Research Library Reading List October 2026

Each month, the InfoDoc Unit Research Library will select resources on topics related to Globethics 2026 strategic priorities. All items listed in this bibliography are available online, free for download, from the Globethics Repository.

The Globethics Repository is the institutional repository of Globethics aimed at collecting, preserving and making available open access information resources and documentation in the field of ethics, with a specific focus on Responsible Governance and Ethical Decision-Making in Organizations, and AI Ethics and Governance.

Access a training tutorial on searching the Repository here.

Explore previous editions of the MRL here.

Have a suggestion for an open-access resource that should be added to the Globethics Repository? Submit your recommendation here.

African Ethics
Acknowledgement to Professor Dietrich Werner for providing references to many of the items listed in this bibliography

Books

Egielewa, Peter Eshioke and Blessed Frederick Ngonso (Editors). 2022. *Ethics, Media, Theology and Development in Africa : A Festschrift in Honour of Msgr Prof. Dr Obiora Francis Ike*. Globethics.net. Accessed October 23, 2026. URI: http://hdl.handle.net/20.500.12424/4244416

Abstract: This book is a collection of scholarly articles, structured into six different parts 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 parts are aimed 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 resource material for theology scholars, applied ethicists, media scholars and professionals, development planners, technological entrepreneurs, policymakers, curriculum developers, society leaders and administrators in general.

Ike, Obiora F. 2020. *Moral and Ethical Leadership, Human Rights and Conflict Resolution : African and Global Contexts*. Globethics.net. Accessed October 23, 2026. URI: http://hdl.handle.net/20.500.12424/3863584

Abstract: This book is concerned by the effectiveness of a limited number of cardinal virtues that great religions (such as Christianity) have in common with philosophical ethics, and the author uses philosophy as a practical aim for better inviting value- and reason-oriented actions. Based on the virtue of hope, the author thinks the very essence of fair conditions for education as transformative education. Deriving from the virtue of justice, we find a firm foundation for peace research and reconciliation programmes. Courage and productivity are, in a judicious manner, related to the value of work. Trust, the virtue of love and common good are matters of the management of natural and economic resources. As we discover each chapter after the other, the whole work is revealed to be grounded on a hierarchy of virtues.

Morais, Jean-Claude Bastos de and Christoph Stückelberger. 2014. *Innovation Ethics : African and Global Perspectives*. Globethics.net. Accessed October 23, 2026. URI: http://hdl.handle.net/20.500.12424/222241

Abstract: Innovation is a core driver for economic growth and development. Africa is one of the upcoming continents in this respect. But there are manifold ethical challenges in innovation. The 14 authors from three continents, with a focus on Africa, give innovative multidisciplinary insights to technological, social, cultural, political, spiritual and research aspects of the ethics of innovation.

Werner, Dietrich. 2016. *Anthology of African Christianity*. Regnum Books International. Accessed October 23, 2026. URI: http://hdl.handle.net/20.500.12424/166368

Abstract: By the beginning of the twenty first century, Christianity in Africa has taken shape and established roots in all areas of African reality. It has come to stay. Therefore, we welcome Christianity afresh in Africa, where it has arrived to continue the ancient and vibrant Christianity in Egypt, Ethiopia, and Eritrea. It is very appropriate that the Anthology of African Christianity presents, in valuable detail, this new reality that describes its African landscape in totality.

Book Chapters

Ndikani, Chrisanthony. 2020. Value Sharing for Transformative Dialogue : The Nigerian Context. Globethics.net. Accessed October 23, 2026. URI: http://hdl.handle.net/20.500.12424/4011257

Abstract: This chapter examines the role of ethical value sharing in fostering transformative dialogue within the Nigerian context, particularly amid religious, ethnic, cultural, political, and economic tensions. It explores the relationship between global and contextual ethics, African communitarian values, religion, and dialogue, emphasizing values such as honesty, openness, mutual respect, responsibility, listening, self-criticism, and receptive learning. Drawing on Nigerian religious and cultural experiences, including Igbo communitarian ethics and Christian-Muslim relations, the chapter argues that ecumenical and interreligious dialogue can promote mutual understanding, peaceful coexistence, justice, and social transformation. It proposes contemplative ethics and Receptive Ecumenism as approaches that encourage individuals, churches, and religious communities to learn from one another, recognize difference as a source of enrichment, and cultivate attitudes conducive to peace and ethical renewal in Nigeria.

Journal Articles

Auchter, Lothar. 2017. "An African and Asian View on Global Business Ethics". *Global Journal of Contemporary Research in Accounting, Auditing and Business Ethics (GJCRA) An Online International Research Journal* 3 (1). Accessed October 23, 2026. URI: http://hdl.handle.net/20.500.12424/164294

Abstract: In recent years there has been growing interest in Ubuntu, an African philosophy of participatory management mainly developed by Lovemore Mbigi. Several authors have suggested theoretical ways in which it might be applied to the field of business management. This paper tries to show, that applying the categories of business ethics as proposed by the Integrative Social Contract Theory (ISCT) to the communitarian Ubuntu philosophy can provide a particular approach to global business ethics. The paper clarifies what is meant by Ubuntu and in which way Ubuntu values are particular to Africa, and universal at the same time. It also shows that 'harmony' in the sense of Ubuntu demonstrates similarities with Japanese and Chinese managerial practices.

