Revisiting Morality and Ethics in the University Environments: A Critical Analysis through David Lodge's *Changing Places*.

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ABSTRACT: Today, universities viewed as centers of learning, fostering intellectual growth, and moral development for social transformation, are still facing with moral and ethical challenges compromising academic integrity, power dynamic and institutional responsibilities. The present study explores how moral and ethical issues are relevant in university environments, and the implication for learners, staff and society. To reach this goal, two theories including, the New Historicism and Feminism Criticism have been applied. These approaches have guided us to read texts of David Lodge's *Changing Places* and other relevant literature to understand, analyse, and interpret the ideologies and meanings they convey. Among the findings the study has generated, we can point out that *Changing Places* by David Lodge, does not only reveal satirical portrayal of academic life, but also a subtle call for ethical reflection and reform in higher education. By displaying the intersections of culture, economics, and morality, Lodge criticises the limitations and contradictions of the university environment, and draws our attention on how these issues persist in contemporary academia, and if nothing is done, universities would cease to contribute to sustainable development of our societies. Therefore, efforts must be made to value high education, and ethical reforms must be advocated to cope with universities environment erosion.

KEYWORDS: University, ethical challenges, academic life, reforms, sustainable development.

RESUME : De nos jours, les universités, perçues comme des centres par excellence de formation, de promotion du développement intellectuel et moral en vue des sociétés modernes, continuent de faire face aux défis moraux et d'éthique, compromettant ainsi l'intégrité académique, le dynamisme des autorités, et la responsabilité des Unités ou Centres de Formations Universitaires. Ce travail de recherche se propose d'explorer comment les questions de moral et d'éthique défient les usagers des universités, en particulier le personnel administratif, enseignant, et les apprenants. Pour y parvenir, nous avons appliqué les approches comme le nouvel historicisme et la théorie du Féminisme, en vue de mieux appréhender les textes du '' Changement du Décor '' de David Lodge, et d'autres littératures afférant au domaine de recherche. Au nombre des résultats escomptés, on peut évoquer que l'auteur, dans son œuvre, n'a pas seulement fait la satire du vécu académique, mais aussi un appel subtil à une réflexion d'éthique et de réforme dans les universités. Abordant les aspects touchant la multiplicité des cultures, l'économie, et l'éthique, l'auteur dénonce avec véhémence les limites et contradictions qui dégradent l'environnement universitaire, et attire l'attention du public sur la persistance desdits fléaux dans les milieux académiques, et que si rien n'y fit, les universités cesseront de contribuer au développement durable de nos sociétés. Par conséquent, des efforts louables doivent être consentis pour valoriser l'enseignement supérieur, et que des réformes d'éthique doivent être recommandées en vue de freiner la gangrène qui secoue les milieux universitaires.

MOTS CLES : Université, défis d'éthique, vécu académique, réformes, développement durable.

I. INTRODUCTION

Today, universities perceived as centers of culture, knowledge, research, or of exchange, fostering intellectual growth, and moral development for social transformation, are still facing with moral and ethical challenges compromising academic integrity, power dynamic and institutional responsibility. As Daniela states: ''The mission of the Universities is to build the infrastructures of the social mind, and to provide directions for the evolution of the society, the promotion and achievement of the process of internalising ethical values''.We realise that the achievement of this mission faces some challenges due to freedom in higher education, an increased use of new technologies, and the issue of globalisation. Therefore, it is necessary to revisit ethical values in university environment, in order to credit this center of knowledge, culture, or research with its integrity in serving societies and humanity. This revisitation will help us explore how moral and ethical issues

Are relevant in university environments, and the implication for learners, staff and society for sustainable development. The focus is basically on the corpus which is indeed David Lodge's *Changing Places*, which does not only reveal satirical portrayal of academic life, but also a subtle call for ethical reflection and reform in higher education. To attain this goal, two theories including, the New Historicism and the Feminism Criticism have been used to understand texts of David Lodge and other relevant figures. This study is displayed within five parts: The first one deals with the Introduction to the Study; the second part is concerned with the Historical and Socio-political Contexts of the Novel; the third one displays the Marginalisation of Women in Academia; the fourth part is about the Morality and Ethics in the Novel; and the fifth one has developed issues from Fictional view to Reality: A plea for Morality and Ethics in University Campuses versus Immorality.

II.   INTRODUCTION TO THE STUDY

Problem Statement : In contemporary university environments, there is a growing concern about the erosion of moral and ethical values among both students and academic staff. Indeed, Universities which were perceived as institutions of higher learning centers, as bastion of integrity, responsibility, and intellectual honesty, face nowadays challenges including academic dishonesty, power abuse, sexual harassment, and a general decline in interpersonal respect and professional ethics. This situation, compromises not only the quality of education, but also the dignity of future leaders universities are in charge of. David Lodge's *Changing Places* offers an insightful portrayal of academic life, by presenting moral ambiguities, cultural contradictions, and ethical lapses within university settings. Through his portrayal of two professors exchanging positions between American and British universities, Lodge criticises the personal and professional behaviours that often contradict the expected standards of academia.

Purpose of the Study : This paper aims to revisit moral and ethical values in the context of contemporary university environments, by exploring David Lodge's portrayal of academic life. Through critical analysis of Lodge's depiction of academic hypocrisy, institutional moral dilemmas, identity crisis, as well as the clash between personal ambition and professional integrity, the study has focused on:

- the moral identity and ethical challenges in university settings which hinder the social and professional norms portrayed in David Lodge's *Changing Places*;(Publish -or -perish culture, administrative power abuse in Lodge's fiction);
- the existential and intellectual crises of academia by pointing out how the protagonists' experiences in new cultural and institutional contexts prompt reflections on purpose, self-identity, and the intellectual responsibilities.
- the assessment of literary criticism and institutional reforms in universities, by analysing the novelist's denunciation of institutional norms and behaviours including power abuse between faculty and students, the rigours of the academic system or unrealistic professional expectations, and show how literary narratives can reveal and criticise real-world moral dilemmas in higher education.
- framework for improving ethical governance, pedagogy, and community values in universities inspired by Lodge's ironic exposure of systemic flaws.

