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From Colonial Norms to Plural Voices: Reimagining Moral Philosophy

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A B S T R A C T :

This article examines the pressing necessity to reconceptualise moral philosophy through a critical analysis of the enduring impacts of colonialism on ethical frameworks. The primary assertion posits that the concept of a 'universal morality,' frequently influenced by Eurocentric perspectives, conceals underlying power dynamics and marginalises diverse voices originating from non-Western traditions. In this study, we explore the ways in which moral universals were produced, propagated, and maintained during and after the period of colonial control. We do this by using a multidisciplinary approach that combines philosophy, postcolonial theory, anthropology, and religion studies. Particular emphasis is placed on the contributions of Raimon Panikkar, Ngũgĩ wa Thiong'o, and Chike Jeffers, three philosophers whose work elucidates the relationship between ethical universality and cultural particular. In this article, the idea of moral polyphony is presented as a novel theoretical framework that not only tolerates but also structurally accommodates a variety of ethical voices into the discourse on morality. A dialogical model that neither slips into relativism nor sustains hegemonic universality is proposed by this polyphonic approach. This model offers a route ahead for moral philosophy in a society that is pluralistic. The article concludes with contemplations on how the process of decolonising ethics could shape practical applications, ranging from human rights to environmental justice, while advocating for a recognition of our epistemic limitations as a prerequisite for any ethical involvement in contemporary discourse.

Keywords: Pluralism, Moral Relativity, Decolonization, Intercultural Dialogue, Ethical Diversity

Introduction: The Problem with Moral Universals

Throughout the course of its history, the field of philosophy known as ethics has presented itself as a reasonable and impartial investigation of the correct way to live and the appropriate way to behave. On the other hand, this very neutrality is what often conceals its most fundamental issue, which is the assumption of universal moral standards that are mostly derived from European intellectual traditions. Over the course of many centuries, frameworks that were formed in Europe and North America have been the dominant force in moral philosophy. It is common practice to promote ideas like 'universal human rights,' 'rational moral agents,' and 'categorical imperatives' as realities that are not inherently influenced by any particular culture. Nevertheless, these universals evolved from historical circumstances that were affected by the dominance of colonialism, Christian metaphysics, and the rationalism of the Enlightenment. While the Enlightenment was a movement that advocated for reason and liberty, it also served as a moral framework for the growth of colonial powers by labelling non-Western peoples as 'immoral' 'barbaric,' or 'irrational.' Most prominent moral theories, such as Kantian deontology and utilitarianism, seldom questioned the extent to which their assertions of universality coincided with the cultural and political power of their own societies. It is no longer sufficient to ask if moral universals are valid; rather, the issue that has to be answered is who is deemed to have experiences and values that are worthy of philosophical thought. When the world is struggling with issues such as climatic crises, cultural disputes, and ethical difficulties in artificial intelligence and biotechnology, moral frameworks that are mainly founded in Western traditions sometimes show to be insufficient. Decolonising ethics does not mean dismissing all universals; rather, it means reconsidering them in light of the variety that exists throughout the world and the power imbalances that have existed throughout history. As the 21st century comes to terms with the legacy of empire, it becomes imperative to decolonise moral philosophy. This does not mean completely discarding the concept of morality; rather, it means reinventing its origins, structures, and objectives. When we no longer consider the Western canon to be the exclusive authority on what constitutes good and evil, what happens to ethics? What alternative models are derived from the traditions of Africans, Asians, Indigenous peoples, and people of Caribbean descent? These problems are addressed in this study, which traces the development of moral standards from colonial times to the emergence of several voices in the field of ethics. In order to do this, it employs a multidisciplinary approach and places a special emphasis on two philosophers, namely Raimon Panikkar, Ngũgĩ wa Thiong'o, and Chike Jeffers. These philosophers offer distinct but complementary methods to decolonising ethics.

