

Transnational Ethics Justice Andanyiam Osigwe S

There's no such thing as business ethics. How can that be? Because a single standard applies to both your business and personal life-and it's one we all know and trust: the Golden Rule. Now bestselling author John C. Maxwell shows you how this revered ideal works everywhere, and how, especially in business, it brings amazing dividends. *There's No Such Thing As "Business" Ethics* offers: * Stories from history, business, government, and sports that illustrate how talented leaders invoked this timeless principle * Examples of difficult business decisions-layoffs, evaluations, billing clients, expansion-and how the Golden Rule applies to each * The five most common reasons people compromise their ethics-and how you can prevail over such moral obstacles * How applying the Golden Rule to business builds morale, increases productivity, encourages teamwork, lowers employee turnover, and keeps clients coming back. John C. Maxwell not only reveals the many ways the Golden Rule creates the perfect environment for business success, but does it with great wisdom, warmth, and humor. Backed by flawless research and the ideas of history's best thinkers, this engaging book brilliantly demonstrates how doing the right thing fosters a winning situation for all, with positive results for employees, clients, investors, and even your own state of mind. Business runs much more smoothly, profits increase, and you know that you've set the groundwork for years of future prosperity...and it's all thanks to the tried-and-true Golden Rule.

Gaze Regimes is a bricolage of essays and interviews showcasing the experiences of women working in film, either directly as practitioners or in other areas as curators, festival programme directors or fundraisers. It does not shy away from questioning the relations of power in the practice of filmmaking and the power invested in the gaze itself. Who is looking and who is being looked at, who is telling women's stories in Africa and what governs the mechanics of making those films on the continent? The interviews with film practitioners such as Tsitsi Dangarembga, Taghreed Elsanhoury, Jihan El-Tahri, Anita Khanna, Isabel Noronha, Arya Laloo and Shannon Walsh demonstrate the contradictory points of departure of women in film – from their understanding of feminisms in relation to lived-experiences and the realpolitik of women working as cultural practitioners. The disciplines of gender studies, postcolonial theory, and film theory provide the framework for the book's essays. Jyoti Mistry, Antje Schuhmann, Nobunye Levin, Dorothee Wenner and Christina von Braun are some of the contributors who provide valuable context, analysis and insight into, among other things, the politics of representation, the role of film festivals and the collective and individual experiences of trauma and marginality which contribute to the layered and complex filmic responses of Africa's film practitioners.

Highlighting neo-Victorian biofiction's crucial role in reimagining and augmenting the historical archive, this volume explores the complex ethical consequences of a creative movement of historiographic revisionism, combining biography and fiction in a dialectic tension of empathy and voyeuristic spectacle.

This volume analyzes the corruption phenomenon in Africa and how to combat it from a governance perspective with illustrated case studies from three of the most corrupt of those nations covering, respectively, the Southern Africa region (Swaziland); the Eastern Africa region (Kenya); and the Western Africa region (Nigeria). Drawing on the

available data, research literature, and field practice experience, the nature and extent of corruption are identified; the factors influencing the causes and determining the consequences of corruption are delineated; measures that have been put in place to control corruption are outlined and discussed; and new policy solutions are proposed and advocated to more effectively control the corruption menace in Africa.

In the transition from authoritarianism, five years of elections and democratization in Africa have yielded uncertain results. This work challenges assumptions, and points to the issues that need to be addressed by political parties, before democracy can become a reality.

This book examines the central questions of ethics through a study of the great ethical works of Western philosophy.

This is the first comprehensive volume on African ethics, centred on Ubuntu and its relevance today. Important contemporary issues are explored, such as African bioethics, business ethics, traditional African attitudes to the environment and the possible development of a new form of democracy based on indigenous African political systems. In a world that has become interconnected, this anthology demonstrates that African ethics can make valuable contributions to global ethics. It is not only African academics, students, organisations or those individuals committed to ethics that are envisaged as the beneficiaries of this book, but all humankind. A number of topics presented here were inspired by a Shona proverb that says, Ndarira imwe hairiri (One brass wire cannot produce a sound). The chorus of voices in African Ethics demonstrates this proverbial truism.

"... a selection of papers presented at the symposium organized by the International Center for Information Ethics (ICIE) in October 2004"--Intro.

