64.

The Wuppertal Call ends with a classical call to return to a foundational value of the Gospel. i.e. the need for conversion and real repentance:

“At the heart of the required transformation is a need for ecological conversion (metanoia), a change of heart, mind, attitudes, daily habits and forms of praxis (Rom. 12:1-2). This has implications for all aspects of Christian life: for liturgy and worship, reading the Bible, proclamation, the sacraments, congregational fellowship and practices, prayer, fasting, spirituality, doctrine, ethos, education, art, music, ministries, and missions. This ecological reformation of all of Christianity has been encouraged by our fathers and mothers in the Christian tradition, by the examples of our sisters and brothers around the world, and by ecumenical leaders such as Ecumenical Patriarch Bartholomew, Pope Francis, Archbishop emeritus Desmond Tutu, and many other voices.

We call upon the global ecumenical movement, Christian world communions, and all other churches to plan for a decade of ecological learning, confessing, and comprehensive action to re-orient the priorities of churches.”¹⁰⁵

¹⁰⁵ Kairos for Creation – Confessing Hope for the Earth. The Wuppertal Call, in: <https://www.oikoumene.org/en/resources/kairos-for-creation-confessing-hope-for-the-earth-the-wuppertal-call>

PART III

ETHICS AND ENVIRONMENT

ENVIRONMENTAL PRINCIPLES AND ETHICS: CURRENT CHALLENGES IN THE FIELD OF BIOSCIENCE AND LAW

*Osikemekha Anthony Anani,
Paul Atagamen Aidonojie,
John Ovie Olomukoro*

Introduction

Environmental principles are guidelines and rules to help achieve a desirable outcome¹⁰⁶. It refers to a principle that governs the procedures of people, industries, and the government that operates under the environmental sector. It is a set driver that is been used to manage social and economic issues which spring up in the case of pollution (Zambian Guardian, 2021). These include activities from natural disasters, industrial spills, and pollution from mining and agriculture (Zambian Guardian, 2021; Aidonojie et al. 2020). The specific objective of

¹⁰⁶ Osikemekha Anthony Anani, lectures in the Department of Biological Science, Faculty of Science, Edo State University Uzairue, Edo State, Nigeria. osikemekha.anani@edouniversity.edu.ng

Paul Atagamen Aidonojie lectures in the Department of Public and Environmental Law, Faculty of Law, Edo State University Uzairue, Edo State, Nigeria. aidonojie.paul@edouniversity.edu.ng

John Ovie Olomukoro is a Professor of Hydrobiology and Fisheries (Benthology) and lectures in the Department of Animal and Environmental Biology, Faculty of Life Science, University of Benin, Benin City, Edo State, Nigeria. olomsjo@gmail.com

environmental principle is to provide a platform that will guide the needs of the regulatory bodies to maintain a height of standard ethical procedure while creating a healthy environment for the present and future users (Hefft et al. 2022).

The study of the regulating principles and issues on how humans relate to their natural surroundings and their consequences and contexts to environmental issues is termed environmental ethics (Attfield, 2012). This is an applied field in environmental science and law that comprises crucial norms and principles required in coordinating the affairs and lifestyles of governments, large corporations, and individuals through actions and policies that cut across a range of problems concerning the environment (Attfield, 2012).

In another explanatory context, environmental ethics is a sub-connection field that deals with the comparable and adjacent relationship between bioethics and industrial ethics not on a ground of regulating stances (Pynes, 2010). In environmental ethics, stances typically put into consideration the future and current generations, non-living things, and current interest in humans (Pynes, 2010).

In the 1970s, the works of renowned philosophers like Holmes Rolston, Arne Naess, John Passmore, and Richard Routley saw environmental ethics as an aspect of philosophy that is far from being anthropocentric; neglects the natural values of non-human prevalence and the flourishing of morals about non-human anguish (Attfield, 2012). Despite the variations of prominence, environmental and animal ethics need not skirmish and need to be conversant with each other. Hence, rival postulations of the causes of environmental issues often challenge each other, however, resolving these issues may need a reformation of the world economy structural system (Attfield, 2012).

With the above context, in 1987, the “Brundtland Report” addressed the issues via merging sustainability and development by the principle of precautionary; that a world assent is needed to combat the release of GHGs (greenhouse gases) like methane and carbon dioxide.

The World Medical Association (WMA,1975) proposed a “Declaration of Helsinki” an ethical responsibility to put on carefulness in carrying out medical research without impacting negatively on the environment. However, various international organizations have also heralded the need for the protection of the environment against some unethical activities in the health sector and other related sectors (WMA, 2013). The proclamation of the Universal Declaration on Bioethics and Human Rights stressed the need for precautionary acts regarding environmental risk and management which reinforced the need to put into contemplation environmental impacts on specific areas of the health sector (UNESCO, 2005).

UNESCO (2017) recently recounted the “Declaration of Ethical Principles with Climate Change” which includes the management of risk from pollutants posed on the environment through novel technologies, their evaluation, environmental education, unity in the safety of the environment, justice and equity from public participation, and sustainability via compatibility with the environment.

European Union (EU) (2016) in the “Charter of Fundamental Rights” stated that every citizen has the right to protect the environment that will enhance their public health. In collaboration with this, the WHO (2017) reports on public health and ethical problems established the duty to safeguard, optimize, and monitor the environment which includes stewardship, solidarity, commitment, and participation. Toma and Crişan, (2021) stated that ethics are a stirring factor in emerging eco-friendly stewardship in the context of professionalism.

Apart from all these legal decrees, the Environmental Protection Agency (2016a) declared its obligation to draft environmental guidelines and regulations to protect the sub-populations that are susceptible to pollutants. The main reason behind this protection is to endorse distributive impartiality from health risks posed by environmental pollutants towards human health and also raise questions

about other goods, income, and opportunities that affect the health of humans (Resnik et al. 2018).

There have been serious challenges like non-compliance to set standards, laws, rules, charters, principles, ethics, and declaration that can be used to check the excesses of a particular experiment that portend negative issues to the environment. Nonetheless, environmental principles and ethics are backed by legal frameworks which tend to fine-tune the implementations of the set standards and regulations with the aim of sustainable development and environmental protection that is considered for human health risk aversions and safety. With set guidelines put into place that is backed by some legal frameworks, there is a possibility to be guided with the hand of the law for proper coordination.

Based on this rhetorical explanation, there is a need to buttress by cascading thorough evaluation of the problems fronting the execution or impingement of the ethics and principles in the context of the environment. Hence, this chapter reviews the challenges facing the implementation of environmental ethics and principles in the field of bioscience and law.

Problems Fronting the Enactment of Environmental Ethics and Principles in the Field of Bioscience

Resnik et al. (2016) evaluated the ethical issues on a social basis in science. Resnik et al. (2016) stated that one of the crucial ethical questions for a scientist who carries out experiments is the issue of social responsibility. However, this is just the start because many scientists are confronted with difficult questions when faced with tough issues. Resnik et al. (2016) highlighted some ethical problems linked to the science which are issues linked to the society, data and publication sharing, and problem selection. Scientists can respond to these issues by balancing their social tasks with their professional obligations to avert

compromising their main goal. Resnik et al. (2016) concluded by recounting that social task is an important part of the conduct of experimental research because it presents scientists with some ethical questions. Knowing one's social task as a scientist will be the first step but not the start. Solving a typical social task will start with the engagement of the public, data and publication sharing, and the selection of the problem. Finally, exercising social tasks at times presents a risk for the scientists because they may face public examination and criticism that may affect compromising their reputation or objectivity.

Avasthi et al. (2013) reviewed the principles of medical ethics research with psychiatry in the context of finding their challenges. Avasthi et al. (2013) reported that ethics is the understanding between nature and morals arising from conflicts and imperatives and the best solution to address them. In medical sciences and medicine, ethics deals with the COI (conflict of interest) at all levels of discipline. However, there are some guidelines already set for the standardization of the practice of ethics all through the globe. Some established basic principles of ethics are justice, beneficence, non-maleficence, and autonomy. Specific issues that have exact importance to psychiatric and related research are hazards posed by some methodological research and susceptibilities of those having psychological diseases. In conclusion, Avasthi et al. (2013) stated that guidelines that are published are more valued and they help ethical committees to regulate and maintain high ethics of best practice in biomedical research.

Silverman (2004) explained some major ethical dilemmas in medicine and biotech sciences. Silverman (2004) stated that privacy problems, costs, and research are emerging concerns in medicine and biotech sciences. This spawns across the strategy makers, providers, employers, and third-party financiers. Some of the issues faced in these sectors are moral, financial, and scientific. These challenges are likely to increase when groups competing for the same resources and with

divergent views combat one way of health procedures. In the 21st century, this will cause controversies that will impede the genuine health policies bioscience portends for human safety and the future generations.

Resnik et al. (2005) evaluated the solutions from ethical issues in ecological health involvement in human subjects (HSs). Several questions were raised like community discussion, COI, privacy, unbiased subject choice, informed agreement, the utilization of a control group, the responsibility to report, the responsibility to warn, careful monitoring, hazard minimization, and questions regarding hazard and benefits. Resnik et al. (2005) stated that research in ecological health involvements on HSs can make a significant influence on our knowledge of disease and human health prevention only if it is carried out in a way that meets legal values, ethical, and usual scientific research for HSs (the “Grimes case”).

Xue et al. (2021) did a review on the implementation and building of multiple levels of ethical code settings for biologists in the toxin and biological weaponries agreement. Xue et al. (2021) stated that the COVID-19 pandemic had affected the social and economic activities of the world which in turn has impacted the biosecurity mechanisms to avert maliciously and misuse of biological weaponries control standards. The authors stated that biologists need to design and execute biosecurity measures and policies to ensure their sustainability and effectiveness. Moreover, energies should be geared towards the promotion and advocacy of the establishment of ethical codes like the BTWC (“Biological and Toxin Weapons Convention”) to ensure the safety of biologists who work in a biohazard lab. Xue et al. (2021) recommended that academic and research organizations should implement the BTWC at all levels of their experimental procedures and also ensures compliance.

Ormandy et al. (2011) evaluated the ethical problems and concerns in GEoA (“Genetic engineering of animals”). In recent years GEoA has

improved sharply and the utilization of this tech has brought some ethical problems regarding the welfare of animals; their health of the animals. There have been heated arguments on the need for veterinarians and concerned stakeholders to ensure that valid ethical issues are debated properly to try to mirror the societal ethics within the space of systematic practice and the developing technology. Relevant ethics like monitoring and vigilance to the possible impact on the health of the animals and the environment should be looked upon especially when working on novel strains that are genetically engineered. The use of the CCAC (“Canadian Council on Animal Care”) guidelines should be enforced and domesticated globally to concerned academic and research institutes to serve as an ethical policy for the present and future users. The CCAC procedures looked at the following issues; how to form ethical safe limits for GE (Genetic Engineering), unexpected welfare concerns, invasiveness of trial, and animal welfare.

Beskow, (2016) did a review on the policy and ethics of bio-specimens. In biosciences and medicine, bio-specimens have played an important role in human history. However, there are many policies and ethical issues linked to their use. Beskow, (2016) reported that bio-specimen there is a need for researchers and academia to be well guided within the framework of the use of bio-specimen ethics.

Legal Challenges Concerning the Compliance with Environmental Principles and Ethics

It is no news that climate change and global warming are the central focus of the international community. In this regard, it suffices to state that the international community in a bid to ensure sustainable protection and preservation of climate earth has through various treaties, conventions, protocols, and agreements checkmate climate change and global warming arising from harmful human activities that pose a great

danger to climate earth (Endre, 2013; Falkner, 2016; Ijaiya et al. 2018; Jaap, 2019).

However, it suffices to opine that despite the various international environmental legal frameworks concerning the conservation and preservation of climate earth from harmful human activities. There is still an increased rate of deterioration of climate earth biodiversity arising from the detrimental activities of humans (Friedlingstein et al, 2014; Holtmark, 2015). It must be noted that the reasons for the current increased rate of climate change and global warming of earth can be stems from various ethical issues which could also be term as the challenges affecting ethical conduct of complying with treaties, conventions, and agreements as it concerns the conservation and preservation of the climate earth environment (Jitendra, 2021; Ladychenko, et al. 2019). In this regard, some of the challenges affecting the compliances with environmental principles and ethics are briefly discussed as follows;

i. State Legislation Constrain concerning Environmental Principles and Ethics Treaties

It suffices to state that most states or nations desire to live in a conducive and workable setting. In this regard, it is the desire of nations within the global environment that prompted the coming together of various nations to form an international and regional body (such as the UN, EU, and AU) in combating global challenges which domestic laws may not be able to resolve (Kalu, 2008; Cifei and Oliver, 2018). In this regard, it is apt to state that several international laws, principles, and ethics concerning the global environment have been agreed on by most states given the global environmental concern of the international community. However, to respect the sovereignty of member states, virtually all global environmental laws, principles and ethics recognize that member states still possess their sovereign power within their society or state to legislate on issues concerning the environment within

their terrain (Aidonojie et al. 2020; Dale et al. 2000; Dzidzornu, 2004). It must be noted that the recognition of national sovereignty by most global environmental laws has done more ethical harm in complying with environmental principles and ethics that are required of a member state to accede to. This is concerning the fact that, where there are clauses in-country laws that place a stringent measure of adopting or being bound by global environmental principles and ethics, it becomes very bureaucratic and cumbersome in complying (Aidonojie et al. 2022). For example, the content of most developing countries' constitutions is not by global environmental principles and ethics. This is because there are clauses in the constitution of most developing nations that stipulate that, any law inconsistent with the said provision or content of the constitution will be declared null and void. For example, in Nigeria, virtually all international treaties, conventions, and protocols are not enforceable by section 12 (1) of the Nigeria Constitution, except such international instruments have been domesticated by the National Assembly. Section 12(1) of the Nigeria Constitution provides that; 'no treaty between the Federation and any other country shall have the force of law to the extent to which any such treaty has been enacted into law by the National Assembly. This position of the Nigerian law has been aptly reiterated in the case of *Abacha V. Fawehinmi* (2000) 6 NWLR (PT. 660) P. 228 at 228, where Ogundare JSC held that before an international treaty becomes binding and enforceable in Nigeria, such treaty must be enacted into law by the National Assembly. Also, in the case of *Mhwun V. Minister of Health & Productivity & Ors* (2005) 17 NWLR PT. 953, P. 120, the court held that the provisions of an International Labour Convention could not be invoked and enforced by the Nigeria court unless an Act of National Assembly has domesticated it.

ii. Inadequate Level of Implementation and Enforcement

It must be noted that virtually all global environmental legal framework, principles, and ethics emphasize the fact that the responsibility of enforcement and implementation rest on member states. For example, the Convention on International Trade in Endangered Species of Wild Fauna and Flora provide that the preservation and conservation of wild fauna and flora from indiscriminate harvesting and use must arise from due permission from the appropriate body (that is, members state). Article III, IV, and V of the Convention on International Trade in Endangered Species of Wild Fauna and Flora stipulate that member states must have prior approval in importing or exporting any wild fauna and flora red-listed in appendix I, II, and III of the convention. Furthermore, Article VIII of the Convention concerning Trade in Endangered Species of Wild Fauna and Flora empowers contracting states to take appropriate sanctioning measures where there is a violation of the convention.

Given the above, it suffices to state that giving members state the sole responsibility in implementing and enforcing issues as it affects the global environment may be detrimental and lead to inadequate implementation and enforcement. This is concerning the fact that, by most countries' constitutions, issues concerning environmental are not enforceable. For example, it is apt to state that the right to a clean environment and good health is a core aspect of human rights. However, they are contained in chapter 2 of the Nigeria Constitution, which by implication they are not enforceable, given the provision of section 6(6)(c) of the Nigeria Constitution. This is concerning the fact that section 6(6)(c) of the Nigeria constitution makes a mesmerizing and ridicules chapter 2 of the Nigeria constitution by stipulating that no provision as contained in the said chapter will be entertained in any court in Nigeria. However, there are stringent procedures in which chapter 2 of the Nigerian Constitution can only be enforceable in Nigeria. This is concerning the fact that under Item 60(a) of the

exclusive legislative list where a national assembly enacts any laws which relate to any matter contained in chapter 2 of the Nigeria constitution, such issues are deemed to have scaled through the hurdles of non-enforcement as stipulated in section 6(6)(c) of the Nigeria constitution. This position of the law was further reiterated in the case of Federal Republic of Nigeria V. Anache & 3 Ors. (2004) SC, the Supreme Court held that when item 60(a) is read together with section 4(2) of the Constitution, chapter 2 of the constitution becomes justiciable. This is given the fact that item 60(a) extends the power of the National Assembly to enact laws on matters that relate to or contain chapter 2.

Furthermore, it also suffices to state that most members state may not have the capacity to ensure sue implementation and enforcement like an international institution or body. For example, the hash and drastic climate change affecting climate earth is a pointer to the fact that most countries are unable to instill the appropriate implementation and enforcement of environmental principles and ethics within their region.

iii. Poor Level of Technological Advancement of most Developing countries

Given the level of poverty and slow pace of technological development in most developing states or countries, it may also serve as a challenge in ensuring effective compliance with environmental principles and ethics as it concerns the preservation and conservation of climate earth (Parejo-Navajas, 2012; Todor and Nikola, 2014). For example, most developed and developing countries have refused to commit themselves to reducing the emission of Methane (CH₄), Carbon dioxide (CO₂), and Nitrous Oxide(N₂O), undue exploitation of the environment as stipulated by the various global environmental legal framework, principles and ethics (Kent, 2011). This is concerning the fact that these developing countries may not have the capacity to adapt or adopt sophisticated technology or scientific method that could be

environmentally friendly. In this regard, given the poor level of their economy and technological development of most developing countries, it may lead to such countries engaging in some industrial activities that could be harmful to biodiversity. In this regard, it suffices to state that the refusal of some member states (most especially developing member states) to accede to the global environmental principles and ethics as it relates to the preservation and conservation of climate earth is not deliberate but due to the inability of the most state to adopt sophisticated technological means in that is environmentally friendly.

iv. Lack of Commitment by Members State

Though it can be argued that there are sufficient global environmental laws, principles, and ethics that tend to certify the conservation and preservation of climate earth (Ukhurebor and Aidonjio, 2021). However, it is apt to state the most challenges mitigating against the preservation and conservation of climate earth stem from the fact that there is poor or lack of commitment by the most member state(s) in acceding to the global environmental principles and ethics. For example, the Kyoto Protocol was adopted to proffering an enabling solution in curtailing, reducing, and mitigating the level of industrial activities that release gasses that cause global warming (Tu, 2018; Velders et al. 2007). However, as useful as the Kyoto Protocol in combating environmental hazards arising from the harmful activities of man, it suffices to state that nations such as USA and China withdrew their membership based on economic reasons. The withdrawer of the USA and China further prompted Canada to withdraw their commitment to the protocol or summit. According to the Canadian environment minister, Kent (2011), said:

“The Kyoto protocol does not protect the globe’s major 2 polluters or emitters, China and the United States, and thus cannot work.”. “It’s now distinct in view that the protocol is not

the track onward to a world resolution to climate change. If whatsoever, it's an impairment.”

Signing the protocol was one of the preceding government's chief bloopers, permitting us to continue generating works and development in Canada.

Furthermore, there have been current reports showing that climate earth is still severely undergoing global warming and climate change, arising from the emission of water vapor (H₂O), Methane (CH₄), Carbon dioxide (CO₂), and Nitrous Oxide (N₂O), reduction of bush burning, is a pointer to the fact of poor level of states commitment concerning environmental principles and ethics as it relates to conserving and preserving climate earth.

However, it suffices to state that, in combating the above characteristics, the challenges concerning the compliance with environmental principles and ethics, the international community which includes various international and regional bodies must align with the global environmental principles and ethics that sort to preserve and conserve climate earth. Furthermore, it suffices to further highlight some potential solutions that could aid in the compliance with environmental principles and ethics are as follows;

- i. State governments that are signatory to international environmental principles, ethics, treaties, conventions, and protocols must ensure they commit themselves to what is required of them by various international environmental legal frameworks.
- ii. Current scientific-technological methods that complement relevant environmental principles and ethics in the conservation and preservation of climate earth should be encouraged and adopted by states and the international community.

- iii. There should be strict sanctioning of the member state that willfully and deliberately violates environmental principles and ethics.
- iv. Re-engineer the polluters-pay principle with strict liability against erring states whose activities threaten or violate environmental principles and ethics.

Conclusion and Recommendations

This chapter reviews the challenges facing the implementation of environmental ethics and principles in the fields of bioscience and law. Environmental ethic is a set driver that is been used to manage social and economic issues which spring up in the case of pollution and non-conformity to set guidelines. These include activities from natural disasters, industrial spills, and pollution from mining, humans and animals' experiments, and agriculture.

The proclamation of the Universal Declaration on Bioethics and Human Rights stressed the need for precautionary acts regarding environmental risk and management which reinforced the need to put into contemplation environmental impacts on specific areas of the health sector.

The main reason behind this protection is to endorse distributive impartiality from health risks posed by environmental pollutants towards human health and also raise questions about other goods, income, and opportunities that affect the health of humans.

There have been serious challenges like non-compliance to set standards, laws, rules, charters, principles, ethics, and declaration that can be used to check the excesses of a particular experiment that portend negative issues to the environment. Nonetheless, every environmental principle and ethic is backed by legal frameworks which tend to fine-tune the implementations of the set standards and

regulations with the aim of sustainable development and environmental protection that is considered for human health risk aversions and safety.

In medical sciences and medicine, ethics deals with the COI (conflict of interest) at all levels of discipline. However, there are some guidelines already set for the standardization of the practice of ethics all through the globe. Some established basic principles of ethics are justice, beneficence, non-maleficence, and autonomy. Specific issues that have exact importance to psychiatric and related research are hazards posed by some methodological research and susceptibilities of those having psychological diseases.

We recommend the use of the CCAC (“Canadian Council on Animal Care”) guidelines should be enforced and domesticated globally to concerned academic and research institutes to serve as an ethical policy for the present and future users. The CCAC procedures looked at the following issues; how to form ethical safe limits for GE (Genetic Engineering), unexpected welfare concerns, invasiveness of trial, and animal welfare.

However, to respect the sovereignty of member states, virtually all global environmental laws, principles and ethics recognize that member states still possess their sovereign power within their society or state to legislate on issues concerning the environment within their terrain.

Furthermore, it suffices to further highlight some potential solutions that could aid in the compliance with environmental principles and ethics as follows;

- i. State governments that are signatory to international environmental principles, ethics, treaties, conventions, and protocols must ensure they commit themselves to what is required of them by various international environmental legal frameworks.
- ii. Current scientific-technological methods that complement relevant environmental principles and ethics in the

- conservation and preservation of climate earth should be encouraged and adopted by states and the international community.
- iii. There should be strict sanctioning of the member state that willfully and deliberately violates environmental principles and ethics.
 - iv. In conclusion, guidelines that are published are more valued and they help ethical committees to regulate and maintain high ethics of best practice in biomedical research.

References

- Aidonojie P. A., Anani O. A., Agbale, O. P., Olomukoro, J. O. & Adetunji, O. C. (2020). Environmental Law in Nigeria: A Review on its Antecedence, Application, Judicial Unfairness and Prospects. *Archive of science and Technology*. 1(2): 212 – 221.
- Aidonojie, P. A., Ikubanni, O. O., Oyedeji, A. I. & Oyebade, A. A. (2022). The Legal Challenges and Effect Concerning the Environmental Security in Nigeria: A Lesson from International Perspective. *Nnamdi Azikiwe University Journal of Commercial and Property Law*. 9 (1): 110-120.
- Attfield, R. (2012). Environmental Ethics: An Overview [A24201]. In book: eLS (electronic Encyclopedia of Life Sciences) Edition: First edition Chapter: 'Environmental Ethics: An Overview'. Cardiff University, Cardiff, United Kingdom. <https://doi.org/10.1002/047001590X>.

Avasthi, A., Ghosh, A., Sarkar, S., & Grover, S. (2013). Ethics in medical research: General principles with special reference to psychiatry research. *Indian Journal of Psychiatry*. 55(1): 86–91. <https://doi.org/10.4103/0019-5545.105525>.

Beskow, L. M. (2016). Lessons from HeLa Cells: The Ethics and Policy of Biospecimens. *Annu Rev Genomics Hum Genet*. 2016 Aug 31; 17: 395–417. <https://doi.org/10.1146/annurev-genom-083115-022536>.

Cifci, E., & Oliver, M. E. (2018). Reassessing the Links between GHG Emissions, Economic Growth, and the UNFCCC: A Difference-in-Differences Approach. *Sustainability*. 10(334): 22.

Dale, V. H., Joyce, L. A., McNulty, S. & Neilson, R. P. (2000). The Interplay Between Climate Change, Forest, and Disturbances, *The Science of the Total Environment*. 262: 201-201.

Dzidzornu, D. M. (2004). Environment Protection in Africa: a panorama of the Law and Practice. *Journal of Energy and Natural Resources Law*. 22(2): 148-170.

Endre, T. M. (2013). Paths Towards Large, Unilateral Climate Policies: Policy-Seeking, Attenuated Accountability and Second Order Government Assertiveness. *Journal of Energy and Natural Resources Law*. 31 (4): 373-498.

Environmental Protection Agency. (2016a). Exposure assessment tools by life stages and populations—Highly exposed or other susceptible population groups. Available at: <https://www.epa.gov/expobox/exposure-assessment-tools-lifestages-and-populations-highly-exposed-or-other-susceptible>

- EU (European Union) (2016). Charter of fundamental rights of the European Union. OJEU. 2016; C202:389–405.
- Falkner, R. (2016). The Paris Agreement and the new Logic of International Climate Politics. *International Affairs*. 92(5): 1107-1125.
- Friedlingstein, P., Andrew, R. M. & Rogelj, J. (2014). Persistent growth of CO₂ emissions and implications for reaching climate targets. *Nature and Geoscience*. 7(10): 709–715.
<https://doi.org/10.1038/ngeo2248>.
- Hefft, D. I., Anani, O. A., Aigbodion, F., Osadagbonyi, C., Adetunji, C. O., Ejomah, A., Osariyekemwen, U. & Enuneku, A. (2022). Ex-situ studies on *Macrotermes bellicosus* as a potential bioremediation tool of polluted dump soil sites for Sub Saharan Africa. *Soil and Sediment Contamination: An International Journal*. <https://doi.org/10.1080/15320383.2021.2017402>.
- Holtsmark, B. (2015). A comparison of the global warming effects of wood fuels and fossil fuels taking albedo into account. *GCB Bioenergy*. (5): 984–997. <https://doi.org/10.1111/gcbb.12200>.
- Ijaiya, H., Wardah, I. A. & Wuraola, O. T. (2018). Re-Examining Hazardous Waste in Nigeria: Practice Possibilities within the United Nations System. *African Journal of International and Comparative Law*. 26(2): 264-282.
- Jaap, S. (2019). There is no future without Addressing Climate Change. *Journal of Energy and Natural Resources Law*. 37 (2) 145-258.

- Jitendra, R. (2021). A preliminary Review on Impact of Climate Change and our Environment with Reference to Global Warming. *International Journal of Environment Science*. 10: 11-14.
- Kalu, V. E. (2008). State Monopoly and indigenous Participation Rights in Resource Development in Nigeria, *Journal of Energy & Natural Resources Law* Vol. 26. No 3 pp327-473
- Kent, P. (2011). "Canada Pull out from Kyoto Protocol" Available at, <http://www.theguardian.com/environment/2011/dec/13/canada-pulls-out-kyoto-protocol>
I accessed on 20/01/2022.
- Ladychenko, V., Melnychuk, O. & Kanaryk, Y. J. (2019). International Mechanism of the Environmental Information Access and Cooperation Framework for Climate Change Protection. *European Journal of Sustainable Development*. 8(4): 131-141.
- Ormandy, E. H., Dale, J., & Griffin, G. (2011). Genetic engineering of animals: Ethical issues, including welfare concerns. *Canadian Veterinary Journal*. 52(5): 544-550.
- Parejo-Navajas, T. (2012). Rational for holistic Approach to the Land and Adjacent Sea in Response to Challenges Arising from technological Development and the Effects on Global Warming: Planning in the Aquitorium. *European Energy and Environmental Law Review*. 21 (2): 52- 102.
- Pynes, C. A. (2010). Bioethics of Cloning. In book: eLS. <https://doi.org/10.1002/9780470015902.a0003475>.

- Resnik, D. B., & Elliott, K. C. (2016). The Ethical Challenges of Socially Responsible Science. *Account Research*, 23(1): 31–46. <https://doi.org/10.1080/08989621.2014.1002608>.
- Resnik, D. B., MacDougall, D. R. & Smith, E. M. (2018). Ethical Dilemmas in Protecting Susceptible Subpopulations from Environmental Health Risks: Liberty, Utility, Fairness, and Accountability for Reasonableness. *American Journal of Bioethics*, 18(3): 29–41. <https://doi.org/10.1080/15265161.2017.1418922>.
- Resnik, D. B., Zeldin, D. C., & Sharp, R. R. (2005). Research on Environmental Health Interventions: Ethical Problems and Solutions. *Account Res.* 2005 Apr-Jun; 12(2): 69–101. <https://doi.org/10.1080/08989620590957157>.
- Silverman, E. D. (2004). The 5 Most Pressing Ethical Issues in Biotech Medicine. *Biotechnology Healthcare*, 1(6): 41-45, 46.
- Todor, N. & Nikola, P. (2014). Main Factors Influencing Climate Change: A Review. *Comptes rendus de l'Academie bulgare des Sciences*, 67(11):1455-1476.
- Toma, A. & Crişan, O. (2021). Research on developing environmental ethics in pharmacists' activities. *Environmental Health*, 20:52.
- Tu, Y. (2018). Urban debates for climate change after the Kyoto Protocol. *Urban Studies*, 55(1): 3-18.
- Ukhurebor, K. E. & Aidonojie, P. A. (2021). The influence of climate change on food innovation technology: review on topical developments and legal framework. *Agric and Food Security*, 10: 50.

United Nations Educational, Scientific and Cultural Organization (UNESCO) (2005). Universal Declaration on Bioethics and Human Rights.

http://portal.unesco.org/en/ev.php-URL_ID=31058&URL_DO=DO_TOPIC&URL_SECTION=201.html. Accessed 5 Jan 2021.

United Nations Educational, Scientific and Cultural Organization (UNESCO) (2017) Declaration of Ethical Principles in relation to Climate Change.

http://portal.unesco.org/en/ev.php-URL_ID=49457&URL_DO=DO_TOPIC&URL_SECTION=201.html. Accessed 5 Jan 2021.

Velders, G. J., Andersen, S. O., Daniel, J. S., Fahey, D. W. & McFarland, M. (2007). The importance of the Montreal Protocol in protecting climate. *Proceedings of the National Academy of Science*. Cambridge: Harvard University. pp 4814-4819.

WHO (World Health Organization) (2017). WHO guidelines on ethical issues in public health surveillance.

WMA (World Medical Association) (1975). Declaration of Helsinki – Recommendations guiding medical doctors in biomedical research involving human subjects..

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

Xue, Y., Shang, L., & Zhang, W. (2021). Building and implementing a multi-level system of ethical code for biologists under the

Biological and Toxin Weapons Convention (BTWC) of the United Nations. *Journal of Biosafety and Biosecurity*. 3(2): 108–119. <https://doi.org/10.1016/j.jobb.2021.09.001>.

Zambian Guardian (2021). Environmental Management Principles. <https://www.zambianguardian.com/environmental-management-principles/>.

ETHICS OF USED LEAD-ACID BATTERY RECYCLING AND SAFE ENVIRONMENT IN AFRICA

Chinenye A. Eziukwu

Introduction

Recycling has been part and parcel of human existence¹⁰⁷. Since the period of Plato, human beings have used and reused pottery and various broken tools as a result of the scarcity of materials. The role of recycling as an indispensable tool in sustainable development can therefore not be overemphasized. This is because of its relevance in providing rational utilization for potentially limited or scarce natural resources (Varshney et al., 2020).

Lead is well known as one of the most recycled materials globally today and its production from recycling is higher than that from the mining process. The recycling of lead is a comparably simple process and in most areas of application of lead, such as in lead batteries it is easy to recover lead and use it over and over again. It has been reported that the quality of lead obtained from the recycling process does not differ significantly from the original lead obtained after mining. Global lead production at this secondary level was found to account for 6.1 million tonnes, which is about 54% of the overall production in 2013 (Ferronato and Torretta, 2019). In the USA, secondary production

¹⁰⁷ Chinenye A. Eziukwu lectures in the Department of Chemistry, Edo State University, Uzairue, Nigeria. eziukwu.chinenye@edouniversity.edu.ng

constituted about 74% of total lead production (ILA). Amongst various mineral resources, Lead has been documented to have one of the highest recycling rates globally and even higher than most items such as zinc, copper and aluminium. The recycling of lead, therefore, makes a vital contribution to the global economy and sustainable growth. In an effort towards the actualization of safe earth and maximization of limited natural resources that are available, various nations of the world have adopted the strategy of recycling for the secondary production of lead. Currently, various private enterprises, business individuals, and governments globally are generating massive output from the commercialization of the recycling of batteries. Despite this, the recycling of batteries is still a promising venture that has not been safely and efficiently tapped (Ballantyne et al., 2018). Within the third quarter of the year 2020, the recycling market for batteries was positioned at 17.2 billion dollars and has been predicted to have the potential of growing up to 23.2 billion dollars by the year 2025. This envisaged growth will significantly be driven by the recent global demand for a safer and cleaner environment as well as the quest for conservation of the available resources for battery production. At present, Japan, China, the United States, India, South Korea and various European countries make up the biggest volumes of battery recycling annually. These countries are anticipated to maintain the forefront of this market with a limited variation. In most African countries, lead battery recycling is an economically viable enterprise due to its high content of lead (Morh et al., 2017).

Nigeria has remained one of the most active countries that are involved in the process of battery recycling within the sub-region of West Africa. Although it has been reported that only a single plant for battery recycling is functional at moment, there is a recycling of about 13% of the used batteries available in the country. Though the currently lead battery recycling rate appears small, it contributes about 223 million dollars and looks even more promising for private individuals

and states. This, therefore, implies that if given greater attention, this sector in Nigeria and Africa at large will experience a remarkable boost. The role of recycling in sustainable growth cannot be overemphasized since it helps in the prevention of millions of tons of various materials from going into the land filling. The use of incineration and other approaches cannot be considered safe from an environmental perspective, considering the toxicity of lead. Thus indiscriminate and safe disposal of lead-acid batteries is an unsafe environmental practice. A significant component of the current global demand for a lead-acid battery is reached by the recycling of various secondary materials most specifically from lead-acid batteries that have been used. It is expected that the lead battery recycling market would expand on a global scale together with the demand for lead batteries. This remarkable approach to recycling is highly efficient in the reduction of the quantity of lead that is dumped within the environment and in the minimization of the need for mining more ores (Seltenrich, 2016).

Exposure to Lead

At present, the production and recycling of lead batteries are now recognized as the prominent means of exposure to lead. The inefficient and crude approach to used lead battery recycling in Nigeria takes place primarily in the informal sector in most urban areas in the recycling of sulphuric acid, plastic and lead, with significant human and environmental impact. The approach involves the breaking of the casing of the lead battery using an axe and this is capable of leading to direct skin contact with the lead. Pieces of the battery that has been broken are left within the soil around the area where they are left indiscriminately exposed and could result in the spreading of various toxins to people around through skin contact (Abassi, 2018). During the extraction of the lead from the battery, once opened, components of the battery are melted for recovery. Such practice is considered unsafe and

environmentally unethical hence must be discouraged. Lead oxide makes up about 40% of the entire battery by weight. This is a form of lead that is highly bioavailable and is often not disposed of properly and left within the open. The mean exposure extents of children living near battery processing plants in various developing nations are about four times the current level established as permissible by the WHO while the mean worker blood lead contents in these industries in developing nations are twice higher than the permissible levels by WHO (Villarreal-Archila et al., 2020).

The most common means of exposure of people to lead pollution is through particles of lead from sulphuric acids which are also corrosive. During the process of opening the battery, the acid leaks easily into the soil as well as the water system used for drinking and bathing. There is also the possibility of inhaling lead toxins in the process of melting the plates, which permit the entrance of the metal into the circulatory and respiratory systems of the human. The excess lead particulate dust released from this process can also be conveyed on clothes which then accumulate in houses, and are distributed into furniture, bedding as well as food. Dry soil within the environment contaminated by lead also poses danger due to its ease of being distributed to other areas, where it can be touched and inhaled easily (Masindi & Muedi, 2017).

Lead can also enter the human body through the inhalation of its vapour or dust, through ingestion or eating, and to a smaller extent through dermal absorption. The latter is more prominent amongst factory workers when appropriate personal protective equipment is not used during work. The younger children tend to be at higher risk to lead exposure due to their well-known hand to mouth activities, playing on the floor and putting soil and other things into their mouths. This means they get exposed when they put lead-contaminated sand or items into their mouth (Wani et al., 2015).

Furthermore, experts have reported other health risk even in the bigger section of the community that has not been well investigated.

This is because some of the contaminated materials from the recycled lead are later used for the production of other items such as chairs, and water tanks. In Cameroun, it was reported that some of the lead was combined with aluminium and used for the making of artisanal pots used for cooking. This, therefore, imply that a large part of the population ingests a specific daily amount of this toxic metal without knowing (CREPD, 2015).

Effects of Lead Exposure

Lead extraction from used batteries is a component of a complex process involving the sale of devices by different firms in various countries, later recovered in local operations in several developing countries and finally recycled to the bigger manufacturers (Garcia and Marin, 2016).

The recycling of used lead batteries has been identified as one of the prominent industries connected with environmental contamination by lead. On a global scale, about 26 million individuals are vulnerable to lead exposure. It has also been reported that exposure to lead is responsible for about 495,550 deaths with an estimated burden of diseases due to various disabilities. It is documented that the major source of lead exposure in most countries is ULABs.

It was estimated by Trasande and Liu (2011) that the overall yearly cost due to lead poisoning in the United States of America in terms of loss in economic productivity was US 50.9 billion dollars in 2008. The estimated medical cost was also put at 5.9 million dollars. Also, In France, the total amount lost due to environmental lead poisoning was 53,9 billion euros in 2008 (Pichery et al. (2011). Similarly, Bartlett and Trasande (2014) reported an estimated economic cost of 57 billion dollars due to lead poisoning based on loss of IQ and effects on the economy.

The approximate economic cost due to the neurodevelopment effects of lead exposure amongst children amounts to a total of 1.2% of the global scale gross domestic product in 2011. When expressed concerning regional GDP, the approximate cost for Africa was observed to amount to 4.03%, for the Caribbean and Latin America, 2.04%, while Asia was 1.88% (Attina and Trasande, 2013).

The following case studies provided show how the contamination of the environment by used lead batteries can bring about serious lead poisoning, which may continue with a long-term impact after the recycling activities have been discontinued.

Senegal

According to the Kenya Ministry of Health (KMH, 2015) from November 2007 to March 2008, a total of eighteen children died due to disease of the central nervous system whose origin within the Dakar neighbourhood could not be accounted for immediately. However, one of the potential factors was poisoning from lead since most of the mothers were actively involved in the recycling of already used batteries containing lead. According to reports, the traditional and crude recycling of lead in the area started as long as 1995 hence various compounds of lead have accumulated within soil over this period. In October 2007, some of the residents observed that the accumulated lead present in the soil could be filtered and sold. They, therefore, commenced the collection of lead-containing soil in bags, which were taken to the community, sometimes we're even kept at home. Findings from investigative researchers sent to the various communities to evaluate the cause of the deaths revealed difficulties due to restrictions by authorities to conduct autopsies on the death as a result of cultural factors. The researchers, therefore, focused on the parents and siblings and immediate relations of the death. In this investigative study, out of a total of 81 persons that were tested, they were all found to be poisoned. The study revealed that the contents of lead in their blood ranged from

39.8 to 613.9 µg/dL which was higher than 45µg/dL based on the standard. It was also found that the soil around the homes was heavily polluted with lead. The concentration of lead in the soil was found to be 302000 and 14000 mg/kg for indoor and outdoor soil respectively. The values from this report were also higher when compared to 400mg/kg by USEPA (USEPA, 2001). The route of exposure was reported to be primarily ingestion and inhalation during play in the soil in their vicinity. To prevent future exposure, remedial approaches involving the cleaning of the polluted soils were done and some of the soil was replaced. An awareness campaign for the public was also carried out to encourage a change in their recycling practices (Manisalidis et al., 2020).

Ghana

Findings from most recent investigations and reports on the various chains of recycling of lead-acid batteries in Ghana revealed that most individuals that are charged with the collection and transportation of the batteries usually drain the acid content before their transportation by removing the plugs or drilling holes in the casing (Manhart and Schleicher, 2015). This practice is of serious environmental concern due to the deleterious effects of the sulphuric acid and leads content of the batteries, bringing about the contamination of soil, water bodies and plants by lead. Also, some of these batteries are broken manually for the extraction of the lead scrap bringing about the massive release of the highly poisonous lead dust. About 85% of the lead produced on a global scale is utilized in lead-acid batteries (ILA, 2012). The most prominent application of batteries is in motor vehicles. They are also employed in electric systems.

Solutions

The general expectations are that with a large market most especially in the automobile sector, there should be defined and highly specific environmental policies for the efficient regulation of the battery market and also ensuring their implementation. However, in most developing countries such policies do not exist. In some other countries most especially in Africa, where such policies exist they are not implemented. The National Environmental Standards and Regulatory Enforcement Agency (NESREA) after an intensive engagement with the various environmental shareholders (companies, research agencies, organizations, recyclers, and exporters) organized a comprehensive training workshop. To this end, NESREA put forward pragmatic measures for ensuring a well-controlled and sustainable market (Basel Convention coordinating Center, 2017). These measures are as follows:

***i.* Adoption of the Benchmarking and Basel Convention Tools for Assessment**

The Basel Convention is a treaty which involves various countries of the world, to which Nigeria also is a signatory. This treaty was put forward to minimize the transport of toxic wastes across borders of various countries, most especially from the developed countries to the developing nations. The outcome of the Basel Convention contains the framework and set of standards for the regulation of ULAB, which also consist of the Technical Guidelines for the efficient and reliable management of already used lead-acid battery, as well as pragmatic and best policies for the regulation of used lead-acid battery. It is paramount for the Federal Environmental Ministry to implement the regulations from the Basel Convention and adopt the various tools based on the Manual for the treatment of used lead batteries.

Although it is paramount to have specified ethical codes and general guidelines for the management of hazardous waste in the environment,

the role of efficient monitoring, inspection, periodic verification and evaluation in ensuring conformity and compliance with the Basel Convention Manual cannot be overemphasized. The Federal Environmental ministries in various African countries should therefore ensure strict adherence to the Standard Assessment tools formulated by the Basel Convention and International Lead Association (ILA).

ii. Development of a functional framework of Extended Producer Responsibility (EPR) and ULAB Policy

There is a pressing need for the Federal Environmental Ministry to put forward a working national for the management and regulation of ULAB, which should cover the various areas of the enterprise from the transportation point to recycling and disposal, together with a functional EPR mechanism for the EEE sector of Nigeria. In other to ensure efficient compliance, the policy should contain legal backing (Zhi et al., 2017).

iii. Creation of an even operation ground in the industry

The federal ministry through the creation of a working policy and its standard implementations across all the ULAB markets in the country will the creation of a uniform operation ground for the ULAB recyclers thereby compelling the traditional smelters to adopt the most reliable safe and best practices and encouraging the modern formal recyclers to ensure continuity of the best practices. Thus, the key component of this is not just the formulation of policies and best practice but their implementation and enforcement by the concerned agencies and shareholders. In this regard, the Federal Environmental Ministry together with various organizations like Heinrich Boell Foundation educates and creates the required level of awareness for the crude recyclers to be aware of the danger and environmental impact of their unsafe acts.

Once this is properly recognized, the process of recycling will become a technologically feasible response to the challenge. The proper control and implementation would make recycling a reliable option viable and reliable solution (Malan et al., 2016).

Conclusion

In conclusion, from the available data, it can be deduced that the environment in most countries in Africa is unsafe as a result of indiscriminate disposal and used lead batteries that have not been properly recycled or treated. It is therefore pertinent for agencies in various African countries to put forward pragmatic ethical codes for the efficient recycling of lead-acid batteries that have been used.

References

- CREPD. (2015). Baseline study about facts in waste lead-acid battery recycling in Cameroon. yaounde: Centre de Recherche et Développement; 2015.
- Trasande, L. & Liu, Y. (2011). Reducing the staggering costs of environmental diseases in children was estimated at 76.6 billion in 2008. *Health Affairs*, 30(5), 863-879.
- Pichery C., Bellanger M., Zmirou N. & Glrennes C. (2011). Childhood lead exposure in France. *Environmental Health*, 10:44.
- Basel Convention Coordinating Center. (2017).
<https://www.basel.org/index.php/economy/119-training-on-used-lead-acid-batteries-ulab-in-lagos>

International Lead Association, ILA. (2012). Lead uses-statistics.
URL: <http://www.ila-lead.org/lead-facts/lead-uses>, retrieved:
16.03.2016.

Varshney, K., Varshney, P., Gautam, K. & Chaudhary, C. (2020).
Current trends and future perspectives in the recycling of spent
lead-acid batteries in India *Materials Today: Proceedings*
26DOI: 10.1016/j.matpr.2019.12.168

Ferronato, N. & Torretta, V. (2019). Waste Mismanagement in
Developing Countries: A Review of Global Issues. *Int J Environ
Res Public Health*, 16(6), 1060. doi: 10.3390/ijerph16061060

Andrew, B., Jason, H., Jason, R., Nilav, S. & David, P. (2018). Lead-
acid battery recycling for the twenty-first century. *Soc. open
sci.* 5171368171368 <http://doi.org/10.1098/rsos.171368>

Morh, S., Giurco, D., Retamal, M., Mason, L. & Mudd, G. (2019).
Global Projection of Lead-Zinc Supply from Known Resources.
Int J Environ Res Public Health, 16 (6).

Seltenrich, N. (2016). Emerging waste-to-energy technologies: Solid
waste solution or dead end? *Environ Health Perspect.* 124(6),
106–111. doi: 10.1289/ehp.124-A106

Abbasi, S.A. (2018). The myth and the reality of energy recovery from
municipal solid waste. *Energy Sustain Soc*, 8(36).
<https://doi.org/10.1186/s13705-018-0175-y>

Villarreal-Archila, S., Cristiam, S., Manuela, B., Colombia, D. K.
(2021). Evaluation of a mitigation proposal on the final disposal
of lead-based batteries and its environmental impact *Ingeniería y*

competitividad, vol. 23, no. 1, e8720, 2021 DOI:

<https://doi.org/10.25100/iyc.v23i1.8720>

Masindi, V. & Muedi, K. (2018). Environmental contamination by heavy metals. DOI: 10.5772/intechopen.76082

Wani, A., Ara, A. & Usmani, J. (2015). Lead toxicity: A review. *Interdiscip Toxicol.* 2015 Jun; 8(2): 55–64. doi: 10.1515/intox-2015-0009

Manisalidis, I., Stavropoulou, E. Stavropoulos, A. & Bezirtzoglou, A. (2020). Environmental and health impacts of air pollution: A review front. *Public Health.*
<https://doi.org/10.3389/fpubh.2020.00014>

Malan, L., Junsheng, L. & Wei, H. (n.d). Recycling and management of waste lead-acid batteries: A mini-review.Science.gov

Sun, Z., Cao, H., Zhang, X., Lin, X., Zheng, W., Cao, G., Sun, Y., Zhang, Y. (2017). Spent lead-acid battery recycling in China: A review and sustainable analyses on mass flow of lead. Science.gov.

SCIENTIFIC AND TECHNOLOGICAL ETHICS: PRINCIPLES AND BOUNDARIES FROM A BIOETHICS PERSPECTIVE

*Kingsley Eghonghon Ukhurebor,
Vincent Aizebeoje Balogun*

Introduction

Scientific and technological ethics have traditionally focused on establishing moral boundaries between various categories of acts in the scientific and technological domains (Adetunji et al., 2022; Kirsten et al., 2019; Bracanovic, 2012; Renzong, 1995)¹⁰⁸. Nevertheless, there is no recognized technique for determining the point at which some general norms from previous works of scientific and technological ethics are preserved and the point at which they become fundamental rights in scientific and technological ethical domains (Kirsten et al., 2019; Adetunji et al., 2022). In this chapter, the scientific and technological aspects are classified as physical and applied science and

¹⁰⁸ Kingsley Eghonghon Ukhurebor, lectures in the Department of Physics, Faculty of Science, Edo State University Uzairue, Edo State, Nigeria. ukhurebor.kingsley@edouniversity.edu.ng

Vincent Aizebeoje Balogun, is a Professor of Mechanical Engineering and the Deputy Vice-Chancellor (Academic) of Edo State University Uzairue, Edo State, Nigeria. He lectures in the Department of Mechanical Engineering, Faculty of Engineering, Edo State University Uzairue, Edo State, Nigeria. vincent.balogun@edouniversity.edu.ng

natural and biological sciences, but without exclusion of the social, human, and behavioural sciences. However, the emphasis here will be on the bioethical aspects due to the broad nature of scientific and technological ethics using insights from the Nigerian (a major stakeholder in Africa) context.

Bioethics' Fundamental Principles and Limits

The term “bioethics” is typically seen from two perspectives. According to Van Rensselaer Potter's description from 1971, which proposes an inclusive and universal understanding of bioethics that includes environmental ethics in a larger perspective (Renzong, 1995; Adetunji et al., 2022). André E. Hellegers, who coined the term “bioethics” in the academic, public policy, and human biological sciences contexts for the first time, advocated for a distinct viewpoint. He claims that bioethics is a method of approaching and resolving moral and ethical problems caused by an innovative concept of biological and medical sciences; this supplementary limited interpretation has been demonstrated to be leading in numerous bioethics philosophies and practices (Bobyrov et al., 2012; Kirsten et al., 2019). Bioethics is increasingly recognized as a discipline that provides a critical practical perspective on medical research and biotechnology, as well as the traditional or traditional setting of human rights. As a result, authors like Brooke Ackerly see bioethics as a critical method in the wider human rights discourse in 2008, alongside queer and critical race theory, cultural studies, and multiculturalism (Brooke, 2008; Muldoon and King, 1995; Karsjens and Johnson, 2003; Hoberman, 2016; Saxén, 2017).

Bioethics, without a doubt, specifies the delineations of fundamental rights in two ways, viz (Adetunji et al., 2022):

- It adds to the list of fundamental rights or, at the very least, proposes to apply rights thinking to the field of bioethics.
- The bioethics curriculum focuses on themes of protection, such as safeguarding future generations; this means that bioethics includes not only medical and biological disciplines but also a person's legal and philosophical foundations.

Bioethics is increasingly being used as a tool for conceptualizing and understanding a variety of emerging biomedical machines, as well as assessing their moral and legal implications (Kirsten et al., 2019; Adetunji et al., 2022). Hence, bioethics is a relatively new field of study, and hence its hypothetical circumstances, legal understandings, and policy ramifications are mostly unknown among the courts and policymakers. As a result, in most cases involving bioethics dissertations, law courts confine themselves to a mere quotation of various binding and non-binding gadgets, ignoring their opportunity and context (Adetunji et al., 2022). However, a major extension of the aspect may be seen if we closely analyse the discourse on the jurisdictional concerns of rights in the biomedical sciences. In the interpretation of decisions on human biological constituents, nucleic acids (specifically DNA) samples, choices over the protective rights of the in vitro embryo, and influencing the right to choose what kinds of research studies are to be carried out on biological samples that have already been collected, reverence for human dignity and the right to confidentiality are used (Adetunji et al., 2022). Globally, the judicial sector is confronted with these complex issues (Karsjens and Johnson, 2003; Bagheri, 2014; Hoberman, 2016; Saxén, 2017).

Law is supposed to avoid two extreme situations concerning these innovative technologies: first, it should avoid over-guideline and premature-guideline, which occur when the law reacts too quickly to

new scientific developments without giving enough time for reflection on the ethical and social implications. The second extreme circumstance, which is more prevalent and has some constitutional roots, is that the law should avoid both over-guidance and premature guidance (Karsjens and Johnson, 2003; Hoberman, 2016; Saxén, 2017; Builders et al., 2019).

Bioethics as a field currently deals with a wide range of issues, including scientific debates over life's boundaries and restrictions (such as euthanasia and abortion), surrogacy, the distribution of limited medical resources (such as medical rationing and organ donation), and the belief in refusing medical treatment for traditional, cultural, or religious reasons, among others (Adetunji et al., 2022).

Bioethics as a field currently deals with a wide range of issues, including scientific debates over life's boundaries and restrictions (such as euthanasia and abortion), surrogacy, the distribution of limited medical resources (such as medical rationing and organ donation), and the belief in refusing medical treatment for traditional, cultural, or religious reasons, among others. However, due to the unique limitations of their field or discipline, those involved in bioethics may disagree, debating whether the aspect should be concerned with the ethical assessment of all biological and medical sciences investigations, or only a subset of these investigations (Bracanovic, 2012; Horne, 2016; Hoberman, 2016). Some bioethicists would make minor ethical judgments on the morality of medical dealings or technical discoveries, as well as the efficacy of human medical dealings. While some would broaden the scope of ethical evaluation to include the morality of any dealings that could help or harm living organisms with sensory discomfort (Adetunji et al., 2022).

The scope and boundaries of bioethics are said to be expanding as biotechnology advances, such as cloning, gene treatment/therapy, life extension, genetic engineering in humans, astronomical studies and astroethics, and the management of fundamental biology through

improved nucleic acids, proteins, and DNA (Freemont and Kitney, 2012). These technological advancements, without a doubt, will have an impact on future development and evolution and may necessitate innovative ideologies that address life at its most fundamental, such as “biotic ethics”, which respect life itself at its most fundamental biological procedures and structures and seek to expand them (Kuiken, 2011; Horne, 2016; Hoberman, 2016; Adetunji et al., 2022).

Bioethics: Fundamental Concepts

Human experimentation is the main topic of discussion among contemporary bioethicists. According to reports, the “National Commission for the Protection of Human Subjects of Biomedical and Behavioural Research (NCPHSBRR)” was established in 1974 to identify fundamental ethical principles that supposedly inspire the way biomedical and behavioural research involving human subjects is conducted (Friesen et al., 2017; Adetunji et al., 2022). Nonetheless, the “Belmont Report of 1979” declares three key principles: “respect for humans, beneficence, and justice”. These fundamental concepts have undoubtedly influenced the intellectual capacity of the vast majority of people concerned with bioethics concerns in general.

When weighing the benefits and drawbacks of medical and biological actions, those working on the subject of bioethics usually employ four major ideas. To be deemed ethical in biological and medical activity, it appears that all four of the following criteria must be respected: “autonomy, justice, beneficence, and non-maleficence” (Entwistle et al., 2010; Horne, 2016; Friesen et al., 2017). However, the employment of technology in reproduction, on the other hand, poses questions in each of these areas (Adetunji et al., 2022).

1. *Autonomy*

This aspect implies that there is the self-sufficiency of thought, goal, and dealings when making medical and biological judgments, particularly on the client's side. As a result, there should be no intimidation or influence during the decision-making process (Adetunji et al., 2022). Clients should be aware of all the risks and rewards of the procedure, as well as the likelihood of success, to make informed decisions (Adetunji et al., 2022).

2. *Justice*

The perception is that the costs and profits of novel or experimental dealings should be shared equally among all social groups. This feature necessitates that the procedures maintain the spirit of the current laws while also being practical for all parties concerned. When considering justice, medical and biological scientists should consider the following four basic factors: “fair distribution of scarce resources, conflicting needs, rights, and obligations, and potential conflicts with existing legislation” (Adetunji et al., 2022). Since transactions are not always available to all individuals, technological reproduction creates ethical issues (Adetunji et al., 2022).

3. *Beneficence*

The method should be offered with the determination of undertaking decency for the clients, according to this element (Adetunji et al., 2022). The requirement is that medical and biological scientists improve and preserve their abilities and knowledge, continue to update their knowledge through training, examine each client's unique circumstances, and try to maximize net benefit (Adetunji et al., 2022).

4. *Non-maleficence*

The feature implies that the procedure has no negative consequences for the clients or other members of society. Infertility specialists, for

example, work under the assumption that they are causing no harm or, at the very least, limiting harm by trailing the higher benefits (Adetunji et al., 2022). However, because assisted reproductive technologies have low success rates and imprecise general outcomes, customers' emotional states may be harmed unnecessarily (Adetunji et al., 2022). It is difficult for medical experts to use the impairment concept properly in various circumstances (Adetunji et al., 2022).

“Non-maleficence, human dignity, and the sanctity of life” are further basic concepts that have since been added to this list of basic principles (Friesen et al., 2017; Adetunji et al., 2022). The “Belmont report of 1979” has aided research by focusing on the protection of vulnerable components while also aiding in the struggle for transparency among researchers and the subject in question (Friesen et al., 2017; Adetunji et al., 2022). Certainly, technical improvement has resulted in a huge increase in the study; yet, it is said that human foci have transcended the “Belmont report of 1979.” (Friesen et al., 2017). As a result, these lists of fundamental concepts must be updated to reflect the current reality. As a result, the “Bioethics Society of Ohio State (2013)” highlighted that other essential bioethics principles, such as “placing of value on dialogue and presentation,” need to be given due attention as well (Adetunji et al., 2022).

Managing Ethical Difficulties That Arise as a Result of the Use of Integrated Technologies

The scientific community, the government, manufacturers, and the general public will continue to disagree on ethical problems surrounding biotechnology progress. Ethical concerns or thoughts have aided in shaping biotechnological advancement rules so that they can be accepted in society owing to thorough care for human dignity, ecological interference, and other factors (Kirsten et al., 2019; Adetunji et al., 2022). Biotechnology-induced genomic changes in plants and

animals have been a major source of ethical debate in medical and agricultural practice for decades (Adetunji et al., 2022; Alyeksyenko et al., 2019). The UK government's readiness and involvement in the regulation and oversight of biotechnological advancement is shown in the creation of the Biotechnology and Human Genetics Commissions (BHGC), two organisations tasked with investigating ethical issues surrounding biotechnological advancement (Polkinghorne, 2000; Alyeksyenko et al., 2019).

Many people see gene manipulations like embryo rescue and mutagenesis, as well as the transfer of genes from animals to plants and vice versa despite evolution using recombinant DNA technology, as a distortion of the fabric of life, while scientists see it as a way to achieve genetic diversity for crop creations with desired or durable agricultural characteristics, which may be impossible in more than one species. Because biotechnological progress has both positive and negative consequences, it's natural to be concerned about the risks posed by the technique of transporting genetic materials across species boundaries (Adetunji et al., 2022).

The production of vanillin, algae-based oil, and artemisinin are all controversial issues in industrial biotechnology development. The ETC Group, based in Canada, has criticized the case of semi-synthetic artemisinin (SSA) production, claiming that it will put farmers who produce natural artemisinin by growing wormwood out of work, robbing them of their livelihood (Peplow, 2016; Adetunji et al., 2022). In addition, through metabolic reprogramming, synthetic vanillin can be produced from yeast. Although the vanillin created by this procedure was chemically similar to natural vanillin, the ETC Group in Canada, along with Friends of the Earth USA, has once again attacked this technical breakthrough (Adetunji et al., 2022). Because of the use of genetic engineering in its production, synthetic vanillin is not natural and thus not sustainable. Surprisingly, these disagreements arose from differing viewpoints and social value systems based on five

fundamental societal concerns related to biotechnology advances. Naturalness, sustainability, risk management, economic justice, and innovation pathways are some of them (Adetunji et al., 2022).

Scientific and Technological Ethics in the Nigerian Context

Science has long been regarded as pragmatic and the bulwark against an onslaught of perplexing and controversial beliefs, and nothing has brought science to the forefront more recently than the current health crises.

Pfizer's Trovan research in Kano, Nigeria in 1996 (Marshall et al., 2006) served as a wake-up call for Nigeria, prompting the National Health Research Ethics Committee in Nigeria to draft the Nigerian Code of Health Research Ethics (NCHRE) in 2007 (Manafa et al., 2007). This NCHRE guides all Nigerian researchers working with human subjects. Interestingly, biomedical researchers in Nigeria have highlighted some of the ethical challenges they face while conducting research, but little attempt has been made to analyse these ethical issues for an adequate understanding. The increased demand for these assessments necessitates the current research, which provides a high-level summary of the ethical issues at hand (Ikeagwulonu et al., 2021)

According to a recent study Ikeagwulonu et al. (2021), there are ethical difficulties in biomedical research in Nigeria, the most commonly studied of which is informed consent. Participants, on the other hand, exhibited various levels of awareness of their rights as study subjects. As a result, investigators' capacity to better understand these concerns, as well as their explanatory skills, must be enhanced to enable participants fully comprehend their different rights and processes. This will aid both the researchers and the participants in developing a better research strategy.

Conclusion

As a result of what has been highlighted thus far, the ethics of scientific and technological honesty are insufficient in Nigeria to be specific. The issue is that unless scientists and their communities band together to self-regulate their activities, they will be unable to withstand external pressures that threaten scientific and technological autonomy. Self-regulation is the only way for scientists to maintain their autonomy. Though it may have been overly cautious in retrospect, biochemists at Ashilomar's voluntarily self-imposed ban on recombinant DNA research can be interpreted as an attempt to avoid outside meddling. As a result, a scientific and technological community's self-regulation of its behaviour can balance the scientific and technological ethics and as a form of social control with professional autonomy.

References

- Adetunji, C.O., Ukhurebor, K.E., Olaniyan, O.T., Olugbenga, S.M., Ol-oke, J.K., Ubie, B.E. (2022). Ethical and Social Aspects of Mod-ern Biotechnology. Biosafety and Bioethics in Biotechnology. CRC Press, 51-67.
- Alyeksyenko, I., Skyba, E., Margulov, A. (2019). Biosafety and Bioethics are the Ground of Modern Biotechnologies Development. International Journal of Recent Technology and Engineering, 8(4S).
- Bagheri, A. (2014). Priority Setting in Islamic Bioethics: Top 10 Bioethical Challenges in Islamic Countries. Asian Bioethics Review, 6 (4), 391–401.

- Bobyrov, V.M., Vazhnicha, O.M., Devyatkina, T.O. (2012). *Basics of Bioethics and Safety*. Nova Knyha.
- Bracanovic, T. (2012). From Integrative Bioethics to Pseudoscience. *Developing World Bioethics*, 12(3), 148–156.
- Brooke, A. (2008). Ackerly, *Universal Human Rights in a World of Difference*, 57.
- Builders, M.I., Builders, P.F., Iliya, L. (2019). The Perception of Healthcare Providers on the Quality of Locally Made Drugs and Imported Drugs. *Journal of Drugs and Pharmaceutical Science*, 3(1), 12-19.
- Entwistle, V.A., Carter, S.M., Cribb, A., McCaffery, K. (2010). Supporting Patient Autonomy: The Importance of Clinician-patient. *Journal of General Internal Medicine*. 25 (7), 741–745.
- Freemont, P.F., Kitney, R.I. (2012). *Synthetic Biology*. New Jersey: World Scientific.
- Hoberman, J. (2016). Why Bioethics has a Race Problem. *The Hastings Center Report*, 46 (2), 12–80.
- Horne, L.C. (2016). Medical Need, Equality, and Uncertainty. *Bioethics*, 30(8), 588–596.
- Ikeagwulonu, C.R., Uneke, C.J., Obeta Mark Uchejeso, O.M. (2021). Ethical Issues in Biomedical Research in Nigeria: A Systematic Review. *Bangladesh Journal of Bioethics*, 12 (1), 35-48.
- Karsjens, K.L., Johnson, J.M. (2003). White Normativity and Subsequent Critical Race Deconstruction of Bioethics. *The American Journal of Bioethics*, 3(2), 22–30.

- Kirsten, M., Katie, S., Jeffery, S. (2019). Business and the Ethical Implications of Technology: Introduction to the Symposium. *Journal of Business Ethics*, 160, 307–317
- Kuiken, T. (2011). Nanomedicine and Ethics: Is there Anything New or Unique? *Wiley Interdiscip Rev Nanomed Nanobiotechnol.*, 3, 111–118.
- Manafa., O., Lindegger, G., Ijsselmuiden, C. (2007). Informed Consent in an Antiretroviral Trial in Nigeria. *Indian J. Med. Ethics*, 4(1), 26-30.
- Marshall, P.A., Adebamowo, C.A., Adeyemo, A.A., Ogundiran, T.O., Vekich, M., Strenski, T., Jie Zhou, B.S., Prewitt, T.E., Cooper, R.S., Rotimi, C.N. (2006). Voluntary Participation and Informed Consent to International Genetic Research. *Am. J. Pub. Health*, 96(11), 1989–1995.
- Muldoon, M., King, N. (1995). Spirituality, Healthcare, and Bioethics. *Journal of Religion and Health*, 34(4), 329–49.
- Peplow M (2016) Synthetic biology's first malaria drug meets market resistance. *Nature*, 530, 389–390.
- Polkinghorne, J.C. (2000). Ethical issues in biotechnology. *Trends Biotechnol*, 18, 8-10.
- Renzong, Q (1995). Conceptual issues in ethics of science and technology. In: Prawitz, D., Skyrms, B., Westerståhl, D. (Eds). *Studies in Logic and the Foundations of Mathematics*, Elsevier, 134, 537-551.

Saxén, H. (2017). *A Cultural Giant: An Interpretation of Bioethics in Light of its Intellectual and Cultural History*. Tampere: Tampere University Press.

HUMAN PERSON AND THE ETHICAL STEWARDSHIP OF THE ENVIRONMENT

Philip Osarobu Isanbor

Introduction

The environment and the developmental relevance of its ethical stewardship socially conjure some sensibilities for the care and respect for the human person¹⁰⁹. This kind of development and social conditioning of human freedom and participation suggests the employment of some ethical regulations and monitoring of human actions and then effecting positive, vibrant, and purpose-driven responsibilities toward the management of environmental values and resources (see, Ademola 2008: 230; Abodurin 2008: 138; Munus 2008: 300; Omotoye 2008: 350). This philosophy of life reminds us that: to be a steward is to be a manager, explorer, keeper, or protector. Such a definition of the human person as a carer situates that stewardship is an act of being dutiful and reasonably responsible for what has been kept in someone's care or custody. If it is demanded always by the human persons to be responsible in our world of lived experience, then it simply implies that the human persons do not have anything of their own. Whatever one has belongs to all, and whatever other persons have equally belonged to the individual, for one does not develop outside the influences of others. Since we are all created, it demands that we are all

¹⁰⁹ Philip Osarobu Isanbor lectures in the Department of Philosophy, Seminary of All Saints, Uhiele-Ekpoma, Edo State, Nigeria. osarobuisanbor@gmail.com

responsibly accountable to the owner of creation as to what happens to us and the environment. This sense of stewardship situates the act of being responsible in the exercises of one's actions on the environment. Philosophically put, we always call to mind that ethics acts as a moderator of human actions. It guides the human person in order his or her life meaningfully. It is a discipline that is all-embracing, wholly integrative, and socially friendly in accommodating all human needs and interests as far as the environment is common to us all. With ethics, we get to harmonize the various social, economic, biological, and religious activities for the realization of integral humanism (Cf, Echekwube 2005: 35; Nnamani 2005: 392; Izibili 2005: 385). For this, it becomes the very fact that we humans find ourselves always, deeply and powerfully related to other creatures, places, and ideas (See, Kidd and McKinnel 2016: 2). The call for ethical responsibility in the adoption of environmental stewardship in the ages of imposing environmental challenges and problems is dependent on the values of human actions and valued choices.

Currently recognized, the community is bedeviled with the fears of being extinct in no distant time. These fears are simply occasioned by the high rate of environmental exploitation mainly associated with modern quests for industrialization, urbanization, and military advancements (See, Enegho 2021, 58; Idemudia and Tenebe 2021: 85). Through the advancement in science and technology, the same community is also becoming afraid of what it is producing and allowing such products to overpower them in the name of scientific and technological creativities and innovations. "In one way or the other, human damage to the environment becomes damaging to human health and well-being now and in the future, and too often this damage affects people who are least able to protect themselves" (Schaefer 2009: 1). As such, human actions are becoming more powerful than the respect for their corresponding responsibilities in making the environment a

common home and heritage and then limiting its exploitations rather than exploring it.

Existentially put; the possible realization of integral humanism projects that the act of caring or stewarding indispensably involves the openness of the carer or steward to the lives of whatever is cared for or stewarded (See, Ekiugbo and Isanbor 2013: 23; 2012^a: 46; 2012^b: 22). It is about being responsible for one's life and development concerning the other persons, nature, and God. In many contextual concerns, stewardship is a term that refers to the responsibility of a steward in managing wisely the goods and properties of another entrusted to him or her, and indicating some levels of trustworthiness, dutifulness, and sincerity (see, Ojo 2020: 99; Enegho 2021, 59; Idemudia and Tenebe 2021: 85). These conceptual and operational definitions show a relationship between the steward and the owner of the property. This equally directs the understanding of the human person that there must be something or someone to care for, in establishing a relationship between the steward and the property's owner. In most economic cases of social arrangements and responsibility, the life of the stewards depends on what is kept in their charge or care, and they are not owners but stewards of all that come into their arena of responsibility- income, assets, property, goods, time, talents, and even their selves.

Hence, the objective of this essay is hinged on the socio-epistemological relevance of the human person as an ethical agent of development and as a subject of lived experiences in promoting environmental stewardship and sustainability. With the contemporary call for ethical environmental stewardship, we understand that the environment has a long history of development bedeviled by the effects of its degradation and pollution. In most cases, these are occasioned by the wrong exercise of human actions on the environment. It is also aimed at bringing to our consciousness the fact that, it is in acting that the human person "protects", "promotes", and "preserves" whatever is put under his or her responsible stewardship. It also emphasizes the

responsible obligatory roles of 3Ps by the human person in sustaining the environment to sustain their existence in healthy and safe living. These obligatory roles of 3Ps for environmental sustainability are dependent on the contents of our actions. It is in acting that the level of human responsibility is fully defined or classified.

As methodologically put, environmental exploitation keeps on unfolding, and many philosophers and environmentalists are been propelled to redefine ethical assessments of our actions on the environment. They consider the fact that we all have the ethical obligatory roles of 3Ps to play through the valuation of environmental stewardship for the possible realization of integral humanism. Such concerns are hinged on a proper understanding of the relationship between the values of the human person as a subject of lived experiences and as an agent of development and the indispensability of environmental nature. These are all on the need for responsible stewardship of the environment through right and reasonable choices, decisions, and actions for creative and innovative development and advancement of the environment as our common home.

Human Person and the Concerns for Environmental Sustainability

Through our actions, the world today is getting worried about some environmental changes being experienced. The concern brings to the fore the need to focus on those factors of environmental changes (such as false and misguided industrialization, mismanaged urbanization, gas flaring, excessive mining, military warfare, nuclear exploration, and the likes) being experienced in many parts of the world (Cf, Enegho 2021: 51; Idemudia and Tenebe 2021: 85). From the effects of the environmental changes, it must be noted that the human person as a subject of lived experiences has remained only a victim of his or her unhealthy activities in the world (See, Francis 2015: no. 45). The same

human person owes solutions to these environmental problems and challenges by ultimately rethinking and retracing the contents and values of his or her actions concerning environmental promotion, protection, and preservation.

Hence, the considerations of responsible and ethical stewardship of the environment amid the effects of environmental exploitation are subsumed in the sociological postulations of environmental ethics as a discipline and as a theory of environmental sustainability (See, Ekiugbo and Isanbor 2013: 22; 2012^a: 45; 2012^b: 21). Ethical discourses of the environment are considerable on the inevitability of human actions. We have ethics because there are human actions to be evaluated, whether right or wrong, good or bad. According to Pope Francis (2015: no. 139).

When we speak of the “environment”, what we really mean is a relationship existing between nature and the society which lives in it. Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live. We are part of nature, included in it, and thus in constant interaction with it. Recognizing the reasons why a given area is polluted requires a study of the workings of society, its economy, its behaviour patterns, and the ways it grasps reality. Given the scale of change, it is no longer possible to find a specific, discrete answer for each part of the problem. It is essential to seek comprehensive solutions which consider the interactions within natural systems themselves and with social systems. We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature.

Hence it is based on the indispensable values of environmental ethics for the realization of its sustainability that Greg Nnamani (2005: 391) wholly and convincingly observed that:

Faced with the challenges of ever-deepening ecological crisis and environmental problems, it is forced to evolve new approaches to ethical issues that are free from the restrictions of ancient theories, and are formed with the framework of emerging metaphysical and epistemological holism... Largely through human activity, life on earth faces serious danger of extermination. Since the dawn of modernity, humans have sequentially polluted, degraded, and destroyed the very environment which sustains their lives and those of other living organisms. Not only have they succeeded in making the environment hostile to life, they have also turned it into a breeding ground for usual and unusual diseases and sicknesses.

Socially aided by some metaphysical and epistemological conceptualizations of events and circumstances, we understand that our environment is action-driven, wholly on the operational valuations of human freedom (see, Ademola, p. 237; Abodurin, p. 143; Munus, p. 319; Omotoye, p. 354). Our responsible actions for developmental policies and their implementations will always show the level of our responsible stewardship of cosmological realities. Through the developmental policies and their corresponding implementations, we make up the values of environmental continence and safety. It becomes imperative to inform people that it is better to prevent the dangers of environmental exploitation that can result in serious climatic problems and challenges because it will cost more to deal with remediation (cf, Osaghae 2019: 153). As a popular curative saying goes: “the prevention of a sickness is better than its cure.” Such remediation of environmental pollution and degradation demands that; “people should take responsibility for their actions, yield to the warnings of climate changes and prevent the dangers from occurring instead of waiting for the situation to degenerate and be remediated” (cf, Osaghae, p. 153). For the hills, mountains, valleys, rivers, wildlife, forests, and all others, ecological arrangements are entrusted to humankind to care for, as far as we believe that the whole ecology including humans is created, and

such stewardship is given to us humans due to our gifts of rationality, morality, religiosity, and intelligibility. Such environmental responsibility and sustainability demand some ethical stewardship to sustain human persons as well.

Human Person and the Ethical Obligatory Roles for the Environmental Sustainability

The divine creation of the human person as a being of reasonableness gives him or her the stewardship of the World of experience. Such creative arrangement demands that the human person apply his or her gift of reasonableness, based on the employment of the ethical obligatory roles of 3Ps to sustain the qualities, characters, and resources of creation. Such creative conceptualization of human dutifulness as the subject of lived experiences is governed by the interaction of faith and reason and it gives them the obligation of sustaining the creation. This is an ethical obligatory culture of development is what Oso (2017) refers to as 3Ps toward the ecology, that is, “to protect”, “to preserve” and “to promote” the environmental values and resources. Ethical employment of the obligatory roles of 3Ps is a trilogy of integral humanism. With these qualities of development, we are reasonably expected to sustain the wholeness of creation. With these ethical obligatory qualities, as a sense of duty and responsibility, the human person is seen to be rational, intelligent, and reasonable toward environmental sustainability.

The ethical contents of the 3Ps are action-driven and valued-choice management. Environmental stewardship is possible on the nature of activities exercised in achieving the 3Ps (See, Ngale 2018: 64). 3Ps demand that actions are to be ethically creative and innovative by respecting the values of the human person. Creative and innovative actions have the social and ethical connotations of total commitment of all personal and public resources for the sole purpose or objective of the

realization of the common good, which is of social and individual transformation and empowerment of the person in developing his or her present and the future.