The Colonial Legacy in Ethics

2.1 Moral Philosophy and Empire

Colonial regimes engaged not merely in the exploitation of land and labour; they also instituted frameworks of moral order. Missionary ethics, for instance, deemed indigenous practices like ancestor worship, animism, or matriarchal kinship structures as 'immoral' or 'primitive.' In the context of Africa, missionaries frequently characterised polygamy and communal land ownership as morally objectionable, advocating instead for the establishment of nuclear families and the concept of private property. In India, British moral reformers criticised sati (the practice of widow immolation), often merging profound spiritual traditions with notions of barbarism, while overlooking the intricate local complexities and variations inherent in the practice. While Enlightenment thinkers such as Immanuel Kant and G.W.F. Hegel introduced groundbreaking ideas, they frequently perpetuated existing colonial hierarchies. Kant, within the scope of his anthropological discourse, positioned non-European populations as lacking in intellectual and moral superiority. In his lectures on world history, Hegel controversially characterised Africa as 'ahistorical,' suggesting an absence of moral and rational evolution. As a result of this epistemic aggression, political and cultural dominance were strengthened, and colonial control was justified as a mission to bring about civilisation. It made it possible for colonial powers to claim that they were elevating the morally inferior 'Other,' while simultaneously rejecting the validity of normative frameworks that were not Western.

2.2 Universalism as a Tool of Control

The concept of a 'universal' morality often serves to conceal the ideals of those who are in power. When Western powers attempted to impose their legal and moral systems on communities that had been colonised, they seldom interacted with or recognised the ethical traditions of the native population. The Yoruba *Ogboni* councils, which placed an emphasis on restorative justice and community reconciliation, were among the indigenous judicial systems that were abolished by British colonial authorities in Nigeria, for example. Rather, they instituted legal courts modelled after the British system, which emphasised punitive justice and the notion of individual culpability. In a comparable manner, in Australia, the colonial legal framework dismissed Aboriginal kinship systems and their spiritual connections to the land, resulting in the dispossession of land and the fragmentation of cultural identity. This resulted in moral erasure—a suppression of ethical variety in favour of dominant standards, ranging from monogamy to liberal individualism. Methods like as community child-rearing, indigenous ecological management, and intergenerational reciprocity were seen as primitive or unscientific. As a result, Western liberal principles such as autonomy, contractual rights, and property ownership came to be seen as the standards of ethical modernity. Not only did this result in the moral landscape of colonised nations being altered, but it also resulted in the formation of internalised hierarchies, in which indigenous traditions were seen as being of lower quality even by the colonised themselves.

Multidisciplinary and the Moral Turn

One of the most important things to do in order to decolonise ethics is to include a number of different fields of study that have historically been under-represented in philosophical debate. Rather than depending exclusively on abstract reasoning, this method gets its inspiration from the actual, lived, and historically placed experiences of people all over the world. The claimed neutrality of Western ethical systems is called into question as a result of this, which opens the door for other moral epistemologies to arise.

3.1 Anthropology: Moral Worlds in Context

The study of anthropology sheds light on the many ways in which different cultures analyse moral behaviour without assuming a single framework. Anthropologists have shown, via the use of ethnographic research, that the standards of moral conduct that are considered acceptable in one society may be very different in another culture. For instance, anthropologist Margaret Mead's research on Samoan adolescence challenged Western notions on sexuality, family, and moral growth. Anthropology also shows that moral thinking in many non-Western countries is based on groups instead than individuals.

3.2 Literature: Moral Imagination and Resistance

Literature elucidates the moral experiences of marginalised populations. Postcolonial literature, spanning from Chinua Achebe to Arundhati Roy, offers tales that challenge prevailing moral frameworks and endorse diverse moral perspectives. These books function as ethical counter-histories, restoring agency to individuals whose values and lifestyles were obliterated by colonialism. For example, Toni Morrison's books bring to light the moral ambiguity that exists in the lives of black people who are subjected to institutional racial oppression. These works encourage the reader to rethink the prevalent moral binary, such as good vs evil or civilised versus barbaric.

3.3 Religious and Indigenous Thought:

Furthermore, rather of relying only on abstraction, Religious Studies provides ethical frameworks that are founded on ritual, myth, and community. For example, traditional African religions often place a strong emphasis on intergenerational reciprocity, ecological balance, and community well-being as moral imperatives. These are ideals that are difficult to convey via the lens of secular liberal ethics. Indigenous spiritual traditions likewise place an

emphasis on relationality, understanding ethics not as a matter of human decision-making but rather as a component of a larger cosmic and ancestral order.

