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## Obiora Ike In His Own Words

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# **OBIORA IKE** **IN HIS OWN WORDS**

*A SHOT AT IMMORTALITY*

*Thoughts on Culture, Ethics, Society,  
Religion and Politics*

EDITED BY

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**CHINEDU P. CHUKWU**

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Religion and Politics*

Published by  
Chinedu P. Chukwu  
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EDITED BY  

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**CHINEDU P. CHUKWU**

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**FORWARD**

I am humbled by the great honour done to me by Chinedu Chukwu, the editor of this collection of words I spoke or wrote over the past decades. I shudder to think and even to pause that I said some of these things attributed to me.

In reality, the thoughts and words are the fruit of years of learning under several erudite teachers starting from my parents Richard and Lucy Ike, my ancestors, uncles and aunts, several of them from Umana Ndiagu including Nneife and Udenka, my mentors in elementary, secondary, university and post-graduate studies.

God has been gracious to me and my life with its meaning founded in Christ and his Church, rooted in African culture and global happenings has been blessed.

I have learnt from books, nature, friends, spiritual directors, children, the learned but particularly the poor.

I give back in these words some part of what I have received. I claim no honour or originality but tried in my own way and with my own style to say things the way I feel, see, think and believe.

Thank you for sharing the thoughts.

**Msgr. Prof. Dr. Obiora Ike**

## PREFACE

*"Great minds are to make others great. Their superiority is to be used, not to break the multitude to intellectual vassalage, not to establish over them a spiritual tyranny, but to rouse them from lethargy, and to aid them to judge for themselves."*

- William Ellery Channing

The above quote greatly reflects my view about Msgr. Prof. Obiora Ike. I have known and worked with him for over a decade. Working with him all these years has been insightful, intellectually rewarding and has given me a deeper understanding of this great mind. He is multifaceted and never have I come across an individual who could concurrently handle multiple divergent tasks spanning across his priestly, scholarly, philanthropic, entrepreneurial, mediative, administrative amongst other activities yet be proficient at each of them while achieving his envisioned results. Prof. Ike reminds me of the great St. Thomas Aquinas who had the ability to simultaneously dictate to four secretaries on different subjects at the same time.

Last year while doing some research online, I only came across a quote attributed to Prof. Ike. Thus when his friends and associates were asked to submit stories for his 60<sup>th</sup> birthday anniversary celebration, I felt that rather than write a story on him, I should compile quotes on him from some of the papers he has presented over the past 15 years to enable the entire world have some insight and knowledge of his views on various subjects.

In a constantly evolving world often marked with an accumulation of social malaise which create anxiety and perplexity to its weary populace, Prof. Ike's quotes in this book

provides insights and directions on the subjects of ethics, society, culture, religion, politics amongst other subjects which furnish the reader with unabridged clarity to tackle the emerging challenges of daily existence drawing from his wealth of knowledge.

It is impossible to lay too much emphasis on the qualities of Prof. Obiora Ike's words; their inspiring power, their vigor, their concise manner and their worthiness to be known and taken advantage of by Nigerians, Africans and the world at large. His words are not only written in ingenuous dictions but simultaneously give insightful clarifications on various world issues.

May I use this medium to appreciate those who contributed to making this book a reality starting with my lovely wife, Victoria, as well as Marvellous Obasi, Benedict Agbaka, Winifred Okuta and Mrs. Vera Nwafor for their enormous effort towards this book. On a final note, may I thank Prof. Ike for permitting me to compile his quotes into a book and for writing the foreword to this book. His encouragement and support have been monumental.

Edmond Mbiaka was on point when he said; *"If you constantly brush shoulders with great minds, sooner or later you would surely become very familiar with what it takes to dwell in the land of greatness."* Prof. Ike is indeed a jack of all trade and a master of all. I wish you a happy reading as you go through these quotes and I recommend that you read them with an open mind to appreciate and utilize these nuggets of wisdom of Msgr. Prof. Obiora Francis Ike the Great.

**CHINEDU PETER CHUKWU**

7<sup>th</sup> April, 2016

60<sup>th</sup> Anniversary of Msgr. Prof. Obiora Ike's birth



## ABOUT MSGR. PROF. OBIORA IKE

**O**biora Ike, born 7<sup>th</sup> April, 1956 in Gusau, Northern Nigeria is a Catholic Priest of Enugu Diocese ordained 1981 in Hohenems, Austria. He is the Founder in 1986 and Director of the first Nigerian Ethics Research Centre, the Catholic Institute of Development, Justice, Peace and Caritas (CIDJAP), Enugu. A Catholic Prelate (Monsignor) with over 35 years of pastoral work, he studied in five countries and obtained distinctions in double degrees of B.Theol. and B.Phil (Nigeria/Rome); M.Phil and M.Theol (Austria); Doctor of Theology (Bonn, Germany); Diploma in Journalism (London). He speaks several foreign languages. Ike is a scholar, academic and author with over 117 published works in five languages.

A leading voice and public speaker across Africa and Europe, he is Professor and Chair for Ethics and Intercultural Studies at the

Godfrey Okoye University, Enugu. Previously he was visiting Professor at the Frankfurt Goethe University Germany and the Theologische Faculteit, Tilburg, The Netherlands. A member of the European Academy of Science and Arts, The New York Academy of Science and Arts and the Africa Studies Association, Ike is engaged in many social, pastoral and scholarship activities and is founder and director of over 17 Civil Society Organizations (NGOs) in Nigeria and abroad.

He is active on the economic scene including the Co-Founding of the leading Nigerian Umuchinemere Microfinance Bank with 22 branches and an asset of over three billion naira as at 2015. He is currently Chairman of the board of the bank, as well as Chairman of the Government Economic Advisory Committee of Enugu State, Nigeria. Professor Dr Obiora Ike is a grassroots development practitioner with a passion for culturally-rooted development models and African self-determination.

A Human Rights Activist, he founded the Nigerian Congress of Catholic Prisons Pastoral Care for the freedom of prisoners. Obiora Ike has a life motto which revolves around People, Community, Values-driven Leadership and the Common Good. He has a wide range of human resources activities which address human promotion, youth development, poverty eradication, scholarships for disadvantaged persons, health projects and engagement in conflict management and Interreligious Dialogue.

A recipient of over 50 national, local and international awards, he is President of the Club of Rome, Nigeria Chapter since 2006 and heads the Geneva based Global Ethics Centre ([www.GlobalEthics.net](http://www.GlobalEthics.net)) as the Executive Director from 2016.

You can visit his personal website at [www.ObioraIke.com](http://www.ObioraIke.com)

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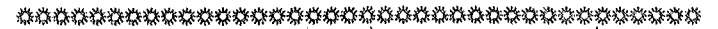
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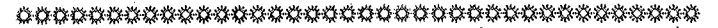
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CHAPTER ONE



# CULTURE



## Africa

1. The African worldview, its cosmology and philosophical foundations, and its religions and ethical foundations have an inherent rationality that interprets the universe in holistic and interconnected terms and not in isolated, linear and particularistic terms, separated from each other.
2. Much of what is known or written about Africa, has been described by non-Africans (experts, intellectuals, traders, anthropologists, travelers, missionaries), most of whom, in general tendency, seem in their writings, observations and works to look down on Africa and its peoples.
3. The pure African society is fundamentally egalitarian. It is communalistic.
4. The phenomenon of life, whether in birth or in change of life through death was highly celebrated and an occasion for feasting.
5. Africa's values must and has to emanate from the realities of Africa, and it is only when committed individuals decide for this option that the new society ideally aiming at restoring the dignity of the human person can be created.
6. Africa is a continent of striking features and embarrassing paradoxes and contradictions. It is the second largest continent in the world and perhaps the richest continent in terms of natural resources and potential wealth. Yet, Africa is perhaps also the weakest continent on the globe.
7. The euphoria of modernization carried many African countries with their elite away. Consequently, they lost touch with original sources of African culture; but they did not succeed to become European.

8. All the poor nations of the world including virtually all of Africa belong to the hot zones and pay a high price for holding mankind's "front line" against the sun.
9. African values are non ideological, they are life, thus the Igbo saying that "*Ezi Okwu bu ndu*", literally meaning that "Truth is life".
10. Our situation shows manifold social and religious divisions, inequities and poverty, all due to the personal sins committed with negative ramifications caused by humans in society.
11. Our African continent has found neither the pluck nor the wits to free itself from the stranglehold of various exploitative tendencies.
12. It is with the West that Africa has some accounts to square; account which if properly settled on terms gravitated by Justice, the rights of man to dignity and development, solidarity and a renewed commitment to challenge the "structures of sin", would see to the emergence of a renascent Africa.
13. It is with the West that Africa has the strongest economic, historical and political ties to date and the future of the African continent will be determined largely by the tenor of her relationship with the West.
14. Any discussion on the fate and future of Africa, on the possibility of enthroning a sustainable base for an African renaissance, must reckon with the West of which the American civilization has assumed a central role.
15. Indeed, it is largely with the West that we have to settle

scores and balance accounts of the exploited peoples of Africa, with a view of liberating Africa from the clutches of underdevelopment.

16. There exists in many Western circles an embarrassing ignorance of what Africa is, its culture, its people and its destiny. We do not blame the West. We blame ignorance.
17. A general tendency has been to "look down" on Africa and Africans as the 'continent of hunger' a land inhabited by savages and cannibals that live on trees and arboreal arrangements, a dumping ground for the wastes of the western world, the land of black people with black souls as dark as the devil and destined to be the wretched of the earth, a land where primitivity dwell in its morbid dimensions.
18. Whatever is bad is given the term black: black magic, black devil, black market, black business, black religion.
19. It would not amount to a horrendous presumption for one to reflect that the face of Africa today is a horrid patchwork of poverty and pain.
20. Africa is a continent filled with life, dynamism and great potentials African situation may be bad but not hopeless. She may be economically poor, but has a wealth of values and priceless qualities upon which her renaissance and sustainable development could be validly erected.
21. Africa may be underdeveloped today, but that is only a stage in the socio-evolutionary unfolding of history.
22. We tried hard to please the big boss in the hope that he would put in kind word for us on our debts, or forgive us our

sins of profligacy. Like an incensed god, he was not appeased.

23. Africa's traditional value systems provide a basis for a dialogue of life, not just a superiority of ideas, making communal living together possible.
24. Africa, clearly accepted by historians as the "origin of mankind" and the cradle of civilization, the epitome of culture, religion, art and human values is today treated as a child in international matters.
25. With a focus on Africa, the 20th century assumes the dimensions of a holocaust.
26. Those who dream make things happen. Yet, for many of us in Africa, dreaming resembles an attempt to escape reality.
27. The world and history are moving forward. We either join or get out.
28. Our competence to speak for ourselves cannot be overemphasized. No matter the depth of knowledge claimed by someone from without, no one can represent this in its entire grim and hopeful dimension save someone who came from the circumstance in question.
29. The present times are not luxury for many African peoples. The Church experiences martyrdom daily.
30. The fastest and largest growth ever in the 2000-year history of Christianity is taking place in Africa.
31. People must be part of their own destiny.

32. To be human is to belong to the whole community, and to do so involve participation in the beliefs, ceremonies, rituals and festivals of the community... African people do not know how to exist without religion.
33. Homelessness is a loss of identity.
34. The limitation of being human to one's own race, one's own people, one's own nation, or one's own class leads to brutality.
35. Africa has seen the worst in what human brutality could ever offer.