The ethical obligatory roles of 3Ps for the sustainability of the environment are based on the attainment of social order and justice through the adoption of the principles of *Priority* (self-satisfaction of being over having), *Participation* (the ability of the person to overcome the fears of alienation), *Freedom* (ability to understand oneself in relations to the values of other persons), and *Transcendence* (the direction of one's conscience in the attainment of happy ending with the divine). This is hinged on the social framework of 4As of human sociality. The 4As are Availability, Accessibility, Acceptability, and Adaptability of the human person as an agent of development:

a. **Availability:** through one's actions, the human person as an agent of development makes himself or herself available for the common development that affects his or her life and that of other persons. The quality of living is to make his or her gifts of freedom and participation meaningful for the development of the community to which he or she belongs.

b. **Accessibility:** This quality of socialization promotes the sense of the human person toward valued and responsible relationships that are hinged on openness, vulnerability, presence, and sincerity towards others. This is a way of listening, understanding, and caring for oneself and other persons by revealing their values and gifts to make the person's life is seen in the lives of other persons.

c. **Acceptability:** To accept one very self is to accept the other person, and the consideration of the other person is hinged on the acceptance of oneself through responsive and responsible actions in self-participation, self-dynamism, and self-freedom. Acceptability of oneself and the other persons makes human coexistence more socially

meaningful and participatory relevant, appreciating common existence is by accepting human togetherness with all qualities of oneself and others intact and comprehensive, which defines human solidarity and the common good.

d. **Adaptability:** This is shown on the principle of the *I-Thou* relationship that both the human person as an individual, as a personal self, and the other-selves are subsumed in themselves for their common good, survival, and understanding. This is about adapting to the common environment that houses the self and other-selves.

With the adoption of 4As, we understand that to act responsibly is beyond the act of exacting one's act of freedom and self-giving. To see oneself in acting is to by recognizing the commonness in existence, of which such actions promote, protect and preserve the life of the human community where the individual belongs. Such acts of responsibility solely depend on the revealing power of one's conscience known as the morality of self-completion and self-cognition. Hence, the adoption of 4As defines the care of the environment that directs the nature of human togetherness and establishes a proper relationship between the human person and the nature of the community of persons.

We have, overtimes, the concerns for the existential call for environmental stewardship based on the values of the human obligatory roles of 3Ps. These ethical obligatory roles of 3Ps have given us the true meaning of environmental stewardship against environmental exploitation. It is in protecting, preserving, and promoting the environment that the effects of its exploitation can be averted or prevented. The sense of stewardship of the environment makes the human persons strongly and reasonably conscious of their actions exercised on the environment. It is about being conscious of the qualities of the environment through which human persons understand their values and worthiness. Such human values and worthiness of the human person depend on the level of environmental protection,

preservation, and promotion. Negligence to these obligatory roles of 3Ps has constantly resulted in too many environmental degradations and pollutions in our contemporary socialization and civilization of conflicting interests, values, and ideologies of development.

We cannot be indifferent or complacent to the problems and challenges associated with the realities such as climate change, desertification, the deterioration and loss of productivity in vast agricultural areas, the pollution of rivers and aquifers, the loss of biodiversity, the increase of natural catastrophes and the deforestation of equatorial and tropical regions of the earth (Cf, Benedict XVI 2009: no. 50). For, it is on this discourse of these effects of environmental pollution and degradation on the valuation of the human person and development that Columbus Ogbujah (2020: 132) asserts that:

“Within the class of resources, Mother Nature tops everything. Whether in providing land, which is the base for all economic resources or in providing essentials for living organisms to grow and thrive (ecological resources), modernity has maximized nature’s invaluable goods for human sustenance. But because of greed, power grab, and flaws in the hypothesized capitalist perfect world of competitions, there is growing unsustainable exploitation of nature, as can be seen in ‘fracking’ and other forms of drilling that generate pollutants, logging, deforestation, and sundry activities that decrease biodiversity and cause climate change, as well as the recurrent test of atomic bombs by ‘rogue’ nations.”

With such environmental failures identified; we will continue to suffer the effects of environmental exploitation and even worst in the nearest future if human actions on the usages of the environment are not properly and ethically monitored and checkmated (see, Isanbor 2018: 123; Isanbor and Bature 2018: 63). If the human person is freely allowed to exercise his or her creative and innovative capacities and

capabilities at will, especially in mechanical and military engineering and development, in no distant time, the whole human society will be sick and diseased and face alienation and possible extinction (See, Enegho 2021: 52; Idemudia and Tenebe 2021: 90). Through ethical ontology, environmental values are indispensably dependent on human values for the sustainability of life, and that life is the environment, and the environment is life. Through it, a healthy and safe environment means a peaceful environment, where human brotherhood rather than human neighbourhood is promoted and protected and remains a framework of integral humanism. That is, the environment becomes peace personified. The values of life are that of the reign of peace in human societies, and demanded that every individual “promotes”, “protects” and “preserves” the courses of life through the institutionalization of the factors of the *Culture of Peace*, rather than the *Culture of War* and other forms of dehumanization. Through the employment of ethical ontology which is religiously based on our cultural convictions of 4As, some animals are known to be very sacred, and in some communities, these animals remain objects of worship and reverence in strengthening their spirituality, and their presence in their socialization draw them closer to God, and thereby, increase their senses for transcendental ending and values.

In the stewardship of the environment through the adoption of 4As, the demands for ethical ecology should push the human person to value his or her socialization and civilization through the contents of his or her labour and modes of their production. The advocacies and intricacies for integral ecology can only make the human ecology more susceptible to the values of social relationships through our model of production and the contents and motifs of our labour. According to Francis’ *Laudato si*, “If we reflect on the proper relationship between human beings and the world around us, we see the need for a correct understanding of work; if we talk about the relationship between human beings and things, the question arises as to the meaning and purpose of

all human activity” (Francis 2015: no. 125). Our means of production and labour define our social relationship and these have a long way of determining our future, for the human person is known by what he or she is capable of doing or producing, and by the willingness to exercise the contents of personal capacity and capability (Cf, Echekwube 2005: 33; Nnamani 2005: 393; Izibili 2005: 386). Through this understanding of personal capacity and capability, our actions and labours become the hallway of our future, even our transcendental ending. Our labour and means of production are situated on the ethical phenomenology of acting and living, and they are leveraged on the promotion of the otherness of existence and on the sustainability of our common survival and future, where God is ever-present through the possibility of integral humanism. This directs our consciousness towards overcoming the culture of human individualism and subjectivism rather than human individuality and subjectivity through the institutionalization of the social sanctuary of human communality and interconnectivity.

Human Person and the Ethical Stewardship of the Environment

From the conception of the human person as a subject of lived experiences, the social and theological consciousnesses of development demand that the whole affairs of the human person are fully and respectfully monitored, every time and in any way. Ethically we should be sure that through our actions, human rights and dignity are protected and never disvalued. Through the quests for development, the same humanity has witnessed and has been witnessing the abuses of his or her rights and dignity. Taking the phenomenological values of human labour or work through the social adoption of 4As, we will be seeing that the human person, in many instances, has been reduced to a tool of commerce and industry, and thereby, as an object of profit, that is, as a means to an end, not an end in itself. These conditions are generally

embedded in unemployment, military and biochemical weaponry, false employment, underemployment, slavery, and forced migration.

At the individual, local and international levels, all these aberrations of labour management, acquisition and utilization are visible. Over time, some concerned civil agencies have been advocating for the redirection of developmental purposes of human labour and wage structuring, and also its terms or conditions of services. With it, the society owes some explanations to the present generations who are facing extreme poverty and suffering as a result of unemployment and owing to that, to have a safe and healthy generation and peaceful coexistence, which are always in the hands of the creative and innovative present generations of persons, there are needs for indispensable revalidation for the reconstruction of the human society, in the terms of the management of human and natural resources of every nation.

Existentially put, actions define the human individual as a person, and the natures and contents of one's actions presuppose the level of one's sense of responsibility. To be responsible means the contents of one's ethical maturity in exercising actions and making choices (Cf, Enegho 2021: 58; Idemudia and Tenebe 2021: 85). Actions classify human persons and give them a proper living and transcendental ending. No one lives without acting, and every action demands some level of responsibility through the recognition of one's authenticity and subjectivity. Hence, the ethical stewardship of the environment is an act of development that should be integrally humanistic-driven (See, Ekiugbo and Isanbor 2013: 25; 2012^a: 47; 2012^b: 23). The ability to exercise and execute meaningful and reasonable actions with their responsibilities classifies the individual as an *Acting Person*. It is the existential source of truth that remains the true basis of integral humanism since the human person must indispensably live and act reasonably and intelligibly in sustaining the environment.

Such conceptualization of the human person as an *Acting Person* owes that development is a culture where the true human values are sustained in relation to the wholeness of the created order. It is in the expression of actions that culture is formulated sustained and valued. With this, there is an indispensable link between culture and the natural environment exercised through the social valuation of 4As. Cultural, social and political expressions are only possible and meaningful within the existentialism of a natural environment, and, when it is conducive in terms of possession of 4As, the human person can rationally and reasonably respect, promote and protect his or her life, rights and dignity. Society is meaningfully developed through the values and powers of commerce, information, politics, culture, religion, and morality, and such values are expected to be hinged on respect for human life, rights, and dignity.

The sense of the environment as our common home brings the collective consciousness of human common survival through the values of integral ecology. This is where the human ecology needs to protect the environment for the environment to protect the human ecology from self-ecological alienation and possible self-ecological extinction (see, Isanbor 2018: 122; Isanbor and Bature 2018: 62). These social concerns for environmental stewardship and sustainability are greatly motivated against the imposing nature of environmental pollution and development associated with the contemporary industrialized and technological activities on the environment.

According to Francis' *Laudato si*, what should guide us as a global and common entity who long for common survival and development is the transcendental understanding of the ethical indispensability of the ecology, and that:

“Human ecology is inseparable from the notion of the common good, a central and unifying principle of social ethics. The common good is the sum of those conditions of social life which

allow social groups and the individual members relatively thorough and ready for their own fulfillment. Underlying the principle of the common good is respect for the human person as such, endowed with basic and inalienable rights in order to his or her integral development. It also has to do with the overall welfare of society and the development of a variety of intermediate groups, applying the principle of subsidiarity. Outstanding among those groups is the family, as the basic cell of society” (nos. 156-157).

Through the valuation of integral ontology, the human person is placed at the centre of creation, and he or she is meant to create an order with the gift of his or her rationality to guarantee the right of his or her peaceful existence and development. As a subject of lived experience, the human person acts ultimately to preserve and respect his or her life, rights, and dignity and that of others since by his or her power and intellect he or she cannot create himself or herself. These fundamental human rights are given to humankind especially the *Right to Life*, in which every other right finds its development, and the natural moral law expresses and lays down the purposes, rights, and duties that are based upon human bodily and spiritual nature. But, on the negative side, humankind itself has been betraying this truth of stewardship by abusing human rights, only because he or she has not placed proper natural value on his or her personhood, acting, becoming, and happening.

Ultimately, the social adoption of 4As recognized that when the steward of the environment is not duly and properly taken care of, maybe by nature itself or by the agencies of government concerned, such person may be bound or tempted to feed on whatever is entrusted to him or her, in the underdeveloped societies, this is what is happening. In the names and imposing realities of poverty, unemployment, drought, and suffering, the immediate affected persons and communities exploit

the environment and lead heavily to deforestation, excessive hunting of wildlife and already endangered species, and overfishing of water bodies. Eliminations of poverty, unemployment, drought, and suffering are realities that are cosmologically determinants of the level of any model of development adopted by any nation, and as such, the elements of the environment become the only resorts to survival and living until any possible and positive governmental changes are made to improving the living condition of the peoples.

Stewardship and the Humanism of the Environment

Environmental Stewardship comes with the concerns for human values and actions within the interaction of faith and reason (see, Ademola, p. 237; Abodurin, p. 143; Munus, p. 319; Omotoye, p. 354). The human essence is associated with the exercises of human faith and reason through the sociality of 4As. When the interrelation of faith and reason is employed in every act of human creativity and innovation, the view of achieving a transcendental ending in peace, which is the goal of *enwisdomizing* the society, will be fully realized. It is through this wisdom that we know what the environment requires to sustain human existence and improve living conditions.

The stewardship of the environment is about the realization of integral humanism, as the human person is cosmologically dependent on the values of the environment. It is a philosophy of human sustainability and transcendence, for the qualities of human living and salvation, are environmentally determined. It is based on the conviction that philosophy concerns itself with the well-being of the human person, although it does not involve itself with the direct organization of the human society, social groups, and institutions (see, Isanbor, p. 122; Isanbor and Bature, p. 62). Syllogistically put; no environment, no humanity. No humanity, no philosophy, and therefore; no environment, no philosophy. By this logic, we understand that every philosophy is

culturally situated and influenced, and cultures are based on human interpretation and integration of one's environment. Culture inquires that every individual goes into the rational groupings which motivate the formation of all human societies. Hence, there is constant swelling in the number of people who are raising the most basic questions or recognizing them with a new sharpness: who and what is the human person concerning other existents? What is this sense of sorrow, of evil, of death, which continues to exist despite so much progress? What purposes have these victories through creativities and innovations purchased at so high a cost? What can the human person offer to the environment, and what does he or she expect from the same environment? What follows this earthly life after some litanies of pains and suffering associated with the degradation and pollution of the environment?

With ethics, any question of developmental pursuits for environmental sustainability indicates the indispensable institutionalization of social order and peace in the society. With the environment being well managed and protected, peace and social ordering of human affairs are well assured. It is only in peace that integral humanism is fully guaranteed, especially in an environment devoid of exploitation as a result of the *Culture of War*, industrial spillages, gas flaring, automobile emissions, even beyond some international constraints and misguided diplomacies and treaties. The attainment of integral humanism is strongly dependable on the values of the environment, and such, are indispensably correlated to the values of the human person, for nothing happens to the person outside the environment. Owing to that, the core of integral humanism is to assess the basic aspects of environmental sustainability through our actions. It is acting that we have a concise guide to the understanding of environmental ethics (see, Isanbor, p. 122; Isanbor and Bature, p. 62). It shows the values of the environment through the employment of science and technology. In our current civilization, it has been greatly observed

that the environment is heavily troubled by the weighty nature of environmental exploitation, an increasing rate of climate change which has, in return, change human sociological, physiological, and psychological morphologies and landscaping, and facing new trends of diseases and illnesses.

As a result of this conviction for the institutionalization of conscious and healthy ecology and its sustainability, “this responsibility is a global one, for it is concerned not just with energy but with the whole of creation, which must not be bequeathed to future generations depleted of its resources” (Benedict XVI 2009: no. 50). Through our actions, such responsibility demands that “human being legitimately exercises a responsible stewardship over nature, to protect it, to enjoy its fruits and to cultivate it in new ways, with the assistance of advanced technologies, so that it can worthily accommodate and feed the world’s population” (Benedict XVI 2009: no. 50), and sustaining the values of the human family on which the values of other beings are developmentally known and sustained. Within the global quest for peaceful and integral socialization, society is faced with the question: what progress do the human persons want to make, especially to the detriment of their safety and healthy living? Human persons want deep and integral freedom in the faces of science and technology to alleviate themselves from the depths of environmental and social pains, suffering, and poverty. Such concerns for integral humanism indicate that we want security, enough to eat, good healthcare, and steady employment, more say how our lives are run by societal values but not to be through oppression, subjugation, and suppression.

We are called to understand the environment by simply understanding ourselves as subjects of lived experiences, whose existence depends wholly and indispensably on the environmental values, theologically and ethically recognizing our divine-transcendental nature. The divine dimension of ethics envisages that the human persons should recognize their relevant limitations that are part

of their nature (see, Francis 2015: nos. 228-229; Benedict XVI 2008: no. 7). That, both environmental anthropocentrism and developmental humanism cannot be distant from each other or been differentiated, only when the divine end of the human person is indispensably downplayed. For, it is not only about environmental ethics, but it is majorly about ourselves who depend on what should be sustained in the environment, for our lives to be sustained by the same environment. For whatever we give to the environment, the environment gives back to us. This is the consciousness for the realization of integral humanism.

Evaluative Conclusion

In all, the ethics of environmental stewardship demands that we should not be violent with what is entrusted to them, including ourselves. The paper posits that this consciousness for the realization of integral humanism is possible through the employment of the ethical obligatory roles of 3Ps for environmental sustainability. The creator of the environment and all therein does not intend us to mismanage anything entrusted to us, but we are to be humane with nature and explore it, not exploit it, owing to that, the environment is the gift of nature for our comfort and development (see, Izibili 2005: 388; Benedict XVI 2010: no. 14). The paper also recognized that the issues of peace are beyond their anthropocentric considerations, and protecting the natural environment to build a world of peace is thus a duty incumbent upon each and all. It is an urgent challenge everyone has to face with renewed and concerted commitment. It is also a providential opportunity to hand down to coming generations the prospects of a better future for all, and that is environmental peace. Care for the environment should be a part of a lifestyle which should the capacity and capability for us to live together and in a community.

Such concerning the employment of environmental ethics occasioned us to observe the pragmatic conceptualization of integral

humanism through the principles of priority, freedom, participation, and transcendence engender by the sociality of 4As (Availability, Accessibility, Acceptability, and Adaptability of the human person) in overcoming environmental problems and challenges created by poor management of our actions. With these principles, “we are therefore challenged to examine the quality of our relationship to ourselves, to our neighbours, to nature, and to the entire universe. They confront us with the duty of becoming responsible for our actions and of becoming the people we should be” (Nnamani 2005: 393). We must regain and sustain the social and moral consciousness for the attainment of the *Culture of Peace*, in which we need one another and in which we have a shared responsibility for others and the world, with the humble conviction and submission that the environment can be not monopolised, rather, it remains a common heritage of humankind of all generations.

Through the obligatory employment of 3Ps, we all have a collective responsibility to save the environment from exploitation. We can achieve this through the love and care we have for one another, for the benefits of humans and non-humans. Owing to that, human persons need profound cultural, religious and social renewals of their consciences towards the possibility of integral humanism. It needs to rediscover those developmental values which can serve us as a solid basis for building a brighter future for all. If we believe the environment we inhabit is the handiwork of God and that we have been given responsible stewardship to care for the environment ethically and even religiously, then, we will be zealous to protect and preserve what the Creator has entrusted to us. Such consciousness demands that we constantly recognize that the environment is our health, our common home, and ultimately, our life-support system. It is our future that is assured dependent on the values and contents of the actions of our present.

Therefore, it becomes of paramount importance that we remind ourselves that no life outside the environment, and then sustain the knowledge inherent in the efficient dynamics of the ecosystem which is of vital continence of ecological biodiversity. We have to constantly call for a halt to the destruction of habitats, which are being sacrificed for the sanctuary of unqualified economic expansion by some imposing pursuits for urbanization and industrialization that are delimiting the values of the human person. We should genuinely use our God-given talents, creativities, and innovations, not to exploit but to explore our environment, to derive comfort and joys in it all. It owes that individuals and nations should allow their freedom to be controlled by the social and transcendent forces of integral morality, the spirit of common goodness, diplomatic interest, and respect for local and international agencies' policies, even in the name of military, scientific and technological advancements. All there situate the indispensable social adoption of 4As of integral humanism in effecting the ethical obligatory roles of 3Ps in achieving effective environmental stewardship and sustainability.

References

- Abodurin, A. O. (2008). Anti-Pollution law according to Deut. 23:13-14. In C. U. Manus, et al. (eds). *Biblical Studies and Environmental Issues in Africa*, (pp. 139-145). A Publication of the Nigerian Association of Biblical Studies (NABIS), Western Zone.
- Ademola, J. O. (2008). Biblical Teaching on the Environment and Christian Responsibility. In C. U. Manus, et al. (eds). *Biblical Studies and Environmental Issues in Africa*, (pp. 228-240). A Publication of the Nigerian Association of Biblical Studies (NABIS), Western Zone.

- Benedict XVI, pope (2008). *Message for the World Day of Peace*. The Human Family, a Community of Peace. Vatican City: Libreria Editrice Vaticana.
- Benedict XVI, pope (2010). *Message for the World Day of Peace*. If you want to Cultivate Peace, Protect Creation. Vatican City: Libreria Editrice Vaticana.
- Benedict XVI, pope (2009). *Caritas in Veritate*. Social Encyclical on the Realization of Integral Human Development through Charity in Truth. Vatican City: Libreria Editrice Vaticana.
- Echekwube, A. (2005). What is Ethics?: Definition, Principles, Theories, and Relationship to other Disciplines. In P. Iroegbu and A. Echekwube (eds.). *Kpim of Morality*, (pp. 383-390). Ibadan: Heinemann Books.
- Ekugbo, E. U and Isanbor, P. O. (2013). The Application of Conscious Moral Disposition to Enhance Environmental Sustainability in Nigeria. *Journal of Sociology, Psychology and Anthropology in Practice*, Vol. 5, No. 1, pp. 21-27.
- Ekugbo, E. U and Isanbor, P. O. (2012^a). Ecological Humanism and its Development Philosophy in Contemporary Society. *Journal of Sociology, Psychology and Anthropology in Practice*, Vol. 4, No. 3, pp. 44-53.
- Ekugbo, E. U and Isanbor, P. O. (2012^b). Environmental Degradation: Development Philosophy and Moral Responsibilities. *Journal of Environmental Issues and Agriculture in Developing Countries*, Vol. 4, No. 3, pp. 20-28.

Enegho, F. E. (2021). Environmental Change in Nigeria and its Impact on the Society: The Church and Christian History. *Enwisdomization Journal*, Vol. 8, No. 2, pp. 50-70.

Francis, pope (2015). *Laudato Si*. Social Encyclical on the Environment as our Common Home. Vatican City: Libreria Editrice Vaticana.

Idemudia, M. and Tenebe, E. J. (2021). Tasking the Church on Environmental Stewardship: The Prospect of Nigerian Pastors in Domesticating Climate Change Campaign. *Enwisdomization Journal*, Vol. 8, No. 2, pp. 84-97.

Ian, J. and McKinnell, L. (2016). *Science and the Self: Animals, Evolution, and Ethics: Essays in Honor of Mary Midgley*. New York: Routledge Taylor and Francis Group.

Isanbor, P. O. (2018). Morality against Environmental Degradation: A Review for Sustainable Development. *Scientia: Plasu Journal of General Studies*, Vol. 1, No. 1, pp. 119-126.

Isanbor, P. O. and Bature, A. I. (2018). Morality, Integral Ecology and Development in Francis' Laudato Si: A Review. *Philectics: Benin Journal of Philosophy*, Vol. 1, No. 2, pp. 56-63.

Izibili, M. A. (2005). Environmental Ethics: An Urgent Imperative. In P. Iroegbu and A. Echekwube (eds.). *Kpim of Morality*, (pp. 383-390). Ibadan: Heinemann Books.

McDonagh, S. (1987). *To Care for the Earth: A Care to a New Theology*. New Mexico: Bear & Company.

- Miller, G. T. and Spoolman, S. (2008). *Environmental Science: Problems, Concepts and Solutions*. 12th Edition. Belmont: Cengage Learning.
- Manus, C. U. (2008). Towards a Holistic Environmental Ethics and Sustainability in Africa. In C. U. Manus, et al (eds). *Biblical Studies and Environmental Issues in Africa*, (pp. 306-320). A Publication of the Nigerian Association of Biblical Studies (NABIS), Western Zone.
- Ngale, I. F. (2018). “Reverse, Knowing and Doing Triangle of Corruption in Africa: From the ‘How’ to the essentially ‘Why’” In B. O. Igboin (ed). *Corruption: A New Thinking in the Reverse Order*, (pp. 38-65). Oyo: Ajayi Crowther University Press.
- Nnamani, G. (2005). Ethics of the Environment. In P. Iroegbu and A. Echekwube (eds.). *Kpim of Morality*, (pp. 391-400). Ibadan: Heinemann Books.
- Nwaigbo, F. (2011). Trinity and Ecology for a Sustainable Christian Community. In F. Nwaigbo, et al (eds). *Theology for Sustainable Ecology in Africa*. Port Harcourt: CIWA Publication.
- Ogbujah, C. N. (2020). The culture of Death and the Crisis of Modernity. *Igwebuiké: An African Journal of Arts and Humanities*, Vol. 6, No. 7, pp. 123-137.
- Ojo, A. B. (2020). Ethical Response to Ecological Challenges: A Call of Responsible Stewardship. *Nigerian Journal of Religion and Society*, Vol. 10, pp. 98-112.

Omotoye, R. (2008). The Importance of Hills and the Mountains in Africa Indigenous Religion and Christianity: Some Ethical Reflections In C. U. Manus, et al. (eds). *Biblical Studies and Environmental Issues in Africa*, (pp. 346-357). A Publication of the Nigerian Association of Biblical Studies (NABIS), Western Zone.

Osaghae, P. I. (2019). Climate Change: A Moral Issue. *Journal of African Studies and Sustainable Development*. Vol. 2, No. 1, pp. 152-165.

Oso, F. O. (2017). "Ecology and Social Teaching of the Church." In I. E. Ijezie (ed.). *Theology and Ecological Issues* (pp. 224-239). Port Harcourt: CATHAN Publication.

Schaefer, J. (2009). *Theological Foundations for Environmental Ethics: Reconstructing Patristic & Medieval Concepts*, Washington: Georgetown University Press.

Sullivan, T. J. (1997). *Introduction to Social Problems*, 4th ed. Boston: Allyn and Bacon.

PART IV

**WAR, ETHICS, VALUE, CULTURE
AND THE MEDIA IN AFRICA**

ROLE OF THE MEDIA IN DEVELOPMENT

Ifedayo Akinwalere

Introduction

The field of media development is ever-changing across the globe with the Internet and its multi-media aspects¹¹⁰. Development and modernisation is a veritable framework to understand media development. Modernisation is the concept that traditional cultures must alter and accept new ways of doing things to become modern members of contemporary societies. The term “modernization” was coined after World War II when the United States developed a blueprint for rebuilding Europe. After Westernisation, Modernisation emerged with a vision of contemporary civilization and a process for bringing “underdeveloped” people and societies into “modern” societies. Modernization is about doing things in a fair, rational, and objective manner. Modernization in a modern nation is built on enlightenment ideas, with similarities to Western industrialized nations in all aspects of society, including political and economic behaviour and institutions, attitudes toward technology and science, and cultural mores (Geertsema-Sligh, 2019).

The worldwide 'civil religion' of development has become a rallying cry for all nations, rich or poor, powerful or weak. It is a long and

¹¹⁰ Ifedayo Akinwalere lectures in the Department of Mass Communication, Olabisi Onabanjo University, Ago Iwoye, Ogun State, Nigeria. newsnowmagazines@gmail.com

complicated evolutionary process that is more about social transformation than it is about the development and accumulation of material goods. Scholars have offered many theories and models, while development organizations have established diverse goals for the development of nations. While some ideas have failed to provide results, new theories have evolved that attempt to provide solutions to speed up progress. In developing countries, the positive impact of development has been recognized since information transmission is critical in bringing about social change among the recipients. Researchers have prioritized information dissemination to recipients via interpersonal and mass communication channels (Khalid, Ahmed. and Mufti, 2015).

The media plays a role in the development process through “development communication.” This is the form of communication in which the sender purposefully packages the content in such a way that the receiver or target audience is persuaded, encouraged or convinced to adopt a particular attitude and participate in the realization of a development plan or objective. In some cases, the message transmitted seeks to influence the target audience to adopt a positive attitude toward a development goal. Through a process of directed social change, development communication has been working to find a niche in the attempts to address the tremendous problems of underdevelopment and marginalization faced by millions of individuals and thousands of communities around the world (Khalid, Ahmed & Mufti, 2015).

Our current world is plagued with development. The concept of development is thorny and has sparked numerous discussions among academics. However, there appears to be a consensus running through this diverse opinion, and it has to do with a complete transformation of areas such as language, economics, culture, social, political, scientific, technological and educational progress of a system or a society to meet its current needs. To this purpose, development refers to continuous and consistent progress in some area of human existence or social well-

being. Development is a process that aims to improve the quality of all human lives by enhancing people's living standards, self-esteem and independence (Emeka-Nwobia, 2015).

Media as Forerunner of Change

Though the media's role changes depending on the social situation, the sociological core roles of the media in any given society, whether sequestered or free, are agenda-setting, gate-keeping, and societal watchdog. The primary conceptual functions of the mass media in any society, according to Akinfeleye (2008), should be to inform, educate, entertain, set the agenda, monitor government, and hold government accountable to the people. They stressed that the media, above all, are a potent tool for social change in any community, including behavioural changes related to health issues.

Any society's function and change are heavily influenced by the media. A study of social change would be incomplete without a look at the media. As a result, in today's culture, where technology has brought significant changes, mass media studies have become extremely vital. The media is a powerful and pervasive presence in people's lives. People are bombarded with messages daily through the media. Newspapers, periodicals, television, radio and social media via the internet provide the majority of the information we receive about our community, state, nation and world. These media's information and viewpoints have a significant impact on our attitudes toward people, events, and problems. People are constantly bombarded with information thanks to the media. The effective use of the media can increase public understanding of development program aims and development worker actions. It has the potential to boost public support for development projects and to influence the decisions of development planners, policymakers and legislators who affect these programs. It can help individuals operate better in the community by providing

information that can help people cope with stress and, as a result, it can considerably increase the impact of development programs in any community. The mass media play an important role in shaping a country's development process; they are conduits for the dissemination of constructive ideas, promoting enlightened public opinion, highlighting governance processes, serving as a forum for public policy debate, and keeping an eye on excesses and violations of citizens' development rights. The country's policymakers and planners must remember that the mere availability of a communication system does not guarantee that the population's standard of living will increase. The media must foster critical thinking regarding development ideology and methods while also encouraging the general public to participate in national development. In India, the mass media is actively involved in tasks connected to various facets of national development, aiding the government and the people in social, economic, and political growth. Thus, the mass media have contributed to the mobilization of human resources, which necessitates a great deal of attention to what the population knows and thinks about national development, and especially to the encouragement of attitudes and social customs, as well as the provision of knowledge, which will be beneficial to development. Communication scholars' research has also shown that the media has greatly benefited and assisted the rate and score of development (Khalid, Ahmed & Mufti, 2015).

Development, whether at the micro or macro level, cannot occur in isolation. As a result, a powerful mechanism to instantaneously connect people is required so that knowledge transmission can continue indefinitely. Health care, poverty reduction, good governance, environmental preservation, community development, and socio-economic and cultural development are all topics covered by the media for development. All of the above is feasible through social networking and media, as the world is becoming a smaller place to live in and exchange knowledge, ideas and valuable culture with the next

generation. Every component of society has good and bad externalities, and we must figure out how to balance these negative externalities and achieved improvement in all dimensions through positive externalities (Akashraj & Pushpa, 2014).

Agenda Setting Theory

According to agenda-setting theory, the media is not always successful in telling us what to think, but they are quite successful in telling us what to think about. Maxwell McCombs and Donald L. Shaw proposed the theory in 1972/1973. According to Wimmer and Dominick (2000), the idea of media agenda setting posits that what the media chooses to publicize shapes and directs the public agenda, or what people discuss, think, and worry about. The media pays attention to particular subjects; they are continuously presenting things, implying what people should think and feel about them. The amount and frequency of reporting, the prominence given to the reports through headlines display, [pictures and layouts in newspapers, magazines, films, graphics or timing on radio and television], the degree of conflict generated in the reports, and cumulative media-specific effects over time, according to Folarin (1998). This means that the news instills in citizens' minds the extent to which rape instances are reported, influencing their attitudes and behaviours regarding rape concerns.

The media's ability to inform us what topics are essential has a tremendous influence on agenda shaping. This notion arose from a focused examination of media influences on the salience of issues among the public in Chapel Hill during the 1968 presidential election in America. The purpose of the study was to determine the relationship between what voters in one neighbourhood claimed were critical problems and the actual content of the campaign's mass media messages.

When newspaper columnist Walter Lippmann wrote in 1922 that “the mass media are the principal connection between occurrences in the world and the images in the minds of the people,” he was worried that the media had the potential to offer images to the public. In their 1968, 1972 and 1976 investigations on the media's agenda-setting function, McCombs and Shaw used this assumption as a springboard. The findings show that the media is not just a source of knowledge, but also a source of popular opinion. It is useful to understand that agenda-setting is the news media's creation of public awareness and concern about important problems. “The press may not be successful most of the time in informing people what to believe about,” writes Bernard Cohen (1963) cited in McCombs (2004).

Information, education and entertainment are three tasks or roles that the media fulfil. These are the traditional social functions that the media provide to society, but they are also applicable in a broader sense in the quest for national development. It might be argued that through teaching, enlightening, and entertaining the people, as well as the leadership of the society, the media helps to raise awareness of the importance and necessity of specific national development processes. Another role of persuasion is related to these three main responsibilities of media, in which media are considered virile tools for exerting persuasive attempts to influence people's actions in a specific direction. The role of the media in providing the public with vital information to achieve development or change goals is thus viewed. The capacity of the media to teach, manipulate, sensitize and mobilize people towards development through information distribution is central to their roles in national development (Khalid, Ahmed & Mufti, 2015).

Increased reliance on the mass media for information and news about the environment in which people live characterizes a mass society. The media creates topics and sets the agenda for public discourse. In short, news reporting, expressing ideas, informing the public and thus encouraging public discussion on issues of broader

importance to assist in the establishment of public opinion and the formation of images. In reality, the mass media play an important role in the socialisation of its members, as well as their attitudes, preferences and demeanour. The press's relationship with the government is largely determined by the political framework in place. The press has emerged as an independent institution (the fourth estate) working as a moderator or watchdog on behalf of the public in countries that embrace liberal democracy. As a result, the media chart a course for the public by the agenda-setting theory, thereby establishing topics that will be perceived as priority issues in the eyes of the people, such as development programs and policies (Nwabueze, 2005) cited in (Khalid, Ahmed & Mufti, 2015).

The news media's content must be responsive to the changing demands of various segments of society. Today's true challenge for traditional and new media is to appeal to the common man, discussing his or her worries and concerns. For the most part, traditional media has established itself as a reliable source of information. People read the early newspaper to learn about the state's latest difficulties and problems. Instead of being a concept limited to textbooks, modern newspapers have the job of shaping and moulding public opinion through editorials and lead pieces (Khalid, Ahmed & Mufti, 2015).

In a democracy, the press, as the fourth estate, has a higher duty to play a constructive role. It is an educational tool that aids in the development of human resources and capital while also supporting economic progress. It acts as a multiplier in the communication process, disseminating information widely and quickly to aid national growth. Newspapers should act to inform and educate people on social concerns because people rely on them for day-to-day information. The socially responsible press assists citizens in staying informed on problems that are important to them. Furthermore, many believe that social development concerns are essential because of the amount of media coverage they receive. People, organizations and public problems are

given status by the media. The media selects one problem or person from among thousands of others to make it significant. They create topics and set the agenda for public discourse. In short, news reporting, expressing ideas, informing the public, and thus encouraging public discussion on issues of broader importance assist in the establishment of public opinion and the formation of images. According to the social responsibility paradigm, the media should play a key role in defining issues and setting the public agenda. As a result, the press should take on the job of setting the agenda in society. One of the most essential functions of the media is to establish the agenda. Newspapers can be quite effective at motivating villagers to participate actively in development and rekindling their dreams and latent communal spirit. Investigate, analyze, understand, and commit to development in the newspapers. It could be an interpretive report rather than a news report. This transition in the newspaper industry will make it more relevant to society in the future, allowing it to function as a public institution dedicated to the common good. Nationalists and social reform movements used the press well before independence. They showed the flaws of colonial governance. The social, economic and political landscapes have all changed dramatically. In today's modern world, the media is an important institution (Khalid, Ahmed & Mufti, 2015).

Media and Development

The media, specifically the collective entity of newspapers, radio, television and the Internet, have an essential role in defining a country's growth process. Economic, political, social, and cultural elements all have a role in development, which is a multifaceted process of action, organization, and communication. The media's true impact on national development will be determined by the media, the society in which they operate, and the audiences they target. None of these variables is the same everywhere, at all times, or under all circumstances. In

dictatorships, for example, the media are unlikely to wield the same power as in democratic nations. The role of the media spans the political, economic and social realms. The media shapes public opinion and serves as a gatekeeper for public concerns. They serve as watchdogs, particularly in the areas of political transparency and anti-corruption. The media, as the fourth estate, serves as a check and balance on the three branches of government established by the constitution. The media have a critical role in nation-building, particularly in post-colonial cultures and those with ethnic and religious diversity (Khalid, Ahmed & Mufti, 2015).

In any discussion of development in the context of a nation, three primary variables must be considered: economic growth, self-reliance, and social considerations. Development is a qualitative shift that involves changes in the economy's structure, social surroundings and political climate. Human development is the overarching goal of national development, to expand people's options for greater access to knowledge, better nutrition, and health services, more secure livelihoods, security against crime and physical violence, political and cultural freedoms and a sense of community participation. To highlight their influence on society, the media has been referred to as the fourth estate, agenda-setter, watchdog, force multiplier and gatekeeper. On the other hand, the media has been accused of promoting sensationalism, propaganda and bias, all of which are detrimental to national growth. The function of the media in national growth can be examined from a political, economic and social standpoint. The media plays a role in politics in areas such as democracy and good governance, political transparency, foreign policy, human rights, counter-terrorism, and public relations. The media can have a role in economic policy and growth, economic empowerment and tourism, business and investment, and other sectors. Corruption, criminal violence, communal conflicts, prostitution, the war on drugs, population control, education and food

security are among societal concerns that the media plays a part in (Khalid, Ahmed & Mufti, 2015).

When communicating ideas meant to affect people's behaviour, from creating awareness to the adoption of an invention, mass communication becomes extremely crucial. Mass communication today draws people closer together by fostering a shared understanding of an event or topic. People rely on mass communication for education, science, religion, charities, weather, agriculture and transportation, in addition to entertainment, information and politics. Almost every important social activity in modern life is dependent on the usage of mass communication channels to some degree or another (Khalid, Ahmed & Mufti, 2015).

However, the media must play a role in national development in a free and independent atmosphere with a fair ownership distribution. Biases, sensationalism, propaganda and other media vices are detrimental to the function of the media in national development and have been discussed in communication literature. However, before going into the debate, it is vital to define the term "national development" to comprehend and appreciate the challenges involved in the media-national development relationship (Khalid, Ahmed & Mufti, 2015).

Platforms for creating and exchanging user-generated content make up social media. Consumer-Generated Media is another term for social media (CGM). In contrast to traditional media such as newspapers, books and television, social media allows nearly anybody to publish and access the content at a low cost. However, social media and conventional media are not mutually exclusive. Major news organizations, for example, have official Twitter and Facebook accounts. These seven function blocks are present in social media in some or all of its forms: identification, dialogues, sharing, presence, connections, reputation and groups (Akashraj & Pushpa, 2014).

To explore the “impact of social media on development,” Akashraj and Pushpa (2014) surveyed in many directions, covering 100 samples in various aspects with 52 females and 48 males, respectively. To avoid bias in the study, respondents were chosen at random and of various ages. Because two people out of 100 did not use social networking sites, the sample size was lowered to 98. Out of 98 respondents, 49 belong to the corporate sector and 49 to the educational sector (students). The role and impact of social media in the development sector were investigated using correlation and regression analysis with various factors. According to the report, the age group 29-39 was the most active on social media, followed by the 22-28-year-olds. According to the findings, 86.73 % of people visit/use YouTube, 72.45 % of people visit/use LinkedIn, 69.39 % of people visit/use Facebook, 64.29 % people visit/use Live Journal, 60.20 % of people visit/use Orkut, and 53.06 % of people visiting/using Twitter, which is an indication of development in the professional and educational sectors, which indirectly helps to improve the country economy. People with more than 100 and more than 200 connections have 42.86 % and 39.80 % of the total number of connections, respectively, followed by 17.35 % of people with 50-99 connections. And it was discovered that 56.12 % of persons were affiliated with up to ten communities, 39.80 % with 11-50 communities, and 4.08 % with no affiliation. It was discovered that 20.41% of people used frequently to obtain information, 71.1 % of people used rarely to obtain opinions, 74.49 % of people used rarely to entertain themselves, 75.5 % of people used rottenly for socializing, 81.63 % of people used rottenly to stay with friends, 70.41 % of people used to share their experience, and 60.20 % of people used quite rottenly to obtain freebies. 38.78 % of people use to talk with close friends frequently, 26.5 % of people use to talk with coworkers frequently, 48.98 % of people use rarely to talk with families, 53.06 % of people use to talk with friends frequently, and 46.94 % of people use to talk with people who live far away frequently. In professional or

work-related information, 68.37 % of people are extremely private and 57.14% of people are a little confidential about religious or political beliefs.

According to the report, 44.90 % of people join a community to make new contacts and build professional networks, while 30.61 % want to stay up to speed on community news and changes. 54.08 % of those who participate in professional communities do so to keep up with community updates, while 26.53% are readers rather than commenters and 14.29 % actively participate in discussions. 45.92 % of users visit the communities every week for updates and conversations. In recent years' visits, 83.67 % of respondents noticed advertisements on social networks, whereas 16.33 % did not notice since the advertisement was irrelevant to their interests. About 62.24 % of consumers look at adverts to recognize products that will help them build a professional network and advance their careers. It has been shown that the majority of people use social media to make professional relationships and learn about new inventive ideas that can help them advance their careers and obtain financial information about their businesses. The students-test is used to determine the significance. The student t-test is used to examine how people use social networks and why they do so. The p-value (0.067) is greater than the level of significance (0.05) in this test. So it is explicitly stated that accepting a null hypothesis that social media has no impact on development. When a correlation analysis was performed to determine the relationship between people's intentions to utilize social media, it was discovered that the relationship between professional networks and financial statements is highly and favourably associated, with a correlation coefficient of 0.978. As a result, it appears that those who use social media are all focused on a professional career. Regression analysis was used to determine the functional link between age group and social networking intentions. The p-value (0.087) is higher than the level of significance (0.05) in this case as well. So it is explicitly stated that accepting a null hypothesis that social media has

no impact on development. According to the findings, social media is a boon to the economy in terms of creating professional networks and boosting knowledge by utilizing information linked to creative items on social networks.

Information empowers people to choose their development path, according to the Media Development Investment Fund. If development is to be long-term, it must include a process that empowers people to be change agents. This indicates that people should act both individually and collectively, utilizing their creativity and accessing ideas, practices, and knowledge to realize their full potential. It is important to understand that a multiple media system and independent media are critical in conveying the knowledge that people require to participate in the discussions and decisions that determine their future.

Despite widespread agreement on the importance of media development in broader social, economic and political progress, the international community's governments, development agencies, and donors largely regard the development of an independent media sector as a secondary goal rather than a matter of critical importance, according to a report by the Media Development Investment Fund. As a result, international donors only devote about 1% of their aid resources to media development. A favourable impact of excellent, independent media on society should be considered a crucial development outcome in and of itself. The review is broken into three sections, each addressing one of three areas where media can benefit society:

Impact of Media on Governance: Corruption has a negative influence on society, especially when it contributes to poverty and wealth disparity. A free, vigorous, and independent press has been linked to lower levels of corruption in numerous studies. Corruption in the corporate and public sectors is exposed by a free press. It keeps track of government officials and educates people, allowing citizens to

hold corrupt politicians accountable during elections and forcing politicians to clean up their acts.

Economic Impact: To allocate resources efficiently, economic actors require accurate and timely information. Investors and other groups are demanding that the media play a governance-monitoring role. A free and independent press can give knowledge and oversight to the creation of economic policies, resulting in more effective policies. It can also reduce political risk and improve governance, both of which are necessary for strong economic growth.

Social Impact: Citizens must actively participate in the decisions that impact their lives for growth to be just and sustainable. A well-informed citizenry is required for participation. Citizens can change their behaviour and demand greater social standards for society if they have access to timely and appropriate information from free and independent media.

According to the Media Development Investment Fund, media helps governance by monitoring the behaviour of people in power and alerting the public to instances of corruption or abuse of trust. Lower levels of corruption result from a strong, free, and independent media industry. Corruption operates as a tax on an economy's productive activity, causing resources to flow to unproductive ones. Multiple studies have proven that an independent media that monitors people in power and provides citizens with factual information is an effective check on corruption.

According to the report, a cross-country analysis of 51 nations from 1995 to 2004 indicated that even little reductions in journalistic limitations (for example, lowering violence against journalists) have a favourable influence on corruption. According to the study, increasing the media sector's economic viability and competitiveness, which leads to a one standard deviation rise in press freedom, "would be related to a

drop in corruption between 0.6 and 1.7 for economic influences and 0.7 to 1.4 for political influences.”

Furthermore, a 2004 research of 97 nations that covered the years 1995 to 2002 discovered that press freedom has a considerable impact on corruption. According to the study, lowering free press restrictions by 1% improves the Corruption Perception Index by 5.1 per cent (CPI). “A free press brings public corruption cases to voters' attention, and people in a democracy punish corrupt officials by removing them from office.” As a result, elected officials respond to voters by eliminating corruption.

A highly regarded 2003 research in the *Journal of Public Economics*, according to the report, adds to the evidence that a free press is a potent restraint on corruption. The authors observed a robust association between press freedom and reduced corruption in a cross-section of 125 nations from 1994 to 1998 and one that shows the direction of causation goes from higher press freedom to lower corruption. According to the findings, a one standard deviation increase in press freedom might cut corruption by .4 to .9 points on a scale of 0 to 6.

The finding showed that media can indirectly reduce corruption in human society, citing a study from 2000 that found that high levels of education may not have the expectedly good influence on corruption in nations with insufficient civic monitoring skills (including a strong, independent media). Politicians may utilize their education to become more corrupt if they are not regulated. “The impact of higher education on corruption,” the report says, “despite correcting progressively for other variables that have been identified to influence corruption (e.g. press freedom).” The findings back with the study's theory that “education may promote corruption in nations with low levels of civic surveillance of those in power.”

Merits of Access to Information

According to research by the Media Development Investment Fund, the media empowers citizens to demand quality and accountability from their governments by providing simple access to information to users of public services. According to the reports, a 2004 World Bank research looked at a Ugandan newspaper's campaign to inform teachers about education grant funding and the influence it had on improving the school system by reducing regulatory capture. The idea was that better-informed instructors would hold administrators accountable for the monies' correct usage. The study looked at the distance to the nearest newspaper outlet as a tool for increasing campaign exposure (for example, through parents) and discovered a substantial link between closeness to a newspaper outlet and reduced capture.

According to the report, recent research has highlighted the critical role of independent media in the process of building democratic governance. Karin Deutsch Karlekar and Lee Becker showed that a healthy press sector is substantially connected with broader political freedoms after analyzing decades of data on press freedom and political development. The study discovered that press freedom is typically a leading signal for the way a country's political system is headed when they looked at countries that had major increases or losses in political freedom. The study emphasizes that there is a strong correlation between media development and government responsiveness, particularly for the poor, who have a large voting bloc in a democracy yet are frequently disregarded by politicians. Informed citizens can better monitor incumbent politicians' conduct and use this information in their voting decisions if the media reaches and gives voice to the vulnerable.

According to the report, a 2002 study by Timothy Besley and Robin Burgess looked at data from 1958 to 1992 in India and found “that state governments were more responsive to falls in food production and crop

flood damage via public food distribution and calamity relief expenditure where newspaper circulation is higher and electoral accountability is greater.” A 10% decline in food production was linked to a 1% rise in public food distribution in states with the median newspaper readership per capita, according to the study. The study indicated that a 10% decline in food production was connected with a 2.28 % rise in public food distribution in states with newspaper circulation per capita in the 75th percentile.

Media Enhances Political Coordination in the Development of Sound Economic Policy

By evaluating the role of media as a coordination-enhancing tool in policy formulation, Christopher Coyne and Peter Leeson published a paper in 2002 that clarifies the role of the media in economic development. The research looks at several historic case studies, including successful economic development examples such as Poland and Hungary, and less successful ones such as Ukraine. In the successful cases of Poland and Hungary, the media not only played a role in transforming disagreement into coordination but also in allowing politicians and the general public to collaborate on good predictions that led to economic improvement.

According to the Media Development Investment Fund research, countries with higher political risk can gain stability by improving the effectiveness of their media sector. A 2011 econometric research of the impact of a robust media industry on the political risk situation of Sub-Saharan African countries came to this conclusion. According to the quantile regression study, free media and wider access to information have a bigger impact on improving political risk status in countries with high political risk than in countries with lower political risk. By disseminating information that influences public opinion, the media helps to catalyze beneficial changes in society. Across social concerns, media causes increased awareness and changes in behaviour.

Numerous studies conducted around the world have demonstrated the media's catalytic function in giving information that changes public opinion and leads to societal change. The consequences can be evident in areas like public health (including maternal health and child behaviour) and climate change. Targeted, well-executed media campaigns target consumers through a medium they use, resulting in greater knowledge and behaviour improvements (Media Development Investment Fund report).

Information Access Linked to Less Environmental Degradation

Higher levels of involvement (literacy, information access, and equality) lessen the amount of environmental destruction a country is willing to endure as part of its development process. This was the key finding of Salvatore Bimonte's 2002 study, which looked at cross-sector data from 35 European and CIS nations, including Ukraine, Russia, Bulgaria, Hungary, Slovenia, Croatia, and Macedonia. According to the findings, information accessibility (i.e. the number of newspapers per 1000 people) is a factor in the degree of environmental quality at which economic growth becomes environmentally advantageous. According to the study, increasing involvement is the only way to ensure long-term progress. As a result, to ensure long-term development, individuals must be involved in the process (Media Development Investment Fund report).

Regardless of geography, social media allows for effective social bonding. For example, Facebook allows migrant workers to maintain contact with family and friends they left behind, reducing the impact of living in separate nations. It takes a lot of effort to maintain ties across oceans. According to the International Migration Organization, 105 million people are employed in countries other than their own. The majority of them work abroad due to a lack of economic prospects at

home or in search of better opportunities elsewhere. Others flee due to violence or a lack of liberties. They all have to deal with the loneliness of being removed from their families and friends, regardless of their purpose. According to a report on Sri Lankan migrants, the psychological health and well-being, as well as the social integrity, of individual migrant workers and their families, are among the numerous challenges surrounding labour migration. The psychosocial consequences on well-being are especially important because of the potentially crippling influence on Sri Lanka's fast-growing migrant worker class, and hence on Sri Lankan society in general (Lallana, 2015).

Today, international workers can use social media to communicate with their relatives and friends. This alleviates the separation's emotional pain. Social media use has “deepened the quality of the respondents' marital connection – developing the factors of communication, trust, and mutual respect,” according to a study of married Overseas Filipino Workers in Saudi Arabia. The diaspora has also been able to keep up with events in their country thanks to social media (Lallana, 2015).

Rural Development

According to the International Labor Organization, “worldwide goals of sustainable growth, jobs, poverty reduction, and fair development cannot be fulfilled unless they are directly addressed at the rural level.” In developing rural areas, information and communication technology (ICT) has been acknowledged as a “catalytic” factor. ICT is critical in decision-making, market forecasting, rural community empowerment, marginalized group targeting, and job creation. Social media is being advocated as a tool for farm activism in the United States. Aside from giving farmers and rural businesses a voice, social media is “offering vital networking opportunities for constant two-way

communication.” E-Agriculture, for example, a global Community of Practice with over 12,000 members from 170 countries and territories, uses social media to keep members “up to date with the latest information, highlight their work through video, exchange information and resources, and expand their global network of colleagues by connecting with others in the field of ICTs for agricultural and rural development.” Social media and other digital communication platforms are also crucial instruments for agricultural researchers in underdeveloped nations to distribute their findings (Lallana, 15).

For Nigerian agriculturists, Facebook is the preferred social media platform for networking and gaining the latest skills and expertise in their field. Agriculture researchers in Ghana and Kenya utilize social media to “discover research opportunities and find possible collaborators for research initiatives,” but not so much to disseminate research findings. India has some intriguing examples of social media applications in agriculture. The first example is Agropedia, which is an online agricultural knowledge resource explained further below. Another fascinating Digital Green endeavour is the Wonder Village social game. “Players are placed in a resource-constrained situation and pursue missions like setting up tiny farms of paddy and maize and supplying raw materials to farmers' markets” in this Facebook game.

Social media may become more widely used in rural development. Unfortunately, the “lack of workplace incentives” inhibits many researchers from incorporating social media into their studies. Other difficulties for agricultural scientists include unstable Internet connectivity and a lack of social media skills (Lallana, 2015).

Challenges of Media in Development

The importance of the media serving as a watchdog for the public good was realized during the independence movement. The Republic's founding fathers recognized the importance of balancing journalistic

freedom with a sense of responsibility while using such freedom. Maintaining high standards of professional conduct and adhering to approved journalistic ethics was seen as a natural conclusion. The impact of the media on public opinion, political discussion, and consumer and public interest protection is a contentious issue. It is suggested that by allowing more competition into the market, consumers will be able to choose from a wider choice of items as companies compete with one another. The rise of more channels and outlets, better access to information and expertise, and increased control over when and what people watch and listen to appears to support the claim that the free market provides individuals with more choice. As a result, any concerns about greater ownership concentration are mitigated by the availability of more options. As deregulation stimulates competition, investment and a greater diversity of products, supporters of the free market see the expansion of choices as rendering old-fashioned fears about media monopoly obsolete. When the media portrays a life that is always optimistic, going along with the tide of those with discretionary spending power and their causes and pet themes, the media's role as a defender and upholder of public interest fades into the background and its commercial persona takes over, complete with allegiances to the market and shareholders. Newspapers nowadays rely on circulation to survive, and they employ different techniques to achieve this. The advent of huge business entities into the profession of journalism is the primary reason for the trend of commercialization. To maximize profits, many corporations resort to exaggeration (Devereux, 2003 cited in Khalid, Ahmed & Mufti, 2015).

Lack of self-censorship is another issue that prevents media from producing impartial and developing content. The media is praised for its ability to criticize others, yet they rarely criticize themselves for failing to follow the profession's code of ethics. While some members of the media engage in vehement criticism and harassment of individuals in positions of authority to garner their attention, others sink to paying lip

service to the authorities in exchange for favours. While the former situation could result in defamation charges in a court of law, the latter case could expose the practitioner to ridicule and debasement. For a variety of reasons, understanding how and why media content should be analyzed is critical. First and foremost, media material is a potent source of social meaning. Second, while media content does not equal social reality, it is critical to consider how media material portrays, or more precisely, “re-presents,” the realities of social, economic, and political interactions (Devereux, 2003 cited in Khalid, Ahmed & Mufti, 2015).

People's media habits are changing as a result of the availability of new media. People increasingly rely on the news for information and images that help them comprehend their lives and environs. The media have a critical role in moulding public consciousness and public policy for any social movement. Merrill (1995) cited in (Khalid, Ahmed & Mufti, 2015) added that the press not only reflects the ideology of the system in which it operates, but it also supports it and is bound by it. As a result, the main category for systematization has been different societies' political perspectives on government-press relations, which has frequently resulted in confusion between the actual working principles of a given media system, the system's theoretical ideals, and the society's dominant ideology (Khalid, Ahmed & Mufti, 2015).

Conclusion

Independent media have an important role in strengthening governance and eliminating corruption, as well as promoting economic efficiency and stability and bringing about beneficial social and environmental development. The media informs all players in society, allowing them to take part in the decisions and discussions that define their lives. In a democracy, the media also plays a vital monitoring role, allowing voters to hold their governments and elected officials

responsible, resulting in better policies and service delivery. Media development should be considered as a desired development result that underpins all others for these and other reasons. In Third World countries, the positive impact of media on national development has been recognized since information transmission is critical in bringing about social change among recipients. Media is an institution with a strong social foundation, in addition to being a formidable news gathering and dissemination tool.

References

- Akashraj, D. P. & Pushpa C. O. (2014). Role of Social Media on Development. <http://www.meritresearchjournals.org/et/index.htm>.
- Akinfeleye, R. (2008). *Health and behavioural change communication for development*. Spectrum Books: Lagos.
- Emeka-Nwobia, N. U. (2015). The Place of Indigenous Nigerian Languages in National Development. <https://core.ac.uk/download/pdf/234674599.pdf>.
- Folarin, B. (1998). *Theories of mass communication*. Ibadan: Stirling-Horden Publishers Nig, Ltd.
- Geertsema-Sligh, M. (2019). Making Meaning Of Media Development Today. <https://ijoc.org/>
- Khalid, M. Z., Ahmed, A. & Mufti, S. (2015). Media and Development in Society: Continuity and Challenges. *IOSR Journal of Humanities and Social Science*, 20(11), pp 47-54.
- Lallana, E. C. (2015) Exploring Social Media's Role in Development.

McCombs, M. (2004). *Setting the agenda: the mass media and public opinion*. Cambridge: Polity Press.

MDIF (n.d.). Media Development's Role in Social, Economic, and Political Progress. <https://www.mdif.org/wp-content/uploads/2019/07/Media-Developments-Role-in-Social-Economic-and-Political-Progress-Literature-Review.pdf>

Wimmer, R. & Dominick, J. (2003). *Mass media research: an introduction* (7thEd). USA: Wards Worth Publishing Press.

WARFARE OVER HUMANITY AND FAILED STATE SYNDROME IN AFRICA

IS THE ARMS RACE JUSTIFIABLE?

Gideon O. Adeniji

Introduction

The devastation of a sovereign state with regards to the recent Russo-Ukrainian war which has dragged on for over two months has once more raised a series of questions about the effectiveness of certain military and security policies or what we call “containment efforts” that have held sway since the end of the cold war¹¹¹. Prominent among such policies include those of “Nuclear Deterrence”, “Arms Control” and “Disarmament” (cf. Dougherty & Pfaltzgraff, 1990).

While there may be similarities as regards the meaning of the above-mentioned terms or concepts, there are slight differences in terms of their strategic applications. Disarmament in the strict sense refers to the destruction or prohibition of armaments by the implementation of policies which discourage their future production, Arms Control is aimed at the management and regulation of arms to enhance security for

¹¹¹ Gideon O. Adeniji lectures in the Department of Philosophy, Seminary of All Saints, Uhiele-Ekpoma, Edo State, Nigeria and is a Doctoral student of History and International Relations at the University of Benin, Benin City, Edo State, Nigeria. tryphodon17@gmail.com

the promotion of desirable political and strategic objectives, while deterrence (a more brash and realistic concept) is often about the deployment of nuclear weapons and it is the holding of nuclear capabilities to confront a potential nuclear aggressor with the threat of inflicting a considerable level of damage in a retaliatory blow by the deterring party even if the aggressor is the first to carry out a surprise first strike (Dougherty & Pfaltzgraff, 1990 pp.393- 413). These various policies of weapons containment at least, on an average level, demonstrate the commitment of nations to embrace the path of peace and reduce substantial threats to human existence since the realization of the horrors of two major World Wars. On the other hand, however, the ostentatious expenditure on military hardware and arms, especially on the part of world powers, seems to demonstrate that governments are only paying lip service to the aforementioned policies of containment.

Flowing from the above, the foundations on which these policies are based also pose a problem that renders them unreliable. One of the most obvious of these principles is the assumption of the 'rationality' of policymakers (Green, 1966). This implies that policymakers are assumed to arrive at logical conclusions based on critical and strategic planning before carrying out any action. However, this in itself is an erroneous assumption due to the unpredictability of human nature. These same policymakers as human beings are also prone to psychological and emotional impulses of human nature. It is not ruled out that decisions can be made in a fit of rage or excitement, without proper consideration of the overall consequences of a particular military action. Still, in line with this pattern of thought, it has also been identified, especially with regards to the concept of "deterrence", that the policy only provides a haphazard solution to the problem of insecurity because to 'deter' is quite different from to 'compel'. While the former seeks to dissuade an adversary from taking particular action that the deterrent seeks to prevent, the latter seeks to encourage the adversary to take a positive action that the deterrent wants to be done, of

which the latter proves more effective in crisis prevention (Jervis, 1979). These policies are based on the assumption that the possession of arms or nuclear capability prevents a potential aggressor of equal capability from carrying out a strike for fear of the consequences which is a purely rational calculation as earlier noted. Arms control and deterrence, simply put, are mostly based on threats which may be viewed by the adversary as oppressive and who may want to deliberately prove a point that such threat cannot deter him from achieving a set goal. This fact renders these policies unreliable especially in a world which has increasingly become polarized with unabating conflicts in the light of the existence of such policies.

Another salient issue this paper seeks to address is the question of why the bogus expenditure on arms procurement when several global humanitarian issues beg for the world's attention? Apart from the need for peace and security, large swaths of the global population face various forms of humanitarian crises comprising natural disasters, poverty, lack of portable water, unemployment, and lack of access to education among others. A large proportion spent on destructive endeavour can be channelled into a constructive enterprise for the good of the majority of the world's population.

Hence, this paper seeks to examine the motivations, actions and moral significance of the business of the arms race and its implications for the global community in the light of other devastating humanitarian challenges, with a view of recommending ways in which the arms race can be curtailed for the good of the global community.

Conceptual Clarification

For a vivid understanding of the subject of discourse, it is pertinent to examine certain key terms in this chapter to aid a more systematic and objective analysis of the topic. Hence, we shall attempt a

conceptual clarification of the following: “Arms Race”, “Warfare” and “Humanity”.

The term “Arms Race” is often used to describe the activity of nations aimed at the competitive acquisition or procurement of arms or other military paraphernalia (cf. Dougherty & Pfaltzgraff, 1990, p349). This is usually aimed at bolstering security and military preparedness in the face of belligerence necessitated by a potential aggressor. In a deeper analysis of the concept, Wallace (1977) defines an arms race as “a competition involving intense, bilateral, simultaneous growth in military expenditures between either Great Powers or Local comparable powers within a region, whose relations are mutually antagonistic.” Irrespective of the various strands of the definition of the term “Arms Race”, the key term to be noted is “competition” which is aimed at the pursuit of strategic security advantages over perceived competitors to deter the tendency of external belligerence from such ‘perceived competitors’.

The term “Warfare” simply refers to a situation of or the prevalence of war under a specific circumstance. Defining the term, Clausewitz (1940, Book I, Chpt I) defines war as nothing but a duel on an extensive scale which is an act of violence intended to compel an adversary to submit to the will of the aggressor and is usually directed by political motives and morality. Clausewitz (1940) further proceeds to delineate two categories of war which he classed ‘absolute’ and ‘real’. For him, absolute wars are void of any political motivations or ethical considerations and are aimed at total obliteration of the enemy based on instinctive hostility and only exist in idealistic terms without concrete illustration. Real wars on the other hand are what we concretely see demonstrated in wars; as such wars always have political motivations and moral considerations, no matter how disastrous they appear. These elements (political motivations and moral considerations) often serve as constraints to the outright disastrous consequences of war that may culminate in the total obliteration of the enemy.

In the discipline of international relations, there are two major schools of thought as regards the relevance of war in global affairs. The Realist School considers war as inevitable in the affairs of nations due to the basic self-interest of State actors which are often mutually conflicting. Hence, war becomes a normal means of conflict resolution. The Liberalists, on the other hand, believe in the possibility of a total end to all wars through the principle of international cooperation in trade and other soft power indices. Irrespective of the various strands of thought, war remains one of the most menacing phenomena in the affairs of men and governments.

“Humanity” as a term is often used in two senses: as a collective term for human beings in general, living in a global society and particular reference to notions of altruism and philanthropy (Coupland, 2001 p.969). Modern scholarship, however, tends to place more emphasis on the meaning of the term in the latter sense. About the humanities as a distinct field of study in the higher citadels of learning, Summit (2011) notes that *studia humanitatis* (study of humanity) emphasizes ‘humanity’ as the cultivation of certain human virtues such as civility, kindness, generosity and the like which is geared towards contributing to the overall attainment of the common good, as distinct from other disciplines which tend to elevate the human person in its individualistic ramifications as the centre of study. Hence, terminological consideration of ‘humanity’ should involve a compass that points toward activities, ideas or actions that elevate the dignity of the human person and contributes to the overall wellbeing of the human condition by less emphasis on individual satisfaction to a high premium on the greatest good for the greatest number.

Theoretical Considerations

The Constructivist School in Security and Strategic Studies which brought about the methodology and analytical tool that favours the sociological and cultural approach in the analysis and explanation of policymaking in the field of security studies will be used as the theoretical model of analysis of the subject matter. The end of the Cold War had some implications for the field of security studies in the sense that many statesmen, academics, and the general public at large revived interest in areas or issues that were made latent during the Cold War years as a result of the ensuing super-power rivalry. The receding of the 'Nuclear Armageddon' of the Cold War years enabled erstwhile marginalized and relegated issues to emerge from the blues and reassert themselves on the global agenda (Hough 2008:7). However, a prediction into the new constructivist era was already made as far back as 1983, when Ullman defined what constituted security threats in a manner unprecedented. To give a vivid insight into this, Ullman (1983:133) defined security threats as "an action or sequence of events that (1) threatens drastically and over a relatively brief period to degrade the quality of life for the inhabitants of the state or (2) threatens significantly to narrow the range of policy choices available to a government of a state, or to private, nongovernmental entities (persons, groups, corporations) within the state." This was followed by a wave of critical theorists and constructivists who defined security studies exogenously beyond the usual scope of military threat and use of force propagated by the Realists.

Scholars such as Ayoob (1997) emphasized the need to examine the internal threats of LDC's (Less Developed Countries) as constituting the principal security concern for most of those areas rather than external threats. Also, Matthews (1989), flowing from Ullman's stance on security threats, highlighted the security implications of environmental problems such as global warming and ozone depletion

and the implications they had for international security at large. Another group of scholars, Lynn-Jones and Miller (1995), emphasized the security concerns posed by issues such as virulent nationalism and the social impact of migration. This widening and deepening endeavour of the constructivist school in security studies was crowned by the emergence of the Copenhagen School which asides from defining what security studies should contain, proceeded in providing a framework for the analysis of what should constitute a security threat or not. Hence, the Copenhagen School made its impact on the field of security studies with its classic, authored by three notable scholars, Barry Buzan, De Wilde and Waever, titled *Security Studies: A New Framework for Analysis*. In this work, the Copenhagen scholars specifically made it clear that security threats could arise from many other areas apart from the military including the social, economic, political, and environmental spheres of the state as long as they constituted 'existential threats'. Apart from these, they went further to identify the criteria that must make an issue a security threat or not. That is, they have to be distinguishable from the usual political parlance and stated as existential threats to a referent object by a securitizing actor who generates the endorsement of emergency actions beyond the usual conventions that guide and moderate its operations (Buzan et al, 1998:5). The Copenhagen School added fuel to the wideners and deepeners of security studies by making it clear that an issue could be securitized even if it had no palpable threatening influence on the state, as long as it is given impetus by the securitizing actor through the medium of the 'speech act' (Hough, 2008:8).

This development was met with a vehement resistance on the part of the Realists who feared that security studies would be made to lose focus and articulation if their base was widened beyond the conventional military and strategic studies. Hence, the likes of Walt (1991) and Mearsheimer (1990) opined that military threats were more apparent in the Post-Cold War years than ever before which was devoid

of the traditional guarantee of state security and that security studies needed to return to the basics to rediscover the lost arts of conflict resolution, multilateral diplomacy and conventional defence that defined the Cold War years and its threat of nuclear balance of power. This defiance by the realist school has continued till this very day, as scholars such as Wirtz (2002:311) would opine that if the threat or use of force, or even the logical and technical assistance rendered by military units does not respond to a given problem, it is better not to treat such issues as a security threat. However, as duly noted by Hough (2008:9-10), the attempt to define security studies based on whether it involves the use of military threat or not strips the whole enterprise of any real meaning because security is a human condition that cannot be negotiated by the mere attempt of state bodies to secure their boundaries and secure the citizens in a certain dimension. It is negatively presumptuous to subsume human security under the auspices of state security. It disregards the uniqueness and aspirations of individuals that make up the state entity. Hence, it is better to define security in behavioural terms rather than excluding certain categories of threats simply because they have no military affiliations. This imbues the whole enterprise with a little objectivity than the subjective endeavour of realism.

There is also a strand of constructivism that strives to deviate a little from the assumptions of other constructivists like the Copenhagen School. While the Copenhagen School and most other scholars in its route tend to be referred to as 'wideners', there are other constructivists who are more deepeners in the sense of their critique of the conceptual framework of the wideners (Hough 2008: 8). The major bone of contention is the debate about the place of states in the securitization of issues. The deepeners, just like the neo-liberals, emphasize the prominence of 'human security above that of state. They opine that the so-called 'referent object' propagated by the Copenhagen School, should not be only about the state or sub-state groups alone, but more

attention should be directed toward the individuals, institutions and groups that make a state what it is (Hough 2008:8). For example, Falk (1995:146-147), a notable constructivist would argue that security should be regarded as the negation of insecurity as experienced by individuals and groups in concrete situations. He conceives the wideners of security, including the Copenhagen School, as still locked in the web of the elite assessment of securitization.

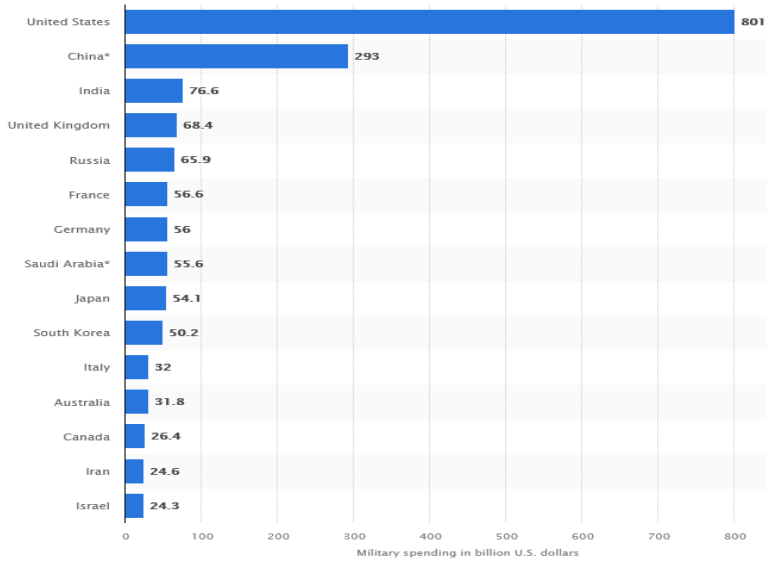
Economic Dimensions of the Arms Race

As earlier noted, the arms race is a ‘competition’ to gain strategic military advantage over perceived competitors or potential aggressors which aims at an increase in the indices of external sovereignty and security, and is also indirectly linked to a perceived increase in status or ranking among the comity of nations, placing such countries at an advantaged position in negotiating and securing their interests in diplomatic relations with other countries.

As a result of the above reality, the arms race is indeed a big deal for many countries, especially those that boast of military capabilities, both in terms of personnel and technology. The continuous development of arms and other military hardware mostly serves two major purposes; strategic and economic (Thrall, Cohen & Dorminey, 2020), though there are the possible reasons for arms development that could transcend those two.

Below is a statistical analysis of countries with the highest military budget as of 2021 with the figures represented in billions of US Dollars (\$).

Top 15 Countries With Highest Military Expenditure As At 2021 (Billion \$)



(Source: Szmigiera, 2022)

The vertical column of the graph illustrates a representation of the top 15 countries with the highest military budget as of 2021, while the horizontal column illustrates the figures for military spending in billions of US Dollars.

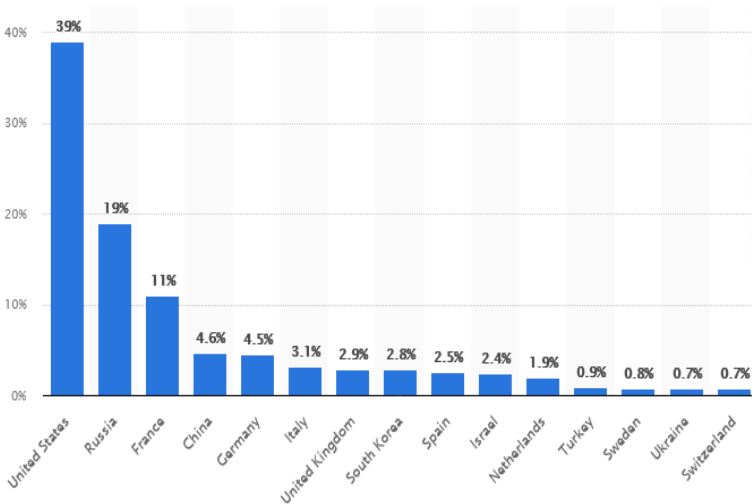
An analysis of the graph shows that the United States is the highest military spender, running into approximately \$801 billion as of 2021. The People’s Republic of China comes second on the list with approximately \$293 billion, but trails behind the US with an approximate difference of \$508 billion. Another country often considered a menacing competitor with the US since the Cold War era, especially in terms of military capability is Russia which only comes fifth place on the table with an approximate budget of \$67 billion. This leads us to the next question – why does the United States have to expend so much of its budget on military spending? What does she

stand to gain as a nation that expends as much as 3.4% of its GDP (Szmigiera, 2022) on bolstering its military capabilities?

Perhaps, the answer is obvious – since the end of the Cold War, the United States has been regarded as virtually the most powerful nation on earth and this is mostly due to its perceived military capabilities (cf. Dougherty & Pfaltzgraff, 1990). However, the realities of the contemporary global order questions this assumption. As a result, apart from the shades of obvious threats the United States might face as a result of this perceived status, there is also the feasibility of succumbing to domestic, economic or political pressures which tend to exert certain influences in the decision-making process of policymakers (Nincic, 1982). Following this argument, the economic and political factors play a very important role in the gargantuan expenditure of the US on military affairs.

The graphical illustration below displays countries with the highest weapon sales between 2017 and 2021 in terms of the percentage of the total arms exports that take place on a global scale.

Top 15 Countries with Highest Percentage of Global Arms Exports Between 2017 and 2021



(Source: Szmigiera, 2022)

The above graphical illustration explains two major indices: the vertical column shows the total percentage or share in international arms exports, while the horizontal line displays the top 15 countries involved in global arms exports between 2017 and 2021 and their total share of percentage in the overall activity of global arms sales.

Once more, the United States blazes the trail as the highest exporter of military weapons with an overall of approximately 39% of the total global trade in arms. This could considerably explain the large military budget of the US and it recalls our minds back to the submission of Nincic (1982) that economic and political factors, rather than real threats, serve as propellants for the magnanimous expenditure on military budgets among world powers, but in the United States most especially. The United States, between 2002 and 2018, had sold approximately \$200 billion dollars worth of weaponry to about 169 countries, excluding small arms and light weapons needing government approval for sales (Thrall, Cohen & Dorminey, 2020 p. 100). Although, the incentives behind the sales of weapons, especially by the US, are usually assumed noble, in that it is seen as a major foreign policy strategy that could protect the interests of the United States in other countries. This is achieved by promoting the overall security and regional stability of volatile regions of interest, strengthening the military capabilities of allied countries (especially NATO countries) and facilitating cordial relations with recipient nations (Gates, 2010). However, questions have been raised as to the ability of the United States, a major proponent of world peace and stability, in regulating the use of such weapons and controlling the channel of who gets them.

The United States Munition List (USML) falls into three broad categories that determine which of her weapons can be exported and under what circumstances (Thrall, Cohen & Dorminey, 2020 p. 103). The first category encompasses the 'untouchables' and consists of nuclear, biological and chemical weapons which are prohibited to maintain America's technological edge and also in obedience to various

international treaties that abrogate the use of high-end weapons in modern warfare (Thrall, Cohen & Dorminey, 2020 p. 103). The second and third categories consist of small and light weapons to Major Conventional Weapons (MCW) such as planes, tanks, ships, missiles and the like and are allowed to be traded with foreign countries by the US government, though with slight regulations in certain aspects (Thrall, Cohen & Dorminey, 2020 p. 103).