This interdisciplinary framework facilitates what Walter Mignolo refers to as 'epistemic disobedience'—a conscious departure from established Western knowledge hierarchies aimed at reclaiming marginalised ways of knowing and valuing. By resisting the urge to confine all moral reasoning within a Eurocentric framework, the process of decolonising ethics seeks to recover the diverse and profound insights of global moral philosophy. This act of disobedience is not devoid of structure; rather, it is rooted in a conviction that no single culture possesses exclusive rights to define the good, the just, or the moral. Rather, ethics ought to be understood as a dialogical and pluriversal endeavor—an undertaking that embraces various truths, grounded in a multitude of worlds.

Three Philosophers of Decolonial Ethics: Raimon Panikkar, Ngũgĩ wa Thiong'o, and Chike Jeffers

Decolonising ethics transcends the simple dismissal of Eurocentric moral frameworks; it involves a profound reconstruction of ethical discourse rooted in diverse epistemic contexts, linguistic heritages, and spiritual traditions. The contributions of Raimon Panikkar, Ngũgĩ wa Thiong'o, and Chike Jeffers illustrate three unique yet interrelated dimensions of this decolonial endeavour. Together, they interrogate the dominance of Western ethical reasoning and create avenues for pluralistic, contextual, and relational approaches to moral philosophy.

4.1 Raimon Panikkar: The Ethics of Dialogical Encounter

Raimon Panikkar (1918–2010), the offspring of a Spanish Catholic mother and an Indian Hindu father, represented a dynamic intersection of diverse cultural and religious realms. His intercultural philosophy represents a profound challenge within the realm of ethics, suggesting that no singular cultural or philosophical framework possesses exclusive authority over moral truth.

- **Ethics Beyond Universality**

Panikkar offers a critical examination of the Western tendency to impose universal ethical frameworks derived from abstract principles. For him, the foundation of ethics should not reside in detached moral contemplation but rather in a state of relational receptivity. He suggests a dialogical exchange, a mode of interaction that transcends mere linguistic translation and engages in ontological transformation. In this interaction, both individuals undergo transformation—not through conversion, but through a shared experience of communion. "The intrareligious dialogue is itself a religious act — an act that neither unifies nor stifles but re-links us (in all directions). It takes place in the core of our being in our quest for salvific truth … we engage in such a dialogue not only looking above… or behind… but also horizontally toward the world of other people who may believe they have found other paths leading to the realization of human destiny." (Raimon Panikkar, *The Intrareligious Dialogue* (Revised Edition), Paulist Press, 1999, *pp. xvii–xviii)* This ethical paradigm contradicts Enlightenment principles that emphasise autonomy, detachment, and formal logic. Panikkar encourages us to contemplate diverse rationalities—cognitive frameworks that arise from ritual, silence, myth, and bodily existence. His advocacy for a 'ecosophy'—a synthesis of ecology and wisdom—forecasts environmental ethics rooted on spiritual and social interdependence.

- **A Decolonial Implication**

Panikkar contends that ethical comprehension arises from the interstice of cultures, fundamentally challenging the colonial epistemology that regards the Western philosophical canon as the definitive ethical authority. His ethical framework is founded on reciprocity, humility, and change, attributes often overlooked in prevailing moral discussions.

4.2 Ngũgĩ wa Thiong'o: Language, Power, and the Ethics of Decolonization

Ngũgĩ wa Thiong'o is a renowned Kenyan writer and dramatist, as well as a significant thinker about the ethical ramifications of language. In his seminal book *Decolonising the Mind* (1986), Ngũgĩ argues that colonialism persists in postcolonial cultures via linguistic subjugation. English, French, and Portuguese not only conveyed ideas but also encapsulated moral frameworks foreign to indigenous existence.

- **Language as Moral Architecture**

According to Ngũgĩ, language constitutes an ethical domain and serves as a 'conduit of culture.' Colonial languages were used to propagate Western ideals such as individualism, competitiveness, and linear temporality, often conflicting with the communal, cyclical, and reciprocal ethical frameworks of African communities. Moral colonisation occurred in educational institutions, religious establishments, and literature, whereby African youngsters were instructed to venerate foreign heroes while disparaging their forebears. "The bullet was the means of the physical subjugation. Language was the means of the spiritual subjugation." (Ngũgĩ wa Thiong'o, *Decolonising the Mind*, 1986, p. 9)

- **Decolonizing the Ethical Imagination**

In Gikuyu, the native language of Ngũgĩ, his literary work is not only a manifestation of cultural nostalgia; rather, it is a kind of intellectual resistance. African ethical themes are brought back to life via his plays and novels, which place an emphasis on solidarity, historical memory, and resistance

against oppression. Myth, folklore, and oral tradition are the means by which Ngũgĩ reconstructs African ethics according to their own values and principles.