## African-American Relationship

1. "I AM BLACK AND PROUD" is expressed as a rational and positive justification in the attempt of the Black American to establish legitimate difference against a society where being black was considered "second class".
2. The African soul, psyche and personality is yet to recover fully from this age long disgrace which our sons and daughters in the Diaspora continue to carry with them.

## African Culture

1. Culture matters precisely because Culture and its ingredients provides the key to a proper understanding of reality and subsequently solving problems based on this reality as they emerge.
2. Even though culture is not static but steadily dynamic, some of the elements that provided rationality for cultural practices in the past may have disappeared in the face of modern realities.

3. For the African people, life is sacred and there is great respect for the earth.
4. Culture in contra-distinction from nature is that part of his milieu which man himself created.
5. Culture is distinct from society. It is society's way of life. Hence society can remain when its culture has changed.
6. Rather than substitute a new item for an old one, cultures often prefer to add the new one to the old.
7. Many of us have learned to enjoy the music of Beethoven without growing any less enthusiastic of *Atilogwu*, *Ijele* dance, *Egwu Ukwu* and *Nwokorobia*.
8. To think of culture in terms of development is to think of culture with a richer meaning, beyond the merely descriptive and qualitative neutral "way of life of a people".
9. The finite cannot in the long run substitute for the infinite. The result is a spiritual emptiness which ends in destroying the culture.
10. African societies generally respect the elderly and care for them.
11. In pure African Society governed by a humanistic community spirit, land belongs to no one. Land belongs to the people.
12. In African societies, property was a gift of God to someone. Property had no meaning if somebody accumulated too much for himself.

## OBIORA IKE IN HIS OWN WORDS

13. There is a need now of a new cultural politics which accepts pluralism, diversity and dialogue-Democracy.
14. Traditional Africa considered every work as noble and respectful, once it served the purposes of existence.
15. *Omenala*, (culture) which was and is the link between the ethical, religious and secular realities as well as the basis for the legal system and morality in general does exist even as strongly today as it was yesterday.
16. Culture (*Omenala*) has the potential to assist and guide modernization processes in a sustainable manner, founded on cultural rationality (derived from the past) and projecting into the future.
17. Africa must be challenged to go back to her roots, preserve and not auction off her cultural heritage in the face of new conditions.
18. African development must be built around African realities and heritage
19. Africa may be poor, disease ravaged continent, but its people are not forlorn dysfunctional people who are without hope. These are people who love life and celebrate it; their joy of life is legendary.
20. Customs should not be regarded as unchallengeable if they endanger the "common good", teaching and depriving the community of much needed material and spiritual assistance.
21. On the other hand, customs should not be rashly discarded if they can still be so adapted as to be useful.
22. Cultural influences on African lifestyle are obvious in the "westernization" of so much of popular culture in music, clothes, lifestyles, art, theatre, songs, technology, language, values and orientation.
23. Communicating faith in the diversity of cultures is possible based on the African context where humanity's most authentic and distinctive features nurture a cultural soil which makes for a fruitful and constructive dialogue.
24. Why is it that our intellectuals and the elite praise and prefer models of political or economic experiments, which do not have roots in the context of their own people and history?
25. Africans are people who laugh heartily no matter the weight of the load on their shoulders; who deeply express their faith in God and man; people that love, respect and revere elders as the bridge between the living and our ancestral roots as well as a bastion of wisdom and experience; people that love children and value relationships all in an interconnection network of social insurance provided by their extended and large family systems.
26. People who do not look back to their ancestral-cultural heritage cannot look forward to posterity.

### Africa and Wealth

1. Africa is economically poor, but has a wealth of values and priceless qualities.
2. A culture rich in values is regarded higher than a society rich in material wealth.
3. Property is seen as the basis of wealth and communal

ownership makes everybody a stakeholder and not strangers in their own community.

## Africa and Children

1. African societies love children and still do. The childless are sad.
2. Africa continues to claim its children by investing its colour on its children wherever they may be and however they are "produced".
3. Africa also marks out its children by investing its clear physical and cultural features on them, no matter the continent or country in which they possess legal "citizenship."

## Africa and Land

1. In the pure African Society governed by a humanistic community spirit, land belongs to no one. Land belongs to the people.
2. Because the earth provides the goods of this world: food, trees, sand, water and other consumables, which return through burial and decay to the bowels of the earth. The earth was thus, worshiped and respected. This worship was a female-oriented type of religion, thus the earth as 'goddess' a constant recipient of water from heaven, male god); a giver and taker. All nature was respected and creation had integrity. This virtue has to be cultivated again in a technological world.
3. How could we reconcile this existent traditional view of the land with the border clashes for land prevalent now on the continent? What new interpretation could be given to the

land so that it assumes its original African connotation, namely; a heritage to use and to pass on to the oncoming generation?

## Africa and God

1. The universe has a purpose in the mind of the creator. Thus religion, sacrifice, worship rites and rituals characterized mankind's response in Africa to the 'God of Creation' '*Chineke*'.

## Tradition

1. For one to be respected within the community, one must be respectful of the traditions left behind by the ancestors, conveyed through culture, language, art, dance and religious symbols and values.
2. African traditional religion is essentially a philosophy and a spiritual way of life, which permeates, pervades and animates the traditional social institutions, norms and celebrations.
3. Modernity still contains Tradition.
4. In traditional Africa there are no irreligious people.
5. It is the traditional values and conventions which help to establish people's cultural identity.
6. Traditional values which are indeed African values show the importance of integrating cultural values into real life through pedagogy of practice which is lived faith than just a theoretical didactic method.
7. Various traditional Nigerian cultures generally abhor

- stealing, damage to the common good and acts of corruption.
8. Nigerian traditional values which are indeed African values show the importance of integrating cultural values into real life through pedagogy of practice which is lived faith than just a theoretical didactic method.

## Igbo and Igbology

1. The Igbo proverb expresses best the need and understanding for intercultural dialogue and exchange for the survival of all. "*Onye anwuna ma ibe ya efuna*" is a way of life, a proverb which literally translated, means: "Live and let live".
2. The Igbo people of Southeastern Nigeria worked on Iron Ore at a time when Historically Europe was still in the Stone Age. This same people enjoyed, nourished and sustained a republican democracy when most of the Western world slumbered in primitivity.
3. Effective social welfare systems existed to cater for the marginalized, recognized as the responsibility of the community.
4. The traditional Igbo interplay of the secular and sacred ensured that ethical considerations were an intrinsic part of economic life for the Igbo.
5. The Igbo view life as a continuum that extends beyond the demise of the material self.
6. Why we must eat in order to survive, is a question of nature. Why the Igbo fulfills this duty with "*Ukwa*" and "*Okwuru*" and the English with "Bread and Tea", is a matter of Culture.

7. But even if our people all become Christians, we are not even sure that our culture, the Igbo culture, subjected to constant and permanent erosion within the political context of a multinational country like Nigeria, has not lost the will to exist, content to dissolve its identity in a melting pot where another culture, a pan- Nigerian / African / westernized culture is being concocted.
8. We argue that sustainability should be defined as building upon the resources and heritage of the past generations, to meet the needs of the present generation without compromising the ability of future generations to meet their own needs. This is Igbology derived from the *omenala*, linking the past, present and future in one continuum.
9. Work was understood in Igbo land as a corporate activity, performed by all members of the community and family.
10. There are only two clear seasons for the Igbo's; the wet season and the dry season. This clear weather division into rainy and dry seasons makes it imperative for the Igbo to work and plant in the wet season and to harvest and rest for the greater part of the dry season, Nature thus played a vital role in determining work tempo.
11. Kola nut was never denied anybody just because he or she did not belong.
12. Igbo art is a manifestation of the aesthetic, the philosophical, the historical, the human and the divine milieu in the midst of human creativity.
13. Igbo art is modest, yet deeply expressive. It concerns itself with life.

14. The Igbo do not demarcate between a strictly material, sensual world and a purely spiritual world. In stark contrast to the dualism present in Greek antiquity and western philosophy, the Igbo view life as a continuum that extends beyond the demise of the material self.
15. In the most contemporary Igbo societies, sharing - especially of food and evident in the tradition of breaking kola nut - has remained a landmark of Igbo religiosity, life and practice.
16. The belief in the interconnectedness between the three levels of existence, namely, the "living, dead (ancestors)", the "yet unborn" and the "present generation" attributed great value to children who signified the bond of greater solidarity at all levels.
17. The three levels of existence in 'Igbology' offer an important principle and philosophy in understanding the interplay between community and individual; forces of nature and nurture; religion and business; the environment and humanity; and generally helps us better understand various factors and values that ensured sustainability and stakeholder participation among the traditional Igbo people. It continues to provide a valuable foundation for problem-solving in modern times.
18. Igbo culture and tradition understood ownership to mean the possession, authority and control of and over something by an individual, a community and the ancestors, which implied a spiritual bond. The destiny of the individual and the community was often interlinked.
19. Wealth had significance when it was used responsibly to further community interests and not hoarded only for

individual use. This furthered social responsibility at the individual and corporate level.

20. The "*Ozor Ttitle*" were also awarded in recognition of an individual's social responsibility, acclaiming the person as a valuable member of the community. This ensured a healthy balance between individual freedom and enterprise, with overall progress of the community and its members.

## Women

1. The image of the African mother living symbolically with her child is a symbol of love for life.
2. The hard work of the people, especially women and peasant farmers is notable.
3. The role of religion in the political empowerment of women is very solid and valid from many perspectives.
4. The role of the mothers must be socially re-assessed. The mother's tasks in the home demand greater commitment, much time and much love with compensation by State and society.
5. Through mothers, God entrusted human beings to women in an entirely special way. This is why the leading role in protecting life from the moment of its conception pertains to women. Who more than mothers can know the miracle of life unfolding in their wombs?
6. The majority of the victims of global complete disorientation, corruption, greed and poverty are women. You, our mothers, sisters and wives, you our beauty who carry us in your womb, nurture us into growth and adulthood and actually make the person, the family and the

nation.

7. The most marginalised in the present status quo are our women and their children. What a tragedy?
8. Women work two-thirds of the world's working hours and they produce half of the world's food, yet they earn only 10% of the world's income and own less than 1% of the world's property.
9. In poor countries, the day a child is born is all too often the day that its mother dies.

## Ancestor Worship

1. Ancestor worship expressed the respect and debt of the present generation to those who lived before, and this respect guaranteed to the present that the yet unborn would honour the dead.
2. When an old man dies, it is like the tragic destruction of a library in Europe. For they are transmitters of past experiences, the existential links of the past with the present, and the nuclear bearers of tidings to the past with the present, and spirit-gods of the nether-world.
3. The absence of the clear division between the sacred and the secular, the profane and the spiritual, the theoretical and the practical, all these expressed the African difference to western categories of thought which had clear lines distinguishing the temporal and the eternal, idealism and empiricism, rationalism and pragmatism.
4. The visible world of human society is supported by the world of the ancestors, the living dead, who are the custodians of ethic and morality.

## Tribalism

1. The bond of Christian love established by Christianity which melted the barriers of race and tongue in Europe can yet perhaps provide a potent against the poison of tribalism which threatens to neutralize all our efforts at nation building.

## Philosophy

1. The State is not the "presence of God"
2. Since the State is the supreme guardian of the common good, its power must be uniform, comprehensive, sovereign and coercive.
3. The righteous in governance shall protect the dignity and worth of every individual person since all are equal before God, created in his own image and likeness.
4. If anything did not exist, we would not be able to know it, and if we were able to know it, we would not be able to communicate it
5. The permanent, totalitarian temptation however is to claim everything for Caesar. But Caesar's things are not everything. The state therefore is not omnipotent.
6. Nihilism is neither an option nor a way.
7. Not to succeed is to fail entire generations and to live a planless and meaningless existence.
8. We are challenged to open up and accept, and face the reality, before us.