Tracing the history of Africa's relationship to film festivals and exploring the festivals' impact on the various types of people who attend festivals (the festival experts, the ordinary festival audiences, and the filmmakers), Dovey reveals what turns something called a "festival" into a "festival experience" for these groups.

Explores the philosophy of Mulla Sadra Shirazi.

Global Nollywood considers this first truly African cinema beyond its Nigerian origins. In 15 lively essays, this volume traces the engagement of the Nigerian video film industry with the African continent and the rest of the world. Topics such as Nollywood as a theoretical construct, the development of a new, critical film language, and Nollywood's transformation outside of Nigeria reveal the broader implications of this film form as it travels and develops. Highlighting controversies surrounding commodification, globalization, and the development of the film industry on a wider scale, this volume gives sustained attention to Nollywood as a uniquely African cultural production.

The cinema of Nigeria is often referred to as Nollywood, a term coined in the mid-1990s to describe Nigeria's vibrant, film industry consisting of movies produced in the country but watched all over Africa and largely by Africans in the diaspora. This book presents a selection of photographic portraits by Iké Udé depicting some of the major Nigerian actors and actresses, television presenters, directors, and producers. With his ongoing photographic self-portraits, Nigerian-born Iké Udé explores a world of dualities: photographer/performance artist, artist/spectator, mainstream/marginal, African/postnationalist, individual/everyman, and fashion/art. As a Nigerian-born, New York-based artist conversant with the world of fashion and celebrity, Udé gives conceptual aspects of performance and representation a new vitality, melding his own theatrical selves and multiple personae with his art.

This volume provides the key to a deepened discourse on philosophy in Africa. Available

literature and academic practice in African philosophy since the 1960s have largely featured discourses in the areas of origin, general meaning and nature of the discipline, with little attention given to specialized areas. By contrast, this book examines a noticeable shifting focus from such general concerns to more specific subject-matter, in such areas as epistemology, moral philosophy, metaphysics, aesthetics, and social and political philosophy in the light of the African experience. The volume includes specific discourses from expert contributors on the nature, history and scope of African ethics and metaphysics, while also discussing particular themes in African epistemology, philosophy of education, existentialism and political philosophy. Researchers seeking for new perspective on African philosophy will find this work thought-provoking, instructive and informative.

It is Paris, 1815. An extraordinarily shaped South African girl known as the Hottentot Venus, dressed only in feathers and beads, swings from a crystal chandelier in the duchess of Berry's ballroom. Below her, the audience shouts insults and pornographic obscenities. Among these spectators is Napoleon's physician and the most famous naturalist in Europe, the Baron George Cuvier, whose encounter with her will inspire a theory of race that will change European science forever. Evoking the grand tradition of such "monster" tales as Frankenstein and The Hunchback of Notre Dame, Barbara Chase Riboud, prize-winning author of the classic Sally Hemings, again gives voice to an "invisible" of history. In this powerful saga, Sarah Baartman, for more than 200 years known only as the mysterious lady in the glass cage, comes vividly and unforgettably to life.

Nigerian video films--dramatic features shot on video and sold as cassettes--are being produced at the rate of nearly one a day, making them the major contemporary art form in Nigeria. The history of African film offers no precedent for such a huge, popularly based industry. The contributors to this volume, who include film and television directors, an anthropologist, and scholars of film studies and literature, take a variety of approaches to this flourishing popular art. Topics include aesthetic forms and distribution; the configurations of various ethnic audiences; the new media environment dominated by cassette technology; the video's materialism in a period of economic collapse; transformation of the traditional Yoruba traveling theater; individualism and the moral crisis in Igbo society; Hausa cultural values; the negotiation of gender roles, and the genre of Christian videos.

This book explains the connections between traditional performance (e.g. masked dances, prophecy, praise recitations), contemporary theatre (Wole Soyinka, Ola Rotimi, Tess Onwueme, Femi Osofisan, and Stella Oyedepo) , and the political sphere in the context of the Yorùbá people in Nigeria.

Perspectives in Business Ethics offers a foundation in ethical thought, followed by a variety of perspectives on difficult ethical dilemmas in both the personal and professional context. This anthology encourages the reader to "critically evaluate each perspective using his or her own personal ethical theory base." Instructors who favor an interactive, discussion-oriented approach to the ethics course will appreciate the different perspectives offered by the Hartman text. The contemporary topics and contexts will energize your classroom: international worker's rights, PETA's controversial anti-milk campaign, Stonyfield Farms' emphasis on good corporate citizenship and many more.