Despite a theoretical commitment to regulation of possible abuses in the exports of weapons and other military accessories, it is pertinent to note that, in line with the prominent capitalist mentality, economic gain remains a primary determining factor in why the US engages in weapons trade, followed by other egoistic purposes, such as the need to assert dominance (Thrall, Cohen & Dorminey, 2020 p. 102). Allegations have been raised in the past that world powers benefit immensely from domestic and regional conflicts because of the sales of arms they record during such periods. Sales of arms, no matter the noble reasons provided, have also led to an astrological increase in weapons proliferation and sales of illegal arms across the globe (Nincic, 1982). There is also the risk of these weapons falling into the wrong hands of unscrupulous elements who could use these weapons to initiate domestic instability for their selfish interests in various domestic climes. The assault of Boko Haram Insurgency and Banditry on innocent civilians in Nigeria serves as a timely reference point. Hence, countries in the Global North, which consist of the most progressive and liberal states, who take pride in the external proclamation of commitment to global peace, need to do more than mere lip service to global peace and security, and curtail their greed for economic gains facilitated through sales of weapons and be more thorough in the supervision of the destination of their sold weapons.

Failed State Syndrome In Africa and The Arms Race: The Nexus

Many parts of the African continent are engulfed in various forms of intra-State conflict and violent uprisings between dissident groups and various governments. In addition to this state of affairs, is the realization that several African countries have become comfortable nesting grounds that nurture terrorism to maturity. Countries such as Sudan, Somalia, Chad, Nigeria, Libya among others have been engulfed by one form of internal conflict or the other, while terrorist groups with international linkages such as Al-Shabab operate comfortably in East Africa and Boko Haram, ISWAP, and Bandits among others, have turned the West African Region to their playfield. This situation has led to the blacklisting of some African States as 'Failed States' due to the inability of their respective governments to tackle the situation of insecurity effectively (Wood & Danssaert, 2021). Succinctly put, the 'Failed State' Syndrome has become a regular diagnosis in the many African States because their governments have become overwhelmed and helpless in stemming violent conflicts and uprisings in their respective domains.

The booming global trade in arms is partly responsible for the debilitating security situation of many African States which in turn, can be linked to the arms race which as earlier mentioned, is fuelled by economic and strategic impulses. The global trade in arms is partly responsible because first and foremost, most of the arms that are procured in the continent are gotten from arms imports by respective African governments basically to stem the recurring trend of violent conflict, political instability and sometimes repression by authoritarian regimes (Wood & Danssaert, 2021). Unfortunately, due to the prevalence of corruption, mismanagement and poor border security which facilitate cross-border trafficking on the part of several African States, many of the imported small arms and light weapons are diverted

into illicit arms markets and get into the hands of unscrupulous elements, thereby making such high-end dangerous paraphernalia available to unpredictable elements (Wood & Danssaert, 2021). Terrorist groups such as Al-Qaeda and ISWAP operating in the Sahel Region, encompassing countries such as Niger, Mali, Nigeria, Liberia, Cote d'Ivoire among others, apart from resorting to sneak attacks on military outposts and national stockpiles of arms since supplies from Libya have reduced drastically, have also created covert illicit trade routes to facilitate easy access to small arms (Kone, 2020).

The poor regulation of these arms which come into the continent due to various factors such as corruption, political instability, and poor technological base among a host of other factors, have contributed in no small measure to fuelling of internal armed conflict in the several African States and the inability of concerned governments to stem the tide, thereby endangering the lives of millions of innocent civilians living on the continent (Kone, 2020). It will be impossible for African governments to exercise a full monopoly of power if rebellious groups continue to have access to the illegal acquisition of weapons. For the tide of armed conflict and prevailing insecurity in Africa to be effectively stemmed, stronger regulations, backed by solid databases and effective technological initiatives have to be put in place. Also, political anomalies which are more deep-rooted causes of uprisings such as corruption, political instability and repression by authoritarian regimes need to be combatted effectively.

Humanitarian Crises and Arms Race

As earlier noted by the Constructivist School in Security and Strategic Studies which the likes of Ullman (1983), Falk (1995) and Ayoob (1997) represent, the rampant tendency of security studies has always placed so much emphasis on the security of States as entities, to the detriment of the individuals that make up a state. This extreme

obsession with the idea of the primacy of the State as the major actor in the international system, which needs to secure her interest by all means possible, can be linked to the unrelenting instigator of the global arms race.

According to the United Nations Office for the Coordination of Humanitarian Affairs (UNOCHA) *Global Humanitarian Overview Report* (2022), approximately 274 million people globally need humanitarian assistance of which 183 million are in urgent need, which would cost approximately \$41 billion to attend to these dire humanitarian situations. The humanitarian needs embrace a wide range of social and health crises which include Hunger – acute food insecurity affecting approximately 161 million people across 42 countries, Global Warming – affecting virtually every inhabitant of the earth presently, and Refugee Crisis – necessitated by civil or regional conflicts happening across various countries or regions and COVID – 19 pandemic – still ravaging over two-thirds of the world's population (UNOCHA, 2022). Based on some statistical assessments, the 10 worst-hit countries include Afghanistan, Syria, Yemen, Ethiopia, Sudan, the Democratic Republic of Congo, South Sudan, Somalia, Nigeria and Myanmar (UNOCHA, 2022). With the present realities of the Russo-Ukrainian war, Ukraine should also be listed as one of the countries in urgent need of humanitarian intervention with an estimated 7.7 million Ukrainians displaced inside their country, while over 5.7 million have fled to neighbouring countries (UNHCR, May 2022).

In a globalized world, where the emphasis on state sovereignty and rigid boundary demarcations are becoming less emphasized, nations, especially wealthier ones, can no longer turn a blind eye to the needs of the global population based on the principle of international solidarity (Gottado & Rego, 2021). International solidarity is based on the realization that humanity is closely bonded, such that what happens in one part of the world, reverberates and impacts either positively or negatively on other parts (Gottado & Rego, 2021). As earlier noted,

the model of the State as the focus of securitization efforts has become obsolete and anachronistic. Millions of the world's population suffer extreme situations due to this basic belief that it is the business of governments to cater for their populations. The concrete situations of individuals, encompassing their social welfare and environmental realities, which add up to their dignity as human persons, need to be put into consideration (Matthews, 1985). The deplorable situation of a vast majority of the world's population besieged by poverty, unemployment, lack of access to social infrastructure, lack of education, and poor health among others, is a moral scale that should weigh heavily on the conscience of progressive nations.

One cannot but ask the question why it is easier for world governments to commit to destructive endeavours so easily than constructive ones? This is evident in the reluctance of countries to commit to zero-emission of greenhouse gases, as explicitly discussed at the Glasgow Conference on Climate held between October and November of 2021 and how countries spend billions of dollars to develop nuclear or atomic capabilities, basically for destructive intentions.

If 20 of the most progressive countries in the global north commit just 1% of their expenditure on military spending to tackle humanitarian issues in their respective countries and across the globe, it will go a long way to alleviate the sufferings of a vast majority. Only the United States can comfortably take care of the \$41 billion required by UNOCHA from their military budget alone, to cater for approximately 183 million people in danger of various forms of humanitarian crisis globally, but that may never be the case. This is not to discredit other humanitarian efforts of wealthy States. However, we will not deceive ourselves by not admitting that most of this humanitarian aid by the US government most especially, is only expended on countries where they have a large stake or interest.

Recommendations

Based on the above-identified issues, it is pertinent to navigate avenues to increase the consciousness and positive disposition of countries to the commitment of promoting peace, global security and enhancement of civil welfare, rather than ostentatious expenditures on arms, in the name of guaranteeing domestic security. Flowing from this, the following recommendations are proposed.

- Since most of the countries who engage in weapons export are privileged to possess solid technological advantages, evident in their formidable databases, it is highly recommended that weapons which they sell out to other countries be highly monitored through some form of covert tracking device system such that, if it is discovered that the weapons have fallen into unintended hands, they could be automatically deactivated to prevent abuse of arms.
- Receiving countries of arms exports should be made more responsible by the sellers, such that violations of agreements, treaties or memorandum of understanding as regards weapons use should be subject to severe consequences. Sanctions and disengagement of trade relations should be made more effective in this regard.
- Liberal developed States who sell weapons should stop paying mere lip service to libertarian and democratic ideals and become proactive by not allowing economic considerations to override their commitments to the common good. Hence, arms support for authoritarian regimes, especially in Africa and Asia, that tend to oppress and subjugate their citizens should be abrogated. What we see is that regimes with such tendencies are sometimes supported if they are positively disposed to Western interests.

- The capacity to fight terrorism and internal discord by the individual African States is increasingly becoming overwhelming. Hence, it is highly recommended that the African States come together for collaborative efforts in fighting terrorism and insecurity on the continent. A security network, similar to the Euro-American alliance of NATO should also be considered on the African continent to fight both internal and external threats just as the now-defunct ECOMOG Peace Keeping Force of West Africa.
- If the African States aim to succeed in stemming the tide of armed conflict and rebellious tendencies within their States, the adoption of effective technological initiatives, especially as regards manufacturing or procurement of tracking systems and establishment of well-monitored databases cannot be overlooked. The absence of this singular factor has helped illegal dealings in weapons to thrive.
- The United Nations should encourage progressive States to be more committed to tackling humanitarian needs by establishing a criterion where countries with higher contributions to humanitarian welfare are given the primacy of place in joining the United Nations Security Council, thus wielding greater influence in deliberations of the Organization.
- The G-8, European Union, OECD and other regional political and economic bodies of the Global North should encourage members to commit to humanitarian initiatives by encouraging member states to contribute a percentage of their arms budget to alleviating the plight of the poor across the globe.

Conclusion

This paper establishes the argument that the moral foundation behind the justification of the Arms Race is shaky, unreliable and

egoistic. As earlier noted, a security policy based on the threat of mutual destruction cannot be an impeccable model for global security. A security framework based on fear cannot be effective in promoting peace and global security in a highly volatile global system. Just as Jervins (1979) earlier pointed out, the act of ‘detering’ is based on fear and cannot be reliable to hold forth for a considerable period, because the adversary only cooperates based on fear of the perceived military equality or superiority of the deterrent. The narrative may change considerably the moment that fear is overcome and the adversary can gain a superior edge. Rather than promoting a system based on fear and mutual threat, the art of ‘compelling’ is a better strategy which involves persuading a perceived adversary to commit to a positive action which can only be achieved through dialogue.

The commitment of States to humanitarian endeavour serves as a practical way of implementing the ‘compelling’ strategy. Rather than expend so many resources on piling up weapons for fear of a ‘potential’ attack that may never happen and often based on guesswork or strategic calculations that tend to further aggravate mutual distrust and suspicion, countries can learn to engage more with each other by pursuing a common purpose which is to promote the common good. Mutual engagement of States in activities that promote the welfare of the global community tends to reduce unnecessary tensions, baseless suspicion and unfounded apprehension, but rather promote the spirit of cooperation.

Still in line with the above submission, Wallace (1982) and Lambelet (1975) have argued that piling up arms, rather than reducing the probability of war, may rather increase the potential for conflict between disputing countries. The idea of testing weapons in their arsenals, especially those which are more technologically advanced, may seem appealing to rival States, such that the slightest diplomatic row could degenerate into a full-blown armed crisis because of the consciousness of the possession of sophisticated weapons. As an

illustration, some analysts have pointed to the fact that the urge to test and demonstrate their military capability and weapons technology, contributed to the decision of Russia to invade Ukraine, to serve as a psychological technique in reminding the West of Russian power. It was in recognition of this possibility, that President Reagan of the United States and President Gorbachev signed a treaty of arms reduction after the end of the Cold War in the late 80s. Hence, if the world aspires to attain true peace and security, it should channel more of its resources into making the world a better place, rather than promoting terror and fear.

References

- Ayoob, M., (1997), "Defining Security; a Subaltern Realist Perspective", in K. Krause and M. Williams (eds.) *Critical Security Studies*, Minneapolis: University of Minnesota Press, 121-146.
- Buzan, B., Waever, O., and De Wilde, J., (1998). *Security; a New Framework for Analysis*, Boulder CO: Lynne Rienner.
- Clausewitz, C.V. (1940). *On War*, New York: E.P. Dutton and Co., Limited.
- Coupland, R., (2015). "Humanity: What is it and how does it influence International Law?", *International Review of the Red Cross*, Vol. 83 No 844, 969-988.
- Dougherty, J.E., & Pfaltzgraff, R.L., (1990). *Contending Theories of International Relations: A Comprehensive Survey*, New York: Harper Collins Publishers.

- Falk, R., (1995). *On Humane Governance; Towards a New Global Politics*, Cambridge: Polity Press.
- Gates, R.M., (May/June 2010). "Helping Others Defend Themselves: The Future of U.S. Security Assistance," *Foreign Affairs* Vol. 89, no. 3, 2–6.
- Gottado, C., & Rego, N., (2021). "Global Compact for Migration (GCM), International Solidarity and Civil Society Participation: A Stakeholder's Perspective" *Human Rights Review* 22:4, 425-456.
- Green, P., (1966). *The Deadly Logic: The Theory of Nuclear Deterrence*, Columbus: Ohio State University.
- Hough, P., (2008). *Understanding Global Security*, (2nd Ed.), New York: Routledge Taylor and Francis Group.
- Jervis, R., (1979). "Deterrence Theory Revisited" *World Politics* XXXI, 289.
- Kone, H., (2020). "Where Do Sahel Terrorists Get Their Heavy Weapons?" *Institute for Security Studies (ISS) Today*, <https://issafrica.org/iss-today/where-do-sahel-terrorists-get-their-heavy-weapons> (Accessed May 17, 2022)
- Lambelet, J.C., (1975). "Do Arms Race Lead To War?", *Journal of Peace Research*, Vol. 12, No.2, 123-128.
- Lynn-Jones, S., & Miller, S., (1995). *Global Dangers; Changing Dimensions of International Security*, London: MIT Press.
- Matthews, J., (1989). "Redefining Security", *Foreign Affairs*, Vol.76 (1), 162-177

- Mearsheimer, J., (1990). “Why We Will Soon Miss the Cold War”, *Atlantic Monthly*, Vol. 226(2), 35-50.
- Nincic, M., (1982). *The Arms Race*, New York: Praeger Publishing Corporation.
- Summit, J., (2011). “The Humanities: What Are They, What Were They, and What Might They Become?” *Stanford Humanities Centre* <https://shc.stanford.edu/news/research/stanford-scholar-calls-new-definition-humanities> (Accessed May 7, 2022).
- Szmigiera, M., (April 29, 2022). “Countries with Highest Military Spending 2021” *Statista*: <https://www.statista.com/statistics/262742/countries-with-the-highest-military-spending/> (Accessed May 8, 2022).
- Szmigiera, M., (March 16, 2022). “Market share of the leading exporters of major weapons 2017-2021” *Statista*: <https://www.statista.com/statistics/267131/market-share-of-the-leading-exporters-of-conventional-weapons/> (Accessed May 8, 2022).
- Thrall, T., Cohen, J., & Dorminey, C., (2020). “Power, Profit, or Prudence? US Arms Sales Since 9/11”, *Strategic Studies Quarterly*, Summer 2020, 100-126.
- UNHCR, (May 6, 2022). *The Refugee Brief*
- UNOCHA, (2022). *Global Humanitarian Overview*, <https://gho.unocha.org/> (Accessed May 8, 2022).
- Wallace, M.D., (1982). “Armaments and Escalation” *International Studies Quarterly*, Vol. 26, 37-56.

- Walt, S., (1991). "The Renaissance of Security Studies", *International Studies Quarterly* Vol.35 (2), 211-239.
- Wirtz, J., (2002). "A New Agenda for Security and Strategy?" in J. Baylis *et al* (eds.) *Strategy in the Contemporary World; an Introduction to Strategic Studies*, Oxford: Oxford Univ. Press, 309-307.
- Wood, B., & Danssaert, P., (2021). "Africa: Armed Violence and Illicit Arms Trade", *International Peace Information Service (IPIS) Briefing March 2021*, <https://ipisresearch.be/weekly-briefing/ipis-briefing-march-2021-africa-armed-violence-and-the-illicit-arms-trade/> (Accessed May 17, 2022).

ETHICS AND CULTURE IN AFRICA: THE NEXUS IN SELECTED ETHICAL CODES

*Tordue Simon Tergema,
Jesse Ishaku,
Adamu Mohammed*

Introduction

Ethics and culture are vital to both individuals and society at large¹¹². The importance of ethics and culture can best be imagined when one considers a world without them. This is because culture avails us of the norms, customs, traditions, values, beliefs, etc. while ethics helps to shape our understanding of what we ought to do and what we ought not to do in a given circumstance. Without culture and ethics, the value system of a given society will not be known and people might not know how to behave whenever they encounter a situation that requires sound moral judgment. While ethics usually arms a person with the knowledge of what is good or evil, culture on the other hand acquaints a person with what is acceptable and unacceptable in society. Although ethics and culture may vary from one society to another, there is hardly

¹¹² Tordue Tergema lectures in the Department of Mass Communication, Taraba State University, Jalingo, Nigeria. torduesimon@gmail.com

Jesse Ishaku lectures in the Department of Mass Communication, Taraba State University, Jalingo, Nigeria. jesseishaku@gmail.com

Adamu Mohammed lectures in the Department of Mass Communication, Taraba State University, Jalingo, Nigeria. adamsly2010@gmail.com

any meaningful society that exists functionally without culture and ethics. This study interrogates the nexus between ethics and culture intending to demonstrate how intricately interwoven they are within the context of African cultural heritage.

Conceptualizing Ethics and Culture

Ethics, also known as moral philosophy, is the study of the systematization, defence, and prescription of concepts of right and wrong action. The word ethics comes from the Greek word “*ethikos*”, which means “habit or custom.” Ethics is a philosophical discipline that looks into things like “what is the best way for people to live?” and “what acts are ethical or unethical in particular situations?” Ethics are rules of behaviour or ethical principles that direct us to the correct or best course of action in a given scenario (Dominick, 1999). “Ethics deals with the obligations we owe our responsibilities we have toward our fellow people and what we should do to make the world a better place than we find it” (Black, Steele, and Barney, 1999).

In practice, ethics aims to answer moral concerns by defining terms like good and evil, right and wrong, virtue and vice, justice and crime. The importance of ethical formulations today, as much as in the past, lies in their ability to shape attitudes and constrain behaviour. Nowadays, philosophers split ethical theories into three categories: metaethics, normative ethics, and applied ethics.

Metaethics

Metaethics entails a bird's eye view of the entire ethical effort, as the prefix “meta” means “beyond”. It might be defined as the study of the origins and meanings of ethical concepts. When compared to normative and applied ethics, metaethics is the least well-defined discipline of moral philosophy. Our ethical standards' origins and meanings are investigated in metaethics. Are they nothing more than social

constructs? Are they more than just expressions of emotion? In metaethical replies to these problems, the questions of universal truths, God's will, the role of reason in ethical judgements, and the meaning of ethical terminology are all addressed. Moral semantics and moral epistemology are among the subjects covered. Two issues are prominent here: metaphysical and psychological.

Metaphysical Issues: Objectivism and Relativism

The study of the various types of things that exist in the cosmos is known as metaphysics. Some things in the cosmos are made of physical matter, such as rocks, but others, such as thoughts, spirits, and gods, maybe nonphysical. Metaethics' metaphysical component entails determining whether moral standards are everlasting truths that exist in a spirit-like dimension or are merely human conventions. Discussions of this topic can be divided into two categories: "other-worldly" and "this-worldly".

Moral standards are "objective" in the sense that they exist in a spirit-like realm beyond subjective human conventions, according to proponents of the "other-worldly" concept. They also believe that they are absolute, or eternal, in the sense that they never change, and that they are universal in the sense that they apply to all rational creatures throughout history. Plato (1997), who was motivated by mathematics, provided the most dramatic example of this viewpoint. When we consider numbers and mathematical relationships, such as $1+1=2$, he claims that they appear to be timeless concepts that apply everywhere in the cosmos. Humans don't make numbers, and they can't change them. Plato explained mathematics' eternal nature by claiming that they are abstract entities existing in a spirit-like realm. Moral principles, he pointed out, are both absolute truths and abstract. All moral principles were often gathered under the term "eternal law" by medieval thinkers such as William of Ockham and Samuel Clarke.

The sceptical philosophical tradition, such as the one stated by Greek philosopher Sextus Empiricus (1994), opposes the objective character of moral values, whereas the “this-worldly” approach to the metaphysical status of morality continues in the sceptical philosophical tradition. Sceptics did not reject moral values outright; rather, they claimed that values do not exist as spirit-like objects or supernatural instructions from God. They claimed that moral standards are solely human constructs, a position known as “moral relativism.” Moral relativism can be divided into two types. The first is “individual relativism,” which asserts that people determine their moral standards. For example, Friedrich Nietzsche stated that the superhuman develop their morality independently of and in opposition to the slave-like value system of the majority. The second is “cultural relativism,” which holds that morality is based on the acceptability of one's society rather than on individual preferences. Sextus argued for this position, and Michel Montaigne and William Graham Sumner backed it in later decades. This-worldly view of the metaphysical state of morality, in addition to supporting scepticism and relativism, denies the ultimate and universal nature of morality, arguing instead that moral ideals shift from civilization to society over time and space. They frequently defend their position by offering examples of cultural norms that differ considerably, such as attitudes against polygamy, homosexuality, and human sacrifice.

Psychological Issues: Egoism and Altruism

The psychological basis of our moral judgments and conduct, specifically understanding what motivates us to be moral, is the second field of metaethics. The psychological issue investigates the mental underpinnings of our moral perceptions and actions. “Why be moral?” is a basic question that can be used to investigate this topic. Even though someone is aware of basic moral principles such as don't kill and don't steal, they may not feel driven to act on them. Some reasons for

being moral include avoiding punishment, gaining acclaim, achieving happiness, being dignified, and fitting into society.

The innate selfishness of humans is one key subject of moral psychology. Many, if not all, of our activities, according to 17th-century British philosopher Thomas Hobbes (1994), are motivated by selfish wants. Even though an activity appears to be unselfish, such as donating to charity, there are selfish motivations behind it, such as experiencing or exercising control over others. This viewpoint is known as “psychological egoism,” and it holds that all human behaviours are ultimately motivated by self-interest. A perspective known as “psychological hedonism,” which holds that pleasure is the specific driving factor behind all people's behaviours, is closely tied to psychological egoism. Much of our behaviour is motivated by natural selfishness and pleasure, according to 18th-century British philosopher Joseph Butler. He also claimed that we had an innate psychological capacity to be kind to others. This viewpoint is known as psychological altruism, and it asserts that at least some of our behaviours are driven by instinctive goodwill.

Normative Ethics

The process of developing moral rules that regulate good and wrong actions is known as normative ethics. It's a quest for the perfect litmus test of the right action in certain senses. The Golden Rule is a classic example of a normative principle: “treat others as you want to be treated.” Stealing a friend's car, for example, is wrong if one does not want his neighbour to steal his car.

In theory, normative ethics uses the same logic to decide if a hypothetical action is right or wrong. As a result, the Golden Rule prohibits lying, harassing, victimizing, assaulting, or killing others. A normative theory that defines a “one principle” against which all behaviours are judged is the Golden Rule. On the other hand, other normative theories concentrate on a set of underlying principles or a set

of desirable character traits. The essential assumption of normative ethics is that there is only one ultimate moral standard, whether that standard is a single rule or a set of principles. Three concepts are included in normative ethics: virtue, obligation, and consequentialist theories.

Virtue Theories

Many philosophers believe that morality is determined by adhering to well-defined standards of behaviour, such as “don't kill” or “don't steal.” The necessity of acquiring excellent character habits, such as benevolence, is emphasized in virtue ethics rather than studying rules. For example, after a person has acquired benevolence, he will act benevolently regularly. Virtue theory, which has its origins in ancient Greek civilisation, is one of the oldest normative systems in Western philosophy. Plato stressed four virtues in particular: wisdom, courage, temperance, and justice, which were later dubbed “cardinal virtues.” Fortitude, charity, self-respect, good temper, and truthfulness are other significant attributes. Virtue theorists believe that humans should avoid poor character traits or vices like cowardice, insensibility, injustice, and vanity, in addition to promoting good character habits. Because virtuous character qualities are formed in childhood, virtue theory stresses moral education. Adults are consequently in charge of imparting qualities to children.

Virtues, according to Aristotle, are taught beneficial habits that help people manage their emotions. For example, one should nurture the virtue of courage in response to natural worries, which allows one to stay calm in the face of danger. A cowardly temperament emerges when a person lacks courage, which is a vice. If a person has too much boldness, he may develop a rash temperament, which is also a flaw. According to Aristotle, finding the proper balance between extreme character traits is challenging.

Duty Theories

Morality is based on certain, underlying ideas of obligation, according to duty theories. Given the underlying character of the duty or obligation, these ideas are also referred to as “deontological,” from the Greek term *deon*, meaning duty. They are also known as non-consequentialists because these principles must be followed regardless of the consequences that may result from the activities. Deontological ethics is an absolutist discipline of ethics. The ethical approach, derived from the works of German philosopher Immanuel Kant (1985), judges actions solely on their own merits, regardless of their effects (McNaughton & Rawling n.d.). It is a philosophy based on duties and obligations rather than virtues, outcomes, or feelings (Littlejohn & Foss, 2009). To a deontologist, what is right is right and what is wrong is wrong, regardless of the consequences, hence believers here have a moral obligation to always stand by the truth. Samuel Pufendorf (1673), a German philosopher, divided dozens of responsibilities into three categories: duties to God, duties to oneself, and duties to others.

Consequentialist Theories

The consequences of one's actions are frequently used to evaluate moral culpability. Moral action, according to consequentialism, is solely determined by a cost-benefit appraisal of an activity's consequences. If the outcomes are more beneficial than adverse, an activity is ethically correct. We must first count both the positive and bad outcomes of an action, according to consequentialist normative concepts. Then we look to see if the total number of positive outcomes outnumbers the whole number of negative repercussions. The conduct is morally right if the good repercussions outweigh the negative ones. The behaviour is immoral if the negative consequences outweigh the advantages.

Because the outcome of an action is the most important determining factor of its morality, consequentialist theories are frequently referred to as teleological theories. According to this viewpoint, no moral act or

rule is inherently good or bad. The rightness or wrongness of an act or regulation is determined by the overall recognized moral gain that is supplied as a result of doing that act or following that rule (Moreland, 2009). Murder, enslavement, and the punishment of innocent people can all be justified if all of the repercussions are regarded as good. This has sparked a lot of criticism since it allows people to hide behind the pretence of punishment and commit social crimes (Encyclopedia).

In the 18th century, consequentialist theories were favoured by philosophers who desired a rapid way to morally judge an action by relying on experience rather than gut intuitions or long lists of problematic obligations. The most enticing aspect of consequentialism is that it encourages actions that have public consequences. This ethical perspective is credited to Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873) (Moreland, 2009, Littlejohn & Foss, 2009).

Applied Ethics

Applied ethics is a discipline of ethics concerned with the investigation of specific, contentious moral concerns such as abortion, animal rights, and euthanasia. Medical ethics, corporate ethics, environmental ethics, and sexual ethics have all been categorized as applied ethical challenges in recent years. In general, two characteristics are required for an issue to be classified as “applied ethical concern.” First, the topic must be contentious in the sense that it must elicit strong reactions from both proponents and opponents. For example, the topic of a drive-by shooting is not an applied ethical question because everyone agrees that it is unethical.

The second criterion for an issue to be designated an applied ethical issue is that it has a clear moral concern. Affirmative action policies, gays in the military, involuntary commitment of the mentally ill, capitalistic versus socialist corporate practices, public versus private health care systems, and energy conservation are all themes that the media presents us with on any given day. Even though they are all

contentious and have a substantial impact on society, they are not all moral issues. Some are just social policy issues. Social policy is to improve the efficiency of society by developing standards such as traffic laws, tax laws, and zoning codes.

Moral issues, on the other hand, deal with more commonly accepted practices. For example, one should avoid lying, which is not limited to specific communities. Murder is both socially prohibited and immoral, therefore concerns of social policy and morality frequently collide. However, the two types of problems are frequently separate. Many people would argue that sexual promiscuity is immoral, but they may not believe that societal regulations controlling sexual behaviour or legislation punishing promiscuity are necessary. To qualify as an applied ethical issue, it must be more than just a matter of social policy; it must also be morally important. There are many stalemates in applied ethics, but the most common answer today is to consult multiple representative normative principles on a specific situation and evaluate where the weight of the evidence lays.

Culture

The term “culture” is notoriously difficult to define. “Despite a century of efforts to define culture effectively, there was no agreement among anthropologists regarding its nature in the early 1990s,” Apte (1994: 201). However, several definitions offered by academics can be regarded. “Culture consists of explicit or implicit patterns, as well as behaviour acquired and transmitted through symbols, that represent the distinctive achievements of human groups, including their embodiment in artefacts and values” (Kroeber & Kluckhohn 1952 cited by Adler 1997:14). Culture is not inherited genetically and cannot exist on its own, but it is always shared by society members (Hall 1976, p. 16).

According to Spencer-Oatey (2008:3), “culture is a fuzzy set of basic assumptions and values, life orientations, beliefs, policies, procedures, and behavioural conventions that are shared by a group of

people, and that influence (but do not determine) each member's behaviour and interpretations of the 'meaning' of other people's behaviour". Culture refers to the whole of a society's behaviour, lifestyle, beliefs, customs, values, and value systems. People's perceptions, as well as how elders, children, men, women, and other groups are supposed to behave or live, are defined by socio-cultural values. As a result, this work is guided by the following definition, which was chosen from among the several that were considered: Culture is a set of common and enduring meanings, values, customs, and beliefs that define and guide the behaviour of national, ethnic, or other groups (Mulholland, 1991).

Characteristics of culture

(a). *Culture is manifested at different layers of depth*: When examining a group's or organization's culture, it's important to recognize three main levels at which culture shows itself: observable artefacts, values, and basic underlying assumptions. When you walk into a company, you notice and feel its artefacts. Everything from the physical layout, dress code, how people address each other, the smell and feel of the place, its emotional intensity, and other phenomena to more permanent archival manifestations like company records, products, statements of philosophy, and annual reports falls under this category (Schein 1990: 111).

The data are straightforward to get but difficult to comprehend at this level of study (visible artefacts). We can describe "how" a group creates its environment and "what" behaviour patterns are visible among its members, but we rarely understand the underlying logic of "why" a group acts the way it does. We frequently search for the values that control behaviour to understand why members behave the way they do. However, because values are difficult to witness firsthand, it is frequently essential to infer them through interviews with important

people of the organization or content analysis of documents and charters.

However, when recognizing such values, we normally highlight that they accurately represent only the culture's manifest or proclaimed beliefs. That is, it focuses on what people claim is the reason for their behaviour, what they would like those reasons to be in an ideal world, and what are frequently their justifications for their behaviour. However, the underlying motivations behind their actions are hidden or unspoken.

Similarly, to fully comprehend a culture and identify the group's values and behaviour, it is necessary to delve into the underlying assumptions, which are usually unconscious but influence how group members see, think, and feel. Such assumptions are learned responses that have their origins in proclaimed principles. However, as a value leads to behaviour, and that behaviour begins to remedy the problem that triggered it, the value eventually transforms into an underlying assumption about how things are. As the assumption becomes more and more accepted, it fades from view.

(b). *Culture affects behaviour and interpretations of behaviour*: Although certain components of culture are physically visible, their meaning is invisible. According to Hofstede (1991:8): “their cultural meaning lies specifically and only in the way these behaviours are perceived by insiders.” In the United States, the United Kingdom, and Canada, a gesture like the “ring gesture” (thumb up and forefinger touching) may be understood as communicating agreement, approval, or acceptance, however, in several Mediterranean nations, it is interpreted as an insult or obscene gesture. Similarly, different groups of people view clothing differently in terms of wealth, ostentation, appropriateness, and so on.

(c). *Culture can be differentiated from both universal human nature and unique individual personality*: Culture is acquired rather than inherited. It is a result of one's social surroundings rather than one's

heredity. Culture should be distinguished from human nature on the one hand and an individual's personality on the other, while social scientists disagree over where the lines between human nature and culture, and culture and personality, should be drawn. From the Nigerian professor to the Australian aborigine, human nature is something that we all share. It represents the global level in one's mental software. It is passed down the generations; it is the "operating system" that governs one's physical and psychological functionality, to use a computer example. This level of mental programming includes the ability to experience fear, anger, love, joy, and sadness, as well as the desire to interact with others, play and exercise oneself, and explore and debate the world with others. Culture, on the other hand, has an impact on how people express their emotions, including how they express fear, delight, observations, and so on.

Individual personalities, on the other hand, are a person's distinct set of mental programs that he does not share with anyone else. It is built on features that are partly inherited and partly taught, depending on the individual's unique collection of genes. "Learned" implies that it has been influenced by communal programming (culture) and distinct personal experiences.

(d). *Culture influences biological processes*: Consider how much of our conscious behaviour is learned through interactions with other members of our culture. Our societies frequently impact even responses to strictly biological necessities (such as eating, coughing, and so on). Everyone, for example, has a biological need to eat. Unless a specific number of calories are consumed, starvation will result. As a result, everyone consumes food. Our culture, on the other hand, governs what we eat, how often we eat, how much we eat, with whom we eat, and according to what set of rules or etiquette we eat, at least in part.

Culturally created concepts have a variety of consequences on our bodies and their natural processes. Several civilizations around the world have examples of voluntary regulation of pain reactions. The

premise is the same whether it's Cheyenne men participating in the Sun Dance ceremonial, Fiji firewalkers, or American women using the Lamaze (psychoprophylactic) method of birthing. People pick up notions from their cultures that, if internalized, can change how they feel about suffering. In other words, a cultural component (ideas) can impact or channel biologically based pain reflexes (Ferraro 1998: 19-20).

(e). *Culture is associated with social groups*: Culture is shared by at least two people, and true, functioning civilizations are always larger than that. To put it another way, hermit culture does not exist. Idiosyncratic behaviour occurs when a single person thinks and acts differently than others. A concept, an item, or behaviour must be shared by a social group or community to be considered cultural (Ferraro 1998: 16). Because almost everyone belongs to several different groups and types of people at the same time, people must carry multiple layers of mental programming within themselves, corresponding to different levels of culture. Only a few examples include national, regional, gender, organizational or commercial, and social levels.

(f). *Culture has both universal (etic) and distinctive (emic) elements*: Humans have comparable biologies and live in similar social systems and physical settings, which results in significant cultural similarities. However, there are differences within the framework of commonalities. The same is true with language. Phonetics is the study of sounds in all languages. A phonemic is a sound that only appears in one language. The linguist Pike (1967) invented the terms “ethics” for universal cultural elements and “emics” for culture-specific, unique elements by combining the last two syllables of both terms. To conclude emics and etics, we can focus on emic features while studying civilizations for their purpose, but we must engage with etic cultural elements when comparing cultures (Triandis, 1994: 20).

(g). *Various parts of a culture, to some degree, are interrelated*: Cultures should be considered as a whole, that is, as cohesive and

logical systems, with pieces that are interconnected to some extent. When we say culture is integrated, we mean that its components are more than just a collection of traditions. It is, rather, a well-organized system in which certain components are linked to others.

We may begin to grasp how particular cultural qualities fit into the integrated whole and, as a result, how they tend to make sense within that framework if we see cultures as integrated systems. Of course, with such knowledge, international businesspeople should be better ready to deal with the “abnormal” customs encountered in the worldwide marketplace. If cultures are coherent systems with interconnected constituent elements, it stands to reason that a change in one part of the system will inevitably result in changes in other sections of the system.

(h). *Culture is subject to gradual change*: Any anthropological analysis of a society's culture is a snapshot of a certain period. The ethnographer would not discover the same condition if he or she returned several years after finishing a cultural study because no culture remains fully static year after year. Early twentieth-century anthropologists, particularly those of the structural/functional bent, tended to downplay cultural dynamics by claiming that some civilizations were in a state of equilibrium, with forces of change being counterbalanced by forces of cultural conservatism.

Although small-scale, technologically simple, preliterate societies are more conservative (and so changeless quickly) than contemporary, industrialized, highly complex societies, it is now widely agreed that change is a constant feature of all cultures to some degree. Diffusion requires more consideration because it is the cause of so much cultural change. Keeping in mind that cultural dissemination varies greatly from circumstance to situation, we can discover some patterns that allow us to make broad assertions that apply to all cultures.

From the foregoing discussions, a relationship could be established between ethics and culture. While culture looks at the values, norms, customs, beliefs, attitudes, dressing patterns, language, or dialect among

other variables which make a group of people distinct from others, ethics look at the moral questions of what is right or wrong and good or bad. Oftentimes, ethics are sourced from societal norms, customs, and value systems. This shows that ethics does not just emerge from the blues, but is rather rooted in the culture of a given society. This is why the ethical codes of one society may differ from another depending on what their culture allows. For instance, to an Englishman, it is quite rude for one not to respond to greetings but it is a form of respect to keep silent to people living in the Mediterranean countries. Here, there is a kind of interplay between culture and ethics that eventually affect their interaction and response to the situation. Simply put, what may be culturally and ethically right in one society may not be so in another society.

Furthermore, both culture and ethics have *etic* (universal) and *emic* (distinctive) elements. Cultures sometimes have a point of convergence especially when one compares for instance cultures in Africa where similarities can be established in terms of dressing and food (universality) as well as a point of divergence where each culture has its uniqueness and peculiarities that differentiate it from others (distinctiveness). This is also applicable to ethics. Ethics can sometimes have universal applicability as well as distinctive applicability. For instance, murder can be culturally and ethically uncalled for universally (*etic*). But can be justified in one society when a person is caught stealing and condemned in another society that has respect for the sanctity of human life and respect for the rule of law (*emic*). Also, if one takes the journalistic code of ethics of the U.S and compares it with the Nigerian code, one thing tends to be similar about them, truth (universality). The distinctiveness might come in where the journalistic codes of Nigeria stress editorial independence while that of the U.S stresses equal access.

Adhering to the norms, values, beliefs, etc. of a particular culture as well as the code of ethics of a given society is a matter of choice and is

dependent on the individual. For instance, it may be culturally and ethically wrong of a person to disrespect elders but an individual may choose to do that since nobody will punish him for not doing so. Simply put, culture and ethics are two sides of the same coin as one (ethics) is derived from the other (culture) and also one (culture) is used to gauge the rightness or wrongness of the other (ethics) (See Bo And Gabriel, 2013).

African Cultural Heritage and Ethical Codes of Conduct

Africa prides itself on a continent with one of the richest cultural heritage on earth. Composed of a multiplicity of ethnic groups with unique and diverse cultural heritage, Africa presents a good laboratory for the study of culture and ethnic identity. Concomitant with this rich cultural heritage are ethical codes of conduct that serve as *Modus Operandus* to adherents of the various cultural blocks. Interestingly, too, there appears to be an astonishing similarity in these ethical codes rooted in culture, as Munyaka and Motlhabi (2009:63) note that there exist astonishing similarities among Africa's diverse cultures in terms of value system, beliefs and practices that largely reflect they describe as "the African worldview". Shede (2012) corroborates this and goes further to emphasise the universality of certain defining features of culture that are common to almost all cultures, especially among African nationalities. Others are merely generalities, common to several but not all human groups. Notwithstanding this reality, some certain practices he notes are particularly unique to certain cultural blocks. In this section, therefore, an attempt is made to sample and discuss in some detail, some of the ethical codes that exist in some cultures in Africa.

Ubuntu: the foundation of African cultural ethics

Ubuntu is said to be the African spiritual ethic (Oppenheim, 2012). It describes the core values and normative requirements of African socio-cultural heritage that are ostensibly drawn from traditional (South) African folk psychology (Niekerk, 2013). *Ubuntu* encapsulates ancient African philosophy that is based on the values of intense humanness, caring, sharing, respect, compassion, and associated values, ensuring a happy and qualitative human community life in a spirit of family (Niekerk, 2013). According to its progenitors, this moral philosophy determines and influences everything that an individual thinks, says, and does (Niekerk, 2013). Munyaka and Motlhabi (2009,p.63) state that:

Ubuntu continues to be a set of institutionalized ideals which guide and direct the patterns of life of Africans. It becomes a notion descriptive of a convergent set of desired goals that all or at least, most Africans entertain and towards which their activities are directed.

For many years, *Ubuntu* has continued to define African communities in South Africa, in particular, and in Africa as a whole. The word *Ubuntu* is found in almost all African languages. Table one below represents the various descriptions of *Ubuntu* moral philosophy in some African languages.

Table one: description of Ubuntu moral philosophy in some African languages

African language/country	Description of Ubuntu philosophy
isiZulu, isiXhosa and IsiNguni (South Africa)	Ubuntu, Umtu or Umuntu
Sesotho (South Africa/Bots-wana)	Botho or Motho
XiTsonga (South Africa)	Vumunhi or Bunhu
Shangaan (South Africa)	Numunhu or Munhu
Swahili (Tanzania, Kenya and Uganda)	Utu
TshiVenda (South Africa)	Uhuntu or Muntu
Ngoni, Chewa, Nyanja and Bemba (Malawi, Zambia, Mozambique, and Zimbabwe)	Umunthu
Kikuyu (Kenya)	Umundu
Kimeru (Kenya)	Umuntu
kiSukuma and kiHaya (Tanzania)	Bumuntu
shiTsonga and shiTswana (Mozambique)	Vumuntu
Bobangi (DRC)	Bomoto
kiKongo and giKwese (DRC and Angola)	Gimuntu

Source: collection from the literatures, *see* Munyaka and Motlhabi (2009), Niekerk, (2013).

The basic principles of *Ubuntu* philosophy are captured in the words of Tuthu as cited in Niekerk, (2013:1) as follows:

Ubuntu speaks to the very essence of being human. When we want to give high praise to someone we say. ‘*Yu, u nobuntu*’; ‘Hey, he or she has *Ubuntu*.’ This means they are generous, hospitable, friendly, caring, and compassionate. They share what they have. It also means my humanity is caught up, is inextricably bound up, in theirs. We belong in a bundle of life. We say a person is a person through other people.’ It is not ‘I think therefore I am. It says rather: ‘I am human because I belong.’ I participate, I share. A person with *Ubuntu* is open and available to others, affirming of others, and does not feel threatened that others are able and good; for he or she has the proper self-assurance that comes from knowing that he or she belongs in a greater whole, and is diminished when others are humiliated or diminished when others are tortured or oppressed, or treated as if they were less than who they are.

Ubuntu philosophy was employed intensively to fight apartheid rule in South Africa. Rooted in the love for humanity, unity, and oneness, the South African natives employed the philosophy to criticize racism and secure the freedom of all at all costs. Mandella, cited in Oppenheim (2012:1.) articulates the thrust of *Ubuntu* ethical code, referring to “a profound sense that we are human only through the humanity of others; and that if we are to accomplish anything in this world, it will in equal measure be due to the work and achievement of others”. Concerning the way the *Ubuntu* ethical philosophy is embedded in African cultures, Mandella, cited in Oppenheim (2012:1) interrogates:

A traveller through a country would stop at a village and he didn't have to ask for food or water. Once he stops, the people give him food and entertain him. That is one aspect of *Ubuntu*, but it will have various aspects. *Ubuntu* does not mean that people should not enrich themselves. The question therefore is:

Are you going to do so to enable the community around you to be able to improve?

Oppenheim (2012) distinguishes *Ubuntu* and other religious or spiritual terms like ‘faith’, ‘grace’, or ‘divine’, which are essentially descriptive of a state of being, rather than having a prescriptive, moral meaning that refers explicitly to the moral directive to create community. Progenitors of this moral philosophy believe that it can be measured, i.e. an individual can have more or less *Ubuntu* relative to his/her conduct towards fellow human beings. The drive of the Ubuntu spirit is to become more fully, genuinely human, in unity with one’s fellow man. The active nature of *Ubuntu* does not limit it to a static state, and the ability to gain *Ubuntu* lies in the centre of every human. Cardinal to the *Ubuntu* ethical philosophy is the virtues of intense humanness, caring, sharing, respect, compassion, and associated values, ensuring a happy and qualitative human community life in a spirit of family. These are captured in the simplest meaning of the concept: “I am because we are, or I am what I am because of who we all are” (Boudreau, 2012), (see also Oppenheim, 2012, Niekerk, 2013; Munyaka and Motlhabi 2009).

Pulaaku: the Fulbe ethical code

Popularly referred to as the Fulani people, Fulbe is found across the West and Central parts of Africa (Pate and Bashir, 2013). They are a highly mobile set of people, with an estimated population of about 45-60 million people. About 20 million Fulbe are found within Nigeria (see Pate, 2007 in Pate and Bashir, 2013). *Pulaaku* represents the ethical code of the Fulbe people. Describes the basic attributes that mark out the Fulbe from other races, and denotes the rules or guiding principles that govern the lives of the Fulbe concerning their relationship with other people generally, and more specifically with other Fulani. It is an approved attitudinal partner that a *Pullo* (a Fulbe person) must imbibe

and exhibit regularly. To the Fulbe person, a person is not a *Pullo* if he/she does not adhere to the dictates of the *Pulaaku*. Thus, *Pulaaku* is deeply grounded in the culture and norms of the Fulbe, as Shede (2012:18) notes:

Pulaaku, Fulbe code of conduct is an important aspect of Fulbe culture that houses the general rules that govern the way of life of the Fulbe. It is the Fulbe ethics or ethos. Apart from *semteende* (shyness/bashfulness), *munyal* (patience), and *hakkiilo* (care, caution, and forethought), *pulaaku* also includes such components as *en]am* (compassion), *ngorgu* (courage or bravery), *ne]Jaaku* (dignity), *goongaaku* (truthfulness) and *ndimaaku* (being free) (Stenning 1959:55, Mukoshi 1984 and VerEecke, 1991:187). *Pulaaku* is embodied in Fulbe proverbs because it is part and parcel of the Fulbe culture and literature is among the custodians of the culture of which proverbs are a genre.

Though these behaviours are not easily and visibly observed like dancing, wrestling, or other observable cultural practices, Pate and Bashir (2013) note that the ethical code is assumed to be enclosed in the heart of the *Pullo* person. *Pulaaku* is also assumed to be in the blood of the Fulbe person and is quantified in that it can be said to increase or decrease depending on the behaviour of the adherent. Thus, the Fulbe can rebuke one another for exhibiting behaviours that show a low level of observance, or absence of *pulaku*. People who 'lose' their *pulaaku* are not regarded as Fulbe, thus, *pulaaku*, and not the language (Fulfude) is what distinguishes a *Pullo* from a non-*Pullo*, after all, even non-Fulbe can learn the language, but they can never have *pulaaku* in their blood (Pate and Bashir, 2013).

Shede (2012) and Pate and Bashir (2013) elaborate on the various elements of the *pulaaku* ethical code as follows:

□ ***Semteende***: the most pervasive aspect of the ethical code, *semteende* connotes a sense of shame or modesty. This manifests at two levels: first, at the level of interaction, particularly with relatives, and second, at the level of presenting oneself before the general public. In all situations, a Pullo is expected to be shy and reserved. Intra and intergroup interaction is significantly affected and influenced by this ethical code. Fulbe bows their heads and hardly looks at each other directly in the face, especially in interactions that involve elderly and younger people. *Semteende* is observed between parents and siblings, especially the firstborn, younger sibling to elderly ones, elders and younger people, and also in-laws. Here, they avoid calling the names of their parents, uncles, aunts, first child (sometimes even the second and the third one), and above all their in-laws. The uncles and the aunts are called by their nicknames which are usually arranged from the eldest to the youngest. The nick names for the uncles include *Baadikko*, *Baasambo*, *Baayeero*, *Bappaate* and *Baajebbo*. Those of the aunts include *Yaadikko*, *Yaakummo*, *Yaafenndo*, *Yaatako*, *Yaadaado* and *Yaaseebo*. Equally, this ethical code frowns at a Pullo being boisterous; loud, eating and defecating in public, or the presence of relations like in-laws and elders. Violations of *semteende* code result in shame or what the Fulbe call *semtugo*, and is akin to what other cultures refer to as an abomination (Shede, 2012).

□ ***Munyal***: this ethical code represents patience. A Pullo must have patience and endure any situation he/she finds him/herself in. This aspect promotes extreme patience even in cases of injury or harm to oneself. It involves the ability to stay calm and accept a delay in getting something or in accomplishing a goal. Fulbe is encouraged by *pulaaku* to be patient and persevere as things are not that easy in life (Shede, 2012, Pate & Bashir, 2013).

□ ***Ngoru***: It refers to the ability of a person to withstand difficulty or pain and remain firm and focused on achieving a certain target. A Pullo is expected to be courageous to be able to overcome life

challenges. This ethical code also expects Pullo to defend his cows, family, household, and interest against any attack. A Pullo should not be seen to be afraid in any situation (Shede, 2012).

□ **En'dam:** this symbolizes love for one's kindred, either from the paternal or maternal sides. It also encompasses the sympathy or compassion Fulbe express among themselves because of their biological or ethnic relationship. Compassion as a component of *pulaaku* involves the sympathy and the willingness to help, expressed due to brotherhood in family relations or as members of the same community or ethnic group. This sympathy or willingness to help is very strong among the Fulbe because it is a requirement of *pulaaku*. The resultant effect of this is the strong unity among the Fulbe. It is a common practice among the Fulbe to unite and fight for their deprived right, be that right a collective one or the one which affects only some of them (Shede, 2012).

□ **Ne'd'daaku:** this refers to a Pullo behaving in a dignified manner, and not demeaning his personality in any circumstance. A Pullo is required by *pulaaku* to ensure that he or she does nothing that will affect his or her dignity as dignity is just like oil, when it spills, it cannot be recovered (Shede, 2012).

□ **Goongaaku:** this ethical practice connotes truthfulness and honesty. Honesty is a virtue that is generally accepted and valued across cultures. Honesty is needed because without it, relations between people would go wrong. *Goongaaku* as a constituent of *pulaaku* is a broad term that includes truth, honesty, sincerity, and objectivity. Truthfulness is the virtue of telling the truth. It is expected by *pulaaku*, that every Pullo should be honest at all times (Shede, 2012).

□ **Ndimu:** this connotes a sense of purity. Purity is yet another component of *pulaaku* that has, over a long period, ensured the sustenance of the identity of Fulbe. The Fulbe see purity as freedom from external influence and individual and collective independence. The Fulbe believe that for them to maintain this freedom and

independence, they must retain their original traits and features. This is practically seen among the Fulbe through marriages. They always encourage marriage to remain within themselves and hardly allow inter-marriages between them and other ethnic groups (Pate & Bashir, 2013; Shede, 2012).

□ ***Marugo Na'i***: this ethical principle has to do with cattle possession. Cattle, apart from being one of the Fulbe cultural heritage, is an important component of *pulaaku*. The Fulbe ensure that they maintain this component among them through giving/being given livestock. This is a tradition that mandates parents to give a cow to their children when they attain certain age (usually less than seven years). The Fulbe are required by *pulaaku* to have cattle, the cattle being an important cultural heritage and a major source of economy to them. And the social life under which *pulaaku* falls largely depends on the economy. Therefore, the cattle play a significant role in ensuring the entire tenets of *pulaaku* (Shede, 2012).

Pate and Bashir (2013), thus, assert that the *pulaaku* ethical code symbolizes the entire Fulbe socio-cultural system which is effective and vital to their social processes and behaviour, and helps to retain their uniqueness even in the face of globalization and electronic colonization. From the foregoing discussion, it is clear that Fulbe has a rich ethical code that is deeply rooted in their cultural heritage.

Ethics and Tiv cultural heritage

The Tiv people are found in the North Central region of Nigeria, spread across Benue, Taraba, Nassarawa, Cross River and Plateau states. Over three million of the about six million Tiv people live in the Benue State of Nigeria while the others live in parts of the other states mentioned above and indeed, even beyond. Tiv people are also found in the Republic of Cameroun. Tiv language is the common language spoken among members of the ethnic group (Chia, 2013, Orngu, 2013 Tsuwa, 2014). Tiv traditional ethics focuses primarily on the actions

that an individual is supposed to do and those that are considered bad-taboos- to be avoided. Tiv ethics is expressed in norms that regulate relationships between individuals and social groups. There are sanctions or condemnation attached to deviants of the norms. William in Aondohemba (2014) observes that illness or sickness is not a completely separate category distinct from misfortunes from the relationship between humankind and matters relating to the control of the land. In other words, sickness and misfortunes emanate from broken norms regulating the action of members of Tiv society. Tiv ethics is seen to be more spiritual than societal. This is the reason why certain actions are outlawed because their violation tends to disrupt the spiritual or supernatural order established by *Aondo* (God). The violation of moral laws of *akombo* which permeates virtually all that the Tiv do is said to disrupt the equilibrium in nature, letting loose calamities, sickness, and death. The elders who are the custodians of morality have a spiritual power in them called *Tsav*, which enables them to outlaw certain behaviour that goes contrary to the functioning of the spiritual universe. In this regard, Tiv moral life which is embedded in their traditional ethics is deeply religious and one cannot separate one from the other (Aondohemba, 2014).

There are two broad categories of actions or behaviours in Tiv society that constitute their ethics. The first one is *ieren i dedoo* (good action) and the second is *ieren ibo* (bad action). In Tiv ideology, when the right conduct persists in society, there is a good relationship with the sacred, and the ultimate source of goodness itself, who demand such from man. Right actions promote *equilibrium* in the created order, while negative actions disrupt the created orderliness, thereby bringing untold suffering, sickness and some other disaster as deemed fit by the sacred being upon the people. (Aondohemba, 2014). Thus, the Tiv cultural ethics despise acts of greed, selfishness, injustice, theft, criminal activities, poisoning, killing, cruelty, cowardice, disrespect, arrogance, fornication, and adultery (Aondohemba, 2014). In Tiv traditional

religious culture, truthfulness and justice are cherished by the people. A symbol of *mimi* (truthfulness) and uprightness is called *Swem*. Shishima as cited in Aondohemba (2014) observed that *swem* is named after the ancestor of the Tiv people- Swem Karagbe. *Swem* is capable of dispensing the right judgement and eliminating anyone who swears by it falsely by using *Ijembe-Aondo* (axe of God). Customarily, people who violate *Swem* suffer from a serious headache, swollen legs, and stomach before they die.

Tiv ethical norms have much respect for elders. They are the most dreaded group of people. This is exemplified in the way they are greeted - bowing down, stooping, removing or taking off one's hat, and so on. Observance of these is termed ethical behaviour and vice versa. The Tiv look upon elders as possessing and determining one's lifespan and death. The elders constitute the corporate body or group called *ityo* (gerontocracy), of smaller or larger units of a socio-political organization. The elders are said to possess the power to enter into the invisible side of nature and commune with ancestral spirits. They manipulate *tsav*, and control the supernatural in the interest of society, commonly referred to as *tar soron* (maintenance of decorum in the land/world and guidance against evil). The positive application of *tsav* enhances a communion with ancestors, warding off evil, protection of members, and general well-being of the community. A man who uses *tsav* negatively is considered a sorcerer and an enemy of humanity that is doomed for his actions. *Tsav* is more or less, an invisible mystical force, a supernatural essence internalized in a Tiv man. Tiv leaders and elders use it for good and effective communal living. It is the very essence of life and what makes one a man. It permeates all that the Tiv do in their private and communal activities (Aondohemba, 2014).

Another crucial moral value pointed out by Gbenda (2005:183) is the virginity of a girl. Such a girl would have an *ikyor* (snail shell) tied around her neck. When she is getting ready to marry, the husband

would untie the snail before taking her as a wife. If the virginity were broken before the marriage, the husband would send a perforated cloth showing the girl's parents the infidelity of their daughter. It was a serious violation and shame not only to the ancestors but also to the living members of the community. In another dimension, sexual intercourse with close relatives (incest) is prohibited. The person who commits incest would undergo a purification rite before he is re-integrated into the society; else he is doomed to experience bad luck in his daily endeavours. In a nutshell, Tiv cultural ethics is more spiritual than societal. Much of Tiv ethics has to do with *akombo*; and in order not to violate specific *akombo* and disrupt the harmonious functioning of the spiritual or supernatural order, some actions are restricted. There are stipulated laws dealing with etiquette and social relations. Those who led good lines are rewarded in different ways as some become ancestors and are often represented in cultic emblems.

Importance of Ethics Among the Various Cultures in Africa

The foregoing discussion indicates an intricate relationship between ethics and culture. In other words, the various cultural values that are held in high esteem are refined by ethical codes of conduct that govern the various cultures in Africa. The ethical codes, most of which are contained in oral traditions such as proverbs, songs, and wise quotes dictate the right cultural values of the various ethnic groups. One thing is common across the various cultures of Africa that makes them unique, namely: good behaviour. This is conceptualized and contextualized variously across cultures. The *Ubuntu* and *pulaaku*, as well as the Tiv ethical codes as reviewed above, are the embodiment of what constitutes good behaviour on one hand, and bad behaviour on the other. This goes to say that morality is the basic ingredient of culture,

the two which are interlocked into a synergetic relationship that one can hardly demarcate.

Without morality, culture will lose its taste. Perhaps, the uniqueness and beauty of the African culture manifest and are best appreciated in its morality. Moral philosophy, thus, is the bedrock of African culture that helps the various cultures to determine between right and wrong behaviour. The pre-colonial or what modern literature will term primitive African society was governed purely on moral grounds, as laws of the land were contained in the moral codes that bound the various cultures. Even with the advent of modern societies that are governed by formal laws and statutes, moral philosophy still prevails at the cultural level and is quite instrumental in deciding between the wrongness and rightness of actions in the traditions and cultures of the various ethnic groups, even when logical evidence that characterizes modern law proves such actions otherwise.

Conclusion

African cultures are rooted in sound ethical standards. The relationship between the two within the African context can best be described as that of Siamese twins that cannot be separated from each other. The uniqueness of the African culture manifests in the sound moral base on which it stands. *Ubuntu* justifies this conclusion. From its lens, it becomes glaring why Africans behave the way they do, from the kind of hospitality they offer to strangers, to the care and concern they devote to the course of others among others. Similar is the case with *pulaaku* ethical code that governs the life of Fulbe. The canons of the code-responsibility, love, care, patience, purity, and modesty among others serve as ingredients of the Fulbe culture and help to establish the uniqueness of the Fulbe ethnic group. Likewise, the other cultures discussed (and even those not discussed in the study). It is thus, safe to conclude that, ethics provides the ground on which culture rests, to

define the way of life with regards to what is right or wrong for adherents of such a culture. A culture without sound moral ground is, therefore, unthinkable, and if it does exist, is at its best a disaster to its adherents.

References

- Adler, N. (1997). *International dimensions of organizational behaviour* (3rd ed.). Ohio: South-Western College Publishing.
- Aondohemba, N. G. (2014). *Clash of civilizations and Tiv experience (an interaction between Christianity and Tiv culture)*. Unpublished M.A. Thesis Submitted to the Department of Religion, University of Nigeria, Nsukka.
- Apte, M. (1994). Language in a sociocultural context. In: R. E. Asher (eds.), *The Encyclopedia of Language and Linguistics*. Vol.4, Oxford: Pergamon Press, 2000-2010.
- Aristotle, (1984). Nichomachean Ethics, in B. Jonathan, (Eds.), *the complete works of Aristotle*. Princeton, N.J: Princeton University Press.
- Avruch, K. (1998) *Culture and conflict resolution*. Washington DC: United States Institute of Peace Press.
- Bo, D., Gabriel, U. (2013). Assessment of the impact of Nigerian cultural values on professional code of media ethics. *IOSR Journal of Humanities and Social Science (IOSR-JHSS)* 13(5), 45-54.
- Bentham, J. (1789). *Introduction to the principles of morals and legislation*. London: Oxford University Press.

- Black, Steele & Barney (1999). *Doing ethics in journalism: A handbook with case studies*. Boston: Allyn and Bacon.
- Britannica Encyclopedia (n.d.). *Teleological ethics philosophy*. Retrieved online from www.britannica.com/topic/teleological-ethics. Accessed, 07-08-2017.
- Chia, R.T, (2013). Tiv origin and migrations: myth versus reality. *Journal of Tourism and Heritage Studies*, 2(2), 24-35
- Dominick, J. R.(1999). *The dynamics of mass communication* (6th ed.). Boston: McGraw Hill Village.
- Ferraro, G. (1998). *The cultural dimension of international business* (3rd ed.). New Jersey: Prentice-Hall.
- Gbenda, J. S. (2005). *Eschatology in Tiv Traditional Religious Culture: An Interpretative Enquiry*. Enugu: Chuka Educational Publishers.
- Hall, E.T. (1976). *Beyond culture*. New York: Anchor Books/Doubleday.
- Hobbes, T. (1994). *Leviathan*. Chicago: Hackett publishing company.
- Hofstede, G. (1991/1994). *Cultures and organizations: Software of the mind*. London: Harper Collins Business.
- Kant, I. (1985). *Grounding for the Metaphysics of Morals*. Indianapolis: Hackett publishing company.
- Littlejohn, W. & Foss, K. (2009). *Encyclopedia of communication theory*. SAGE: New Delhi.
- Mulholland, J. (1991). *The language of negotiation*. London: Routledge.

- McNaughton, D., Rawling P. (n.d). *Deontological ethics*. Retrieved online, from <http://deontological-ethics.html>. Accessed 07-08-2017.
- Moreland, J.P. (2009). *Ethics theories: utilitarian vs deontological ethics*. Retrieved online from: <https://www.equip.org/articles/ethics-theories-utilitarianism-vs-deontological-ethics/.07-08-2017>.
- Munyaka, M., Motlhabi, M. (2009). Ubuntu and its socio-moral significance. In M. F. Murove (Ed), *African ethics: An anthology of comparative and applied ethics*, Scottsville: University of Kwazulu-Natal Press, 63-84.
- Niekerk, J. V. (2013). *Ubuntu and moral value*. Unpublished PhD. Thesis Submitted To The Faculty of Humanities, University of The Witwatersrand, Johannesburg.
- Ockham, W. (1988). Fourth Book of the Sentences, in L. Freppert, *The Basis of Morality According to William Ockham*. Chicago: Franciscan Herald Press.
- Oppenheim, C. E. (2012). Nelson Mandela and the power of Ubuntu. *Religions*, 3, 369-388. doi:10.3390/rel3020369
- Orngu, C. S, (2013). Some critical observations on the perception of opposition politics in Tivland since the 1960s: the search for development through a political order. In C. S. Orngu and T. Wuam (Eds), *Tiv politics and national development: issues and perspectives*. Ibadan: Sam-Anderx Printers. 1-27.
- Pate, U., Bashir, A. (2013). Influence of the *pulaaku* ethical code on the use of ICTs among urban sedentary Fulbe in Yola. In U.

Pate, C. Nwabueze & N. Idiong (Eds.), *Politics, culture and the media in Nigeria*, Ibadan: Stirling Horden Publishers Ltd. 303-316.

Plato, (1997). Republic 6:510-511, in Cooper & John M., (Eds), *Plato: Complete Works* Indianapolis: Hackett publishing company.

Samuel, P. (1673). *The Whole Duty of Man according to the Law of Nature*. London: Oxford Press.

Sextus, E. (1994). Outlines of Pyrrhonism. In J. Annas and J. Barnes, *Outlines of Scepticism*. Cambridge: Cambridge University Press.

Schein, E. (1990). Organizational culture. *American Psychologist* 45(2): 109-119.

Shede, A. (2012). *Ful-e code of conduct (pulaaku) as portrayed in their proverbs*. Unpublished M.A. thesis submitted to the Department of African Languages and Cultures, Ahmadu Bello University, Zaria Nigeria.

Spencer-Oatey, H. (2008). *Culturally peaking. Culture, communication and politeness theory* (2nd ed.). London: Continuum.

Triandis, H. C. (1994). *Culture and Social Behavior*. New York: McGraw Hill.

Tsuwa, J. T. (2014). The Tiv and the struggle for political recognition in Nassarawa State: the case of Awe and Keana Local Governments. In V. Egwemi, T. Wuam and C. S. Orngu (Eds), *Federalism, politics and minorities in Nigeria: essays in honour of Professor G. N. Hembe* (pp. 221-232). Lagos: Bahiti and Dalila.

RITUAL KILLINGS AND THE QUEST FOR HAPPINESS IN NIGERIA

Anselm Kole Jimoh

Introduction

The desperation to get rich quickly has given rise to various criminal and unethical practices that undermine the value of the human person in present-day Nigeria¹¹³. Particularly worrisome in recent years is the rising rate of ritual killings, which most times, are alleged to involve the use of human parts for money-making rituals. The prevalence of this unethical practice necessitates that we interrogate this phenomenon. To this end, the present essay addresses the increasing spate of ritual killings assumed to be motivated by the desperation to make quick money and escape the poverty that has become pervasive in the country. The underlying assumption is that being wealthy would end the frustration and unhappiness associated with being poor, especially in a society like Nigeria, where the poor is almost always never respected. In the light of this, the essay engages the notion of happiness in Aristotle's ethics as a theoretical framework to interrogate the unethical and immoral practice of ritual killings and the quest for happiness in Nigeria. It employs the qualitative method of research through the critical analysis of available texts and archival materials to examine the

¹¹³ Anselm Kole Jimoh, PhD, is a Professor of Philosophy and Head of the Department of Philosophy at SS. Peter and Paul Catholic Major Seminary, Ibadan, Oyo State, Nigeria. jimohanselm@ssppibadan.edu.ng

spate of ritual killings in Nigeria. The argument here is that the practice of ritual killings which undermines human dignity and value is motivated by the ultimate quest for happiness. The essay also examines the notion of happiness as conceived by Aristotle's *Nicomachean Ethics* (NE), and evaluates the rationality of ritual killings.

The Prevailing Phenomenon of Money Rituals in Nigeria

Money rituals are spiritual and mystical practices aimed at generating wealth. While some people do not believe in its logic and efficacy, its prevalence in recent years suggests that there is a rising number of Nigerians who believe it is efficacious. The latter believe that through spiritual manipulations, we can employ spells, charms, and sacrifices, to generate wealth. In recent times, there have been several reports in our news and social media about rituals involving the use of human parts.

In 2017, the entire nation was gripped by the gruesome ritual killings of residents in the Ikorodu axis of Lagos by a group of cultists described as "Badoo Boys." Their criminal activities which involved some forms of ritual killing became so notorious as to attract global attention. According to Boge (2020), the Badoo phenomenon started as a one-man show, which goes around "raping female victims and using a white handkerchief to wipe their genitals for further ritual processes" (p. 103). However, it quickly evolved as a terror gang identity as residents in and around Ikorodu started to realise that "Badoo" was not about a criminal on a rampage, but a group of occultists who lashed terror on many homes, wiping out entire families in some instances (Bada, 2018). Their daring rampage, which lasted almost three years, from 2015 to 2017, was characterised by the use of mortar, grinding stone, pestle, white handkerchief, and oily lotions, as implements of operations to perpetrate their atrocities. According to Gani Adams, the National

Coordinator of Oodua Peoples' Congress (OPC), "From our findings, the Badoo boys don't use guns or machetes. They use big grinding stones or pestles to kill their victims in the wee hours of the night" (See Bada, 2018). Describing how they utilise these implements, Boge (2020) writes that:

The grinding stone or mortar, which was given to the gangs during initiation at the Badoo shrine, was used to smash the heads of the victims. Specifically, the mortar was used to suppress the victims to forestall retaliation or breaking of alarm. Also, it provided opportunity for the perpetrators to obtain the needed blood which would be presented at the shrine for money-making rituals (p. 103).

The white handkerchiefs were used to wipe either the blood or semen of the victims to be presented at the shrine for ritual purposes. Even though it cannot be specifically stated how much money is made by the perpetrators of these dastardly acts, speculations suggest that it is in the range of Five Hundred Thousand Naira (N500,000.00), when the ritual with the blood or semen saturated white handkerchief is successful (Usman and Sessou, 2017, cited in Boge, 2020). The point that is lucid here is the fact that the motivation for the criminal and ritual activities of the Badoo gang is money-making. Christopher Oji, a security expert, attested to this fact when he told the News Agency of Nigeria (NAN) that: "During investigation, it was discovered that the killings have ritual undertones. Someone pays for the blood of the innocent which he uses for money-making rituals" (See Bada, 2018). Even though the activities of the Badoo gang started and were more prominent in the Ikorodu area of Lagos State, it spread to other parts of the State and the neighbouring Ogun State.

Aside from the Badoo boys' ritual killings, there are several other reports on ritual associated killings around the country, which are too numerous for this paper to discuss one after the other. Nevertheless, the

instances of the Iniobong Umoren and the Ogun State teenage killers need mentioning as indicators of the prevalence of the practice of ritual killings for money-making purposes in recent times. Iniobong Umoren is a 26-year-old graduate of the University of Uyo who, in the process of seeking employment to earn a decent and legitimate living was lured to a fake job interview on April 29, 2021, where she was raped and killed. One Mr Frank Uduak Akpan is said to have confessed to the crime without necessarily admitting that it was for money-making ritual purposes. However, many commentators on this crime have linked it to the prevailing money-making ritual killings in the country (Dakuku, 2021).

The case of the murder of the 20-year-old Sofiat Okeowo who was allegedly killed by four teenage boys in Oke Aregba area of Abeokuta, Ogun State, came as a shock to the entire nation. The shock of this particular incident revolves around the ages of the suspected perpetrators—teenagers aged between 18 and 20 years old. The suspects, Balogun Mustakeen, 20, Majekodunmi Soliudeen, 18, Abdulgafa Lukman, 19, and Waris Oladeinde, 18, were arrested on January 29th, 2022 while burning the head of Sofiat, the supposed girlfriend to one of them, Soliudeen, for money-making rituals. They cut off her head in cold blood with the use of a cutlass. The effrontery of the suspected teenage ritualists sends cold shivers down one's spine. It aroused public outrage that caught the attention of the Nigerian House of Representatives where Toby Okechukwu, the Deputy Minority Leader, raised the motion and requested that a national emergency on ritual killings should be declared in the country (Majeed, 2022).

Some other instances recorded in a recent *Daily Trust* crime report by Christine (2022) include; the case of Moses Oko who was arrested in Benue State while on the run for killing and dismembering 20-year-old Jennifer Anthony for ritual purposes. The case of Jennifer Anthony, a student of the University of Jos, whose lifeless body without some of its vital parts was discovered in a hotel room. The case of Timothy

Odeniyi, a 35-year-old man who was arrested on February 1, 2022, by Amotekun Corps in Ondo State. He confessed to harvesting human parts from buried corpses, intended to be delivered to one of his bosses in Lagos State for a fee of Thirty Million Naira (N30m). Also is the case of Afeez Olalere, a 32-year-old suspected fraudster who connived with the mother to kill his 21-year-old younger brother and harvest his body parts for money rituals. He was arrested at a random stop and search operation by the members of the Nigerian Police Force (NPF) along Itamaga, Ikorodu road in Lagos State. He confessed to the crime.

In a recent report (February 14, 2022) prepared and delivered to the Council on Foreign Relations (CFR) and published as a *Blog Post* by Ebenezer Obadare, he argued that “the rising incidence of ritual killings in Nigeria reflects a weakening state control and Nigerians’ desperate attempts to achieve economic stability.” Alleged ritual killings associated with money-making intentions in Nigeria, at present, are ubiquitous. The near-daily reports about missing persons in the country corroborate this. While some of these reported missing persons are found, many are never found. Among those found, many of them are found dead with missing body parts. Rife speculations with some available evidence, as indicated in the cases above, show that the increasing disappearances of persons in Nigeria are connected to ritual killings. Visuals/videos have surfaced on social media platforms and handle, persons (mostly females) losing their sanity and running mad just after they are dropped off by suspected ritualists and “yahoo boys.” Obadare is right to link the recent rising culture of ritual killings for money-making intentions to the economic and security situations of the country. Hence, there is a need to take a survey of the poverty situation, especially, in Nigeria.

A Brief Survey of the Poverty Situation of Nigeria

Poverty is a multidimensional phenomenon that denies opportunity, empowerment and security to those afflicted by it. Analysing the multifaceted dynamics of poverty, Ucha (2010) draws on the *World Development Report 2000/2001* to explain that, “The window of opportunity remains closed to the poor masses, and this makes them practically inactive in the society. Their lack of empowerment limits their choices in almost everything and their lack of security makes them vulnerable to diseases, violence and so on” (p. 46). As conceived by the United Nations (UN),

Poverty is a denial of choices and opportunities, a violation of human dignity. It means a lack of basic capacity to participate effectively in society. It means not having enough to feed and clothe a family, not having a school or clinic to go to; not having the land on which to grow one’s food or a job to earn one’s living, and not having access to credit. It means insecurity, powerlessness and exclusion of individuals, households and communities. It means susceptibility to violence, and it often implies living in marginal or fragile environments, without access to clean water or sanitation (see Ucha, 2010, p. 46).

As implied in this conceptualisation, poverty is certainly a dehumanising phenomenon that no sane human person would desire or be comfortable with. It becomes frustrating when society does not provide a conducive environment to enable individuals to work their way out of poverty through honest, dignifying and legitimate means.

Poverty manifests itself in different multiple ways that cripple the poor; threaten their future, and make life unbearable. With reference to Nigeria, Lanre-Abass (2008) argued that poverty provides and enables infant mortality because the poor lack the required funds to afford basic health care for both pregnant women and infants. Her claim is supported

by Mubita-Ngoma and Mayimbo (2017) who attributed the high rate of maternal and child mortality to the poverty that prevents women and children's access to healthcare services. Apart from denying children and the youths of their future, poverty creates an environment for criminal activities to flourish. Like in Nigeria for instance, all sorts of criminal activities that range from kidnapping for ransom, armed robbery, banditry, internet fraud to production and sales of fake and below standard goods, etc., are flourishing.

According to Adekoya and Abdul-Razak (2016), there is a long-run relationship between crime and poverty. Without the required income to afford the basic necessities of life, the probability of resulting in the alternative, most times criminal, means to survive is always very high. This seems to be the case in Nigeria where there is an alarming increase in internet fraud (yahoo-yahoo), which has metamorphosed into "yahoo-plus" that involves despicable ritual activities, some of which include ritual killings for money-making purposes. The desperate desire to escape the excruciating poverty situation in Nigeria motivates such unwholesome practice.

The majority of Nigerians are poor, as the analysis below would evidence. This is not because Nigeria as a nation is poor but because the wealth in Nigeria is in the hands and control of a few who seem to be avowed to keep extreme poverty at the doorsteps of the majority (Osinowo, Sanusi and Tolorunju, 2019). Nigeria as a nation is enormously wealthy in both human and natural resources. Unfortunately, while many die of abject poverty, a few live ostentatiously in the luxury of our stolen wealth. This is why Oyebade (2022), describes Nigeria as a country in a state of a complete mess. One understands what he means when one realises that Nigeria as a country, for as long as one can reminisce, is characterised by bad, visionless and purposeless leadership, debilitating security challenges, mass unemployment, and a bastardised educational system, and ravaging poverty.

Iheonu and Urama (2019) provide grounds to establish the truth of Oyebade's claim. According to them, "Nigeria has the highest rate of extreme poverty in the world, with 86.9 million Nigerians living in extreme poverty in 2018" (p. 1). This figure topples India's 72 million and Democratic Republic of Congo's (DRC) 61 million citizens said to be living in poverty. Working with the finding that "based on the poverty line [of] \$1.90 per day, 46.5% of Nigerians are extremely poor ... the World Poverty Clock [named] Nigeria 'the poverty capital of the world'" (see Iheonu and Urama, 2019, p. 2). The ugly but difficult to deny the claim of the World Poverty Clock is that "extreme poverty is increasing by almost six persons per minute." Two years after this damning report, Uzoho (2021) claims that Nigeria still maintains "its position as the poverty capital of the world with 93.9 million [citizens] living below the poverty line."