III.   RESEARCH METHODOLOGY

Research Design: In this study, we choose to apply the Qualitative method as it allows us to make an in-depth analysis of moral and ethical themes in the text of David Lodge's *Changing Places*. In terms of Textual Analysis, we think to focus on close reading and critical analysis of David Lodge's *Changing Places* to explore the portrayal of morality and ethics in university environments. This study is about Revisiting Morality and Ethics in the University Environment: A Critical Analysis through David Lodge's *Changing Places*, we have selected the New Historicism and Feminism theories to apply to the study, in order to have more insights about other writers. These approaches are relevant to our study as they have guided us to read texts of David Lodge's *Changing Places* and other relevant literature to understand, analyse, and interpret the ideologies and meanings they convey. They have also allowed us to explore the text in relation to its historical context and gender dynamics, respectively

The New-Historicism Approach: According to C. Hugh Holman, the term Historicism means: 'A sophisticated and relatively recent series of concepts about works of literature and their relationships to social and cultural contexts within which they were produced''This means that, the approach of Historicism strives to establish relationships among the historical context in which the work has been produced, the work as an imaginative artifact, the impact of the work on the social and cultural elements of its own world, and the significance of the work for the readers in a later and different world. In the context of our study, New Historicism is a critical approach that examines literature in its historical and cultural context, emphasizing the

Interplay between the text and the socio-political conditions of its time. It challenges the idea of literature as a timeless, universal artifact and instead perceives it as a product of specific historical moments.In this study, New-Historicism helps us analyse how *Changing Places* by David Lodge depicts the moral and ethical challenges of academia during the 1960s and 1970s, a period marked by significant social and cultural changes (e.g., the rise of feminism, student protests, and shifts in academic culture).In the field of Power Structures, the approach is relevant since it helps us explore how the novel criticises or reinforces power dynamics within university environments, such as hierarchies between faculty, administrators, and students, or between different academic institutions (e.g., British vs. American universities). In fact, New Historicism sees texts and contexts as mutually influential. Greenblatt talks about "cultural poetics," where literature both reflects and shapes the power structures and social dynamics of its time. So, the idea is to analyse the text in relation to the historical circumstances, considering things like power, ideology, and institutions. Dealing with morality and ethics in the university environment through Lodge's *Changing Places*, as a campus novel, history reveals that the novel was set in the 1960s, and it deals with academic life, the exchange between two professors from different universities (one British, one American), and satirises academic culture. So, to apply New Historicism, we need to look at how the novel reflects the social, cultural, and institutional contexts of its time, and how those contexts influence the moral and ethical dynamics within the university setting.

In this study, by applying Stephen Greenblatt's New Historicism to the analysis of morality and ethics in David Lodge's *Changing Places*, we realise in terms of historical context and cultural poetics that the novel was written in the late 1960s during Social Upheaval, where we witness the counterculture movement, student protests, and challenges to authority. Universities, as sites of these tensions, are depicted through events like the "sit-in" at Euphoric State University, showing real historical student movements (e.g., anti-Vietnam War protests). This context is worth examining how the novel depicts institutional responses to moral crises, such as the clash between traditional academic values and progressive ideologies. In chapter4 of the novel, David Lodge expresses it when he writes:''The sit-in was a protest against the university's involvement in war research. ''
This illustrates the real-world student protests of the 1960s, such as those against the Vietnam War and university complicity in military-industrial complexes. The sit-in serves as a microcosm of the era's moral and ethical debates, displaying the tension between institutional authority and student activism. In the same context, in chapter 3 of the novel, Lodge writes: 'Euphoric State was a microcosm of America, a land of extremes, where the absurd was commonplace''.

This quotation describes the American university system criticising the commodification of education and the erosion of traditional academic values, reflecting broader cultural anxieties about the commercialization of knowledge during the Cold War era. Stephen Greenblatt's conception of New Historicism points out the relationship that exists between literature and history, the circulation of social energy, and the ways in which texts both reflect and set their cultural contexts. He expresses in his own words when he writes: ''The work of art is not a passive reflection of the world but a dynamic participant in it''. (*Shakespearean Negotiations*, 1988, P.6) This quote explains the New Historicist view that literature is not merely a mirror of its time but an active force that shapes and is shaped by historical and cultural forces. In *Changing Places*, Lodge's satire actively denounces the commodification of academia, reflecting and influencing debates about the role of universities in the 1960s. Moreover, in the same book, he goes as far as to mention that: ''There can be no appeals to genius as the origin of the energies of great art ''.(*Shakespearean Negotiations*, 1988 , P.7).Greenblatt rejects the idea of the autonomous author-genius, emphasizing instead the cultural and historical forces that shape literary production. This aligns with the study of *Changing Places* as a product of its historical moment, shaped by the counterculture movement and academic debates of the 1960s.

Concerning Power structures and ideology, Greenblatt states that :"Power is not monolithic; it is pervasive, capillary, and constantly negotiated." (*Shakespearean Negotiations*, 1988). In other terms**,** Greenblatt emphasises that power operates at all levels of society, not just through overt authority. In *Changing Places*, power dynamics are obvious in the faculty's handling of the sit-in, where institutional authority is both challenged and reinforced.Another new -historicist involved in this paper has to do with Michel Foucault**.** Dealing with the issue of power and knowledge, he argues that power and knowledge are inextricably linked. Power produces knowledge, and knowledge reinforces power. Institutions like universities are key sites where this relationship is enacted. Applying his idea to Lodge's *Changing Places,* we can point out that the university in the novel is a site where power and knowledge intersect. For instance, Morris Zapp's focus on academic publications and career advancement reflects how knowledge production is tied to institutional power. His cynical view of academia as a "game" (*Changing Places*, Chapter 2) explains the commodification of knowledge, where scientific or academic work is valued for its contribution to personal and institutional prestige

Rather than its ethical or intellectual merit.The sit-in protest against the university's involvement in war research (*Changing Places*, Chapter 4) shows the tension between institutional power (aligned with military-industrial interests) and student activism (challenging the ethical implications of such alliances). This reflects Foucault's idea whose power is not monolithic but contested and negotiated. As far as the Ethics and self-care are concerned, Foucault thinks that ethics is a practice of self-formation, where individuals negotiate their relationship to power and discourse. He emphasises the importance of critical self-reflection and resistance to normalisation. In *Changing Places*:, some characters embody ethical dilemmas that reflect their negotiation of institutional power. For example, Philip Swallow's moral ambiguity (*Changing Places*, Chapter 1) and his eventual disillusionment with academia (*Changing Places*, Chapter 8) can be seen as a form of ethical self-reflection, where he begins to question the values and practices of the institution. Hilary's marginalization (*Changing Places*, Chapter 6) and her eventual assertion of independence reflect a form of resistance to the gendered power dynamics of the university. Her actions align with Foucault's idea of ethics as a practice of self-formation and resistance.