Bisschoff, Christo and Sam Fullerton. 2011. "Managerial Business Ethics in South Africa: An Exploratory Comparison : 1987 and 2009". *African Journal of Business Ethics* 5 (1). Accessed October 23, 2026. URI: http://hdl.handle.net/20.500.12424/188592

Abstract: A sample of 259 South African managers completed a survey originally administered by Nel (1992). The results of the current study indicated a favourable move on four of the 15 questionable actions used to assess each group's ethical predisposition. Furthermore, the grand means for the two temporal-based samples also provided anecdotal evidence of a positive transition. Virtually identical results were in evidence when the segment of 89 top managers was compared to the sample of its higher-level peers from the earlier study by Nel. The results support the premise that today's South African managers have a more ethical predisposition than did their peers of some 20 years prior to them. However, the study concurrently documents the reality that there is ample room for further improvement.

Gwagwa, Arthur, Emre Kazim, Airlie Hilliard. 2022. "The Role of the African Value of Ubuntu in Global AI Inclusion Discourse: A Normative Ethics Perspective." *Patterns* 3 (4). Accessed October 23, 2026. URI: https://hdl.handle.net/20.500.12424/4321500

Abstract: Historically, Sub-Saharan Africa (SSA) has been excluded from the benefits of the previous industrial revolutions, as its people and their resources and aspirations have been objectified through foreign domination, and its culture has either been fragmented or appropriated. While artificial intelligence (AI) is poised to generate vast amounts of wealth, its application could lead to further social and economic exclusion of SSA due to a lack of access to technological advancements and the historical injustice and exclusion based on protected characteristics. Through an examination of the concept of inclusion, this paper explores how to improve the terms on which African populations and subpopulations and their concerns are included in the global AI ethics discourses. Specifically, it is argued that the SSA value of Ubuntu could be of immense value in AI applied normative ethics, particularly toward an inclusive approach for the implementation of the universal AI ethics principles and guidelines.

Mensah, Jahaziel Osei, and Aimee Van Wynsberghe. 2025. "Where Are the Missing Values: An Exploration of the Need to Incorporate Ubuntu Values into African AI Policy." *AI and Ethics* 5 : 4365–75. Accessed October 23, 2026. URI: https://hdl.handle.net/20.500.12424/4321502

Abstract: As Africa is catching up to the fourth industrial revolution, AI adoption has become a pressing need, especially given the economic growth and improvement that leveraging AI could have for different public and private sectors in the continent and more crucially for climate action and achieving the sustainable development goals. In this paper, we examine how ubuntu philosophy can and should inform AI policies in Africa. For just policies to be enacted, African policies should be drawn from an African-centred framework, hinged on African communitarian values such as those pronounced in ubuntu philosophy. The paper is split into two broad projects: first, through content analysis, we examine whether African communitarian values are reflected in the current African AI policies and second, drawing from Laenui's "dreaming phase" in the process of decolonization, we aim to 'dream' about the core characteristic features of an ubuntu African AI policy. In the project of dreaming, we will show how Ubuntu can be used as a framework towards the sustainability of AI in Africa. We insist that to free the global south from the bonds of colonialization, it is time to create AI policy with African values at the core in the hopes of paying tribute to the forgotten, often silenced voices, as well as a step towards digital sovereignty.

Mokoena, Katleho K. 2024. "A Holistic Ubuntu Artificial Intelligence Ethics Approach in South Africa." *Verbum et Ecclesia* 45 (1). Accessed October 23, 2026. URI: https://hdl.handle.net/20.500.12424/4321501

Abstract: Artificial intelligence (AI) is one of the most spoken-about topics in the media, academia, government and other platforms. One of the aspects that is often discussed is the ethical implications of AI and approaches to mitigate the risks. Artificial intelligence has an undeniable impact on industries as well as socio-economic structures; however, this article focusses on the impact of AI on three concerns mainly, humanity, spirituality and the environment. This article is an interdisciplinary study of African theological ethics and the philosophy of technology. It discusses the theological implications (doctrinal issues) of emerging technologies, particularly AI. It discusses technology as power which has impacted Africa since the first industrial revolution and emphasises the importance of African ethics in the context of AI in Africa. This article critically discusses ubuntu ethics and its critique. It focuses on AI and its impact on humanity, spirituality and the environment, and proposes a holistic ubuntu AI ethics approach in South Africa.

