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Ethics of Inclusivity

Jim Ijenwa Unah

Department of Philosophy, Faculty of Arts,

University of Lagos

jimunahlive@gmail.com, 08023030746

The objective of this intervention is to expound and amplify the thesis that the fundamental problem of the human society and all social institutions is not so much the failure to recognise the imperativeness of diversity but, rather, the lack of ethical stamina and capacity to effectively cognize and synthesize the conflicting interests in society. Findings reveal that institutions of society have continued to decay and collapse essentially because ethical instructors and moral engineers erect the ethical architecture of society on a weak foundation; often achieving little or no result in the socially desirable direction.

This paper contends that the right and most result-oriented approach to ethical domestication which in stills the culture of inclusivity, is one that constructs and anchors admirable moral character on the active cooperation of the 'self' and the 'other'. While other ethical standards may fail in getting everybody on board in pursuit of a common objective in a diverse environment, the morality erected on the architecture of the 'self' and the 'other' as the moral standard would, ultimately, without coercion, elicit cooperation, consensus and reciprocal solidarity. Ethics is the scientific study of human conduct; the systematic study of the norms of moral actions or the philosophical study of the standards for evaluating the rightness or wrongness of human actions. Consequently, the ethics of the 'self' and the 'other' inculcated in a sustained and systematic manner invariably produces human populations that habitually accommodates

uncomfortable reality and makes equity and inclusivity an article of faith in the management of diversity. Extensive bibliographic exegesis and critical analysis of existing and new concepts will constitute the methodology of inquiry.

Key Words: Ethics, Conflicting Interests, self and the other, Consensus, Reciprocal Solidarity