The Feminism Approach to the Study : Another theory applied in this study is about the feminist approach to examine morality and ethics in David Lodge's *Changing Places*. The feminist approach is a critical literary perspective that explores how texts display, reinforce, or challenge the oppression and marginalisation of women. It seeks to reveal gender biases in literature, question patriarchal ideology, and disclose the experiences, voices, as well as agency of women in both literary texts and the societies they reflect. This involves examining the novel's portrayal of gender roles, power dynamics, and the marginalisation of women in the university environment. Among prominent figures concerned with this approach, we can point out Eagleton Terry, Hooks Bell, Simone de Beauvoir, or George Eliot (Mary Ann Evans) who challenged gender role in fiction and used a male pseudonym.In applying the feminist approach to this study, especially in sexual politics and morality, we realise that the sexual freedom displayed by characters like Philip Swallow and Morris Zapp raises ethical concerns when analysed from the feminist perspectives. In this vein, we wonder whether the sexual freedom is mutual, or it is skewed toward male pleasure and privileges. In the novel, David Lodge portrays that female characters are marginalised. Thus, the moral consequences of sexual behaviours are not equally imposed on both male and female characters. For instance, Hilary's affair is portrayed with more emotional distress, while Philip's escapades are part of his ''self-discovery''.In ethics sphere, Lodge presents women as emotional, domestic, or decorative, whereas men are portrayed as intellectual, morally complex, and ambitious. Thus, a feminist reading would denounce a lack of substantial female academic voices in a novel about universities, where women also teach and lead.

IV. LITERATURE REVIEW

Investigating ethics and morality in university environments through *Changing Places* by David Lodge, has been carried out by many scholars and researchers who have come to a variety of findings, due to the complexity of the study. Revisiting some key previous works about the issue is a paramount important for identifying different gaps to foster integrity, restore credibility, and notoriety at the level of higher education . Imane Hijal et al.2018 have conducted research on Ethics in American Public Administration: A Response to a Changing Reality, Public Integrity. In their study, they have pointed out that: 'Ethical considerations are paramount to public administrators since they exercise great discretion in influencing and implementing policy decisions that either benefit or harm impacted parties''(Imane Hija et al. 2018) This means that for the good governance and in order to achieve states programmes, ethical values have to be promoted. In this context, we are concerned with ethical issues in professional , social and individual integrity. This work has not taken into account integrity in the academia. In universities, ethical and virtuous values are supposed to be taught to learners, so that once in their professional duties or in society, they can apply for the welfare and sustainable development of their communities. This idea is reinforced by (Bruce Macfarlane, et al. 2014) when they state: ''Universities commonly provide education and training related to pre-service and in-service teaching professionals. However, this is about the preparation of professionals by academic faculty rather than a focus on the values and behaviour of academic faculty''. In other words, Universities prepare for professional and social lives.

In this vein, the approach suggested by Imane Hijal-Moghrabi et al. seems inappropriate to be applied at the level of academia. In fact, their work displays:'' Three ethical challenges: (1) the increased use of electronic surveillance, (2) illegal immigration, and (3) climate change. The first issue addresses the employer-employee relationship. The second addresses community, by highlighting the relationship between administration and those it serves. The third addresses sustainability, by emphasizing the relationship between administration and humanity as a whole''.

When we consider the increased use of electronic surveillance as a strategy to promote ethical issues, we think that the solution will fail when applying it in the university environment, where freedom and other parameters are characteristics of academia which is totally different from public administrations as depicted in the paper. This means that the approach to promote ethical practices in universities will be different. We therefore share the idea of the researchers when they state that: ''Promoting and sustaining ethical cultures in which ethical attitudes, ethical behaviours, and ethical conducts are the norms is the responsibility of every public manager, whether in a traditional hierarchy or in the hierarchy of the New Governance''. (Bruce MacFarlane al. 2014) However, it is necessary to precise that the responsibility of universities to teach those ethical cultures in which ethical attitudes, ethical behaviours, and ethical conducts are norms, is paramount important.

In the same context, the article 'Promoting Ethical Values in the University Environment 'by Daniela Jeder has displayed the prominent role universities play in fostering ethical values within societies. She has asserted that universities are instrumental in changing the '' Social mind'' and guiding societal evolution. The study points out the need of building an ethical culture within academic setting, which is relevant, otherwise, these higher centers of education will hinder sustainable development in the long run. In the study, Daniela suggests that ethical education can cope with vulnerabilities, promote shift mindsets; establish norms and support moral development at the societal level.A critical analysis of Daniela's findings, allows us to point out some strengths as well as aspects of weakness. In fact, the paper rightly identifies the universities as not only a place for intellectual development, but also moral training. This reinforces the idea that higher education should go beyond technical skills to include ethical consciousness. Daniela goes as far to argue that in a time of moral crises, political corruption, and social unrest, the call for ethical values in academic environments is especially relevant and necessary. Furthermore, the study advocates an integration of ethics into institutional culture, rather than treating ethics as an isolated course or lecture. However, there are some gaps we identify in the study, we mean some potential limitations in the findings. They include the abstract proposition and limited practical strategies to foster academic integrity.

Indeed, while the arguments for advocating ethics are strong in the work, it lacks practical framework to achieve it. The question to raise is how should universities actually embed ethical values in curricula administration, and student's life?. This is one of gaps our study aims to fill in by providing some efficient strategies to equip universities in achieving this ethical duty. Besides, the article could benefit from engaging more critically with questions: Which ethical values should be promoted? In multicultural academic space, ethical norms may differ. Another question to put is how could universities manage cultural diversity while promoting a common moral standard? Those are concerns which the study at hand will try to explore.Thus, Daniella 's work presents a compelling argument for fostering ethical values in university environments through the need for holistic education. However, its effectiveness would be enhanced by a deeper involvement with practical methods, cultural plurality, institutional challenges, and empirical supports. A balanced integration of theory and practice would make the finding more impactful.

Elsewhere, Mary Richardson and Mary Healy's ''Examining the Ethical Environment in Higher Education'' offers a valuable framework for understanding the ethical dilemmas that characterise the academic life. This is a central issue to David Lodge through his *Changing Places*. Richardson and Healy argue that universities often respond to academic misconducts including plagiarism, essays purchasing, and cheating among students through disciplinary mechanisms rather than fostering ethical issues and responsibility. This criticism aligns with Lodge's portrayal of the morally ambiguous and often self-serving behaviours of academics in the fictional universities of Rummidge and Plotinus. The authors contend that'' being ethically aware'' is a crucial factor in the development of academic competence'', a notion that aligns with Lodge's depiction of characters who struggle to reconcile personal ambition with professional integrity. For instance, in *Changing Places*, the protagonist Philip Swallow is depicted as a self-interested academic who frequently compromises his own moral code to achieve career success, illustrating   the conflict between personal gain and ethical considerations. Similarly, Lodge's Morris Zapp, with his intellectual cynicism, and ignorance of academic integrity, further shows the precarious balance between the intellectual life and ethical conduct within academic settings.