- **Political Ethics of Storytelling**

Ngũgĩ, via his literary works such as Matigari, reclaims the ethics of postcolonial justice. He emphasises the fact that indigenous frameworks often provide more restorative and relational forms of justice compared to Western judicial systems. The ability to conceive justice outside of colonial categories is emphasised in his work, which places an emphasis on the moral imagination.

4.3 Chike Jeffers: Black Philosophy and the Ethics of Tradition

Chike Jeffers embodies a contemporary cohort of philosophers dedicated to the reclamation of moral traditions within the African diaspora. His work focuses on Black intellectual heritage—particularly the philosophies of W.E.B. Du Bois, Leopold Senghor, and Ubuntu-based ethics—and critiques the marginalization of these traditions in mainstream philosophy.

- **Tradition as Moral Resource**

Jeffers contends that Western ethical frameworks frequently characterise "tradition" as pre-modern or lacking in rationality, simultaneously asserting their own stance as rational and universally applicable. This temporal hierarchy has marginalised African philosophies, particularly those grounded in communal values, ancestral connections, and oral traditions. Jeffers reinterprets this narrative: tradition serves not as a constraint but as a valuable philosophical asset. In his examination of Ubuntu, an African moral philosophy centred on the notion that 'I am because we are,' Chike Jeffers demonstrates that ethical frameworks do not necessarily require a foundation in the liberal focus on individual autonomy or abstract rights. Rather, Ubuntu presents a framework in which moral value emerges from the relational existence of individuals—that is, from the interconnections among persons within a community. Jeffers elucidates that this tradition emphasises the significance of mutual care, collective responsibility, and the nurturing of social harmony as fundamental aspects of ethical existence. Unlike Western moral theories that frequently commence with the individual as a separate entity, Ubuntu posits that a person's identity and moral value are actualised through their interconnectedness with others. This transition from a focus on individualism to one of interdependence calls into question prevailing ethical frameworks and paves the way for decolonial and pluralist approaches to morality.

- **Du Bois and the Ethics of Double Consciousness**

Additionally, Jeffers revisits Du Bois's concept of double consciousness, which refers to the internal struggle that arises when an individual views himself through the lens of a racist society. This is not merely a psychiatric diagnostic; it is also an ethical experience, one that needs being able to navigate numerous moral worlds at the same time. Therefore, validating moral reasoning that originates from marginalised awareness is also a part of decolonising ethics.

- **Multidisciplinary in Jeffers' Work**

Jeffers constructs a decolonial ethical project that is both critical and constructive by drawing from the fields of African-American studies, sociology, and comparative philosophy. It is his hope that philosophers would take Black thinking seriously, not as a means of incorporating variety but rather as a source of creative moral insight.

4.4 Plurality as Moral Groundwork

There are three separate genealogies of decolonial ethics, which are represented by Panikkar, Ngũgĩ, and Jeffers respective. An interreligious and intercultural ethics that is founded on change and relationality is what Panikkar contributes to the world. Inspired by indigenous healing and the political ethics of storytelling, Ngũgĩ offers a linguistic and literary ethics that is rooted in the concept of narrative. Jeffers presents a tradition-based ethics that is rooted in the diaspora and challenges the absence of Black moral philosophy from academic canons. Together, they encourage us to reconsider the fundamentals of ethics, not by looking at them through the lens of universality but rather by looking at them through the lenses of reciprocity, plurality, and memory.

Toward a Framework of Moral Polyphony

This paper presents a significant innovative contribution through the articulation of a novel ethical framework known as Moral Polyphony. In contemplating the nature of music, one observes that polyphony encapsulates the intricate interplay of multiple independent melodic lines. Similarly, moral polyphony presents an ethical framework wherein a multitude of normative voices coexist without being compelled into uniformity or relegated beneath a prevailing tradition. Instead, these voices are permitted to echo in their distinctiveness, intricacy, and relational dynamics.