Wim Vandekerckhove and Stan van Hooft The philosopher, Diogenes the Cynic, in the fourth century BCE, was asked where he came from and where he felt he belonged. He answered that he was a "citi- 1 zen of the world" (kosmopolitês) . This made him the rst person known to have described himself as a cosmopolitan. A century later, the

Stoics had developed that concept further, stating that the whole cosmos was but one polis, of which the order was logos or right reason. Living according to that right reason implied showing goodness to all of human kind. Through early Christianity, cosmopolitanism was given various interpretations, sometimes quite contrary to the inclusive notion of the Stoics. Augustine's interpretation, for example, suggested that only those who love God can live in the universal and borderless "City of God". Later, the red-covery of Stoic writings during the European Renaissance inspired thinkers like Erasmus, Grotius and Pufendorf to draw on cosmopolitanism to advocate world peace through religious tolerance and a society of states. That same inspiration can be noted in the American and French revolutions. In the eighteenth century, enlightenment philosophers such as Bentham (through utilitarianism) and Kant (through universal reason) developed new and very different versions of cosmopolitanism that serve today as key sources of cosmopolitan philosophy. The nineteenth century saw the development of new forms of transnational ideals, including that of Marx's critique of capitalism on behalf of an international working class.

References and Further reading pp. 140-148.

This provocative book asks readers to be politically realistic about what is happening to the overwhelming majority of people in Third World countries. With three exceptions (Singapore, South Korea, and Taiwan), development has not come. A myriad of people in feeble infant-states have been born--children of self-determination, but not of economic and scientific progress. State-driven, communist, and neo-liberal development models have failed most of these people. The large majority of Third World countries are only mistakenly called "developing." They are not actually in the process of becoming Newly Industrialized Countries (NIC's), but Non-Viable National Economies (NNE's). This book explores the option of replacing the wealth of nations agenda with a survival of nations agenda. In order to prevent increasing social and political disorders, the author argues that many countries with primary production and explosive urban growth will have to abandon dreams of development to adopt a policy of national survival based on the search for water, food, and energy security--and the stabilization of their populations.

This book is a study of the interaction between liberal economic and political reforms in Nigeria between 1983 and 1993. The work investigates the causes and outcome of the Nigerian state's decision to undertake a simultaneous, dual transition. It considers the role of the state, multilateral organizations and domestic politics as potential causes of policy and the dynamic interaction between economic and political processes during the transition as determinants of the outcome. Few studies focus on the interaction between the role of the multilaterals, external creditors, and the state as well as the state and powerful domestic actors as determinants of development strategy on contemporary Africans. Nigeria's dual transition reveals complex power struggles by these domestic and international actors. By providing evidence of the dynamic interaction between state, society, and external forces during a period of grave economic crisis, the underlying power relations which shaped the possibility of economic recovery and democracy become evident. This book advances interdisciplinary, theoretical dialogue and contributes to policy studies by analyzing the interaction of policymaking with socioeconomic and political outcomes.

This book explores how military memoirs come to be written and published. Looking at the

journeys through which soldiers and other military personnel become writers, the authors draw on over 250 military memoirs published since 1980 about service with the British armed forces, and on interviews with published military memoirists who talk in detail about the writing and production of their books. A range of themes are explored including: the nature of the military memoir; motivations for writing; authors' reflections on their readerships; inclusions and exclusions within the text; the memories and materials that authors draw on; the collaborations that make the production and publication of military memoirs possible; and the issues around the design of military memoirs' distinctive covers. Written by two leading commentators on the sociology of the military, *Bringing War to Book* offers a new and original argument about the representations of war and the military experience as a process of social production. The book will be of interest to students and scholars across a range of disciplines including sociology, history, and cultural studies.

This text introduces and de-mystifies Africa's diversity and dynamism, and considers how its peoples and environments have interacted through time and space. The book explores the background and diversity of Africa's social, cultural, economic, political and environmental systems.

Women Screenwriters is a study of more than 300 female writers from 60 nations, from the first film scenarios produced in 1986 to the present day. Divided into six sections by continent, the entries give an overview of the history of women screenwriters in each country, as well as individual biographies of its most influential.