This brief survey of the poverty situation in Nigeria would leave no one in doubt that the poor majority who are victims of Nigerian poverty would be very unhappy people. This is a plausible explanation for why many Nigerian youths are finding ways and means, no matter how desperate, to escape the grip of the poverty in the country. In other words, the ultimate reason why Nigerian youths may be involved in money-making ritual killings, among other criminal activities, is rooted in the natural human desire to be happy. This is not to say that they consider rituals or killings as sources of happiness; the argument is that they consider escape from poverty, which implies being wealthy, a route to happiness. The thinking here is that once one has the money and can afford the necessities and luxuries of life, one would be free from the restraints of poverty, which ultimately means that one would be satisfied and happy with oneself. Is this thinking valid? Two issues are involved here: Given that wealth eliminates poverty, does it guarantee happiness? To answer this question, we need to first examine what happiness entails. This is where we draw on Aristotle's notion of

happiness for a theoretical framework to establish what it means to be happy.

Happiness in Aristotle's Ethics

The fact that Aristotle's ethics continue to influence philosophical thinking to date motivates one to consider his notion of happiness as a theoretical framework to conceptualise our understanding of happiness. His ethical theory is teleological because he argues that the human person, like every other being in nature, has a distinctive "end" or function to fulfil. He distinguishes between two major ends: (i) instrumental ends which are acts that serve as means to other ends, and (ii) intrinsic ends which are acts done for their own sake (Stumpf, 1989, p. 99). He emphasised the need to develop an excellent character that subsists in virtue. By such excellent character, we achieve the more important excellent conduct (*praxis*). Virtue refers to a disposition to choose good actions and passions duly informed by rationality and the motivation or desire to perform virtuous acts for their own sake. It is the disposition to behave rightly, maintaining the mean between the extremes of deficiency and excess.

In his *Nicomachean Ethics* (NE), Aristotle argues that excellent character tends toward doing what is right, at the right time, and in the right way. For instance, acting bravely and temperately would be examples of excellent activities. The NE refers to Aristotle's best-known work on ethics. It defines his entire ethical treatise which is interwoven with his politics, and it has greatly influenced the intellectual endeavours of Western medieval and modern philosophies. Until the criticism of Francis Bacon and Thomas Hobbes that the Aristotelian tradition was an impediment to modern philosophical thinking, the NE was the main authority in the academic discipline of ethics.

Ethics, in Aristotle's conception, is to establish what the ultimate good is and how the human person can achieve this good. Given the various assertions on what is good by thinkers in his age, Aristotle argues that it is important to resolve the diverse opinions and reach a common understanding of the meaning of "good" if any progress is to be made in the study of ethics. Consequently, he sets out in his ethical theorisation to define what is "the good." His project was not the compilation of what is good—specific things that are good, but to ascertain what is "the good" by which we can establish the framework to evaluate specific things that are good. In other words, his project was to search for the highest good which is often described in Latin as the *summum bonum*. For Aristotle, the *summum bonum* must be that which is not desired for the sake of some other good, it is that which is desired for its own sake, and for which other goods are desired for its sake (NE 1097a30).

According to Aristotle, all human actions are directed towards an end; either an intrinsic or an instrumental end. The latter is an instrument or means by which some other goals are to be achieved. For example, a student who studies late into the night to pass a particular course does so, not for the sake of passing that course alone (which is an end in itself), but in view of earning a degree in a particular discipline. The degree is to enable him/her secure a job from which he/she can earn some money and live a comfortable and fulfilling life. The value of each activity is aimed at a goal that is in itself directed towards another goal or end. This is not an infinite vicious circle of instrumental goals, if it is, then, Aristotle argues, the entire process would be pointless. The series of instrumental goals are intermediate goals that ultimately culminate in some final goal that is not directed towards or instrumental to any other goal; it is a goal that is desired for its own sake. This final goal is the *summum bonum* to which all human and life activities are directed (Lawhead, 2002, pp. 80-81).

For Aristotle, the highest aims of the human person are to live well and be happy. Happiness is an end in itself that is not desired, and neither is it instrumental to any other end. Therefore, it is the greatest or highest end or good—the *summum bonum*. While it is easy to provide reasons why we do most things, by referring to other intended goals, it is always absurd to provide a further intended goal as the reason for one's happiness. In other words, an individual can claim to be working hard because he/she wants to earn money, fame, etc., but he/she cannot claim to be happy in view of some other goal, rather, he or she would always point to an already achieved goal as the source or reason for his/her happiness. This underscores the fact that happiness is an end in itself and not an instrumental goal intended toward another goal or end. Accordingly, Aristotle avers that “For, in a word, everything that we choose we choose for the sake of something else—except happiness, which is an end” (NE 10.6). Happiness is the final goal of all human activities that do not require any further justification (Lawhead, 2002, p. 81).

Aristotle regards happiness as the supreme practical good that is in itself, perfect, self-sufficient, final and complete (Ezedike, 2018, p. 51). He employs the Greek term *eudaimonia* which refers to well-being, happiness or human flourishing (Aristotle, 1999, p. xv) to conceptualise his notion of happiness. According to him, to live well is rational eudaemonism; a rational activity of the soul that is in contrast to mere sensual pleasure. The latter is ephemeral because it is not an end in itself, rather, it is the completion of an activity. Therefore, Aristotle regards excellent activities as pleasurable for the man of virtue. Does this suggest that happiness can be equated to pleasure? Aristotle disagrees, for him, happiness and pleasure are not synonyms.

Aristotle argues that the real nature of a being is constituted in the functioning of the being, and the virtue or standard of excellence of that being is to be determined by its functioning according to its nature. For instance, an eye is good, if the eye fulfils its function of seeing, and it is

excellent if it sees well. Therefore, to be a good human being, one has to fulfil his/her end as a human being; this is what makes the human being unique and differentiates it from other creatures. He restricts pleasure as an end to the level of lower animals and argues that we should not stray by equating happiness to pleasure as that would imply that we prefer a life like that of the beasts, rather than, what would be the appropriate fulfilment for human beings (NE 1.5).

Aristotle does not equate pleasure with happiness because he reasons that pleasure is not the goal of human life, even though it accompanies a morally excellent life since “a minimum amount of pleasure is an ingredient in the good life” (Lawhead, 2002, p. 81). According to Aristotle,

Happiness is desired in itself and never for the sake of something else. But honour, pleasure, reason, and every virtue we choose indeed for themselves, but we choose them also for the sake of happiness; judging that by means of them we shall be happy. Happiness on the other hand no one chooses for the sake of these, or in general, for anything other than itself. Happiness, then, is something final and self-sufficient (NE 1097b5).

Based on the foregoing analysis, Aristotle avers that “We state the function of man to be a certain kind of life, and this to be an activity or actions of the soul implying a rational principle, and the function of a good man to be the good and noble performance of these” (NE 1.7). We can infer from this statement that the purpose of the human person, which constitutes the essence of his humanity, is assigned by his nature. This is what distinguishes the human person as a particular kind of being, different from other beings, like rocks, plants, beasts, etc.

The purpose of human life is found in the activity guided by human rationality that exhibits excellence. In here lies happiness, not as a passive state to being achieved, but as that which characterises what the human person does and how he does it. In his treatise on Politics,

Aristotle argues that reason (rationality) is the most characteristic feature of the human person. Accordingly, he claims that it is only the life guided by human rationality that is proper to man for “reason and intelligence are for us the end of our natural development” (*Politica* 1334a30). What this implies is that appropriately employing one’s reason over the full course of one’s life is what constitutes happiness because the activities of reason lead to happiness (Bisong, 2014, p. 11). In other words, a single game does not make an athlete a champion, so a single day of happiness or right act does not make a human person a happy person.

Happiness and virtue are intertwined in Aristotle’s ethics. Virtue, as conceptualised above, consists in making good and appropriate choices based on the use of reason in mediating between extremes of deficiency and excess. Aristotle identifies two kinds of virtue: (i) intellectual virtues, which he describes as virtues of the mind because they pertain to the part of the soul engaged with reasoning. And (ii) ethical virtues, which he describes as virtues of character because they pertain to the part of the soul that, although it is not engaged with reason, is, nonetheless, capable of following reason (*NE* 1139a15). Intellectual virtues (also described as contemplation) are the activity that accords with the human function in life; it is “the most perfect fulfilment of man’s function in the universe” (*NE* 1177a20). Therefore, they are the most perfect virtues that lead to the happiest life. According to Aristotle, “if happiness consists in activity in accordance with the highest virtue this will be the virtue of the best part of us” (*NE* 1177a7). He goes on to argue that,

Contemplation is the highest part of us, but also the most continuous. Since contemplation or philosophy is the most continuous and highest form of activity, it will be the most pleasant of activities. It will be the most self-sufficient.

Contemplation constitutes the most complete form of happiness (NE 1177b15).

Although Aristotle considers the virtues of the mind as the most perfect source of happiness, he does not deny ethical virtues any role in happiness; they (ethical virtues) are required to complete the activity of happiness (NE 1177b20). In the same way, he grants pleasure some space in the activity of happiness. According to him, physical pleasures, like amusements generally, are desirable and therefore, play a role in the activity of complete happiness. We can, therefore, correctly assume that contemplation, virtue and pleasure contribute to the happy life, even though in varied degrees. Contemplation which is the product of intellectual virtues is the best part of these contributors to happiness, and the enduring source of happiness.

Happiness is an enduring lifetime activity that consists of the use of human rationality to guide human choices to perform acts that fulfil their purpose. Thus, actions that are contrary to the realisation of the purpose of the human person would be counterproductive to human happiness. The purpose of the human person subsists in his being as a rational animal because rationality is what distinguishes the human person from other beings. Through the excellent use of the rational powers, the human person attains the *summum bonum*, which is the end and goal of every human activity. Given this understanding of happiness, can we argue that the wealth from ritual killings provides the perpetrators with their *summum bonum*?

Any Rationale for Money Rituals in Nigeria?

To establish the rationale of ritual killings motivated by the desire to make fast or quick money would require that we first establish the morality of dehumanising or harvesting human body parts for sacrifices. It is not just a tall order; it is a practically impossible project. There is,

and can never be a time when killing a fellow human being to harvest his/her body parts, or use his/her entire body to generate mysterious wealth, would be rationally or morally justified. It is unethical to deliberately inflict harm on a fellow human being, less-a-alone kills a fellow human being to advance one's good. The Kantian notion of categorical imperatives which are considered to be the immediate product of human reason describes moral codes of conduct that apply unconditionally to everyone. Thus, they are universally binding and absolute for all agents regardless of their desires or extenuating circumstances. They are woven around the universal ethical principle that we should always respect the humanity in others; act only in accordance with rules that could hold for everyone (Rohlf, 2020, para. 5.4). The requirement that we respect the humanity in others is a demand that we value the human dignity that is the heritage of every human person by the very virtue of his/her human nature. Practically, it is a demand that we should avoid anything that would dehumanise or destroy human life.

The ritual killing of a human being, or the harvesting of body parts of a dead and buried human being for any purpose, is a challenge to the dignity and value of the human person. Human dignity is an abstract and highly ambiguous concept for which we cannot proffer a single definition (see Fukuyama, 2002, p. 148; Kass, 2008, p. 306). There are, however, varied interpretations of what constitutes the dignity and value of the human person based on the understandings of allied constructs like being human, human nature, human equality, personhood, human life, etc. The most grounded understanding of human value and dignity is based on our understanding of human nature as an animal that is God-like and higher than all other animals (Mascarenhas, 2019). In a very strong opening statement at the American Philosophical Association 113th Central Division Meeting, Zagzebski (2016) affirms that:

Philosophers agree about almost nothing, but a striking exception is a belief we share with most people in the modern world, commonly expressed in the claim that persons have a distinctive value often called “dignity.” The idea of dignity developed over many centuries, and it eventually led to the widespread adoption of the view that every person has a kind of value that does not permit exchange or replacement. A person cannot be traded off for anything else, not even for the sake of another person. In modern human rights documents, the value of dignity is said to be inherent in each person, underlying a wide range of respect. Dignity does not depend upon social or legal acknowledgement. On the contrary, the laws of nations are called to recognise something that already exists (p. 59).

Clearly emphasised in Zagzebski’s statement is that human value and dignity are natural and inalienable to the human person. They are not assigned to individuals by virtue of social status, political ranking or influence, and/or financial power; they are the natural property of every human being. Nobody or group of persons, including governments, have the right to disrespect the value and dignity of any human being. Ukpokolo (2021) expressed this very succinctly, “Every human is to see the other as another self, bearing in mind his life and the means necessary for living it in a dignified way. This is in recognition in each person, of basic dignity, not conferred on him by race, gender, age or economic status” (p. 189). In this wise, to harvest human body parts and/or kill a human being for use as a ritual sacrifice to further one’s selfish purpose or success is an infringement on the value and dignity of the human person. It is also an assault on human society and has the ripple effects of socialising the younger minds of children and youths in the wrong and immoral direction.

Ritual killings for money making purpose is counterproductive to the *summum bonum* which every human being seeks. The ultimate good

is intrinsically linked to the exercise of excellent choices guided by reason as a mediator between deficiency and excess. Virtue, which Aristotle considers human excellence, is a character trait that enables us to make the appropriate choices with the use of our rational faculty. There is nothing excellent about using another human being for money-making rituals; either by making them useless for life or by killing them. Let us suppose that the reverse is the case, where the ritualist is the victim to be used for a money-making sacrifice. Would he find it acceptable to be the victim used for such a ritual? If it is unacceptable to the ritualist to suppose that the reverse is the case, then it falls short of the principle of the categorical imperative. It is a defect in human reasoning to find justification to do to a fellow human being what you would find unjustified should it be you.

One important issue that cannot be overlooked is the veracity of money-making rituals. Can human sacrifices or rituals that involve human body parts truly generate wealth? A good number of movies from Nollywood have depicted various forms and instances of successful money-making rituals, which usually, also do not end well for the ritualists. Nonetheless, the point is strongly made in these movies and seems to have been widely accepted into the consciousness of Nigerian youths that money-making rituals are efficacious.

With the growing reports about ritual killings, several commentators have expressed their views about the efficacy or non-efficacy of money rituals. For instance, Adhlakun (2021) has argued that “there is nothing like money rituals” as there is no historical evidence to support the claim that magical means have ever produced cash. According to him, “the belief in the efficacy of ritual killings is typically rife within the context of bewildering economic precarity and the concomitant increase in social inequality.” The widening gap between the rich and the poor in the Nigerian society is responsible for the desperation that is pushing the youths to engage in inimical activities with the hope that they can generate wealth through some magical means to bridge the widening

gap. He further argues that if magic can conjure money, “Africans would be the wealthiest people in the world.” On the contrary, Africans are not just the poorest but “the perennially backward continent” because they seek supernatural solutions to issues that should be resolved through logic. Onovo (2022) agrees with Adelokun that the money-making ritual is a utopian myth. According to him, the money ritual narrative has no basis in common sense or reality.

On the other hand, commentators like Oyebade (2022) do not completely agree with Adelokun’s position. He takes a cautious stand that recognises the traditional myths around wealth creation. According to him, “a blanket disavowal of the indigenous past” would only create a diversion from the proper understanding of the problem. He argues that “evidence abounds that money could be extra-logically acquired through the deft manipulation of metaphysical forces in nature, by members of the esoteric community that have been trained in the know-how.” He cites the phenomena of “aworo” and “Aje-saluga” among the Yoruba, to buttress his claim. The former is believed to attract large patronage to a particular trader in the marketplace, and the latter refers to the god of wealth and luck, which has a place in the mythical ecosystem; it is believed to respond to those who can summon it.

Oyebade argues further that within the hierarchical theory of forces in African cosmology, man can manipulate and be manipulated by higher forces. Therefore, the idea of human sacrifices for the purpose of sudden wealth is not far-fetched. He notes, however, that the same tradition that made provision for the possibility of money rituals, also frowns at human sacrifices for wealth generation. To corroborate this, he alludes to the *Ifa* literary corpus that states: *A fi tipa-tipa lowo won kiikadun. A fi wara-waral’owo bi Olokun won kiid’ola. A mo, ‘b’ope, b’oya un o l’owo’ iyenmbel’abati n je esun-isu. Ojoesan o lo titiniko je k’oro o dun’ni* (he that is anxious to get rich quick will die quickly. Those desperate to be as wealthy as the river goddess will not see tomorrow. But ‘sooner or later, I will be rich in the hut eating roasted

yam with contentment. No one should be flustered (by the prosperity of the wicked) because their day of reckoning will come).

Oyebade is convinced that before the colonial interference, our African forebears “had researched nature and made discoveries for pragmatic purposes.” One of such was money rituals, which “among others, was an intellectual mechanism (for the initiated) to control forces in the scheme of things.” Our forebears did not encourage this practice because it was considered extremely barbaric and dehumanising; as such, society condemned it and those involved in perpetrating it were severely punished.

Beyond these opinions about the efficacy of money, rituals are the existential fact of its prevailing presence and its increasing popularity among the youths of this country. Whether it generates wealth or it does not, more Nigerian youths are keying into it and it is assuming an alarming proportion. Its recent upsurge is connected to the worsening situation of security, unemployment, and poverty in the country. The consumerism, materialism and greed that are widespread in the world today make the situation more precarious. There is certainly an urgent need to address the situation to avoid its continued ugly spike.

Conclusion

The facticity of money-making motivated ritual killings in Nigeria is ubiquitous. That the poverty and unemployment crises in the country create the atmosphere for it to flourish is also an obvious fact. What is not obvious is whether such rituals are efficacious or not. Regardless of their efficacy or not, the reality that Nigerian youths are keying into this “shitstorm of barbarism” needs to be snapped, if need be, forcefully. Although we cannot plausibly negate the thinking that becoming wealthy would enable one to afford the necessities and luxuries of life, it is not equally the case that wealthy living would bring about happiness. Perhaps wealth and luxury can provide the pleasure that

comes with enjoying the good things of life, but pleasure and happiness are two different phenomena as the explication of the Aristotelian notion of happiness explicates. Happiness is an activity that subsists in itself, a satisfaction provided by the realisation that one has acted in accordance with rational conduct; it is a product of excellent character guided by human rationality. Whether ritual killing for fast money is efficacious or not, it does not agree with human rationality. It is not an exercise of excellent character. It infringes on the value and dignity of the human person. Therefore, it cannot provide, nor contribute to the ultimate good—*summum bonum* of man, nor be instrumental to happiness.

References

- Adekoya, Adenuga F., & Abdul-Razak, N. (2016). Effect of crime on poverty in Nigeria. *Romanian economic and business review* 11(2), 29-42.
- Adelakun, A. (December 2, 2021). The logic of what Nigerians call ‘money rituals. *The Punch*. <https://www.punchng.com>.
- Aristotle. (1999). *Nicomachean ethics*. Trans. T. H. Irwin. Hackett Publishing Company.
- Aristotle. (2001). *Politica*. In R. McKeon (Ed.), *The basic works of Aristotle*, Random House.
- Bada, G. (January 2, 2018). How ritual killings sent shock waves across Lagos state in 2017. *Pulse Nigeria* <https://www.pulse.ng>.
- Bisong, P. B., & Ekanem, S. A. (2014). Aristotle’s concept of happiness in the context of contemporary Nigeria. *Flash: Journal of Philosophy and Religion* 8(1), 10-16.

- Boge, F. I. (2020). Ritual killings, Badoo phenomenon, and the socio-economic consequences in Ikorodu Local Government Area of Lagos State, Nigeria. *Nigeria Journal of peace, development & humanitarian affairs NJPDHA* 1(1), 97-118.
- Christine. (February 9, 2022). Four ritual killing cases that shocked Nigerians in 2022. *Daily Trust*. <https://www.dailytrust.com>.
- Dakuku, P. (May 11, 2021). The scourge of ritual killings in Nigeria. *Vanguard*: <https://www.vanguardngr.com/2021/06/>
- Ezedike, E. U. (2018). Happiness as an end: A critique of Aristotle's rational eudaemonism. *Inkanyiso, Journal of Humanities and Social Science*, 10(1), 51-61.
- Fukuyama, F. (2002). *Our posthuman future*. Farrar, Straus and Giroux.
- Kass, L. R. (2008). Defending human dignity. In *Human Dignity and Bioethics* Essays commissioned by the president's council on bioethics. Washington DC: US Government Printing Office.
- Lanre-Abass, B. (2008). Poverty and maternal mortality in Nigeria: Towards a more viable ethics of modern medical practice. *International Journal of Equity Health*, 7(11), 1-9. Doi: 10.1186/1475-9276-7-11.
- Lawhead, W. F. (2002). *The voyage of discovery: A historical introduction to Philosophy* second edition. Wadsworth/Thomas Learning.
- Majeed, B. (February 9, 2022). Reps declare national emergency on ritual killings in Nigeria. *Premium Times*: <https://www.premiumtimesng.com>.

- Mascarenhas, O. A. J. (2019). *Corporate ethics for turbulent markets*. Emerald Publishing Limited. Doi: <https://doi.org/10.1108/978-1-78756-191-520191015>.
- Mubita-Ngoma, C. A., & Mayimbo, S. (2017). The negative impact of poverty on the health of women and children. *Annals of Medical Health Science Research*, 7, 442-446.
- Obadare, E. (2022). Ritual killings in Nigeria reflect mounting desperation for wealth and security amid creeping collapse of law and order. In *from Africa in Transition and Africa Program*, Council on Foreign Relations. www.cfr.org.
- Onovo, N. J. (January 30, 2022). "The Utopian Myth of Money Ritual." *The Nation*. <https://www.thenationonline.net>.
- Osinowo, O. H., Sanusi, R. A., & Tolorunju, E. T. (2019). Poverty in Nigeria: The role of economic growth, governance and Agriculture. Invited paper presented at the 6th African Conference of Agricultural Economists, September 23-26, Abuja. Nigeria.
- Oyebade, W. (February 10, 2022). Lazy Nigerian youths and ancient money ritual myths. *The Guardian Newspaper*. <https://www.guardian.ng/tag/ritual-killings>
- Rohlf, M. (2020). Immanuel Kant. In *The Stanford Encyclopedia of Philosophy* (Fall 2020 Edition), Edward N. Zalta (ed.). <https://plato.stanford.edu/archives/fall2020/entries/kant/>. Accessed 9/2/2022.
- Stumpf, S. E. (1989). *Philosophy, history & problems*, fourth edition. McGraw-Hill Book Company.

- Ukpokolo, I. E. (2021). From the womb of Great Bodija: Four Philosopher-Kings over the people of God. In A. Jimoh, A. Igbekele, F. Adedara, D. Ilodigwe, H. Opara & F. Adelabu, (Eds.), *Faithful service and witness in the Church: Celebrating four great men of Bodija, 177-196*. Kraft Books Limited.
- Usman, E., & Sessou, E. (July 12, 2014). Horror: Ritual killings everywhere in spite of civilisation. *Vanguard Newspaper*: <https://www.vanguardngr.com/2014/07/>
- Uzoho, P. (September 9, 2021). Nigeria: FDC – Nigeria still poverty capital of the world. *This Day*.
- Zagzebski, L. (2016). The dignity of persons and the value of uniqueness. *Proceedings and Addresses of the APA*, 90, 59-75.

MEDIA IMPACT, WAR ETHICS AND SECURITY IN AFRICA

Justine John Dyikuk

Introduction

The African continent has and is still witnessing violence in monumental proportions¹¹⁴. Of the 54 countries in Africa, 15 are fighting wars and violence by terrorists groups. Statistics has shown that 27% of people in Africa suffer bloodshed, mayhem and severe post traumatic stress (Theafricangourmet.com, 2021). The *Armed Conflict Location and Event Data Project*, which monitors incidents of conflict around the world reported 21,600 incidents of armed conflict occurred in Africa in 2019 (Allison, 2020). Unfortunately, a large number of violent conflicts in the continent are either underreported or not reported at all due to government control of the media and repression of the media and lack of infrastructure.

As a continent contending with issues of lack of professionalism in the journalism profession and absence of requisite tools, journalism has not been able to squarely address the issues of conflict. Gathara (2019) blames the situation on lack of indepth reporting on the continent. Africa is also faced with a warped perception as journalist Shayera Dark described the continent as a war-torn associated with disease and poverty where all hope dies (Dark cited in Gathara, 2019). More

¹¹⁴ Justine John Dyikuk, lectures in the Department of Mass Communication, University of Jos, Nigeria. justinejohndyikuk@gmail.com

worrisome is the fact that given their power dynamics, Africans seem to care more about how Western media views them than they way Westerners reports them.

Africa's human and economic development as well as democratic sustenance is hampered by one-sided reportage. Some scholars blamed the mass media in Africa for the continued pessimistic imaging of the continent (Isike, & Omotoso, 2017). Despite the African Union's 'silencing the guns' initiative which was a landmark achievement aimed at 'ending all wars, civil conflicts, gender-based violence, violent conflicts and preventing genocide in the continent by 2020, conflict has remained Africa's biggest challenge (Allison, 2020). Therefore, this study employs the qualitative method which reviews extant data on media impact and war ethics in the light of security in Africa. It aspires to proffer some recommendations for further empirical research and policy implementation.

Conceptual Framework

Media Impact

In this study, media impact means both the positive and negative energy of reportage in Africa as it relates to violent conflicts (security) in the continent in the light of the extant Just War Theory (JWT).

War Ethics

War ethics deals the moral basis for individuals or countries going into war. It considers vital government policies or debates based on formal codes which pertain to declaring a war or not that affect society. For example, the Hague and Geneva conventions covers how rules are drafted and implemented for soldiers as well as punishment for war crimes. War ethics seeks answers to whether going to war is right or wrong, the appropriate time to engage in war and the moral basis for declaring such a war (BBC, 2014).

Security in Africa

Security in Africa has to do with advancement of law and order by various governments through law enforcement agents leading to overall development in an atmosphere of the peace and tranquility where citizens across the continent enjoy their rights and privileges and go about their legitimate businesses without fear or intimidation by either criminal gangs or security forces.

Theoretical Framework: Peace Journalism Theory

This study adopts the *Peace Journalism Theory* as Theoretical Framework which is normative in nature. Normative theories posit that the responsibility of mass media is comprehensive namely from theory to practice. These theories are different from descriptive theories. Shinar (2004) provides us with how the media can promote peace. He argues that even though there some conservative objections to the media because of seeming loss of objectivity in promoting peace, the media should promote peace. Also, the scholar contends that regardless of theoretical and practical questions about the type of peace that should be promoted and apparent economic and political institutional challenges in media structures, peace should be promoted. From its normative premise, peace journalism aspires to decrease escalating tensions among all the sides to a conflict. Overall, it believes that the media is a critical stakeholder in reducing tensions and promoting peace (Shinar, 2004).

Because of its indispensable role in promoting professionalism and practical education, peace journalism has normative characteristics. Instead of stating what journalism should be like, it rather analyzes it (Hallin, 2004). Normative theories bridge the gap between theory and practice. These media theories insist on how the media should operate if some social values are to be observed (McQuail cited in Zelizer, 2004). Since peace journalism demands that journalists should act on certain

obligations or ethical principles, it can be considered a normative theory. Peterson (1963) links this orientation with the *Social Responsibility Theory* which highlights that: “The press ... is obliged to be responsible to society for carrying out certain essential functions of mass communication in contemporary society.” The theory is appropriate to the study because it touches on ethical principles as it relates to media reportage which includes the important aspect of reporting violent conflict in Africa.

Literature Review and Discussion

War Ethics: Essential Ingredients of Just War

By way of brief historical narrative, for various centuries, philosophers have been puzzled regarding the rightness or wrongness of killing people on a massive scale. This opens up a discussion on Just War Theory (JWT). Ethicists and moralists have also been concerned about the implication of what could be genocidal due to the complex nature of society and advancement in science and technology leading to the production of weapons of mass destruction. This leads us to an inquiry about the JWT.

The Just War Theory (JWT)

In the 5th and 13th centuries, Saints Augustine and Thomas Aquinas wrote about the permissibility (morality) or not of war. The JWT has to do with reasons declaring a war (*Jus ad bellum*) and how the war is fought (*Jus in bello*) (Widdows, 2014). It is crucial to note that a war could be morally justified but the means morally unjustifiable. This happens if there is use of weapons of mass destruction or landmines, torture, chemicals and drones (Widdows, 2014). This is why the JWT consists of the parameters for declaring a war. The theory is based on ethical values and moral standards. According to the JWT, the war must be waged by a legitimate authority like the states, there must be a just

cause, it be waged with the right intention, there must be some degree of success, it must be the last resort and there must be proportionate use of force (Widdows, 2014).

As an addendum, three principles must be fulfilled for the conduct of such a war. These include, discrimination separating the enemy (combatants) and non-combatants, proportionate in terms of less harm and minimal use of military might (Widdows, 2014).

From the 2003 invasion of Iraq by the US, the overthrow of Gaddafi's regime from Libya in 2011, other movements like the Arab Spring, NATO's invasion of Kosovo in 1999 to interventions in Rwandan genocide in 1994, was any legitimate authority like the United Nations' involved? In most of these cases, the wars lacked legitimate authority since they were waged without a UN resolution. Scholars are of the view that all the criteria are problematic and hard to meet due to increasing use of drones and weapons of mass destruction during war which affects unarmed civilians (Widdows, 2014). We would now consider war in Africa in the light of media reportage and the JWR.

African Countries at War

We shall review flash point countries where there is violent conflict in Africa based on the regional blocks, West Africa, East Africa, Central Africa and North Africa:

Violence in West Africa

In West Africa, countries at war include Cote d'Ivoire, Guinea, Liberia, Nigeria, Sierra Leone, Togo (Theafricangourmet.com, 2021) and Cameroon. The government in Côte d'Ivoire's could not trace the real causes of previous political violence, impunity, a politicized judiciary and longstanding ethnic/political tensions in the country (Human Rights Watch, 2020). Following the 2018 local elections, on May 15 and 16, about 14 people died and many others were wounded as

a result of in-fighting between locals in Béoumi, Northern Côte d'Ivoire (Human Rights Watch, 2020). In Guinea, long years of misrule have left the country one of the poorest in Africa. For instance, about 32 protesters were murdered by police before 2020 polls (Boucher, 2020).

Since the Liberian Civil War which started on December 28, 1989 proliferation of armed factions have lead to massacres and systematic human rights abuses. The outbreak of armed violence till September 2003 led to the murder of tens of thousands of innocent Liberians by armed factions. This war is characterized by use of child-soldiers especially boys who are less than 15 years of age (Massacre-liberia.blogspot.com, 2017). Although the Civil War ended in 2003, the country has remained in serious problems of evading accountability for people accused of committing various human rights' abuses.

Other significant human abuses identified in Liberia include cruel and inhuman treatment by police, life-threatening punishments and unjust detention by government officials and lack of independence of the judiciary. Also, there was lack of freedom of the press including threats on the lives of journalists, brazen corruption, impunity, violence against women, criminalization of people with same-sex disposition and child-labour (U.S.A. Department of State, 2021).

Since the Biafra War (1967-1970) which claimed 45,000-100,000 lives with about 2 million deaths due to famine, Nigeria has not known peace. The West African country with a mosaic of over 200 ethnic groups has not been able to manage diversity. Youth restiveness by Niger Delta Militants, Niger Delta Avengers as well as agitations by separatists such as Nnamdi Kanu in the South East and Sunday Igboho in the South West has left the country in tension. In the North East, since 2002, Boko Haram has held sway while operating at the fringes of Cameroon, Chad, and Niger carrying a campaign of terror with all forms of massacre, bombing, abduction and the destruction of military formations, mosques and churches (Babali, 2021). On average, insurgency affected the nation's economy by 15 percent yearly. As a

consequence, the continent loses \$18 billion annually. In 15 years (1990-2005), what Africa lost to conflict was equivalent to monies the continent got as foreign aid. In 2015, the highest number of civilian who died in war zones across Africa were those killed by Boko Haram in Nigeria (Theafricangourmet.com, 2021).

Various parts of Sierra Leone have been characterized by incidents of violence and bloodshed. For example, in 2020, 60 unarmed prisoners were killed at Freetown's Maximum Prison. Two other separate youth protests lost their lives near Freetown, in Lunsar and Tombo. There are all characterized by deaths and direct confrontation with police and the military. Human Rights' Watch (1999) documented how entire families were rounded up and shot in the street with children and adults losing their limbs due to cuts from machetes. Also, while girls and young women were sexually abused by rebels, government agents alongside Nigerian-led peacekeeping forces carried out serious abuses. Sadly too, in Sierra Leone, over 50,000 were killed and a million civilians displaced within eight years of war (Human Rights Watch, 1999).

In Togo, there have been significant incidences of violence and human rights abuses. These range from unlawful killings by security forces and life-threatening detention by government officials who hold those who oppose them as political prisoners. There is unlawful interference with privacy, freedoms of assembly or association and violence against women and girls. This is met by inability of government agents investigate or prosecute offenders (U.S Department of State, 2019). In addition to this, there were several reports that the government or its agents committed arbitrary or unlawful killings in the country.

Often described as the Anglophone Crisis, Cameroon is experiencing a civil war that is fought between separatists in the Anglophone territories of Ambazonia on the Nigerian border and the Cameroon government. Over half a million people have been displaced

and 3,000-5,000 servicemen and civilians from both sides have lost their lives as a result of the conflict (Babali, 2021).

Hostilities in East African Countries

East African countries at war are Somalia, Sudan, Eritrea, Ethiopia and Uganda (Theafricangourmet.com, 2021). It has been reported that over the last two decades, Eritreans have been pouring across the border into Ethiopia as a result of forced military service, and torture. The about 20,000 Eritreans at two refugee camps in the Tigray region live in what is described by some sections of the media as one of Africa's "most repressive states." In Ethiopia's Civil War, Eritrea's army exacted vengeance on old foes (Mersie, Paravicini & Houreld, 2021). Its closest neighbour, Ethiopia, home to 109 million people and Africa's second-most-populous nation is now facing crisis in the Tigray region which has cost thousands of lives, brought about famine and displaced over 2 million people. Eritrea, a nation of about 3.5 million people is said to be playing an outsized role in the chaos (Mersie, Paravicini & Houreld, 2021).

In the last few decades, Somali people have endured prolong periods of political instability leading to violence and uncertainty. According to experts, in October 1993, the Battle of Mogadishu led to the death of 18 U.S. Army Rangers and hundreds of Somali civilians. This brought the Somali civil war to limelight (Marshall, 2017). While the scars of the Somali civil war remain, humanitarian concerns persist in country amidst drought. It would be recalled that during the war, at least 300,000 died because warlords used food as a weapon against those who opposed them (Marshall, 2017).

On March 25, 2014, children were abandoned in the Alabassi camp for Internally Displaced People, Mellit due to fighting in Sudan's North Darfur. Thousands of residents had to flee South Sudan when the Sudanese Armed Forces (SAF) invaded the area with tanks on May 21, 2011. This created a humanitarian crisis. In South of Somalia and

Mogadishu, thousands are displaced due to renewed fighting in the region since January 2007. Also, in 2011, the African Union Mission in Somalia (AMISOM) made efforts to push Al Shabaab militants to the city's Northern fringes near the Somali-seaside.

In Uganda, hundreds of people were killed in the rebellion against government. As a result, about 400,000 people were rendered homeless. Since independence, Uganda has been plagued by conflict and violence. The nation suffered Idi Amin's military coup (1971), 14 insurgencies and Yoweri Museveni's takeover of power in 1986. The war in Northern Uganda displaced over 1.4 million people and completely destroyed the region's economic and agricultural base (Global Security, 2021).

Insecurity in Central Africa

In Central Africa, countries at war include Burundi, the Democratic Republic of the Congo, and Rwanda (Theafricangourmet.com, 2021). The Burundian Civil War which lasted from 1993 to 2005 occurred as a result of long standing rivalries between the Hutu and the Tutsi ethnic groups in the Central African country. Since April 2015, there has been a bloody conflict in Burundi. About 700 people were killed, 4,300 arbitrarily detained, hundreds disappeared and 250,000 fled to neighbouring countries. The government forces response to the crisis have been genocidal in nature (International Federation for Human Rights, 2016).

In the Democratic Republic of Congo, there were two civil wars; the first was in 1996-1997 which claimed about 800,000 lives and left 222,000 people homeless and the second from 1998-2003 in which over 2.7 million to 5.4 million died. Although the emergence of the Transitional Government of the Democratic Republic of Congo in 2003 brought some respite, violence has persisted in the Kivu, Kasai, and Ituri areas of the country due to the presence columbite in the region as

well as spillover of conflicts and refugees from Rwanda, Uganda and the Central Africa Republic (Babali, 2021).

In Rwanda, a long standing dispute between the Hutu and Tutsi led to a large-scale Civil War between government forces (Rwandan Armed Forces) and rebels, the Rwandan Patriotic Front (RPF), from October 1, 1990 – July 18, 1994. Extensive propaganda campaigns by the media in Rwanda exaggerated the perceived differences between the Tutsi and Hutu. For example, a newspaper like “Kangura,” “Radio Rwanda” and “Radio Mille Collines” became tools for propaganda which defined Tutsi as “the enemy.” Besides, Kangura newspaper also published the infamous Hutu “Ten Commandments.” This was a widely circulated radical “Hutu Power” doctrine. In the end, over 800,000 Tutsis and moderate Hutus were killed from April to July 1994. Also, 250,000 women were sexually violated and later killed. About 70 percent of the women who survived became HIV positive. In just 100 days, 85 percent of Tutsis which is equal to 10 percent of Rwanda’s population were killed. Half of that number were either internally displaced or fled the country (Lower, & Hauschildt, 2014).

North African Countries Facing Conflicts

In North Africa, countries such as Algeria, South Africa, Angola and Zimbabwe are at war (Theafricangourmet.com, 2021) and Mozambique. In Algeria, wars like independence, liberation, colonial, undeclared, proxy and territorial disputes occurred. The North African country faces various interrelated security threats by Islamist terrorist groups who kidnap people leading to protests, tensions and socio-economic challenges (Strachan, 2014). According to experts, in Algeria non-Arab minorities are taking up arms in the ethnic conflict between Arabs and the local Berbers. The existing fragile stability in the Maghreb state is weakened (Kaiser, 2014).

It would be recalled that during the Black Spring of 2001, security forces killed more than 100 members of the Kabyle minority. Although

local media did not carry the news, Aljazeera reported that security forces arrested 27 in connection with the killing of 22 as a result of fighting between Berbers and Arabs in Ghardaia (Aljazeera, 2015). There are also ongoing conflicts in Ghardaia region. The apparent inaction of the Algerian state to arrest the situation constitutes bigger threats for peace and unity in that country (Kaiser, 2014).

With an erstwhile apartheid history, since 2020, there have been xenophobic harassment and attack of foreign-nationals by gang groups in South Africa. Even the government and law enforcement officials are said to be complicit in the matter as non-nationals are often harassed both verbally and physically by South Africans because they do not speak the local languages (Human Rights Watch, 2021). It is on record that in South Africa, the second leading cause of lost disability-adjusted life years is violence as a result of injuries (Gibbs & Mkhwanazi, 2021). Studies have also indicated that half of South Africa's adults are likely to experience violence in childhood. Among young people especially those who live in informal settlements, there are cases of violence (Gibbs & Mkhwanazi, 2021).

Angola has also had its fair share of violence. From 1975 – 1991, 1992 to 1994, and 1998 – 2002, civilians died due to deprivation of medical care, food, livelihood, infrastructure and housing (World Peace Foundation, 2015). There were reports of widespread visible and brutal incidences such as torture and mutilation as well as increasing cases of rape. In all, it is estimated that at least 50,000 civilians were killed in the country as a result of violence (World Peace Foundation, 2015).

By 2017, Zimbabwe had endured many years of poverty, political repression and civil unrest. Although there have been other conflicts in Zimbabwe, mass killings which can be likened to the Rwanda genocide of 1994 was the murder of over 200,000 civilians in Bulawayo and other cities under rebel control by Zimbabwean government forces code-named, Operation Bandarara (Althistory.fandom.com, 2021).

The story is the same in Mozambique. In the province of Cabo Delgado, radical Islamist militants such as *Ansar al-Sunna* have been fighting to establish an Islamic State. Throughout 2020, they have been attacking servicemen and civilians in the region leading to the capture of the Northern port city of Mocimboa da Praia in March, 2020 where they wreaked havoc on the city's infrastructure. During one of their attacks in which they were repelled, on April 7, 2020, they retaliated raids in Xitaxi - over 50 villagers died. Although insurgent attacks and counterattacks have occurred severally in Mozambique in recent years, major media outlets have not been able to report due to limited media-freedom in that country. In the same vein, the Mozambican authorities have been making efforts to resist the insurgents (Babali, 2021).

By way of evaluation, in the face of acts of terrorism or insurgency in Africa where there is no umpire except regimes which climb down on any form of opposition, revamping the JWT might as well serve since for a war to be just, there must be significant moral grounds for the war. Going by the unchanging character of war, the ethics might need to change or be revised. However, one fundamental ethical point is that, in itself, war is still unethical (Widdows, 2014) especially in Africa where the media in caught in a quagmire in its bid to arrest conflicts in the continent.

Media and Insecurity in Africa

In Africa, the media plays the critical role of deepening democracy (Chinje cited in Musau, 2016). Africa is a continent that has the world's lowest number of journalists per capita. For instance, South Africa, only had one journalist per 1,300 citizens (highest performer in the continent); Ghana one per 11,000; Cameroon one per 18,000, Zimbabwe one per 34,000 and Ethiopia one per 99,000 (Berger cited in Karikari, 2010).

Globally, the late 1980s and early 1990s witnessed a media boom. This brought about various democratic reforms in Africa. To all intent and purposes, experts thought that the media would hold its head high as a transformer of the continent's political space. The air of a vibrant pluralism was ushered in. This put governments' near absolutism, monopoly and control under check. With the streets of many African capitals adorned with newspapers, various pundits felt that an erstwhile "culture of silence" which was a product of colonial imperialism, military coups, dictatorships and autocratic one-party states would be forever broken (Karikari, 2010).

The post-colonial military era saw democratic rule in most African countries with Ghana and Nigeria leading the way. Unfortunately, this did not produce the much needed result as far as reportage and media independence is concerned. Although independent newspapers broke government's monopoly on the press in other parts of the world since the 1990s, the media has remained under threat in many African nations. Perhaps that is why when the *Daily Nation* celebrated its 50th anniversary, Charles Onyango Obbo, a columnist for the Nairobi, Kenya stated that life has been hell for the African media these 50 years. He maintained that perhaps the freest period for the African media is 15 years; from 1990 to 2005 (Karikari, 2010). As such, the study would review the positive and negative impacts of security reportage in the African continent.

Positive Impact of Security Reportage in Africa

Reporting Criminal Activities

A content analysis of the media in Africa based on its print and electronic formats shows that the media has consistently played its noble role of reporting crime and violence on a daily basis. From listening to a community radio station to reading high-end newspapers, it is not in doubt that the press is somewhat fulfilling

its role of providing members of the public with information on crime. As such, in terms of public safety, the media is fulfilling its promise of keeping citizens informed about trends on violence and victimisation. In addition to providing information through newspaper editorials and op-ed columns, the press is also the watchdog of society which challenges governments to revamp their overall approaches to crime, law enforcement, court systems and correctional services (*Kanyegirire, 2008*).

Naming and Shaming Insurgents

While most governments in Africa are slow to name and shame insurgents, the media has tried in speaking truth to power. For instance, while Nigeria's President, Muhammadu Buhari's said his regime will not name and shame Boko Haram financiers and other sponsors of terrorism in the country citing that doing so would affect litigation, journalists have continued to name and shame the insurgents. To be sure, journalists are engaged called in interpretive journalism which "names and shames" persons or organisations involved in wrongdoing. They often argue that they act in public interest, to right wrongs in the society and discourage potential wrongdoers through humiliation. The increasing nature of investigative reporting which exposes political corruption across the continent especially those of authoritarian regimes has contributed in putting various governments on their toes. Citizens of Kenya, North Africa and South Africa now see how corrupt officials are exposed by the media (Chinje cited in Musau, 2016). In Ghana, Anas Aremeyaw Anas, an investigative journalist, has brought to limelight dozens of stories of organized crime and corruption (Chinje cited in Musau, 2016).

Pursuing Professionalism

While naming and shaming those involved in crime or their sponsors is encouraged, it is crucial to take into cognizance the ethical

principles of journalism upon which the three elements of shaming are built - when a newspaper makes the shaming part and parcel of the story, when it is given as an opinion of the newspaper and when the newspaper is merely quoting the source of the story (Daily Nation, 2021). For instance, Ghanaian Investigative Journalist Anas Aremeyaw Anas has this to say: “I Believe in Naming, Shaming, and Jailing” (Azango, 2018). Speaking in Johannesburg, South Africa at the *African Investigative Journalism Conference* (AIJC) organized by the *Journalism Program of Wits University* in 2018, Anas maintained that filming people with hidden cameras helps to reveal their true identity and what they normally do out of public eye. It only shows who they really are (Azango, 2018).

Providing Africans with Travel Advisories

The press provides the public with travel advisories especially during conflicts. For instance, due to civil unrest, demonstrations, and violence which may occur throughout the country, including Bangui, the capital, it was in the news U.S. citizens were cautioned not to travel to the Central African Republic (CAR) (U.S. Department of State, 2021a). In like manner, they cautioned their citizens not to travel to South Africa due to crime and civil unrest (U.S. Department of State, 2021b). The same thing applies to traveling to Nigeria in which the US asked their citizens to exercise restraint in travelling to the West African country due to crime (U.S. Department of State, 2021c).

Uniting the Continent, Advancing Trade and Tourism

The media played a significant role towards the collaboration of other African countries to help South Africa come out of the struggle against Colonialism and Apartheid (British Online Archive, 1963). By reporting that African leaders are collaborating to sign the African Continental Free Trade Area (Allison, 2020), the media demonstrated that there is a glimmer of hope for the continent since African leaders

are able to take a common position on critical continental challenges (Allison, 2020). In a related development, through the press, tourism contributes to Africa's economy through job creation, enhancing regional growth and poverty reduction. This is in addition to generating data generation for effective policy formulation and implementation in the tourism sector (Murori, 2016). This is achieved through enhancing trade and investments as well as harnessing digital marketing through sharing family travel stories in Africa.

Negative Roles of Reporting Conflict in Africa

Intimidation and Arrest of Journalists

Journalism is on trial in Africa. In Sierra Leone, for instance, independent journalists are attacked for doing their job. For example, in Freetown, two female journalists were beaten by presidential guards at the national sports stadium in the presence of leading government officials (Bah & Anderson, 2020). In Togo, in defiance of the provision of the constitution which assures freedom of speech and the press, the government restricted these rights. Journalists are punished for "serious errors" (U.S Department of State, 2019). Recently, a top Ugandan investigative journalist and an opposition politician reported said their phones were been targeted by Pegasus spyware (BBC News, 2021).

Muffling Freedom of Expression/Press Freedom

Press freedom is in jeopardy in Africa. In some countries, media houses are targeted or even shut down. For example, Nigeria, the government attempted to enact a so-called social media bill to punish those offending government online. In countries like Chad, Congo Brazzaville and Uganda social media is blocked during elections. Ghana wanted to make the move. A privately owned Voice FM was shut down by the government in Liberia. In Democratic Republic of the Congo, Ghana, Kenya, Somalia and South Sudan, journalists were killed in 2015 while performing their legitimate duty. Government and armed

groups/terrorists, make the work of journalists risky (Chinje cited in Musau, 2016). Little wonder, journalists such as Norbert Zongo in Burkina Faso (1998), Carlos Cardoso in Mozambique (2000) and Deyda Heydara in Gambia (2004) were killed (Karikari, 2010). In almost every African country, there are cases of climb down or closure of media houses, unlawful killing of journalists and women and children including medics and paramedics during violent conflicts in contravention of the conventions of war.

Lack of Infrastructure, Media Training, Professionalism

The journalism profession in Africa is suffering as a result of lack of infrastructure, media training and professionalism. In 2007, Professor Guy Berger decried that Africans do not enjoy the desired news and information because mass media in the continent lacks quantity and quality (Berger cited in Karikari, 2010). He further lamented that Africa has the world's lowest number of journalists per capita and is beset by huge deficits such as lack of sufficient trained professionals despite foreign support for short courses and the increasing number of private media training schools. This is in addition to constraints like economic factors as well as threats to the survival of media pluralism (Berger cited in Karikari, 2010). Sometimes, journalists engage in partisanship. For example, during the 2015 presidential election in Nigeria, the media assisted the opposition to convey its message to the people.

Underreporting Conflicts

Most conflicts in Africa are either neglected or underreported. Experts hold that Africa's largest conflicts in Nigeria and Lake Chad are bleeding as a result of the face-off between Boko Haram and the Nigerian military. Although, "underreported," the situation has spread into neighboring countries. The conflict presents one of the greatest humanitarian crises globally (Livingston, 2017).

Face-Off with Government

Due to activities of authoritarian regimes in Africa, the media has always been in conflict with government. Experts attest to the fact that although the media is the “fourth estate” after the three arms of government - the executive, the legislature and the judiciary, in most African countries, the press is at loggerheads with government (Chinje cited in Musau, 2016). In most cases, the media suffers the wrath of uncovering criminality or corruption in high places (Karikari, 2010).

Recommendations

It is clear that Africa needs a journalism that supports innovation in continent and design. The continent needs a media that grows and promotes the development of society through generating ideas that could become the engine for social transformation and moderating debates that emerge societal changes (Chinje cited in Musau, 2016). To this end, the study makes the following recommendations:

Ensuring Media-Training:

Because of its role in curbing insecurity in Africa, relevant stakeholders must train and retrain journalists in reporting-conflict. This training will update them on safety tips for reporting crime and criminality and also make them grounded on how to avoid denigrating the continent through framing governments which are making genuine efforts in fighting the war on terror.

Providing Insurance Cover for Journalists:

Studies have indicated that journalists are often afraid of investigative reporting because of the risk involved in reporting conflict. No thanks to reporting war and conflict, many journalists have lost their lives. For instance, insurgents often defy the conventions of war by declaring war on press men and women. While some have met their end, others who survive to tell the story end up without one hand or

limp. To mitigate this, it is essential for media corporations and captains of industry in the journalism profession to provide insurance cover for journalists on crime or conflict beat. This would not only embolden them to carry out their mandate but assure them that should any happen to them on the line of duty, their families would be compensated.

Upholding Media Ethics:

It belongs to good journalism to uphold the timeless values of ensuring truth, objectivity, impartiality in reportage. Without ethics, journalism would lose its name. It behooves on International Media Corporations and other ancillary bodies to uphold media-ethics. Since media, laws and ethics go hand in hand, erring journalists should be corrected while unrepentant ones should be shown the way out. This would help the profession retain the good name it is known for.

Maintaining Media-Independence, Press Freedom:

To curb the intimidation, harassment and killing of journalists, the press should involve the principles of *Peace Journalism Theory* which upholds media freedom. Policy makers and those who interpret the law especially legislators and the judiciary have an indispensable role to play in helping the press maintain its irreplaceable place of gatekeeping. Indeed, without independence, the press would remain a mere toothless bulldog. This includes, guaranteeing press freedom and unnecessary censorship. The African Union and other governments should help the press to work effectively as a tool for peaceful coexistence and overall development (Chinje cited in Musau, 2016). More importantly too, Western outlets must give local journalistic expertise and choices pride of place (Gathara, 2019) especially as it concerns reporting crime and conflict across the continent.

Providing Media Education:

The explosion of digital technology on the African Continent has brought about an increase in social media pundits and users. This factor coupled with growth in Smartphone usage has debuted an indomitable team of social media users who are constantly at war with conventional media outfits. As such, the seeming faceoff between citizen journalism and mainstream journalism comes about as a result of lack of media education for the masses. To this, various governments and media moguls across the continent ought to invest in media education of the citizenry. This would help discourage those who are colluding with criminals to have a change of heart and also report crime and criminality to appropriate authorities.

Ensuring Espionage and Border Surveillance:

Without doubt, the proliferation of light arms and weapons in Africa especially in the Sahel region calls for intelligence gathering and border surveillance. It is high time African leaders invested in hi-Tech equipment for the purposes of monitoring erstwhile porous borders. While it is the responsibility of every nation on the continent to monitor its borders, espionage requires collaborative effort as that which is currently happening between Nigeria as Niger, Chad and the Camerouns towards degrading Boko Haram insurgents who have held away in the Lake Chad region for over two decades. It would further reduce the influx of Islamic State of West Africa (ISWAP) and their sister terror groups from having a field-day in the fringes of the region.

Providing Synergy and Funding:

Global and local synergy is required to win the war on terror. While various leaders across the continent could canvass for support from the international community to deescalate violence in the continent, they should in the African spirit of *Ubuntu* be their brothers' keeper through synergy and funding. Bigger countries like Nigeria and South Africa

should demonstrate the big-brother attitude of benevolence towards smaller nations like South Sudan, Yemen and Eritrea. African leaders ought to collaborate to locate the fifth-columnist in the wars being fought across the continent especially in Yemen, South Sudan, Congo, Central African Republic to mention just a few. For instance, it behooves on Civil Society Organisation (CSOs) to support the ongoing implementation of the *Revitalised Peace Agreement on the Resolution of Conflict in South Sudan*. In the light of this synergy, power handlers in the continent ought to be disturbed about the attitude of framing anything “African” by the Western Press.

Generating Media Content in Local Languages:

For the media in Africa to survive, it must embrace cell-phone and Internet technology as vehicles for generating content in local languages for majority of the masses. Unfortunately, only few media firms in North Africa and East Africa publish news in Arabic and Swahili. In the rest of Africa what is in vogue is European languages such as English, French, Spanish or Portuguese. This denies majority of citizens who are not literate the opportunity to be informed (Chinje cited in Musau, 2016).

Conclusion

This chapter highlighted the indispensable role of the media in Africa in the light of insecurity in the continent. Among other positive factors, it found the impact of security reportage in Africa to include naming and shaming insurgents, reporting criminal activities and providing Africans with travel advisories. Conversely, the study discovered intimidation and arrest of media personnel, unlawful killing of journalists, killing of women and children attack on medics and paramedics as some negative roles of reporting conflict in Africa. Africa needs a renewed vision and sense of purpose in reportage. For

the press, the doggedness of local reformers and the support they receive from regional and international players would determine which vision hold sway (Boucher, 2020).

To curb insecurities in the continent, the study recommended ensuring media training, providing insurance cover for journalists, upholding media ethics, maintaining the independence of the press and providing media education. Among other things, we saw that war ethics entail upholding the universally acclaimed conventions of war namely protecting children and women, journalists and clerics as well as medics and paramedics. Indeed, political stability of post-colonial states in Sub-Saharan Africa would depend on the ability of the parties in power to overcome the historical legacy of social fragmentation (Chudi cited in Utomi, 2021). This is where the African media must distinguish itself.

In a continent where there are various human rights abuses including that of members of the press, the media cannot take the back seat. For the media to maintain its positive impact, journalists ought to reflect on the rudiments of war ethics while ruminating on the provisions of the code of ethics for journalists. War ethics reminds us that there is a human angle to evil. As such, if media is married to law and ethics, the insecurity ravaging Africa would be reduced to its barest minimum. That way, the positive, not negative impact, of the press would reverberate beyond the African Continent (Widdows, 2014).

References

- Aljazeera. (2015). Dozens arrested in Algeria over ethnic violence. www.aljazeera.com/news/2015/7/10/dozens-arrested-in-algeria-over-ethnic-violence. Accessed 12/11/2021.
- Allison, S. (2020). Conflict is still Africa's biggest challenge in 2020. <https://reliefweb.int/report/world/conflict-still-africa-s-biggest-challenge-2020>. Accessed 03/12/2021.

Althistory.fandom.com.(2021). Zimbabwean civil war (The more things changed). [https://althistory.fandom.com/wiki/Zimbabwean_Civil_War_\(The_More_Things_Changed\)](https://althistory.fandom.com/wiki/Zimbabwean_Civil_War_(The_More_Things_Changed))
Accessed 26/11/2021.

Azango, M. (2018). “I believe in naming, shaming, and jailing,” Ghanaian investigative journalist Anas says.
<https://frontpageafricaonline.com/news/liberia-i-believe-in-naming-shaming-and-jailing-ghanaian-investigative-journalist-anas-says/> Accessed 03/12/2021.

Babali, B. (2021). 2021: 4 conflicts in Africa.
www.thebusinessyear.com/4-conflicts-in-africa-2021-rage-along-side-covid-19/focus. Accessed 12/11/2021.

Bah, C.A.M & Anderson, M. (2020). State violence and political repression in Sierra Leone. <https://africanistpress.com/2020/05/10/state-violence-and-political-repression-in-sierra-leone/>
Accessed 26/11/2021.

BBC (2014). Ethics of war: Introduction. www.bbc.co.uk/ethics/war/overview/introduction.shtml#h1. Accessed 19/10/2021.

BBC News. (2021). Ugandan journalist and politician targeted by spyware. www.bbc.com/news/topics/cmj34zwmwme4t/uganda.
Accessed 26/11/2021.

Boucher, A. (2020). Defusing the political crisis in Guinea
<https://africacenter.org/spotlight/defusing-political-crisis-guinea/>
Accessed 26/11/2021.

British Online Archive. (1963). Resolutions etc of the Organisation of African Unity and other documents since 1963. Microform

Academic Publishers. <https://microform.digital/boa/collections/40/reporting-on-africa-from-apartheid-to-pan-africanism-1949-1995/volumes> Accessed 03/12/21.

Daily Nation. (2021). Why journalists ‘name and shame’ wrongdoers in frontpage headlines

www.breakingkenyanews.com/2021/10/why-journalists-name-and-shame.html. Accessed 03/12/2021.

Gathara, P. (2019). The problem is not ‘negative’ Western media coverage of Africa. www.aljazeera.com/opinions/2019/7/9/the-problem-is-not-negative-western-media-coverage-of-africa/.

Accessed 03/12/2021.

Gibbs, A & Mkhwanazi, S. (2021). Poverty, violence and stress: Why South Africa’s young people are anxious.

<https://bhekisisa.org/article/2021-09-01-poverty-violence-and-stress-why-south-africas-young-people-are-anxious/>

Accessed 12/11/2021.

Global Security. (2021). Uganda civil war.

www.globalsecurity.org/military/world/war/uganda.htm.

Accessed 26/11/2021.

Hallin, D & Mancini, P. (2004). Normative media theory and the rethinking of the role of the Kenyan media in a changing social economic context. PhD of Literature and Philosophy in Communication. South Africa: University of South Africa.

Human Rights Watch (1999). Shocking war crimes in Sierra Leone: New Testimonies on Mutilation, rape of civilians.

www.hrw.org/news/1999/06/24/shocking-war-crimes-sierra-leone. Accessed 26/11/2021.

- Human Rights Watch, (2021). Xenophobic attacks on foreign nationals. www.hrw.org/world-report/2021/country-chapters/south-africa. Accessed 12/11/2021.
- Human Rights Watch. (2020). Côte d'Ivoire: Events of 2019. www.hrw.org/world-report/2020/country-chapters/cote-divoire#. Accessed 26/11/2021.
- International Federation for Human Rights (2016). Burundi conflict: A timeline of how the country reached crisis point: www.fidh.org/en/region/Africa/burundi/burundi-conflict-a-timeline-of-how-the-country-reached-crisis-point Accessed 12/11/2021.
- Isike, C & Omotoso, S. (2017). Reporting Africa: The role of the media in (Un)shaping democratic agenda. *Political Communication in Africa*. 4(3)[209-227].
- Kaiser, S. (2014). Ethnic conflict in Algeria: A struggle for power and recognition. <https://en.qantara.de/content/ethnic-conflict-in-algeria-a-struggle-for-power-and-recognition> Accessed 12/11/2021.
- Kanyegirire, A. (2008). 8 February 2008: The challenge of crime reporting in the media. www.issafrica.org/iss-today/the-challenge-of-crime-reporting-in-the-media. Accessed 03/12/2021.
- Karikari, K. (2010). African media breaks 'culture of silence': Journalists struggle to give voice, expand freedoms. www.un.org/africarenewal/magazine/august-2010/african-media-breaks-'culture-silence'-0. Accessed 03/12/2021.

Livingston, I. (2017). Experts offer ideas for dealing with insecurity in Africa.

www.brookings.edu/blog/order-from-chaos/2017/05/25/experts-offer-ideas-for-dealing-with-insecurity-in-africa/

Accessed 12/11/2021.

Lower, M & Hauschildt, T. (2014). The media as a tool for war: Propaganda in the Rwandan genocide. *Human Rights and Conflict Resolution*. Is. 2. Vol. 1 [1-7].

Marshall, E. (2017). 10 disturbing facts about the Somali civil war.

[www://borgenproject.org/ten-facts-about-the-somali-civil-war/](http://www.borgenproject.org/ten-facts-about-the-somali-civil-war/).

Accessed 26/11/2021.

Massacre-liberia.blogspot.com. (2007). Massacres in Liberia 1989-2003. www://massacre-liberia.blogspot.com/2007/03/massacres-in-liberia-1989-2003.html. Accessed 26/11/2021.

Mersie, A; Paravicini, G & Houreld, K. (2021). Special Report: In Ethiopia's civil war, Eritrea's army exacted deadly vengeance on old foes. www.nasdaq.com/articles/special-report-in-ethiopias-civil-war-eritreas-army-exacted-deadly-vengeance-on-old-foes.

Accessed 26/11/2021.

Murori, K. (2016). 5 ways to enhance tourism in Africa.

www.africanexponent.com/post/5-ways-to-enhance-tourism-in-africa-1419. Accessed 03/12/2021.

Musau, Z. (2016). A new era for African media.

www.un.org/africarenewal/magazine/august-2016/new-era-african-media. Accessed 26/11/2021.

- Olubajo, O. (2021). Buhari regime will not name, shame Boko Haram financiers: Femi Adesina. [www://gazettengr.com/buhari-regime-will-not-name-shame-boko-haram-financiers-femi-adesina/](http://www.gazettengr.com/buhari-regime-will-not-name-shame-boko-haram-financiers-femi-adesina/). Accessed 03/12/2021.
- Peterson, V.W. (1963). The Annals of the American Academy of Political and Social Science. 347: 1, [30-39].
- Shinar, D. (2004). Media peace discourse: Constraints, concepts, and building blocks, conflict and communication online. Vol. 3, [1&2].
- Strachan, A.L. (2014). Conflict analysis of Algeria. Birmingham, UK: GSDRC, University of Birmingham.
- Theafricangourmet.com. (2021). 15 African countries currently at war. www.theafricangourmet.com/2017/06/15-african-countries-currently-at-war.html. Accessed 12/11/2021.
- U.S Department of State. (2019). 2019 Country reports on human rights practices: Togo. www.state.gov/reports/2019-country-reports-on-human-rights-practices/togo/. Accessed 26/11/2021.
- U.S. Department of State. (2021). 2020 Country reports on human rights practices: Liberia. www.state.gov/reports/2020-country-reports-on-human-rights-practices/liberia/. Accessed 26/11/2021.
- U.S. Department of State. (2021a). Central African Republic travel advisory. www://travel.state.gov/content/travel/en/traveladvisories/traveladvisories/central-african-republic-travel-advisory.html. Accessed 03/12/2021.

- U.S. Department of State. (2021b). South Africa travel advisory. www://travel.state.gov/content/travel/en/traveladvisories/traveladvisories/south-africa-travel-advisory.html. Accessed 03/12/2021.
- U.S. Department of State. (2021c). Nigeria travel advisory. www://travel.state.gov/content/travel/en/traveladvisories/traveladvisories/nigeria-travel-advisory.html. Accessed 03/12/2021.
- Utomi, J. (2021). Way out of conflicts and insecurity in Africa. www.vanguardngr.com/2021/11/way-out-of-conflicts-and-insecurity-in-africa/. Accessed 26/11/2021.
- Widdows, H. (2014). The ethics of warfare: Is it ever morally right to kill on a massive scale? In “Perspectives.” www.birmingham.ac.uk/research/perspective/ethics-of-warfare-heather-widdows.aspx. Accessed 19/10/2021.
- World Peace Foundation. (2015). Angola: civil war. www://sites.tufts.edu/atrocityendings/2015/08/07/angola-civil-war/. Accessed 26/11/2021.
- Zelizer, B. (2004). *Taking Journalism Seriously: News and the Academy*. London: Sage.

AFRICAN DIVERSITY: A CROSSROAD BETWEEN AFRICAN VALUES AND COMMUNAL CONFLICT

Josephine Balogun

Introduction

Human beings globally have values that they cherish or dislike, subject to their practicality¹¹⁵. When they refer to an individual, values of this nature are called individual values; when they refer to the family, they are family values; when they refer to the society or community, they are called societal or communal values. Despite the diversity of Africans, Africa still has some values that are endemic to it; these are the sense of interrelationship in which the continued existence of the individual is dependent on his or her union with other human beings within a known area (Ubuntu- I am because you are). Some of these values are sacredness of life, hospitality, time and respect for constituted authority. African value systems help to keep in check all that could disrupt the peaceful co-existence of the people. This is the reason why Awoniyi (2015) opines: that “the African principles and norms are meant for social structure and the smooth running of the community (p.5).”

¹¹⁵ Josephine Balogun lectures in the Department of History and International Relations, Edo State University Uzairue, Edo State, Nigeria. balogun.josephine@edouniversity.edu.ng

There are African values that regulate the attitudes and behaviours of each member of that community. Ngangah (2020) sees values as viewpoints of an individual or social group in which they are connected emotionally (in favour of else disapproving of). These standards are kind-heartedness, virtuousness while single and when married, honesty, having regard for older people, diligent observance of solemn agreement in terms of taking and keeping oaths, hard work, and good character. They could also be regarded as high regard for one's lineage and sponsors, self-discipline and good manners, virtues of clemency, agreement and complementarily, assiduousness and hard work, genuineness and sincerity, unity, cooperation, the thought of God being the Almighty who created heaven and earth.

Family tracing goes deeper to comprise even the unborn, those alive and even the departed, as asserted by Etta et al. (2016): "The ancestry too embrace the deceased relations that even though they die, are living in the memoirs of their existing relatives (p. 308)." For this reason, Africans will do everything possible to avert anything that could disrupt the peace of the community or communities. Despite this, there have been several inter-communal clashes in Africa and Nigeria in particular. This has resulted in mistrust and bitter rivalry that has heightened conflict. Adejo (2002) observed that no conflict happens ordinarily; rather, they are embedded in some fundamental discontent or injustices that erupt at the least provocation. The wealth that gives rise to possession and ownership of personal properties and the liberty to access lineage land is seen as some of the causes of conflicts and clashes in Africa.

Inter-communal Conflict

The term communal conflict is interchangeably used with communal clashes by scholars. Brosché and Elfversson (2012) opine that communal conflict is a conflict in which those involved use hostility to

get power over some dubious and apparent undividable resources, like landed property or village governmental abilities this takes place among privatised actors that are structured along with a joint collective characteristic. It is called inter-communal conflict when these clashes occur between two communities. In this case, communal identity is perceived as a common history, culture or core value. Sometimes, the community there are disagreements where the difference of opinion involves 'original' residents of an area 'indigenes' and more recent 'settlers', as is evident in some parts of West and Central Africa. When it does happen, it is regarded as a collective difference since people usually categorise themselves as members of one group or the other. When distinctions along such lines are made, they often cause disputes where the natives see themselves as the lawful possessor of the land. Communal identity could be based on people's source of revenue, and disagreement may take place along those forms. An example of this is herders and farmers' conflict. Livelihood conflicts usually match ethnic lines as could be traced to herders who live together and who are usually from the same tribal group.

The Continent of Africa

The continent of Africa is diverse. Ogungbemi (2007) stated that knowing its geographical location and the ability to interact with Africans and the environment is essential to understanding Africa. As reported by him, the continent of Africa and its landmass have a land region of twelve million square miles. He was referring to the immensity of the landmass, he said that the landmass may perhaps enclose within it, and with space to spare the entire of India, Europe, Japan, the British Isles, Scandinavian and New Zealand combined. He went further to say that the United States of America could simply be compounded into the Sahara Desert. He added that Africa is the richest continent in the world in mineral deposits.

Furthermore, Ukanah (2011) in Awoniyi (2015) equally acknowledged that Africa is the second-largest continent worldwide. It covers 23 per cent of the totality of the world landmass and also comprises about 14 per cent of the population of the world. It is surrounded by the Atlantic Ocean on the West, the Indian Ocean as well as the Red Sea on the eastern part and the Mediterranean Sea on the northern axis. The northeast of the continent is linked by Asia with the Sinai Peninsula. Currently, one could count about 53 countries containing 47 on the mainland and six island inhabitants directly bounding parts of the continent. The Sahara Desert is the world's most considerable desert dividing and binding parallel in the central point of the continent. The region of North Africa comprises the countries of the North Sahara and the region of the south of the desert is therefore called the sub-Sahara Africa.

African Values

The Longman Dictionary in Awoniyi (2015), explained value as the amount of worth of something, the quality that makes it obliging, valuable or attractive, and the thought most people have about the value of excellent traits. This explanation needed more clarification. The word value refers to manner, belief, behaviour and action that are appreciated and suitable principles of behaviour, which individuals in the community must obey. Falade et al. (2009) tried to give some explanations to the term "value" according to their viewpoint; this they said is a rational mindset, conduct and deed approved by a person, association, or culture as a measure to guide their deeds and preferences in all conditions. The notion is used as a logical set of African attitudes, behaviour and action adopted and/or developed by the African community to guide their behaviours and inclinations. Africa is composed of several countries because of colonialism. These countries comprise different tribes with differences based on other religions,

languages, and traditional occupations, attitudes and beliefs. In Ngangah (2020) opinion, Africa is as racially varied as spatially and linguistically multicoloured. Egbeke (2000) noted that despite these divergences, there are some commonalities in their value system. Owing to their peculiar nature, Africans have developed their value systems over the years. Nobody can presume that African nations have the same interpretations for actions, identical verbal communication, and a similar style of dressing. Reasonably, there are basic resemblances common to several African communities, and whilst compared with other heritages, they divulge a huge of differences. Despite their cultural diversity, the Africans have communal ethics, which articulates and differentiates their distinct global viewpoint and their traditional comprehension and answer to the difficulties of their strange territory. Some cultural values are distinct among the Africans. These, Blake (1993) enumerate as embracing the hierarchical structures, showing respect for ancestors and performing rituals for various events.

Among the value systems of Africa, we shall briefly examine six of them. They are marriage institutions, collectivism and solidarity, African religion, the justice system and the different ways of resolving conflicts in Africa; systems, Strict Observance of Norms, Mores and Taboos, Observance of Rituals and Rites of Passage.

Marriage institution

African societies hold the marriage institution in high esteem, also they view it as a revered institute. Customarily, nuptial is the ultimate goal, which is procreation and continuation of the nuclear and extended families. Africans conceive of marriage to be between a male and a female. By this, we realised that the sexes of the individual wanting to engage in marriage is paramount in determining the legality of the marriage. In traditional African settings, polygamy is very much appreciated. This infers the marriage between a man and two or more wives. Marriage is contracted between the families of the individuals

involved in the marriage rather than between the individuals themselves. Egbeke (2000) sees marriage as a source of cohesion. For Africans, marriage brings unity to the families involved. Egbeke (2000) in Madukwe and Madukwe (2010) noted that marriage in Africa is a source of unity that brings about a high degree of social unification and permanence.

Collectivism and welfare system

African collectivism implies altruism. Being a branch of the kinship group in which human beings are interrelated among the community members, there is care for one another. There is a mutual understanding, solidarity and assistance for one another. There is the sharing of practically everything. No one goes hungry in a typical African setting while the neighbour can render assistance. Members of the community lend a helping hand to their neighbours in terms of labour during farming seasons. This is evident in Ogbonwan (2008) assertion that people render services to their colleagues selflessly, without expecting anything in return. In the case of bereavement in the community, much solidarity is shown to the family; the inhabitants donate resources needed for the funeral rites. The upkeep of the progenies of the deceased, if they are underage, becomes a matter of the extended family.

African traditional religions

Human beings have constantly trusted in the existence of the truth beyond them, which has shaped and modified their way of life. This reality is what Coogan (2003) said is the remedy to the vulnerability and apparent determination of human survival. Egbeke (2000) Madukwe & Madukwe (2010) posit that religion is the practical way of expressing one's beliefs in the day to day activities. In Africa, people are exceedingly religious. This is apparent in their political arena, social life, and fiscal and cultural living. This prompted Mbiti (1990) to say,

that there is no difference between the consecrated and the lay, between the devout and mundane, between the sacred and the ordinary life of the Africans. It is worth noting that the entire community is bonded. This is why when a person transgresses; it is considered a crime against humanity. The restitution has to be done communally to pacify the deities. In governance, the Africans consider their monarchs as those appointed by the deities and their injunctions must be carried out without objections. The Africans believe in the influence of religion on productivity. They make sacrifices to the gods for a rich yield, to have rainfall, also to prevent extreme scarcity of food. They invoke the deities for the cure of illnesses, fruitfulness, and wealth.

The legal system and conflict resolution

Social order and peace are paramount in any given community. This is the reason why Madukwe & Madukwe (2010) assert that in Africa, decrees, mores, conventions, orders, prohibitions and other things form a particular community's moral code and ethics.

The elderly people help in settling disputes arising from the violation of the justice system in Africa. All crimes have their accompanying consequences. For example, dreadful felonies that are sacrilegious could attract the death penalty and banishment. Different techniques are used to settle disputes and finally, serenity and orderliness are re-established in the society.

Strict observance of norms, mores and taboos

“Nullum crimen sine lege.” This is the principle in criminal law and international criminal law that states that an individual should not be made to face criminal punishment except for an act that has been made criminal before he or she commits such crimes. It gave rise to the maxim that if there are no established laws, nobody should be held responsible for any unlawful deeds. The mores and prohibited shape her traditional systems of behaviour. These laws convey in the psyche and

mind of the traditional African the dos and the don'ts. The standard advocates for suitable behaviour in diverse parts of human existence while the same norms apply to both men and women in most cases. Mores denote the ethical principles of a people. Such ethics are harshly enforced in Africa. For example, Lesbians, Gays, Bi-sexuals and Transgenders (LGBT) phenomenon violates the traditions that regulate sensual behaviour and matrimony in Africa. Restrictions are those observances prohibited morally, racially, and generally. Prohibitions guarantee that people are not too free to carry out nefarious activities, especially those that could be inimical to the peaceful co-existence of the people.

Respect for constituted authorities

In Africa, the system of governance is hierarchical. Such hierarchical groups, institutions and instruments include kingship systems, patriarchal councils, public square gatherings, traditional rulers, religious leaders and their doctrinaire declarations, monarchical entities and age range set. African communities are ruled through the aforementioned machinery or related traditionally entrenched structures under stringent religious frameworks that eradicate or curtail the exploitation of privileges at every stage of the collective sphere. It is important to note that the survival of the hierarchies does not mean that those under their authority are a machine. Blake (1993) in Ngangah (2020) equates values to knowledge that empowers individuals to know what to do and what not to do at a given time and again that the quality of knowledge gained by an individual depends on the process of socialization of that person.

The hierarchical system of governance practised by the African societies was very useful in the control of societal frictions. It also helped to stabilise mediums for just sharing of common goods and helped to settle disputes among communities.

Meanings of Peace

Peace and conflict research began as a field of study, which is dedicated to comprehending the purposes of conflict and prerequisites for peace. It was done through the logical analyses of the chronological knowledge of warfare. Wallensteen (2007) puts conflict as a common circumstance by which two or more individuals struggle to obtain at the same time the existing limited resources. To better understand the word “peace”, it is pertinent to know the meaning and the origin. For Calcutta (1995), peace has its origin in the Latin word *pax*. This signifies a contract, an authority or an accord to a cease-fire or any disagreement and difference between two or more people or nations. Going by the history of the United States of America’s military, Peace refers to a lack of war. Consequently, going by military opinions, the reason for fighting the war is to have peace. For the military, peace is seen as the final goal. From the point of view of America's politics and history, one will better understand the reason the absence of war meant peace for them. In the history of humanity, various wars have been fought at different times. Each time there is an outbreak of war, the individual and communal peace is disturbed and humans turn to God to ask for peace. At that point, they are simply asking for a cease-fire which at the same time means the absence of war, where there will be no fights. The American’s explanation of peace as the absence of war only does not go down well with some scholars. For Einstein’s, in Vesilind (2005), peace means the presence of fairness, regulation, order or good governance.