- 9 Transcend the difficulties by daring the risks and the options available.
- 10 Man is the author, the centre and the end of all social and economic life.
- 11 Our young people are the "Church of today, as well as the hope of tomorrow".
- 12 Force is, to the pure African vital. It is a universal, omnipotent energy to which all thought and action are related.
- 13 To exist is to live vigorously for active force is existence and existence is force.
- 14 If existence and vital force are correspondents, then none of them may be overcome.

### **Myths**

1. We need to put aside some myths that still obscure our thinking; the myth that society is an artificial construct and the myth that man is the Lord of the universe, instead of a steward.

## CHAPTER TWO

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# ETHICS

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## Sacrifice

1. Short term sacrifices lead to long term gain.
2. Sacrifices are only made voluntarily for goals and ideals we believe in, and when we have confidence in those who may lead us there.
3. There must be willingness to sacrifice on the part of citizens. The common good precedes the private good.

## Wealth

1. The One who has reputation is the one who adds value through wealth to the village community.
2. People are having more than they are becoming persons with integrity.
3. The poor are increasing in their millions whilst the rich are becoming more exclusive.
4. Truly developed society is one in which wealth is equitably distributed and each person has a fundamental right to the resources and conditions essential to human development.
5. Materialism tends to replace spiritual wealth.
6. A culture rich in values is regarded higher than a society rich in material wealth.
7. The Church rejects the view that human happiness consists only in material well-being, and that achieving this alone is the goal of any government.
8. If a government pays too much attention to material welfare

at the expense of other values, it may advocate policies which reduce people to a passive state of dependency on welfare.

9. Social security services can play an important part in bringing about the redistribution of wealth.
10. Private property is valid and natural but does not mean appropriation at the disadvantage of the common good.

## Equality

1. Mankind is able to master the external universe, but can mankind also show goodwill and acceptance of the universal and basic principle that all human beings are mentally equal with dignity, freedom and integrity?
2. Job and employment opportunities should be created for all and mediocrity should be avoided.
3. Equality before the law was also known to antiquity.

## Ignorance and Dishonesty

1. Ignorance and dishonesty stand eloquent among the various reasons hindering the process of human rights and conflict management.

## Peace

1. Universal values of solidarity are expressed in the promotion of justice; the value of peace which is the primary objective of every society.
2. It is not possible to invoke peace and despise life.
3. Interhuman and intercultural. Besides football where

football fans and their nations side their favourite teams, in a general patriotism that is acceptable (which is a lighter matter), the dialectic between "US" and THEM" seems on the increase.

4. Peace is the great gift which Christ's disciples must proclaim to everyone, according to the mandate received from the Father.
5. Seeking peace requires various honourable relations.
6. Peace is destined in every way for everyone.
7. Lasting mass poverty increases the threat to world peace.
8. A wholistic lifestyle that encourages inner peace, emotional autonomy, creative activity and loving supportive relationships also fosters human well being.
9. All documents available in ancient cultures, in literature and art, in civilizations and values point to the nobility of peace as a basis for progress.
10. Our attempt is to see beyond the complexity of human exigencies and the complex nature of conflict as a multi-dimensional social phenomenon which is an integral feature of human existence and to assert that though essential to the ongoing processes of history and social change, conflict can be overcome since humanity desire and yearns for transformation and peace.
11. Since we do not accept happenings in the world as it is, most of us wish that the world could be changed for the better.
12. Peace is not merely the absence of war, nor can it be reduced

solely to the maintenance of a balance of power between enemies; nor is brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice.

13. Peace results from that order structured into human society by its divine founder, and actualized by men as they thirst after greater justice.
14. Since the concrete demands of these common goods are constantly changing as time goes on, peace is never attained once and for all, but must be built up ceaselessly.
15. Since the human will is unsteady and wounded by sin, the achievement of peace requires a constant mastering of passions and the vigilance of lawful authority.
16. Peace on earth cannot be obtained unless personal well-being is safeguarded and man freely and trustingly share with one another the riches of their inner spirits and their talents.
17. A firm determination to respect other people and their dignity, as well as the studied practice of brotherhood is absolutely necessary for the establishment of peace.
18. Respect for and development of human life requires peace.
19. Called to peace is an expression of the entire biblical invitation to "Peace with God, peace with all creation."
20. Peace is the basis for any meaningful and sustainable development.
21. With nuclear warfare accumulation, actual war and threats of war, humanity faces a predicament at its ability to sustain

peace for the human species.

22. People who dare to preach to others about God, religion, truth, equity, justice and peace must first of all purify themselves and try to be both just and fair in search of peace in their own lives.
23. "Clash of cultures" does no one good and deepens the world view of intolerance.
24. The clash of cultures promotes the fight for dominance and does not give room for intercultural dialogue which is the basis for peace and progress in the world of today.
25. Building bridges with entire humanity through dialogue is the sure way to peace in the world.
26. There is no alternative to dialogue if humanity would survive on interdependence, not just independence.
27. DIALOGUE, is the principle of God communicating with humankind in understandable language and manner, "down to earth".
28. The prejudices and until now received and perceived attitudes of one people or group against another must give way for a "dialogue of cultures and civilizations" to emerge.
29. Dialogue is all about finding common ground in the search for truth without necessarily compromising one's own position.
30. The clash of cultures promotes the fight for dominance and does not give room for inter cultural dialogue which is the basis for peace and progress in the world of today.

31. Building bridges with entire humanity through dialogue is the sure path to peace.
32. One of the most flagrant manifestations of injustice is the growing gap between the rich and the poor.
33. Injustice, excessive economic or social inequalities, envy, distrust, and pride raging among men and nations constantly threaten peace and cause wars.

## Corruption

- 1 Philosophically and theologically x-rayed, the topic of corruption assumes a metaphysical dimension, for here, corruption is identified as indicative of "the human condition of decadence" which shows weakness of the flesh and mind against the spirit, the contradiction of rational choices vis-a-vis easier alternatives as in the biblical "fallen Adam" (Genesis Chapter 2) which gives a picture of the human being as made of earth, therefore breakable, fragile, decadent and of weakness in nature.
- 2 The belief that corruption can be eradicated quickly, easily and permanently inevitably leads to false expectations that results in disappointments and distrust.
- 3 Curbing corruption requires political will, public confidence, adequate time, resources, dedication and integrity.
- 4 Efforts cannot stop once corruption has been identified and controlled. Localities will have to continue to build integrity and to maintain vigilance. Thus, fighting corruption will become a continuous feature of civil societies, national institutions, communities and private agencies.

5. There is increased interest and need for co-ordinate national and international anti-corruption legislation, as well as policies and measures that are multidisciplinary and action-oriented to reduce corruption to a barest minimum, and thereby at least to curb the 'culture of impunity' imposed on humanity by the practitioners and beneficiaries of corruption.
6. The faces of corruption are real, its consequences many, the damage to the moral psyche of the young unquantifiable and this injustice cries to heaven for vengeance.
7. Outside of the law, human beings are generally susceptible and prone to weaknesses, such that irrational behavioral patterns occur and are contemplated upon, which undermine due process, negates virtue, promotes egoistic and selfish behaviour- all leading to decadence and ultimately to what society describes as corruption.
8. Left unchecked, corruption will openly increase and make the poorest and least educated poorer.
9. Where personal risk and punishment are minimal, the risk of corruption naturally increases.
10. Raising awareness without adequate and visible enforcement will lead to cynicism among the citizenry and possibly increase the incidence of corruption.
11. Fighting corruption in all its manifestations becomes an agenda for the survival of a nation and also of the common good in both its local and international linkages.
12. The greatest threats however to an effective fight against

- corruption and therefore poverty eradication include: low political will; misplaced priorities by various levels of government; poor management of resources; lack of transparency and accountability, weak industrial base; lack of trade justice; limited and conditional aids packages by industrialized nations; strict compliance by government to conditionality imposed by international finance institutions, to mention but a few.
13. When ill-gotten gains are difficult to hide, the level of deterrence is raised and the risk of corruption is reduced.
  14. The moral norms of traditional and indigenous people used a set of taboos and religious sanctions to discipline groups or persons who flouted the common good and engaged in corrupt practices in their communities.
  15. Everyone blames everyone, "passing the buck" and it is still surprising to me that no one takes the responsibility of failure in our country.
  16. Bribery and corruption are short term without long term gain. Support for dictators end in a blind alley.
  17. The time shall come and it is already here, when persons who die and live behind massive wealth and property not willed to the Common Good of Society, live in shame after death.
  18. If corruption was abhorred in traditional society and considered a vice, punished as it were with stringent measures, there is need to revisit cultural values and family systems that seem to guarantee a virtuous society.
  19. The first way out of the culture of corruption is to reinforce

and reinvigorate traditional and cultural values that encouraged good behaviour in private and public life.

- 20 Even amongst those who condemn corruption in its manifold forms, hypocrisy holds sway and the same people and institutions practice it in the secrecy of their closets, share in its ill - gotten rewards where there is an opportunity, unwittingly practice it out of ignorance, cover corruption with philanthropy, feel morally justified to practice it, redefine corruption to exclude their nefarious conducts, benefit from corruption and underline one common characteristic which classify practitioners of corruption everywhere.

## Education

1. The value of education enables regard for one's own identity with an understanding of others and respect for diversity.
2. Preaching the Good News needs education of the media and its personnel.
3. Renewing Mission and Identity of Intellectual Tradition of the university is founded on audacity, character and scholarship, these three, not any without the other.
4. If people would go to school and gain general knowledge but not have character and virtue, society would be poorer for it and humanity would be less advanced.

## Values and Ethics

1. Values guide life.
2. Ethics then is both a practical and a normative science that

discovers, explains and demonstrates the principles and rules of right conduct.

3. How does one know what is happening around one when one is fast asleep?
4. Human action is motivated based on values which involved a basic belief, a philosophy, an underlying principle or an idea.
5. The foundations upon which nations and industries are building worldwide may not work without a strong value and moral orientation that considers the common good and the preservation of the earth.
6. The integral nature of African Cultural and Religious Values as Ethical Values begins with an understanding of Life which is considered SACRED and had to be preserved, protected, promoted and generated.
7. The human person, alone among all other creatures on this earth, is morally responsible for his or her acts which must be oriented towards the good of self, of others, and of the very earth and of all that is in and on it.
8. Ethics is not interested in what a person does, except to compare it with what that person ought to do.
9. The entire world of humans is infested by the virus of living in the denial of ethical abuses, yet suffering its consequences, alas, and sadly leading to the deaths of millions of children, women and men.
10. The business corporation is in its essence a moral institution. It imposes some moral obligations that are

- inherent in its own ends, structure and modes of operation.
11. One must raise the first concern of ethical reflection, which is: how one's actions affect one's soul!
  12. Values are not merely utopian, they define us.
  13. The traditional answers in the present times seem redundant. Thorny questions occur with ever increasing frequency. Somehow in many societies, the vocabulary of Right and Wrong, of Duty and Neglect of Duty; of Sin and Shame; of Good and Bad has become difficult to use.
  14. Life is the highest Moral and Ethical Value.
  15. It does seem that industrialization will continue unabated worldwide. It is desirable. But can we have industrialization based on some values?
  16. Value disorientation and a missing emphasis on the common good is a critical factor which humanity cannot overlook without consequences for the soul of humanity.
  17. Pope John Paul II was on the spot maintaining that: "Universal values of solidarity are expressed in the promotion of justice; the value of peace which is the primary objective of every society; the value of life itself as the most sacred and inviolable earthly reality, for it is not possible to invoke peace and despise life; the value of education which enables regard for one's own identity with an understanding of others and respect for diversity; the values of forgiveness and reconciliation necessary for building bridges over the barriers caused by non-communication and misunderstandings, thereby, nurturing the path which leads to peace."