Both Richardson and, Healy and Lodge point out the need for an institutional culture that promotes ethics as a shared responsibility rather than an imposed code. Richardson and Healy insist that academic misdeeds should be seen, not just as a behavioural problem, but as an ethical issue that requires a proactive educational approach. Lodge, in the other hand, uses satire to expose the ethical ambiguities in academia, questioning the true nature of academic achievement in environments where ethics are often put aside for personal and institutional advantage. Richardson and Healy's work and Lodge's *Changing Places* converge on the

importance of ethics in restructuring the university environment, with Richardson and Healy's calling for'' an ethical aware'' academic culture, and Lodge's using his narrative to explore the consequences of the lack of such awareness. Although Richardson and Healy focused on the evaluation related to misconduct, their call for proactive ethical education complements Lodge's broader criticism of moral vacuity in academic environments, reinforcing the importance of cultivating integrity at all levels of university life.

V. HISTORICAL AND SOCIO-POLITICAL CONTEXTS OF THE NOVEL

Historical Context of *Changing Places* by David Lodge : *Changing Places* is a masterpiece of its time, reflecting the historical and socio-political changes of the 1960s and 1970s. Through its exploration of academic life, cultural exchange, and personal morality, the novel raises important questions about the role of ethics in the university environment. To understand the historical context of the novel, we need to examine the period in which it was written and the different events which took place, and what motivated the writer to warn us about his portrayal of morality and ethics issues for this generation.From the historical context and considerations, the post-World War II period saw a massive expansion of universities in both Britain and the United States. By the 1960s, the Britain Government increased funding for universities, leading to the creation of new institutions. This challenged the elitist Oxbridge model and democratised higher education. In America, higher education grew rapidly, especially in California, where public universities like Berkely became global leaders.Then ,the United States invested heavily in research ,leading to economic and academic dominance. This context is central to *Changing Places* by David Lodge.

The novel was written in the late 1960s and early 1970s, a time of significant change in higher education. Universities in the United Kingdom and the United States were expanding, becoming more accessible to a broader demographic, and grappling with the challenges of modernisation. The 1960s saw student protests, demands for academic reform, and a push for more progressive curricula. These changes are displayed in the novel's portrayal of the contrasting academic cultures of Rummidge (a fictional UK university) and Euphoric State (a fictional US university).Besides, the period witnessed the sexual Revolution with the rise of Feminism that is the central issue to the novel. David Lodge makes use of some characters to depict the deprivation of sexual norms. In chapter two, the writer displays it in this way: ''The Permissive society had arrived, and Philip Swallow was not sure he liked it''. This shows the tension between traditional values and the new freedoms of the era. The 1970s marked an increase in international academic exchanges, with faculty and students traveling abroad for research and teaching. Lodge himself participated in such exchanges, which inspired the novel's plot about two professors swapping positions. The novel criticises the cultural misunderstandings and clashes that arise from these exchanges, showing (the differences between British and American academic systems. In the domain of Technological and Social Changes the 1970s saw the rise of mass media, television, and early computing, which influenced communication and culture. The novel reflects this through its use of epistolary forms (letters, telegrams, and newspaper clippings) to narrate the story.

Socio-Political Context of *Changing Places*: Cultural Exchange and Globalisation : The novel displays the cultural exchange between the UK and the US, exploring themes of globalization, cultural imperialism, and national identity.

 Cultural Imperialism: The United States are portrayed as a dominant cultural force, influencing British academia and society. For instance, the Americanisation of British universities is pointed out through the character of Morris Zapp, who brings his brash, pragmatic approach to Rummidge. This is seen through David Lodge himself when he says in chapter4 that: ''The Americans were taking over, and there was nothing anyone could do about it(''Lodge,Chap.4) This reflects anxieties about the loss of British cultural identity.

 Dealing with National Stereotypes, Lodge uses humour to explore stereotypes about British reserve and American exuberance. Philip Swallow's discomfort in the US and Morris Zapp's frustration with British bureaucracy illustrate the cultural clashes between the two nations. Lodge expresses in these terms in chapter 5:

 ''The English were so bloody polite, it drove him mad'' This shows the cultural differences that shape the characters' interactions.

The Marginalisation of Women in Academia : In our societies, and in some spheres of decision taking, women are marginalised. This occurs even in university environments. Some feminists like Simone de Beauvoir denounces this wrong doing in her *The Second Sex* (1949), when she argues that women have historically been relegated to the role of the "Other," defined in relation to men rather than as autonomous individuals. In her own terms, she writes: One is not born, but rather becomes, a woman. (*The Second Sex*)

In applying this in *Changing Places*, we shall say that female characters like Hilary Swallow and Mary Zapp are often marginalised, defined primarily in relation to their husbands' careers. Hilary's sense of being a "ghost at the feast of her husband's career" (*Changing Places*, Chapter 6) reflects her relegation to the role of the "Other," where her identity is subsumed by Philip's professional ambitions. To illustrate Hilary's marginalisation; we can quote Lodge when he writes: Hilary felt like a stranger in her own home, a ghost at the feast of her husband's career. (Chapter 6) This reflects her relegation to the role of the "Other" and her struggle for autonomy.

Women's Power Dynamics : The Feminist Bell Hooks denounces the intersection of gender, race, and class in shaping power structures. In *Feminist Theory: From Margin to Center* (1984), she points out the need to challenge patriarchal systems that perpetuate inequality, and she states that: ''Feminism is a movement to end sexism, sexist exploitation, and oppression. ''(*Feminist Theory: From Margin to Center*) In Changing Places, David Lodge criticises the patriarchal structures of academia, where male characters like Morris Zapp and Philip Swallow dominate professional spaces, while female characters struggle for agency. For example, Hilary's dissatisfaction with her role as a faculty wife (*Changing Places*, Chapter 6) demonstrates the gendered exploitation embedded in academic culture. David Lodge expresses it when he mentions: ''Mary Zapp had always been the perfect faculty wife, but now she was beginning to question her role''.This reinforces the performative nature of gender roles and the tension between societal expectations and personal achievements.

The personal is Political : While *Changing Places* offers a humorous and satirical view of academic life, a feminist perspective rooted in Carol Hanisch's dictum that' 'The personal is political'' uncovers the novel's deeper commentary on systemic gender inequality. Lodge's depiction of marriage, affairs, and personal dissatisfactions does not merely reflect individual failings, but exposes how academic institutions perpetuate male dominance and marginalise women's voices and aspirations. Morris Zapp's cynical view of relationships as a ''sort of employment agency''(Lodge 71), reduces marriage to utilitarian arrangement ,reflecting the broader commodification of personal bonds in the academic world. Meanwhile, Hilary Swallow's quiet plea:
''I just want someone to notice me, to care ''(Lodge 112). This statement reveals the emotional neglect women face within a culture that values male professional success over ethical commitment. Désirée Zapp's assertion that'' a woman without a man is like a fish without a bicycle''.(Lodge 159),echoing a famous feminist slogan, points out her eventually resistance to being defined solely through her husband's achievements. In this sense Lodge's novel inadvertently illustrates how private immorality and institutional corruption are interconnected. Together, these moments illustrate how the novel depicts the entanglement of personal disillusionment with systemic power imbalances, confirming Hanisch's claim that private experiences are inseparable from wider political structures. Therefore, the focus is on how personal experiences are structured by broader systems of power and oppression.