Going further, Coretta Scott Kin (2008), quoting Martin Luther King Junior, a well known human rights advocate was also not satisfied with the first definition being the absence of war. According to him, peace must also comprise honesty, justice and integrity in society. Irwin (1995), quoting His Holiness the fourteenth Dalai Lama, said that if the meaning of peace is the absence of war, the meaning is limited. Again, the ingredients for peace are respect for human rights, the feeding of the

hungry and freedom for everyone. The meaning suggests that in the heart of peace, there must be respect for human rights, individuals must be well fed and humans must be free. Galtung (1995), a peace scholar from Norway connected peace to violence; again, that peace is the absence of violence Galtung used the imagery of a coin. As the coin has two faces, so also peace has two sides: bad peace and good. The bad side is violence while the good side is peace.

Scholars' definitions of peace go beyond the absence of war. It encompasses respect for human rights, justice for people in society, welfare and liberty of individuals. When these ingredients are lacking, we say there is conflict in such places.

Causes of Inter-communal Clashes in Africa

Several factors are responsible for the incessant inter-communal clashes in Africa. They range from land to political, economic, and cultural.

Land

Land is often the cause of disagreement in communal or inter-tribal clashes and this usually plays negatively on the people's means of livelihood. A typical instance is the conflicts between the farmers and the herders which often result in serious clashes. Herders and their livestock travel over a large area of land, especially with the effects of climate change, they are mostly faced with harsh weather conditions. During their sojourner, they frequently clash with either the group of settlers who may be the farmers or their counterparts. According to Butler and Gates (2010), conflicts of this nature form one of the oldest premeditated hostility in the history of humankind. This situation is worse in areas where there is drought and both farmers and the herders have to struggle over a grazing land or a well that supplies water. Hussein et al (1999) noted that sometimes these conflicts cause

widespread human suffering. An analysis in Uppsala Conflict Data Program by Brosché and Elfversson (2012) showed that the Sahel region is usually vulnerable to these conflicts as a result of bad weather conditions. The Sahel stretches from Senegal in the western region to Eritrea in the eastern part.

Another instance is the conflict between the people of Peulh in Nigeria and the people of Touaregs in Mali. The clashes were on land and the one that took place in 1997 was over the access to a well (water). Touaregs attacked pastoralists from the Peulh travelling through Malian territory; many people were killed during the dispute.

Likewise, the control over land was another issue in which there was a fight between the indigenes and the later settlers. According to Uppsala Conflict Data Program in Brosché and Elfversson (2012), several communal clashes in Plateau State have been attributed to the problem of indigeneship and foreigners. This has resulted in the repeated outbreaks of conflicts in Jos, These conflicts were witnessed in 2001, 2002 and 2010 between the Hausa and Fulani regarded as the foreigners and Anagutas, Afisare and Birom called the indigenes. Human Rights Watch had it that all the warring tribes are indigenes of Jos. Again, the Hausas and the Fulanis are the recent settlers and they are in the minority yet they threaten the earlier settlers who are the majority. The result of this is conflict over governance, access to resources and control over land. The land is again the cause of clashes in Dafur and South Sudan, as reported by Hussein et al, in Brosché and Elfversson (2012). Mineral deposits in communities can equally be sources of communal clashes, as was between Nigeria and Cameroon at the Bakassi Peninsular and in the Democratic Republic of Congo.

Politics

Second major cause of inter-communal conflicts in politics, local, national or international elections. The major rationale behind this is that political affiliations in many countries go by ethnic lines, and when

the candidate of one group loses, that group most certainly seeks revenge. This worsens the authoritarian structure that characterizes most countries where inter-tribal clashes abound. The presidential elections in Kenya in 2007 recorded serious communal clashes after the result was announced. The people believed that the then sitting President Mwai Kibaki who was declared the winner stole the votes. The supporters of the opponent, Raila Odinga were infuriated and many places in Kenya experienced severe communal conflicts. The people also claimed that the elections were marred by many irregularities and inaccuracies and this was affirmed by the international community. The conflict brought so much hatred and the different militant groups had the backing of the politicians who supplied them with ammunitions and also sheltered them. This same scenario happens in most parts of Africa.

Social-cultural

Ngangah (2020) also argued that in various regions of Africa, there are traditional modes of social structures that stitch in excessive desires and illicit inclinations to ensure law and order, justice and stability. He was dismayed that instead of domesticating Western democracy after the independence, by the modification and weaving the African traditional structures into the system, the people removed the structures completely from their political system. He reiterated that the blunder had produced multiple inter-communal conflicts in Africa. The hierarchical system of governance in Africa is a great instrument of social control. However, the structures helped ensure the just sharing of common goods and services in and among communities. With this, conflicts between and within communities were resolved. This further supports the definitions of “peace” given by the different scholars as cited above, which present justice as the bedrock of peace in and among communities. Regrettably, Ngangah (2020) noted that the violence ravaging the African nations is not unconnected with the refusal of the

colonial masters and their predecessors to incorporate the African's traditional social structures into the post-colonial constitutions.

Concerning respect for elders and the administration of the legal justice system, Ngangah noted that the respect for the gods, ancestors and elders helped to curtail inter-communal clashes and a host of other vices before the advent of the colonial masters but unfortunately, they are practically none existence in many parts of Africa. The values have been pushed away simply because they were not enshrined into the constitutions. Again, the traditional legal system has now been replaced with a secular legal system that is prone to manipulation by law enforcement and judicial officers. For him, the taking of an oath that was punishable instantly by criminals who break the oath was more efficacious and has been replaced with weak declarations that do not have a spiritual undertone. A good number of communities as a result of a lack of respect for constituted authorities are in a state of anarchy.

Conclusion

We have been able to establish the diversity of the continent of Africa. In this diversity, there were values the countries share in common. These have been able to regulate their activities that are customarily stitched in excessive desires and unlawful habits, to guarantee regulation and order, justice and steadiness. We were able to examine what inter-communal conflicts are and the different shapes and sizes they take. Among these, we saw land use which has caused havoc between pastoralists and the agriculturalists and the unfortunate roles the government has played by siding a party against the other which eventually brought about bloody clashes. Again, there is the issue of laying claim to the land on the bases of indigenes and foreigners, which has also caused so much violence and many lives lost.

Furthermore, we examine what peace is and what it is not. We began with the simplest definition that says that peace is the absence of

war. However, a deeper reflection on the first definition revealed that the word peace was much more than not having to fight wars. We realized that peace has as indicators: justice, fair play, freedom of people and nation, equitable distribution of resources, solidarity with those who do not have and respect for human rights.

Based on our research, we made some recommendations, which were: to return to the good African values that ensure smooth and peaceful co-existence, educational system to wake up to the responsibility of forming the African child holistically deeply rooted in his/her culture and can accommodate others; the need for peace and conflict resolution/transformation to be taught beginning from basic school. Finally, we called on the government at all levels in the different countries of Africa to rise to the challenge of safeguarding the lives and properties of their citizens so that inter-communal clashes will cease., so that the African values can be upheld and thereby have lasting peace in the continent of Africa.

Recommendations

To reclaim the harmony and peaceful co-existence that characterized Africa and Africans in the past, we recommend a return to the “root”, African value system, especially as it concerns the African legal system and conflict resolution, communalism and social security system. The tenets of these should also be enshrined in the Constitutions of African countries.

The educational system should develop a robust curriculum that will ensure the Africans are given a holistic formation that will enable them to become rooted in their cultures and, at the same time, open to the possibilities of the other cultural values in the world.

Peace studies and conflict resolution/transformation with some elements of tolerance, contentment, concern for the common good, justice and fairness freedom of expression should be enshrined in the

educational system from basic schools the same way security studies is taught presently. If the world is living in peace and harmony, the issue of inter-communal clashes will not come to play; lives and property will be well secured.

The government at all levels should stop playing games with human lives. They should create a level playing ground for all parties involved in the inter-communal conflicts and not allow such conflicts to degenerate into clashes that claim lives. Taking side with a party can only lead to clashes; sincerity on the part of the government is required to resolve the inter-communal clashes in Africa.

References

- Adejo, A.M. (2002). 'Ethnic and communal violence in a plural polity: The Nigerian experience', in C. Angya (ed.), *FASS: Journal of Faculty of Arts Seminar Series*, Starix Books, Makurdi.
- Awoniyi Sunday. (2015). African Cultural Values: the Past, Present and Future, *Journal of Sustainable Development in Africa*, ISSN: 1520-5509, Volume 17 Issue 1, accessed 27/04/2022 <https://jsd-africa.com>
- Blake, Cecil. (1993). Traditional African Values and the Right to Communicate, *Africa Media Review*, African Council for Communication Education, Volume 7 Issue 3, (Print)
- Brosché Johan and Emma Elfversson. (2012). Communal conflict, civil war, and the state: Complexities, connections, and the case of Su-dan, *Africa Journal on Conflict Resolution*, Volume 12 Issue 1, EISSN: 1562-6997 accessed 28/04/2022: <https://www.ajol.info/index.php/ajcr/index>

- Butler, Christofer K. and Scott Gates. (2010). Communal violence and property rights. Paper presented at the 51st International Studies Association (ISA) Convention, New Orleans, 17–20.
- Coogan, M. D. (2003). “Introduction” in M. D. Coogan (ed.) *World Religions* London: Duncan Baird Publishers.
- Coretta Scott Kin. (2008). *The Words of Martin Luther King, Jr.*, New market Press.
- Irwin Abrams. (1995). *The Words of Peace: Selections from the speeches of the winners of the Noble Peace Prize*, ed., New York: New market Press.
- Egbeke, A.(2000). “Crisis of Values: A Bane of National Development in Africa” in S.C. Chuta {ed.}, African Humanities Onitsha: Cape Publishers International Limited, 181-202.
- Etta, Emmanuel et al (2016). African Communalism and Globalization, African Research Review: An International Multi-disciplinary Journal, Ethiopia, Volume 10 Issue 3, 302-316, ISSN 1994-9057 (Print).
- Falade, D.A. Akinola O.O.& Adejube ,S. (2009). Proverbs as Traditional Means of Moral and Social; Learning among the Yoruba of Nigeria .Ajayi, Adegboyega and Fabarebo Samuel Idowu. (Eds.). Oral Traditions in Black and African Culture. Lagos: Concept Publications Limited.
- Fearon James and David Laitin (2011). Sons of the soil, migrants, and civil war. *World Development*, Volume 39 Issue 2, 199–211.
- Gultung Johan. (1995). Violence, Peace, and Peace Researchll, *Essays on Peace: Paradigms for Global Order*, ed. Michael Salla,

Walter Tonetto & Enrique and Martinez, Central Queensland University press, Volume 1.

Gurr, Ted Robert (2000). *Peoples versus states: Minorities at risk in the new century*. Washington, D.C., United States Institute of Peace Press.

Hussein, Karim, James Sumberg and David Seddon (1999). Increasing violent conflict between herders and farmers in Africa: Claims and evidence. *Development Policy Review*, Volume 17, 397–418.

Madukwe Chinyere Isaac & H. N. Madukwe. (2010). African Value Systems And The Impact Of Westernization: A Critical Analysis, *International Journal of Research in Arts and Social Sciences*, volume 2, Access 17/05/2022:
<https://www.academicexcellencesociety.com>

Mbiti, J. S. (1990). *African Religions and Philosophy*, 2nd ed. New Hampshire: Heinemann.

Ngangah Innocent. (2020). African Traditional Values in a Fast-Changing World: A Philosophical Analysis, *International Journal of Arts Humanities and Social Sciences Studies*, Volume 5 Issue 2, ISSN: pp. 2582-1601, accessed 30/04/2022:
<http://www.ijahss.com/Paper/05022020/1179495163>

Ogbonmwan, S., (2008) “Reflections on African Traditional Value System” assessed 17/05/2022:
<https://ihuanedo.ning.com/profiles/blogs/reflections-on-african-traditional-value-systems>

OgungbemiSegun (2007). *Philosophy and Development*, Ibadan: Hope Publications, Volume 28

Irwin Abrams. (1995). *The Words of Peace: Selections from the speeches of the winners of the Noble Peace Prize*, ed., New York: New market Press.

Uppsala Conflict Data Program. (2011). UCDP Database, Uppsala, Department of Peace and Conflict Research, Uppsala University.

US Military History Companion/peace. (n. d). Accessed 01/05/2022:
<http://www.uop.edu.pk>

Wallensteen, Peter (2007). *Understanding conflict resolution*. London, Sage.

Vesilind P. Aarne. (2005). *Peace engineering: when personal values and engineering careers converge*, USA: Lakeshore Press.

PROMOTING AFRICAN VALUES THROUGH AFRICAN COMMUNICATION SYSTEMS FOR DEVELOPMENT

*Andrew Asan Ate,
Joseph Omoh Ikerodah*

Introduction

The African traditional communication systems are as old as Africans¹¹⁶. Although the systems may be old and different in their principles, from the new systems introduced by the Europeans, they remain what essentially sustain the information needs of the rural (people) which represent 70% of the national population of most third world states (Wilson, 1987, p.87). Asante (2004), Ibagere (1994), and Ogwezzy (2006) attest to the fact that Africa will not be developed without systematically utilizing its communication systems in that direction. Ibagere (1994) notes that only 20% of the African population is affected by modernization. The remaining 80% of African people are embedded in our traditional communication patterns.

¹¹⁶ Andrew Asan Ate, is an Associate Professor of Mass Communication and lectures in the Department of Mass Communication, Edo State University, Uzairue, Nigeria where he is the Acting Dean of the Faculty of Arts, Management and Social Sciences. ate.asan@edouniversity.edu.ng
Joseph Omoh Ikerodah, lectures in the Department of Mass Communication, Federal Polytechnic, Auchi, Edo State, Nigeria. josephirerodah@gmail.com

The African communication system despite its longevity as a communication structure has not received enough attention from African scholars in some aspects. For instance, Okigbo (1987, p.19) noted that African scholars have not developed authentic theories of African communication systems. Not only theories but a well-defined code of ethics also has not been developed by scholars to checkmate the operations of African communication systems. Most researchers in this area of communication often look at the types or forms of traditional media; it's relevant to the development and its shortcomings. Other researchers in this area celebrate the ethical values of Africans without taking into cognizance the need to develop ethical guidelines for scholars and practitioners of this communication structure. Asante (2004) suggests that African philosophies, technologies, and opinions should be deployed into African communication to bring about development.

Many factors can be attributed to the lack of ethical imperatives in the African communication systems. First, is its traumatization by the colonial masters who ridiculed and rejected the method of preservation of our history and cultural mores (Akalugo, 2001, p.40). The second is the omnibus nature of the communication structure. It is a hybrid of other fields of study namely, anthropology, history, sociology, linguistics, music, religion, mythology, and an amalgamation of multifarious cultural practices which have become standard (Wilson, 1998).

Another factor is the operational realm of African communication systems which appears to be beyond the physical to the esoteric realm. It is supernatural communication (Akpabio, 2003) and extra mundane communication (Wilson, 1998) which has the backing of the gods, spirits, and the likes. An ethical code of conduct will clear some misconceptions about traditional communication and will reposition it for aggressive development in Africa. This study traces some elements of values in African communication systems and establishes a blueprint

for viable principles to guide African communication systems for development in Nigeria.

African Communication Systems

African communication systems are complex and very unique. It is “a system of communication whereby the information is disseminated through local channels of communication to members of the society. It is also known as folk media or trado-communication” (Ate, 2008, p.9). Wilson (1987) and Akalugo (2001) identify some traditional forms of communication in the African setting. These are instrumental mode of communication, demonstrative mode, iconographic mode, an extra mundane mode, visual mode, and institutional mode of communication. Ate (2008) listed the town crier and gong man, the horn man, the minstrel, the storyteller, traditional leaders, and social groups as forms of an African communication system.

African communication systems “reinforce and promote a sense of nationality and nationhood in Africa, form the basis for diffusion network, avoid empty waste in information dissemination, and are simple and less costly” (Ate, 2008, p.9). Ugbojah, cited in Wilson (2005, p.120) contends that the “most important thing about Africa’s traditional communication is that the audience has learned to attach great significance to it”.

Traces of African Communication Codes of Ethics

Ethical codes are desirable and inevitable in all disciplines. Firstly, they are the “framework upon which professions are built (Gilman, 2005, p.5). Codes of ethics are written to guide behaviour and are not designed for “bad” people but for the person who wants to act ethically (Gilman, 2005).

A lot of factors can be traced to the lack of concrete ethics in African communication systems. The first is colonialism and the lack of

political will on the side of our leaders. Kufor (2005, p. 76) attests that only “very few African countries got their initial politics right, thus aggravating the inherent tensions that came with the legacy of colonialism”

Another factor for the zero codes of conduct in the field under probe is the inability of scholars to detach themselves from western theories and in turn, detach the traditional media system in a certain sense from the general current activities within the society and see it as a unique system which needs greater study and understanding (Wilson, 1987, p.101). Another reason is rooted in the fact that there are misconceptions about traditional structure. Also due to varied sources of the early literature on trade-communication. Wilson (2005, p.120) notes that “it became somewhat difficult to articulate common epistemological forms, which could lead to a standardization of the academic content of the emerging discipline”.

Traditional communication is synonymous with oral media (Wilson, 2005). The fact remains that traditional communication is handled through the word of mouth from generation to generation which also has raised the authenticity question of such records. (Akalugu, 2001).

Review of Related Literature

In a paper titled “The uniqueness of African means of communication in the contemporary world” Osho (2016, p.1) notes that “Africa is a cradle of civilization, intellectualism, and humanity, possess the most unique of communication in the world despite the modern means of communication like the mass media and the new media of Facebook, Twitter and others”. The paper scientifically examined the challenges of oral media in the new age. It concludes that Africa has been traumatized by the slave trade, colonialism, and neo-colonialism but needs the political will to rescue its communication structure from what he describes as “the overbearing nature of the mass media, the new media, and globalization” (Osho, 2011, p.17).

In another work, “A detailed study of African communication systems in Achebe’s *Things Fall Apart*: Implication for the modern Igbo society”, Ekwunife (2019) identifies African communication systems in *Things Fall Apart*, interrogated the communication functions of this African communication system in *Things Fall Apart* and evaluated the implications of the use or non-use of African communication systems in modern Igbo society. The study which employed the descriptive literary analytical method found that African communication systems were extensively used in *Things Fall Apart* and that “a lot of artistic communication and sociological functions in *Things Fall Apart*. (Ekwunife, 2019, p.257). The study concludes that the use of the African communication system is on the decline in modern Igbo society presumably because of Christianity and urbanization.

In the work of Ndifon and Unwana (2019) titled “Iconographic modes of communication and the celebration of Etung new year festival in Cross River State,” the authors identified iconographic modes of communication used in the celebration of the Etung New Yam Festival and evaluated the roles of iconography in the effective communication of the cultures and traditions of Etung people. The paper recommends a continuous transmission of the cultures and traditions of the Etung people through events and the building of a museum that could preserve the cultural heritage of the people.

Issues Around Values Orientation in African Communication Systems Convergence

Based on the principle of cybernetics, the four important elements of cybernetic explanation are the concept of information and feedback. Network and purpose. The analytical concepts of interaction, self-generation, mutual exchange, information sharing, and mutual

understanding explain the communication in the convergence model (Narula, 2006, p.19).

Traditional communication by its nature is transmitted across different media platforms today – broadcast, print, and social media. It is against this backdrop that Adedara and Bewaji (2017, p.231) recommend an integrated newsroom, a newsroom that practices layered journalism. Layered journalism brings together different types of journalists to produce a multi-media offering of professional-styled news and analysis combined with citizen journalism and interactive chat. Convergence is the coming together of previously separate things (Young cited in Ate and Onuwaikwu, 2019). It should therefore be featured in the proposed code of ethics for traditional communication in Nigeria.

Gender Representation

There is a lack of clearly established studies on female representation in African communication studies. However, African society is culturally powered in favour of the male who dominates in most activities and transactions. Even in the mainstream media, the question of gender representation is pronounced. Emwinromwankhoe and Azeez (2021, p.187) state that in films, “the males are often depicted as strong, superior, independent, dominant, assertive, kind and achievement-oriented, the reverse is the case for females” Onwuejeogwu (1992, p.23) outlines biological, cultural, ideological, political, economic and technological, ritual and marital issues as cultural factors affecting the present status of women in Africa. A code of ethics in the African communication system should address this crucial area.

Esoteric Issues

There are esoteric, metaphysical, and extra mundane dimensions of African communication systems that need to be carefully taken care of

in the proposed traditional communication values. For example, communication between the dead and the living that cannot be scientifically proven should be handled with utmost care. The fact that there is a lack of documentation in some crucial African communication elements raises the question of accuracy and authenticity. In Tiv traditional religion, Gbenga, (2005. P.139) laments that “none of the manifestations of religious consciousness has been preserved in a scripture but it is ‘written,’ or documented in proverbs, liturgies, taboos, songs, works of arts among others”. We have oral libraries which are sentenced to oblivion with the death of old men in the custody of trado-communication values, oracles, and codes (Akalugu, 2001).

Language

Language plays an important role in communication and mutual understanding. The African communication system is usually carried out in predominant local languages bringing out the images, sights, and sounds of the cultural environment. Gbenga (2005, p.49) alludes that “the early missionaries, ethnologists, anthropologists among others had difficulty in rendering certain worlds or statements of African languages in English with the exact meanings they convey”. The language of communication must be available to and be understood by a relatively large segment of the population of each community. (Wilson, 2017, p.3).

Ugboajah cited in Wilson (2017, p.120) avers that the “most important thing about Africa’s traditional communication is that the audience has learned to attach great significance to it”. That cannot be possible without the language factor which is an important aspect of culture and a tool of communication.

The proposed values should capture language as an important element for development. It should be local, clear, and comprehensible without ambiguities. Onwuejeogwu (1992, p, xxii) opines that African children can only develop creative minds with the cultural raw materials

around them. The raw materials according to him are to be “found in traditional language, music, arts, drama, science, and technology”. Without African values, African communication systems have the capacity and ability to lose their authenticity through distortion, forgetfulness, and fabrication (Akalugo, 2001).

Conclusion and Recommendations

The study concludes that there is a lack of maintenance of African values in an African communication system. It also proposes an ethical direction for trade-communication in Nigeria. The following recommendations are put forward:

There should be an immediate establishment of Nigeria’s Council of African Communication Systems headed by first-class chiefs in the country. The council should have a secretariat in Abuja and membership should be drawn from members of the academia, notable African traditional communication practitioners, traditional leaders, and government representatives. The council should commence the process of registration and documentation of African traditional communicators in Nigeria.

We also recommend proper and visible inclusion of the African traditional communication systems in the communication policy.

References

- Adedara, P.S. & Bewaji, J.A.I (2017), *Media Theory, Practice and Ethics: A Textbook of Film and Television Studies*. Ibadan: Bright Integrated Publishers.
- Akalugo, B.N. (2001). *Africa Communication Systems*. Effurun: Omobala Press.

- Akpabio, E. (2003). *African Communication Systems: An Introductory Text*. Lagos: Bprint Publication.
- Asante, M.K. (2004). Afro-Centricity and Communication in Africa. In Okigbo, C.C and Eribo, F (eds) *Development and Communication In Africa*. New York: Rovman and Littlefield Publishers.
- Ate, A.A. (2008). JLS 713: Media and Society. Lagos: National Open University of Nigeria.
- Ate, A.A. & Onuwaikwu, P. (2019). Convergence and Print Media Production in Nigeria: A study of Daily Trust Nigeria. *Idia Journal of Mass Communication*. Vol.4.
- Daramola, I. (1998). *Law and Ethics of Media Practice*. Lagos: Rothan Press.
- Duyile, D. (2011). *Ethics of Journalism in Africa*. Lagos: Gong Communication.
- Duyile, D. (2011). *Writing For the Mass Media: A Manual for African Journalists*. Lagos: Gong Communication.
- Ekwunife, R.A (2019), A Detailed Study of African Communication Systems In Achebe's *Things Fall Apart*: Implication for the Modern Igbo Society. *NTAtvc Journal of Communication*. Vol. 3 No. 2.
- Emwinromwankho, O. & Azeez, K.K. (2021). Gender Construction in Contemporary Nollywood: Exploring the Representation of Females in Three Selected Films. *Benin Mediacom Journal*, No.15, Issue 1.

- Gbenga, J.S. (2005). *Eschatology in Tiv Traditional Religious Culture*. Nsukka: Chuka Educational Publishers
- Gilman, S.C. (2005). *Ethics Codes of Conduct as a Tool for Promoting an Ethical Professional Public Service. Comparative Lectures and Lessons. A Document Prepared For the PREM, The World Bank*.
- Ibagere, E. (1994). *Taxonomy of African Traditional Modes of Communication*. In Tosanvumi, J & Ekuazi, H (Eds). *Mass Communication: A Basic Text*. Ibadan: Caltop Publishers.
- Kufor, J.A. (2015). *A fresh dawn for Africa*. In Gana, J. (Eds) *Democracy and the Challenges of Development in Nigeria*. Abuja: Jodez Nigeria Ltd.
- Narula, U. (2006). *Communication Models*. New Delhi: Atlantic Publishers.
- Ndifon, V.A. & Unwane, F.C. (2019). *Iconographic Modes of Communication and the Celebration of Etung New Yam Festival In Cross River State*. *BeninMediacom Journal*, Vol. 13
- Nwabueze, C. (2005). *The Art of Investigation Reporting: A Practical Guide*: Enugu: Daisy Press.
- Ogwezzy, A.O. (2006). *Mac116: African Communication Systems*. Lagos: National Open University of Nigeria.
- Okigbo, C.C. (1987). *American Communication Theories and African Communication Research: Need For A Philosophy on African Communication*. *Africa Review*, Vol, 1 No,2

- Osho, S.A. (2011). The Uniqueness of African Means of Communication in Contemporary World. Seminar Paper Presented at Institute of Cultural Diplomacy, Berlin, Germany.
- Oyeshile, O.A. (N.D). Ancient Greek Philosophy: Milesian to Aristotle. Ikeji–Arakeji: Joseph Ayo Babalola University.
- Wilson, D. (1987). Traditional Systems of Communication in Modern African Development: An Analytical Viewpoint. *Africa Media Review*. Vol. 1 No. 2.
- Wilson, D. (1998). A Taxonomy of Traditional Media in Africa. In Kwasi, K (Eds), *Perspective of Indigenous Communication in Africa: Theory and Applications*. Legon: Ghana School of Communication, Vol. 2.
- Wilson, D. (2017). *New Perspectives in Applied Communication*. Ibadan: Sterling Holden Nigeria Ltd.

RE/POSITIONING AFRICAN ETHICAL CONCEPTS IN LITERATURE

A STUDY OF *SON OF THE NATIVE SOIL* BY SHADRACK
A. AMBANASOM AND *THE SECRET LIVES OF BABA
SEGI'S WIVES* BY TITILOLA SHONEYIN

*Derick Wirngo Bongfen,
Blessing Vernyuy Lawir,
Lucas Nkwetta Afutendem*

Introduction

African writers have gained consciousness to realize that they need not be told or imposed by other cultures what cultural values they need to cherish and which that need to be censored¹¹⁷. The colonial expansion of European states in Africa was usually accompanied by missionary efforts to proliferate Christianity and European civilization at the expense of 'barbaric', 'non-Western', 'non-Christian', non-white people's traditional African practices. The matching of civilization to progress, peace and development as against 'the barbarism',

¹¹⁷ Derick Bongfen is of the Research Centre in Space Arts and Humanity Studies at the University of Dschang, Cameroon. bongfend@gmail.com
Blessing Vernyuy Lawir is of the Research Centre in Space Arts and Humanity Studies at the University of Dschang, Cameroon. vernyuy4@gmail.com
Lucas Nwetta Afutendem, is a Senior Lecturer in the Department of English Language (Applied Linguistics and Phonology) of the University of Dschang-Cameroon. afutendem@gmail.com

'heathenish', 'paganist', 'violent destructiveness' of tradition is a late-19th-century construct that cast imperialist wars as moral crusades. Driven by competition with each other and economic pressures at home, the world's major powers ventured to ever-distant lands to spread their religion, culture, power, and sources of profits. Religion played a major role in the characterization of others as heathens in need of salvation through education, conversion, and civilizing in the ways of Christian culture. Nothing good was seen in or came out of African cultural practices. The violence applied to these aims, both in bodily harm and cultural ruin, was only part of the hypocrisy. As a result, national consciousness towards independence developed among Africans who started questioning the Eurocentric eccentricities of Africa (J. Kenyatta, 1938:2). In this way, African theatre and cultural forms became elements of resistance and the struggle for independence (Awoniyi, 2015). Songs, dances, and ritual dramas mobilized people to understand and reject their colonial situation, (ibid 2015:2). One of the monuments in African Literature, Chinua Achebe (1973), dedicates his first ever-written novel, *Things Fall Apart*, as an appeasement to his unconscious past; that of ever believing the idiosyncrasies the West spoke and wrote about Africa. The Eurocentric eccentricities about Africa being 'a dark continent' were challenged by the sudden outbreaks of the Nationalist Movement in British West Africa and the Second World War (Achebe, 1973).

Today, using popular art forms with the available modern media has helped strengthen the national bonds that Africans desire to forge ahead. This cultural and communication hybridization has also encouraged the Africans' resolve to accept what is good while perfecting one's cultural dimensions. After decades of existence, the various African media have given rise to several issues; questions abound as to whether they are playing a significant role in new development strategies and how they are meeting their goals. African literature had long crossed the borders of nationalist struggles and is now moving onto new heights while

exhibiting the rich cultural values that the colonial presence had longed to extinct. The gem of African Literature is not only to rise in its values but equally serve humanity like any other Literature (Tembong, 2013: 122). African Literature has been instrumental in positing ethical concepts and moral values among indigenous African societies which can be fundamental to Africa's development. Thus, the gem of the study lies in asking how has African Literature helped in building a moral African society? From valorizing African cultural heritage to positing ethical concepts in Literature has been one of the concerns of African writers.

This study props to look, from an African perspective, at how ethical concepts are projected in two novels by two distinct African writers, Ambanasom's *Son of the Native Soil* and Titilola Shoneyin's *The Secret Live of Baba Segi's Wives*, and the moral values they convey towards Africa's development. Culture refers to beliefs, behaviour, arts, crafts, music, clothing, and food which distinguish a group of people from one another in a given society. Geert Hofstede sees culture as "the collective programming of the human mind by which one group of people distinguishes itself from one another." According to Serrat (2008:3), culture is "the totality of a society's distinctive idea, beliefs, values, and knowledge." There are a good number of definitions of culture which are not necessary to belabour them here. The unique idea behind culture is that it deals with the ways of life of a people within a given environment. Awoyini (2015: 3) throws light on African cultural heritage:

African cultural heritage embraces all aspects of African life. It involves people's history, philosophy, poetry, psychology, medicine and health care delivery, ecology, various arms of the traditional government, ethics, economic and social activities, education, military strategies, mathematics (especially

numerology) astrology, arts in its various forms and even including science and technology.

Shared Value and Moral Stance

Values contain morals, they are imbibed with ethical stances which establish among a people's evaluative judgments of what is believed to be good or what makes something be cherished or desired. Values contain the core of every culture or society, (Hofstede, 2010). Values refer to the attitude, beliefs, behaviours and actions that are cherished and acceptable standards of behaviours that each society expects that its members should abide by (Owoyini 2015:4) Ethics and morals are often used interchangeably to refer to a collection of actual beliefs and behaviours. (Rich, 2001:5). Thus, the symbols, heroes, and rituals of a given society are informed by the values. Ambanasom's *Son of the Native Soil* and Titiola's *The Secret Lives of Baba Segi's Wives* are imbibed with many invaluable African cultural values. Such values include respect for elders and authority, fraternity for humanity and brotherhood, the beauty of an African woman, African proverbs and their moral implications, valorizing African aesthetics; clothing, dishes, names, and music. Details of these values as represented in the texts are discussed in the subsequent paragraphs.

Respect for Authority and Elder is Canonized

In most traditional and modern African societies, their *heroes* are symbolic and are given maxim honour by their subjects. Ambanasom portrays such traits in his literary piece. Dudum is a clan ruled by chiefs Akaya and Umeitoh of Anjong and Akan respectively. They are the custodians of the tradition and culture of the land to which the people look up for solutions in times of difficulties or serious issues to address, as is the situation with the Akan people regarding their land dispute with Anjong:

...Akan elders and councillors assembled in Umeitoh's palace. Senior councillors were in the hall while junior ones and other observers sat on stones outside. Abaago was the first to address the gathering. He stood up in a stooping posture and clapped his hands, with the elders accompanying him in the traditional salutation of the chief. There was a mass clapping of hands three times at the end of which the chief permitted him to go ahead (*SONS*, 16).

Chief Umeitoh stands as a symbolic figure representing his subjects. Every decision in the land should be tabled before his palace and the council elders. Abaago's gestures before the Chief (the stooping posture, clapping of hands three times) to which the Chief grants him permission to go ahead and talk projects the value of such a figure in the clan of Dudum.

In Titilola's novel, Baba Segi is a respected man not only in his family but in the city of Ibadan.

Fraternity for Humanity/Brotherhood

African societies acknowledge the importance of human beings and also as a creation of a supernatural being. It is unethical and immoral to think or do evil against a fellow human, talk less of the one with whom we share the same cultural heritage. Abaago's plot in killing Achamba is termed evil and sheer lack of love for humanity. The death of Achamba touches the hearts of all nineteen villages that make up the Dudum clan; "The vast courtyard was invaded by mourners...men and women, boys and girls, the young, the old...united in one grief: the lamentation of the death of Achamba" (p. 196). All culprits of Achamba's death die a mysterious death. A failed attempt by the youths to burn Abaago alive is an indication that taking one's life by another has no moral grounds in Dudum.

In Titilola's *The Secret Lives of Baba Segi's Wives*, Iya Segi's failed attempt to poison Bolanle turns against her. She is paid with her coin somehow by supernatural forces as it is her daughter, Segi, who in turn eats from the poisoned food, eventually resulting in her death.

Religion and its Moral Values

Religion is a belief in the existence of god or gods and the practices that are involved in worshipping them. African societies from creation to now have often been attached to one religion or another. Such religions contain moral values which play fundamental roles in constructing a moral society. In Ambanasom's *Son of the Native Soil*, there is the belief in both traditional African religion and Christianity. The two clans that makeup Dudum are unified by a single ancestral threshold, Ngeikum. They believe in the supremacy of their ancestors over their existence. Chief Akaya and Embuta constantly pour wine into the holes at their firesides as a symbol of connecting the people with their ancestors. They believe in necromancy, as it helps them to seek the killers of their son, Achamba. Echunjei on the other hand welcomes Christianity. She argues that her child's name, Uyaka, is in the Christian faith rather than in the African tradition as Embuta thinks. Embuta replies in a rather democratic and free will society, "I still believe you deserve some credit there...As a woman of church your interpretation is good; as a man of the world, your father's is good too" (p.232). Embuta as an epitome of African tradition ethically recognizes the free will to believe and worship other religions. To Embuta, Uyaka, both in African tradition and the Christian faith, mean glorifying a supernatural creature (Ancestors or God) for giving them a child.

Titilola in *The Secret Lives of Baba Segi's Wives* conveys a similar trend. Nigeria is imbibed with African tradition, Christianity and Islam. Baba Segi is an epitome of African tradition whose success lies in seeing himself live in a happily polygamous family. He believes in modern medicines in seeking a solution for his wife's barrenness but

firmly holds that only the gods will pass supreme judgment over her wife's situation. Baba Segi's wives believe in the Christian doctrine but misinterpret it for their convenience by committing adultery out of their marital homes. Such a taboo is punished by the sudden death of Segi. Bolanle's mother, of the Christian faith, sees her daughter as a failed child who has not grown up in the ethics of society after she commits abortion. It is an abomination in Agbowo to commit abortion. The writer punishes Bolanle with barrenness as she craves a child throughout her life. From traditional African religions to Western Christianity, African writers of Literature in English are repositioning and readjusting from the dogmatic attitudes of confronting European values, but accepting and adopting some of these values to perfect African cultural heritage. They cast a democratic African society in which free will to worship is guaranteed without confrontations.

The Aesthetics

Ambanasom and Titilola as an epitome of African cultural values are much more informed with the aesthetics of the African culture he inculcates in his literary piece. The right music, clothing, dancing, food, naming patterns, rituals, and incantations give the appropriateness and fittingness of African society. Even though the writers recognize the pluralistic cultures 21st Africa is confronted with, they suggest a *mélange* of every moral value that defines the interests of Africa towards social progress. In *Son of the Native Soil*, Ambanasom gives much preference to native names. Most of his characters go by their native names; Akaya, Umeitoh, Achamba, Echunjei, Ekunidi, Eziaga, Ubeno, Ebito, Apuya, Embuta, Uyaka Achamba. Titilola in a similar way makes use of typically Yoruba names; Femi, Segi, Tope, Bolanle, Aloa, Segun, Akin.

African dishes are valorized. Titilola makes use of Yoruba dishes; yam balls ('*asun*'), '*aso ebi*', '*eba*' and '*ekuru*'. Palm wine/raffia wine and kola-nut are fundamental in the social lives of most African

societies. The peace emissaries from Anjong to Akan over the disputed Ukob land are entertained with food, raffia wine and kola-nut:

“It was not the custom of Dudum people to receive their visitors-friendly or unfriendly without entertaining them...Umeitoh sent for decent raffia wine and asked one of his wives to give the strangers food...” (p.32, my italics).

Strangers are valued and it is on moral grounds that they are entertained, for it is believed that one does not know where their in-laws may come from. The raffia wine waters down the grudges of both parties and creates a friendly and serene atmosphere nursed with good comportment on both parties. Kola-nut is symbolic and imbibes moral values. Chief Umeitoh remarks to his subjects, “You see what the kola-nut is saying? There is one mouth” (p. 32). Kola-nut signifies love, peace and unity. Thus, it is commonly said in African proverbs that he who brings kola-nut gives life. Kola-nut is a valuable item because in it are the shared values of love, peace and unity.

The Beauty of an African Woman

African Literature in English celebrates the beauty of an African woman. The beauty of an African woman lies in her fertility in childbearing, loyal and submissive to her husband, caring for the family and part of her responsibility to impact moral values onto children. In Ambanasom’s *Son of the Native Soil*, women are celebrated for childbearing; they give life, hope and joy to the family. Ebito’s value and joy lie in having a beautiful, educated and morally upright daughter, Echunjei. Embuta finds great joy in seeing his grandson before his death, “If I were to die now, I wouldn’t regret it. My own eyes have seen my grandson” (p. 233). The African woman is in control of the hearth. She has the authority and effort in providing food for the family and competes with nobody in her duty. Ebito prepares food for her entire family, same with her daughter, Echunjei, a unique duty christened on women.

Similarly, Titilola celebrates African women in her literary piece. She puts it in a rather worried situation of an African woman who does not imbibe a fertile womb. Baba Segi got four wives and constantly becomes worried to see that his fourth wife, Bolanle, is barren even though the other three wives have all birthed children. Her barrenness does not establish a healthy environment in her marital home in particular and her surrounding society in general, for it is believed in Yoruba land that “A million slaves and a thousand servants cannot equate the value of a child”(p.30). Baba Segi’s four wives are submissive to him. Iya Segi, despite her wealth still submits herself under Baba Segi’s roof like a housewife and performs her marital duties. “I dropped to my knees and told him of my wish to have a small stall where I could sell sweets wholesale...” (p. 48) as Iya Femi pleads with her husband to grant her permission to start up a business shows respect and loyalty of her as a woman.

Death as a Unifying Factor Toward Social Unity and Cooperation

Traditional African societies believe in solidarity with their grieved member. Mourning with a bereaved family is a recognition of humanity, fraternity the brotherhood that is cherished and celebrated in most African societies. Death/burial ceremonies, and funerals, are social grounds that unite and socialize a people. It is immoral and unethical for one to remain neutral to the death of a fellow member of a community. The death of someone becomes a collective burden shared not only by the bereaved family but that of society in general. Achamba’s death is not the sole burden of his family and the Akan community in particular, but a shared loss of the Dudum clan in general:

Akan, in particular, and Dudum in general, was caught up in a great lamentation: the loss of a son on the native soil. There were screams here, and exclamations there, there were heart-rending shriels here and loud grounds there. Women and children were

wailing, while young men choked with emotion, and shed tears. Elderly men stood stunned, too stunned and stupefied for tears (*SONS*, 195).

Achamba's death assembles inhabitants of the entire Dudum clan (both Anjong and Akan) at Embuta's compound. Despite the land dispute at Ukob between Anjong and Akan which has caused a lot of tensions between the two clans, no clan could console itself over the loss of an emblematic son of the soil, Achamba.

Similarly, the death of Segun's father assembles the entire neighbourhood grieved in lamentation, "...the entire neighbourhood was grief-stricken. Every eye within the vicinity was bloodshot...Like all the tenants, my parents went to the landlord's house to register their condolences" (p.118). Yoruba share the pain of their lost member. This practice communicates love for humanity; Life is a precious gift that if departed from anybody calls for communal lamentations.

Family as Basic Unit for Social Life

The concept of family is not just formed haphazardly in this society. It is ethically and morally enshrined by marriage. Marriage, in most African societies, is a valuable institution that is highly celebrated; the basic unit for social life. It is established basically on love and good deeds, not money or material possessions. Love based on emotions and free will over material possessions and money are values upheld. In *Son of the Native Soil*, Ebita desires Eiaga to get married to her daughter, Echunjei, for Eziaga has been of help to her and her family in times of need coupled with the friendship between Chief Akaya's family and Eziaga's.

Similarly, Titilola projects marriage as a sacred engagement among couples, with love, respect, and loyalty being the driving forces. Polygamy and monogamy are common values shared in African societies that Ambanasom and Tititola cherish and celebrate in their

literary pieces. In *Son of the Native Soil*, Echunjei stems from a polygamous family, while on her side, she chooses to form a monogamous family with Achamba. The canonized marriage form in this society is that of a man getting married to a woman/women.

Similarly, Mr Alao is a polygamous man with four wives, whereas his third wife, Bolanle, stems from a monogamous home. It is ethical and a moral obligation for a husband to pay his wife's bride price. Echunjei urges her fiancé, Achamba, to go see her family officially so that they become husband and wife; "My parents' decision is mine I have nothing else to say", (p.133). It is on moral grounds in Dudum clan that a suitor presents himself before the bride's parents and their consent is given in before marriage rites can be performed. In the same way, the Yurobas values the bride price to be paid for a bride. Baba Segi is said to have travelled from Ibadan to see Bolanle's parents at Agbowo for his fourth wives' bride price to be paid.

Children are precious and make the family a whole. In *Son of the Native Soil*, Embuta's craving for a grandchild finds great comfort and joy with the birth of his first grandson, Uyaka Achamba. Children are the pillars of development in Dudum; the case of Achamba, who strives hard to bring developmental projects to Dudum. Dudum encourages their children to be hardworking. It is due to Achamba's hard work that has made him rise to fame which he is being celebrated all over the entire nineteen villages that make Dudum, and it is believed that even though he is dead, he has left behind a son who will continue and go higher heights like the father. Children are wealth.

Necromancy is an Innate Tendency to Seek and Rest in Spiritual Joys

Traditional and modern African societies have been versed in seeking social justice and healing of the soul through objects, animals or human being said to be imbued with supernatural powers. Religions have been fundamental in societal developments across cultures. Just like the western concept of Christianity strives to uncover mystical truth

because of its traditions of the soul and the doctrine of 'Divine Love' through a supernatural being, God, so too do Africans seek social justice and divine love through diverse spiritual practices like necromancy, ancestral incantations/worships. If there is one thing that is common in all religions, it is the mystical feeling of love towards an ever-absent supernatural being in the physical world, but present in the spiritual realm. Such practices of mystical realism characterize Ambanasom's literary society, Dudum.

Achamba's death is deemed premature and the quest to find out who his killers are is imperative. Human life is precious and must not be taken prematurely. It is in this light that Achamba's maternal uncles from Ajei are dispatched to consult a necromancer to reveal the killers of their son and if possible render retributive justice. Achamba's death leaves many hearts wounded in Dudum, and such heart can find solace only when the killers of their son has been revealed and justice rendered. Where there is evil there is no peace, and where there no is peace, there is no development. Thus, evil spirits have to be fought hard for justice to administer before peace and progress can ensue.

Proverbs as Traditional Means of Impacting Moral and Social Learning

Proverbs are short and well-expressed sayings that state a general truth or piece of advice. African languages are imbued with a lot of proverbs which are used as maxims to inculcate social and moral values to regulate their interpersonal relationships (Owoyoni, 2019, 6). Achebe (1958) sees proverbs from a typical Igbo culture. To him, "...proverbs are the palm oil with which words are eaten" (1958: 2). The preciousness of palm oil in Igbo land in Nigeria communicates how precious proverbs are in African culture. Proverbs are a mind of wisdom from which we can learn or re-affirm certain realities such as peace, social harmony, love for life, and respect for the person and property. Proverbs offer deeper meanings into the reality in which a people live,

and especially into the human heart (Comboni, 2019: 3). Ambanasom's *Son of the Native Soil* is enriched with African proverbs which reveal morals and social values.

Proverbs in Son of the Native Soil

“A Dudum proverb says fast blazing wood soon burns itself out, but the slow smouldering log retains it for much longer,” (p. 22). Chief Akaya compares the zeal of Akan people to forcefully grab the land that rightfully belongs to Anjong to a fast blazing wood whose energy will soon run out and the rightful owner (Anjong), who is truthful and patient, who with the ‘slow smouldering log’ will resist for so long. Chief Akaya takes caution not to be in the haste like his opponent but to go slowly and surely, one step at a time.

“...looking at the water on a cocoyam leaf” (p. 48). Ekunidi thinks their continuous efforts in rushing after Echunjei to get married to his child, Eziaga, will all be wasted efforts (even having paid all her bride price) as Echunjei may complete her course in the university and refuse to marry Eziaga. It all tends out as predicted as Echunjei chooses Achamba over.

“The hand that lingers at the anus will touch excrement,” (p. 69). This is taken to mean those who constantly seek trouble will find one. Ubeno cautions against Akan people's continuous illegal claim over Ukob farmland as it will soon plunge them into serious problems.

“For, do we not say that when your brother is up a kola-nut tree, you can pick up a juicy kola-nut?” (p. 75). It is believed Dudum that once one's family member or relative occupies a recommendable social position in society, it is for the advantage of their brothers or relatives to benefit from such person's social influences. Chief Umeitoh recommends Achamba's good gestures towards the imprisoned Akan men at Mbambe, after all, is it not their ultimate advantage as sons from

Akan to enjoy the social influence of one of their sons who occupies an influential position in the government?

“When two brothers fight over a woman, a stranger might come in and walk away with the coveted beauty,” (p. 116). Achamba here refers to the D.O who appears to be making huge profits from the land dispute between Anjong and Akan. Thus, conflict is not always good for it incurs a lot of expenses which even the belligerents do not gain anything from it but a third party.

“...One soiled finger contaminates the other,” (p. 141). This is taken to mean a bad person can influence good persons to be bad as well. Abaago employs this wit to refer to Achamba as an enemy to Akan who needs to be avoided at all costs if not he will influence and change the Akan people not to engage in a fight with the Anjong over the Ukob farmland.

“...locusts often come down in the village of those with no bags,” (p. 173). It literarily means good things often come to those who don't value them. The narrator laments Achamba's rising fortunes and the good that he could bring to Akan in particular, and Dudum in general. Contrarily he is hated and painted as evil by his very people. People, because of their greed tend to lose what they would have treasured.

“A woman's urine can never rise above the fence,” (p. 233). This proverb emerges from the patrilineal society that dominates Dudum. The quest for a male child is demanding, for they will be heirs and continue their fathers' lineages. Embuta's desire for a grandson from a male son has been granted him. Even though he has grandsons from his daughters, they can't be heirs to their father because it is a patrilineal society: heirs come from the male son. That is why in a patrilineal society, it is the male gender at the helm of decision making the female gender. Thus, it is an abomination for a woman to be in control of a man in such a patrilineal society. Thus, “a woman's urine can never rise above the fence.”

Proverbs in The Secret Lives of Baba Segi's Wife

“...a child who will play in the dark must first learn how to close its eyes” (p.32). This is a piece of moral advice to Iya Segi by the narrator as she contemplates killing Bolanle. Thus, if she craves evil, she should be ready to share the burden.

“...THE ELDER who soils the floor with shit immediately forgets, but the stench remains in the memory of the person who has to pack it” (p. 30)

“...before you wrap leaves around liquidized beans, one must ensure that the ingredients are complete” (p. 125). Dr Dibia plays with words as he assures Baba Segi that for any effective and sure test to be conducted on his wife, Bolanle, he will have to bring another one of his wives to the hospital for some medical interrogation.

“...Pride makes men tumble before they fall” (p.148). The teacher cautions Baba Segi not to worry himself over seeking the true fathers of his children; one day the secret would be leaked and their true fathers will be known. Baba Segi is a wealthy and reputable man in Ibadan who does not believe he has been fathering different people's children thinking they are his. He still feels adamant to believe in Teacher even though Teacher is just revealing the truth about Baba Segi. The teacher then makes him allow pride and accept what he tells him for pride had always caused many people's downfalls.

“...a child who says her mother will not have rest will also be ravaged by insomnia” (p. 94). Mama frowns at the moral decay of her daughters, Bolanle and Lara, who go around flirting with boys (Bolanle commits abortion and Lara gets pregnant for a rascal musician). In her words, she means that, since her daughters have ceased to heed her advice against immorality and change for good, they too will not have peace.

African proverbs are inculcated in their wisdom and knowledge. They contain in them moral values which teach society and drive it towards social change.

Conclusion

African Literature is gradually shifting from the idiosyncrasies of colonial songs to writing about Africa's realities. African Literature is a veritable site in which African cultural heritage is preserved. Such values are imbibed with morals which in turn inform social learning. Ambanasom's *Son of the Native Soil* and Titilola's *The Secret Lives of Baba Segi's Wives* are archived for African cultural values enriched with ethical concepts that impact morals in society. African writers in English Literature have tended to combine literature and ethics in building a moral society. Since teaching ethics is teaching morals, teaching African Literature is teaching cultural and moral education which would go a long way to contributing to Africa's development, for culture and moral values are the bedrocks of a society's progress.

References

- Achebe, Chinua (1973) *Named for Victoria, Queen of England* (192) in Aschcroft et al. eds (2003) *The Post-colonial Studies Reader*. Routledge, Taylor and Francis Group ISBN-041509622 (Pbk).
- Anyanwu, Chinedeca (2018) *Critical Reflections on Values in Nigerian Literature: Pathways for Igbo Society*, *The Journal of Pan-African Studies*_vol.11,no.4.
- Ambanasom S (2007). *Son of the Native Soil*. Bamenda: Patron Publishing House.

- Aschcroft et al. eds (2003) *The Post-colonial Studies Reader*. Routledge, Taylor and Francis Group ISBN-0415-09622 (Pbk)
- Awoyini, Sunday (2015) *African Cultural Values: The Past, Present and Future*. Clarion University, Pennsylvania_vol.17. No 1_ISSN:1520-1509
- Comboni, Missionaries (2019) *African Proverbs: Wisdom of the People*. Comboni Missionary Publications, United Kingdom and Ireland_138 Carmyle Avenue_Glasgow G32 8DL.
- Kenyatta, Jomo (1938) *Facing Mount Kenya*, Nairobi and London
- Lewis, D. Richard (2006) *When Cultures Collide: Leading Across Cultures*. Nicholas Brealey International_Boston, London
- Pusch, Margaret D. ed. (1979) *Multicultural Education: A Cross-Cultural Training Approach*. LaGrange Park, IL.
- Mizzel, Micheal David (2009) *Mysticism Defined and Described*. Published Master Thesis_University of Georgia, Athens.
- UN (2007) *World Population Prospects: The 2006 Revision Population Database*. United Nations Population Division. <http://esa.un.org/unpp>
- Wainaini, Binyavanga (2010) *How to Write about Africa*. Granta 92. <http://www.bu.edu>
- Sixsmith, Judith (1986) *The meaning of home: An exploratory study of environmental experience*: University of Dundee <https://www.researchgate.net/publication/222074147>
DOI: 1016/S0272(86)800020

Tembong, Fonge D. (2013) *Ambanasom's Son of the Native Soil* and the Western Concept of a Tragic Hero. University of Yaounde, Cameroon. ISBN-0415-09622

UNFCCC (2007) United Nations Framework Convention on Climate Change. Carbon

Dioxide emissions. Total (UNFCC-CDIAC) :

<http://unhabitat.org/programmes/uef/cities/summary/Dakar.htm>

V

ETHICS AND THE MEDIA IN NIGERIA

THE FRAILTY OF MEDIA ETHICS IN STAGNATED DEMOCRACIES: ETHICAL LAPSES AND NIGERIA'S MEDIA LANDSCAPE

*Usua, J. Ntiense,
Moses O. Asak*

Introduction

Media ethics and journalism are inextricably linked because journalism is based on a set of fundamentally ethical concepts of freedom, democracy, truth, impartiality, honesty, and privacy¹¹⁸. Journalists are disseminators of information and channels of communication between people and the government. They educate people by providing information related to socio-cultural and politico-economic aspects of society. If the proper job of journalism is to provide information, then the ethical concerns are narrowed to a single issue: ensuring the quality of information (Muratova, Grizzle, and Mirzakhmedova, 2019). This subject has sparked political debates and piqued popular interests. Many people believe the media are unreliable

¹¹⁸ Usua, J. Ntiense lectures in the Department of Linguistics and Communication Studies, University of Port Harcourt, Rivers State, Nigeria. ntiense.usua@uniport.edu.ng

Moses O. Asak lectures in the Department of Linguistics and Communication Studies, University of Port Harcourt, Rivers State, Nigeria. moses.asak@uniport.edu.ng

and biased in their presentation of information (UNESCO, 2018; Tsfati, Boomgaarden, Strömbäck, Vliegenthart, Damstra, Lindgren, 2020). Esan (2016) suggests that the media are influential, so they abound and circulate particular knowledge and viewpoints. Whether in cities or villages, even when people do not actively seek them out, they are approached by different forms of communication because they are universal and readily retrieved via a variability of digital platforms. Democratization of the media means people, other than professional media operatives like journalists, are actively involved as producers and distributors of content. This emphasizes the need for journalists to act as role models who set moral standards for journalistic values.

Ethical concerns occur when a decision, circumstance, or conduct contradicts a society's moral ideals. Individuals and institutions might be implicated in these conflicts since any of their activities could be questioned on ethical grounds. Such ethical issues encompass concerns like impartiality, objectivity, balance, prejudice, privacy, and the public interest when it comes to news coverage (Sambrook, 2012). Media practices such as product placement, and legal issues such as defamation as well as stereotyping, taste and decency, obscenity, and freedom of expression, are all included in this category. Journalistic ethics and standards are a set of ethical principles and best practices that apply to journalists in dealing with these issues (Nasidi, 2016). Professional journalism associations and individual print, broadcast, and online news organizations frequently issue statements outlining the basic standards and canons to guide journalists.

The importance of media organizations as society's watchdogs informs the need for journalists and media organizations to uphold the ethics and canons of journalism (Asak and Molale, 2019). This was the case in Nigeria, before independence and in the early years after freedom. Reporters such as Ernest Okoli, Nnamdi Azikiwe, Obafemi Awolowo, Anthony Enahoro, Adegunle Ajasin, Bola Ige who were there when nationalist politics began in the 1920s and 1930s,⁹ were

associated with Nigeria's independence and quest for democratic governance, were traditional, simple reality reporters who went into the world observed what was going on, and then reported back to the public. This was the traditional notion of journalism, referred to by Ward (2019) as 'the professional objective paradigm,' in which journalists are required to 'give unvarnished facts in a highly unbiased manner.' At the time, it was assumed for example that the professional objective approach was the gold standard of journalism. However, in recent decades, there has been a need for a change as partisan news outlets and opinion-based op-eds or talk shows have grown in popularity and the traditional concept of journalism as merely an impartial transmission of facts has come under attack. This could be because individuals who respected journalistic standards and ethics in their professional work have somehow forgotten about them, not minding that seasoned journalists did play a key part in moulding Nigeria's independence efforts and the establishment of a democratic government. Consequently, ethical lapses in the media have become an albatross and cog in the wheels of democracy in Nigeria.

Without a question, media ethics and democracy are inextricably linked. Neither can be separated if democracy is to be meaningful. However, many observers agree that media ethics do not seem to seriously apply in Nigerian journalism (Ekeanyanwu and Obianigwe, 2012; Adeyemi, 2013). Media services are not better off because journalists engage in unethical behaviours or simply, they scarcely observe ethical principles. Can we say that in Nigeria's media space, ethical norms apply to the extent of aiding the democratic process? This does not appear to be the case. The dilemma of the Nigerian reporter is that he has his by-lines to meet while working under very unfriendly conditions and being oppressed by the tyranny of the 'state' and he may be mashed in the stranglehold of forces beyond him in his obligation and duty to be faithful to his conscience and the truth. But we argue that this is not enough justification for journalism not to get it right

considering its role in society. Media workers may not need to swear an oath of professional allegiance to telling the truth before starting their careers in journalism, but they have an unwritten covenant with the people to work in the interest of society.

Numerous researchers have conducted studies on media ethics. For example, studies on the origin of journalism ethics and the question of objectivity and ethical issues (Belsey and Chadwick, 1999; Begum, 2014; Ward, 2015; Chen, 2017); the role of media ethics and self-regulation (Begum, 2014; Singh, and Sharma, 2018; Tilak, 2020); media ethics in journalism (Ndonye, 2014; Nasidi, 2016); Journalism ethics in the digital age (Ess, 2014; Díaz-Campo, and Segado-Boj, 2015); media ethics in the age of populism and democracy (Alter, 2019; Ward, 2019); paradigm shifts in the theory of objectivity in the media (Ward, 2015). However, in comparison to previous research, not much has been said about journalists' attitudes towards ethics or flagrant impropriety in Nigeria.

As a result, the purpose of this theoretical study was to examine media ethics in Nigeria from the perspective of journalism practice in the context of a failed or failing democracy and cultural diversity. This research contributes to the expanding body of knowledge on the subject of media ethics and professionalism. The debate suggests that the pursuit of high-quality information that serves the public interest and the greater good should take precedence over journalistic constraints and self-interest in the hope that it will grease the wheels of democracy and bring democracy's rewards to the people. In its sections, the study spotlights the theoretical foundation for the discourse and reviews some ethical concerns in journalism and the media. It also discusses the ethical lapses in journalism practice and the Nigerian democratic development and comes up with a conclusion and recommendations.

Theoretical Foundation

According to Plaisance (2009), all societies have produced particular doctrines or philosophies of the good throughout history, many of which are categorized in the West, along four basic, albeit, overlapping lines: virtue ethics, which looks for the good in virtuous character and qualities; deontological ethics, which locates the good in adherence to duties or principles; teleological ethics, which looks for the good in the outcomes of actions and decisions; and dialogic ethics, which locates the good in interpersonal relationships. Scholars in the field of communication ethics apply all of these ethical theories to issues like truth, deception, and misrepresentation; propaganda, persuasion, and argumentation; hate speech, harassment, and freedom of speech; secrecy, disclosure, and access; group decision-making, and institutional and corporate responsibility (Lipari, 2017; UNESCO, 2018). The subject of media ethics, therefore, includes a variety of studies that use moral philosophy, ethics discourse, and social-science perspectives to document and critique practices in journalism, public relations, advertising, and other forms of communication (Tilak, 2020). We draw from three theories in the field of communication ethics for our purpose in this paper: teleological, deontological, and dialogic ethical theories.

Rational Self-Interest Theory

The rational self-interest theory (also known as ethical egoism theory) is a normative view that holds that all ethical activities, even those that appear to be self-sacrificing, are ultimately self-serving and that promoting one's good is morally acceptable (Plaisance, 2009). This is significant to the current study because, we argue that rather than working for the public good and interest of most people, the media, especially journalists in Nigeria, sometimes appear to be influenced by their interests at the expense of the people.

Some contemporary theorists argue for rational self-interest theory from a psychological perspective, emphasizing the emotional and social benefits of ethical actions to self (Murov, 2009; cf. Borges, 2019), while others argue for rational self-interest theory from a rational standpoint even though what is considered “rational” in professional journalism is debatable, claiming that when each individual self-benefits, both individuals and society benefit (Funk, 2000). This model is relevant to our study because whether we look at it from a psychological standpoint or rational self-interest, it has a chance of supporting Nigeria's fragile democracy if bolstered by a vibrant media system guided by journalistic ethics.

However, rational self-interest theory has been criticized from a variety of perspectives as part of teleological ethics, most notably by Kant who emphasizes in his deontological theory, a system of moral reasoning based on responsibilities and obligations rather than on individual character. The issue of judging organized entities like humans is central to the second portion of Kant's *Critique of Judgment*. In his article on teleological principles, Kant argued that we must acknowledge an intelligent super-sensible cause of events outside the limited natural self if we are to avoid appeals to blind purposes (Lord, 2011). This implies that we must look beyond the self and not accept, for example, that journalists in Nigeria are justified in demanding and accepting gratifications in the course of their work, based on the rational self-interest theory, because such practice can only help to skew news coverage in favour of a select few at the expense of the people. In this way, the media undermines the ideals and values of the democratic process. Adeyemi (2013) found out in a study of journalists in Nigeria that over 64% of those polled agreed that accepting any type of gratification was unethical, while over 75% of the journalists ‘engaged in corrupt practices with impunity’(p.1857). More than half of the study's 18 media outlets are unconcerned about some recognized corrupt behaviours in their organizations.

Social Responsibility Theory

According to the social responsibility paradigm attributed to Siebert, Peterson, and Schramm, when making journalistic decisions, the press has a moral obligation to examine society's functional needs to achieve the greatest good. This is the cornerstone of professional journalism ethics because, in a democratic society, the media and journalists have a role and specific obligations and responsibilities of serving the public interest (Hodgkiss, 2017). Although the theory allows for a free press without censorship, it also demands that press content be discussed in public spaces and that the media accept any obligations arising from public participation and professional self-regulation.

The social responsibility theory progresses from simple "Objective" (facts-based) reporting to "Interpretive" reporting. The comprehensive news report is complete facts and truth, however the "Commission of the Freedom of Press" (see Pickard, 2015, p.144) claimed that it no longer gives facts truthfully rather than giving a necessary analysed or interpretive report on facts with clear explanations is essential. We argue that, while this claim is well-intentioned and works in some climates, it appears to provide legitimacy for Nigerian journalists to use 'rational self-interest' to slant their interpretation of news stories, particularly once gratification has been accepted.

Ethical Concerns in Journalism and the Media

In contemporary societies, it is recognized that so many things, including the successful running of that society itself, depend on the media. By providing the compass with which the society navigates the complex course of its history; by providing men with the picture of the world upon which they act (Lippman in Usua, 2006); by serving as the weapon and vehicle for mobilizing human resources for the success of the democratic system (Opeibi, 2002); by being a powerful social tool that provides citizens with an independent source of information about

the state and other holders of power (Elliott, 2009); and by simply playing the role of the fourth estate of the realm which checks the activities of the men and women who run the affairs of the state on behalf of the rest of the people, the media assume a strategic position in the affairs of men and take up a role as powerful if not more, as that of those in whose hands we commit the responsibility of making political and policy decisions for the society.

Bearing in mind also, the fact that operators of the media can set the agenda for the policy and political decision-makers thus making the media workers themselves in some sense, potential decision-makers, the media are considered to be the livewire of the modern society. Christians and Cooper (2009) observed that communication and the media have facilitated world affairs. Citing the examples of 9/11 during which the media rallied the US and nurtured empathy across the globe; how a new world information order of free flow and communication balance among nations was touted; as well as how media coverage of Iraq and Afghanistan served the purpose of keeping the military accountable and ensuring that abuses were not allowed to escape, they succeeded in calling attention to the role of the media in contemporary society. And, like the media's role in the political independence of Western colonies has remained fresh in our memories, the potential of the media in contributing towards a sane, or at least, a more purposeful society is not lost on us. In many parts of the world, communication and the media have been used to motivate people to embrace policies and adopt new attitudes, as well as to serve development purposes. But the media have also often failed society. Despite the facilitation of world affairs by communication and the media, Christians and Cooper (2009) also acknowledge that operators of the media and the industry itself have several times and circumstances, stood trial in the court of the people and that "in reality, only rarely do the media serve as democracy's agent and militarism's contradiction" (p. 55). These then make the media a double-edged sword.

But the enormity of the responsibility of the media in society makes it imperative to take a deep look at how media service is rendered by the operators of the industry. This is because just as altruistic political leadership is critical to the growth of that society, good governance is guaranteed if the media system operational in the society is both vibrant and responsible. Some scholars including Belsey and Chadwick (1999), ascribe so much importance to the role of the media by equating any harm from journalistic malpractice, that is, a professional lapse by a journalist, with that of the health worker. They argue further that the failure of the industry can cause as much harm to the society as the failure of the health sector, suggesting as well that if that harm can be measured on a scale of distress, some cases of unprofessional conduct by journalists may cause more distress than certain kinds of injury to health.

The desire of every society to derive the best benefits from communication and media services and push back their follies is in the first instance, touted as the necessity for media laws and regulations which of course, come with their encumbrances as well as engender some doubts. Some gains though may be possible with media laws and regulation, but the ultimate in media service is not. This is because while governments in all parts of the globe and all through the history of media claim that they regulate the media to prevent practitioners from overstepping their bounds, claims of the need for quality control and regulatory efforts to achieve it hardly really justify media restrictions in the end. Thus, Besley and Wadwick (1999) insist that the actual and potential legislative and statutory boundaries have done little for the quality of the media because the emphasis has always been on restriction, negativity and on what the media should not report, more than on the quality of what is published. This approach to the search for quality control “is one-sided detraction, preventing the press from fulfilling a proper democratic role” (p. 6). Media workers themselves often succeed in avoiding collision with the law without, at the same

time providing the best service to the society. Their caution, therefore, amounts to protection against governmental and legal sanctions while it fails to translate to better media service. This then throws up the need for professional ethics as a template for good media practice. The constituents of the templates—routine news values, and the classic journalistic norms of accuracy, faithfulness to sources, avoidance of economic and political influence among others (Ogongo-Ongona'a and White, in Nwabueze, 2010), are generally accepted in every society as the appropriate approach to redeeming the media and ensuring good media or journalistic practice.

Since ethics according to Wilcox, Cameron, Ault & Agee (2003), constitute the value system by which a person determines what is right or wrong, fair or unfair, just or unjust, it is assumed that professional ethics in journalism will provide the compass with which journalists can determine what is fair, what is right and what is just and as moral standards or principles which guide individuals, a group or a people in the conduct of professional, cultural or societal activities. Media workers and their organizations will render acceptable services to society and as ethics determines whether or not one's performance is acceptable or not, based on laid-down principles guiding such performance (Udoudo & Nwosu, 2020), ethical codes become the measuring instrument with which we determine the quality of media service we receive. As the guidebook through which tenderfeet understand those principles they will need as practitioners in that field and through which they learn and adopt professional values (Gordon and Kittross, 1999), the code of practice to that extent, becomes the means of grooming and pruning people going into the all-important service that the media and journalism are expected to offer the society. Thus, in journalism, ethical codes play a very crucial role in the way journalists carry out their functions because it guides the practitioners in making sound decisions in journalistic performance (Nwabueze, 2010).

Further, professional ethics are often conceived and put in place to provide ideal standards of excellence for practitioners to strive for. Although few people can live up to an ideal level of morality under all circumstances, group or professional values can do some good to the group or profession. Even codes that fall short of the idealized level can usually provide some worthwhile goals towards which individuals in that field can aim to attain (Gordon and Kittross, 1999).

The journalistic code of ethics protects the public from unethical performance and the media from unreasonable demands from the public bearing in mind the cultural, ethnic and political divides in Nigeria. It also saves society from the implication or dangers associated with internal pressures which often cause media workers to go against their consciences. At a time and in societies in which doubts have been raised about media services, journalistic ethics should, to a reasonable extent, help to create and maintain public confidence in the media. But unfortunately, it has also been noticed that despite the code of ethics spelt out by organizations including media associations and unions, ethical precepts and principles have caused little positive development, especially in the developing slice of the globe.

The Media, Ethical Lapses and Nigeria's Democratic Struggle

But how vibrant, responsible and professional can the media be? How have they been, in the case of Nigeria and other developing countries, to guarantee a satisfactory level of democratic growth? This concern about the extent to which the media in weak democracies are responsible and professional has been of concern to scholars, media critics and the general public for quite a long time and the level of adherence to professional ethics to guide the conduct of media professionals has always engaged them. John Hutteng (in Biagi 1998)

has observed, the primary objective of the press is to bring readers, listeners and viewers as honest, accurate, and complete an account of the day's event as possible because of the need for the people to be informed is so great that the constitution provides the press with the First Amendment of American Constitution just as similar provisions are made in the statutes of every other nation to stand media organizations as unique among business enterprises. That special treatment of the media industry, Hutteng further argues, as with most grants of power, comes with an accompanying responsibility, even though not constitutionally mandated, "nonetheless well understood: that the power of the press must be used responsibly and compassionately" (p.344).

The consensus among many critics, observers and even government functionaries is that the media have not been responsible enough and that they have not scored high in terms of the expectations of the people. This is why some scholars have insisted that society has not derived the full benefits from communication and the media (Christians and Cooper 2009). Keeble and Mair (2012) in fact, are of the view that the quality of service by all media workers, but particularly journalists, has been perennially below public expectation due largely to unethical practices of those who operate the media. Ferré (1999) corroborates by stating that since the 1890s journalism profession has been considered to be a deeply flawed industry and practice that requires serious analysis. He supports this view with the observation of William Lilly, a Catholic priest and one of the earliest writers about ethics of journalism who argued that the essence of the freedom granted to journalists and other media workers was for them "to state facts, to argue upon them, to denounce abuses, to advocate reforms but that truth is the last thing the average journalist thinks about"(p. 16). The general feeling is that even though it is not arguable that communication and the media have served development objectives in many regions of the world just as they have been used to mobilize people to embrace policies and adopt new

attitudes, the media have been unable to do somehow, casts some unpleasant shadows over what they have done.

Journalistic values of truth, objectivity and factual reporting which constitute the flagship of the press appear not to occupy the centre stage of journalism in practice, notwithstanding how much they are touted in media circles. Where they seem to do, some other undercurrents stand in the way. One of such is hinted at in the concern that Ashong (2018) attempts to probe. He argues that not making effort to decipher between facts and truths is a big problem in journalism. The reporter is interested in being factual and objective hence in reporting, he simply tells the story that was told to him by the newsmaker. Often, he does not find out whether the fact is true (Are their concealments underneath the facts offered to him?) This view has recently been corroborated by Amadi (2019). It may be fake news when government officials boast at a press conference, that very soon housing in Nigeria will be affordable and available for all, or when they say that every child in the country was being fed at home during the COVID-19 lockdown. But the reporter has reported the outcome of the press conference or press release. In this connection, Ashong (2018) raises an interesting question thus: "In a country like Nigeria where press conferences are called often with the view to peddling lies or twisting the truth, what should our expectations be?" (p.8). The way Ward (2009) sees it is that truth and objectivity as pillars of the media show serious wear and tear in today's practice.

Accuracy, another important pillar of the code of journalism and guide to ensuring good media service, may have suffered so much abuse at the hands of practising journalists. According to Belsey and Chadwick (1999):

[I]n accuracy lies distortions, bias, propaganda, favouritism, sensationalism, trivialization, lapses of taste, vulgarity, sleaze, sexism, racism, homophobia, personal attacks, smears, character assassination, cheque-book journalism, deception, betrayal of

confidence and invasions. And this is by no means a complete list (p. 6).

As far as Udoaka (in Ashong, 2018) is concerned, one of the explanations that may be offered why journalists of all ages have opened themselves to criticism over the major thrusts of journalistic ethics of truth or factual and objective reporting is that journalists, coming from different socio-economic, religious, cultural and educational backgrounds are affected by these factors in the way they select, organize and interpret the facts of occurrences that they cover and report. But the failure of the media to faithfully, professionally and responsibly serve the society, meaning their inability to strictly uphold professional ethics has also been blamed on the society itself partly because the media, operating within a larger system, manifest the failure of that system (Usua, 2018). In the view of Nwabueze (2010), the value system of the society exerts pressure on media workers and possibly causes them to operate from an unethical pedestal especially if they are not morally strong to resist the pressure. Okunna (2003) insists that discussing the mass media in isolation from the larger society will be a meaningless effort because the media are not unconnected to social processes in the society, a view corroborated by Azubuike (2019) who states that it is proper, even though we acknowledge ethical gaps in the media, to identify the general societal problems which could explain the susceptibility of the media to ethical lapses. The two authors list bribery, corruption, and the urge to get quick wealth all of which stem from dwindling family values as the general societal problems that have influenced media workers, resulting in ethical problems. Nigeria is a failed state and stagnated democracy (Otoghile & Obakhelo, 2009; Usua, 2018; Nwabueze, 2018), where a political office is a goldmine and politicians, in a bid to sit on it, engage in thuggery, ballot-box stuffing and snatching, maiming of people, the assassination of opponents, and killing of others who stand in the way to obstruct the

realization of their political ambitions, as a follow-up to excessive money politics, houses the Nigerian journalists who manifest the general attributes of the state. With all of these anomalies, along with ethnic rivalry that has become the hallmark of Nigerian democracy and with the Nigerian media industry which has been taken along that path (Usua, 2018), expecting the media not to reflect that society is to overstretch expectations. This is more so because a large chunk of the industry is owned and controlled by charlatans called politicians. Other media workers who are not in their employ are either lured with financial inducement to approve their primitive hold on the nation and its people or are simply cowed by whatever means, into ethical aestivation to manifest a general poor media performance (Anthony and Thomas, 2012; Oso, 2012; Usua, 2018).

We cannot dispute the fact that the backgrounds of the practitioners have some influence on the service they render to society. And while conceding that every institution within the society often reflects the society that it is a part of, ethical laxity that results from the practitioner's background and societal influence cannot be justified because when the society fails, journalism should stand to salvage it. Journalists who offer to serve the people and act on their behalf and the media which are the watchdog of society will hardly be excused when excessive ethical lapses are recorded. It is in the first instance, the recognition of the existence of these challenges that necessitate ethical codes so that despite the limitations occasioned by the differences in the backgrounds of media workers as well as the limitations of the society itself, ethical guidance can cause forces and distractions to be kept at bay. The prescription of philosophical principles of the golden mean, categorical imperative, principle of utility, the veil of ignorance and view of persons as ends in themselves, as identified by Christians, Rotzoll and Fackler (in Biagi, 1998) are equally in the hope that the media will be better guided for professionalism and altruistic service. Further, the fact that the same failed society turns to express

dissatisfaction when ethical lapses are obvious in the media is an indication that the society, despite its follies, looks up to the media for its redemption.