5.1 What is Moral Polyphony?

Moral polyphony acknowledges the multi-faceted cultural, historical, and epistemological foundations of ethical reasoning, in contrast to universalist ethics which aspires to a single, comprehensive rational basis for moral judgements. The moral reasoning of Islamic jurisprudence, the ethics of care by feminists, the ethics of communal knowledge in Africa, the relationality of Confucianism, the ethics of Latin American liberation, and other traditions all contribute to a rich tapestry of lived experience, moral imagination, and history. The goal of moral polyphony is not to achieve harmony by assimilation or agreement; rather, it strives to achieve co-presence, reciprocal intelligibility, and mutual change. It is possible that different traditions may not always be able to achieve an agreement; nonetheless, they are able to communicate with and alongside one another in a manner that is respectful, sustained, and constructive. Moral Polyphony fundamentally invites one to listen—to allow moral realms to express themselves in their whole, their dissonance, their concord, and their insight.

5.2 Core Characteristics of Moral Polyphony

- **Dialogical rather than Hierarchical**

  Rather than establishing a hierarchy among ethical systems, such as positioning Kantian ethics above African communitarian ethics, moral polyphony advocates for a collaborative interaction among diverse moral frameworks, recognising them as equal contributors to the formation of ethical discourse. Example: In the realm of environmental ethics, Indigenous ecological perspectives, exemplified by the Haudenosaunee Great Law of Peace—which takes into account the implications of actions for seven generations into the future—can coexist with contemporary climate justice theories, rather than being relegated to a subordinate position. The outcome is not merely a synthesis; rather, it represents a dynamic dialogue that enhances our moral awareness regarding the interplay of time, nature, and community.

- **Plural without Collapsing into Relativism**

  Moral polyphony acknowledges the richness of moral diversity while simultaneously rejecting the notion that all moral claims are equally valid. It highlights the convergence of moral understandings that arise through intercultural dialogue, rather than imposing a singular perspective**.** *Example***:** Buddhist ethics prioritises compassion (karuṇā), while Islamic ethics emphasises justice (ʿadl); both may contribute to global humanitarian initiatives, including refugee assistance. They maintain unique origins and perspectives but merge in addressing common moral issues, resulting in a multifaceted ethical framework.
- **Grounded in Lived Realities, not Metaphysical Abstraction**

  In contrast to moral universalism, which initiates its discourse from abstract individuals or rational frameworks, polyphonic ethics emerges from the rich tapestry of embodied, communal, and historical experiences. Example: Kancha Ilaiah Shepherd and other Dalit ethical philosophers emphasise the morality of caste-based misery and humiliation. These are experienced oppression-based moral dilemmas rather than abstract ones. Such experiences would be acknowledged as major sources of ethical understanding by moral polyphony, as opposed to being absorbed under abstract liberal concepts of equality.

- **Responsive to Historical Wounds and Epistemic Injustices**

  According to moral polyphony, we cannot discuss ethics in the modern era without recognising the moral traumas of colonialism, slavery, patriarchy, caste, and Indigenous genocide as influencing our current ethical obligations. Example: The demand for reparations concerning slavery in the United States or colonial violence in Africa transcends mere political or economic considerations; it embodies a moral assertion deeply intertwined with historical trauma. A polyphonic ethics enables Afro-Caribbean ethical traditions, including those rooted in Ubuntu or Vodun, to convey moral repair in manners that Western deontological or utilitarian frameworks fail to capture comprehensively.

5.3 Beyond Ethical Multiculturalism

Unlike ethical multiculturalism, which often consists of the incorporation of other ideas on a surface level without questioning the structural and epistemic dominance of Western moral philosophy, this vision extends beyond the borders of ethical multiculturalism. In order to be successful in polyphony, one must demonstrate profound involvement, epistemic humility, and a readiness to be changed by the moral knowing of others. When it comes to music, polyphony is not anarchy; rather, it is organised harmony that is attentive. Moral polyphony, on the other hand, is not a type of relativism but rather a practice that involves rigorous, respectful, and transformational moral interaction across different traditions. Moral polyphony provides a viable paradigm for decolonising ethics in both theory and practice. It asserts that no singular tradition has exclusive claim to moral truth, and that justice, caring, and dignity arise not from uniformity, but from diverse harmony. It demands not agreement, but co-existence. Not for consistency, but for ethical alignment across realms.