Resistance and Agency: In terms of women's resistance, the Feminist Bell Hooks explains the importance of resistance and agency in challenging patriarchal systems. In her *Teaching to Transgress* (1994), she advocates for education as a practice of freedom, when she writes that:'' Education as the practice of freedom... encourages students to transgress boundaries and imagine new possibilities''. In the novel, Lodge is explaining that while female characters are often marginalised, moments of resistance can be seen in Hilary's eventual assertion of independence. Her decision to pursue her own interests rather than remain confined to her role as a faculty wife reflects a form of feminist agency. Bell Hooks's theory of women 's resistance and agency, especially her call for oppressed individuals to 'Move from silence to speech''(Talking Back 5),offers a powerful insights through which we can interpret *Changing Places*. Although the novel primarily focuses on male experiences, Désirée Zapp and Hilary Swallow show forms of feminist resistance by rejecting their assigned roles as passive supporters of male ambition. Désirée's refusal to remain '' Just another faculty wife baking cookies'' (Lodge 157) and Hilary's yearning ''to feel needed again like a person who mattered''(Lodge 115) reveal their struggle for autonomy and recognition. Their small act of defiance aligns with Hooks's vision of agency as speaking out and asserting selfhood within oppressive environments

VI. MORALITY AND ETHICS SHOWN AND REVISITED IN LODGE'S CHANGING PLACES

Moral and Ethical Values in the Novel : David Lodge's *Changing Places* is more than a satirical portrayal of two academics switching lives across the Atlantic; it is an exploration of moral and ethical complexities rooted in professional and personal spheres. Through the parallel lives of Philipp Swallow and Morris Zapp, Lodge investigates how shifting cultural contexts expose the fluidity of moral standard and ethical behaviour. This part of the study analyses key instances in which moral and ethical values are challenged.

Adultery and Marital Unfaithfulness : One of the most prominent ethical issues in *Changing Places* is adultery. Morris Zapp and Philip Swallow, both married men, engage in extramarital affairs during their academic exchange programme. Swallow becomes romantically involved with Désirée Zapp, while Zapp has a sexual relationship with Hilary Swallow. In the novel Lodge illustrates this issue of adultery when he writes : ''He had never intended to sleep with Désirée, it had just happened somehow''(Lodge 147). This line shows Swallow's attempt to absolve himself of moral responsibility, and Lodge criticises the rationalisation of unfaithfulness under the guise of spontaneity, reflecting on the erosion of personal responsibility in relationships. In addition, the writer makes use of this moral issue to question marital faithfulness and the ethical dimensions of personal freedom versus responsibility. In fact, in this episode, Lodge points out an important question about loyalty, trust and the boundaries of academic and emotional intimacy. He denounces the moral laxity that can characterise both British and American academic settings.

In fact, the novel challenges conventional boundaries of marriage and fidelity through both protagonists as mentioned above. Yet, it does so, not to credit infidelity, but to explore its psychological and ethical dimensions. In the novel, Lodge makes us read this: ''If she had been going to America, and himself left at home minding the children, he would have missed her all right.'' (Lodge 34) This line evokes Swallow's reflection which reveals emotional distance and his morally ambiguous readiness to pursue personal freedom over family commitment, and Lodge condemns this moral laxity, and suggests freedom without responsibility leads to existential confusion rather than fulfilment. In the same context, the character Mary Makepeace, a Quaker artivist challenges Zapp's cynicism. Her pacifism and ethical rigour during campus protests contrasts with his self-interest, prompting his gradual moral introspection.*Changing Places* frames adultery as both rebellion and cliché, exposing the characters' self-delusion. In chapter five, we read this:'' Adultery is the most conventional way of rising above the conventional. Philip Swallow who had never committed adultery, now committed it almost every afternoon'' Here, the narrator explains the banality of Philp's 'transgression', mocking his belief in its liberating power. We notice that the morality declines as Philip's initially guilt erodes as he adopts American permissiveness, showing ethics as culturally relative. The point is that:'' Morris assured himself that technically he is not cheating, since Hilary his wife had slept with Désirée's husband''.(chapter6). At this level, we realise that Morris uses false equivalency to justify his affair, revealing moral hypocrisy. Both men treat intimacy as a bargaining chip compromising their professed values.

Academic Ethics and Intellectual Integrity : The professional conduct or behaviour of the two protagonists also displays moral and ethical considerations. Morris Zapp, a celebrated literary critic, is depicted as a careerist who sometimes seems more concerned with maintaining his intellectual dominance than with sincere academic inquiry. Swallow, in contrast, is portrayed as a traditional, less assertive academic who values teaching over publishing. In the novel, Lodge writes: ''He had published five friendishly books…by the time he was thirty… Swallow was a man scarcely known outside his own department''(Lodge 25) Here, the novel invites ethical thinking on what constitutes meaningful academic work. While Zapp's drive is admirable, his arrogance and lack of collegial spirit reveal the danger of prioritising prestige over substances. Conversely, Swallow's lack of ambition may be a sign of moral modesty, but also professional complacency. For instance, in Lodges words we can read this:'' I don't write books for fun, or for the benefit of my students. I write them to consolidate my position in the profession''(Lodge 92)

Through this Zapp's confession, which lays his Utilitarian approach to scholarship, Lodge uses this moment to denounce the commodification of academia, where knowledge becomes a means of self-promotion rather than an ethical pursuit of truth. In fact, the novel is asking questions whether meaningful scholarship can survive in this commodified system at the level of universities. For instance, in the novel, Lodge states: ''Philip's sole publication, *The Influence of T.S Eliot on Shakespeare*, had been politely ignored for years until *the Times Literary Supplement called it a work of perverse brilliance '' Suddenly, everyone pretended to have read it.''* (Lodge,chap1). What worries us is that in academia, scholarship is only valued when it is validated by elites, not for its intrinsic merit. Therefore, we notice that authentic intellectual masterpiece is irrelevant in a system driven by trends. In addition, Lodge continues when he writes:'' Morris Zapp latest book: Beyond Criticism- or Criticism Beyond itself. Its about why criticism doesn't matter'' he explains. (chap2). The reality is that Zapp's project hinders academic navel-gazing, mocking the fluidity of self-referential scholarship, and Lodge is warning us by pointing out that when knowledge becomes self-serving, it loses ethical purpose. Another angle in moral and ethical issue *depicted* in the novel has to do with Plagiarism and Intellectual Property. Indeed, a pivotal ethical conflict arises when Philip Swallow is accused of plagiarising Morris Zapp's work. Philip uses Zapp's notes but claims the ideas as his own, blurring the line between collaboration and theft. This incident criticises the '' Publish or perish'' mentality in academia.