Conclusion

The import of media ethics is in the realization that society needs the media for its survival and that they have indeed served society in many remarkable ways. With the honourable objectives of journalism, and the promise the profession holds in keeping the society protected and guided, along with the particular ways in which both governments and the people have over the centuries benefited from media services, equipping the industry to render optimal services has been a preoccupation of world communities. The public has both continued to ask for more from the industry and has also shown that more could be achieved with it, meaning that journalism has kept its promise but in part. In practice journalism and the media have delivered some problems to human society just as they have delivered some good, necessitating a watch over the watchdog. The argument for media regulation and governmental control has always been hinged on the need to get journalists to stay within their bounds and improve on the good that the media have always offered. But that argument, unfortunately, has not been a viable one. It is very often flawed when the intentions of government officials, irrespective of the region of the world, are probed and their actions weighed against their proclamations. Besides, operators of the media do know how to act within the confines of the law without necessarily being within the range of good and responsible media practice.

Media ethics, conceived as the guiding principles that can protect media workers from the fangs of the law and the pranks of politicians and set them on course for the delivery of efficient and responsible media service to serve the overall good interest of the people have also

not midwived that dream, especially in societies that are characterized by high levels of anti-democratic practices. In the end, irresponsible actions and general ethical lapses throw journalism into disrepute and disservice, and a profession that should be honourable because of its honourable objectives as Besley and Chadwick (1999) have noted, becomes dishonoured and taken to the cleaners by the dissatisfied and disenchanted public. Ethical lapses are a repudiation of the desire for a good society because when pressures from media owners that are preoccupied with the quest for power and wealth; a political class that is interested in keeping power and acquiring fame as well as unethical actions that arise from the pursuit of personal gains by media workers themselves all stand in the way, the media fails to function as the conscience of the society. Non-adherence to professional media standards is injurious to every society in the first instance, but in political environments where democratic values have not fully taken roots, it spells doom because with an existing weak polity, the media industry is unable to accurately, fairly, and objectively present facts as they are in the court of the people, will only depend on the quality of service of the political class which in the Nigerian circumstance, can only be a false hope.

We know, as Elliott (2009) has argued, that professional journalism with a commitment to the essential shared values of the practice is necessary for the development and sustenance of democratic processes and “commitment to essential shared values allows journalism to fulfil its social responsibility paradigm shift” (p. 28). That socially responsible service as an essential ingredient of democracy, unfortunately, has been in short supply in many developing countries and particularly so in Nigeria where the failure of the media has regrettably been quite obvious (Nwabueze, 2010; Usua, 2018; Ashong, 2018 etc.). Mfumbusa (in Nwabueze, 2010) even hints that open remuneration or brown envelop syndrome and other political and economic corruptions of journalists are so commonplace that they seem

to be largely condoned in African media circles. The consequence has been that governance is affected negatively and democratic structures punctured. With a media system that is unable to guide the society toward justice, fairness and equality, among other responsibilities, the principles and institutions of democracy are trampled, and the society is open to more confusion.

Even in the face of the failure occasioned by the activities of state officials and the negative influence of the society itself on the media, members of the public reserve the right to expect responsible service from media workers and to demand that journalism, in the end, continues to be the hope for the society. Society, in recognition of the enormity of the role of the media in building and nurturing a robust democratic system, should clamour for support to the media through state funding to minimize financial pursuit by media owners which often lead to abuses and lowering of standards in media service. It will also reduce pressure on media workers especially those who, due to poor remuneration, fail ethical tests. The public, as a way of encouraging adherence to professional ethics and conscious of the need to have the type of media service that can adequately watch and guide the society, should patronize media workers and organizations with proven records of adherence to good values of journalism. When the public blacklists media organizations with persistent journalistic lapses, ethical consciousness will be re-awakened among practitioners.

References

- Adeyemi, A. (2013). Nigerian media and corrupt practices: The need for a paradigm shift. *European Scientific Journal* January,9(1), 1857 -1881.

- Alter, I. (2019, April 2). Populist Times and the Perils of 'Neutral' Journalism: A Q&A with Media Ethicist Stephen J. A. Ward. Center for Journalism Ethics. Available at: <https://rb.gy/ulczqh>
- Anthony, M. A. & Thomas, R. (2012). This is Citizen Journalism at its Finest YouTube and the Public Sphere in the Oscar Grant Shooting Incident: In Wall, M. (ed) *Citizen Journalism: Valuable, Useless or Dangerous*. (Pp.99-114). New York: International Debate Association.
- Asak, M. O. & Molale, T. B. (2020). Deconstructing De-legitimization of Mainstream Media as Sources of Authentic News in the Post-Truth Era. *Communicatio South African Journal for Communication Theory and Research*, 46(4)50-74. Taylor & Francis, Routledge.
- Ashong, A. (2018). Reporting objectively in Nigerian politics: Illusion, delusion or dilemma? Udoudo, A & Ochonogor, C. (Eds) *Integrity in reporting: a reader*. Pp 1-15. Port Harcourt: JEF.
- Azubuike, C. (2019a). *Media law and ethics*. Enugu: Rhyce Kerex Publishers.
- Begum, N.N. (2014). Media Ethics: Different Perspectives. *International Journal of Disaster Recovery and Business Continuity*, 11(1) 448-466 466
- Belsey, A. & Chadwick, R. (1999). Ethics and politics of the media: The quest for quality. Belsey, A. & Chadwick, R. (Eds.) *Ethical Issues in Journalism and the media*. Pp. 1-11. London: Routledge.
- Borges, M. (2019). *Emotion, reason, and action in Kant*. London, UK: Bloomsbury Publishing Plc.
- Britannica, T. Editors of Encyclopaedia (2008). Teleological ethics. *Encyclopedia Britannica*.
<https://www.britannica.com/topic/teleological-ethics>

- Center for Media Engagement. (2020). Case study: Is Objectivity in Journalism an Ethical Requirement or Impediment? Available at <https://rb.gy/oqhl2t>
- Chen, X. (2017). Principles of Dialogue and the History of Dialogic Theory in Public Relations. In: Chen, X.(Ed.) *Prospect of Public Relations Science*. Beijing, China. Peking University Press
- Christians, C & Cooper, T. (2009). The search for universals. In Wilkins, L. & Christians, C. (Eds) *The handbook of mass media ethics* Pp. 55-68. London: Routledge.
- Díaz-Campo, J. & Segado-Boj, F. (2015). Journalism ethics in a digital environment: How journalistic codes of ethics have been adapted to the Internet and ICTs in countries around the world. *Telematics and Informatics*, 32 (4), 735-744.
- Ekeanyanwu, N. T. & Obianigwe, N. (2012). The Nigerian Press, Brown Envelope Syndrome (BES) and Media Professionalism: The Missing Link. *Journalism and Mass Communication*, 2(4) 514-529.
- Elliott, D. (2009). Essential Shared Values and 21st Century Journalism. Wilkins, L. & Christians, C. (Eds) *The handbook of mass media ethics* Pp. 28-39. London: Routledge.
- Esan, O. (2016). Introduction: Media practices and national challenges. In O. Esan (ed.). *Taking stock: Nigerian media and national challenges* (pp. 1-9). Ontario: Canada University Press.
- Ess, C. (2014). *Digital Media Ethics*. Malden, MA: Polity Press
- Ferré, J. (2009). A Short history of media ethics in the United States. Wilkins, L. & Christians, C. (Eds) *The handbook of mass media ethics* Pp. 15-27. London: Routledge.

- Funk, C. (2000). The Dual Influence of Self-Interest and Societal Interest in Public Opinion. *Political Research Quarterly*, 53(1), 37-62. doi:10.2307/449245
- Gordon, A. D. & Kittross, J. M. (1999). *Controversies in media ethics*. Second Edition. New York: Longman
- Hermans, H. J.M. and Kempen, H.J.G. (1993). The Dialogical Self: Meaning as Movement. *The American Journal of Psychology* 107(4). DOI:10.2307/1423005
- Hodgkiss, M. (2017). *Newsworthiness guidelines for a socially responsible press: Aligning definitions at the intersection of journalism, ethics, and the law*. DPhil dissertation. Georgia State University.
- Keeble, N. & Mair, J. (2012). *The Phone Hacking Scandal: Journalism on Trial*. Abrams: Bury St. Edmunds.
- Lipari, L. A. (2017). *Communication Ethics*. [online] doi.org/10.1093/acrefore/9780190228613.013.58. Retrieved from: <https://rb.gy/vy4dbh>
- Lord, B. (2011). *Kant and Spinozism: Transcendental Idealism and Immanence from Jacobi to Deleuze*. New York, N.Y.: Palgrave Macmillan Pp.80-104.
- Murove, M. F. (2009). *The theory of self-interest in modern economic discourse: a critical study in the light of African Humanism and process philosophical Anthropology*, University of South Africa, Pretoria, Available at: <http://hdl.handle.net/10500/629>
- Nasidi, Q.Y. (2016). Media and ethics: Journalism ethics in Nigerian news media. *IOSR Journal Of Humanities And Social Science*, 21(12) 01-06

- Ndonye, M. M. (2014). *Media Ethics in Journalism and Mass Communicatio: Exploring the virtual world*. Egerton University, Njoro Kenya: Academia.edu.pp. 30–42
- Nwabueze, C. (2010). Value system, news values and journalism ethics: The Nigerian Experience. In D. Wilson (Ed.) *Perspectives ion communication and culture*. Pp151-187 Uyo: ACCE.
- Okunna, C. (2003). *Ethics in mass communication*. Enugu: New Generation Ventures Ltd.
- Oso, L. (2012) *Mass media and democracy in Nigeria: The prospects of a Pan-Nigerian public sphere*. In Mboho, M. and Batta H.(Eds), *The companion to Communication: Essays in Honour of Prof. Des Wilson*. (pp 271-296) Uyo: Dept. of Communications Arts, University of Uyo.
- Otoghile, A. and Obakhedo, N. (2009) *State failure and pervasive kidnapping in Nigeria: 199-2011*. *Zaria Journal of social Sciences*. 2, (1&2), 1-38.
- Pickard, V. (2015). *America's Battle for Media Democracy: The Triumph of Corporate Libertarianism and the Future of Media Reform*. New York, NY: Cambridge University Press.
- Plaisance, P. L. (2009). *General Media, Communication & Cultural Studies, Communication Theory*. In Littlejohn, S.W. and Foss, K.A. *Encyclopedia of Communication Theory*. Thousand Oaks, California: SAGE Publications, Inc.
- Sambrook, R. (2012). *Impartiality and Objectivity in a Digital Age*. Report. Reuters Institute for the Study of Journalism. Retrieved from <https://rb.gy/m7obku>
- Singh, S. & Sharma, A. (2018). *Media Ethics: Importance and Self-Regulation*. *IJARIE*, 4(2) 2395-4396

- Tilak, G. (2020). The study and importance of media ethics. *International Journal of Disaster Recovery and Business Continuity*, 11(1) 448-466.
- Udoudo, A. J. & Nwosu, D. A. (2020). Evolution of digital media, citizen journalism, ethics and self-censorship in Nigerian media industry. In B. Mutsvairo & N. T. Ekeanyanwu (Eds) *Evolution and transformation of communication studies in Nigeria* (pp). Routledge.
- UNESCO. (2018). *Journalism, 'Fake News' & Disinformation*. Handbook for Journalism Education and Training. Available at: <https://rb.gy/lzkrsr>
- Usua, N. J. (2018) Mobilizing against failing media and resisting a failed political system: Mass self-communication for the redemption of the Nigerian State. *Media & Communication Currents* 2 (2) 90-104
- Ward, S. J. A. (2015). *The Invention of Journalism Ethics, Second Edition: The path to objectivity and beyond*. New York, N.Y.: McGill-Queen's University Press.
- Ward, S. J. A. (2019). *Ethical journalism in a populist age: The democratically engaged journalist*. London:,UK: The Rowman & Littlefield Publishing Group, Inc.
- Walsh, R. D. (1989). The priority of responsibility in the ethical philosophy of Emmanuel Levinas. Doctoral dissertation, Marquette University. ProQuest Dissertations
- Wilcox, Dennis L., Cameron, Glent T., Ault, Philip H. and Agee, Warren K. (2003). *Public Relations Strategies and Tactics*. (7th ed.) Pearson Education Inc.

JOURNALISTS AND THE ETHICS OF BROWN ENVELOPE PRACTICE IN NIGERIA: CAUSES AND REMEDIES

Peter Eshioke Egielewa

Introduction

The media provide an invaluable service to society in general through the activities they carry out as the fourth estate of the realm¹¹⁹. The media serve to inform, disseminate information and entertain the public as well play a vital role in social mobilization in society (Okoro & Chinweobo-Onuoha, 2013). As a watchdog, the media “serves as a mirror in the society, the conciliator, (and) the gatekeeper of issues and events in every society” (Okoro & Chinweobo-Onuoha, 2013, p.130).

Journalists, as experts, who work in the media field carry those responsibilities that have been placed on media by society. They are expected to bridge the gap between the government and the society in their actions, conduct and professional discharge of their duties. They must be accountable to the members of the society (Okoro & Chinweobo-Onuoha, 2013). In other words, journalists are expected to uphold the ethical principles of journalism which the Society of Professional Journalists (2014) summarises as four, namely: (1) seek truth and report it, (2) minimize harm, (3) act independently, and (4) be

¹¹⁹ Peter Eshioke Egielewa, PhD, is a Senior Lecturer and is the current Acting Head of the Department of Mass Communication, Edo State University, Uzairue, Nigeria. peter.egielewa@edouniversity.edu.ng

accountable and transparent. Within the ethics of journalism, journalists are specifically asked to (Society of Professional Journalists, 2014): “avoid conflicts of interest, real or perceived, disclose unavoidable conflicts (and to) refuse gifts, favours, fees, free travel and special treatment, and avoid political and other outside activities that may compromise integrity or impartiality, or may damage credibility.”

However, despite the clear rules guidelines in the guidelines of journalistic ethics, journalists in Nigeria have fallen short of their professional conduct in a practice that has come to be termed “Brown envelope journalism” used to define as a certain sum of money paid to journalists who cover news events by the subjects of the news events which explicitly or implicitly is meant to skew the report in a positive light (Ekerikevwe, 2009; Okoro & Chinweobo-Onuoha, 2013). This act, therefore, is considered an attempt to compromise journalists to do the biddings of the “givers” of the brown envelopes. Ekeanyanwu and Obianigwe (2012) define brown envelope journalism as a “system whereby journalists collect money or other material gifts from news sources, company executives or event organizers to cover such events and probably give it the wildest publicity as the case may be” (p. 514). Many scholars have opined that brown envelope ideology has affected the pillars of truth, accuracy, fairness, balance and objectivity on which journalists stand to practice their profession (Ekeanyanwu & Obianigwe, 2012; Mbagwu, 2021; Agency Report, 2021). In Nigeria, it is also called AWUFU, a bribery term that refers to “any gain obtained through trickery, dishonesty or sharp practice”. Thus, a brown envelope is AWUFU which refers to “bribes which are offered to journalists by interested parties or persons who want to use the media to promote their objectives” (Egeonu, 2020). This paper seeks to qualitatively interrogate the casuses of the brown envelope practice as well as the possible remedies or solutions based on the opinions of 62 Nigerian journalists.

Concept of “Brown Envelope”

The euphemism “Brown Envelope” is believed to have originated in Ghana where bribes were discreetly enclosed in envelopes that were not necessarily brown but generally in brown envelopes (Egeonu, 2020; Ekeanyanwu & Obianigwe, 2012; Okoro & Chinweobo-Onuoha, 2013; Mbagwu, 2021; Agency Report, 2021). In Nigeria, the practice is traced to the culture of hospitality of presenting kola nuts to guests and visitors, a practice that is common in many African societies. However, profit-driven capitalism has changed this originally well-thought practice into a corruption-infested and unethical journalistic trend (Okoro & Chinweobo-Onuoha, 2013). Thus, Skjerdal (2010) defines brown envelope as a corrupt practice involving the transfer of various types of rewards in various forms to journalists who are regarded as custodians of the truth, undermining the primary role of journalism and an indication of the neglect of ethical requirements of the journalism. Some trace the brown envelope practice to the military era of President Ibrahim Babangida (1985-1993) when the military felt money and power could do everything for them. Thus, journalists were given money by the military leaders to go and “write the stories” as the “oga” would like them (Affe, 2020).

Many journalists hinged the reasons for their collection of brown envelopes on (1) poor and irregular salaries (2) Absence of any salary system (Okoro & Ugwuanyi, 2006; Ekeanyanwu & Obianigwe, 2010; Ekeanyanwu & Obianigwe, 2012; UNHCR, 2017; Egeonu, 2020). Poor salary structure is the most common ground for the thriving of brown envelopes such that some brown envelopes contain several months of a journalist’s salary (UNHCR, 2017). UNHCR (2017) and Egeonu (2020) posit that while poor salary structure may account for the major reasons for journalists' collection of brown envelopes, some well-paid journalists also collect brown envelopes. The practice is so endemic and widespread in Nigeria that those who refused to collect are treated as

outcasts by their colleagues. Indeed, it is a practice that is seen as part of the standard and not perceived as something unethical. It has become part of the everyday work of a typical Nigerian journalist (UNHCR, 2017).

The practice of brown envelopes cut across all genres of media; magazines, newspapers, radio, television and blogs but “brown envelope journalism was institutionalized by the traditional mainstream media” and the practice persists in Nigeria because the codes are unenforceable, there are mere recommendations that are not binding (UNHCR, 2017).

Brown Envelopes and Ethics of Journalism

Brown envelope is a form of bribery. The United Nations High Commissioner for Refugees, (UNHCR, 2017) states that:

brown envelope journalism in Nigeria refers to the bribing of a journalist. It is a situation where journalists are given cash (mostly in brown envelopes, hence the name), expect to be given cash or even demand cash after a press conference, media events, interviews ... by the person or company they are covering or reporting. The cash is mostly disguised as a gift, transportation fare or money to buy gas.

Journalists who receive brown envelopes have been labelled as “unethical journalists” (Egeonu, 2020; Ekeanyanwu & Obianigwe, 2012; Okoro & Chinweobo-Onuoha, 2013; Mbagwu, 2021; Agency Report, 2021). In many parts of the world, this unethical practice comes in different names to make it acceptable. In Nigeria, the brown envelope practice is described as *chope*, *kua*, *keske*, *egunje*, *partikola*, *kola*, *gbemu*, *golden handshake*, *communique*, *communiqué*, *family support*, *transport*, *Ghana Must Go*, *the boys are going*, *last question*, *last line*, *Press Release*, *Appreciation*, *Welfare*, *Freebies*, (Oshunkeye, 2011;

Nwabueze, 2010 Okoro & Chinweobo-Onuoha, 2013). In Cameroon, it is called Gombo or Qua, in South Africa, it is called Cheque Book while across Europe it is called Hospitality (Skjerdal, 2010; Oshunkeye, 2011 cited in Okoro & Chinweobo-Onuoha, 2013). Irrespective of the name it bears, it remains a corrupt practice. Many of the givers of brown envelopes expect something from the journalists in return. (UNHCR, 2017). This expectation generally suggests that journalists present their coverage of the giver in a positive light to gain positive public acceptance and patronage even if the giver would not otherwise merit such positive reporting. The brown envelope practice makes journalists discharge their duties with selfish motives in mind preventing them from reporting an accurate account of an event because they have become compromised from the proceeds of “AWUFU” practices, thus violating journalistic ethics which should guide journalistic practice (Egeonu, 2020).

Many associations of journalists condemn the act of brown envelope in very unambiguous terms. The members of the Society of Professional Journalists (SPJ) state in its code thus: “Refuse gifts, favours, fees, free travel and special treatment, and avoid political and other outside activities that may compromise integrity or impartiality, or may damage credibility. Be wary of sources offering information for favours or money; do not pay for access to news. Identify content provided by outside sources, whether paid or not.” (SPJ, 2014). The unethical nature of brown envelope journalism prompted the Ghana Journalists Association (GJA) to state in its 2016 code states that Ghanaian journalists should “not accept a bribe or any form of inducement to influence the performance of his/her professional duties.” (GJA, 2016). Similarly, the Australian Journalist Association code of ethics is similar and states thus: “Do not allow personal interest, or any belief, commitment, payment, gift or benefit, to undermine your accuracy, fairness or independence.” (Australian Journalists' Association Code of Ethics, n.d). The Singapore National Union of Journalists' Code of

Professional Conduct is also similar to those of other nations stating thus: “No member shall accept any form of bribe whether for publication or suppression nor permit personal interest to influence his/her sense of justice.”

The Nigerian code of ethics for journalists is also very explicit, stating “A journalist should neither solicit nor accept bribe, gratification or patronage to suppress or publish information. To demand payment for the publication of news is inimical to the notion of news as a fair, accurate, unbiased and factual report of an event.” (The Nigerian Press Council, n.d).

Scholars (Mbagwu, 2021; Agency Report, 2021) opine that the brown envelope concept is destroying the trust in the media because of its unethical nature as Table 1 (Apuke, 2016) below shows. The US Ambassador to Nigeria, Mary Beth Leonard, in a 2021 town hall meeting with over 200 Nigerian Editors, remarked thus: “brown envelope journalists are ruining Nigeria’s media by eroding the public’s trust in the media, destroying journalistic integrity, and making it difficult for the media to play a transparent oversight role over government actions.”

Responses	Frequency	Percentage
(a) Strongly agree	45	64.3%
(b) Agree	8	11.4%
(c) Strongly Disagree	10	14.3%
(d) Disagree	7	10%
(e) Undecided	-	-
Total	70	100

Table 0: Impact of Brown envelope on objectivity and balanced reporting on Nigerian journalists. Source: Apuke, 2016.

Literature Review

Kasoma (2008) studied 15 PR practitioners in Zambia to gauge their perspectives on “brown envelopes” and freebies with the main objective

of examining the phenomenon from the perspective of PR practitioners and concluded that although the PR practitioners found the brown envelope practice ethical and unprofessional, they were nonetheless open to giving it because they see brown envelopes as part of the robust relationship they enjoy with journalists. Similarly, Nwabueze (2010) investigated the perception of Nigerian journalists on brown envelopes and the need for ethical re-orientation and found out most journalists engage in the practice because they see nothing wrong in the practice.

In a similar study, Okoro and Chinweobo-Onuoha (2013) interviewed 50 journalists in the five South-Eastern states of Nigeria, namely; Abia, Anambra, Ebonyi, Enugu and Imo and found out that poor journalistic training, poor remuneration and greed were the major motivations for journalists who engage in brown envelope journalism.

In the study by Okoro and Ugwuanyi (2006) using the survey research method, the study found out that journalists in Nigeria accept brown envelopes and they agree that the practice affects mass media objectivity negatively but that they engage in the practice because of poor conditions of service and lack of adherence to ethical standards. A similar study was conducted by Ekeanyanwu and Obianigwe (2010) on the perception of Lagos-based journalists on brown envelope syndrome (BES) in the coverage of news events in Nigeria, and the study confirmed previous studies that they engage in the practice because of poor remuneration, lack of welfare package for journalists and lack of interest in the industry on the part of Government and media proprietors.

This study is a qualitative endeavour that seeks to investigate, from Nigerian journalists' perspectives, the causes and solutions of the brown envelope practice. This is to test if the findings of previous research on the causes and solutions of brown envelope practice conducted previously are still tenable or if Nigerian journalists now see the causes and solutions from new perspectives.

Methodology

The study used a mixed research method to analyse the views of 62 journalists randomly selected from three states in Nigeria, namely: Edo State n=15, Rivers State n=35 and Abuja n=12. The journalists were given a questionnaire with two open-ended questions to write their opinion on the causes and solutions to the brown envelope practice. The questionnaire was distributed between 3rd October and 20th December 2021. The opinions were analysed into two clusters: (1) Causes of Brown envelope practice amongst journalists in Nigeria and (2) Solutions to overcoming the brown envelope practice among journalists. Under each cluster, the major categories of opinions of journalists were analysed.

A Causes of Brown Envelope Practice Amongst Journalists

Under this cluster, the responses of the respondents fell under 7 categories as shown in Table 1.

S/no	Causes	Frequency	Percentage of Respondents (%)
1.	Poor salary	57	92
2.	Corruption & Greed	33	54
3.	Poor welfare	18	29
4.	Poverty	14	23
5.	Motivation	13	21
6.	For Logistics (transport, lunch, etc)	13	21
7.	A form Appreciation	11	18

Table 1: Causes of Brown envelope practices amongst journalists in Nigeria from author's data.

There is no exact data on the number of journalists in Nigeria but LeVan and Ukata (2018) give an estimate of 35,000 journalists in Nigeria as of 2005. Therefore, the number of journalists in Nigeria is likely to be much higher.

I. Low Salary

The data shows that 92% (n=57) of all respondents see poor salary as a major cause of the brown envelope practice and shows that journalists are not well paid and many journalists, therefore fall for the temptation to use the opportunity of their coverage to make money to augment their poor salary. This means that 9 out of every 10 Nigerian journalists see poor salaries as a challenge to professionally carry out their work without inducement or brown envelopes. Some views of respondents show this, namely (1) “Poor salary structure” (Respondent 15), “Improper remuneration for journalists” (Respondent 43), “Payment of salaries is not prompt and timely” (Respondent 27). This data confirms earlier studies by several scholars (Okoro & Ugwuanyi, 2006; Ekeanyanwu & Obianigwe, 2010; Ekeanyanwu & Obianigwe, 2012; UNHCR, 2017; Egeonu, 2020) who found out that poor salary was the major cause of the brown envelope practice.

II. Corruption and Greed

Corruption and greed come next to poor salary as the major cause of brown envelope practice with the data showing that 54% (n=33) of all respondents believe that corruption and greed cause the brown envelope practice. This means that 5 out of every 10 Nigerian journalists hold the view that corruption and greed were a major cause of the brown envelope practice amongst journalists in Nigeria, a view held by UNHCR (2017). Some of such responses include: “to induce reporters to write unethically” (Respondent 7), “As a bribe to manipulate information” (Respondent 12), “people that give brown envelope want the reporter to report the news in his or her favour” (Respondent 14). This data buttresses findings by Okoro and Chinweobo-Onuoha (2013) which confirm that a major cause of the brown envelope practice amongst journalists was greed.

III. Poor Welfare

Poor welfare is closely linked to poor salary. This is so because poor salary structure is the primary indicator of poor welfare. Poor welfare refers to those ancillary services which an employer offers to its workers to motivate them for better productivity which may include, leave bonus, paid extra time, hazard allowance, time and transparent promotion exercise. Data shows that 29% (n=18) of respondents see poor welfare as the cause of the brown envelope practice as shown in some of the comments of respondents, “Lack of proper care for employees” (Respondent 14), “Poor welfare packages from their organizations” (Respondent 15), and “Journalist are not adequately taken care of by their organizations” (Respondent 16). This data buttresses findings by Okoro and Chinwebo-Onuoha (2013) and Ekeanyanwu and Obianigwe (2010) which show that the poor welfare of journalists was a major cause of the brown envelope practice amongst journalists.

IV. Poverty

Almost a quarter of all respondents point out that poverty (23%, n=14) was a major cause of poverty as comments of respondents show, “because of poverty” (Respondent 1), “due to economic hardship” (Respondent 14), “poverty in the land” (Respondent 12). In other words, many journalists resort to collecting brown envelopes as a way of complementing their poor economic situation.

V. Motivation

21% (n=13) of respondents opine that the brown envelope continues as a practice because it was seen as a motivation for journalists as comments of respondents show, “To motivate the journalists on

assignment” (Respondent 3), “To boost the morale of hardworking journalists” (Respondent 4) and “To encourage journalists” (Respondent 9). For the givers of the brown envelopes, the gesture is not seen as a corrupt act but as a way of motivating or encouraging journalists in the discharge of their duties, perhaps in recognition of the fact that journalists are poorly remunerated.

VI. For Logistics

Like motivation, 21% (n=13) of respondents say they collect brown envelopes for logistic reasons which include subsidising transportation and giving them a good “lunch”. Lunch in this context is not necessarily edible foods but the money that can be used to provide feeding for the journalist and his family for a day as the views of some respondents show, “For transportation fare due to lack of transport allowance” (Respondent 4), “To cover for their expenses and logistics” (Respondent 10), “to augment the transport expenses and refreshment” (Respondent 11). Respondent 12 expatiated on the core logistic reasons journalists receive brown envelopes, namely “To get essential working tools like; standard handset, midget, batteries, laptop and electronic gadgets needed for adequate practice in the field”. In a nutshell, many journalists claim that they use such funds to augment their transportation. This is confirmed by findings by Ekeanyanwu and Obianigwe (2010) which show that lack of logistic support by employers of media personnel was a cause of the brown envelope practice.

VII. A Form Appreciation

18% (n=11) of respondents, an approximately one in every 5 journalists, say they accept brown envelopes as a form of appreciation from the givers and do not consider it unethical as some of their

comments show, “It is not bad. It is a way of saying THANK YOU”(Respondent 8), “it is a way of saying thank you for coming” (Respondent 6), “It’s a sign of appreciation for a job well done” (Respondent 9). In other words, journalists see brown envelopes as a gesture of appreciation and therefore not unethical. This data confirms the findings of UNHCR (2017) and Nwabueze (2010) in which journalists see the practice as part of the everyday work of a typical Nigerian journalist and not unethical.

B. Solutions to the Brown Envelope Practice amongst Journalists

Under this cluster that seeks solutions to the brown envelope practice amongst journalists, the responses of the respondents fell under 6 categories as shown in Table 2.

S/no	Solutions	Frequency	Percentage of Respondents (%)
1.	Increase Salary	62	100
2.	Improved welfare	25	40
3.	Disciplinary Action	16	26
4.	Training and Orientation	14	23
5.	Provision of logistics	12	19
6.	Motivation	7	11

Table 2: Solutions to the Brown envelope practices amongst journalists in Nigeria from the author's data.

I. Increase Salary

An absolute 100 per cent of respondents, namely all 62 respondents believe that increase in the salary of journalists was a major way of stopping the brown envelope practice as comments of respondents show, “Government should make media salary very attractive” (Respondent 3), “Commensurate remuneration to capture the current economic situation” (Respondent 6), “Media houses should increase the pay of journalists” (Respondent 42). The high percentage tallies with the percentage of journalists (92%, n=57) who say that low or poor salary was the major cause of the brown envelope practice

amongst journalists. Thus, journalists expect that employers of journalists should increase the salaries of journalists as a way of curbing brown envelopes practices which many journalistic codes consider unethical practice.

II. Improved Welfare

Closely related to the need for an increase in salary, 4 out of every 10 journalists (40%, n=25) opine that the welfare of journalists should be improved as comments of respondents demonstrate, “Welfare and protection of journalists should be taken care of” (Respondent 25), “Media organisations should take very good care of her personnel” (Respondent 22), “Give them all the welfare they deserve” (Respondent 10). Journalists agree that not only salary but other packages for media workers should be put in place to discourage the unethical practice of brown envelopes amongst journalists.

III. Disciplinary Action

Nigerian Journalists do not only believe that improved welfare is enough to deter journalists from engaging in the practice of receiving brown envelopes, but they also believe that disciplinary measure is a further necessary step to stop the practice. Data show that a quarter (26%, n=16) of all respondents believe that disciplinary action is needed as comments of respondents show, “all those involved in ‘brown envelope’ issue should be lawfully dealt with and publicly too’ (Respondent 2), “disciplinary actions should be taken against anyone demanding for brown envelope” (Respondent 4), “make it a punishable offence when journalist ask for it” (Respondent 9).

IV. Training and Orientation

An approximately quarter of respondents (23%, n=14) say that training and orientation of journalists are necessary to stop the unethical practice of brown envelope collection. The comments of respondents

underscore this point, thus “Constant ethical training both at National and state levels of the Nigerian Union of Journalists (NUJ)” (Respondent 1), “Training and re-training of journalists exposing them to the dangers of receiving brown envelopes and doctoring reports” (Respondent 2), “Orientation for media practitioners on the need for credibility” (Respondent 12). This points harps on the fact that not just improved welfare and sanctions but also improved knowledge of the journalism practice is important to deter journalists to stop the brown envelope practice. Okoro and Chinweobo-Onuoha (2013) found out that lack of training was a cause of brown envelope practice amongst journalists which this study buttresses.

V. Provision of Logistics

Approximately 1 in every 5 journalists (19%, n=12) opine that to stop the practice of brown envelopes, journalists should be provided with the tools they need to do their work so that they won't resort to begging willing givers in the name of brown envelopes and their lowering their standings and denting their credibility. The comments of respondents buttress this view, “Provide them with modern tools to do their work without begging or hustling to have them on their own” (Respondent 4), “Provide means of transportation for journalists to ease access to centres for covering news events” (Respondent 5), “Journalist should be provided with working tools” (Respondent 9). In other words, when journalists are provided with the tools they need to work, the tendency of asking for brown envelopes reduces.

VI. Motivation

Approximately 1 out of every 10 journalists (11%, n=7) believe that journalists should be encouraged and motivated in the course of doing their job. Comments of respondents buttress this view, “improve

incentives” (Respondent 13), “initiate awards and commendations” (Respondent 6), “promotion of staff should be as at when due” (Respondent 22). The general view of journalists is that journalists should be motivated by promotions, awards and other financial incentives to motivate them to depend less on external support as is the case with brown envelopes.

Conclusion and Recommendations

This paper has examined the ethical evaluation of the practice of brown envelope collections amongst journalists in Nigeria. The qualitative study of 62 Nigerian journalists shows that brown envelope collection is endemic and journalists recognise that it exists and list seven causes, namely poor salary, corruption & greed, poor welfare, poverty, motivation, logistics, and form of appreciation. On the other hand, the journalists also recognise that the practice is unethical and ought to be stopped. Data from the study shows that the journalists identify six solutions to curtail the practice, namely increase salary, improved welfare, disciplinary action, training and orientation, provision of logistics and motivation.

This study, therefore, recommends that the umbrella body of all Nigerian journalists, the Nigerian Union of Journalists (NUJ) should immediately set up a structure that looks into the working conditions of Nigerian journalists and make recommendations to all employers of media personnel, public and private. Since poor salary was the major cause of the brown envelope practice, it is recommended that a unified salary structure for Nigerian journalists be put in place, a salary that is appropriate, commensurate and fair with the hope that such measures will lead to the decline of the practice in Nigeria. Also, NUJ should ensure measures are put in place that discourage the collection of brown envelopes and appropriate sanctions should be meted out to journalists who still insist on collecting brown envelopes. There should also be

regular training and orientation of Nigerian journalists to educate journalists to stick to their journalists' ethics and stop the practice of brown envelope collection because it remains unethical.

References

- Acheampong, R. & Babangida, S. J. (2017). Impact of 'brown envelope journalism' on news coverage in Ghana. *International Journal of Management and Scientific Research*, 1(4), 90-98.
- Affe, M. (2020). Interview: How 'brown envelope' ruined Nigerian journalism—Ihimekpen. *Premium Times*: <https://www.premiumtimesng.com/news/headlines/428166-interview-how-brown-envelope-ruined-nigerian-journalism-ihimekpen.html>
- Agency Report. (2021). Brown Envelope Journalists Spoiling Nigerian Media—U.S. Ambassador. *Independent*. <https://independent.ng/brown-envelope-journalists-spoiling-nigerian-media-u-s-ambassador/>
- Apuke, D. O. (2016). The Nigerian journalists' knowledge and perceptions of brown envelope syndrome on journalism practice: A study of journalists in Jalingo metropolis. *International Journal of Humanities & Social Science Studies*, (IJHSSS), 3(2), 319-334.
- Australian Journalists' Association Code of Ethics. (n.d). *Accountable Journalism*. <https://accountablejournalism.org/ethics-codes/Australia-AJA>
- Egeonu, J. (2020). Brown envelope: The Nigerian journalism bribe (A-WUFU) syndrome.

<https://medium.com/@officiallegeonujoshua/brown-envelope-the-nigerian-journalism-bribe-awufu-syndrome-e5075a6c91d7>

Ekeanyanwu, N. T. & Obianigwe, N. (2010). Perception of LagosBased journalists on brown envelope syndrome (BES) in the coverage of news events in Nigeria. *International Journal of Social Sciences and Humanities Review*, 1(1), 117- 125.

Ekeanyanwu, N. T. & Obianigwe, N. (2012). The Nigerian press, brown envelope syndrome and media professionalism: The missing link. *Journalism and Mass Communication*, 2(4), 514-529.

Ekerikevwe, S. A. (2009). Manifestation of corruption among journalists in Nigeria. *Makurdi Journal of Communication Research*, 1(1), 14-23.

Ghana Journalists Association, GJA. (2016). Code of Ethics, Ghana Jo-urnalists Association.
<https://www.gjaghana.org/index.php/code-of-ethics>

Kasoma, T. (2008). Zambian PR practitioners' perspectives on "brown envelopes" and freebies: Working through the confusion. *African Communication Research*, 3(3), 142-149

LeVan, A. C. & Ukata, P. (2018). *The Oxford Handbook of Nigerian Politics*. Oxford: Oxford University Press.

Mbagwu, P. (2021). Brown Envelope Journalism Destroying Practice In Nigeria–US Ambassador. *Eko Hot Blog*.
<https://www.ekohotblog.com/2021/12/03/brown-envelope-journalism-destroying-practice-in-nigeria-us-ambassador/>

- Nwabueze, C. (2010). Brown envelopes and the need for ethical re-orientation: Perceptions of Nigerian journalists. *African Communication Research*, 3(2), 43-51
- Okoro, N. & Chinweobo-Onuoha, B. (2013). Journalists' perception of brown envelope syndrome and its implications for journalism practice in Nigeria. *Covenant Journal of Communication (CJOC)*, 1(2), 130-144.
- Okoro, N. M. & Ugwuanyi, J. C. (2006). Brown envelope syndrome and mass media objectivity in Nigeria. *African Journal of Communication and Development*, 1(1), 123-148.
- Singapore National Union of Journalists. (2011). Code of professional conduct of the Singapore National Union of Journalists. *Media Wise*. <http://www.mediawise.org.uk/singapore/>
- Skjerdal T. S. (2010). Research on brown envelope journalism in the African media. *African Communication Research* 3(3), 92-118.
- Society of Professional Journalists. (2014). SPJ code of ethics. <https://www.spj.org/ethicscode.asp>
- The Nigerian Press Council. (n.d). Code of ethics for Nigerian journalists. http://www.presscouncil.gov.ng/?page_id=281
- United Nations High Commissioner for Refugees, UNHCR. (2017). Nigeria: Brown envelope journalism, including types of publications that are affected; efforts to combat the phenomenon (2015-November 2017). <https://www.refworld.org/docid/5a82f31d4.html>

BROADCASTING WITHIN ETHICAL ORIENTATION

AN EVALUATION OF GOVERNMENT-MEDIA RELATIONS UNDER PRESIDENT BUHARI’S CIVILIAN ADMINISTRATION

Blessed Frederick Ngonso

Introduction

The mass media of communication play a crucial role in every society as well as in the life of any government¹²⁰. It is practically impossible for society to exist today without the mass media of communication. Mbose and Ezeh (2019) said that “the essential responsibility of the media is to inform the populace of the goings-on within their environment constantly. This responsibility is what makes the media to be described as the ‘watchdog’ of the society and when the media disseminate information, the people run to enquire what has happened or is happening”. This is part of the reasons, media scholars claim, the media takes a central point in world affairs. Mbose and Eze assertion support Thomas Jefferson’s 1787 position on the media and state relationship. The former President of the United State of America, Mr Jefferson once said that if he had to choose between a government

¹²⁰ Blessed Frederick Ngonso is a Senior Lecturer and lectures in the Department of Mass Communication and at present the Acting Director of General Studies, Edo State University, Uzairue, Nigeria. ngonso.frederick@edouniversity.edu.ng

without newspapers or newspapers without a government, he will prefer the latter. Jefferson believed that a free press provides checks and balances to the government in power. This seems to me, the bedrock of the American marketplace orientation of the news media. Similarly, Graber (2003) said that American Media provides a platform for a wide range of discussions including political arguments and public dialogue that often generate the best policies.

Ndolo (2005) in his view of this philosophy believes that the media exist in the society alongside other institutions which the media influence and are also influenced by these institutions, groups and individuals in a social milieu. Akashoro, et al (2013) quoting McQuail (1992) posit “that the media environment refers to (or is synonymous with) the field of social forces in which media organizations typically have to operate”.

The media in Nigeria is part of the social institutions that influence events in the country through different media of coverage – print, broadcast, electronic, and even social media (Chime-Nganya, et al). According to Okinyi (2019, p.4) “media has an enormous impact on any society”. Pride, et al (2014,p.4) maintained that, “the mass media are universally acclaimed to be purveyors of information in various areas of news, entertainment, drama, soap opera, film, and features programmes among other offerings”. While Afolayan, et al. (2011) citing Fairclough and Wodak assert that, the media takes the form of the society that the media operate in and are the products of the same social context. It has also been argued that the success of every government depends on the media's support for such a government. This argument appears valid looking at the relationship between the immediate past President of the US, Mr Donald Trump and CNN. Some pundits believe that if Trump has had a smooth relationship with the US media including the leading CNN that Trump would have triumphed in his second term bid. Kur, and Nyekwere (2015) state that the mass media (television, radio and

print are among the several factors that determine the survival of democracy in a country.

Agbanu & Nwammuo (2009) in a similar vein, argued that one of the most frequently used means of communication in a democracy is the television. Rajagopal (2001) cited in Kur and Nyekwere (2015) maintains that television is a powerful tool in any democratic dispensation. This scholar believes that television can report current events that may likely have positive effects on citizens.

In a comparable thought, Suraj (2011) writes that mass media (radio) has the power to persuade the target audience to accept new behaviours or to prompt them with serious information by keeping the public updated on any critical or innovative development.

Government-Media Relations: The Buhari Regime

President Muhammadu Buhari reigned first, as a military dictator, 1983-1985 through a coup that overthrew the civilian administration led by Late President Alhaji Shehu Shagari. He was deputized by late Major General Tunde Idiagbon. Under their regime, many draconian laws that attempted to gag the press were promulgated. These laws allowed the military junta under Buhari to jail many journalists, politicians, and human rights activists. According to Ndinojuo and Udoudo (2018, p.1) citing Vourlias, 2015; Osu and Pate, 2011; Adeyemi, 1998, claimed that the Buhari-led government of 1983-1985 was not free from human rights abuses which many journalists and politicians were victims of illegal arrest, torture and lengthy jail sentences varying from 20 to 300 years.

Historically, President Muhammadu Buhari is one of the Military Heads of State in Nigeria with an obvious attempt to have direct control of the mass media or attempt to gag the press with an obvious most repressive media law. In 1984, President Buhari the then Head of State and Head of the Military Junta promulgated Decree Number 2 (which

empowers the Chief of Staff to arrest and detain opponents of the Junta without charges) and Decree Number 4, the *Protection Against False Accusation Decree*, Udenze, et .al., 2021. These obnoxious decrees paved the way for frequent arrest and detention of Nigerian journalists. Ogbondah (2011) asserts that it was the trial and imprisonment of two journalists of *The Guardian* newspapers, Tunde Thompson and Nduka Irabor, which marked a grave turning point in the state-press relations during the Buhari regime. These journalists were among those caught in the web of Buhari's poor government-media relations. Sambe(2005,p.155) puts it succinctly thus, "the military regime of General Muhammadu Buhari, which toppled Shagari on 31st December 1983 did not pretend about its abhorrence of the concept of the press freedom. Two anti-media state laws endorsed by the regime, *Decree No. 2*, (Detention of persons) and *Decree No. 4*(Public Officers Protection Against False Accusation) gave the then Chief of Staff, Late Major General Tunde Idiagbon sweeping powers of arrest and detention".

Despite these draconian laws, the regime projected itself as a discipline messiah and a reformist. One of the cardinal points of the Buhari junta was the war against corruption and indiscipline. To achieve this aim, the regime came up with a programme tagged "War Against Indiscipline" (WAI). This programme indeed introduced a new social order in Nigeria through short-lived due to Babangida led the coup that overthrew the Buhari regime in 1985. The success of the WAI programme and his stance on corruption became his bargaining chips for his second coming into Nigerian politics. He campaigned vigorously standing on his previous achievements during the military era. Some Nigerians voted for him but he could not win the elections in 2003, 2007 and 2011. Ndinojuo and Udoudo in 2018 expoused that President Muhammadu Buhari 2015 promised Nigerians and the International community that he is a transformed constitutionalist and had let go of

his dictatorial and despotism predispositions linked with his military background.

On assumption of office, President Buhari did not by any means keep to the electoral promises made during his campaigns. Like many African leaders, President Buhari's administration has continually sought to disarm the media seeing it as a powerful tool in the hands of the opposition. This is unconnected with the general assumption that media has a powerful influence on society.

Buhari led government has shown concerted efforts at controlling the Nigerian media indirect and or direct. In an indirect control of the mass media, the government gives gifts and sometimes bribes to media practitioners, appoints some practitioners into executive positions, provides vehicles for different media associations, funds their daily operations and influences their leadership election. When all of this goodwill fail to achieve the desired results, the government falls back on direct control in the form of threat, harassment, intimidation, laws and regulations through various regulatory agencies and overzealous aid. Ihechu and Okugo (2013) wrote that the National Broadcasting Commission(NBC) created by Ibrahim Badamusi Babangida Military Junta in 1992 and established with Decree 38 of 1992 has the power to register, licence, monitor, sanction defaulters, intervene and arbitrate in conflicts and other control measures concerning broadcasting in Nigeria. But it has been found wanting in the discharge of its duties. The agency rather serves as an agent of government thereby beclouding its agenda of pluralism in the broadcast sector. The agency on many occasions has placed unjustified sanctions on private broadcast media organizations.

Interestingly, Buhari as an elected president has never had a better relationship with the media, particularly the broadcast media. In Nigeria, the broadcast media operations are regulated by the National Broadcasting Commission (NBC) a derivative of the 1956 Nigerian Broadcasting Corporation (NBC), established during the last phase of

the Colonial administration and integrated under the law and championed under the policies of the Federal Ministry of information. The primary responsibilities of the then NBC include erecting and maintaining wire distribution services This law thus became the first in the nation's history to provide the legal platform for the establishment of broadcast media in Nigeria, (Akeem et.al, 2013, p.3). Established via the promulgation of Decree No 38 of 1992 under the regime of President Badamosi Babangida, NBC is saddled with the following responsibilities according to Ihechu and Okugo citing MRA, (2001, p.11):

- Receiving, processing, and considering applications for the ownership of radio and television stations
- including cable TV services, direct satellite broadcast, etc.
- Regulating and controlling the broadcasting industry;
- Receiving, considering and investigating complaints from individuals and bodies regarding the content of a broadcast or conduct of a station;
- Regulating ethical standards and technical excellence.
- Determining and applying sanctions, including revocation of licenses of defaulting stations.
- Based on the above-stipulated functions, NBC enacted the broadcasting code for Nigeria which is regularly upgraded to meet the broadcasting objectives.

The constitutional powers are given to NBC also enable the provisions in the NBC Code to create the ethical template for the operations of all broadcast media in Nigeria. For instance, NBC Code in the *Introduction* states: "The Code represents the minimum standard for broadcasting in the Federal Republic of Nigeria. It shall be applied in the spirit as well as in the letter under the professional ideas of

broadcasting” (NBC Code 2019, p.11). Furthermore, under Broadcast Regulation, NBC Code 2019, states thus:

Broadcast regulation is essential to ensure that broadcasting plays a pivotal role in the cultural, scientific, technological, economic and political lives of the people of Nigeria.

Therefore, the regulation of broadcasting shall ensure that:

- Adhere to the general principles of legality, decency, truth, integrity and respect for human dignity as well as the cultural, moral and social values of the people of Nigeria;
- ensures that fair and sustainable competition shall be the hallmark of the broadcasting industry in Nigeria;
- encourages self-regulation within the framework of professional standards.

Based on the above guidelines for all broadcast media in Nigeria, we can now reflect on the operations of the Nigerian broadcast media vis-à-vis the clampdown on the media under President Buhari to evaluate his administration’s relationship with the broadcast media. Sometimes in May 2019, the Federal Government directed NBC to close down AIT and Ray Power radio stations. Shaban (2020) states that in less than 24 hours a Federal High Court sitting in Abuja, the Federal Capital Territory, has ordered Buhari-led Federal Government to restore rights to broadcast to DAAR Communications Plc, operators of Africa Independent Television (AIT). The National Broadcasting Commission (NBC), immediately suspended the licenses of AIT and Ray Power, over what the Commission called “flouting of professional ethics”.

In the wake of #EndSARS protection, the Buhari-led administration also closes down some broadcast media outfits unjustified. *Premium Times* reports that NBC has imposed N3 million sanctions each on AIT, Channels and Arise News television stations, for alleged violation of broadcasting code in reporting the #EndSARS protests. The sanction

was announced to newsmen by NBC Acting Director-General, Armstrong Adachaba. Mr Adachaba claimed that the sanction was within the powers of the Commission as clearly stated in section 5 sub-section 6 paragraph 9 of the Nigeria Broadcasting Code which states that the broadcaster shall be held liable for any breach of the code emanation from the use of material from User Generated Sources. Based on this claim AIT, Channels TV and Arise TV were sanctioned. The Commission further justified the reasons for the sanction by saying that these leading TV organizations have persistently transmitted footage gotten from unconfirmed and unfounded social media platforms whose contents inspired anger and intensified the crisis during the #EndSARS protest. In a recent study by Ndinojuo and Udoudo (2018, pp. 1-21) it was found that 39 journalists from different media establishments including broadcast journalists have been illegally arrested, tortured and killed.

Conclusion

Revisiting the NBC Code under Challenges to the Industry, section 2(4), which states that broadcasting shall satisfy amongst others; truth, comprehensive and intelligent accounts on local, regional, national and international happenings in the society and also serves as a platform to disseminate information concerning every stratum of the society. The Code further harp on the need for the broadcast media to create a forum for the exchange of comments and opinions from every member of the Nigerian society.

Looking at the above articles, how else could the media have brought the issue of #EndSARS to protect to the front burner of public opinion without covering and reporting the event? How else would the media have performed their constitutional responsibility in line with section 2, articles a, b and c above, if the issue of #EndSARS protection was not covered and presented to the public? One wonders why CNN

will continue to show what Buhari led government called offensive footage and Nigerian broadcast media would not. But the last straw that broke the camel's back under Buhari's regime is the Twitter ban. According to Channels Television (2021), the Federal Government through the Special Assistant to the Minister of Information and Culture, Segun Adeyemi announced the suspension of the microblogging and social networking service, Twitter, in Nigeria. Since the announcement was made, several voices including the US, Canada, British Embassies, and Civil Organizations such as Socio-Economic Right and Accountability Project have vehemently criticized the Buhari administration on the Twitter ban in Nigeria. To worsen the matter, the Federal Government again mandated National Broadcasting Commission to bare all broadcast media houses from using Twitter as one of their social media handles to broadcast their programmes. In a Press Release dated June 6, 2021, and titled, "Suspend Twitter Handles", NBC in its first and second paragraphs of the release asked all broadcast media operators in Nigeria to suspend the patronage of Twitter as such continuation may undermine the corporate existence of Nigeria.

The extension of the ban to broadcast media organizations by the Buhari led administration is a clear insensitivity and poor relationship between the administration and the media. Furthermore, the ban has also contributed to economic hardship for many business organizations that use Twitter. The hasty decision is also viewed as having the capacity to thwart and undermine transparency and accountability, suppress civic space and above all, undermine the fundamental human right of Nigerians.

Finally, it would be imperative for us at this point to look at what is ethical and what is unethical both in the broadcast media industry and in government. This will also allow the reader to ascertain if Nigerian broadcast media did not operate within their ethical boundaries or the government of Buhari.

What then is ethical? This can be viewed as any behaviour that is morally acceptable to the right-thinking members of society. It can also be viewed as good conduct. Acceptable behaviour of a person by other members of society. An organization or government can be judged by members of society as being ethical or not. On the other hand, unethical behaviour is a deed that is repugnant to what is measured as morally right for a person, an occupation or an industry. Persons can behave unethically, as well as business enterprises, civil society organizations, professional bodies and politicians. In the broadcast media industry, unethical practices include but are not limited to; bribery, moonlighting, media cover-up, indecent advertising, misuse of advertising, media smear campaigns, deception, invasion of privacy, distorted media representations, clandestine propaganda broadcasting, commercial exploitation, calculated delay of publication, commercialization of news and airwaves and misrepresentation of information to consumers. While on the part of the government, unethical behaviour includes but is not limited to, government improbity, illegal government practices, harassment in government, government blackmail, government intimidation, abuse of government, state sanction torture, unlawful government action, official evasion of complaints, connivance of authority in human right abuses and official misconduct.

Based on the above, it is obvious that Nigerian electronic media operate within the ambient of the law observing ethical standards in their daily operations but were victimized by the Buhari-led administration, hence we conclude that President Muhammadu Buhari Government has poor media relations.

References

Afolayan, S., Abuya, J., Kumuyi, O.& Adedowole, F.(2011).The role of the media in the implementation of the health components of the

millennium development goals: the Nigerian experience. *Mediacom Journal*, Vol. 1(4), 32-42.

Akashoro, O.G., Okidu, O. & Ajaga, M.I. (2013). Ideological implications of broadcasting practice in Nigeria: from pre and post-independence regulation to deregulation. *Journal Of Humanities And Social Science*, Volume 15(2), 41-55.

Akeem, R. A., Oyeyinka, O. T., Qasim, A.O., Lateef, O., Omolayo, J. & Onyinyechi, N.(2013). *Kuwait Chapter of Arabian Journal of Business and Management Review*, Vol. 3 (3),1-8.

Channels Television (2021). Rescind suspension of Twitter in Nigeria or face legal action, SERAP tells Buhari. Retrieved from <https://www.channelstv.com/2021/06/04/rescind-suspension-of-twitter-in>

Chime-Nganya, C. R., Ezegwu, D. T., & Ezeji, A. (2017). Analysis of Nigerian Newspapers Framing of President Mohamradu Buhari's Medical Leave to United Kingdom. *Media and Communication Currents*, 1(2), 39–56.

Graber, D. (2003). The media and democracy: beyond myths and stereotypes. *Annual Review of Political Science* 2003 6:1, 139-160. Available on: <https://www.annualreviews.org/doi/abs/10.1146/annurev.polisci.6.121901.085707>

Ihechu, I. P. & Okugo, U.C.(2013). Broadcasting regulation and broadcasting in Nigeria: An Overview of the approaches. *Research on Humanities and Social Sciences*, Vol.3, (2)1-10.

Jefferson's preference for newspaper. Retrieved from: <https://oll.libertyfund.org/quote>

- Kur, J. T. & Nyekwere, E. O.(2015). *Online Journal of Communication and Media Technologies*, 5 (4), 1-31.
- Mboso, A. G., & Ezeh, N. C. (2019). Be Alert and Defend Yourselves: News Framing of Danjuma’s Comments on Herdsmen Attacks in Nigeria. *Galactica Media: Journal of Media Studies*, 1(3), 139–154. doi10.24411/2658-7734-2019-10028
- National Broadcasting Commission Code, 6th Edition.
- National Broadcasting Commission Press Release. Suspend Twitter Handle, June 6, 2021.
- Ndinojuo, B. E. & Udoudo, A. (2018). A Converted Democrat? Profiling the Attacks on Nigerian Journalists During Buhari’s Civilian Regime (2015-2017). *Covenant Journal of Communication (CJOC)*, 5(1), 1-21.
- Ndolo, I. (2005). *Mass media systems and society*. Enugu: Rhyce Kerex Publishers.
- Ogbondah, C. (2011). A critical analysis of state-press relations in Nigeria, 1999-2005. In L. Oso & U. Pate (Eds.), *Mass Media and Society in Nigeria* (pp. 25–48). Lagos: Malthouse Press Limited.
- Okinyi, N. (2019). Communities’ participation in Kenya through community radio broadcasting Stations in Kenya on development: a critical review. *Global Media Journal*, 17(32), 10-13.
- Parrish-Sprowl, J. (2012). Communication, Organizational Management and Industrial Development. In A. Moemeka (Ed.), *Development communication in action: building understanding and creating*

participation (pp.141-152). Lanham: University Press of America.

- Premium Times (2021). #EndSARS: NBC imposes N3m sanction each on AIT, Channels, Arise TV. Retrieved from:
<https://www.premiumtimesng.com/news/more-news/423162-endsars-nbc-imposes-n3m-sanction-each-on-ait-channels-arise-tv.html>
- Pride, C., Ejomafuvwe, A. & Brickkins, O. (2014). Assessment of teenagers' response to local radio messages on HIV/AIDS in Ogwashi-Uku, Delta State. *Mediacom Journal*, (8),35-45.
- Sambe, J. (2005). *Introduction to mass communication practice in Nigeria*. Ibadan: Spectrum Publishers.
- Semiu, B. (2012). Communicating anti-malaria information through radio. *Journal Media and Aesthetics. (Special Issue)*, 2014-227.
- Shaban, A. R. (2020). Nigeria court orders reopening of pro-opposition media outlet. Retrieved from:
<https://www.africanews.com/2019/06/08/nigeria-court-orders-reopening-of-pro-opposition-media-outlet/>
- Suraj, O. (2011). The role of radio in creating attitudinal change towards immunization of Children in Ejigbo Local Council Development Authority, Lagos State. *Mediacom Journal*,1(4), 219-222.
- Udenze, S., Oshionebo, & Iyorza, S.O.(2021). Media framing of President Muhammadu Buhari's human rights abuses: a study of *The Punch, Vanguard, The Nation* and *Daily Trust* newspapers.

456 Ethics, Media, Theolog and Development in Africa

Galactica Media: Journal of Media Studies,1,

<https://doi.org/10.46539/gmd.v3i1.102>

ETHICS AND REGULATIONS AGAINST PROLIFERATION OF PRODUCT ADVERTISING TARGETING CHILDREN IN NIGERIA

Bassey E. Bassey

Introduction

Advertising is a pervasive phenomenon because its practice has an enormous influence on our contemporary society¹²¹. As an occupation, the advertising industry has required standards of practice and a professional code of ethics regulating its operations. The subject of ethics pervades all professions and indeed all human endeavours in life. In professional practice, ethics is generally seen as a body of rules, conventions or guides that control the practice of a particular business concern. Thakurta (2012) asserts that ethics operates on logical principles that stipulate what is good or bad as far as human activities are concerned in society. Ethics is an important feature of human society given the fact that interface within the social milieu should be regulated by communal respect and friendship. Advertising is meant to increase demand for goods and services; increase the sales volume of a company, thereby enhancing its net profit (Ebitu, 2012). As a business concern aimed at providing services profitably, can advertising be

¹²¹ Bassey Esuk Bassey lectures in the Department of Mass Communication, Akwa Ibom State University, Obio Akpa, Campus, Nigeria. inibasi2003@yahoo.co.uk

practised ethically without contradicting some moral values in our society?

Day (2006) sees ethics as a philosophical genre that focuses on morality or good conduct in human life. This is usually referred to as moral philosophy. There are three divisions of ethics, which to include: the metaethics, normative ethics and the applied ethics. Metaethics concerns itself with the qualities of life involving moral values such as good, right, justice and fairness. Normative ethics is prescriptive, stipulating rules and principles of moral conduct, providing the basis for ethical decision making in the real world. Applied ethics, on the other hand, focuses on problem-solving making use of perceptions garnered from metaethics and normative ethics in dealing with certain ethical issues, concrete and distinct cases. Since advertising is aimed at creating a positive image and perception of a product by prospective buyers, it is obvious from the above exposition that advertising ethics will naturally fall under applied ethics.

Advertising is an essential element of the present-day world and a significant feature of contemporary society. It influences the economy, citizens' ways of thinking, lifestyle and culture. Advertising seeks to stimulate demand for products, and it is a major communication tool employed to persuade potential consumers to patronise a company's products. It has been described as the most economical means of spreading information, either to ginger interest in a tangible product or to advocate a behaviour change concerning some bad habits by individuals or groups. In our competitive business world, marketers usually devise means of reaching the different segments of their markets in a bid to satisfy their customers' needs and also make profits. Thus, the strategy called market segmentation is often adopted and a class of prospective buyers or consumers is divided into discrete clusters that display similar interests and aspirations and will react alike to a marketing plan.

Market segmentation could be geographic, demographic, psychographic and behaviouristic. Under geographic segmentation, prospective buyers are grouped according to different geographic locations. The locations usually include nations, regional or local neighbours. It is believed that prospective buyers often have diverse buying habits depending on their places of abode. Demographic segmentation refers to a classification of the prospects based on variables such as age range, gender, family size, level of education, pay packet and social class. Psychographic segmentation means grouping the consumers based on personality or lifestyle. The determination of lifestyle normally depends on the analysis of the likings and tastes of the targeted segment. Classifying the consumers in consonant with their usage, loyalties or purchase habits of a product is termed behaviouristic segmentation.

Under demographic segmentation, children constitute a target segment for the advertisers. O'Guinn et al (2000) note that this targeted group of the larger market is often chosen as the focus of the marketing programme and promotions. Children present an essential demographic in marketing because they can pester their parents into buying things not intended earlier and older children make purchase decisions independent of their parents. Children's purchasing power is termed pester power. It is the influence they have, by repeatedly nagging their parents into buying advertised products or swanky items.

Advertisers usually deploy all available devices or strategies in an attempt to reach prospects and more often than not these strategies stoke up ethical issues in the practice. Mel-Molokwu (2017) observes that ethical issues in advertising often occur when the advertiser is faced with the challenge of where to draw the line between the quest for revenue and the need to comply strictly with the provisions of the Code of Ethics. In Nigeria, the business is regulated by rules as well as a code of conduct as prescribed by the Code of Advertising Practice. According to Osho (2010), some principles governing the practice of

advertising in Nigeria included: truth, honesty, decency, legality, fairness, responsibility and public confidence. Concerning children and young people, the law forbids advertisements that exploit the naivety of children and young people and also prohibits any advertisement that creates a sense of inferiority in children because they or their parents do not possess the advertised product. Since advertising messages are creative work meant to appeal to the sensibility of the prospects, this study intends to examine ethical issues concerning advertisements targeting children and how the advertisers have complied with the Code of Ethics in Nigeria.

Definition of Terms

Child Advertising: This refers to carefully crafted messages about a product or a service aimed at exploiting the vulnerability of children by presenting a slice of life action involving the children with playmates, family members or parents.

Children: In this study, children are persons between the ages of two and 12 years who are exposed to advertisements.

Ethics: Ethics is generally about moral values, those practices and activities adjudged to be good or bad; correct or indecent concerning human actions in the society.

Marketing: This study defines marketing as the process of creating demand for a product or a service. It is the process of identifying the needs of the prospects, interpreting the needs and delivering want-satisfying goods and services to the prospects.

Advertising Regulations: These refer to codes developed to promote fair advertising practice and sales promotion as well as regulations enacted by stakeholders involved in the business in Nigeria.

Pester Power: Children's purchasing power is termed pester power. It is the power they have, by repeated nagging, and influencing their parents to buy advertised items or products.

Products: Products are tangible or intangible items that are often conceived as things that can meet the tastes and yearnings of children. In this study, products are advertised items or services aimed at children.

Statement of the Problem

A critical look at product advertisements targeting children in Nigeria shows that the children are used to making demands or performing actions in favour of the advertised products. Some examples abound where toddlers are used to ruling as Judges certifying the suitability of some beverages. In some cases, schoolchildren are made to protest that they will not eat bread without the Blue Band margarine, *no B without BB*. Some advertisements for noodles tend to make children appreciate their mothers as “caring mummies” on the ground that the mothers give them a specific brand of noodles. Other advertisements create the impression that the children will become great footballers or successful people when they drink a particular brand of milk, beverage or malt drink. These strategies contravene the provisions of the Code of Advertising Practice in Nigeria that forbid direct sales to appeal to children when they cannot afford advertised products. Children's exposure to some of these advertisements could result in social conflicts in homes with low disposable income where parents cannot afford to provide the advertised products.

Ordinarily, children could have been seen as secondary consumers with no purchasing power. But the reality is that children's nagging power has become their purchasing power. The kids nag their parents to pay for the advertised goods for them. Children have become captive audiences because they are vulnerable to the persuasive power of advertising; their minds are supple and they tend to believe everything they see or hear in the advertisements. Scholars have raised concerns

and suggested that parents should mediate between advertisements and their children's exposure. Regulatory agencies also view child advertising as exploitative and as such children deserve protection. Hence, the concern of this study is to bring to the fore some of the advertising strategies (pester power marketing) created to reach children vis-a-vis the provisions of the laws regulating advertising in Nigeria.

Objectives of the Study

This study was guided by the following objectives:

- (i) To bring to the fore the strategies and the reasons many advertisers target children in their advertisements.
- (ii) To discuss ethical principles governing the practice of advertising targeting children in Nigeria.
- (iii) To show how advertisers targeting children have complied with the advertising Code of Ethics in Nigeria.

Method of Study

This study adopted the qualitative research design method, making use of observation and available literature in the field of advertising in Nigeria and beyond. The work relied basically on secondary data sources from library materials; reviewing the theoretical basis for message design, the concept of pester power, children's emotional response to advertising, criticisms of product advertising targeting children, the Code of Ethics and the laws regulating child advertising in Nigeria.

Theoretical Foundation

This study is anchored on two social-scientific theories - the Hierarchy of Human Needs as well as Social relationships. The hierarchy of Human Needs is a behavioural science theory developed by an American Psychologist, Abraham Maslow in 1943. The basic assumption of this theory is that for every human being there exists a

hierarchy of five needs. Commenting on this theory, Martin (2001) notes that individuals have innate needs or wants, which they seek to satisfy. These needs range from bodily, security, social, and esteem to self-actualisation needs.

In his exposition of the theory, Robbins (1998) notes that needs such as hunger, thirst, shelter, sex, and other bodily needs belong to the physiological realm. Under safety needs, we have security and protection from physical and emotional harm. Social needs involve affection, belongingness, acceptance, and friendship; esteem needs include: self-respect, autonomy, achievement, recognition, reputation and attention; self-actualisation needs include: growth, achieving one's potential, and self-fulfilment.

From the study of children's behaviour, their liking for fantasy lives, juicy food, artwork and adventure, advertisers can craft sophisticated marketing messages to reach the young ones. Children's needs belong to the physiological level of food, air to breathe, water to drink and sleep; safety level; safety level of freedom from harm; social level of friendship and sense of belonging. This hierarchy of needs theory has been fully exploited by the advertisers of Beverages, Food and *Noodles* in their commercial messages. For example, the sponsor of *Indomie Instant Noodles*, makes the children express appreciation to their mother, praise her for cooking *Indomie* and testify about the sweetness of the meal thus: *Mum like no other, noodles like no other; Mama you do good, you do good, mama you cook for us, you do good, mama cook Indomie, Indomie sweet well well, you do good, no mama be like you, no noodles like Indomie*. Here, the advertiser is conscious of the fact that children like food and that the mothers play the natural role of cooking for the family. This theory provides the basis for the advertising messages crafted to reach children.

The Social Relationship Theory (SRT) is derived from the notion that audience reaction to mass media messages is determined by the informal social relationship with "significant others" such as family

members, friends, peers, colleagues and social groups. This theory was propounded by Melvin De Fleur in 1970. Its major assumptions are that the mass media audience from the same informal social group will interact and relate with one another and that interaction and relationships among the audience do influence the consumption of mass media messages among such audience members.

McQuail (2008) explains that exposure and reactions to media messages are influenced by the existing informal relationships among household members. Exposure to media content such as cartoons on television by children in homes, where television sets are not many, could force the parents or older siblings to start enjoying the cartoon by yielding to the interest of the children. Similarly, Hawkins et al (2001) observe that friends and acquaintances frequently influence whether or not a product will be purchased, which brand will be selected and how it will be used.

For instance, the creation of *Beverages*, *Food* and *Noodles* advertisements exploiting the intimate relationship between the mother and the child is a good example of the application of this theory. Explaining the idea behind the launching of the *Indomie* advertisement tagged “Mum like no other,” Ashiwaji (2010) says that the campaign brings to the fore the attachment that has been developed over the years between Nigerian children and their beloved *Indomie*. The idea behind the advertisement arises from the fact that a mother is irreplaceable in all aspects of the child’s growth. The *Indomie commercial* creates the picture that *Indomie* cares for the children like their mothers do by making available to them tasty and the best nutritious food possible in an expedient manner.

The company believes that mothers are very special to their children. *Awake!* (2005, p.3) notes that, “a mother is essential to human life.” It is instructive to note that the mother is the principal guardian in charge of each child’s health, character moulding and emotional

stability. The advertiser of *Tummy-Tummy Noodles* also shows pictures of schoolchildren carrying lunch boxes containing *Tummy-Tummy Noodles* as the ideal lunch for the pupils during lunch break. The ad carries the slogan “*your tummy’s favourite.*” From the above exposition, this theory is apt and relevant to this work because it has given a theoretical explanation of some of the strategies adopted by product advertisements targeting children.

Advertising Versus Ethics

Drumwright (2012) asserts that advertising does not present an easy context for ethics, explaining that ethics raises fundamentally the issues of “what is right and good” in the practice of advertising rather than what will make advertising effective. According to the author, advertising ethics deals with two broad areas – the ethical issues involved in the creation and dissemination of advertising messages; and the business ethics. The implication of this is that an advertising practitioner is often caught in the web of an ethical dilemma trying to balance business interests with morality.

Okwechime (2009) notes that advertising ethics entails telling the whole truth about a product or a service and that no false impressions should be made. He enumerates some codes of ethics accepted internationally to include truth, honest value, avoidance of deceit and tricky messages or devices.

In his exposition, Northhouse (2016) defines ethics as the genres of values or principles that people find desirable or appropriate in a given community or social milieu. He notes that within the realm of ethics, decisions are always taken based on the demand of duties, rights or principles on one hand and the consequences of such actions on the other hand. He identifies three methods of making decisions about morals or acceptable conduct. These are ethical egoism, utilitarianism and altruism. Ethical egoism demands that an individual should behave

or act to create the utmost benefit for himself. As a business concern, advertising outfits and their staff members make decisions to achieve their goal of profit maximization. This way of looking at ethics falls under the genre of deontology. Utilitarianism is concerned with how we act to create the maximum benefit for the maximum number. From this viewpoint, the morally correct action maximizes social benefits while reducing social costs. Altruism on the other hand is an ethical spectrum of weighing actions whose principal motive is to promote the maximum interests of other people.

As far as advertising is concerned, the primary motive is to increase sales of the products or acceptance of ideas or services, hence the teleological ethical approach, involving utilitarianism and altruism, becomes remote. Onuorah (2005) asserts that advertisers are often driven by increased turnover and profit motives and as such, they are always unmindful of the vulnerability of children to persuasive advertising influence which sometimes exposes them to untoward behaviour and attitudes. Advertising targeting children take advantage of the natural needs of children for fun, fantasy, food, music, colour, love and companionship. Advertisers see children as the consumers of the future and as such building brand preference among the children will guarantee their continuity in business. Some common advertising strategies targeting children include:

- giving of free toys on purchase of the product often packaged in takeaway meals or cereal packets;
- playing a game and winning a prize on the purchase of a product;
- the big claim saying that the food tastes excellent or it is the best;
- making exaggerated claims that a given good or service will thrill and make life juicy for the children.

Other strategies are the use of a popular or famous person to testify about a given product or service and claiming that the use of the

advertised goods will make the children feel like the 'super person' if they use the product too; the use of cartoon characters to tell about a product; creation of special effects through filming tricks such as close-ups, soft lighting and artificial sets used to make the product appear fantastic; repeating the ads over and over to make the kids remember and recognise the product.

Cann (2012) explains that the use of music, especially lyrical songs, attracts the children to the advertised product more while the application of humour makes the children laugh and admire the ad and the product more. The desired outcome of product advertising targeting children is to produce actual child-influenced purchases.

Advertising and Children's Emotions

The kids are endowed with nagging power and many parents cannot resist purchasing items for the children if they are pestered. The parent may not have had the intention to buy those items but to placate the children. Wilking (2011) notes that the desired result of the pester power marketing, much like in oppressive high-pressure sales tactics, is to break down the parents' sales resistance to purchasing products for their children through repeated requests from the children and possible embarrassment in the public food retail environment. Advertising targeted at children evokes emotions and feelings of pleasure connected to the purchase or possession of the product. And as such, children desire the advertised products instantly and when they are not given attention, they become agitated or resort to crying.

Neville (2007) points out the fact that children put their feelings into action. She explains that though every child is unique when children are excited, they kick legs, wave or shake arms, bounce, run around and jump for joy depending on their age. She notes that when children are interested in something, they will open their eyes wide, raise an eyebrow or lower it slightly; when happy, they will beam face with a smile or laugh; when they are calm, they open their eyes, remain soft,

quiet inside and pay attention; when they are scared, in pains and want attention, they will cry or become agitated, close eyes, lift cheeks or develop wrinkles along foreheads. Parents therefore must find socially acceptable things to assuage children with upset feelings.

Cann (2012) reports that children's responses to advertisements depend on their age range. From zero to two years, children do not know the difference between an ad and ordinary TV programmes. He explains that from 7 to 11 years, the kids are aware that ads are trying to sell something, they can remember advertising messages and can recognise some advertising techniques such as repetition and puffery; but cannot always defend themselves against captivating ads. Thakurta (2012) opines that children within the age bracket of 8-10 have a positive attitude towards advertisements and that the common persuasive strategy adopted in advertisements targeting children is to associate the advertised items with fun and happiness. Hence, it is expedient to conclude that advertising has a tremendous influence on children.

Critical Views on Child Advertising

Some ethical questions have been raised concerning pester power marketing given the vulnerability of the children. Wilking (2011) argues that pester power marketing is unjust because it is tantamount to indirect marketing to parents. He alleges that high-level and well-funded marketing schemes are employed to enlist children into pestering their parents to purchase products. The author further alleges that pester power marketing tactics are similar to cruel and immoral 'high-pressure sales tactics'; contending that children are targeted with pester power marketing at home through television advertisements designed to increase the number of times the child will request the product. It has been widely observed that children are vulnerable to the persuasive power of advertising and as such, they may not be able to resist the different advertising appeals.

Burton (2010) notes that children constitute a special demographic or target group in terms of advertising, because of their perceived vulnerability to its persuasive devices. He explains that “there are implicit beliefs about the innocence of children, and assumptions about their inability to distinguish fact from fantasy at certain ages,”(p.132). Corroborating these views, Baran and Davis (2012) observe that research has indicated that though children as young as seven can differentiate between commercial messages and other televised programmes, they might not comprehend the commercials’ selling intent and that much of advertising, especially premium advertising (ads that promise a gift or toy with purchase), can cause conflict between the kids and their parents.

Arens (2006) expresses the view that advertising to children does pose some challenges. He explains that children are not sophisticated consumers, their concepts of self, time and money are immature. Hence, they know very little about their desires, needs and preferences, or how to use economic resources rationally to satisfy them. He adds that the nature of children’s conceptual ability makes it likely that child-oriented advertising can lead to false beliefs or highly improbable product expectations. Smith and Taylor (2007) argue that children are becoming more brand conscious than evolving sound character meaning that the children are more loyal to a brand of products advertised in the media than being of good behaviour as expected by the parents and society. They explain thus:

Corporate brands are starting to replace character brands. Kids are starting to grow up at an earlier age and so move away from characters and into brands sooner. Their pocket money is spent on items such as mobile phones and branded merchandise (Smith & Taylor, 2007, p. 229).

Shimp (2003) states that another criticised aspect of children-directed marketing communications concerns the use of posters, book

covers, free magazine advertising and other so-called learning tools. He explains that these tools, disguised as educational materials, often attempt to persuade schoolchildren to want the promoted products and brands. He opines that skewed corporate social responsibility is unethical because the advertiser uses children's trust in educational materials as deceptive means of selling his or her wares. Bergh and Katz (1999) believe that advertising to children is a special case, both ethically and legally. They explain that children have a difficult time distinguishing between fantasy and reality and as such, they tend to believe everything they see or hear. In their views, Brucks et al (1986) contend that children cannot always articulate what they think because their ability to use language is not well developed at this stage. According to them, the kids are unable to understand the concepts as opposed to mere emotional feelings and as such advertising messages (persuasion, selling) cannot be understood or defended against because of their deficiency in the usage of language.