18. The preferential option for the poor, which the church has vigorously advocated and pursued, is a sound principle of justice which should be the propellant of the West's solidarity with Africa.
19. In every case, what is good is a quality which presupposes the existence of being.
20. Evil is a defect in being, thus, a None-Being.
21. Simply put, the Common Good refers to all those values and concerns which belong to the entire community and not just to a specific group or individual and contains values which benefit the generality of all, not just a few.
22. Evil is a negation of Good and is the opposite of Good.
23. In virtue of our shared humanity, we must surely respect and honour one another.
24. Each individual has a value that can never be lost and must never be ignored.
25. There would be enough for each person on earth if the ethical principles of justice, fairness, solidarity, respect, and co-existence, live and let live were practiced.
26. It does seem that what we are building worldwide may not work without a strong value orientation.
27. Value disorientation and a missing emphasis on the common good is a critical factor which humanity cannot overlook without consequences for the soul of humanity. And this is the crux of the matter.

28. The modus would thus be unity in diversity, identity in plurality, individuality in communality, divergence and plurality in monolithic ideologies and dialogue as the fair platform for intercultural and interfaith relationships.
29. A society without stable values, institutions and traditions would be no less inhuman than where progress is totally arrested and change impossible.
30. We must change our mentality and attitudes and reorder our value systems so that we can be witnesses in word and in act.
31. Today, the vocabulary of right and wrong, of duty, and the neglect of duty, of sin or of shame has become difficult to use. Our age is confronted by decisions, which previous generations did not have to face.
32. What must remain central to humanity after the fact of relativity is acknowledged! Nothing! Something! What!
33. There is value disorientation and large-spread illiteracy leading to mental retardation for some and injustice for many, whichever way one tries to look at.
34. The fulfillment of the basic needs of the people is of the highest priority, namely, water, medicine, light, roads, food, schools, transport, jobs.
35. The serious crises facing mankind on national and international fronts concerning the social order and the right order of values have challenged priests, politicians, teachers, workers, businessmen and professional people.
36. We live in a globally interdependent world, yet, there are

- cultural values that are particular and sustain our own ambient that we could not lose them and retain our corporate identity.
37. Moral means human in the sense of ought, the sense of being normative (should), so we can say that moral means 'normatively human' or what the human being ought to be.
38. The person who does whatever he or she wants, with no regard for what he or she ought, is outlawed from society and hunted down like a wild beast.
39. Normative is concerned guiding action towards the right thing to do.
40. It is a duty to impose an obligation to promote good.
41. Utilitarianism suggests that only pleasure is good in itself.
42. Localities will have to continue to build integrity and to maintain vigilance.
43. There shall be no fundamental human rights, no human dignity, no universal declarations on human rights and duties if the central position of the human person, as a unique being in entire creation is denied.
44. The practice of virtue which is the basis for the cultivated mind and the principled character, value based lifestyles with determination that success belongs to those who make efforts.

## Truth

1. Where there is truth, there is love and there is peace.
2. Truth exists and all are able to know and reach this truth, despite the attempts at relativism.
3. What is freedom if people cannot say the truth?
4. Truth and its search are unquenchable in the human soul and psyche, no matter what pretence any person may try to make of it.
5. If we remain faithful to the truth, inner liberty is obtained.
6. With Michael Novak, I concur that: "Nothing is dearer to the tormented mind, nothing more vital to the survival of self-respect, nothing so important to one's sense of remaining a worthy human being, of being no one's cog, part of no one's machine, and register to death against the kingdom of lies - nothing is so dear as to hold to the truth."
7. Fidelity to truth is better than cowardice.
8. Even for those unsure whether there is a God or not, it is clear to all that a Truth is different from a Lie.
9. In our world of oppression and power intoxication, torturers can twist your mind, even reduce you to a vegetable, but as long as you retain the ability to say Yes or No as Truth alone commands, they cannot own you.
10. Human beings do not own the truth. Truth is not "merely subjective", not something we make up, or choose, or cut to today's fashions or to tomorrow's pragmatism.

11. We obey the truth. We do not "have" the truth. Truth owns us, truth possesses us. Truth is far larger and deeper than we are.
12. Truth is the light of God within us.
13. In obeying truth, a man becomes aware of participating in something greater than he, which measures his inadequacies and weaknesses.
14. One point that many ardent souls of our time most passionately disseminate, for example, is vulgar relativism, what I call "Nihilism with a happy face". For them, it is certain that there is no truths, only opinion, my opinion, your opinion.
15. The youths accept often that truth matters but have hard time finding it easily or trusting the sincerity of adults who tell them this "truth".
16. The social order is founded on truth with the human person central in this order.
17. Those who undermine the truth perform the work of tyrants and prepare the prisons of the future for the young.
18. The condition for achieving this starting point towards a communication of faith is tolerance, mutual respect and the assumption that no one has the monopoly of the truth.
19. Conflicts could be avoided if rational positions held sway and the principle of legitimate acceptance of differences even in universalistic categories were determinant.
20. We cannot work for the unity of all Christians, if we are

arrogantly frantic about our private affiliations or confessions and intolerant of other groups.

## Business Ethics

1. It is indeed in the interest of all to have a balanced society founded on business practices which are alongside other factors, ethical and therefore sustainable.
2. Getting the systems working is possible under a motto of sustainable economic development led by socially responsible businesses and individuals in both the public and private sectors.
3. Business Ethics does not seem to convey the idea of simple honest behaviors that teach virtue and character.
4. We cannot wish away nor do businesses without a rational manner that offers a level playing ground and respects for human dignity.
5. The language of Business Ethics is inclusion, not exclusion.
6. The coming together of the various groups takes place not only through economic mergers, political integration, trade agreements and the like but also through the use of recent technological discoveries.
7. Business Ethics is about sustainability.
8. Business Ethics entails social responsibility, where community is an extension of the Business and business an extension of the community.
9. Development is about People while business is about Ethics.

10. The aim of a business arrangement should not be to dominate but to allow both sides to profit. The principles of subsidiarity and solidarity are herein called for.
11. The hope for going to private ventures is that the lure of gain for the new managers and stakeholders and shareholders will increase efficiency and the care of customers, a good start, but not revolutionary enough.
12. Business is about ethics and the theories of consumerism and economism are erroneous.
13. Production means that labour, land, capital, resources, services and the human person are not idle.
14. In local environments, wherever they operate, Businesses and Companies are part of Communities. If they consider themselves "offshore" or "Transnational", they act irresponsibly.
15. Can one forget that the basic cause of this sad situation is human weakness and the wickedness of the heart of man, his egoism and greed?
16. Is it possible in today's world to look at property less as acquisition and more from the point of need?
17. Parallel to the growth of multinationals is the ability of investors to instantly move billions of dollars from one part of the planet to another, with the sole objective of speculation and without government regulation of any sort.
18. There is enough wealth for everybody but the distribution stumbles on unquantifiable greed, ignorance and egotism.

19. The scramble and greed to take what belongs to others in Africa had begun.
20. Ownership of property, whether individually owned or in the hands of the community as titleholder must be strictly differentiated from rigid capitalism or extreme collectivism.
21. Where individual egoism is unbridled by the discipline that religion imposes, the task of governing is certainly not the easier.

## Conscience

1. Imbued with an immortal soul, given freely by a Supreme Being who is generous, kind, almighty and the universal judge of all that is created, all human beings have rights and duties imposed upon them by their conscience and would obtain salvation in their circumstances?
2. No part of the world can master its problems by being indifferent to the fate of other regions.
3. You should ask "what would I want people in the richer countries to do if I was poor"? So, I should help the poor because I would want to be helped if I was poor.
4. Freedom requires the exercise of conscience.
5. In the thirst for profit, modern society does often uses and abuses the goods of this world with little thought for others and still less for future generations.
6. The slave trade was fought against and stopped by humanists, philosophers, free thinkers, groups of enlightened people acting with a Christian and human

conscience.

7. The great temptation is to resort to all sorts of persecution and harassment, both subtle and crude in order to get rid of an uncomfortable voice of conscience.
8. Lies have short legs and vice is not sustainable.

## Silence/Integrity

1. Silence has value but the silence of inaction creates ambivalence. For not to act is the evil.
2. There are times when neutrality is betrayal.
3. Of all the virtues that edify and build up a nation, integrity is the foremost, for it is an all round virtue.
4. How else do we explain the lack of integrity at the slightest opportunity where people sell their votes for food and money, making nonsense of the democratic process.
5. Lawlessness is a manifestation of lack of integrity.
6. Integrity starts with a spirit of obedience to laws.
7. Disregard of due process is a manifestation of lack of integrity, just as the lack of commitment to values is another symptom of lack of integrity.

## Self-Interest

1. Enlightened self interest can stimulate but limit solidarity.
2. Unless the developed countries think less about their own interests and more about those of mankind as a whole;

unless they take the step from limited to global solidarity would authentic and integral development in Africa, find rich humus of human solidarity upon which to thrive.

3. Private monopoly is the acquiring of unlimited vast holdings by an individual or combination of individuals making competition in various fields of enterprise difficult or impossible.
4. The dialectic and scope of conflict is sometimes widened in ideological categories based on rationalized dichotomies and contrary positions on either side, without giving way to each other's point of view, so that an antinomy is placed between the categories of "US and THEM"; "the individual and the community", "faith versus life", "knowledge versus experience", "religion versus disbelief", "relativism versus ethics", "the employer versus the employee", "the particular versus the universals".
5. We all live in a "global village" and the danger of collective selfishness must be clearly averted.
6. If our response to globalization is not an intensification of regional co-operation, then we are doomed.
7. In the functionalist view all elements of a society perform a positive function, which is necessary and sufficient to maintain the social equilibrium.

## Human Dignity

1. Our human dignity also consists in our being made free for and free from God; FREE, that is, to do His will by choosing to live and act within the framework of His law.
2. The ignorant and the poor are so disadvantaged that they

usually tend to forget the dignity that belongs to them as humans.

3. This attitude to life, seeing life and death as a gift, thus celebrating it enhances the dignity, of Human life and encourages the community.
4. Its foundation and primary object are the dignity of the human person with its inalienable rights, which form the nucleus of the "truth about men".
5. One might state without fear of contradiction that humanity's attempt at healing the wounds and tackling the challenges posed upon mankind by horrendous poverty, ignorance, diseases, senseless wars, injustices and conflicts, the lack of good governance, dictatorships, unfair trade, preventable violence and inhumanity experienced in virtually all the continents during this time, but even more so, in contemporary times has always been to defend the dignity of the human person.
6. In every society, respect for human dignity requires that, so far as possible, basic human needs are met.
7. Everybody has a right to a share of the earth's goods sufficient for himself/herself and his/her family.
8. Sustainability demands of an integral vision of the universe which respects the integrity of creation.
9. Humanity at its present historical epoch seems to have run out of comprehensive answers to the questions facing mankind at this time, questions that bother on justice, fair play and a correct understanding of the dignity of the human person in a balanced and peaceful universe.