In contemporary political philosophy, the subject of global justice has received sustained interest. This is unsurprising, given the nexus between inequality and many of the pressing global problems today, such as immigration, global public health, poverty and violence. Theorists of global justice ask why inequality is morally wrong, what we owe to the global poor, what the implications of global inequality for people in affluent countries are, and the power of agencies or institutions necessary for the realization of a fairer world. Although political philosophers have offered different conceptions of these problems and narratives of the ideal of justice, a major shortcoming of the current discussion are the limits of the concepts and idioms employed. Assumptions are made about the experience of poverty, but little is done to understand the way people in underdeveloped countries experience and understand their predicament. This has resulted in the entrenchment of cognitive inequality in the global justice debate. This book attempts to correct the inaccuracies engendered by the one-sided theorising of global justice. By employing metaphors, concepts and philosophical ideas to reflect on global justice, the book provides an account of global justice that goes beyond current parochial perspective. This book was originally published as a Special Issue of *Philosophical Papers*.

When (if ever) may a professional deceive a client for the client's own good? Under what conditions (if any) is whistle-blowing morally required? These are just some of the questions that scholars as diverse as Michael D. Bayles, Thomas Nagel, Sissela Bok, Jessica Mitford, and Peter A. French confront in this stimulating anthology. Organized around philosophical issues such as the moral foundations of professional ethics, models of the professional-client relationship, deception, informed consent, privacy and confidentiality, professional dissent, and professional virtue, the volume illuminates the complex ethical issues that arise in journalism, law, health care, counseling, education, engineering, business, politics, and social science research. A variety of pedagogic aids including clear introductions to and study questions for each set of readings, concrete cases designed to focus discussion, and an appendix on preparing cases and position papers, make the text invaluable for both students and teachers of professional ethics.

Ontologized Ethics is a collection of essays in meta-ethics with an emphasis on philosophical discourse in the African context. It focuses primarily on the extent to which metaphysical

beliefs may or may not justify moral beliefs, thereby revisiting the issue of the 'is-ought' relationship.

'This book rewarded me with dark, dry chuckles on every page' Reni Eddo-Lodge 'Hilarious . . . This original approach to discussing race is funny, intellectual and timely' Independent 'The work of a true mastermind' Benjamin Zephaniah I learned early on that, for me as a black professional, to rise through the ranks and really attain power, I needed to adopt the most ruthless of mindsets possible: the mindset of the White Man who would tear your cheek from your face before he even considered turning his one first.

Winner of the Pneuma Book Award 2018, from The Society for Pentecostal Studies. Pentecostalism is the most rapidly growing branch of Christianity since the 20th century, yet it does not lend itself well to a singular doctrine and there is, therefore, no single comprehensive account of Pentecostal theology worldwide. In this volume, Wolfgang Vondey suggests an account of Pentecostal theology that is genuine to Pentecostals worldwide while allowing for different adaptation and explication among the various Pentecostal groups. He argues that Pentecostal theology is fundamentally concerned with the renewal of the Christian life identified by the transforming work of the Holy Spirit and directed toward the kingdom of God. The book unfolds in two main parts illustrating the full gospel story and theology. Eleven chapters identify the spiritual underpinnings and motivations for Pentecostal theology, formulate a Pentecostal theology of action, translate, apply, and exemplify Pentecostal practices and experiences, and integrate Pentecostal theology in the wider Christian tradition. This book is a collection of essays on socio-political issues in post-colonial Africa. It is an attempt to make contemporary philosophy transcend the frontiers of contemplation, abstruseness and solipsism to analytical engagement on society. 'Unexamined life is not worth living,' says Socrates. 'I think, therefore I exist,' says Rene Descartes. Since the end of the Second World War, colonialism and Cold War eras, social change and globalisation have demanded a change of political and social attitudes in favour of pluralism and democracy in Africa. Hence, he discourse on values, institution and struggle for power in Africa. The interdisciplinary approach makes this book an interesting text for general readers, political activists, politicians, administrators, statesmen as well as students of philosophy, history, politics and law.

Heilbroner sets forth the central elements of Marxist thought, arguing that Marxism not only offers profound insights but also contains limitations that must be recognized by those who have adopted its point of view

This interdisciplinary volume analyses environmental justice and proposes means for enacting it, particularly at the citizen level. According to authors, promoting environmental justice addresses contemporary problems far beyond those of ecology.

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