Contrary to these views, Buckingham (2003) argues that children are not passive recipients of 'external' social forces rather the children can think critically for themselves. He alleges that adults are merely expressing unwarranted fears about their kids. Buckingham's research finding indicates that kids can decipher the difference between ads and other programmes at an early age of five years. In a similar presentation, Strachan and Pavie-Latour (2008) argue that those who are worried about the well-being of kids should take care not completely insulate them from marketing messages; arguing that when the children will become adults, they will need these commercial messages in making choices about important subjects of food, nutrition, clothing and housing.

Day (2006) posits that advertisers have penetrated school programmes with food marketing, which is so pervasive and virtually impossible for children to escape its influence. O'Barr (2008) observes that advertising to children is one of the most controversial and

thorniest the current advertising trend. Children, according to him, are both young consumers and the next generation of adult consumers in training. Gunter et al (2005) note that it has been observed that heavy exposure to television by children leads to more pestering of parents. Onuorah (2005) observes that frequent exposure of children to television advertisements of products makes them intensely loyal to the advertised products. Corroborating this view, Starek (1997) notes that children tend to imitate other children and they cannot often foresee and avoid damage. He observes that the examination of advertisements targeting children reveals the limited ability of children to detect exaggerated or untrue statements and an interpretation that might not be reasonable for an adult may well be reasonable from the perspective of a child. Hence claims by advertisers tend to be taken literally by young children.

Regulation of Advertising in Nigeria

The practice of advertising in Nigeria consists of the advertiser (sponsor of the advertisements), the media and the advertising agency. According to Okpara et al (1999), effective planning and execution of an advertising campaign require the mobilisation of people with varying skills ranging from marketing, consumer behaviour, communication, copywriting, television production, and research, to media buying. A careful study of the Nigerian Advertising environment shows that the advertisers have their interests protected by the Advertisers Association of Nigeria (ADVAN) founded in 1992.

The advertising media are organised in Nigeria under the Broadcasting Organisation of Nigeria (B.O.N) for electronic media, the Newspaper Proprietor Association of Nigeria (NPAN) for newspapers and magazines (print media) and the Outdoor Advertising Association of Nigeria (OAAN) for outdoor advertising.

The advertising agency, according to Bel-Molokwu (2017), is the specialized professional corporate body charged with the responsibility of carrying out advertising services. The services include counselling clients; receiving briefs from them; executing campaigns on behalf of clients; placing advertisements on behalf of the clients; monitoring and evaluating campaign efficacies and the overall advertising. Advertising agencies are organised in Nigeria under the umbrella of the Association of Advertising Practitioners of Nigeria (AAPN) and the Outdoor Advertising Association of Nigeria (OAAN).

The apex regulatory and legally authorised body in Nigeria to regulate and control advertising practice in all its ramifications is the Advertising Practitioners Council of Nigeria (APCON). APCON was founded in 1988 through the enactment of Decree 35 and amended in 1992 by Decree 93, now an Act of Parliament. Bel-Molokwu (2017) explains that APCON as a regulatory body has representatives from the Association of Advertising Practitioners of Nigeria (AAPN), Outdoor Advertising Association of Nigeria (OAAN), the Central Bank of Nigeria (CBN), Advertisers Association of Nigeria (ADVAN), National Council of Women's Societies (NCWS), Consumer Protection and Education Council of Nigeria (CPECN), Newspaper Proprietors Association of Nigeria (NPAN), National Agency for Food and Drug Administration and Control (NAFDAC), Broadcasting Organisation of Nigeria (BON).

The discipline, concept and practice of advertising are based on the Code of Advertising Practice in Nigeria. The Ethical Codes for practitioners in Nigeria as presented by Osho (2010) include the following: truth, honesty, decency, legality, fairness, responsibility and public confidence. Nwosu and Nkamnebe (2006) explain that the practitioner's knowledge of advertising is not complete until he masters the ethical and legal potholes that will make or mar his career.

According to the Code, practitioners of advertising need to ensure that their advertising copies are based on truth. The practitioners are

warned never to promote products and services that are at variance with the messages in the advertisement campaign. It is required of advertising practitioners to be honest in whatever claims they make in their messages. Honesty is necessary to sustain patronage. Ebitu (2012) points out that deceptive advertising is a very serious offence. The penalty ranges from payment of damages to those affected, outright imprisonment, to closure of such advertising outfit. Advertisements are also required to be decent in the use of language, pictures, colour combinations and other aspects of graphic communications. The code is against indecent, brash, pervasive, materialistic, intrusive, annoying and pesky advertising messages.

Advertisers are not expected to run afoul of the ethics of the advertising profession and various acts, edicts, decrees and constitutional provisions. Though advertising operates in a competitive capitalistic market where survival of the fittest is the rule, the profession requires practitioners to be fair to competitors in the design, packaging and message dissemination. Every advertisement should be socially responsible. It should not only concern itself with maximisation of profit for the corporate organisation but also the welfare of the consumers. Advertising is not expected to undermine the child-parent relationship by coercing parents into making purchases through false impressions that their failure to buy constitutes neglect of family responsibility and duty.

The practice of advertising should also seek to enhance public confidence by ensuring that the advertisements are accurate. The dissemination of truth, objective and factual messages in the media normally give people the confidence that whatever action is taken based on the message received through advertising is not misplaced. Ebitu (2012) believes that if the professional code of ethics is adhered to by advertising practitioners, the Nigerian public would stand to enjoy the best from the advertising profession.

Advertising Laws and the Children

APCON codes, NBC laws and advertising laws outside Nigeria will be reviewed under this subhead. APCON (2005) in its Codes in Articles 100, 101, 102 and 103 for advertising practice and sales promotion provide thus:

Article 100: Advertisements shall not induce children to pressure their parents, guardians, other adults or any person whatsoever to purchase the advertised product.

Article 101: Appeals in advertisements directed at children shall not make them feel inferior to or less likeable than other children, who buy or use the advertised products or services.

Article 102: Advertisements directed at children shall not exaggerate the use of the product or services.

Article 103:

(a) Advertisements shall not portray children indulging in behaviour or practice, which is unsafe or in any manner hazardous to them.

(b) Streets scenes depicted in advertisements shall show adequate regard for Highway Code and all road safety regulation.

(c) Children shall not be depicted in any dangerous situation, such as walking unguarded stairways, leaning over balconies, or darting across busy highways.

(d) Children shall not be shown reaching or attempting to reach items far above their heads as imitating such postures in real life could lead to accidents. Article 35 of the code also forbids children from being used as models in cinemas.

The National Broadcasting Commission (NBC) in its 5th edition of the Nigerian Broadcasting Code also provided the following rules:

7.1.1. Exploitation of children and youths in any form shall be avoided.

7.1.2. Special caution shall be exercised with the content and presentation of advertisements placed in or adjacent to a programme designed for children and youths.

7.1.3. Particular care shall be taken to ensure that an advertisement targeted at children contains nothing which might result in physical or psychological harm, or which exploits their natural credulity.

7.1.4. Children and youths shall not be used in the advertisement of a product recognized as being potentially dangerous.

7.1.5. An advertisement shall not encourage children and youths to enter strange places, converse with, or receive gifts from strangers.

7.1.6. Direct sales appeal or exhortation shall not be made to children unless the products advertised are such that children can reasonably afford them.

7.1.7. An advertisement of a commercial product or service shall not contain any appeal which suggests in any way that unless a child buys or uses the product, he/she will be failing in some duty, losing social status or lacking in loyalty towards some person or organisation.

7.1.8. An advertisement shall not lead children to feel inferior to others because they or their parents do not own the product advertised, or that they are liable to be held in contempt or ridicule, for not owning it.

7.1.9. An alcoholic beverage advertisement shall not be broadcast adjacent to a children, youth or sports programme.

Outside Nigeria, the European Advertising Standards Alliance (EASA) (<http://www.easa-alliance.org>), came up with the following rules in 2009:

Advertising shall not directly exhort minors to buy a product or a service by exploiting their inexperience or credulity. It shall not directly encourage minors to persuade their parents or others to purchase the goods or services being advertised. Advertising shall not exploit the special trust minors place in parents, teachers or other persons. It shall not unreasonably show minors in dangerous situations. Children's programmes may only be interrupted if the scheduled duration is longer than 30 minutes. Product placement is not allowed in children's programmes.

EASA also directed the European Commission and the Members States should encourage audiovisual media service providers to develop codes of conduct regarding the advertising of certain foods in children's programmes.

Adherence to Advertising Regulations in Nigeria

From the above exposition, it is evident that Nigeria has laws and regulations governing the practice of advertising as it relates to child advertising. This study has observed that adherence to rules and principles regulating advertising practice concerning pester power marketing is either negligible or completely absent. Below are some instances of contravention.

APCON's provision in its Article 100 as spelt out above stated that advertisements shall not induce children to pressure their parents, guardians, other adults or any person whatsoever to purchase the advertised product. This provision has been flagrantly flouted by advertisers in Nigeria especially those of them marketing beverages, noodles and other food items. It has been noticed that there are ongoing advertisements on television in Nigeria where children resist the offer of some food items preferring a particular food item. In some cases, schoolchildren are made to protest that they will not take bread without

Blue Band, *no B without BB*. This is a direct contravention of the APCON Article 100 listed above because the children's protest is tantamount to pressure on parents. This advertisement is an embarrassment to parents who do have the wherewithal to buy Blue Band for their children.

APCON Article 103 provides that advertisements shall not portray children indulging in behaviour or practice, which is unsafe or in any manner hazardous to them. But in an outright disregard for this provision, an advertiser produces a picture of a toddler helping to rescue the father's cellphone from being smashed by a car that was rolling backwards.

There are some advertisements on television in Nigeria where toddlers are used to ruling as Judges certifying the suitability of some food items as if they are experienced enough to understand the implications of their actions. This practice flouts the provision that forbids the exploitation of the inexperience of children and their credulity.

Other advertisements on television create the impression that the children will become good sportsmen and women, great footballers or successful people when they drink a particular brand of milk or malt drink. This is a contravention of the APCON Code which provides that advertisements directed at children shall not exaggerate the use of the product or services (Article 102). The children are likely to take in hook and sinker what they see, read and hear from ads because their minds are supple but the reality is that drinking a given brand of milk does not translate to being a great footballer or a football star. This ad again contravenes the broadcasting code 7.1.7 as listed above.

There are several cases of contravention of the advertising regulations targeting children in Nigeria. This means that the regulatory agencies should wake up and be committed to the discharge of their responsibilities by monitoring the activities of the advertisers and the consulting agencies.

Conclusion and Recommendations

From the first objective of this study, it can be inferred from the review that advertisers target children because they are the consumers of the future and building brand preference among them will guarantee the advertisers' continuity in business. Advertising targeting children cash in on the natural needs of children for fun, fantasy, food, music, colour, love and companionship. To this end, advertisers have devised several strategies to appeal to the children and their parents or guardians. Hence, advertising targeting children otherwise known as child advertising or pester power marketing is a well thought out strategy of making sales using the children's "nag factor or kidfluence."

From the second objective of this study, the review concludes that advertising ethics falls under the genre of applied ethics and the popular approach to the advertising practice is ethical egoism. As far as advertising is concerned, the profit motive is the driving force, hence the teleological ethical approach, involving utilitarianism and altruism, becomes remote. Finally, the study inferred in its third objective that product advertisements targeting children are very effective at making the children pester their parents for products they would ordinarily not purchase. Not many parents could afford not to worry about their children nagging about advertised products. Most strategies adopted by the advertisers are contrary to some provisions of the laws regulating the practice of advertising in Nigeria and as such these strategies are a violation of the Code of Ethics of Advertising.

Based on the above inferences drawn from this review, the following recommendations are made.

1. The Advertising Practitioners Council of Nigeria (APCON) and the Consumers Protection Council in Nigeria should be alive to their responsibilities by enforcing adherence to fair advertising copy to protect the children and other vulnerable

groups in the face of captivating and enticing advertisements for food items in the country.

2. These regulatory bodies should establish their offices across the 36 states of the country and make themselves visible at all times.
3. All advertising messages should adhere strictly to the principles of good copy as spelt out by the code of Advertising Practice in Nigeria (1993). These principles are truth, honesty, decency, legality, fairness, responsibility and public service.
4. Parents and the school authorities should inculcate in the children the lesson of a balanced diet and the need to vary their meals on daily basis in the face of overwhelming advertising messages on food items targeting children.

References

- APCON (2005). *Nigerian advertising laws, rules and regulations*. APCON Publications.
- Arens, W. F. (2006). *Contemporary advertising* (10th ed.). Tata McGraw- Hill.
- Ashiwaji, T. (2010, October 21). Dufil launches a new campaign. *The Champion newspaper*.
- Awake! Magazine (2005, February 22). The role of mothers as educators. Brooklyn, NY: Watchtower Bible and Tract Society. 86 (4). 3-11.
- Baran, S. J. & Davis, D. K. (2012). *Mass communication theory: Foundations, ferment and future* (6th ed.). Wadsworth Cengage Learning.

- Bel-Molokwu, J. (2017). A trilogy of *advertising: The profession, the practice, the philosophy*. Sef Patri Services.
- Bergh, B. G. & Katz, H. (1999). *Advertising principles: Choices, challenge, change*. USA: NTC Publishing Group.
- Brucks, M., Goldberg, M. & Armstrong, G. (1986). Children's cognitive responses to advertising. *Advances in consumer research*, 13 (1), 650-654.
- Buckingham, D. (2003). *After the death of childhood: Growing up in the age of electronic media*. Cambridge: Polity Press.
- Burton, G. (2010). *Media & Society: Critical perspectives* (2nd ed.). Open University Press.
- Cann, W. (2012). How children are affected by advertising. *Raising chi-ldren network*. Retrieved from: www.raisingchildren.net.au/articles/advertising.html.
- Day, L.A. (2006). *Ethics in media communications: Cases and controversies* (5th ed.). Wadsworth Cengage Learning.
- Drumwright, M. E. (2012). Ethics and advertising theory. In S. Rogers & E. Thorson (Eds.). *Advertising theory* (pp. 463-479). Routledge.
- Ebitu, E. T. (2012). *Marketing communications: An integrated approach*. University of Calabar Press.
- European Advertising Standard Alliance. (2009). Retrieved from <http://www.easa.alliance.org>.
- Gunter, B., Oates, C. & Blades, M. (2005). *Advertising to children on television*. Mahwah, NJ. Lawrence Erlbaum.

- Hawkins, D. I., Best, R.J. & Coney, K.A. (2001). *Consumer behaviour building marketing strategy*. New York: McGraw-Hill.
- Martin, J. (2001). *Organisational behaviour* (2nd ed.). London: Thomson Learning.
- McQuail, D. (2008). *McQuail's mass communication theory* (5th ed.). London: SAGE Publications.
- National Broadcasting Commission. (2010). *Nigerian broadcasting code* (5th ed.).
- Neville, H. (2007). *Is this a phase? Child development and parent strategies, birth to 6 years*. Washington, Parenting Press.
- Northouse, P. G. (2016). *Leadership: Theory and practice* (7th ed.). Sage Publications.
- Nwosu, I. & Nkamnebe, A. (2006). *Triple-P advertising principles, processes and practices*. Afri-Towers.
- O'Barr, W. (2008). Children and advertising. *Advertising & Society Review*, 9(4), 13-14.
- O'Guinn, T., Allen, C. & Semenik, R. (2000). *Advertising* (2nd ed.). South-Western College.
- Okpara, G., Anyanwu, A., & Inyanga, J. (1999). *Marketing communications: Principles and practices*. Educational Books and Investment.
- Okwechime, C. (2009). *Essentials of advertising in Nigeria* (2nd ed.). Prime Legacies Limited.
- Onuorah, J. (2005). *Advertising and society: Contemporary socio-economic issues in advertising and public relations*. Raindrops.

- Osho, S. A. (2010). *Advertising and public relations laws* (2nd ed.). Ess-oh Consult Publications.
- Robbins, S. P. (1998). *Organisational behaviour* (8th). Prentice-Hall.
- Shimp, T. A. (2003). *Advertising, promotion and supplemental aspects of integrated marketing communication* (6th ed.). Thomson Learning.
- Smith, P. R. & Taylor, J. (2007). *Marketing communications: An integrated approach* (4th ed.). Kogan Page Limited.
- Starek, R. (1997). The ABCs at the FTC: Marketing and advertising to children. Retrieved from: <https://www.ftc.gov/news-events/news/speeches/abcs-ftc-marketing-advertising-children>
- Strachan, J. & Pavie-Latour, V. (2008). Food for thought. *International Journal of Market Research*. 50(1), 13-17.
- Thakurta, P. (2012). *Media ethics: Truth, fairness and objectivity* (2nd ed.). Oxford University Press.
- Wilking, C. (2011). Issue briefing: Reining in pester power food and beverages marketing. Retrieved from: https://www.phaionline.org/wp-content/uploads/2011/09/Pester_power.pdf March 17, 2015.

ETHICAL PARENTING IN A DIGITAL WORLD

AN ANALYSIS OF *SHARENTING* RISK PERCEPTION AMONG PARENTS IN Highbrow and Lowbrow AREAS IN CALABAR, CROSS RIVER STATE

*Ike S. Ndolo,
Okwudiri Ekwe,
Lois Emmanuel Akpan*

Introduction

Social media in every sphere has redefined human sociology. Unarguably, it has equally exerted a huge influence on the ethical parenting ecosystem¹²². Ethical parenting principles require parents to protect sensitive children's information as required by the law and norms of society.

Parents usually enjoy using social media for several activities such as exchanging information about their children and sharing their child's

¹²² Ike S. Ndolo is a Professor of Media and Communication Studies, Enugu State University of Science and Technology, Enugu, Enugu State, Nigeria. ikendolo@yahoo.com

Okwudiri Ekwe lectures in the Department of Mass Communication, Enugu State University of Science and Technology, Enugu, Nigeria. ekweokwudiri@gmail.com

Lois Emmanuel Akpan is a Research Assistant in the Department of Mass Communication at the Samuel Adegboyega University, Ogwa, Edo State, Nigeria.

pictures with their family, colleagues, and other parents (Brosh, 2016). Parents share the experiences of parenthood and document them publicly via social media platforms. This has steered to the emergence of the concept of *Sharenting*.

The term *sharenting* as a concept does not have a definite history but literature indicates that Professor Stacey Steinberg of the University of Florida is considered one of the first academics to refer to the act as “sharenting”. The concept first appeared in Wall Street Journal and explains the overuse of social media by parents and some of its harmful effects on the child’s right to privacy (First 5 *Los Angeles* 2019).

Brosh (2016), sees the concept as the practice of parents regularly using social media to share detailed information about their children below the age of eighteen. ‘*Sharents*’ are parents who blog or tweet and post pictures about all aspects of their children’s lives. Many children obtain a digital identity before they even speak and walk, as parents share their joy and encounters of parenting with family, friends and peers on social networks. Subsequently, a lot of children have a plethora of pictures, posts and update about their lives on social media platforms.

Most of these cases start before the birth of a child when expectant mothers share sonograms pictures of their unborn child. A study among 2000 parents from the United Kingdom showed that on average, 200 pictures of a child are shared annually and, parents shared 300 pictures of their kids online, with a share of 54% on Facebook (Papacharissi & Gibson, 2011 p. 75-89). Parents, Privacy & Technology Use Report (2015) asserts that among the parents who have a social media account, up to 20% share information online that the child may find embarrassing in the future. Most parents act with good intentions when they share personal information and pictures of their children online. For example, recently in Nigeria, the video of the boy telling his mother to calm down and asking for the last chance for restitution, comes to mind. The funny video made the rounds on social media and this gave

him recognition from different people including Lagos State Governor, Babajide Sanwo-Olu.

The two irrevocable factors “to share” and “to express” are the inseparable attribute of parents, especially young parents who are more vulnerable to sharing sensitive information about their children in a way that seems dangerous. It is challenging to tell parents to stop sharing or posting about their kids online due to their level of vulnerability. With this, *sharenting* becomes a regular practice that compromises children’s safety and privacy. A parent’s control over the upbringing of their children may conflict with the child’s right to privacy as enshrined in many laws. Ethically, parents are the gatekeepers of their children’s details and *sharenting* makes them narrators of their children’s personal stories. Therefore, it gives children little protection as their identity is revealed online and could lead to unexpected risks such as digital kidnapping, physical kidnapping, cyberbullying, sexual harassment and others.

However, there appear to be some motivations for sharenting. According to Udenze (2020), sharenting is pervasive in our digital society because social media affords parents many advantages. When parents share such information on Facebook or blog about their children's lives, they can connect with friends, and family, often receiving validating feedback, and in return, feeling supported in their decision to share information about their lives and that of their children (Udenze, 2020). With this, it becomes imperative to find out whether parents even understand the dangers of sharenting which is a key issue in ethics of parenting.

Statement of the Problem

Although there are few studies on the dangers on the dangers of sharenting, it appears there is no work done in Africa on the perception of parents living in highbrow and low brow areas on sharenting and its

risks. Therefore, this study was initiated to examine the perceptions of parents living in highbrow and lowbrow areas in Calabar, Cross River State by ascertaining their level of knowledge on *sharenting* risks.

Research Questions

In other to carry out valid research work, some vital questions need to be answered, hence the following questions:

1. To what extent do parents who live in highbrow and lowbrow areas of Calabar are into the practice *Sharenting*?
2. What is the knowledge level of parents living in highbrow and lowbrow areas of Calabar on the risk associated with *sharenting*?
3. What are the factors that encourage parents to indulge in *Sharenting*?
4. What is the perception of parents living in highbrow and lowbrow areas of Calabar on the risk associated with *Sharenting*?

Research Hypothesis

HI: there is a significant difference between the level at which parents in lowbrow areas practice *sharenting* and the level at which parents in highbrow areas practice *sharenting* in Calabar.

Literature Review

The act of sharing sensitive information about children which is called *sharenting*, ranges from announcing one's pregnancy or sharing kids' development to venting parental frustrations and seeking help. This shared experience connects people beyond immediate friends and family, creating challenges as the right of parents intersect with the rights of children when photos, narratives and other data are shared online. scholars claim that *sharenting* could lead to digital kidnapping

(O'Neill, 2015) or online paedophilia (Durkin & Bryant, 1999; Jenkins, 2001), but sharenting is rarely linked to such tragic events.

The growing tendency by parents or caregivers to share sensitive information about their children online has been questioned by some observers who believe that such an exercise could lead to digital kidnapping and other risks. Despite the associated risks, many parents, especially celebrities engage in aggressive sharing of sensitive information about children online with recourse to their rights to privacy.

Popular Celebrities and Sharenting Activities

Kim Kardashian West; - A proud mother of three, the wife of a popular rapper, Kanye West. She shares information weekly about her children online.

Beyoncé Giselle Knowles - Beyoncé welcomed her set of twins, Rumi and Sir Carter with a stunning Instagram photo posted a month after the baby's birth on June 13, 2017. Also a sonogram photo of her unborn children in a laboratory.

Tiwa Savage- A Nigerian singer who keeps her son, Jamil up to date on trending fashions on Instagram. Jamil has total followership of 72,200 on his Instagram page which was created by Tiwa Savage.

Mike Ezuruonye is a Nollywood star who has a son named Reynold Nkembuchim. The child who is six years has a fair share of fame because of his father's activities online (Ikeru, 2020).

Ethics of Parenting and the Law

Children's rights and dignity as actors in today's world depend on both their freedom to engage and their freedom from undue persuasion or influence. According to Livingstone, Stoilova and Nandagiri (2018), "in a digital age in which many everyday actions generate data – whether given by digital actors, observable from digital traces or

inferred by others, whether human or algorithmic – the relation between privacy and data online is becoming highly complex”. This in turn sets a significant media literacy challenge for parents and teachers as they try to understand and engage critically with the digital environment and the rules of ethical parenting (Livingstone, Stoilova & Nandagiri 2018). Adhering to the parenting rules in a digitalised world remains challenging. This is because parents negotiate their children’s right to privacy and their freedom to publish on behalf of the children.

Article 16 of the United Nations Convention on the Rights of the Child (UNCRC) outlines that “no child shall be subjected to arbitrary or unlawful interference with his or her privacy, family, home or correspondence, nor to unlawful attacks on his or her honour and reputation” and that “the child has the right to the protection of the law against such interference or attacks.” (UNCRC,1989; see also Humanium, 2022). Section 33 of the 1999 constitution guarantees the privacy of everybody including a child.

The Risks Associated with *Sharenting*

Sharenting has too many associated risks in the life of a child. Some of these risks are discussed below:

Digital Kidnapping

One of the serious issues associated with *sharenting* is the digital kidnapping, where online strangers steal pictures of other children and claim ownership over them on their online accounts. They in turn give the child a new name and story to start a completely new online life. The phenomenon, whereby children’s pictures and write-ups have been adopted illegally by unknown online users who promote such kids as being their children. It is also when images of babies, children, teens, and even adults are used without anyone’s permission for advertising or fake social media profiles and claim ownership of the child. It’s most

disturbing when used on paedophile image-sharing sites (Hu, 2020). Digital kidnapping is against the law, yet no one on social media follows the regulations.

Cyber Bullying

When someone engages in cyberbullying, their posts, messages, or texts might be shared with a large number of people. The sheer number of people who are aware of the bullying can cause tremendous embarrassment. This is a type of harassment that occurs via digital communication channels like text messages, forums, chat rooms, and social media. Online bullying, in contrast to real-life bullying, makes use of the internet's anonymity as well as the ability to instantly transmit rumours, gossip, photographs, and disinformation to huge numbers of people. It causes a great deal of emotional, psychological, and bodily pain. Because cyberbullying takes place on the internet, it appears to be permanent.

Identity Theft

Identity theft happens when someone, without their permission, uses another person's personal identifying information, such as their name, social security number, or credit card number, to conduct fraud or other crimes. Child identity theft happens when another person assumes a minor's identity. The impostor can be a family member, a friend, or even a stranger who preys on youngsters (Oxford English dictionary, 2010). Children's social security numbers are valuable because they don't have any information attached to them. Identity theft among children is fairly common, and studies show that the problem is on the rise (Donovan, 2020).

Sharenting and Risks Perception among Social Media Users: An Empirical Review

Wagner & Gasche (2019) researched deciding others' privacy on social networking sites. The objectives of this study were to discover the factors parents consider when disclosing personal information about their children on Social Networking Sites and the strategies that parents apply when disclosing personal information about their children on Social Networking Sites. Conducting a qualitative research study to provide a deep understanding of the costs, benefits and cost-mitigating factors perceived by parents based on an open-ended survey study among 220 participants. The study reveals the five benefits that drive mothers to share photos of their children on SNS: social participation, pride, confirmation, the envy of others and perceived convenience and also indicated two perceived costs of parental sharing: privacy risks and face risks for the children.

Udenze & Bode (2020) also conducted a study on Digital Age: A Netnographic Investigation. The study looks into the causes for this trend and the types of photos that parents post on Whatsapp and Facebook with their children. The study used Netnography as a methodology for investigating the trend of *sharenting*, with a sample size of 20 parents (both mothers and fathers) selected by snowballing, a non-probability sampling method. The study's findings suggest that mothers share more than fathers and that parents share images of happy events more frequently than other types of photos. It was also observed that parents may jeopardize their children's privacy and expose them to public viewing without their consent. In the area of social media, this study reveals that compared to Whatsapp, Facebook is most used for sharing children's pictures online.

Damkjaer (2017), evaluates *Sharenting* equals Good Parenting? Examining the Four Parental Approaches to Facebook Sharenting The study's goals were to challenge the practice of "sharenting," or

publishing photographs and information about one's children on social media. The study reveals that *sharenting* has become tightly interwoven with parenting practices.

Cino (2017) in his work on 'beyond the surface: *sharenting* as a source of family quandaries, mapping parents' social media dilemmas. The findings suggest a mapping of SMDs related to this practice, demonstrating the complicated and multi-layered enterprise of managing *sharenting*, with difficulties arising well before a child's birth and affecting not only parents but also other people's sharing behaviour. The study's uniqueness stems from the fact that it depicts not only the wide range of difficulties faced by posters but also how they proactively strive to address them by starting a conversation with peers online.

Aznar-Díazis Cáceres-Recheis, Trujillo-Torresis, Romero-Rodríguezis & Lucenais, (2020) inspected Internet addiction, self-control and online photos of underage children as a cause of *sharenting*. This paper aims to analyze the level of image publication and the reasons why the adult population in Spain engages in *sharenting*; Findings show a lesser extent, that participants reported sharing images: weekly (15%) and daily (1.9%). Fewer than ten photos were uploaded to social media (60.7 per cent), between ten and twenty photos (21.5 per cent), between twenty and thirty photos (9.3%), between 31 and forty photos (9%), between 41 and fifty photos (2.8 per cent), and more than fifty photos (2.8 per cent) (4.7 per cent).

Russel (1949) in his work, on highbrow, lowbrow and middle brow areas found out that the people describe the highbrow as intellectual marines who are a well-exposed than the lowbrow.

Theoretical Framework

Communication Privacy Management Theory

The Communication Privacy Management theory (CPM) was first developed by Sandra Petronio in 1991 and has often been used to

illustrate the privacy dilemmas individuals encounter when managing their privacy and relationships on social media. This theory is based on the idea of assessing and comparing advantages and disadvantages to determine communicative courses of action when considering privacy boundaries in various relationships. Self-disclosure is a continuous, dynamic process in which communicators make decisions daily with others (Dindia, 2000). This theory gives the *sharents* the principle of believing they own and have the right to control their private information, setting out personal privacy rules to reduce the excessive disclosure of vital information about their children that can hinder them.

Research Methodology

This study aimed to correlate the perceptions of parents living in highbrow areas and low brow areas on *Sharenting* risks. In conducting this comparative study, Survey Research Method was adopted and the study employed a purposive sampling technique to specifically share 400 copies of the questionnaire to parents living in the highbrow and lowbrow areas of Calabar who are active on social media.

The population of this study was limited to lowbrow areas and highbrow areas in Calabar, Cross River State. There are 18 local government areas in Cross River State, with Calabar as the capital of the State. Calabar as a whole is subdivided into two; Calabar South and Calabar Municipality. Calabar South carries most of the highbrow areas that were examined in this research and more of the lowbrow areas are from Calabar Municipality. For the lowbrow areas in Calabar Municipality; The parents of Edimotop Community, Atimbo Community, Nyahasang Community, Culvet Community and Abagasang Community were equally selected. For the highbrow areas, most areas in Calabar south and few in Calabar municipality; The parents of Federal Housing Estate, State Housing Estate, Satellite Town, Parliamentary road Extension and Etta Agbor will also be examined.

The population of the study was 589, 183 and the sample size of 400 was drawn using Taro Yamane formula. Out of 400 questionnaire copies, 40 copies were shared in each of the five communities in highbrow areas and five communities in low brow areas of Calabar Metropolis communities. In total, 200 copies of questionnaires were shared in the highbrow areas and 200 copies were also shared across the low brow areas in Calabar.

Data Presentation

In this section, the quantitative data generated through questionnaires are presented in tables and percentages. This was done in line with the research questions raised in the study. Each research question was answered by items in the questionnaire that directly answer it.

The Tables that best answer the research question:

Table 4.1: I share pictures of my child (ren) on social media (like Facebook, WhatsApp, Snapchat and Instagram)

Responses	Area of coverage		Total
	Lowbrow areas	Highbrow areas	
Very high extent	34 53.1%	30 46.9%	64 100.0%
High extent	103 52.0%	95 48.0%	198 100.0%
Low extent	28 48.3%	30 51.7%	58 100.0%
Very low extent	29 45.3%	35 54.7%	64 100.0%
Total	194 50.5%	190 49.5%	384 100.0%

The Table shows the extent to which respondents share pictures of their children on social media. From the data above, 137 respondents representing 53% from the lowbrow areas share pictures of their children on social media, whereas 125 respondents representing 47.0%

from the highbrow areas share pictures of their children on social media.

The implication of this is that parents from lowbrow areas, to a large extent, share their children’s pictures on social media than respondents from highbrow areas. The overall implication suggests that those who share pictures of their children from both lowbrow and highbrow areas are more than those who do not.

Table 4.2: I know my children’s photos could easily be downloaded online and altered for use on different websites by strangers

Responses	Area of coverage		Total
	Lowbrow areas	Highbrow areas	
Very high extent	27	29	56
	14.2%	14.9%	100.0%
High extent	100	103	203
	49.3%	50.7%	100.0%
Low extent	47	42	89
	52.8%	47.2%	100.0%
Very low extent	20	16	36
	55.6%	44.4%	100.0%
Total	194	190	384
	50.5%	49.5%	100.0%

Table 4.2 shows the extent to which respondents know that their children's photos could be easily downloaded online and altered for use on different websites by strangers. From the data above, parents from lowbrow areas, to a high extent, know that their children's photos could be easily downloaded online and altered for use on different websites by strangers. However, respondents from highbrow areas also to a high extent know that their children's photos could be easily downloaded online and altered for use on different websites by strangers.

The implication is that parents from highbrow areas know that their children's photos could easily be downloaded online and altered for use on different websites by strangers more than in the lowbrow areas. The

overall implication shows that those who know that their children's photos could be easily downloaded online and altered for use on different websites by strangers are more than those who do not know across the two areas.

Table 4.3: I share my children on social media to receive comm-ents and/or likes

Response	Areas of coverage		Total
	Low brow areas	High brow areas	
Disagreed	58 46.8%	66 53.2%	124 100.0%
Agreed	136 52.3%	124 47.7%	260 100.0%
Total	194 50.5%	190 49.5%	384 100.0%

Table 4.3 shows respondents that share their children's information on social media to receive comments and/or likes. From the data above, 52.3 % of respondents from lowbrow areas agree to share their children's information on social media to receive comments and/or likes, whereas only 47 % of respondents from highbrow areas agree to share their children information on social media to receive comments and/or likes.

The implication is that parents from lowbrow areas share their children on social media to receive comments and/or likes more than those from the highbrow areas. The overall implication is that those who share their children's information on social media to receive comments and/or likes are more than those who do not.

Table 4.4: I think there is no risk associated with sharing my children`s information on social media

Responses	Areas of coverage		Total
	Low brow areas	High brow areas	
Stronlgy agreed	16 51.6%	15 48.4%	31 100.0%
Agreed	71 52.2%	65 47.8%	136 100.0%
Disagreed	80 48.8%	84 51.2%	164 100.0%
Strongly disagreed	27 50.9%	26 49.1%	53 100.0%
Total	194 50.5%	190 49.5%	384 100.0%

Table 4.4 shows the respondents that think there are no risks associated with sharing their children’s information on social media. From the data above, the majority of the respondents from lowbrow areas, to some extent, do not think that there are risks associated with sharing their children’s information on social media. However, respondents from highbrow areas are more likely to agree that there are risks associated with sharing their children’s information on social media.

The overall implication is that those who do not think there are risks associated with sharing their children’s information on social media are more than those who think there are risks.

Hypothesis Testing

Hi: There is a significant difference between the level at which parents in lowbrow areas practice *sharenting* and the level at which parents in highbrow areas practice *sharenting* in Calabar Metropolis.

Table 4.5: Test of Hypothesis

Responses	Area of coverage	Total
-----------	------------------	-------

	Low Brow Areas	High Brow Areas	
Very high extent	34 53.1%	30 46.9%	64 100.0%
High extent	103 52.0%	95 48.0%	198 100.0%
Low extent	28 48.3%	30 51.7%	58 100.0%
Very low extent	29 45.3%	35 54.7%	64 100.0%
Total	194 50.5%	190 49.5%	384 100.0%

The result of the hypothesis above revealed that the level at which parents in lowbrow areas practice *sharenting* is higher than the level at which parents in highbrow areas practice *sharenting*.

Summary of Findings

After the analysis, the following findings were made:

1. Parents in low brows areas to a large extent share their children’s pictures on social media more than parents from high-brow areas. The overall implication suggests that those who share pictures of their children from both lowbrow and highbrow areas are more than those who do not.
2. The result also shows that those who know that their children's photos could be easily downloaded online and altered for use on different websites by strangers are more than those who do not know across the two areas.
3. Parents from lowbrow areas share their children's information on social media to receive comments and/or likes more than those in highbrow areas. This means that those who share their children's information on social media to receive comments and/or likes are more than those who do not.

4. Again, those who do not think that there are risks associated with sharing their children's information on social media are more than those who think there are risks.

Recommendations

In the sequel to the findings and literature reviewed, the researchers advanced the following recommendations.

1. More programmes on sharenting should be designed in the media especially the broadcast media to educate parents on the dangers of sharenting.
2. For parents in the lowbrow areas, programmes should be designed on the social media platform to reach them to increase their knowledge on the various *sharenting* risks.
3. Also, parents should keep track of the excessive uploading of information about their children.

References

- First 5 *Los Angeles* (2019). Making the News: "Sharenting" in the Modern World. Retrieved from: <https://www.first5la.org/article/making-the-news-sharenting-in-the-modern-world/?sfw=pass1639569636>
- Aznar-D., Cáceres R., Trujillo-T., Romero-R. & Lucenais (2020). Sharenting: internet addiction, self-control and online photos of underage children. *Media research journal*. ISSN: 1134-3478 or e-ISSN: 1988-3293. P. 93-103
- Ademosu F. (2020). Why parents must really "Calm Down". *PMNews*. <http://jimidisu.com/why-parents-must-really-calm-down-by-folarin-ademosu/>

- Bartholomew, M. K., Schoppe-sullivan, S. J., Glassman, M. & Kamp, D. (2012). New parents Facebook use at the transition to parenthood. *Family Relations*, 61(3), 455-469.
- Barak, S. (2017) Digital kidnapping: what it is and how to keep your kids safe on social media. Parent map :
<https://www.parentmap.com/article/kidnappers-kids-photos-digital-kidnapping-social-media>
- Boyd, D. (2011). Social network sites as networked publics: Affordances, dynamics, and implications. in papacharissi, Z. (Ed.), *A Networked Self: Identity, Community, and Culture on Social Network Sites*. New York: Routledge. (pp. 39-58).
- Brosch, A. (2016). *When the child is born into internet: sharenting* as a growing trend among parent on Facebook. 43(1), March 2016, pp. 225-235.
- Cino. (2017). Beyond The Surfaces: *Sharenting* as a source of family quandaries. Mapping parents Social Dilemmas. Research Gate.
<https://www.researchgate.net/publication/348686948>
- Cordeiro, V. C. (2021). Children's rights and digital technologies: Children's privacy in the age of social media – the perils of “sharenting”. *Children's Rights, Exploitation, Freedom*. Retrieved from: <https://www.humanium.org/en/childrens-rights-and-digital-technologies-childrens-privacy-in-the-age-of-social-media-the-perils-of-sharenting/>
- Damkjaer, M. S. (2018). *Sharenting* = good parenting? Four Parental approaches to *sharenting* on Facebook. In Mascheroni G., Ponte C., & Jorge A. (Eds.) *Digital parenting. The challenges for*

families in the digital age. Gothenburg, Sweden: Nordicom, the Clearinghouse Yearbook Pp 209-218.

- Dhir, A., Chen, G. M. & Chen, S. (2017). Why do we tag photographs on Facebook? Proposing a new gratifications scale. *New Media & Society*, 19(4), 502-521.
<https://doi.org/10.1177/1461444815611062>
- European Parliament and Council of the European Union. (2016). General Data Protection Regulation. EU 2016/679.
- Eftekhar, A., Fullwood, C. & Morris, N. (2014) 'Capturing personality from Facebook photos and photo-related activities: How much exposure do you need?', *Computers in Human Behaviour*, 37(C), 162-170.
- Ellison, N. B., Steinfeld, C., & Lampe, C. (2007). The Benefits of Facebook "Friends:" Social Capital and College Students' Use of Online Social Network Sites. *J. Comput. Commun.* 12, 4, 1143– 1168. 7
- Eniang, T. (2021). *Sharenting: parents and the share button*. Words by Tatiana. <https://wordsbytatiana.home.blog/2021/01/07/sharenting-parents-and-the-share-button/>
- Hepp, A. (2013). The Communicative Figurations of Mediatized Worlds: Mediatization Research in Times of the 'Mediation of Everything'. *European Journal of Communication*, 28(6), 615-629.
- Hjavar, S. (2008). The mediatization of religion: A theory of the media as agents of religious change. *Northern Light Journal: film & media studies yearbook*. 6(1) 9-26.

Hu, L. T. & Bentler, P. M. (1999). Cutoff criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Structural Equation Modeling: A multidisciplinary Journal*, 6(1), 1–55. <https://doi.org/10.1080/10705519909540118>

Humanium, *Understanding Children's Right to Protection*. URL: <https://www.humanium.org/en/protection/>

Kczerawy, A. &, Coudert, F. (2010). Privacy Settings in Social Networking Sites: Is it fair? In Fischer-Huber, S., Duquenoy, P., Hansen, M., Leenes, R., Zhang, G. (eds.), *Privacy and Identity Management for Life*, Springer Science & Business Media, 231-243.

Kopecky, K., Szotkowski, R., Aznar-Díaz, I. & Romero-Rodríguez, J. M. (2020). The phenomenon of sharenting and its risks in the on-line environment. Experiences from Czech Republic and Spain. *Children and Youth Services Review*, 110, 10481. <https://doi.org/10.1016/j.childyouth.2020.104812>

Kumar, P. & Schoenebeck, S. (2015). The Modern Day Baby Book: Enacting Good Mothering and Stewarding Privacy on Facebook. In *Proceedings of the 18th ACM Conference on Computer Supported Cooperative Work & Social Computing (CSCW '15)*. New York: ACM, 1302-1312.

LaFrance, A. (2016, October 16). *The Perils of "Sharenting" All those Facebook photos are cute – but how are they affecting the kids?*

Livingstone, S., Stoilova, M. & Nandagiri, R. (2018). Children's data and privacy online Growing up in a digital age: An evidence review. *Media and Communication*. Retrieved from

<https://www.lse.ac.uk/media-and-communications/assets/documents/research/projects/childrens-privacy-online/Evidence-review-final.pdf>

- Lazard, L., Capdevila, R., Dann, C., Locke, A. & Roper, S. (2019). *Sha-renting*: Pride, affect and the day-to-day politics of digital mothering. *Social and Personality Psychology Compass*, 13(4), e12443-e12443. <https://doi.org/10.1111/spc3.12443>
- Martindale, S. (2014). Obsessive *sharenting* could be more than digital narcission. The conversation: <https://theconversation.com/obsessive-sharenting-could-be-more-than-digital-narcission-30331>
- Merike L. & Andra, S. (2019). Take it down: Estonian parents 'opinions and experience with *sharenting*. *media international Australia*. [Doi.org/10.1177/1329878X19828366](https://doi.org/10.1177/1329878X19828366).
- Morris, M. (2014). Social Networking Site Use by Mothers of Young Children. In: *Proceedings of the 17th ACM conference on Computer supported cooperative work & social computing*. pp. 1272–1282.
- Miller, J. H., Danielson, C., Parcell, E. S., Nicolini, K., & Boucher, T. (2016) Blurred lines: Privacy management, family relationships, and Facebook. *Iowa Journal of Communication*, 48(1), 4–22.
- Odutuyo, A. (2020), 4 Female celebrities and their stylish children (photo), legit.
- Papacharissi, Z. & Gibson, P. (2011). Fifteen minutes of privacy, sociality, and publicity on social network sites. In S.Trepe & L.

Reinecke (eds.) *privacy online*. Berlin Heidelberg: springer. pp75—89.

Petronio, S (2010) Communication privacy management theory: what do we know about family privacy regulation. *Journal of Family Theory & Review* 2(3): 175–196.

Siibak, A. & Traks, K. (2019). The dark sides of *sharenting*. *Catalan Journal of Communication & Cultural Studies*, 11(1), 115-121.

Steinberg, S. (2017). *Sharenting: Children’s Privacy in the Age of Social Media*. *Emory Law Journal*, 66, 839–884.

Steinberg, S. (2019, November 13). *Growing up shared: Negotiating the risks and opportunities of “sharenting”*

Udenze, S. & Bode, O. S. (2020). Sharenting in digital age: A Netnographic investigation. *International Journal of Darshan Institute on Engineering Research and Emerging Technologies* vol. 9, no. 1, 2020 DOI:10.13140/RG.2.2.14790.29761.

The United Nations. (1989). *Convention on the Rights of the Child*. Treaty Series, 1577, 3.

Wagner, A. & Gasche, L. A. (2018). *Sharenting: making decisions about other’s privacy on social networking sites*. Available at: http://mkwi2018.leuphana.de/wp-content/uploads/MKWI_81

CITIZEN JOURNALISM AND UNETHICAL CONTENTS: THE NEED FOR SOCIAL MEDIA LITERACY AMONG PARENTS

*Clement Afamefuna Asadu,
Jones Gilbert I. Ayuwo*

Introduction

New technologies are tremendously transforming how several trades and professions are being applied in human society¹²³. One of such professions that is constantly changing is the journalism profession. Initially, the business of journalism was reserved for those trained in the art of gathering, collating and processing news and information for public consumption. Some journalists received formal training from journalism schools while others were trained on the job. The training gives a journalist the knowledge or ideas of what is good or bad to publish.

Of the whole things that happen in society, a journalist or reporter is guided by the concept of gatekeeping process in what passes through the metaphoric gate to the audience. The guiding principle in gatekeeping is the observance of journalism ethics. To Oothuizen

¹²³ Clement Afamefuna Asadu, lectures in the Department of Linguistics and Communication Studies, University of Port Harcourt, Rivers State, Nigeria. afamefuna.asadu@uniport.edu.ng

Jones Gilbert I. Ayuwo lectures in the Department of Linguistics and Communication Studies, University of Port Harcourt, Rivers State, Nigeria. eziafacc@yahoo.com

(2002) “ethics is the branch of philosophy concerned with which human actions are morally permissible (acceptable) and which are not” (p.11). Media ethics is part of the “normative science of conduct and therefore must be applied voluntarily” (p.12).

Ethics precedes law and to avoid criticisms, legal breaches and unnecessary regulation, media practitioners have adopted a code of ethics. In the views of McQuail (2005) “a journalistic code of ethics refers to a set of principles of professional conduct that are adopted and controlled by journalists themselves” (p.173). According to the Society of Professional Journalists (2011) “journalism ethics is about what obligation journalists owe fellow humans by making the world a better place” (p.4). The codes submit that a journalist must “seek the truth and provide a fair, accurate and honest account of events and issues with honesty” (p.8). That is, a journalist should not deliberately distort the truth to favour any interest.

Today, with the upgrade of the World Wide Web to web 2.0, a new form of journalism known as citizen journalism is birthed. Wall (2012) describes citizen journalism as where “ordinary people observe, collect and share information about events occurring around them” (p.1). Citizen journalism involves an information or knowledge sharing style where the members of the audience of communication are equally content creators. Citizen journalism simply has to do with untrained individuals collecting, analysing and disseminating information about what happens in their environment through social media or the internet.

Citizen journalism has no definite pattern of reporting any occurrence or information the way conventional media do. Chadha and Steiner (2015) observe that “new technologies and applications such as blogging, social networking, and streaming help citizens challenge journalists’ monopoly to define, produce, and disseminate news”. Even though citizen journalists are not guided by any professional ethical codes, it is expected that they should be guided by certain socio-cultural codes of what is generally considered right or wrong.

Citizen Journalism as an Alternative Media Choice

Since the mainstream media observe the ethical provision of the journalism profession, so many factors affect people's constant exposure to them. First, the concept of commercialization has made media owners and workers pursue more stories that have economic values. In doing this, so many important occurrences in the community are left either unreported or under-reported. Citizen journalism has given people the option of getting those stories overlooked by commercial media workers. Gilmor (2004) notes that "newspaper publishers and broadcast station managers have realized they can cut the amount and quality of journalism at least for a while to raise profits" (p.xv). In other words, professional journalists can ignore certain events that have no financial benefits.

Second, mainstream media are seen as elitist and as such, they find it unbeneficial to cover rural areas since no advertisement comes from there. It is on record that over 70% of the Nigerian population lives in rural areas. Many young adults live in rural areas and have relied on smartphones to remain connected. These people have seen social media and the internet as major sources of information.

Third, citizen journalism operates mainly on social media. Mobile devices are the main operational base of social media where events or occurrences are discussed. These devices allow people to get information on the go rather than the mass media that are predominantly stationing people at a place or home. Citizen journalists are first not motivated by any financial interest, but by the drive to tell a story before others. The report from citizen journalists has brought about democracy and transparency in news. Many things that would have been swept under the carpet are now in the open.

Smartphones and the Spread of Citizen Journalism

The availability of cheap smartphones and their penetration have increased the online activities of ordinary people in information dissemination and consumption. Subsequently, with cheap data, people in low and middle-income ranges and environments such as youths and rural dwellers can now afford to be active on the internet and social media. As a mobile device, the users explore the camera, audio and text features of the mobile phone to generate and upload information from any location and at any time. By so doing, citizen journalism is opening up every human sphere. In other words, people are now exposed to more messages and information now than ever in human history.

Citizen journalism is seen as public service in some climes. It is believed that whenever and wherever an event or activity is going on there is someone with a camera to report it. The smartphone is now the most ubiquitous device that can allow one to transmit information from any location. The volume of information generated and shared by citizen journalists in online communities is threatening the survival of the conventional media. Westlund (2013) observes that “many citizens have diverted their attention and media spending away from legacy media such as newspapers”. BBC’s Sally Taft as cited by Allen (2017) reveals that the person first on the scene of a newsworthy event with a camera will be an ordinary citizen. (p.2) The phone user can even download the news to read it later if so busy.

Members of the media audience (mass and social media) enjoy immediacy in information access due to smartphones. Possession of smartphone (technology) by virtually every young person in the views of Huang and Chitty (2009) has reduced the distance and time between events and media users (audience). As a mobile device, the smartphone facilitates speedy information transfer through information sharing and collaboration.

Some Unethical Contents of Citizen Journalism

The volume of information available now on social media is much. While the conventional media adopts the process of gatekeeping where information undergoes treatment and confirmation before it gets to the public, citizen journalism contents lack such ethical checks. Potter (2013) notes that “we have moved from the problem of information access to protecting ourselves from too much information” (p.6). With information dissemination in the hands of ordinary people without the knowledge of ethics of the journalism profession, the following unethical contents are on the increase.

Obscene material

Section 39 of the Nigerian Constitution indeed provides that: “every person shall be entitled to freedom of expression, including the freedom to hold opinions and to receive and impart ideas and information without interference”; it is believed that sharing immoral and indecent material is not guaranteed under the same constitution. Pember (2003) citing the *Hicklin* rule (a British definition) notes that “a work is obscene if it tends to deprave and corrupt those whose minds are open to such immoral influences and into whose hands it might fall” (p.439). Obscene material has the tendency of leading young minds into immoral and criminal acts. It always appeals to a prurient interest in sex and the degradation of the community’s social values. Pornography is an express example of obscene material. Some scholars argue that pornographic material increases sexual violence against women. This is why most countries have initiated laws to ban the circulation of obscene material.

The portrayal of violence is equally seen as obscene. It is believed that certain violent content in language or pictures should not be used in the media. Doing so would suggest approval to impressionable minds. Unfortunately, with smartphones in everyone’s hand, we are

increasingly exposed to a high volume of pornographic material and violent scenes. This has, however, led to an increase in sexual immorality and violent killings (cult-related) among the youth.

Photo (image) manipulation

It is always said that a picture does not lie. In today's digital world, photo and video manipulation or retouching has put a question mark on this expression. Smartphone has the digital capacity to manipulate photos and visual images. Fineman (2012) observes that "digital technology has made the process of altering photographs faster, easier, harder to detect and more accessible to many more people" (p.5). He describes photography as "a medium of fabricated truth and artful lies" (p.6)

Today, social media are full of photographs and videos that are questionable. Some unscrupulous individuals often superimpose a picture or videos over another person just to deride, humiliate or blackmail them. The so retouched photograph or video conveys a different meaning from the original. A lot of people have been abused, harassed and blackmailed through their manipulated images by others.

Fake news

Truth-telling is one of the fundamental ethical principles of the journalism profession. Gatekeeping process in the conventional media is to ensure that any information for public consumption has been authenticated as true. This builds public trust in the media. Citizen journalism is increasingly threatening public trust in the media by publishing what is now called fake news. Simply put, fake news means deliberately creating and disseminating misinformation mainly for commercial, political or religious interests. Similarly, Dentith (2016) as cited by Ibrahim () sees fake news as "a content which is deliberately misleading, containing significant omissions, falsehood or is designed to deceive its intended audiences" (p.28)

Fake news is spreading very widely on social media. Social media being a network of familiar people makes information sharing one of the factors that sustain the platform. Every member of the group is seen as either active or inactive according to the number of comments one makes or information one shares. Oftentimes, people share information before even reading it. Carey (2017) observes that “merely seeing a news headline multiple times in a news feed makes it seem more credible before it is ever read carefully, even if it’s a fake item”. People always believe information coming from a friend.

The social media re-echo of fake news is the worst calamity to befall humanity. With a smartphone, we get information on the go. Sometimes, mischief-makers create a pseudo account of a credible organization or individuals just to push fake news far. Many people have taken wrong business or political decisions because they believed fake news is true. The creation and spread of fake news is the height of unethical issues with citizen journalism.

Theoretical Evidence of Media Influence on the Audience’s Behaviour

It is no longer in doubt if the media, especially visual media, influence the behaviour of those who are exposed to them. There are abound theories to support that the media influence people especially children and youth.

One of the theories to explain how the media especially screen media influences people is by looking at the cultivation theory. This theory was developed by George Gerbner, Larry Gross, Michael Morgan and Nancy Signorielli (1969). The theory stresses that heavy viewing of television over time affects the viewer's worldview. Gerbner et al. (1994) note that “cultivation starts with consistent images, portrayals and values that cut across most types of programmes and are virtually inescapable for the regular (and especially the heavy) viewers”

(p.25). In other words, the more one constantly gets exposed to the screen media the more likely it is for the person to learn the good, the bad and the ugly. Orlu-Orlu (2013) adds that overexposure to the media (television) gradually shapes one's reality and world view to that one regularly sees on television often referred to as constructed reality.

Gerner as cited by Shanahan and Morgan (1999) stresses that "most of what we know or think we know, we have never personally experienced. We live in a world erected by the stories we hear, see and tell" (p.ix). Similarly, Harris, (1994) heavy television viewers "unconsciously store memories of what they feel the world is when this television world or constructed world and the real world have a high degree of consistency, resonance occurs and the cultivation effect is even stronger" (p 20). Reinforcing this, Gerbner, et al (1994) aver that new types of message delivery systems such as cable, satellite and VCRs (smartphones) signal even deepen penetration and integration of the dominant patterns of images and messages to everyday life (p.17).

Another theory that justifies media influence on people is the social learning theory. This theory was developed by Albert Bandura in 1986. The theory is equally called modelling. It is all about imitating or copying the behaviour of others presented in pictorial or verbal forms. Rodman (2006) notes that (young) people learn how to behave by observing others including those portrayed in the mass media. They store the message in the subconscious only to apply it when confronted by a similar situation. Aggression, violence and certain criminal behaviours can be acquired by getting exposed to such portrayals. The portrayed behaviour can either be strengthened or weakened by observation of rewarding or punishing consequences.

McQuail (2005) identifies four basic sequential processes of social learning. They are: "attention, retention, production and motivation" (p.493). He explains further that "our attention is directed at media content, which we may retain in our stock of knowledge to apply in behaviour later which may be rewarded (reinforced) or punished,

leading to greater or less motivation to follow any particular path” (p.493).

Media influence is directly associated with the amount of time spent with the medium. Potter (2012) observes that “because we spend much time with media messages, the media exert a continual influence on us without our conscious realization” (p.11). He identified four patterns of media influence. They include:

- a. Gradual long-term change
- b. Long term non-change (reinforcement)
- c. Immediate shift and
- d. Short-term fluctuation change (p.53)

Daily, we are exposed to millions of media reports that have the aim of influencing our cognitions, emotions, attitudes, beliefs behaviour or attitude. Warren (2005) submits that high “media effect on individuals is caused by increased amounts of viewing and decreased amounts of adult supervision” (p.847).

Why Parental Media Literacy

There is no time in human history that media literacy is necessary than now that we live in a multimedia society. The term literacy simply involves reading and writing which ordinarily, in this context, should involve the print media. But with the advent of screen media (television, cinema, computer and cell phone) media literacy now connotes both written and visual contents of the media. Media literacy has to do with the development of competencies and skills in understanding and interpreting media content in such a way that the media effect on an individual is reduced. Nathanson (2004) observes that “parents and adults can prevent children from experiencing unwanted effects of television by talking with them about the content” (p.321).

Before now television, because of its audio-visual nature was regarded as the most influential of the mass media. Today, the smartphone appears to deliver a greater effect on children and young individuals than television. Smartphone has become the most important personal property of this generation. Today, parents are in contention with social media on children's upbringing. The availability of unedited content on social media has made many young people get exposed to content not made for their age.

The need for parental media literacy is important for them to moderate their children's relationship with the new media. Some parents have seen the acquisition of smartphones for their underaged children as being good for the children. Beyond getting exposed to certain undesirable contents, the children can be affected academically. More so, some individuals that get overexposed to the internet/ social media suffer social isolation which subsequently triggers depression which may lead to suicide. Parents must mitigate the effect of media on their children. According to Facebook, "providing parents with necessary digital literacy skills is an important step in helping the next generation of leaders to better understand and utilise the power of digital tools to take full advantage of what the internet has to offer".

Parental Social Media Mediation

One way of reducing media effects on children and youth is through mediation. Nathanson (2004) identified two broad approaches to mediation. They are factual and evaluative approaches. The factual approach, in the views of Nathanson (2004) involves explaining "the technical processes of production such as special effects, camera angles, plotlines and settings" (p.322). By doing this, children would learn that television programmes or some social media messages are not real, but scripted and acted. One downside of this approach is that it exposes children to heavy viewing of screen media which makes them more

vulnerable. Considering that they are young, they may not adequately resist media influence even when they are aware it was fake and acted.

Secondly, the evaluative approach involves highlighting the undesirability of certain media content such as violence, aggressive behaviour, lurid images, and obscene material, among others. An evaluative approach creates in children a negative attitude towards unpleasant media content. Nathanson (2004) notes that research has shown that “negative statements from an adult while watching television reduces the tendency of imitation in children” (p.322).

Similarly, Warren (2005) outlines three main ways of mediating children's media use. They are restrictive, co-viewing and instructive mediation. Restrictive mediation includes “parents’ rules regarding the amount and /or time of viewing permissible or forbidden types of content and uses of viewing as a behavioural reward or punishment for children” (p.847). This approach regulates access to media. The parent ensures that access is granted or denied as a reward for good behaviour or denied as a punishment. Ownership of a smartphone, for instance, is not a right. Co-viewing involves parent-child viewing or the use of the media. When a child and the parent share media the child develops interest along with the parents. In this era of the smartphone, co-viewing may resemble a parent not locking his/her phone as a sign of openness. It may equally require that the parent does not answer a call or engage in secret chats. They watch any update on the phone together where the parent condemns what is wrong and praises what is right. This encourages the child not to imitate the condemned behaviour. The reason, in the view of Nathanson (2002), is that “when parents co-view objectionable television content (such as sex, violence, and drugs) with their adolescents they (parents) encourage them to develop similar viewing habits”. Not condemning bad behaviour means approval to the young mind. Instructive mediation involves the effort by parents to discuss television or social media content in simple terms children can understand. It means teaching the children the good and bad sides of

any television or social media content. This is related to the evaluative mediation discussed above.

Conclusion

Technological advancement is taking away certain rules that guided the journalism profession. Granted that the emergence of citizen journalism has democratized and increased the volume of information in circulation, it has equally attacked the socio-cultural values of society. Young people are increasingly exposed to content that is beyond their interpretation. For this reason, parents should become social media literate to reduce the negative effect of social media on children and youths. If this is not done, children always like replicating what they have watched in the media. This may lead to an increase in crime, sex and alcoholism as these are common sites or stories on social media. With a smartphone in everyone's hand reposting such messages becomes very easy and fast.

Mediation of children's social media exposure can take a factual or evaluative approach depending on the reason for media exposure. Subsequently, a parent may adopt a restrictive, co-viewing or instructive mediation approach to get involved in what the children view. Parental media literacy is a must for every parent for the good of the children.

References

- Carey, B. (October 20, 2017). How fiction becomes fact on social media. *The New York Time* Potter, W. J. (2013). *Media literacy (6th ed.)*. Los Angeles: Sage

- Gerbner, G., & Gross, L., Morgan, M., & Signorielli, N. (1994). Growing up with television: The cultivation perspective. In J. Bryant & Zillmann (Eds.). *Media effects: Advances in theory and research*. Hillsdale, NJ: Lawrence Erlbaum Associates.
- Huang, K. & Chitty, N. (2009). Selling participation to audiences in China. *Global media journal (Canadian Edition)* 2(1), 123-147.
- Ibrahim, Y. (2020). Fake news, media and the fourth estate. In Y. Ibrahim and F. Safieddine (Eds.) *Fake news in an era of social media: Tracking viral contagion*. London: Rowman and Littlefield. 27-42
- Nathanson, A. I. (2004). Factual and evaluative approaches to modifying children's responses to violent television. *Journal of Communication* 54(2). 321-336
- Oothuizen, L. M. (2002). *Media ethics in the South African context: An introduction and overview*. Lansdowne: Juta and Co. Ltd.
- Orlu-Orlu, H. (2013). *Media literacy, religion and child upbringing in a multimedia society*. Owerri: Hysab pub. Ltd.
- Potter, W. J. (2012). *Media effects*. Sage: California
- Rodman, G. (2006). *Mass media in a changing world: History, industry, controversy*. Boston: McGraw Hill Higher Education.
- Shanahan, J. & Morgan, M. (1999). *Television and its viewers: Cultivation theory and research*. Cambridge: Cambridge University Press
- Society of professional journalists. (2011). *Journalism ethics: a casebook of professional conduct for news media (4th Edition)*. Oregon: Marion Street Press.

Westlund, O. (2013). Mobile news: A review and model of journalism in an age of mobile media. *Digital Journalism* 1(1) <https://doi.org/10.1080/21670811.2012.740273>

ETHICAL AND CREDIBILITY ISSUES ASSOCIATED WITH SOCIAL MEDIA AS SOURCES OF NEWS

Jammy Seigha Guanah

Introduction

The mainstream media, particularly radio, television, magazine, and newspaper were the only popularly known sources of news before the advent of social media¹²⁴. Although, “the mass media, made up of film, newspapers, television, radio, magazines, videos, social media platforms, books, etc. are indispensable proponents of development” (Guanah, 2021, p. 7). This is a truism because the media have a significant role to play in the development of any society, including Africa. To a large extent, the news and information from mainstream media were considered to be credible and believable because of the processes (gatekeepers’ scrutiny) they go through before they are served to the public. But, some aspects of the social media component are bothersome.

Media practitioners are required to maintain some ethics and values that would make them gain the confidence of the public as they perform their functions. They are expected to report the truth and be objective in

¹²⁴ Jammy Seigha Guanah is a Research Fellow at the University of Benin in the Department of Mass Communication. He is an avid researcher and also a member of several international scholarly organizations. Jammy guanah@yahoo.com

their reportage. However, with the coming of social media as additional sources of news and information, the majority of these values, which capsule as codes and ethics, are now exceptionally abused and disregarded. It is a concern to everyone now because most of the news that emanate from social media are not credible, - especially now when social media platforms can issue four to five ‘exclusives’ stories on the same day. This may be due largely to the fact that most netizens are not trained in the art of writing and journalism, and therefore are ignorant of the rules and ethics that guide the profession. Though, in the chronology of media and communication history, some media were involved in spreading misinformation (fake news); howbeit, the emergence of social media is promoting misinformation exceedingly. Although “fake news” has always existed, according to Guanah (2018), it tends to have been made more popular and brought to the forefront of conversation during the build-up to the 2016 United States of America (USA) presidential election.

Social media, made up of Facebook, Instagram, WhatsApp, Twitter, Snapchat, Blogs, SoundCloud, Hulkshare, 2go, Zoom, GooglePlus, Facebook Messenger, Tencent, Telegram, Tik Tok, Skype, LinkedIn, Pinterest, Evernote, YouTube, and many more, seem to have successfully usurped the role of the mainstream media in terms of gathering and disseminating news and information. With social media, the uninitiated into the workings, principles, and ethics of journalism now have a field day distributing information at will. This has led to a high rate of the spread of misinformation consciously or unconsciously, and these sometimes come in form of fake news. A key message of the Global Risk Report published by the World Economic Forum (WEF) in 2013 was that, while there are some evident benefits of digital communication, the worldwide danger of huge digital disinformation stands at the centre of a constellation of technological and geopolitical threats (Larson & Piot, 2018). The sources of most news stories on social media do not consider ethics; the stories are devoid of fairness,

objectivity, professionalism, impartiality, morality, truthfulness, and accountability, and these are capable of robbing the media of their credibility status, to say the least.

The spreaders of false information through social media, while disregarding the ethics and code of conduct guiding journalism practice, intentionally misrepresent issues just to achieve their selfish aim. They are very effective at reaching the public. Their actions run counter to the media's primary responsibilities, which are to give people complete, analytical, and factual news and commentary on everyday issues and events of public significance (Egbule, Emuebie & Egwu, 2016).

Social media have become influential sources of misinformation, and they heighten the rate of disinformation and misrepresentation of facts in society because the rules (ethics) that support the act and art of proper news dissemination are ignored. This is making a lot of people lose confidence in the media because most information lack objectivity and accuracy. This may eventually lead to the total collapse of journalism if the ethics that ensure the credibility of news are not enforced. Using the “carriage charge” concept used in the cable TV sector to enhance trust in online news and sustain journalism, media tycoon Rupert Murdoch stated that huge online platforms like Facebook should pay “trusted” news organizations as part of efforts to improve credibility and combat misinformation (Punch, 2018).

When ethics guiding a profession are not adhered to, there is abuse, and there is no way credibility can be achieved. This tends to be the issue with the use of social media as news sources today. The rampancy of fake news being spread through social media is very high, to the extent that it has become difficult to pronounce every information gleaned from them as credible. Therefore, this chapter, with the utilization of the library research method, examined what makes for the credibility of social media news sources, drawing on Credibility Sources, Mediamorphosis, and Social Responsibility theories. The chapter attempted to answer the questions: How credible is the news

and information got from social media? Are social media living up to ethical expectations?

Theoretical Framework

Two theories are at the heart of this work. The Source Credibility Theory is the first. According to the theory, the level of persuasion or measurement of any kind of communication can only be assessed by the source's perceived credibility (Hovland & Weiss, 1951); Berlo, Lemert, & Mertz, 1969). As a result, Lowry, Wilson, Haig, and William (2013) claim that the perceived credibility of the source of communication has a significant impact on the credibility of all communication, regardless of format. Hovland, C., Janis, I., and Kelley, H. are believed to have introduced the theory in 1951. According to Gaziano, Cecilie; McGrath, Kristin (1986), despite its roots in Hovland's classic persuasion research on source credibility, media credibility research has shifted the focus from characteristics of an individual, and personal sources to characteristics of media behaviour such as objectivity, accuracy, fairness, and lack of bias.

The primary tenet of this theory is that the more trustworthy a source of information is, the more likely people are to return to that source for additional information. As a result, the idea assumes that a high-credibility source will lead to increased use of a medium. It shows that when a source of information presents itself as credible, individuals are more inclined to believe it. This hypothesis, according to Murphy and Auter (2012), comprises determining how the characteristics of persons passing forward information influence how decoders analyse the data. In other words, Chu and Kamal (2008) and Ekstoöm (2002) believe that how message recipients assess the reliability of the message source(s) influences how they will respond to the message or messages.

Media credibility, according to West (1994), refers to the perceived credibility of media material “beyond any substantiation of its

contentions.” According to Zhu and He (2002), empirical research has discovered that media credibility, together with message qualities and audience characteristics, is a crucial aspect of effective communication. While speaking on how to make online news outlets sustainable, the Editor-in-Chief of *Premium Times*, Musikilu Mojeed points out that having “great content” distinguishes any online news site from other brands, not just having “good content.” He claims that this is a method of maintaining visitors and readers over time, enriching the platform and putting it on a sustainable route. However, Mojeed argues that news organizations must be trustworthy, and that trust is earned by being “fair, diligent, consistent, and ethical in your reporting” (*Premium Times*, 2021, p.2). Simply put, the media can only succeed in gaining public trust in the information they distribute being reliable. As a result, this theory is crucial to this research.

Secondly, this study finds solace in the Social Responsibility Theory. This theory proposes that the press, in a sense, owes the society tasks, obligations, and responsibilities for the society to develop. The ability of the press to freely exercise its rights is part of the evolution. The rights “originated from the moral philosophy that is directed at protecting the small, the poor, the helpless, and the underprivileged against the ominous power and high handedness of the big, the rich, powerful, and the very privileged,” according to Ekeli (as cited in Agudoso, Ikegbunam, & Obiakor, 2018). (p. 474).

According to Anaeto and Solo-Anaeto (2010), Siebert, Peterson, and Schramm proposed this theory in 1956. The enactment of the social responsibility theory was prompted by the negative consequences of the libertarian theory owing to the press's exploitation of its freedom of the press, which was no longer living up to society's expectations. Unfortunately, social media is toeing the line of the media under the libertarian theory.

The social responsibility theory emphasises the importance of a free and responsible press, as well as the need for media professionals to

fulfil their tasks without requiring government involvement. According to the social responsibility proposition, while freedom of the press should be granted in any community, it should be accompanied by obligations. This theory is pertinent to this research because social media outlets must take responsibility for just disseminating accurate and reputable information rather than outright lies and producing false articles and news, as they frequently do.

Social Media as a Concept

The Internet is required for the operation of social media and new media technologies. They are viewed from various angles by different users, scholars, and experts. The term 'social media,' according to Dewing (2012), refers to a wide range of Internet-based and mobile services that enable users to participate in online exchanges, contribute user-created content, and join online communities. Ehiemua and Omoera (2015) mentioned Blogs, social networking sites like Facebook, LinkedIn, Twitter, Flickr, Waplog, RSS, My Space, Skype, 2go, Whatsapp, and Hi five are just a few of the Internet-based services. Cohen (2011) cites Michelle Chmielecki as saying that “social media is not about what each of us does or says, but about what we do and say collectively, worldwide, to communicate in all directions at whatever conceivable (digital) means.”

Streaming audio and video, Online communities, Web advertising, DVD and CD-ROM media, Virtual reality environments, communication satellites, cable systems, computers, mobile telecommunications, microwave, video text, integration of digital data with the telephone, such as Internet telephony, Digital cameras, and Mobile computing are examples of new media technologies that extend and change the entire spectrum of sociological possibilities for public communication. They are the communication, representation, and

expression methods and social practices that have emerged as a result of the digital, multimedia, networked computer, as well as how this machine is thought to have transformed work in other media such as books, movies, newspapers, magazines, radio, television, and telephones (Diri, 2009). They are designed to improve the distribution of information to a large number of people (Kur & Melladu, 2007). “The 'new media' have the technical capacity to pull in one way, while economic and societal pressures pull back in the opposite direction,” Hassan (2013, p.669).

There are also social media activities such as tagging, rating, and commenting, as well as services such as social bookmarking and news-sharing sites that allow individuals to store and share information. With these, individuals can build the trust and connections needed to transact and communicate without censorship. The involvement of everyone in the spread of news, which was previously considered the responsibility of trained journalists, made experts such as Serafeim (2012) claim that social media have begun to supplant traditional media as primary information sources. Traditional mass media, such as major news organisations, frequently gather information from various sources before breaking news and providing information (Westerman, Spence & Heide, 2014).

According to Johnson (2021), there were 4.66 billion active Internet users globally in January 2021. This equates to 59.5 per cent of the world's population. 92.6 per cent (4.32 billion) of this total used mobile devices to access the Internet. According to Statista Research Department (2021), Nigeria had approximately 104 million active Internet users in January 2021, which is roughly half of the country's entire population.

With the Internet in place, it is now easy for people from different parts of the world to communicate. Through the various platforms provided by the Internet in form of social media, individuals are now empowered to share their views on varied issues, and also freely express

themselves and report about the goings-on in their environment uncensored. Today, apart from the regular news beats and sources like Press conferences, interviews, telephone calls, parliaments, news from press agencies, and so on, additional sources of news include Facebook, Twitter, Wikipedia, news websites, email with the parties involved, Google, and other social media outlets. In summary, social media are platforms used to provide interaction

Without a doubt, social media have become significant sources of news and information. With technological advancements and a growing reliance on social media platforms as sources of information, accuracy and objectivity in reporting are more important than ever. Some traditional media outlets rely on citizen journalism on social media as a source of news; however, when the news they receive is not reliable, they run into problems since they want to get the news out in real-time,' rather than waiting to confirm the sources.

Nonetheless, one of the most pressing concerns about using social media as sources of information is how individuals evaluate the material's source credibility (Westerman, Spence & Van Der Heide, 2012). As the gatekeeping function for newer technologies shifts from producers to consumers of information, this question becomes critical to answer for social media users (Haas & Wearden, 2003; Murphy & Auter, 2012).

Citizen Journalism

The advent and availability of social media technology have redefined the way news is generated and distributed. It has taken the monopoly from the mainstream media and placed a quantum of it on citizens as they now use their gadgets (phones, laptops, etc.) to generate, receive, and distribute information, regardless of if they are credible or not, not being guided by any ethics. Everyone has suddenly transformed into an emergency “journalist”, and is involved in news

and information dissemination, without the knowledge of the ethics guiding the journalism profession, talk less of adhering to them. Social media are now largely the major sources of news and information to most people, and the public is more exposed to harmful information (fake news) because every Dick, Tom and Harry has become a journalist. They churn out materials that are neither vetted nor “gatekept”.

Olawale (2016) quotes a former governor of Ogun State, Olusegun Osoba, who describes the situation thus, “Our profession is in danger because there’s a serious invasion of non-professionals, who know nothing about the ethics of journalism and who are not trained to balance their stories. I’m talking about internet invaders” (p.2). These ‘invaders’ are called “Citizen Journalists” who practice ‘Citizen Journalism’ and display elements of subjectivity and unprofessionalism in the reportage of news. Olise (2014) describes citizen journalism as the act of democratising the sources of news and information, a public type of journalism where members of the public (concerned citizens) are involved in the process of gathering and spreading information.

Journalism requires a high level of public trust, it is critical for every journalist and news organization to maintain high professional and ethical standards. Journalism is built on the foundation of truth, and every journalist should make every effort to verify the facts of every event they cover. The journalism profession has ethics, some of the code of ethics every Nigerian Journalist need to observe are editorial independence, which means that judgments about the content of news should be made by professional journalists; Accuracy and fairness, this entails validating all that can be verified from those who need to be verified, as well as ensuring that the facts are correct and reflect information from all sides; Decency, this involves proper language usage and information presentation constraints; Reward and gratification, a Journalist should not solicit or accept bribes, rewards, or favouritism in exchange for suppressing or publishing material.

Other ethics include that a Journalist must not depict or publish acts of violence, armed robberies, terrorist operations, or vulgar displays of riches in a way that praises such crimes in the eyes of the public. When it comes to acquiring information, a journalist should endeavour to use open and honest methods. Only when the public interest is at stake may the unusual approach be used; National Interest, whatever is reported should be in the best interests of the country and should not compromise or jeopardize her security; Plagiarism, which is presenting another person's work as if you are the original writer, and Social Responsibility, which calls on journalists to promote human rights, democracy, peace, and world understanding. From observations, citizen journalists who utilise social media as venues to churn out both verified and unconfirmed news barely follow any of the preceding guidelines.