10. The dignity of the human person is the criterion against which all aspects of economic life must be measured.

## Human Work

1. Work is the activity of man, a value of metaphysical significance and working is the existential expression of man's creative ingenuity.
2. Co-operate work only makes sense and is justifiable when it is viewed from a global standpoint and when its activities are defined on reciprocal basis.
3. Hard work, not cultism is the road to success anywhere in the world.
4. The right to work stands as the most fundamental of all rights in the world of labour.
5. To be out of job means to be out of means of livelihood.
6. It is through work that man can renew the face of the earth, because through work, man creates, builds and organizes the society and the world.
7. Work is a participation in the mystery of creation and redemption, its characteristics being that work is necessary, painful, corporate, redemptive and creative, and all give life meaning.
8. Work in its subjective dimension is therefore the key to the social question, that is, the great social and economic transformations, for behind every work is the human person.

9. Work is a human participation in God's creative activity, the means of man's fulfillment as an image of God.
10. Not to work, that is, being unemployed is a denial of a basic right.
11. An absence of work or gainful employment for a qualified person is likeable to a threat to existence, and therefore a negation.
12. Work was a part of life and nobody was called a worker because everybody worked.
13. There was nothing like "mean job" for the slaves and "white collar jobs" for the big people. All work had dignity, because behind the work was a subject, a human being and nature playing a dominant role on the plantation, the style, the timing and the harvesting.
14. Work is considered alienating, especially paid jobs.
15. There is no personal engagement or interest in the work done for the nation.
16. Private sector and self employment must be encouraged to absorb all capable and qualified persons in the world of work. People must not always wait for government.
17. People should not always read to possess a degree or a certificate just for the sake. They must realize other potentialities in them such as the acquisition of career and skills for creativity.
18. As long as people look at the work they do as belonging to another and not primarily to them, they may always run the

- risk of working as "mercenaries" and "ghost workers" or at the simplest, alienated beings who do not identify themselves with the fruits of their works.
19. Every worker is a co-owner and there was nothing like, I am working for another.
  20. A fundamental dimension of man's life is human work. Human work is "the key to the whole social question", that is, to all the problems, which have arisen for each one of us, for our society and for the world at large.
  21. Human work is the guiding thread through which all political, social, economic, religious and cultural aspects of man's life in society are co-ordinated.
  22. Man beyond the instinct of self-preservation seeks self-realization which work offers.
  23. Only man is capable of work, and only man works, at the same time by work occupying his existence on earth.
  24. All else in the world of work is only an instrument of work.
  25. Man is the subject, not the object of work. On this lies his dignity and personality.
  26. Work cannot be sold or bought.
  27. People who are lazy should not be encouraged at the expense of others.
  28. Only when there is production in quantity and then in quality could we be sure that human beings are at work and that both supplies and prices are within people's

- purchasing range.
29. Man must earn his daily bread and contribute to the continual advance of science and technology.
  30. Man's life, personality and development are shaped and dignified by work.
  31. The problem of work has a very profound link with that of the meaning of human life. Because of this link, work becomes and indeed is a problem of man's spiritual nature.
  32. Man's dignity is an elevated one because of the saving work of Christ and so also is man's work. For not only does work bear the imprint of man, but also it reveals to man the true meaning of his existence.
  33. Work is endowed with this basic dimension of human existence, through which man's life is built up every day.
  34. It stands clear that the right to work stands as the most fundamental of all rights in the labour world, for it is only to the working individual that all other rights descend upon.
  35. Leisure is appreciated and people should not overwork when it is not called for.
  36. There were two sole inducements to work, namely: to provide basic foodstuff for the family and the kindred and to provide shelter for the family.
  37. Work was understood in Igbo land as a corporate activity performed by all members of the community and family.
  38. Through work a man, his wife or wives, and children were

able to engage themselves in a united and concerted action to complement one another and fulfill their basic needs.

39. When attitude to work remains only utilitarian, only to get daily bread, but not to become more, not to help in nation building, not to build up a corporate body, that is, a community of workers, not to get spiritual fulfillment; when work is considered simple as a task to be done and get quick money, then we are missing the mark.
40. Work should not simply mean "Meal ticket", but must be more for a country with the potentialities to elevate Africa.
41. Indeed work is one of the signs by which man is distinguished from other living creatures. Although active in sustaining themselves, animals cannot be said to work.
42. Work bears man's signature, the distinctive mark of his humanity and nature, the mark of a person who is created in God's image to act within a community of persons.
43. Work will thus be understood as a human obligation in the complex meaning of the word, for the Creator has commanded it and man cannot live and grow in his humanity without it.
44. Human work is the key to contemporary social questions.

## Labour

1. Trade unions are very necessary and the right to strike for basic rights should not be closed out as a legitimate means of sharing economic wealth
2. The product of labour must be worthy, the labour itself

dignified, because the worker himself, is carrying out the Creator's purpose.

3. Labour takes precedence over capital and technology in the production process.
4. The worker deserves a just wage and must have his/her rights respected.

## Common Good

1. What is the common good? It is not necessarily the good of the majority, or the minority, or of individuals - but the good of the whole, of society itself.
2. The primary duty of government is the common good.
3. All governmental acts, all legal approvals and restrictions must be related to the common good.
4. The common good speaks of the environment necessary for the fulfillment of citizens living in common, or in society.
5. It should be noted that the common good far transcends mere economic conditions.
6. There are schemes that might, in fact, alleviate suffering, rescue some from abject poverty - but which might not serve the common good.
7. Comfort and pleasure are not determinative. On the other hand, a true pursuit of the common good may be recognized by certain results.
8. Where the common good reign, poverty and suffering will be alleviated as much as possible.

9. It is the common good that should dictate the duties and obligations of government. It is obvious that government must protect the rights of its citizens, if it is to fulfill its obligation to the common good.
10. No society where rights are violated with impunity - either by the government itself or by citizens with the approval of the government can be said to be properly operating within the common good.
11. Although State and Church are distinct in their origin, end, and constitution, and in their proper spheres are mutually independent and self-governing, they are nevertheless related to each other in many ways and obligated to collaborate for the good of mankind.
12. The promotion of the common good is a high ethical criterion in good governance.
13. The common good of humanity finds its ultimate meaning in the eternal law.

## Human Rights

1. The exercise of rights is necessarily for the fulfillment of human beings, the achievement of their purpose.
2. It is fashionable to speak of human rights and property rights, and to give a priority to the former. The truth is that property is a human right, and a most basic one.
3. The right of privacy is safer for the owner of property; even the right to a certain eccentricity, or individuality of personality, is served by property.
4. Discrimination, making property ownership difficult or

impossible for many would likewise be immoral.

5. As the original bearer of governmental authority, the people are entitled to the right of resistance with respect to the state.
6. Be justified in "an extreme case", when it is "a last resort to put an end to an obvious and prolonged tyranny which is gravely damaging the fundamental rights of individuals and the common good".
7. Human right is that moment where people are human and authentically mysterious in "the image of their creator".
8. The right to work stands as the most fundamental of all rights in the world of labour.
9. The right to private disposal is plainly subordinate to the right of common use of goods that are intended for all mankind.
10. Individual rights are always experienced within the context of promotion of the common good.

## Choices

1. Evil choices create ecologies of evil in which the horizons of new generations become ever more distorted and the image of what it is to be a human being becomes corrupted.
2. There is no point in responsibility if there is no choice.
3. To help the poor and the potentially excluded part of the population, it is not enough to pour money over them, by way of investments in schools, hospitals and surrounding environment unless the recipients also have an opportunity

to exercise some choice and therefore take some responsibility for their own future.

4. A choice fostered within limits would enhance the sense of responsibility and major decisions in our lives.

## **Stewardship**

1. Stewardship remains a fundamental goal for all shall render account both here and hereafter of their good and bad deeds and there is payment or punishment for good or evil done.
2. The environment is created for the use and stewardship of rational human beings with responsibility for the future.

## CHAPTER THREE

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# **SOCIETY**

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## Time

1. When God created the world, he gave the Europeans the CLOCK (Watch) and gave Africans TIME".
2. Lateness is excused on the grounds of African Time.
3. The term 'African time' has emerged and has become both entrenched and readily accepted as a modus operandi in African lingual expressions. One encounters it wherever one may travel within the continent.
4. All over the continent of Africa, there is an amazing identity of how people consider business, how they take Ethics and its questions and how they understand the concept of Time, not just as an exact moment but something around an event.
5. Time and Space have been humbled and with the stretch of a click from a remote village anywhere, events could be triggered off which have consequences for the larger society.
6. The concept of 'space' and 'time' which in ancient philosophy was beyond thought and speculation, has received practical solutions by virtue of recent developments in science and technology.
7. It makes it easier for people to manufacture bombs in their sleeping rooms or in private libraries by just opening the relevant pages on the search engine of their personal computers. If this is conceivable, then we are living in a dream.

## Globalization

1. There is no shortage of pronouncements that a world for everybody is an ambitious project, at best an illusion for it is set between the realms of the ideal and the excruciating reality of daily life.
2. It is presumed to be a world for all, even though only a privileged few have the key to the door of this global village. Others must wait outside, treated as aliens, without rights and basic human dignity.
3. Globalization can be likened to a fourth wave in the process of outside influences on Africa, namely the Slave Trade, Colonialism, Neo-colonialism.
4. In spite of Africa's humanistic values and rich cultural heritage, history and spirituality, one wonder how the peoples of Africa have continued to suffer untold hardship caused often by outside influences through the slave trade, colonialism and ongoing imperialistic exploitation, often camouflaged today in the name of globalization.
5. Joining the civilized and modern world is our ambition in this global village. It is a task and a mandate for our generation.
6. Many people have rejected the traditional sources of ethical illumination. Yet a further source of complication is the new global and pluralistic environment. Culture is a thing of the past, they believe.
7. Individualism is on the increase, leading to a "global crisis of values".
8. Globalization has continued but most of Africa are not on

the train.

9. In what is termed a 'global village', one is somehow amazed that 'global neighbourliness' has not been achieved. In fact, the tendency that is increasing in the world is towards 'global distance' both in thought and in action.
10. The whole world sometimes seems to be getting less and less user-friendly. Even politicians cannot offer us much comfort.
11. The world has moved on and only people of drive, vision, discipline and determination can stand and cope with the growing competitiveness of the globalised universe.
12. I use the term globalization to refer to the phenomenon of increasing integration of nation states, through economic exchanges, political configurations, technological advances and cultural influences.
13. The phenomenon of globalization even into our own times is abused. What was meant for all has been hijacked by a few.
14. The negative consequences of globalization are glaringly epitomes of this scholastic drive for a bridge between faith and reason.
15. The achievements of mankind in our times have led to a greater integration of peoples, economic exchanges, cultural influences and technological advances, leading to the present understanding that the whole world has become a 'global village'.
16. The winds of change (perestroika) triggered off in the late

1980's, with the collapse of the Soviet Union and its effects blowing through countries of Eastern Europe, was not an exercise in isolation.

17. The globalization of films has eroded the originality of self determination for simple peoples in their cultural milieu, making the American dream and way of life a measure for civilization worldwide.
18. Within the context of the on-going and ever growing meeting of peoples of the world on several levels (political, cultural, social, economic, religious, academia, art) in what is termed a 'global village', one is somehow amazed that 'global neighbourliness' has not been achieved.
19. The tendency that is increasing in the world is towards 'global distance' both in thought and in action.
20. With technological and telecommunication possibilities increasing in an ever expanding economic globalization process, conflicts seem on the rise also, thus making differences noticeable and more explicit.
21. The global outlook has shown a tendency to ideological socio-technological and economic paradigms which is a western contribution to development.
22. It is as if we have all been reared in some global concentration camp, where our image of what it could mean to be human is confined to the limits of a corrupted experience.
23. It is hope in man and belief in the capabilities and aspiration of entire humanity on the threshold of a new resolution.