To illustrate this, there is a lecture during which Philip presents Zapp's ideas as his own, leading to the accusations of plagiarism. A colleague remarks '' These are Morris Zapp's arguments, Verbatim! '' explaining the tension between academic ambition and integrity.

Professional Ethics and the Role of the Educator : The novel further examines the ethical dimensions of pedagogy and professional relationships. Swallow becomes popular in the United States of America for his accessible and non-hierarchical teaching styles, while Zapp challenges the British academic system with the confrontational and status-driven methods. This raises the ethical question of what a lecturer's role should be: mentor, friend, or intellectual superior? The contrast reveals underlying educational philosophies and questions about ethical teaching practices including respect, fairness, and learners' involvement. To illustrate this let us quote Lodge himself when he writes: ''They actually listen to me here… back home I was just part of the wallpaper''(Lodge 119).Swallow's thoughts reveal the ethical satisfaction derived from being heard and valued. Thus, Lodge implies that ethical teaching goes beyond curriculum delivery. It involves recognition, respect, and reciprocal commitment between educators and learners. Another aspect of professional ethics and role of educator lies in Morris Zapp when he undergoes moments of unexpected moral clarity. His encounter with Mary Makepeace, a young woman seeking an abortion, triggers a deeply ethical reaction, especially when he says: '' Listen, kid, let me give some fatherly advice. Don't do it. You'll never forgive yourself'' (Lodge 31) This episode unveils Zapp's buried conscience and his concern for long -term consequences, suggesting that even the most self-assured intellectuals are capable of ethical vulnerability.

Furthermore, Lodge's points out a lack of dignity and ethics that some lecturers embody in their daily-life in university environment. In the novel, Lodge acquaints us about the episode in which Swallow and his students are accused of theft of Bricks, and consequently are arrested by the police. Accusing of brick theft, a lecturer at the higher education is a map of disgrace and leprosy. Today, universities are viewed as centers of learning, fostering intellectual growth, and moral development for social transformation, and ethical values. In fact, Philip Swallow swept along by the enthusiasm of his students, defends their actions by appealing to the symbolic nature of protest:'' It was only a symbolic theft''. Philip protested weakly.'' We didn't intend to deprive anyone permanently of their property. We were making a political statement''(Lodge 162). This response reflects a typical British tolerance for playful or symbolic act of rebellion, where the spirit of protest is valued over strict adherence to law. However, this attitude contrasted with the American legalist response, as the Dean sternly informs him: '' Mr. Swallow, under the Penal Code of California, theft is defined as the unlawful taking of another 's property with the intent to permanently or temporarily deprive the owner of possession. Your intention is irrelevant''(Lodge 162)

Truth, Deception, and Identity : The theme of identity exchange in the novel displays a final ethical issue. As Zapp and Swallow symbolically and practically assume each other's roles, they deceive not only their institutions, but also those around them. In Lodge's own words we read this: ''They had changed Places, changed lives, almost changed souls'' (Lodge 204). This metaphor captures the deeper transformation the characters undergo. Lodge denounces the ease with which individual may shed ethical constraints when assuming new identities, suggesting a postmodern scepticism towards stable, authentic selves.Besides, Lodge denounces the lack of a standard ethical tool in the university when he writes: "The faculty meeting was a ritual of evasion, where decisions were deferred and responsibility diffused" (Chapter 7).This ''thick description" of academic bureaucracy reveals the unspoken ethical codes that govern institutional behaviour. The faculty's inability to address the sit-in protest reflects a prioritisation of reputation over moral accountability. Moreover,he writes this: "Philip had always believed in the idea of the university as a community of scholars, but now he saw it as a battleground of egos" (Chapter 8). Through this, we notice that Swallow's disillusionment mirrors Lodge's own criticism of academia's shift from a humanistic ideal to a competitive, ego-driven enterprise. This reflects the broader cultural shift in the 1960s and 1970s.

Cultural Relativism and Ethical Flexibility : As the characters adapt to their new environments, Zapp to Britain and Swallow to the Unites States, the novel illustrates how cultural contexts influence ethical judgement. Zapp begins to appreciate the modesty and formality of British life, while Swallow enjoys the openness and material comfort of American culture. Lodge illustrates this through his own words when he states:'' He felt strangely liberated in Euphoria, as if he had shed the old Philip Swallow like an ill-fitting suit''(Lodge 123). So, Swallow's transformation reveals the theme of ethical fluidity, and Lodge uses this metaphor to reveal how changing social setting can impact one's moral identity, suggesting that ethics may not be as stable or universal presumed. Besides, the clash between Euphoria's liberalism and Rummidge 's Conservatism forces characters to confront their malleable morals, and Philip illustrates it in these terms ,*'' In Euphoria, they think it is immoral*

not to sleep with somebody, in Rummidge, they think it's immoral to sleep with anybody. How am I supposed to behave? (Lodge Chap *4).* This shows the moral confusion in which readers are victims, especially through Philip's dilemma which embodies the absence of Universal ethics. Furthermore, Lodge states that ''the Exchange programme ironically exchanges ones set of hypocrisies for another'' this satirises life in academia, especially when Lodge writes*'' Morris, who prided himself on his open-mindedness, was shocked to discover that Rummidge faculty actually read books instead of just writing them''*(Lodge, Chapter 3). This shows the cultural realities Lodge is pointing out, since the American system prioritises productivity over knowledge, whereas the British system resists change. Therefore, this raises the issue of ethical ambiguity as neither approach is framed as superior, both have moral blind spots.Still in the sphere of culture, and history, Lodge reminds us with the Warfield context, when he states: "The sit-in was a protest against the university's involvement in war research" (Lodge, Chapter 4).

These lines reflect the real-world student protests of the 1960s, such as those against the Vietnam War and university complicity in military-industrial complexes. The sit-in serves as a microcosm of the era's moral and ethical debates, showing the tension between institutional authority and student activism.To reinforce his ideas, he goes as far as to explain that: «Euphoric State was a microcosm of America, a land of extremes, where the absurd was commonplace" (Lodge, Chapter 3).This satirical description of the American university system denounces the commodification of education and the erosion of traditional academic values, mirroring broader cultural anxieties about the commercialisation of knowledge during the Cold War era. In short, Lodge's *Changing Places* is a humorous yet insightful investigation into the complexities of moral and ethical behaviour within and beyond university environment. Through its dual narrative and contrasting protagonists, the novel reveals how cultural contexts, personal ambition, and shifting identities influence ethical decision-making. Lodge's satirical treatment of these themes does not reduce their values rather, it invites readers to reflect critically on the values that build human conduct in a rapidly changing world. Once we have pointed out instances of moral and ethical issues in the novel, we can deal with Lodge's weakness in his perception of morality and ethics in university environment.