Yilma, Kinfe. 2025. Ethics of AI in Africa : Interrogating the Role of Ubuntu and AI Governance Initiatives. *Ethics and Information Technology* 27 (4). Accessed October 23, 2026. URI: https://hdl.handle.net/20.500.12424/4321503

Abstract: One of the common concerns raised in AI ethics scholarship is the overly Western-centric nature of ongoing AI ethics discourse and governance initiatives. This has recently prompted many commentators to proclaim the emergence of an epistemic injustice or "ethical colonialism". Many scholars point to the role of indigenous ethical systems, particularly Ubuntu, in addressing this flaw. In the meantime, a series of national and continental AI governance initiatives are also emerging in Africa. But the extent to which Ubuntu and emergent AI governance initiatives contribute towards addressing the problem of epistemic injustice is yet to be interrogated. In a novel approach, I examine in this article the extent to which Ubuntu and AI governance initiatives in Africa articulate an African perspective of AI ethics, and hence address the epistemic injustice. I argue that neither the normative structure of Ubuntu nor recent AI governance initiatives offer a clear, coherent and practicable framework of "African AI ethics". I further show that the much-touted "African" ethics of Ubuntu is rarely referenced or implied in recent national or continental AI governance initiatives. I close the article with a call for defining African AI ethics by relevant actors in the continent.

PrePrints

Gichure, Christine W. 2012. *Achievements of a Decade of Business Ethics Endeavour in Africa with Special Reference to Kenya*. Accessed October 23, 2026. URI: http://hdl.handle.net/20.500.12424/188597

Abstract: A practice of management relevant to the African situation seems to require a re-examination of the relationship between philosophy and management within African cultures. To date there is a dearth of substantial African business ethics literature and substantive courses that can address the root cause of what is perceived to be corruption in African institutions. Much of the material in use, and similarly, the management theories taught are far removed from the reality of the African society and its setting. As a consequence, the impact of these ethical theories on the practice of management in Africa is still negligible. This paper is an overview and justification of the opinion that a viable business ethics for Africa would have to take into consideration the general African cultures and practices and building on from there seek to imbue a more rationalized understanding of why it makes good sense to observe ethics in business and public life based on the idea of general human good and universal human dignity. The approach adopted is the African worldview now commonly called Ubuntu philosophy as relevant basis for an African Business Ethics.

Jabaar, Saheed Olanrewaju. 2015. *Educating for Moral Integrity in the Context of an African Conception of Being*. Accessed October 23, 2026. URI: http://hdl.handle.net/20.500.12424/219312

Abstract: This paper is an exposition of an African worldview which can be relevant in the quest for cultural identity and a panacea for moral laxity in our contemporary society. Yoruba metaphysical view about man which reveals a physico – psychic and physico – spiritual nature of man is examined in relation to cultivating the virtue of moral integrity in people. Moral uprightness occupies a prominent aspect of Yoruba conception of being and moral integrity is defined in the social context of being a truthful, reliable and trustworthy member of society who is committed to social well-being. This paper advanced that educating for moral integrity will not be all about moral habituation or exposing young people to the indigenous believe systems but also about enabling them to critically engage with their cultural heritage such that we will take the best from it to enrich our contemporary life.

Lutz, David W. 2009. *African Ubuntu Philosophy and Global Management*. Accessed October 23, 2026. URI: http://hdl.handle.net/20.500.12424/173808

Abstract: In our age of globalization, we need a theory of global management consistent with our common human nature. The place to begin in developing such a theory is the philosophy of traditional cultures. The article focuses on African philosophy and its fruitfulness for contributing to a theory of management consistent with African traditional cultures. It also looks briefly at the Confucian and Platonic-Aristotelian traditions and notes points of agreement with African traditions. It concludes that the needed theory of global management should regard the firm as a community, not a collection of individuals, and should understand the purpose of management as promoting the common good.

Ntibagirirwa, Symphorien. 2012. *Responsible Leadership, African Value System and Africa's Quest for Economic Development*. Accessed October 23, 2026. URI: http://hdl.handle.net/20.500.12424/188724

Abstract: The paper explores whether the African value system provides responsible leadership and whether this leadership could face the challenge of Africa's quest for economic development. The challenges of the responsible leadership natured and nurtured in this value system is to achieve an all-inclusive participatory economic development in which the state, the people, and the market work collaboratively so as to reflect what Africans are, believe and value. Drawing on Sen's capability approach which emphasizes "agency" and "the freedom of people to lead the life they value and have reason to value", I argue that this could be possible thanks to a public debate and reflection which would catalyse the inculturation and the democratisation of economic development.

Werner, Dietrich. 2026. *Values and Ethics in International Development Cooperation : Reconstructing the Moral Foundations of Multilateralism in Development from German and African Perspectives*. Accessed October 23, 2026. URI: https://hdl.handle.net/20.500.12424/4321433

Abstract: This essay argues that the current crisis of international development cooperation is fundamentally normative and that reconstructing international development requires renewed reflection on values and ethics as the moral foundations of responsible governance. Drawing on German and African perspectives, the essay examines the evolution from developmental multilateralism and expanding normative consensus to fragmentation and declining consensus, and the emerging search for renewed ethical foundations rooted in intercultural dialogue, postcolonial perspectives, equitable power relations, sustainability, civic participation and responsible governance. Particular attention is given to religious communities and civil society organisations and to a pluralistic and dialogical understanding of ethics that safeguards shared values while enabling legitimate normative innovation in response to changing historical realities.