24. Only where the wealthy countries derive benefit, only where they themselves will be affected by the long term global consequences of their failure to provide assistance, will they be prepared to assist the poor countries majority of which are in Africa, Asia and Eastern Europe.
25. A word about globalization may be apposite if we are not to embrace another metaphysic of a new imperialism, granted that it is a phenomenon, which we cannot escape.
26. In a digitalized and globalized world, science can easily be considered a new religion, to which we turn with questions concerning truth and meaning, even though we know that the responses provided are only partial and not totally satisfying.

## Terrorism

1. Terrorism has set in to destroy humanity's many achievements, anytime, anywhere and anyhow.
2. Right now, the world in which we live in is experiencing a number of conflicts some of which seem to have assumed a new and agonizing dimension.
3. We do not teach that killing is wrong by killing those who kill others.
4. We live in an interdependent world where crisis and other happenings in one region affect the others.
5. No country is safe and everywhere could be turned into a war front.

## Nigeria

1. Nigeria is filled by a large percentage of traditional African and indigenous religions. There is both a variety of cultures, music, art, wisdom, religiosity and climatic integration.
2. Nigerians like many African peoples believe that "actions speak louder than words".
3. Nigeria is richly endowed with physical, human and natural minerals and resources that largely remain untapped.
4. The high incidence of poverty in Nigeria is the failure of man's ability to take his destiny into his own hands.
5. Despite the many limitations we find in the inability of the Nigerian people and elite to find a lasting solution to its social and political problems thus far, Christian Social Principles contains useful guidelines and values that would surely help in the search for solutions to the Nigerian problem.
6. The "paradox of plenty" generally referred to as "poverty in the midst of plenitude" remains the bane of Nigeria and many developing nations. The country is rich but the people are poor.
7. Dependence on petroleum however for development is dangerous. This is the reality in many countries including Nigeria which has performed worse in terms of basic social indicators.
8. The challenge is making oil and gas wealth to serve the common good. If this is not achieved, the consequences would be destabilization, decline and perhaps war which in turn will degenerate to more human and environmental

disasters characteristic of failed states. God forbid!

9. The poor economic base and political instability of the country has pushed out many of the country's skilled and professional members leading to a "brain drain" of the population.
10. Nigeria is one of the few countries in the world where people's health status has barely improved in recent decades.
11. What we have may be near to civilian government, but a democratic culture is yet to emerge.
12. The Nigerian context thus, is a situation where tolerance and acceptance of the other is basic, not because of what one believes on the level of faith, but on how this faith is lived out in real life.
13. Nigeria has been bedeviled with weak economic and political governance failures the major cause of which is CORRUPTION that has resulted into some of the highest levels of poverty in the world.
14. The paradox is that Nigeria is suffering amidst plenty despite all the huge human, natural and financial resources that she is blessed with.
15. Even though the country is not at war and has no neighbours threatening it, expenditures on Education, health, Social services and Agriculture continue to rate low on the budget, and this over several years.
16. Poverty in Nigeria is not God determined. It is man-made and much of it is due to the consequences of 'centralized

and democratized corruption'.

17. The current Nigerian experience with the IMF and the World Bank is a perfect example of foreign aid and foreign expert advice that are blind.
18. Agriculture is in coma. Imports are increasing while exports are virtually non-existent save for petroleum.
19. What holds Nigerians together is surprisingly a belief in their deep religiosity founded on traditional African and cultural values of co-existence, ability to reconcile and interest factors.
20. What could also split Nigeria is the inability to manage the great positive potentials which these values of religion and religiosity bring with it.
21. This is what Nigeria needs at this time, to have people and organizations with rational religious faith and belief in Nigeria, its people, its resources and therefore its future.
22. If Nigerians lived according to their original and indigenous beliefs and practices, communicating faith would be much more a matter of life than of doctrine.
23. In Nigeria, love of one's fatherland has fallen into disrepute because of our past history.
24. Despite all appeals in the past, the respect for the dignity of the human person, the violation of human rights, civil rights, political and social rights, cultural and economic rights continue unabated not only in our country Nigeria, but indeed elsewhere on the globe and even in the entire sub region of West Africa.

25. Looking around us within Nigeria, within Africa and on global levels; we discover the ugly realities written on many faces, the majority of whom are young, namely: poverty, hunger, disease, ignorance, exploitation, unemployment, lack of meaning and happiness and the consequence of early death for reasons that are easily prevented.
26. But for the education and enlightenment by Christian missionaries, the founding fathers of anti-colonial Nigeria's history such as Nnamdi Azikiwe, Obafemi Awolowo, K.K.Mbadiwe, Mbonu Ojike and others would not have succeeded in their enterprise of decolonization and nationalism, the fruits of which all of us are the heritage.
27. We are not a nation of complainants more than any other people anywhere else in the world could also be described as being complainants; we are not a nation of thieves or dishonest people who are the worse in this business known to all children of Adam.
28. We have a great country, richly endowed with human and material resources, a country with one of the great beauties of geography, aesthetics, cultures, traditions, varieties and multi plural ingredients which any modern great nation today has as its credentials. Unfortunately, Nigeria's assets and blessings are turning as it were to a curse against its people.
29. The virtues of honesty and transparency seem not to be written in bold letters in the dictionary of those who have usurped power and the administration of this God blessed nation, called Nigeria.
30. The world and history are moving forward. We either join or get out.

31. Not only that the expected budget does not show drive, insight, economic profundity and consistency, the confusions of the operators, the interpretations given to it and the implementation of the budget proposals remain one of the greatest mirage and illusions which our nation face for the past years of her post colonial independence.
32. Nigeria has become and represents in the language of various disciplines, "the best, the worst and the ugly". It is a country rich in human and material resources and contains the greatest blessings which heaven could ever grant to one nation or territory.
33. A really great nation with a truly great people who inhabit Nigeria, blessed by the creator with abundant human and natural wealth have been condemned to be like kings sitting on golden stools but yet shamefully hungry.
34. How could any nation survive for a day longer when dreams disappear and citizens feel unconcerned, preferring instead to abandon their own countries for another person's country?
35. Nigerian traditional values which are indeed African values show the importance of integrating cultural values into real life through pedagogy of practice which is lived faith than just a theoretical didactic method.
36. If the reading of the budget speech by Mr. President is delayed a little in the month of January or prolonged, the entire life of the nation may even come to a halt. Scarcity and high prices sent in to fill the gap of speculation.
37. The Federal Government is expected to know everything,

do everything, and solve every problem, having usurped much of the resources and income possibilities of the land. This is the first problem.

## Fatherland

1. Criticizing of one's fatherland took the place of love of one's fatherland. At the most, one still spoke of preservation of the countryside and protection of monuments, if the fatherland was not simply rejected as a "system of the ruling -classes".
2. To abandon one's fatherland for purely egotistical reasons in flight before the required sacrifice contradicts the spirit of Christianity, this values faithfulness and willingness to sacrifice more highly than material goods".
3. Love for one's fatherland is grounded in reverent dedication to those to whom we owe our origin: God, our parents, and the land of our fathers, the land where our cradle stood and to which we were bound by destiny through a common homeland, a common descent, a common history, a common culture, and a common language.
4. Homelessness is a loss of identity. If "fatherland" disappears from linguistic usage, other important things in life are also lost.
5. The Christian does not have a broken relation to his or her fatherland.
6. Christian love of one's fatherland is not a mere feeling, nor an unctuous patriotism, nor a sentimental nationalism, and even less chauvinism. It is embedded in the love for all men and all peoples.

## Apartheid

1. Every form of apartheid violates the right and dignity of man. The Christian will therefore not limit himself or herself to protesting against a particular kind of apartheid, e.g. racial apartheid, as if religious apartheid were less evil.
2. Does he rebel against God's decision that resists apartheid? Protests against genocide or takes up arms as a guerilla against a regime of organized injustice or legalized brigandage?

## History

1. History cannot be divided into watertight compartments. The realities of one epoch have their influence on the next. One event precedes another.
2. Democratic principles of participation and avoidance of autocracy and dictatorship are sure paths to greatness. History does not forget easily and may make or mar one perpetually.
3. The promises that things might be better and that the future is brighter has been considered historically fallacious and misleading.
4. History books and folk tales are replete with stories that teach how a proud humanity believes in its ability to make and unmake, trusting in its capabilities alone, but often disregarding the other and the beyond.
5. All documents available in ancient cultures, in literature and art, in civilizations and values point to the nobility of peace as a basis for progress.

6. Our attempt is to see beyond the complexity of human exigencies and the complex nature of conflict as a multi-dimensional social phenomenon which is an integral feature of human existence and to assert that though essential to the ongoing processes of history and social change, conflict can be overcome since humanity desire and yearns for transformation and peace.

## Colonialism

1. The scramble to take what belongs to others followed with a greed to partition the continent of Africa among European powers for the purposes of colonization.
2. In almost all instances of colonization of African nations, this triumvirate pattern was manifest: first the traders, the missionaries and then the administrators.
3. The West brought us education and enlightenment, Christianity and western civilization, but also many other things among which exploitation and underdevelopment ranked high.
4. Coming on the heels of the slave trade, colonialism inflicted yet deeper wounds on the continent and peoples of Africa.
5. African markets have been the dumping ground of finished luxury goods, which encourage non-productive consumerism as well as provide employment for the citizens of the West.
6. Much of what is known or written about Africa has been done by Non-Africans, most of whom are European intellectuals and "experts" and much of it is undiluted blackmail.

7. Attempts by non-Western cultures to develop themselves according to their priorities, initiative, innovative rationality and worldview have all too often been dismissed as irrelevant; they have been interrupted and stopped, as historical records testify, by abrupt abortions of pre-colonial (slave trade), colonial (foreign imposition) and neo-colonial (internal alienation) strategies, which interrupted the political, economic, socio-cultural and technological possibilities for development within Africa.
8. Africa became a wretched continent when western capitalistic ethic that canonizes profit at the expense of man met and spun a historical synthesis of all negative stereotypes that disemboweled and derailed African march to development.

## Poverty

1. Poverty has assumed not only the forms of physical deprivation but has become worse in its spiritual manifestations as found in loneliness, emptiness, meaninglessness and escape from reality.
2. Poverty which is the absence of means to maintain and enjoy the basic needs of life, a deprivation and lack of access to education, health services, food, social services and productive assets affects the most vulnerable part of the population, mainly women and children.
3. The poor do not participate in decisions that touch their own lives.
4. Poverty has remained a plague afflicting peoples and countries all over the world. It is considered one of the symptoms or manifestations of underdevelopment.

5. Poverty is "complex and multidimensional" and has "various perceptions".
6. Poverty is not God determined. It is manmade.
7. The high incidence of poverty in Nigeria is the failure of man's ability to take his destiny into his own hands.
8. People cannot be separated from the situation in which they live.
9. Solutions to the problems of poverty and matters concerning economic growth cannot be achieved alone through poverty alleviation measures without a broader, integrated and holistic strategy for change
10. The potential and real wealth of the nation has not been translated into reality in the daily lives of the majority of the citizens and peoples who inhabit the country.
11. Option for the poor is a good measure for righteous, leadership for God is always on the side of the oppressed and of the poor.
12. One of the darkest characteristics of poverty is that it seems to prey on the vulnerable and defenseless.
13. In poor countries, the day a child is born is all too often the day that its mother dies.
14. "The joy and hope, the grief and anguish of men of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well"

15. Poverty is a scandal. Social justice and charity challenge all to the preferential option for the poor.
16. There is disagreement about who is responsible for poverty whose fault it is. However, even if it was not our fault, there is a question about whether we have a responsibility to help those who are poor, simply because we can.