Social Media and the Credibility Question

The trait or power of generating belief is characterized as “credibility” (Sites.google.com, 2016). The consistent definition of credibility, according to Flanagin and Metzger (as cited in Guo, Yu, Ming & Chan, 2010), is believability, accuracy, trustworthiness, and completeness of the information. Guo, Yu, Ming, and Chan (2010) go on to say that trustworthiness is an important asset that a news media develops through time. It reflects the medium's repute, authority, and influence among the general public. As a result, credible sources must be trustworthy sources that supply information that can be trusted. According to Gaziano (1988), readers are less inclined to pay attention to the material they do not believe, which is why perceived information credibility is vital for the news media's survival (Mackay & Lowrey, 2011). The audience's reaction to communication is determined by the source's perceived credibility (Chu & Kamal, 2008; Ekström, 2002).

In response to the issue of media credibility, Nwadishi (2006) reiterates that the media must be trusted to fulfil their jobs since any

attempt to undermine their functions will diminish and lead the public's trust in them to decline. When this happens, their credibility is harmed. When credibility is lost, the public loses faith in the media, resulting in reduced patronage or outright boycott. People tend to regard the media types they use the most to be the most trustworthy, according to Olumuju, Asemah, and Edegoh (2013), who believe that credibility is associated with utilisation and circulation. Others consider news mediums with diversified sources as the most credible.

When the credibility of any arm of the mass media is eroded, the purpose of the intended propaganda that caused the eroding of confidence in the mass media is defeated, and it can result in a shift to social media for information, and those who tune to such stations or read such newspapers may not believe what they hear, see, or read, even when such reports are correct.

They will prefer to depend on social media to confirm what they have got from the suspect media. This explains why many Nigerian newspaper readers who can afford it, according to Best (2005), no longer rely on only one newspaper to get accurate news. Many readers who still have faith in the traditional media are thus compelled to buy as many as four or five newspapers to ensure they are getting a semblance of the truth.

However, turning to social media for news may be because people do not trust the traditional media well enough to give them the news and information they need. Matthes (2010), citing Donsbach et al, submits that there is rising distrust in the mainstream news media and argument-based media effects become less likely, the reasons being lower news quality and misinformation

Udoudo and Umezurike (2007), aware of Nwadishi's (2006) viewpoint, argue that the mass media have the potential and credibility to facilitate desirable attitudes in the media audience; this is referred to as 'information credibility,' which McKnight and Kacmar (2007) define as the degree to which one perceives information to be believable. This

aids the reader/audience in determining whether or not to act on the recommendation or be willing to embrace the viewpoint of the received information (McKnight & Kacmar, 2006).

The credibility of the media matters because it implies how much confidence the audience has in the media and is prepared to base their decisions or actions on the information they receive. This is why the media must be credible before they can play a meaningful and effective role in society. The audience should be able to trust the contents of the media to be nothing but the whole truth.

It is important to use credible news sources because audiences want information that is credible and reliable; readers expect the news they get to be correct, most recent, and most reliable information possible so that they can trust it. News stories that are adjudged credible most have qualities like accuracy, that is to say, that the news must be a true report of an event; objectivity whereby the reader is presented with all sides of an issue, with all the facts so that the reader can decide what the facts mean; also credible stories must be balanced, in the sense that all sides of a story must be treated without partiality.

Nonetheless, it is depressing that most of these characteristics are absent from the majority of today's social media stories. That is why, while bemoaning the role of social media in spreading hate, Nobel Laureate Wole Soyinka urged social media companies to avoid promoting persons who distribute fake news, particularly those aimed at inciting ethnic conflict. He opines that “the patrons of social platforms should develop the art of discrimination. Some attributions are simply so gross that, to grant them even a moment’s latitude of probability diminishes the civic intelligence of the recipient.” He further said that “normally, one should ignore the social dregs. However, in the present atmosphere where fake news is so easily swallowed and acted upon without reflection, I feel once again obliged to denounce this recurrent obscenity” (Ezeamalu, 2020, p.1).

Misinformation from social media is numerous; for instance, the Economic and Financial Crimes Commission (EFCC) had to arrest a blogger, Dikeocha Chukwuebuka, for allegedly publishing a ‘fake’ post on Twitter against the Commission. With the Twitter handle @TheRealDayne, Dikeocha Chukwuebuka misled people to believe that a photo of a “crowded open-cell” he published on the social media site was a detention cell of the EFCC in Port Harcourt, Rivers State, Nigeria (Ukpong, 2020). Likewise, Ikeji (2021a) reports about one Norman Christopher Collier IV, 22, who carried out a revenge killing on an innocent man after he believed false social media rumours that the innocent man had a hand in his younger brother's killing.

The case of the humungous sums of money found in a house in Lagos, Nigeria is still fresh in our memories. When the news broke about the discovery of the sum of \$43. 4m, \$27,000 and N23m totalling N13.3 billion in a flat in Osborne Towers in Ikoyi area of Lagos State in Nigeria, *Sahara Reporters*, a social media outfit, reported that the flat the money was discovered and the money belonged to Esther Ogbue (a recently retired MD of NNPC), later it reported that they belonged to Adamu Muazu, former Governor of Bauchi State and former chairman of the People’s Democratic Party, and later it came up to say they belonged to Mrs Edo-Osagie, the daughter of Chief Tony Anenih, the former chairman of the Board of Trustees of the People’s Democratic Party, at the end of the day none of these was true.

The subject of the social media's legitimacy or integrity as news sources, in this example, that of *Sahara Reporters*, was also raised when one of its reports was flatly repudiated and deemed untrustworthy by the Nigerian Army. The Nigerian Army's 4 Brigade in Benin accused *Sahara Reporters* of spreading false information on the arrest of a suspected kidnapper, Sunday Okoro. According to the Army, *Sahara Reporters* lied about a gun duel that occurred during the arrest of Okoro and two others. The suspects were not handed over to the 4 Brigade, according to the army. It also refuted the *Sahara Reporters'* claim that

Monday Igbuya, the recently impeached Speaker of the Delta Assembly, pressured the Army to release the accused. The army urged the media to double-check their facts before publishing, to accurately depict the occurrences (Punch, 2017).

In January 2017, the social media site 'Metro-uk.com,' registered in the United States by a business that also controls 'Huffingtonpost-fm.com,' declared to the world that Nigeria's President, Mohamadu Buhari, had died in a London hospital. It was another case of misinformation and lack of credibility displayed by social media. The credibility of news covered and reported by online citizen media in Nigeria like *Sahara Reporters* has become an increasingly important topic to understand in the field of communication hence Olumuju, Asemah and Edegoh (2013) had to appraise the audience's perception of the credibility of SaharaReporters.com.

Palwinder Kaur, a lawyer, recently asked for Prince Harry of the United Kingdom to be arrested for “breaking his commitment” to marry her. She filed a case in India's Punjab and Haryana High Court, alleging that the Duke of Sussex contacted her over social media and proposed following a lengthy email discussion. The lawyer also urged that the Indian authorities issue an international arrest order for Harry so that the police and the UK may seize him and force him to fulfil his pledge of marriage “without further delay.” Ikeji (2021b) cites Dailystar publications as claiming that the lady had never visited the United Kingdom or met the Duke of Sussex in person and that all of their alleged communications were conducted via email and social media. Someone, undoubtedly, manufactured a bogus ID on social media to deceive the lady.

Again, Nobel Laureate, Wole Soyinka, fell victim to social media fallout by being rumoured to be dead on Twitter. Ikeji (2021c) reports that a Twitter account supposedly belonging to Abdulrazak Gurnar, winner of the 2021 Nobel Prize for literature, said Soyinka was dead. At the end of the day, this was discovered to be “fake news” because

Soyinka is alive. Abdulrazak Gurnar is not even a Twitter user. This was how misinformation on WhatsApp led to a mob killing in India. The videos of some innocent men tagged as child kidnappers went viral, and a mob of hundreds dragged the men from their cars and started beating them. The violent attack killed a software engineer named Mohammed Azam from Hyderabad among them and injured the other two men (Samuels, 2020). Therefore, in a bid to curb the spread of fake news and misinformation by WhatsApp's users, the chat app introduced a new limit to the number of messages users can forward (Adekanye, 2020).

Most social media platforms do not carry out thorough investigations as it is tenable in the traditional media. Now, critical readers and thinkers, policy-makers and decision-makers in high and low places take social media content with a pinch of the salt; they now rely more on the information they get from the mainstream media. Morrison (2005) affirms that credibility is an important issue for online information sources because the fewer people believe or trust what they see and hear; the less they pay attention to it.

However, most people still rely on information from social media because they are swifter in "breaking news" events and because they have lost confidence in the traditional media. Usua (2016) argues that too many citizen media and citizen journalism provide a ray of hope in the face of doubts and disappointment over the way mainstream media and journalism have served society. A study conducted by Usua (2013) revealed that people rely on citizen media sources more than government-owned media organisations, believed to have credibility problems (p. 220).

This view tends to be supported by Professor Lai Oso, a former Dean of the School of Communication, Lagos State University, and the Chair of the 2016 Judges' Board of the 11th Wole Soyinka Centre for Investigative Journalism Awards when he said, "...On the other divide is online, growing in leaps and bounds, but with increasing sloppiness,

poor editing, and over-reporting. Despite this, however, the online platform shows the direction to the future of journalism in Nigeria, not minding that it is equally strewn with the landmines of hacks, bloggers and fakes” (as cited in Ezeamalu, 2016, p. 2). As a result, *The Cable's* publisher, Simon Kolawole, advised the mainstream media to view the arrival of digital media as a challenge that cannot be avoided, saying that new media have allowed citizens to transcend barriers that previously kept them out of the reckoning.

In his remarks, University of Lagos professor Ralph Akinfeleye discounted the threat of citizen journalism, claiming that it would not supplant the mainstream media in any way. Citizen journalists, he claims, are not journalists since they are not trained. He sees them as information smugglers who can not take over journalism and must instead coexist alongside established media and their practitioners (Aziken, 2017).

Credibility and Fake News

Any news that lacks credibility is considered “fake” and misleading, and fake news is primarily spread through social media. “Fake news,” according to Hunt Allcott and Gentzkow (2017), is news that has no factual basis yet is presented as truth. They mean stories that started on social media or in the news media when they say “news stories.” A story must be prepared and published to deceive for a financial or political benefit to qualify as fake news; it must be deliberately misleading and deceiving (TheCable, 2017). First Draft News, a non-profit that works with news organisations to battle false news, has identified seven types of content that come under the misinformation and disinformation categories inside the information ecosystem (Financialnigeria, 2017). Some of these include fake material, changed content, imposter content, misleading content, false connection, false context, and satire or parody.

According to Hunt Allcott and Gentzkow (2017), fake news spreads easily when social media content is shared among users without any third-party filtering, fact-checking, or editorial judgment, and an individual user with no track record or reputation can reach as many readers as Fox News, CNN, or the New York Times. They point out that one of the most prevalent worries has been the impact of inaccurate or misleading information, called “fake news” in the public debate.

Lai Mohammed, Nigeria's Minister of Information and Culture, laments that roughly half of the news that circulates online is fake. Mohammed argued that social media were to blame for the trend and that it may tear society apart if not addressed. “There was a period when the spoken and written words were not disputed or questioned,” he says in Naijaloaded (2017, p.1), “but today it is not that [...] About half of everything we read on social media is false, but even when it is, it goes viral, and people accept the lies.” He is concerned that the mainstream media is succumbing to the same fake news and misinformation. He believes that it impacts the media's credibility and that once the public loses faith in the media, it has serious societal consequences.

Conclusion

There is no gainsaying the fact that social media have brought about a dynamic and positive change in the practice of journalism, especially as it relates to the sourcing and dissemination of news; however deliberate steps must be taken by the relevant authorities to ensure that the activities of citizen journalists are guided and checked to achieve quality control assurance in news values. If media stories must be taken as credible, journalists must live up to the ethical standards of their profession. They must consciously deal with misinformation.

Journalists must check and double-check their facts, and try to balance multiple sources in any news before they publish to increase the credibility and the reliability of their media. To ensure this is achieved,

all information must be verified to make sure everything is correct. Journalists can verify and check the information they have got from Facebook, Twitter, Wikipedia, news websites, Google, emails phone calls, and even from interviews, stake-out, press conferences, and press agencies with other information. This verification is meant to increase perceptions of credibility.

Some of the steps to take to cross-check social media contents before using them as news, as suggested by someone, include: not being hasty in disseminating such information; inbox the author of the post and asking for credible evidence, links, and facts; consult a Professional Physician or relevant authority where the post is a medical issue; type the title of the post in search engines like Google, Yahoo, MSN, Bing, etc. and put hoax or spam at the back; and finally, go In their search box, type the specific topic.

Recommendations

- i. Professional journalists have to be trained and retrained to catch up with the development in the ICTs to remain relevant.
- ii. Professional standards of reporting should be improved upon by ensuring diversity of sources in reporting news.
- iii. There is a need for statutory intervention to guide the operations of social media.
- iv. Media houses should counter-invade the Internet to neutralise the activities of erring citizen journalists.
- v. Strict legislation against social media abuse must be put in place by the government.
- vi. Professional and regulatory bodies like the Nigerian Union of Journalists, and the Nigerian Press Council version of the social

media should be put in place to register citizen journalists and monitor their activities.

References

- Adekanye, M. (2020). Whatsapp Makes Move to curb the spread of Fake news by its users. Retrieved from:
<https://guardian.ng/life/whatsapp-makes-move-to-curb-the-spread-of-fake-news-by-its-users/>
- Anaeto, S., Onabanjo, O., & Osofeso, J., (2008). *Model and theories of communication*. Maryland: African Renaissance Books Inc.
- Anaeto, S. & Anaeto, M. (2010). *Development Communication: Principles and Practice*. Ibadan: Stirling-Horden Publishers Ltd.
- Aziken, E. (2017). World press freedom day: NGE President decries subtle economic strangulation of media. Retrieved from:
<http://www.vanguardngr.com/2017/05/world-press-freedom-day-nge-president-decries-subtle-economic-strangulation-media/>
- Berlo, D. K., Lemert, J. B., & Mertz, R. J. (1969). Dimensions for evaluating the acceptability of message sources. *Public Opinion Quarterly*, 33(4): 563-576.
- Best, C. E. (2005). Media power and politics in Nigeria. In D. S. M. K oroma, & H.M. Bwala (Eds) *Towards sustainable development in Nigeria: Trends and perspectives*. Lagos: CSS Bookshops Limited
- Chu, S. & Kamal, S. (2008). The Effect of Perceived Blogger Credibility and Argument Quality on Message Elaboration and

Brand Attitudes: An Exploratory Study. *Journal of Interactive Advertising*, Vol 8 No 2 (Spring 2008), 26-37.

Cohen, H. (2011). Social media definitions. Retrieved from:

<http://www.heidicohen.com/social-media-definition/>

Dewing, M. (2012). *Social media: An introduction (In brief)*. Ottawa-Canada: Library of Parliament.

Diri, T. C. (2009). Old Media, new media: An exploration in relevance, convergence and divergence. *International Journal of Communication: An Interdisciplinary Journal of Communication Studies*. Nsukka: University of Nigeria. No. 10:174-187.

Egbule, P. O., Emuebie, E. J. & Ifeoma G. Egwu, G. I. (2016). Promoting African cultural values: The role of the mass media. In E. C. Umezina, K. L. Nwadior, I. L. Umeanolue & N. J. Obiakor (Eds) *Humanities and African values*. (Awka:Fab Ameh Nig. Ltd. 384-393.

Ehiemua, K. I. & Omoera, O. S. (2015). Social media platforms of reality drama: A study of select Facebook accounts. *Journal of African Media studies*. Vol. 7(2): 185-201.

Ekeli, E. O. & Enobakhare, J. O. (2013). Social media and the changing nature of journalism practice in Nigeria. In D. Gambo (Ed.) *The Nigerian journal of communication* 1(1):118-138.

Ekstoöm, M. (2002). Accounting for rater credibility when evaluating construction industry service providers. A Dissertation submitted to the Department of Civil and Environmental Engineering and the Committee on Graduate Studies of Stanford

University of Partial Fulfilment of the Requirements for the Degree of Doctor of Philosophy.

Ezeamalu, B. (2020). Soyinka denies video claim on Igbo, Yoruba.

Retrieved from: <https://www.premiumtimesng.com/news/more-news/422896-soyinka-denies-video-claim-on-igbo-yoruba.html>

Ezeamalu, B. (2016). Online media dominate Wole Soyinka's investigative journalism awards. Retrieved from:

<http://www.premiumtimesng.com/news/headlines/217543-online-media-dominate-wole-soyinka-investigative-journalism-awards.html>

Financialnigeria (2017). The battle to defeat fake news. Retrieved from

: <http://www.financialnigeria.com/the-battle-to-defeat-fake-news-blog-232.html>

Flanagin, A. J., & Metzger, M. J. (2003). The perceived credibility of personal Web page information as influenced by the sex of the source. *Computers in Human Behavior*, 19(6), 683-701.

Gaziano, C. (1988). How credible is the credibility crisis? *Journalism Quarterly*, 65, 267-78, 375.

Gaziano, C. & McGrath, K. (1986). Measuring the Concept of Credibility. *Journalism Quarterly*, 63 (3): 451-462.

Guanah, J. S. (2021). *Media and Theatre As Reliable Catalysts For African Development*. Miron Costin: Generis Publishing.

Guanah, J. S. (2018). "Fake News" as a contemporary issue in global communication concern. In L. C. Nwodu & I. S. Onunkwor (Eds.). *Evolving Thoughts on international communication*,

Ethical And Credibility Issues Associated With Social Media 541
diplomacy and the Social media. (pp. 23-37). Enugu: Rhyce
Kerex Publishers.

Guo, S., Yu, H., Ming T., & Chan, F. (2010). Credibility, news sources and readership: The Case of Hong Kong Audience. David C. Lam Institute for East-West Studies Paper Series. Paper Number 95.

Haas, C., & Wearden, S. T. (2003). E-credibility: Building common ground in Web environments. *L1 Educational Studies in Language and Literature*, 3, 169–184.

Hassan, S. (2013). *Mass communication, principles and concepts* (2nd Ed). New Delhi: CBS publishers.

Hovland, C. I., Janis, I. L., & Kelley, H. H. (1953). Communication and persuasion; psychological studies of opinion change.

Hovland, C. I. & Weiss, W. (1951). The Influence of Source Credibility on Communication Effectiveness. *Public Opinion Quarterly*, 15 (4): 635.

Hunt Allcott, H. & Gentzkow, M. (2017). Social media and fake news in the 2016 election. *Journal of Economic Perspectives*, 31 (2): 211-36. DOI: 10.1257/jep.31.2.211

Ikeji, L. (2021a). Murdered boxer's brother kills innocent man at memorial over false social media rumor. Retrieved from: <https://www.lindaikejisblog.com/2021/5/murdered-boxers-brother-kills-innocent-man-at-memorial-over-false-social-media-rumor-2.html>

Ikeji, L. (2021b). Woman demands Prince Harry is arrested after claiming he promised to marry her. Retrieved from:

<https://www.lindaikejisblog.com/2021/4/woman-demands-prince-harry-is-arrested-after-claiming-he-promised-to-marry-her-2.html>

Ikeji, L. (2021c). 'Wole Soyinka is not dead' - His son says after Twitter account purportedly belonging to 2021 Nobel Laureate Abdulrazak Gurnar announced his death. Retrieved from <https://www.lindaikejisblog.com/2021/10/wole-soyinka-is-not-dead-his-son-says-after-twitter-account-purportedly-belonging-to-2021-nobel-laureate-abdulrazak-gurnar-announced-his-death.html>.

Johnson, J. (2021). Worldwide digital population as of January 2021. Retrieved from: <https://www.statista.com/statistics/617136/digital-population-worldwide/>.

Kur, J. T. & Melladu, B. B. (2007). Mass media technology and politics of international communication. In I.E. Nwosu & O. Soola (Eds). *Communication in Global ICTs and Ecosystem Perspectives: Insights from Nigeria*. (Pp.126-137) Enugu: African Council of Communication Education.

Lowry, P. B., Wilson, D. W. & Haig, W. L. (2013). A Picture is Worth a Thousand Words: Source Credibility Theory Applied to Logo and Website Design for Heightened Credibility and Consumer Trust. *International Journal of Human-Computer Interaction*, 30 (1): 63–93.

Mackay, J. B., & Lowrey, W. (2011). The credibility divide: reader trust of online newspapers and blogs. *Journal of Media Sociology*, 3(1-4), 39-57.

- Matthes, J. (2010). Mass media and public opinion: Manipulating or enlightening? https://academia-engelberg.ch/wp-content/uploads/2015/05/en_referat_prof.matthes_9th_dialogu_1.pdf
- McKnight, H., & Kacmar, C. (2006, January). Factors of information credibility for an internet advice site. In Proceedings of the 39th Annual Hawaii International Conference on System Sciences (HICSS), IEEE.
- McKnight, D. H., & Kacmar, C. J. (2007, August). Factors and effects of information credibility. In Proceedings of the 9th International Conference on Electronic Commerce (pp. 423-432). ACM.
- Metzger, M. J., Flanagin, A. J., Eyal, K., Lemus, D. R., & McCann, R. M. (2003). Credibility for the 21st century: Integrating perspectives on source, message, and media credibility in the contemporary media environment. *Communication Yearbook*, 27, 293-336.
- Morrison, P. J. (2005). Online source credibility: Experts and fellow users. Retrieved 9th February, 2011 from: http://www.jasonmorrison.net/writing/online_source_credibility_05.pdf
- Murphy, C. J. & Auter P. J. (2012). The Politics of the Source: How the Credibility of a News Sources Change Based on the Political Perception of Blogs. *American Communication Journal 2012 WINTER (Volume 14, Issue 1) 1-17*.
- Naijaloaded (2017). 50% of news online are fake. Lai Mohammed blasts media. Retrieved: <http://www.naijaloaded.com.ng/2017/02/03/50-news-online-fake-lai-mohammed-blasts-media>.

Naijaloaded (2016). 16 million Nigerians now active on 'Facebook' so-cial media network. Retrieved from:
www.naijaloaded.com.ng/2016/02/07/16-million-nigerians-now-active-on-social-media-network/logo.

Nwadishi, B. (2006, September). The media, national orientation and the process of legislation. Paper presented at a two-day workshop for Journalists and principal staff of Delta State House of Assembly, Asaba, 28th& 29th.

Olawale, G.(2016). Internet invaders put journalism at risk. Osoba. Retrieved from: <http://www.vanguardngr.com/2016/10/internet-invaders-put-journalism-risk-osoba/>.

Olise, F. P. (2014). Social media emergency: implications for journalism practice in Nigeria. *Mass media Review* 1(4): 27-37.

Olumuju, E., Asemah, E. S., & Edegoh, L. O. (2013). Citizen journalism and credibility: A study of Saharareporters.com. *ANSU Journal of Arts and Social Sciences*, 1(2):1-13.

Premium Times (2021). GOCOP 2021: Great content key to media sur-vival. Premium Times chief. Retrieved from:
<https://www.premiumtimesng.com/news/top-news/489799-gocop-2021-great-content-key-to-media-survival-premium-times-chief.html>.

Punch (2018) Rupert Murdoch says Facebook should pay for 'trusted' news. Retrieved from: <http://punchng.com/rupert-murdoch-says-facebook-should-pay-for-trusted-news/>.

- Punch (2017). Sahara Reporters' report on arrested kidnapper mischievous-Army. Retrieved from: <https://punchng.com/sahara-reporters-report-on-arrested-kidnapper-mischievous-army/>
- Samuels, E. (2020). How misinformation on WhatsApp led to a mob killing in India. Retrieved from: <https://www.google.com/amp/s/www.washingtonpost.com/politics/2020/02/21/how-misinformation-whatsapp-led-deathly-mob-lynching-india/%3foutputType=amp>.
- Serafeim, K. (2012). The impact of social media in press freedom in Greece: Benefits, challenges and limitations. *ESSACHESS: Journal of Communication Studies* 5 (1): 163.
- Sites.google.com (2016). Finding Credible Sources. Retrieved from: <https://sites.google.com/site/evaluatingsourcecredibility/for-students/what-does-credibility-mean>.
- Statista Research Department (2021). Number of internet users in Nigeria 2017-2021. Retrieved from: <https://www.statista.com/statistics/1176087/number-of-internet-users-nigeria/>.
- TheCable (2017). Fake news as big business. Retrieved from: <https://www.thecable.ng/fake-news-big-business>.
- Udodo, A. & Umezurike, C. C. (2007). Mass media inadequacies in educating Nigerian women on Uterine Fibroids. *International Journal of communication: An interdisciplinary journal of communication studies*. No.7. December 2007. 139- 146.

- Ukpong, C. (2020). EFCC detains blogger over “fake”Twitter post. Retrieved from: <https://www.premiumtimesng.com/news/more-news/379518-efcc-detains-blogger-over-fake-twitter-post.html>.
- Usua, N. J. (2013). Citizen media and the future of government-owned media: A study of Radio Nigeria. *Journal of Linguistics Studies*, 3(1): 150-162
- Usua, N. J. (2016). Citizen media and the 2015 general elections in South-south Nigeria: Implications for the nation’s democratic growth. *The Nigerian Journal of Communication*, 13 (1): 211-234.
- West, M. D. (1994). Validating a Scale for the Measurement of Credibility: A Covariance Structure Modeling Approach. *Journalism Quarterly*, 71 (1): 159–168.
- Westerman, D., Spence, P. R., & Van Der Heide, B. (2012). A social network as information: The effect of system generated reports of connectedness on credibility on Twitter. *Computers in Human Behavior*, 28, 199–206.
- Zhu, J. J. H. & He, Z. (2002). Information Accessibility, User Sophistication, and Source Credibility: The Impact of the Internet on Value Orientations in Mainland China. *Journal of Computer-Mediated Communication*, 7 (2): 10.

PART VI

ETHICS AND ADMINISTRATION

ETHICS AND ADMINISTRATION IN NIGERIAN CIVIL SERVICE

Clifford A. Atairet

Introduction

Administration is as old as human existence, it exists at the Family level, Local Government, State Government, National Government, International as well as amongst organizations and groups¹²⁵. No organization will function effectively without proper administration. To effectively administer any group or organization, the ethical behaviour of the leaders and the followers is essential. The Nigerian civil service is a body made up of personnel who enjoy continuity of existence, unlike the political office holders whose tenure is short; the civil servant holds office for a long period.

Civil servants are required to assist in formulating and implementing the policies approved by the government. The advice of the civil servant is very relevant in the proper day-to-day running of government because the civil servant is saddled with the responsibility of guiding the political office holders on proper action as regards the government activities. The conduct of government business has a lot to do with the ethical behaviour of the civil servant. Ethics concerns itself with the

¹²⁵ Clifford, A. Atairet lectures in the Department of Public Administration at the Akwa Ibom State University, Obio Akpa Campus, Nigeria. atairetatairet@yahoo.com

problems which arise in man's moral life. It deals with such questions as What is the good life for man? What is the greatest good? Why ought a person to be moral? (Etuk et al, 1993). These questions are pertinent for a civil servant because the civil servant interacts with the public daily and should be guided by these ethical principles. Ethical behaviour and self-esteem are closely related. According to Blanchard and Peale (1988) cited in Torrington et al (2005), they opined that:

We believe that people who feel good about themselves have what it takes to withstand outside pressure and to do what is right rather than do what is merely expedient, popular or lucrative. We believe that a strong code of morality in any business is the first towards its success. We believe that ethical managers are winning managers.

The civil servant, who lives with the people and relates with them in the society may be influenced by environmental factors which may affect the discharge of his/her duties in the office. This is why it is important to build good self-esteem. Self-esteem with the capacity to withstand pressure is a key to effective service delivery in the civil service. Ethics accordingly set the norms of behaviour by which people in the civil service will abide. This chapter seeks to examine these.

Civil Service

The civil service is a body or organ which enjoys continuity of existence. Essentially, it covers ministries and extra ministerial offices (PSR, 2009). It is the body of officers employed to foresee the day-to-day running of government that is distinct from the military and excludes the elected officials of the three-tier of government.

According to Ogunna (1999), civil service is a large scale organization of permanent government paid officials who are recruited

in a civil capacity by the civil service commission, charged with the responsibility of exercising the executive authority of government and whose activities by certain rules of procedure and operating in a systematically inter-related pattern to achieve the complex objectives of its government. In the words of Dimock and Dimock (1983), civil service refers to a body of permanent full-time public officials in the professional, non-political and who are not members of either the judiciary or the armed forces. That is the administrative structure employed in civil capacity to fulfil government policies and programmes.

Civil service is primarily a body of professional administrators as opposed to non-veterans or politicians. Democratic government functions by the association of laymen and experts (Chaturvedi, 2006). The civil service carried out its functions of the implementation of government policies in line with the laid down rules and procedures. Politicians represent the popular will as well as aspirations and they laid down broad outlines of the general policy. Policies implemented with adoptions and modifications may be found to be necessary by administrators who constitute the top management in line with the rules. They are administrators paid for implementing the policies of the government. The civil servant renders services to the political class who are laymen. As such they serve as a reservoir of information for the politician and other executives.

Features of Civil Service

- 1. Permanency:** The civil servants have the security of tenure. They are not easily thrown out of office like a politician. As a particular government changes, the civil servant does not change. Rules which governed the appointment and removal of civil servants guarantee their tenure of office as long as they do not commit serious offences.

2. **Merit System:** Meritocracy is another central feature of the civil service. Recruitment into the civil service is based on merit; qualification and competence which is achieved through competition. In her service to the public, merit is very important. Files and other official duties are performed with merit in mind, “First come first served”.
3. **Hierarchy:** In the civil service, there is a chain of command, you cannot bypass any. This means that civil service is a structure in a way that there is ranking, it is made in a way that there is a superior-subordinate relationship (Obikeze, 2003). Communications, commands and control follow the lines of command.
4. **Political Neutrality:** The civil service and its workers, the civil servants are politically neutral. They should not identify themselves with any political party and should be non-partisan in the discharge of their duties. Civil servants serve any regime that comes to power with equal dedication, even if they possess values different from those of the other regime. They are not affected by the rise and fall of political parties. They are obedient servants and should serve the government of the day with great dedication, loyalty and commitment (Ekpe, 2017). Whichever political party is in power and whatever programme and policies it may have, civil servants serve them faithfully.
5. **Anonymity:** The civil servant is not seen or heard. They are not expected to reveal or speak to the press unless authorized by ministers/political heads. They work for their department or political head, unseen and unknown to the outer world.
6. **Specialization/Expertise:** The civil service is created with specific units and departments with specific responsibilities to perform; as such they are expected to be experts in the functions they perform. As the civil servants work permanently

in the same department or unit over time, they acquired special knowledge or skills and become experts that the politician can rely upon. They are expected to possess good measures of expert knowledge and intelligence so that they can guide the politician to achieve their campaign promises.

7. **Impartiality:** Civil servants as servants of the state should discharge their duties with maximum fairness to all manners of people they are serving. The actions of civil servants should be objective and should not be influenced by acquaintance, sexual, monetary, religious or sectional/tribe considerations (Ekpe, 2017). Civil servants should be fair and just to any government in power.
8. **Strict Regulation and Procedure:** All activities of the civil service are in line with laid-down procedures. These laid down rules and regulations guide the operation of the civil service. The regulations and rules enable the civil servant to operate fairly to all manners of people and government.

Functions of Civil Service

1. **Formulation of Policies:** The civil servants assist in policy formulation in many ways such as the gathering of data, engaging in research and advising the politicians on the intended policies. They supply their boss with the right information needed in making good decisions.
2. **Implementation of Public Policy:** The civil servants ensure that policies made are executed. They work towards the implementation of all policies approved by the government by providing expert advice on policies/programmes and ensuring a smooth implementation.
3. **Advice Government:** The civil servants play special advisory roles to the government on policy matters on policy options available to it. The advice is a product of many years of

experience gathered by the civil servants from different regimes in power.

4. **Stabilization Force in the Society:** The civil service play the role of serving as stabilizing force in the society because the government changes but the civil servant are still in power, in case of any issues, the civil servant provides the direction, thereby ensuring continuity of government and its stability.
5. **Civil Service aids in Planning/Budgeting:** The growth and development of the country's resources have brought in the concept and practice of planning. Planning helps the government to effectively administer the people and this is mostly done through the skilful civil servant in the service. The civil servant provides information and helps in the preparation and execution of the annual budget and development plan.
6. **Custody of Document/Records:** The civil service and its civil servants keep records of government activities, events, and documents. These records and documents are very relevant to the day to day running of government.
7. **Quasi-Judicial Functions:** The civil servants also perform quasi-judicial functions. They ensure that individuals and organizations do not go against the law of the land.
8. **Education/Information:** The civil servants educate and inform the people about government policies.
9. **Perform the Routine Functions:** The civil service performs other routine functions in their offices as may be assigned.

Administration

The English word "administer" is derived from a combination of two Latin words "ad" and "Ministrare" meaning "to serve" or "to manage". The term "administration" means management of affairs –

public or private (Laxmikanthe, 2009). When administration refers to the activities of a club, corporation, company or household (which are private organizations), it is called private administration. When it refers to the activities of the state performed by the central, provincial or local government, it is called public administration (Nwachukwu, 1994). Administration is a rational human activity that is inherent in any organized social life – public or private. It occurs even in such simple activities as when two men cooperate to roll a stone that neither could have moved alone (Polinaidu, 2013). They generally show that there must be an agreement between two or more persons for a task that only one cannot accomplish. Achieving the desired goal involves coming together of people with the same objectives. It consists of “doing the work” or “getting the work done by others”. Man is a social animal, without proper organization and management; it would be next to impossible for people to live together (Nwachukwu, 1997).

On their part, Sharma and Sadama (2008) defined administration as the organization and use of men and material resources to accomplish a purpose. Administration can be seen as the effective and efficient utilization of human and material resources in any organisational activity that is intended to achieve organizational goals or objectives. It is the coordination, harnessing and energizing of organization resources in a manner that an established objective of an organization is attained (Okpata 2004, Ezeh and Amah, 2016). From above, administration involves the coming together of two or more persons willingly, coordinating the human and materials resources legally to achieve a set goal/objective. Legally is used here carefully because a group of armed robbers, other illegal can also come together to achieve their purpose, but not backed up by law. Our concern here is on legal administration. Administration is a universal process and occurs in diverse institutional settings (Laxmaikanth, 2009).

Features of Administration

1. Administration is conducted by human beings. It is generally human being focused, corporate group effort oriented.
2. Takes place when two or more persons are involved in a task with specific functions.
3. It is directional and goal-oriented. There must be a direction towards the goal that the organization wishes to attain.
4. It must involve organization and management. To achieve its purpose, it must do so in the context of an organization.
5. It entails the deployment of resources (human and materials). Without resources, the administration is practically impossible, humans and materials must be rightful, and coordinated to achieve its desired goals (Obikeze 2008, Ezech and Amah, 2016).

Ethics

The concept of ethics has always been very essential to individuals, groups, communities, governments and corporate organizations because of its relevance to human corporate existence. It is an underlying factor in human interaction and dealings. Ethics is a communal, collective enterprise not individualistic. It is the study of our web of relationships with others around us. According to Jenfa (2004) cited in Izedonmi (2012), Ethics is the “moral principles that an individual uses in governing his or her behaviour. It is the personal criteria by which an individual distinguishes right from wrong”. Ethics has a lot to do with the examination of right, wrong, good, bad, evil, virtue, justice etc that is very important to a relationship. It is a system of moral principles which determines good and bad behaviour. Ethics is a set of moral conduct governed by social norms and cultural practices about what is right, what is wrong, what is just, what is unjust, what is good and what is bad (Abbas, 2019). Ethics control or influence the behaviour of the

people in society. Ethics is concerned with the kinds of value and morals an individual or a society find desirable or appropriate (Northouse 2016). Also, as opined by Etuk (1993), one of the fundamental questions in ethics is, “what determines the goodness or badness (moral worth, merit or morality) of a course of action?” The focus of ethics is how things should be done properly, maintaining the right standard. There are different types of ethics as identified by Ozumba (2012); firstly, descriptive ethics deals with describing the different forms of ethics. Secondly, normative ethics is concerned with norms, customs and standard ways of behaving or acting, while thirdly, meta-ethics is concerned with the analysis and explication of ethical terms.

Roles of Ethics in Civil Service

Ethics plays an important role in civil service. Adequate knowledge of ethical issues among civil servants should be given the attention it deserves and as such civil servants should be made to take it more seriously because of the following reasons:

- i. It brings prestige and safeguards the civil service
- ii. It enables the staff to develop strong teamwork
- iii. It builds trust among staff
- iv. It helps in the quality of service delivery and consistency
- v. It helps in attracting quality staff
- vi. It makes service delivery by the politician easy
- vii. It inculcates the consciousness of doing the right thing among civil servants

Elements of Ethics

The elements or components of administrative ethics as identified by Laxmikanth (2009) are:

- i. Integrity

- ii. Loyalty to the Nation
- iii. Honesty
- iv. Efficiency
- v. No partisan attitude
- vi. Humbleness
- vii. Non-corruptness
- viii. Devotion to duty
- ix. Sense of public good
- x. Secrecy
- xi. Neutrality
- xii. Anonymity
- xiii. Impartiality
- xiv. Fairness
- xv. Sincerity

Code of Ethics in Government Business

It is required that civil servants should continuously think of how they can improve themselves so that they can deliver quality service to their country. For the code of ethics in government, the following points deserve mention:

1. **Discipline:** The civil servant must be well disciplined in the discharge of his/her services. Rules and regulations governing the service should be adhered to and the interest of the service must be paramount. Every staff must learn to obey the laid down rules and regulations. The Public Service Rules (PSR) list several wrongdoings which comprise:
 - i. **Misconduct:** Conducts that lead to scandal and bad administration
 - (a) Corruption
 - (b) Dishonesty
 - (c) Negligence of duty
 - (d) Falsification of records/failure to keep records

- (e) Absence from duty without leave
 - (f) Engaging in political activities
 - (g) Disobedience to lawful orders
 - (h) Disclosure of information
2. **Good Conduct and Ideals:** Good conduct is one of the criteria for promotion. Others are possession of the approved qualifications, merit and relative seniority. Also, good conduct involves:
 - a. Punctuality
 - b. Proper dressing
 3. **Loyalty:** Civil servants should be loyal to the government which has allowed them to serve it.
 4. **Honesty:** Civil servants should be honest in doing their duties in their dealing with the public
 5. **Courage:** Civil servants are expected to be courageous in the discharge of their duty. Courage is one of the greatest assets to the best civil servants. The civil servant should be courageous in doing what is morally right not minding personal interest.
 6. **Courtesy:** Civil servants should be polite in the discharge of his/her functions. Polite instructions are usually more easily obeyed.
 7. **Co-operation:** Teamwork is very essential to civil servants, as one will not handle everything alone. There is a need for synergy for effective service delivery.
 8. **Tack:** Tack means skillfulness in handling a difficult situation without offending the people involved. This is very necessary for the service.
 9. **Industry:** In this sense, industry means useful hard work. Civil servants are to ensure that they work hard to earn their pay and promotions. Civil servants ensure that they know the various parts of their work, its scope, sequence and general idea about the work before they start.

10. **Avoiding delay:** Civil servants are expected to avoid delay in the discharge of every scheduled task given to them. It is a truism that some schedules may be very busy. However, it is the responsibility of the civil servant to plan and effectively carry out the task without delay.
11. **Tidiness:** The civil servant must keep their offices and surroundings tidy.
12. **Helpfulness:** Civil servants should be helpful to people they come across because the nature of their job requires them to meet with many people, known and unknown to them.
13. **Kindness:** Kindness, as a virtue, should be exhibited by civil servants. They should do this by respecting the privileges and rights of officers, employees and members of the public.
14. **National Consciousness:** In every action of the civil servant, the interest of Nigeria should be topmost in his/her dealings. Any act that seems to threaten National integrity should be avoided by the civil servants.
15. **A good Image of the Service:** The civil servant should project a good image of the service everywhere.
16. **Attitude to Public Funds:** The civil servant should have the right attitude toward public funds. As much as possible, should avoid waste and justified every expenditure (PSR 2009, Nyambi, 1998, Ekpe 2017).

Administering Code of Ethics in Government Business

A Code of ethics is a statement of values, standards, roles, etc. which are relevant in the discharge of official functions. Ethics cannot be separated from administration because ethical conduct could ensure good governance. The civil service is known for its standardization of professional ethical values but there are still cases of unethical behaviour in the service. In recent years there is a public outcry against

the unethical behaviour of civil servants. Some of these unethical behaviours manifested in many ways. Some civil servants are not dedicated to their duty using official time to sell items in the offices and using official time for other personal businesses to the detriment of their work. Also, they lack commitment and zeal in the performance of their assigned responsibility as employees. Poor work ethics are sorely responsible for their lapses in the civil service. Issues of discipline, the official strictness and control in the conduct of officers seem to be dropping by the day as this is a serious threat to the organizational productivity of the service. Indiscipline in the service is manifested in such acts as absenteeism, lateness to work, truancy and lack of commitment. It is possible to go to some office by 9:00 as some members of staff are not on their seats. Some of these unethical conduct exhibited by civil servants in the discharge of their duties made the Nigerian government create some commissions/agencies to ensure civil/public servants conform to the rules and regulations. Such bodies include:

- a. Code of Conduct Bureau
- b. Code of Conduct Tribunal
- c. Economic and Financial Crimes Commission
- d. Independent Corrupt Practices Commission
- e. Financial Regulation, etc

Also, specifically, for the civil service, the Public Service Rule serves as one of the basic instruments for conducting government businesses and the mode of operation, rights and privileges of the civil servant. All of these help to promote discipline and proper conduct of officers while performing government business to ensure fairness, accountability, transparency and good governance. Ethics is an underlying factor in decision-making and decision making is central to government businesses. For most decisions, of government, the civil servants play vital roles in them otherwise, the government may be affected because they oil the machinery of politics. The relationship

between the government and the governed is most time strengthened by the ethical posture of the civil servant with that the public interacts regularly. Good administration of ethical conduct in the civil service stabilizes and harmonise the relationship between civil servant and the political office holders who have a short period to stay in office. The ethical framework indicates code of conduct should be encouraged in government businesses. Such code of conduct should be conditioned by the following:

- i. Always put your conduct in a way that integrity is not at any point questioned
- ii. Try as much as possible to document all gifts, hospitality and favour received as members of the council, but be close with discernment not to accept gifts meant to reasonably influence your sense of judgment.
- iii. Ensure that in the course of carrying out public business like awarding contracts/making public appointments or recommending individuals or groups of merit not on selfish and parochial consideration. The principle of due process should be scrupulously adhered to. (Transparency International Initiative, Budapest, 1999).

Establishing and maintaining a reputation for ethical behaviour is very important in administration. Some civil servants act the way they do because of a lack of proper ethical orientation in which they were oriented and as such contributing to the lapses noticed in the service. Poor work ethics give rise to the levity, slovenliness and social irresponsibility exhibited by the average civil servant (Ekpe, 2007). A look at the function and responsibilities of the civil service, a civil servant cannot effectively carry out any function/responsibility without being guided by ethical considerations.

Factors that affect Administrative Ethics in Nigerian Civil Service

- 1. Political Interference:** Political interference is one of the major factors that negate the effective administration of ethics in the Nigerian Civil Service. By nature of the civil service, a civil servant is supposed to be apolitical but in Nigeria, the reverse seems to be the case as most civil servants are loyalists of political parties and some came to the service through politics, recommendation of politicians and they are loyal to them. Most cases of inefficiency and ineffectiveness in the civil service have a lot to do with the direct consequence of personnel who are products of political patronage and are more loyal to their political god-fathers than observing and obeying the tenet of the service that is guided by ethics of the service. According to Ekaidem (2007), civil servants have shown negative traits which range from habitual late arrival at work by all grades of personnel, truancy, loitering, and cases of missing files, all of which are perhaps consequences of job dissatisfaction of the personnel in the system. They are sometimes dissatisfied because their “person” is no longer in charge, and they have come into the service through politicians. This becomes a problem for them. Political interference has contributed to the deteriorating core value of the service ethical rectitude.
- 2. Religion:** Nigeria being a multi-religious state, some civil servants pay more attention to someone or issues that have to do with their faith thus, undermining the ethical value that the civil service is known for. Promotions and recommendations for training and other fringe benefits in the service are often coated with religious colouration. Also, while advising the politician on public policy, this is sometimes done along religious lines and considerations, and not based on the ethical value of the service.

3. **Bribery/Corruption:** It has been identified that bribery and corruption have been one of the banes of administrative efficiency in the civil service. Corrupt practices of civil servants affect their sense of judgment which has a multiplier effect on the ethical value of the service. Some civil servants are alleged to receive bribes before they do their duties. Even promotions are not strictly based on merit (Ezeh and Amah, 2016).
4. **Ethnicity/Tribalism:** Nigeria is a multi-ethnic state and that has a tremendous impact on the political and administrative system of the country. Tribal/ethnic consciousness seems to be very high in Nigeria. Tribal affiliations have affected the way certain matters in the service are handled by some civil servants. Some unqualified personnel are sometimes recruited based on the tribal sentiment which in turn affects the ethical value of the civil service.

Administrative Ethics Issues – The Way Out

Haven discussed the factors affecting administrative ethics here are some of the ways to overcome them. We need ethics in administration because unless we have good moral principles, we cannot have good governance (Vittal, 2002) and good governance is what everybody desires.

The essential ways to ensure the practice of ethics in administration as identified by Ekpe (2007) include:

1. Faith, determination towards the pursuit of excellence of service in their professional activities via methods of training and sensitization.
2. Infusion of ethics into politics through training etc so that it is passed on to their subordinates that are the civil servants

3. Relations between citizens and personnel to create a favourable opinion of society and people towards public services and servants.
4. Need for character building in public servants through education adult education and functional or job responsibility literary.
5. Impartiality should be practised and encouraged.
6. Political neutrality of civil servants.
7. Education of people and the society regarding their rights, the work of public servants and the redressal mechanism available to the people against them and the government.

Conclusion

This chapter examined ethics and administration in the Nigerian civil service. Civil service, its features and functions were discussed in the chapter as well as ethics and its code in government businesses. Ethics cannot be separated from administration and administration is handled by human beings who are civil servants. Ethical consideration in human interaction is very essential. Ethics have great potential to influence performance as well as service delivery in any organization. Strict adherence to government rules and regulations guarantees efficient and effective conduct of government businesses. From the foregoing, rules of conduct of government businesses as indicated have been formulated for the civil services and should be followed strictly so that the image of the service will be intact. So many avoidable wastes in government business are a result of the unethical behaviour of civil servants.

References

- Abbas, A (2019) “Interrogating Ethics in Leadership for Good Governance” in Bassey C. O and Ogonnaya M. *Internal Security Crises and Community Policing in Nigeria: Policy Options and Strategies*. Lagos. Concept Publication Ltd.
- Ekaidem, M. (2007). *Performance of the Public Sector in Akwa Ibom State: An appraisal of first eight years of Democracy in the Fourth Republic*. Eket. Grace Point Publication
- Ekpe, A. N. (2017). Simplified Reading Materials on Public Service and Government Ethics. A monograph, Dept of Public Administration, Akwa Ibom State University
- Etuk, U., Igwe, A., Ikpe, I. & Mbat, J. (1993). *Philosophy without tears: A first reader in philosophy*, Uyo, Modern Business Press Ltd.
- Ezeh, C. & Amah, P. N. (2016). *Public Administration: An In-depth Perspective*. Nimo, Rex Charles and Patrick Ltd.
- Izedonmi, P. F. (2012). *Manual for Accounting Ethics*, Benin City. Mindex Publishing Co. Ltd
- Laximikanth, M. (2009). *Public Administration for the UPS and State Civil Services Preliminary Examinations*. New Delhi. Tata McGraw Hill Education Private Ltd.
- Northouse, P. G. (2016). *Leadership: Theory and Practice*. USA Sage Publications Inc. Seventh Edition
- Nwachukwu, C. B. (1997). *Fundamentals of Public Administration Owerri*, Pen Paper Publication.

- Nyambi, P. G. (1998). Local government Service Rules and Code of Ethics in Government Business. A paper presented at the workshop on Registry Procedure and Mailroom Management in Local Government in Akwa Ibom State by Eburutu Management Consultants, Calabar.
- Obikeze, O. S. A. (2008). Public Administration, a general overview. In Obi, E. A. et al, *Reading on Comparative Public Administration (theory and selected country studies)*. Onitsha, Bookpoint Educational Ltd.
- Ogunna, A. C. (1999). *Public Administration in Nigeria. Theory and Practice*. Owerri. Great Versatile Publishers Ltd.
- Okpata, F. O. (2004). *Public Administration: Theory and Practice*. Enugu. Cheston Agency Ltd
- Ozumba, G. O. (2012). Ethics of Political Engineering in political Science. In Bassey C. O and Ozumba, G. O. *Political Science: An introductory Reader*, Lagos, Concept Publication Ltd
- Polinaidu, S. (2013). *Public Administration*, New Delhi. Galgotia Publications Pvt. Ltd Public Service Rules 2009.
- Torrington, D. Hall, L and Taylor, S. (2005). *Human Resources Management, Six Edition*, Harlow, Pearson Educational Ltd
- Vital, N. (2002). Ethics in Administration. A paper presented at ISFM, New Delhi.

POSTFACE

Obiora F. Ike

*“Sow a thought and reap an act.
Sow an act and reap a habit.
Sow a habit and reap a character,
Sow a character and reap a destiny”.*
(African and universal wisdom)

Education is at the Heart of Every Human Settlement

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

The Role of the Educator is to Promote Human Potentials

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

Knowledge and Virtue Are Two Wings of Successful Education

Whereas education was designed to serve the pursuit of wisdom, the moulding of human character, the cultivation of virtues and beauty, taking to the examples of Socrates and the wise sages of history in all cultures and civilizations through time, the reality is quite different in the 21st century. What has become an unfortunate conclusion across nations is that the current education systems which ordinarily would be useful tools for the change all of us envisage has failed globally due to conflicts of interest in the last thirty years because education has shifted from pedagogically-based academic values to market-based values. C.S.Lewis made the point quite succinctly that “*education without values, as useful as it is, seems rather to make humans more clever devils*”. The reality as is commonly expressed in many places, using the strong words of the Founder of the Globalization for the Common Good Initiative (GCGI) is that “education is been designed, controlled and implemented by political and business elites, indulged in a reckless

ideology of neoliberalism that advances market forces and market values even in the field of education where access is lacking for many “ (Kamran Mofid).

Why Ethics and Values?

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

Covid 19 Global Health Intrusion as Chance and Challenge

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

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

Ethics Education as Basis for Sustainable Development

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

Unprecedented material and technological achievements co-exist with unconscionable and in some cases increasing poverty, inequality and injustice. Advances in science have unleashed remarkable powers, yet these very powers as presently wielded threaten to undermine the

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

Integrating Ethics into Management and Teaching in Higher Education with Skills, Resources and Content

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

Part of the many problems institutions of higher education face in ethics education, particularly in developing countries, is not a lack of awareness of the need for ethics, but rather the lack of adequate and required resources, skills and content towards integrating the discipline of ethics into university governance and management and in the classroom. In today's world, more and more attention is given to the

critical role of higher education institutions in fostering students to not only be well educated but also to be values-driven, as citizens and as leaders. As such, higher education institutions and business schools are challenged to ensure that they abide by the highest ethical standards and that they build an ethos on their campus, among teachers, students and administrators that inspires trust, credibility and hard work.

- Strengthen the ethical reputation of higher education institutions by supporting efforts to integrate values-based decisions in governance, management and in the daily practices of staff, management and board.
- Promote professional ethical awareness and provide support to teachers so that they are adequately equipped to teach.
- Support students with tools and resources to think and act according to values.
- Integrate ethical reflection and action in research, ensuring that research goals and methods are beneficial and not harmful; and
- Raise awareness of policy makers on the need to integrate values-based policies in education and research.

By making education a tool for profit maximization, consequences have signalled not only a change in the fundamentals of education philosophy in tertiary education but also presented us, using the words of Emiliano Bosio “*with a real-world crises of economic irresponsibility, displacement, exclusion, division and inequality*”. Nelson Mandela is once quoted as saying that “*destroying any nation does not require the use of atomic bombs or long range missiles. It only requires lowering the quality of education and allowing unethical practices to flourish*”.

Such unethical practices are the abuse of power, cheating, sexual harassment, indiscipline, corruption and corruption. People die at the hands of a doctor who bought their medical degree, thereby bringing their profession into disrepute. Buildings collapse at the hands of an engineer who paid for another person to sit their exams. Money is lost at the hands of economists and accountants who do not abide by the rules and standards of their trade. Humanity is divided due to the hate teachings of bigots – political, religious or racist – who do not understand the healing power of dialogue, listening and reconciliation. And justice is lost at the hands of police officers, security agents and judges and magistrates who receive bribes. And lives are lost at the hands of all those involved in the food and health sector who produce fake medicine and fake food to make profit.

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

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

character, for people cannot climb beyond the limitation of their character.

Peter Schulz, the former executive of Porsche car making industry once said: “*Hire character –Train Skills*”. And the famous literature guru of all times, William Shakespeare captured it succinctly when he wrote. “*The fault is not in our stars, but in us ourselves*”. My life’s experience has taught me that honesty is the best policy. It is the medicine for good health and old age. A clear conscience fears no accusation. It is unbelievable to watch how people for the satisfaction of greed and ambition pretend to be what they are not! And such spend entire life trying to cover up the obvious. In lacking character, they lack virtue, and therefore ethical grounding and basic respect both to themselves and others. This is one of the causes of high blood pressure among youth. It is pitiable how people self-sabotage themselves by seeking solutions outside for character and integrity deficiency syndromes. They look around at everybody as suspects for their predicaments when their real and greatest demons lurk within them – their character. People with great visions and dreams are always very sensitive to their character and the character of people around them. And someone says: “*They can’t kill your dreams, so they assassinate your character, thus the easiest way to assassinate your dreams is to surround yourself with people of questionable character.*”

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

Over the past half century, the role of pioneering individuals is increasingly being replaced by that of new and progressive organizations, including the international organizations of the UN

system and NGOs such as the Club of Rome, Pugwash and the International Physicians for the Prevention of Nuclear War. These organizations stand out because they are inspired by high values and committed to the achievement of practical, but far-reaching goals.

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

Ancient China and Lessons of the Chinese Wall for Ethics and Values

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

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

The Chinese built the wall, but at that time forgot to build the character of the wall guards. Though the Great Wall has over the years

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

Character and Integrity are becoming endangered species in the world. In organisations, liabilities increase with staff constantly nagging and having integrity deficiency and character defects through absenteeism, loitering during work, disruptive behaviours that undermine their institutions with constant claims for more rights and freedoms but with less desire to fulfil required duties and responsibilities.

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

Conclusion – Sow a Character and Reap a Destiny

I offer a story on the topic of character and integrity in a world where greed and ambitions make people malign, lie, abuse, maim and go to the extreme of killing another or even destroying an entire family, nation or culture – just because of lack of character.”

A successful business man had built up a really large company with resources, high reputation and solid money but knew it was time to gradually hand over the business to someone else as he was growing

old. He believed that the secret of his success was character based and not simply ability in skills or talent. Instead of choosing any of his seven children or one of his company senior directors, he decided to do something different. He invited all the young executives in the company together and addressed them in the following words:

“As you may all know, age has caught up with me and it is time to gradually hand over and leave the stage to someone else. I desire to step down in one year from my role but mention that one you shall succeed me as the next CEO”.

Of course, they were all surprised and shocked at this possibility and felt challenged to do whatever it takes to qualify and be appointed to this high position with plenty of wealth and money, authority and power, societal and corporate image and fame. The aging boss continued: *“I am going to give each one of you a SEED today – one very special SEED. I want you to plant the seed, water it and come back here in one year from today with what you have grown from the seed I have given you. I will then judge the plants that you bring and the one I chose will be my successor”.*

One man named Jim was there that day and he, like the others, received a seed. He went home and excitedly told his wife the story. She helped him get a pot, soil and compost and he planted the seed. Every day, he would water it and watch to see if it had grown. After about three weeks, some of the other executives began to talk about their seeds and the plants that were growing.

Jim kept checking his seed, but nothing ever grew. Three weeks, four, five and months went by but still nothing was growing of the seed. His colleagues always spoke of their own successful plants, but Jim’s plant was yet to germinate and grow and he felt like a failure.

Six months went by – and still nothing in Jim’s pot. He feared he had made a mistake killed his seed since everyone else’s plant was growing into plants and trees and the colleagues bragged about their successful plants but Jim had nothing. Jim of course did not say

anything but kept watering and fertilising the soil with the hope that the seed would germinate and grow.

After one year, it was time for each of the young executives of the company to bring their plants for inspection to the aging owner of the company – with their gaze and hopes on being appointed the next CEO of the company. Jim was shy to go with an empty pot but told his wife with her encouragement that they must be honest about what happened. It was of course going to be an embarrassing moment in his life and career but it as important to stand to truth and to oneself.

When Jim arrived he was amazed at the variety of plants grown by the other young staff and executives. They were beautiful in all shapes and sizes. Jim simply put his empty pot on the floor and many of his colleagues laughed and a few felt sorry for him. When the CEO arrived, he inspected and surveyed the room and greeted his young executives. Jim managed to sit on the last bench in the hall.

The CEO spoke: *“My! What great plants, trees and flowers you have all grown within the space of one year. From one of you therefore, I shall appoint my next successor as the CEO”*.

All of a sudden, the old entrepreneur went to Jim at the back of the room with his empty spot and ordered that the Financial Director bring him to the front of the room in the full gaze of all. Jim was terrified. He thought: *“The CEO knows I am failure and shall expose me and possibly fire me”*

He was asked to tell his story and what had happened and how his efforts to get the seed grow was unsuccessful. The CEO then asked everyone to sit down except Jim and then announced to all:

“Behold Jim – your next Chief Executive Officer! One year ago, I gave everyone in this room a seed. I told you to take the seed, plant it, water it and bring it back to me today. But I gave you boiled seed which were dead. It was not possible for them to grow. All of you except Jim have brought me trees and plants and followers. When you found that the seed would not grow, you substituted another seed for the

one I gave you. Jim was the only one with the COURAGE; CHARACTER AND INTEGRITY to bring me a pot with my original seed in it. Therefore he is the one who will be the new Leader and Chief Executive Officer.”

Any surprise? Character in this story was the main reason for the progress and promotion. And it is the ingredient upon which that famous word is built - TRUST: As the Greek philosopher Heraclitus has said: “a man’s character is his fate”. And character is built through education founded on values. Mark the words – greed, egoism, vanity and ambition!

When ethics becomes a lifestyle, education achieves its *raison d’être*!

ABOUT THE CONTRIBUTORS

The book, “Theology, Ethics, Media and Development in Africa” is a collection of scholarly, well-researched articles. It is structured into different segments and topics such as ideas on Obiora Ike, Ethics and Christian Faith, Science and Technology, Environment, War, African Values, Culture, Media in Africa, and Administration. The articles x-ray the thoughts and philosophies of Prof (Msgr) Obiora Ike on theology, ethics and development issues in clearer perspectives in relation to several aspects of the African continent. This book is a resource material for theology scholars, ethics formulators, media scholars, media professionals, development planners, technological entrepreneurs, policymakers, curriculum developers, society leaders and administrators in general.

About the Authors

Gideon O. Adeniji

Lectures in the Department of Philosophy, Seminary of All Saints, Uhie-Ekpoma, Edo State, Nigeria and a Doctoral student of History and International Relations at the University of Benin, Benin City, Edo State, Nigeria.
tryphodon17@gmail.com

Lucas Nwetta Afutendem

Is a Senior Lecturer in the Department of English Language (Applied Linguistics and Phonology) of the University of Dschang-Cameroon.
afutendem@gmail.com

Paul Atagamen Aidonjije

Lectures in the Department of Public and

- Environmental Law, Faculty of Law, Edo State University Uzairue, Edo State, Nigeria.
aidonojie.paul@edouniversity.edu.ng
- Augustine Akhogba Is the Director of the Institute of Theological Studies, Catholic Diocese of Uromi, Nigeria and also lectures in the Department of Theology, Seminary of All Saints, Uhiele-Ekpoma, Edo State. Nigeria. austeen2017@yahoo.com
- Lois Emmanuel Akpan Is a Research Assistant in the Department of Mass Communication at the Samuel Adegboyega University, Ogwa, Edo State, Nigeria.
- Ifedayo Akinwalere Lectures in the Department of Mass Communication, Olabisi Onabanjo University, Ago Iwoye, Ogun State, Nigeria.
newsnowmagazines@gmail.com
- Osikemekha Anthony Anani Lectures in the Department of Biological Science, Faculty of Science, Edo State University Uzairue, Edo State, Nigeria.
osikemekha.anani@edouniversity.edu.ng
- Clement Afamefuna Asadu Lectures in the Department of Linguistics and Communication Studies, University of Port Harcourt, Rivers State, Nigeria.
afamefuna.asadu@uniport.edu.ng
- Moses O. Asak Lectures in the Department of Linguistics and Communication Studies, University of Port Harcourt, Rivers State, Nigeria.
moses.asak@uniport.edu.ng
- Clifford A. Atairet Lectures in the Department of Public Administration at the Akwa Ibom State University, Obio Akpa Campus, Nigeria.
atairetatairet@yahoo.com

- Andrew Asan Ate Is an Associate Professor of Mass Communication and lectures in the Department of Mass Communication, Edo State University, Uzairue, Nigeria where he is the Acting Dean of the Faculty of Arts, Management and Social Sciences. ate.asan@edouniversity.edu.ng
- Jones Gilbert I. Ayuwo Lectures in the Department of Linguistics and Communication Studies, University of Port Harcourt, Rivers State, Nigeria. eziafacc@yahoo.com
- Josephine Balogun Lectures in the Department of History and International Relations Edo State University Uzairue, Edo State, Nigeria. balogun.josephine@edouniversity.edu.ng
- Vincent Aizebeoje Balogun Is a Professor of Mechanical Engineering and the Deputy Vice-Chancellor (Academic) of Edo State University Uzairue, Edo State, Nigeria. He lectures in the Department of Mechanical Engineering, Faculty of Engineering, Edo State University Uzairue, Edo State, Nigeria. vincent.balogun@edouniversity.edu.ng
- Bassey Esuk Bassey Lectures in the Department of Mass Communication, Akwa Ibom State University, Obio Akpa, Campus, Nigeria. inibasi2003@yahoo.co.uk
- Derick Bongfen Is of the Research Centre in Space Arts and Humanity Studies at the University of Dschange, Cameroon. bongfend@gmail.com
- Justine John Dyikuk Lectures in the Department of Mass Communication, University of Jos, Nigeria. justinejohndyikuk@gmail.com

- Peter Eshioke Egielewa Is a Senior Lecturer and is the current Acting Head of the Department of Mass Communication, Edo State University, Uzairue, Nigeria.
peter.egielewa@edouniversity.edu.ng
- Okwudiri Ekwe Lectures in the Department of Mass Communication, Enugu State University of Science and Technology, Enugu, Nigeria. ekweokwudiri@gmail.com
- Jude Ikechukwu Ezimakor Is a Doctoral student of Systematic Theology at the University of Cologne, Germany. iykeezimakor@gmail.com
- Chinenye A. Eziukwu Lectures in the Department of Chemistry, Edo State University, Uzairue, Nigeria. eziukwu.chinenye@edouniversity.edu.ng
- Jammy Seigha Guanah Is a Research Fellow at the University of Benin in the Department of Mass Communication. He is an avid researcher and also a member of several international scholarly organizations. jammyguanah@yahoo.com
- Joseph Omoh Ikerodah Lectures in the Department of Mass Communication, Federal Polytechnic, Auchu, Edo State, Nigeria. josephirerodah@gmail.com
- Philip Osarobu Isanbor Lectures in the Department of Philosophy, Seminary of All Saints, Uhiele-Ekpoma, Edo State, Nigeria. osarobuisanbor@gmail.com
- Jesse Ishaku Lectures in the Department of Mass Communication, Taraba State University, Jalingo, Nigeria. jesseishaku@gmail.com
- Anselm Kole Jimoh Is a Professor of Philosophy and Head of

- the Department of Philosophy at SS.
Peter and Paul Catholic Major Seminary,
Ibadan, Oyo State, Nigeria.
jimohanselm@ssppibadan.edu.ng
- Blessing Vernyuy Lawir Is of the Research Centre in Space Arts
and Humanity Studies at the University
of Dschange, Cameroon.
vernyuy4@gmail.com
- Adamu Mohammed Lectures in the Department of Mass
Communication, Taraba State University,
Jalingo, Nigeria.
adamsly2010@gmail.com
- Ike S. Ndolo Is a Professor of Media and
Communication Studies, Enugu State
University of Science and Technology,
Enugu, Enugu State, Nigeria.
ikendolo@yahoo.com
- Blessed Frederick Ngonso Is a Senior Lecturer and lectures in the
Department of Mass Communication and
at present the Acting Director of General
Studies, Edo State University, Uzairue,
Nigeria.
ngonso.frederick@edouniversity.edu.ng
- Usua J. Ntiense Lectures in the Department of Linguistics
and Communication Studies, University
of Port Harcourt, Rivers State,
Nigeria.ntiense.usua@uniport.edu.ng
- Gregory Ebalu Ogbenika Is an Associate Professor of Philosophy,
with expertise in Social, Political and
African Philosophy. He is the current
Registrar, Seminary of All Saints, Uhiele,
Ekpoma, Edo State, Nigeria.
Oshokwe67@gmail.com
- Mary Rose-Claret Ogbuehi Is a Senior Research Fellow at the

Institute for German Studies,
Comparative Literature and Culture
Studies, Rheinische Friedrich-Wilhelms-
Universitat (University of Bonn), Bonn,
Germany. roseclaret2003@yahoo.com

John Ovie Olomukoro

Is a Professor of Hydrobiology and
Fisheries (Benthology) and lectures in the
Department of Animal and
Environmental Biology, Faculty of Life
Science, University of Benin, Benin City,
Edo State, Nigeria. olomsjo@gmail.com

Tordue Tergema

Lectures in the Department of Mass
Communication, Taraba State University,
Jalingo, Nigeria.
torduesimon@gmail.com

Kingsley Eghonghon
Ukhurebor

Lectures in the Department of Physics,
Faculty of Science, Edo State University
Uzairue, Edo State, Nigeria.
ukhurebor.kingsley@edouniversity.edu.n
g

Dietrich Werner

Is a Professor of Theology and Senior
Adviser Theology, Ecumenical Education
and Research at the Evangelisches Werk
fuer Diakonie und Entwickklung e.v.
Bread for the World, Berlin, Germany.
dietrich.werner@brot-fuer-die-welt.de

About the Editors

Peter Eshioke Egielewa, Ph.D holds a PhD in Religious
Communication from the Johann Goethe University, Frankfurt am Main,
Germany and an MA in International Media Studies from the University
of Applied Sciences, Bonn-Rhein-Sieg, Germany as well as Certificates
in International Journalism (Deutsche Welle Academy Bonn, Germany),
Organisational Communication (Holy Cross University, Rome, Italy),

Values-Centered Leadership (DePaul University, Chicago, USA) and Theory, Practice and Future of Academic Planning in University Education (National Open University, Abuja, Nigeria). Dr Egielewa is a Senior Lecturer and is currently the Acting Head of the Department of Mass Communication at Edo State University Uzairue, Edo State, Nigeria. He has authored three books, namely: *The Print Media as a tool for Evangelisation in Auchi Diocese Nigeria: Contextualisation and Challenges* (Switzerland), *Media Writings in the 21st Century: The Nigerian Perspective* (Germany), *Philosophy, Logic and Human Existence (A General Studies Textbook)* (Nigeria) and has published widely in several scholarly international and local peer-reviewed journals. He is a member of the editorial boards of local and international journals. He is a member of the African Council for Communication Education (ACCE) and the West African Association for Commonwealth Literature and Language Studies (WAACLALS). His current research interests are religious communication, digital communication and new media, print media and conflict reporting. Dr. Peter Egielewa was taught and supervised during his Doctorate Degree studies at the Johann Goethe University, Frankfurt, Germany by Prof Obiora Ike in whose honour this festschrift is produced.

Blessed Frederick Ngonso, Ph.D holds a Bachelor's Degree in Mass Communication from Anambra State University, Uli, Anambra State, a Master's Degree in Mass Communication (Print option) and Doctor of Philosophy in Mass Communication (Broadcast option) from the University of Nigeria, Nsukka, Enugu State, Nigeria. Dr Ngonso also has a Certificate in Values-Centered Leadership Level I and Level II from Vincent DePaul University, Chicago USA. He is a Senior Lecturer and the Acting Director of General Studies, Edo State University, Uzairue and Director of Broadcasting as well as Director of Studies in the Department of Mass Communication, Edo State University, Uzairue. He has published widely in local and international peer-reviewed

journals. He is the author of “Television and Football Fans Behaviour” (published in Germany). He has also edited seven tertiary books and co-authored one, “Media Writings in the 21st Century: The Nigerian Perspective”. He is the Founder and Editor of “International Journal of African Language and Media Studies”, hosted at the University of Bamenda, Cameroon. He has won national research grants. He is also a member of the West African Association for Commonwealth Literature and Language Studies (WAACLALS) and the African Council for Communication Education (ACCE). His area of specialization is Broadcasting and he is currently expanding his research interest in Communication Psychology.

Globethics.net is an ethics network of teachers and institutions based in Geneva, with an international Board of Foundation and with ECOSOC status with the United Nations. Our vision is to embed ethics in higher education. We strive for a world in which people, and especially leaders, are educated in, informed by and act according to ethical values and thus contribute to building sustainable, just and peaceful societies.

The founding conviction of Globethics.net is that having equal access to knowledge resources in the field of applied ethics enables individuals and institutions from developing and transition economies to become more visible and audible in the global discourse.

In order to ensure access to knowledge resources in applied ethics, Globethics.net has developed four resources:



Globethics.net Library

The leading global digital library on ethics with over 8 million documents and specially curated content



Globethics.net Publications

A publishing house open to all the authors interested in applied ethics and with over 190 publications in 15 series



Globethics.net Academy

Online and offline courses and training for all on ethics both as a subject and within specific sectors



Globethics.net Network

A global network of experts and institutions including a Pool of experts and a Consortium

Globethics.net provides an electronic platform for dialogue, reflection and action. Its central instrument is the website:

Globethics.net Publications

The list below is only a selection of our publications. To view the full collection, please visit our website.

All products are provided free of charge and can be downloaded in PDF form from the Globethics.net library and at www.globethics.net/publications. Bulk print copies can be ordered from publications@globethics.net at special rates for those from the Global South.

Paid products not provided free of charge are indicated.

The Editor of the different Series of Globethics.net Publications is Prof. Dr Obiora Ike, Executive Director of Globethics.net in Geneva and Professor of Ethics at the Godfrey Okoye University Enugu/Nigeria.

Contact for manuscripts and suggestions: publications@globethics.net

African Law Series

D. Brian Dennison/ Pamela Tibihikirra-Kalyegira (Eds.), *Legal Ethics and Professionalism. A Handbook for Uganda*, 2014, 400pp. ISBN 978-2-88931-011-1

Pascale Mukonde Musulay, *Droit des affaires en Afrique subsaharienne et économie planétaire*, 2015, 164pp. ISBN: 978-2-88931-044-9

Pascal Mukonde Musulay, *Démocratie électorale en Afrique subsaharienne: Entre droit, pouvoir et argente*, 2016, 209pp. ISBN 978-2-88931-156-9

Pascal Mukonde Musulay, *Droits, libertés et devoirs de la personne et des peuples en droit international africain Tome I Promotion et protection*, 282pp. 2021, ISBN 978-2-88931-397-6

Pascal Mukonde Musulay, *Droits, libertés et devoirs de la personne et des peuples en droit international africain Tome II Libertés, droits et obligations démocratiques*, 332pp. 2021, ISBN 978-2-88931-399-0

Ambroise Katambu Bulambo, *Règlement judiciaire des conflits électoraux. Précis de droit comparé africain*, 2021, 672pp., ISBN 978-2-88931-403-4

Osita C. Eze, *Africa Charter on Rights & Duties, Enforcement Mechanism*, 2021, 406pp, ISBN 978-2-88931-414-0

Fweley Diangitukwa, *Les élections en Afrique : Analyse des comportements et pistes normatives de gestion des conflits*, 2022, 432pp., ISBN 978-2-88931-452-2

Co-publications & Other

Obiora F. Ike, *Moral and Ethical Leadership, Human Rights and Conflict Resolution – African and Global Contexts*, 2020, 191pp. ISBN: 978-2-88931-333-4

Kenneth R. Ross, *Mission Rediscovered: Transforming Disciples*, 2020, 138pp. ISBN 978-2-88931-369-3

Obiora Ike, Amélé Adamavi-Aho Ekué, Anja Andriamay, Lucy Howe López (Eds.), *Who Cares About Ethics?* 2020, 352pp. ISBN 978-2-88931-381-5

Fanny Iona Morel, *Whispers from the Land of Snows: Culture-based Violence in Tibet*. 2021, 218pp. ISBN: 978-2-88931-418-8

Ignace Haaz / Amélé Adamavi-Aho Ekué (Eds.), *Walking with the Earth. Intercultural Perspectives on Ethics of Ecological Caring*, 2022, 324pp. ISBN 978-2-88931-434-8

Christoph Stükelberger, *My Cross – My Life: Daily Spiritual Joy*, 2022, 137pp. ISBN 978-2-88931-446-1

Abdeljalil Akkari, Stefania Gandolfi, Moussa Mohamed Sagayar (Eds.), *Repenser l'éducation et la pédagogie dans une perspective africaine Manuel pratique à destination des enseignants*

Peter Prove, Jochen Motte, Sabine Dressler and Andar Parlindungan (Eds.), *Strengthening Christian Perspectives on Human Dignity and Human Rights*, 2022, 536pp. ISBN 978-2-88931-478-2

Kirsten van der Ham, Geke van Vliet, Peter-Ben Smit and Klaas Spronk (Eds.), *Building Bridges Towards a More Humane Society: Explorations in Contextual Biblical Interpretation on the Occasion of the 25th Anniversary of the Bridging Gaps Exchange Program*, 2022, 218pp. ISBN 978-2-88931-486-7

Peter Eshioke Egielew / Blessed Frederick Ngonso (Eds.), *Ethics, Media, Theology and Development in Africa. A Festschrift in Honour of Msgr Prof. Dr Obiora Francis Ike*, 2022, 580pp. ISBN 978-2-88931-484-3

This is only a selection of our latest publications, to view our full collection please visit:

www.globethics.net

ISBN 978-2-88931-484-3



9 782889 314843 >

ETHICS, MEDIA, THEOLOGY AND DEVELOPMENT IN AFRICA

This book is a collection of scholarly articles, structured into six different parties and topics such as Reflections on Obiora Ike, Ethics and Christian Faith, Ethics and Environment, War, Ethics, Value, Culture and the Media in Africa, Ethics and the Media in Nigeria, Ethics and Administration. These parties are aiming at understanding and highlighting thoughts and areas of scholarly interest of Msgr Prof. Obiora Ike on theology, ethics and development issues. By showing several serious ethical issues observed on the African continent the book is aiming at being a resource material for theology scholars, applied ethicists, media scholars and professionals, development planners, technological entrepreneurs, policymakers, curriculum developers, society leaders and administrators in general.



Dr. Peter Eshioke Egielewa is a Senior Lecturer and is the current Acting Head of the Department of Mass Communication, Edo State University, Uzairue, Nigeria.



Dr. Blessed Frederick Ngonso is a Senior Lecturer, he also teaches at the Department of Mass Communication and at present is the Acting Director of General Studies at the same institution.