5.3 Example in Practice

Imagine if you were taking a course on environmental ethics that was taught via moral polyphony. Instead of focussing just on deep ecology or utilitarianism, the course would simultaneously include the following:

- Andean buen vivir, which places an emphasis on concordance with Pachamama, often known as Mother Earth;
- Relational ethics of indigenous peoples of North America that are connected to stewardship and reciprocity;
- The principles of Confucianism about the cultivation of virtue in human-nature correspondence;
- Muslim ideals of khalifa, which means 'stewardship,' and mīzān, which means 'balance,'
- A kind of ecofeminist ethics that establishes a connection between environmental degradation and extractivism and patriarchy.

It is not the students' responsibility to identify a single 'correct' theory; rather, they are tasked with listening to a variety of traditions, contemplating their own positionality, and learning how to hold many moral positions in a dynamic tension.

Application: From Theory to Practice

- **Human Rights**

  The Universal Declaration of Human Rights has been roundly criticised for its Eurocentric assumptions, despite the fact that it was written with good intentions. The use of a polyphonic approach would make it possible for several ethical sources, such as Sharia, Ubuntu, and indigenous law, to provide background information on human rights.

- **Environmental Ethics**

  Western ethics often revolves on the dichotomy between humans and nature. Native American traditions, on the other hand, provide relational ontologies in which the land is revered and considered kin. The human being would be decentered and moral actors, such as rivers, mountains, and woods, would be pluralised within the framework of polyphonic ethics.

- **Gender and Sexual Ethics**
  The gender-blind character of moral universals has been a point of contention for feminist ethics for a long time. Polyphony expands upon this by acknowledging intersectional voices, such as those of LGBT, Dalit, and handicapped individuals, not as 'exceptions' but rather as sources of moral understanding.

Toward Ethical Humility and Decolonial Hope

To decolonise ethics does not imply to reject all concepts that originate from the West. On the contrary, it necessitates the practice of ethical humility, which is the acknowledgement that no one tradition has a monopoly on the good. The cultivation of listening habits, the opening of the canon, and the rejecting of the temptation to convert all moral languages into a single language are all necessary components. Nowadays, philosophy has to transition from being a monologue to being a discussion, from being a conquest to being an encounter, and from having set moral rules to having dynamic moral connections.

Conclusion

The process of decolonising ethics does not include giving up ethics; rather, it involves recovering the ability to conceive alternate possibilities. On the other hand, it is about opening moral philosophy up to the depth of the world's injustices as well as the richness of the traditions of the world. In the process of transitioning from colonial standards to multiple voices, the most important work is not a straightforward replacement, which involves exchanging one dominating moral system for another. Rather, it is a rebuilding of the fundamental circumstances that are necessary for moral discourse to take place. In order to decolonise ethics, it is necessary for us to challenge the gatekeeping mechanisms of philosophy, the selective canonisation of specific philosophers, and the epistemic hierarchies that have historically decided whose voices are considered to be philosophical. A framework such as moral polyphony, as is described in this article, does more than just acknowledge difference; it also restructures the architecture of moral inquiry itself. In such a paradigm, Indigenous relational ethics, African Ubuntu, Islamic ideas of justice (adl), Confucian role-based harmony, feminist care ethics, and postcolonial literary voices are not coerced into compliance with Eurocentric rationality. Instead, they are permitted to live, interact, and even compete with one another, which results in the development of new moral languages.

A number of philosophers, like Raimon Panikkar, Ngũgĩ wa Thiong'o, and Chike Jeffers, have shown to us that decolonising ethics is not only an exercise in polite multiculturalism, but rather a transformational encounter that affects the fundamental fabric of our moral thinking. Panikkar's focus on dialogical openness dismantles the illusion that ethical truths can be arrived at in isolation, while Jeffers' rehabilitation of African and diasporic moral traditions pushes us to reconsider the basic foundations of philosophical authority. Both of these examples are presented in the following paragraphs. It is essential to recognise that this multifaceted perspective is not devoid of conflict. Similar to how various melodies in music may initially conflict before achieving harmony, diverse ethical perspectives can present challenges to straightforward reconciliation. This should not be perceived as a deficiency but rather as an intrinsic characteristic—a manifestation of a dynamic and ongoing ethical discourse that embodies the genuine intricacies of our interrelated yet disparate reality. If the ethics of colonialism dictated a singular narrative, our endeavour is to cultivate a discourse that is

sufficiently robust to embrace dissent, a concord broad enough to accommodate discord. This illustrates the potential for both decolonisation and enrichment of ethical frameworks—enhancing our collective capacity to engage with ecological crises, technological disruptions, migration patterns, and cultural intersections in manners that acknowledge historical traumas while envisioning common futures.