## Sustainability

1. Sustainability refers to doing something with the long term in mind and decisions made with a consideration of human activities into the future.
2. There is no vision of a planetary ecosystem in equilibrium with this level of industrial metabolism".
3. A world for everybody is clearly not realizable.
4. There is the debatable matter of population growth in agricultural regions of the developing world. This is a source of strength but could threaten the already delicate balance of resources in these regions.
5. We live in an information age, a "borderless age" and a very fast age. With its many advantages, the explosion in scientific knowledge and technical knowledge and the availability of knowledge, capital and manpower shudder's the imagination and questions the sustainability of the human family.
6. Sustainability demands an integral vision of the universe which respects the integrity of creation.
7. A 'sustainable community' is achieved by a long term and

integrated approach to developing and achieving a healthy community, by addressing economic, environmental, social and cultural issues.

## Government

1. The failure of the democratic and electoral process to produce free and fair election results leads to an undermining of the constitution.
2. Since a country's public institutions and agencies do not work in isolation, there is need for an integrated and transparent system of checks and balances designed to achieve accountability among the various arms of government, disperse power and limit opportunities for conflicts of interests and abuse of power for gain.
3. The true judges of whether or not an agency has integrity and credibility are not the international agencies themselves but rather the public in the recipient country.
4. There seem always to be some ontologic collaboration between commerce, religion and politics (government) nay a metaphysic that has always conduced to either development of people or conspired to exploit some others.
5. The functions of government, though important, must always be subsidiary; that is, government should help men women to be free to realize their own destiny.
6. If a government pays too much attention to material welfare at the expense of other values, it may advocate policies which reduce people to a passive state of dependency on welfare.
7. If a government gives too little priority to tackling poverty,

ill-health, poor housing and other social ills, the human dignity of those who suffer these afflictions is denied.

8. It follows from it that a government must recognize the right to do just that practice religion. Indeed, it is governmental duty to foster the practice of religion:
9. It seems daring but would be appropriate to draw up a "Politicians Code of Character" for bearers of governmental authority and these include: strength of character; profession of fundamental moral values; a gift for creative combinations; objectivity, soberness, equanimity; willingness to serve; courage to make unpopular decisions and willingness to co-operate.
10. Economic justice is the basis for all equity and the measure of impact of good governance. In all things the question may be: how does it benefit the poor?
11. We shall succeed in establishing a stable democracy and a society where the rule of law and good governance is prevalent.
12. Governments, which think it right to control and administer half of a country's annual income themselves, have probably got the balance wrong. Restoring a proper balance is likely to be the most important social change in our country and will be one change where government has to lead rather than follow.
13. The responsibility of government is to use some of the riches created by the market, not to make life easy for everyone, but at least to make life possible, not to share out the money but to invest that money in order to build a decent society.

## Industrialization

1. It does seem that industrialization will continue unabated worldwide. It is desirable. But can we have industrialization based on some values?
2. In order to ward off these global dangers together, and safeguard their own future as well, the industrialized nations have no option but to form coalitions of solidarity with developing countries.
3. The industrialized world is regarded as the center of the world and the model to which developing countries-as marginal subordinated areas- are adjoined. It is in this sense that co-operative development and solidarity has to be de-colonized.
4. The dramatic and excessive burden on the environment's capacity to absorb pollution, and manifest damage caused the global ecological balance.
5. The tight social intertwinement and the development of social and political relations since the beginning of the industrial age have greatly increased the financial needs of the state.

## Social Erosion

1. Poverty is widespread. Unemployment is high. Standards of life are eroding in quality for the majority of people. Youth and women are victims. The environment is damaged as migrations of peoples remain staggering both within nations - from the rural to urban areas, and internationally, - from the less industrialized nations to the more developed economies. Crime is on the increase.

2. The failure of the democratic and electoral process to produce free and fair election results leads to an undermining of the constitution.
3. The socio-economic triangle is getting very much narrower at the apex denoting a small fabulously rich minority and broader at the base denoting a mass exodus of the greater majority into a poverty trapezium from which no escape seems likely.
4. States and governments, as experience teaches, can exhibit not only this or that deficiency, but can also degenerate in a criminal way.
5. No country is safe and everywhere could be turned into a war front. This is not to mention the destruction of the environment, goods and property with its consequences and the trauma on people's psychology, morality and social harmony.
6. With rising poverty are the rise in homelessness, hunger and lack of jobs especially of the youth.
7. Poverty is on the increase all over the world, not just in the developing countries, but also, for countries until now regarded as wealthy, highly industrialized and developed.
8. There is apparent lack of ethical and cultural ingredients in determining the global social and economic systems in the formulation of policies that guide peoples and nations as businesses carry on as usual, negating and neglecting people's traditional ways of life, their history, indigenous rationality, social development and cultural values.
9. There is widespread poverty, unemployment, hunger and

desperation of which all bears eloquent testimony in these phenomena.

- 10 There were times, in those days, when people were sure of their beliefs and the customs of their fatherland. Today, it is fashionable to question everything including oneself.
- 11 What is government's is "no man's land" and people render unsatisfactory services to her.
- 12 In many nations the state is transformed into a huge administrative machine, which invades all areas of life and drags man into a state of fear and anxiety causing his depersonalization, threatening his dignity as person and reducing his personal and social freedom among others.
- 13 Many who worked tirelessly and looked forward to a society based on the rule of law, the provision of economic prosperity for the generality of the citizenry, guarantee of religious tolerance and freedom, civil rights, democratic values and a free society, security of lives and property, technological advancement, improved quality in scientific and educational advancement, have been woefully disappointed and have given up.
- 14 The social and political instability has pushed out many of the country's skilled and professional members leading to drain of the population.
- 15 Social thought focuses on the negative roles of transnational and multinational companies which connive with local and corrupt elements to undermine the political, social, cultural and economic bases of the nation, thereby worsening the already deplorable living conditions of the vast majority of the people.

- 16 We discover the 'sophisticated' in-fighting among theologians as to who has the best and lasting answer to our problems, who is the heretic and the orthodox. There is thus an attendant crisis of a lack of orientation. Many are confused, and those who previously pretended to be strong have been forced, dragged or misled to join the faceless mob.
- 17 At a time when humanity faces fundamental questions of life and death, of lack of meaning and the disorientation of values, of wars and peace, the abuse of the environment and the scandal of poverty in the midst of plenty, a world that has grown in technical, social, economic and political sophistication and has become ever more complex, humanity faces difficult challenges.
- 18 As globalization, technology, informatics, telematics and market economy based on extensive materialism engulfs the European nations, a link is missing in the cosmic reality of peoples where God has either been ejected or has been pushed out into a completely, different, extra-mundane arena.
- 19 The great phenomenon of migration is increasingly forcing people to leave their countries of origin for more urban settings, thereby changing the ethnic make-up of our cities, our nations and our continents.

## Exploitation

1. African raw material has fed and continues to feed greedy entrails of Western industries leaving Africa poor and scorched in the bargain.
2. Today equally, African manpower contributes in no small measure in the trained, and semi-skilled manpower needs

of many western capitals, as the grim African predicament induces many sons of Africa into emigrating to some comfortable slavery to the west.

3. Indeed, it is largely with the West that we have to settle scores and balance accounts of the exploited peoples of Africa, with a view of liberating Africa from the clutches of underdevelopment.
4. In spite of Africa's humanistic values and rich cultural heritage, history and spirituality, one wonder how the peoples of Africa have continued to suffer untold hardship caused often by outside influences through the slave trade, colonialism and ongoing imperialistic exploitation, often camouflaged today in the name of globalization.
5. If human beings are victimized by an oppressive society, which leads to their death or dehumanization, there was every reason to question the validity of the act from the perspective of the victim.

## Development

1. Development is centered on the human person.
2. Any meaningful and sustainable development of Africa that would serve, as the threshold of a new dawn must take its moments about certain fundamental considerations.
3. The development process is anchored on the pursuit of sound macroeconomic policies that will promote sustainable economic growth, create more jobs, and ensure equitable distribution of income to raise living standard of the populace.
4. Any developmental policy or blueprint that is capable of

lifting Africa out of the present doldrums must center in and on the people.

5. Development must cater for the whole human person, and encompass the people of Africa as a whole: developing their spiritual, religious, social, personal, moral, cultural, economic, political, mental, educational, physical and environmental dimensions of life.
6. Development must be based on participation, openness, accountability and co-operation.
7. True development will take place if we eliminate the barriers and change the structures, institutions and attitudes, which maintain flawed development, oppression and exploitation and replace them with new structures and relations likely to foster it.
8. Achieving genuine development demands that the global and national economy through its fiscal policies and annual budget and development plans place people first.
9. Co-operate work only make sense and is justifiable when it is viewed from a global standpoint and when its activities are defined on reciprocal basis.
10. Individual human beings living in a society are the basis of any meaningful development.
11. Not all that has been labeled development has been proved after some time to be development proper.
12. It is not everything development in America and called development that must qualify in Africa as development.

13. To achieve human development, we must move beyond symptoms and examine the root causes of today's problems.
14. We must hurry! Too many people suffer, and the distance which separates the progress of some from the stagnation, if not the outright regression of others is growing.
15. It is obvious, that the grave drama" of the contemporary world caused by the numerous threats that often accompany human progress cannot leave anyone indifferent.
16. The quest for the upliftment of people is of such crucial nature that it deserves the support and active involvement of all members of the society, individuals, groups, societies, institutions and governments in the great task of development.
17. The human person is at the centre of every development.
18. The life of any people can never be developed and improved without their positive consent and participation.
19. It is only when production increases in quantity and in quality that hunger and misery disappear.
20. Doing first things first must necessarily stand out as an agenda for a developing economy to thrive and to survive the global competition and intrigues of the present. There is no other viable option, if history would be a good measure for our guide.
21. It is rather difficult to involve people in the implementation of an agenda they were not part of initiating.

22. Underdevelopment does not imply a lack of capacity but an embryonic stage and infinite potential for development.
23. In the attempt to improve life without people's participation, the elites, the experts, the technicians and the political adventurers have committed mistakes and crimes, which up to now leave their horrendous traces on the people. This is one strong source for the failure of so many development projects.

## African Renaissance

1. The attraction of business opportunities exists in Africa, and for the continent to join the global economy on the foundations of justice and fair global competition, the West's relationship with Africa must be redefined.
2. As long as Western financial institutions such as IMF and the World Bank, which were set up to help weaker economies, but instead are seen to be indulging in the sabotaging of these economies continue in this practice, Africa's and the rest of the third world shall tarry longer on the road to economic progress.
3. The main thrust of Africa's development or any formerly colonized or enslaved people must be in the direction of self-reliance.
4. Africa will not be built only by foreign aid policies and expert-directed prescriptions from outside. She has been given, accepted gratefully and followed a lot of bad advice from the industrialized economies and their vestigial institutions.
5. It is imperative that a deep-rooted development, long-lasting and effective development in Africa must work out

its own models from our local civilizations.