Weakness in Lodge's Perception of Morality and Ethics in *Changing Places :* While *Changing Places* is widely appreciated for its incisive satire and insightful portrayal of academic life, scholars and critics have raised several important weaknesses regarding its representation of morality and ethics. These denunciations explain the limits and potential blind spots in Lodge's approach, especially when it comes to the depth of his ethical inquiry and the social implications of his characters' behaviour.

Lodge's Trivialisation through Satire and Humour : David Lodge's *Changing Places* can be criticised for its light-hearted, almost playful treatment of serious moral and ethical issues within the university environment. Rather than offering a rigorous denunciation of academic misconduct, adultery, and professional irresponsibility, Lodge portrays with a tone of satire and farce, thus risking a trivialisation of these serious concerns in human life. For instance, Philip Swallow's affair with Morris Zapp's wife is described with casual humour:''He had not planned the seduction. It had just seemed the natural thing to do at the time''(Lodge 88). Such portrayal reduces the moral weight of infidelity to mere impulsiveness. Similarly, the exchange of wives between Zapp and Swallow becomes a comedic motive rather than a profound ethical failure, leading to the absurd scene where characters reflect on their exchanges without guilt:

''They could hardly regret what had happened; it had been on the whole an improvement''(Lodge 231). By framing serious breaches of personal and professional ethics as entertaining mishaps, Lodge's novel reduces the gravity or seriousness of moral decay in academia. Therefore, we realise that Lodge's satire ''makes vice seem harmless and virtue appears obsolete''(William 204). Ultimately, offering laughter where reflection might be more necessary. Lodge's style of using humour and satire is both a strength and a weakness. While it effectively exposes the absurdities of academic culture, it can also trivialise serious moral concerns, including adultery, academic dishonesty, and identity -switching, which are frequently presented with comic detachment. In this context, James English notes that Lodge :''Dulls the edge of moral condemnation'' through satire, making it difficult for readers to grasp the ethical consequences of characters' actions. (English 103).This light-hearted treatment can hinder the readers' ability to engage with the ethical implications of the characters 'choices.

Gendered Morality and Limited Female Agency : Another significant denunciation is Lodge's portrayal of female characters, including Hilary Swallow and Désirée Zapp, are often seen through the sphere of men protagonists, and their narrative roles tend to reinforce traditional gender norms. According to Margaret Anne Hume,'' Women in Lodge's academic novels are too often reduced to symbolic roles-muses, lovers, or foils

rather than being agents of moral conflicts in their own right''.(Hume 59). This gender prejudice suggests that Lodge's ethical framework is narrowly focused on male perspectives overlooking the complex moral agency of women characters.

Moral Relativism without Resolution : The novel's thematic exploration of moral relativism, especially in the contrast between American and British academic values, raises questions but often lacks resolution. Characters shift their moral positions depending on context ,but Lodge does not provide a clear standard for ethical judgement. For Patricia Waugh,*''the novel exposes moral contradictions, but stops short of suggesting any coherent framework for ethical judgement''*(Waugh 121).This ambiguity may reflect real -life complexity, it also limits the novel's capacity to serve as a guide to ethical behaviour in academic settings.

Lack of Consequences : Lodge's protagonists, especially Swallow and Zapp, display their ethical lapses like infidelity, and professional negligence without facing serious consequences. Their personal and professional lives seem to benefit rather than suffer from their transgressions. This lack of accountability risks normalising unethical behaviour and enhances the moral weigh of the narrative.

Lodge's Conception of Morality and Ethics in 1975 VS. Contemporary Academic Realities : David Lodge's depiction of university-life in Changing Places depicts the moral uncertainties of academia in the 1975s.The novel portrays a system driven by personal ambitions, institutional vanity, and cultural relativism. Characters like Philip Swallow and Morris Zapp operate an environment where professional and personal misconduct go unchecked, and where humour often overshadows ethical reflection**.** As Zapp observes :''the whole notion of 'truth' is suspect in the modern university'' (Lodge 97), displaying a postmodern detachment from traditional academic values**.** In contrast, today's academic environment has significantly evolved. Modern universities are governed by formal codes of ethics and conductivity mechanisms in places to address misconduct in teaching, research, and interpersonal relations. Issues such as harassment, plagiarism, and abuse of power are no longer treated as private matters, but are now subject to public scrutiny and institutional accountability. Furthermore, contemporary academia is more attentive to gender equity, diversity, and inclusion, areas that Lodge's narrative fails to explore and has simplified. Today, scholars are expected to engage not only in research excellence, but also in ethical teaching, and respectful professional relationships. Nevertheless, some of Lodge's criticisms persist. The competitive nature of academia, the pursue of prestige and bureaucratisation of the education continues to raise ethical awareness. In this sense, *Changing Places* still serves as a relevant, if it limits satire of the ongoing moral challenges within higher education.

VII.   FROM A FICTIONAL VIEW TO REALITY: A PLEA FOR MORALITY AND ETHICS IN UNIVERSITY CAMPUSES VERSUS IMMORALITY

The academic novel has long served as a mirror to moral and ethical dynamics of university life. David Lodge's Changing Places (1975) provides a satirical depiction of immorality within academic institutions, displaying the failings of personal and institutional ethics. However, the moral crises fictionalised by Lodge reflects persistent concerns in today's campuses. This part of the work points out the weaknesses exposed in Lodge's depiction of university morality, contrasts them with contemporary realities, and advocates for a reinvigorated commitment to ethical conduct and moral responsibility within higher education.

Key Inspirations from the Fiction to Shed light on Reality : The university has traditionally been seen as bastion of knowledge, intellectual pursue, and moral leadership. Yet, fictional representations, notably David Lodge's *Changing Places***,** reveal a more complex and often troubling image of academic life. Lodge's portrayal of university campus as a space of personal failings, professional rivalries, and ethical compromises exposes the fragility of academic morality. Today, real-world campuses grapple with equally serious ethical challenges, from academic dishonesty to institutional corruption. This part seeks to trace the movement from fictional satire to real ethical imperatives, arguing that the call for morality and ethics is more urgent than ever.

Lodge's Fictional Criticism of Academic Morality : In the novel, Lodge uses satire and humour to depict a university world life with adultery, professional jealousy, and moral indifference. Philip Swallow and Morris Zapp, the protagonists, engage in personal and professional exchanges that point out selfishness that is ongoing in academic culture. Academic ethical misconduct is trivialised, portrayed more as an inevitable part of university life than a cause for concern. The absence of institutional accountability and the relativism of moral standard hinders a broader cultural cynicism. In this vein, James F. English remarks that Lodge 's comedic framing ''dulls the edge of moral condemnation''(English 103),presenting serious ethical breaches with a

levity that normalises them. This portrayal, while effective as satire, lacks a robust criticism of the systemic factors that enable immorality in academia.