At the end of the day, moral poly phony does not only allow different voices; rather, it demands on modifying the music hall itself, which means rewriting the institutional, linguistic, and epistemic circumstances under which moral reasoning takes place. The construction of a world that is really multiple is a labour that is laborious, deliberate, and immensely creative throughout its whole.

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Some examples of how your references should be listed are given at the end of this template in the 'References' section, which will allow you to assemble your reference list according to the correct format and font size.

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Section headings should be left justified, bold, with the first letter capitalized and numbered consecutively, starting with the Introduction. Sub-section headings should be in capital and lower-case italic letters, numbered 1.1, 1.2, etc, and left justified, with second and subsequent lines indented. All headings should have a minimum of three text lines after them before a page or column break. Ensure the text area is not blank except for the last page.

1.5. General guidelines for the preparation of your text

Avoid hyphenation at the end of a line. Symbols denoting vectors and matrices should be indicated in bold type. Scalar variable names should normally be expressed using italics. Weights and measures should be expressed in SI units. All non-standard abbreviations or symbols must be defined when first mentioned, or a glossary provided.

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Footnotes should be avoided if possible. Necessary footnotes should be denoted in the text by consecutive superscript letters[1]. The footnotes should be typed single spaced, and in smaller type size (7pt), at the foot of the page in which they are mentioned, and separated from the main text by a one line space extending at the foot of the column. The Els-footnote style is available in the MS Word for the text of the footnote.
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Illustrations

All figures should be numbered with Arabic numerals (1,2,3,….). Every figure should have a caption. All photographs, schemas, graphs and diagrams are to be referred to as figures. Line drawings should be good quality scans or true electronic output. Low-quality scans are not acceptable. Figures must be embedded into the text and not supplied separately. In MS word input the figures must be properly coded. Lettering and symbols should be clearly defined either in the caption or in a legend provided as part of the figure. Figures should be placed at the top or bottom of a page wherever possible, as close as possible to the first reference to them in the paper.

The figure number and caption should be typed below the illustration in 8 pt and left justified [***Note:*** one-line captions of length less than column width (or full typesetting width or oblong) centered]. For more guidelines and information to help you submit high quality artwork please visit:http://www.elsevier.com/wps/find/authorsview.authors/ authorartworkinstructions. Artwork has no text along the side of it in the main body of the text. However, if two images fit next to each other, these may be placed next to each other to save space. For example, see Fig. 1.

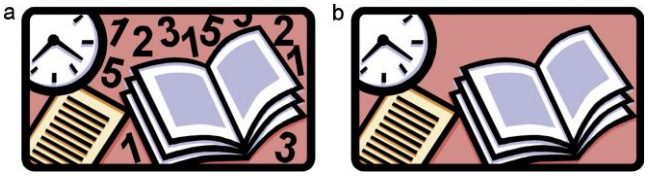

Fig. 1 - (a) first picture; (b) second picture.

Equations

Equations and formulae should be typed in Mathtype, and numbered consecutively with Arabic numerals in parentheses on the right hand side of the page (if referred to explicitly in the text). They should also be separated from the surrounding text by one space.

$$\rho = \frac{\vec{E}}{J_C\left(T = \text{const.}\right)\cdot\left(P\cdot\left(\frac{\vec{E}}{E_C}\right)^m + \left(1-P\right)\right)} \qquad (1)$$

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Acknowledgements

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Appendix A. An example appendix

[1] Footnote text.

Authors including an appendix section should do so before References section. Multiple appendices should all have headings in the style used above. They will automatically be ordered A, B, C etc.

A.1. Example of a sub-heading within an appendix

There is also the option to include a subheading within the Appendix if you wish.

REFERENCES

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4. Fachinger, J., den Exter, M., Grambow, B., Holgerson, S., Landesmann, C., Titov, M., et al. (2004).Behavior of spent HTR fuel elements in aquatic phases of repository host rock formations, 2nd International Topical Meeting on High Temperature Reactor Technology. Beijing, China, paper #B08.
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