Contemporary University Realities: Persistent Ethical Failures : Despite advances in ethical codes and institutional policies, contemporary universities continue to struggle with morality and ethics. Cases of academic dishonesty, sexual harassment, exploitation of adjunct faculty, and research misconduct illustrate ongoing ethical crises. Commercial pressures, bureaucratic inertia, and the marketing of education often prioritise institutional prestige and profitability over a genuine ethical commitment. Moreover, as Patricia Waugh notes, modern campuses risk: ''institutionalising a procedural ,rather than principled, approach to ethics'' Waugh 121). Codes of conduct exist, but genuine ethical cultures remain fragile. Diversity, equity, and inclusion initiatives, while commendable, often face accusations of performative tokenism rather than structural transformation.

The Call for a New Ethical Culture : Moving from fiction to reality demands a re-evaluation of the moral foundations of academic life. Universities must foster environments where ethical behaviour is internalised rather than externally enforced. This involves:

- Ethical Leadership: University leaders must embody and advocate for ethical standards in both personal conduct, and institutional governance.

- Inclusive Ethical dialogue: Academic communities should engage in open, critical discussions about ethics that include diverse voices and experiences.

- Structural Reforms: Policies must address systemic inequalities, exploitative labour practices, and conflicts of interest with genuine commitment.

- Humanistic Education: Curricula should emphasise ethical reasoning, moral philosophy, and civic responsibility as essential elements of higher education.

David Lodge's *Changing Places* provides a fictional yet telling glimpse into the moral ambiguities of academic life. Although exaggerated for comic effect, the ethical deficiencies it portrays persists in modern universities. Coping with these challenges requires transition from satire to sincere ethical commitment. By focusing on morality and ethics not as ancillary ideals, but as as core element of the academic mission, universities can reclaim their role as exemplars of integrity and moral leadership in society.

Moral and Ethical Values to Adopt and Show in University Areas. : Adopting and showing strong moral and ethical values in a university setting can significantly shape educators' personal growth, relationships, and contribution to the campus community. Universities have historically been viewed as microcosms of society, reflecting broader cultural, political, and moral currents. However, the moral and ethical foundations of university life have often been compromised by practices that prioritize competition, hierarchy, and exclusion over community, care, and justice. Feminist theorists like bell hooks argue that "education as the practice of freedom" demands a commitment to both intellectual and ethical transformation (hooks 14). Similarly, New Historicist critics emphasize that literary and cultural practices are deeply embedded in historical power relations, suggesting that university ethics must be understood within larger societal frameworks (Greenblatt 6).

Key Moral and Ethical Values to Institutionalise
Integrity : Integrity stands as the cornerstone of ethical academic life. It demands honesty in scholarship, administration, and interpersonal relations. As feminist philosopher Carol Gilligan asserts, ethical maturity involves "an ability to think from the perspective of care and responsibility" (Gilligan 73), implying that academic honesty must extend beyond personal ambition to a broader sense of communal trust, which involves respect for people, because respect for individual dignity is essential. A university must recognize and affirm the value of every member, regardless of background. Judith Butler, a key feminist theorist, insists that "recognition is not merely a courtesy we owe each other. It is a fundamental human need" (Butler 2). Thus, universities should   foster   inclusive   environments   where   all   identities   and   experiences   are   validated.

Responsibility **:** Ethical academic life requires individuals to acknowledge the consequences of their actions. Faculty, students, and administrators must act conscientiously, whether in managing research data, allocating resources, or mentoring students. Michel Foucault's insight that "power is everywhere" (Foucault 93)

Underscores the need for responsible exercise of authority within the university. To reach this goal, we to practise fairness and Justice In fact, Justice demands equitable treatment and opportunities for all. Discriminatory practices must be discouraged, and decision-making processes must be transparent. Feminist theorists emphasize that "justice cannot exist without equity," recognizing that different groups may require different supports to achieve true equality (Crenshaw 124).

Commitment to Academic Freedom and Accountability : While academic freedom is necessary, it must be balanced with responsibility. New Historicists like Stephen Greenblatt remind us that "there is no escape from history" (Greenblatt 11); thus, freedom must be exercised with an awareness of historical injustices and contemporary inequalities. To this end, Compassion and Empathy have to play a key role in university environment. Indeed, universities should cultivate empathy, particularly in policies related to mental health, accessibility, and conflict resolution. bell hooks advocates for "an ethic of love" in education, where "the will to nurture growth" is paramount (hooks 6).

Contemporary Relevance In today's globalised, multicultural world, these values are more urgent than ever. Universities must not only espouse ethical principles but integrate them into everyday practices, from curriculum design to governance. Ethical leadership, ongoing dialogue about morality, and robust accountability mechanisms are essential. Therefore, the moral and ethical renewal of university campuses requires more than rhetorical commitment; it demands systemic change. Drawing from feminist ethics and New Historicism, this paper calls for a new academic culture grounded in integrity, respect, fairness, responsibility, and care. In doing so, universities can, not only preserve their intellectual missions, but also lead the way in building a more ethical society.

VIII.   CONCLUSION

Revisiting David Lodge's *Changing Places* through the issue of morality and ethics, reveals that the university environment, far from being an isolated intellectual sanctuary, is deeply indulged in broader cultural and ethical transformation. Lodge's depictions of academic life in 1970s, marked by the cynicism, opportunism, moral ambivalence, pervasive conduct, personal rivalries, and cultural clashes, challenges readers to reflect on the integrity of higher education institutions. Comparing this portrayal with today's realities, the study points out , not only the continuity of certain ethical crises ,but also the intensified need for a conscious reaffirmation of key values including integrity, honesty, fairness, respect, collaboration for exchange in the field of competences, and empathy. Through feminist and New-Historicist perspectives, and by revisiting critically these unethical occurrences, it becomes obvious that universities are historically located institutions that must continuously negotiate the tension between the tradition and transformation. Ethical conduct within academic spheres must evolve alongside societal changes without losing sight of fundamental humanistic ideals. Ultimately, *Changing Places*, serves not only as a satirical narrative, but also as a critical prompt for contemporary universities to reclaim their ethical missions and to cultivate environments where both intellectual rigour and moral responsibilities coexist. Today, in some universities, especially in Abomey-calavi in Benin context, and elsewhere, moral and ethical institutions are created, as well as some courses in the curriculum ,including Plagiarism, Ethics and Politics in the Humanities are being introduced to foster intellectual and ethical values in university environment for the sustainable welfare of higher education. These measures can cope with Lodge's academic dishonesty, professional self-interest, and the erosion of communal responsibility. Otherwise, the universities ran the risks of losing their critical role as model for societal advancement.

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