6. No matter how 'sub-standard', 'underdeveloped', 'primitive' and slow it may be, Africa and Africans, as things stand now cannot make long term progress, if we do not move at our own pace, learn from our past, as slow as it may be and gradually build a progressive, constructive, and authentic Africa.
7. Of special relevance to Africa is the abrogation of the Trans-Atlantic, trans-Indian and trans-Sharan slave trade, which depopulated the continent for over four centuries, killing, maiming and depriving the black race of every remaining dignity, which they still possessed.
8. How come that despite the progress in humanity's technical and information machinery, with a new wealth of resources, both educational and industrial, humanity has not arrived at the new societal foundation with the four African wisdom calabashes? Freedom, to be Economic sustenance, Good governance, Justice and. Legal inconclusiveness.
9. Any discussion on the fate and future of Africa, on the possibility of enthroning a sustainable base for an Africa renaissance, must reckon with the West of which American civilization has assumed a central role.
10. Africa may be underdeveloped today, but that is only a stage in the socio-evolutionary unfolding of history.
11. Any meaningful and sustainable development of Africa that would serve as the threshold of a new dawn must take its moment about certain fundamental considerations.

12. Africa may be a continent in dilemma, but she has some priceless values that could propel her to greatness. These are potentialities for development that must be deeply rooted in the traditional, social and economic structures of Africa.
13. Our pains are principally ours and that of the human race secondarily. Granted that Africa cannot develop in isolation in this increasing interconnected world, which globalization has made of the earth, what is African's future in an age of globalization?
14. Africa must urgently rise to the challenge in solidarity with the rest of the world and plot her own development "within a composite framework located in a purely African reality as well as a structured understanding of the emerging constellation of global forces and their implications for Africa".
15. Africans are waking up to the fact that Africa has to develop not just to survive.
16. The crisis of confidence and the broken psychology of the African after the colonial trauma seem to have disappeared gradually with the rebirth of self confidence, new African art and a mass of literature.
17. Doubt is not a way. An enlightenment campaign is the sure way to real freedom.

## Responsible Leadership

1. Money can stimulate and finance development initiatives, but it is not enough. There is an indispensable need for an enthronement of responsible leadership in African power corridors.

2. Without good, responsible, leadership, resources mapped out for development can "still be diverted from the urgent task of poverty elimination through corruption, regional conflicts, oppressive or weak governments, and poor economic management".
3. Good leadership is an index that is indispensable to any attempt at moving Africa forward.
4. There are schemes that might, in fact, alleviate suffering, rescue some from abject poverty - but which might not serve the common good.
5. It is this ability to give voice, to enlighten the ignorant, to teach love of God and neighbor by example and communicating faith in the diversity of cultures that has made the university the voice of the voiceless and the citadel of learning, research, teaching and transformation. Leadership makes this happen.
6. It is possible for the leader and the ruler to be just and fair in his dealings with fellow human beings.
7. The promotion of peace remains the highest good and the hallmark of a true and righteous leader.
8. We want politics, dirty as some say it is, to have clean persons go into it, operate and purify it and make politics less dirty for the common good and the benefit of all.
9. It commits public authorities to recognize, respect, regulates, protect and promote human rights and facilitate the fulfillment of the respective duties.

## Civilization

1. There are several and apparent claims to the fruits of civilization of which we are part.
2. We are witness to the manifold achievements that humanity was able to make in the past 100 years in the areas of the sciences, art, technology, humanities, literature, economy, political and social life, spacecraft, medicine, agriculture, education, information and communications technology.
3. Distances previously believed to be 'beyond space' and issues thought to be 'beyond time' have been conquered, at least in the sphere of the phenomena.
4. The more modern the settings are, the more corruption there seems to be.
5. We do owe ourselves some reckoning as humanity enters a key stage in human history with its apparent claims of civilization.
6. If many peoples in the civilized world have lost orientation, meaning and sacrality, it is because religion has been banned, theology has been reduced to science, and mystery to myth and God has become a new anthropology.
7. Africa was already great even before Greek Civilization arrived.
8. It is certainly clear from our experience of history and enlightened observation of worldwide trends that technological prowess alone is not the basis of civilizations today.

9. Civilization is but the crosspollination of ideas, sieved through generations and peoples in history, whose thought patterns challenge each other to revival, re-evaluation and re-establishment.

## Slavery

1. The slave trade was fought against and stopped by humanists, philosophers, free thinkers, groups of enlightened people acting with a Christian and human conscience.
2. Africa has seen the worst in what human brutality could ever offer.
3. The crème of African manpower was the yoke upon which the cultivation of the American plantations was laid.
4. At an early date Africa had to experience the lovelessness of the sons of her mother, the white men who devastated her vineyard and forced her to work in the vineyards of the other people, to live in slavery.
5. The black bride of the Songs sings her joy of life in all its human forms, but she also cries out her anguish when she has lost her bridegroom.
6. Treat human beings well and respectfully, not enslave them.

## Freewill

1. Human beings are the only creatures on earth that do not blindly obey the laws of their nature, by instinct, but are free to choose to obey them with a loving will.
2. The human person is a creature of God, made in His image

and elevated to a supernatural destiny transcending earthly life. Man therefore as an intelligent and free being subject of rights and of duties.

## Freedom

1. Society should therefore respect human freedom by enabling men and women to assume responsibility for their own lives, and encouraging them to co-operate with each other to pursue the Common Good.
2. Man can only expect to "use" goods which he/she owns.
3. Freedom and a sound economy cannot grow; it cannot even survive in every atmosphere. Freedom needs clean and healthy habits, sound families, common decencies and fundamental respect of human beings for one another. Freedom requires the exercise of conscience.
4. Can there be a free society among citizens who cheat, who do not work hard, who are untrustworthy, who flout the law, who prefer to live as slaves, content in their dependency so long as they are fed and entertained?
5. From fidelity to truth, inner liberty is wrested.
6. Freedom cannot grow; it cannot even survive in every atmosphere.
7. Freedom needs clean and healthful habits of one human for another.
8. Freedom requires the exercise of conscience.

## Citizens

1. Since the people are the original bearers of government authority, crucial duties are due to the citizens.
2. A government is not possible without the civil society, the private sectors and the citizenry.
3. Community services is another area that is relevant, citizens could identify with the state and society in voluntary societies.
4. Since people are the original bearers of governmental authority crucial rights are due to the citizens, all citizens are entitled to contribute to the Common Good of the State, all citizens have a legal claim to equality before the Law, citizens have a right to resistance and may use them against oppression and injustice, the fulfillment of the laws of the State is a moral duty.
5. The large expanse of agricultural land for virtually every arable type of crop and plantation is a great asset. But the greatest asset of the State is its people.
6. You cannot take away responsibility from the people at the level of their own competence.
7. Servant government must also be under the control of its citizen to be a proper servant.
8. By taking responsibility away from its citizens, our governments are implicitly saying that we cannot be trusted to look after our own lives.
9. We become improvident because we don't need to be provident with the result that the state is left to do it all,

while our irresponsibility is encouraged.

10. When the income upon which government calculated is not there for anyone, citizens suffer for what they could have easily provided for themselves.
11. Any responsible government must listen to the voice of stakeholders. They are the people.
12. Human recourses, not just capital, nor income, nor technology, nor material resources constitute the ultimate basis of the wealth of nations.
13. It is the people who take initiative and responsibility for their destiny.

## Change

1. Change will be realized by targeted measures that have positive effect on global problems.
2. A wrong understanding of the universe, of the creator, of man shall lead to a failed action in the world.
3. A generation wrong about the mysteries of God would almost certainly be wrong about mankind.
4. Essential purpose of man's work is to perfect himself than to change the world in which he lives, though he must change the world.
5. Every African nation has its story to tell of enduring crisis driven by a divorce between growth and human welfare, and aggravated by rising levels of unemployment, income inequality, food and energy prices.

## Modernization

1. The euphoria of modernization carried many African countries with their elite away. Consequently, they lost touch with original sources of African culture; but they did not succeed to become European.
2. Any young man who cuts off himself from the community in the African sense and becomes a person in what is more or less the western sense cut off from life. He is no longer a person in the African sense. If he is to survive to some degree, he must quit the village and begin existence somewhere else, however no matter how prosperous he becomes he is presumed to miss something in his personality. It is only by re-establishing the link with his kit and kin, which is actually part of him, that he can once more be a person, his full self.
3. If challenges are opportunities, then never before have the opportunities been so great; for never before has humanity in general faced challenges comparable in magnitude and complexity to those that have emerged in recent times.

## Law and Justice

1. The essence of the law and of Justice in traditional society was not to blame this person or that person but to settle the matter for social harmony of the entire community to exist.
2. Fidelity to law, observance of due process, and respect for the rule of law are common indices that show a 'culture of integrity'.
3. The state is there to serve God for your benefit, If you break the law, however, you may well have fear: the bearing of the sword has its significance.

4. Retributive justice must be integrated with reparative justice everywhere in the world.
5. Peace is possible but only on the condition of Justice.

## Gender

1. The gender issue determines the roles of people in traditional society. In agriculture, in trade, in economy, in social life, in politics, in every aspect of culture, there was clarity as to the roles of men or women and their interdependent functions.
2. The creator in His infinite wisdom created humans in the male and female gender to complement each other and fulfill the will of the creator.

## Relativism

1. To undermine Truth is to live a Lie. Vulgar relativism is an invisible gas; odourless, deadly that is now polluting every free society on earth. It is a gas that attacks the central nervous system of moral striving.
2. In the Western world, freedom means "do as you wish". What of responsibility? Vulgar relativism and its subjective culture so undermines the culture of liberty and knowledge that it is preferable to take a position on an issue than to remain neutral.

## Human Relationship

1. The human person, created in the image of God is in a distinctive relation with the rest of creation, of which she or he however remains part.
2. While individually responsible for his or her acts, the

human person exists in relation to others and cannot seek his or her own good alone, but rather is to seek the good of all, the common good.

3. The human person is not alone and consequently, no one can act as if he or she were an end in itself.
4. It is a matter of opening the eyes of mind and heart and spirit to see the relationship between care for all creation - persons as well as material goods - and our fundamental relationship in and with God.
5. That the individual can, as it were, appeal to Caesar, that he has direct access to the transcendent, that is to say, to God or to his conscience, enhances his dignity and emphasizes his autonomy.

## Liberty

1. The ecology of liberty is more fragile than the biosphere of earth.
2. Liberty is not the freedom to do what you wish but it is freedom to do what you ought.
3. Only humans enjoy the liberty to do what we ought to do or not to do it.
4. Can all the sufferings of our ancestors on behalf of liberty have been endured that we might be as we now are?
5. Democratic participation in decision-making is the best way to respect the dignity and liberty of people.

## Marriage

1. Marriage is defined today as the state in which two people live together in a partnership of love and life, expressed through free consent.
2. The communal dimension strengthened the longevity of marriage and reduces separation or divorce.
3. If consent is lacking, there is no marriage.
4. When two people are planning to get married, they are much more open to God's grace and His influence.
5. The requirement that marriage of male and female be accepted as a life-long union of two people in love and fidelity is an expression of the teaching of Christ himself.
6. Marriage is a challenge to a couple to help each other to grow and develop the positive sides of their character.
7. To preserve love, protect marriage, remain faithful and make the family a priority might be lines of action.

## Geriatric Wisdom

1. The Church's stand may be unpopular and even contradict the much-accepted wisdom of the age, but that does not mean that it is wrong.
2. The wisdom of our ancestors and Common Sense often teach us that people participate better in things they were part of and contributed from the beginning and therefore keep the agenda going for a longer time.

## Unemployment

1. The 'best help is self help' and self reliance is the option to be taken towards the right of all to employment.

## Power

1. Power is not absolute, even if some officials of government think that it is eternal.
2. Power is transient although very tempting and perhaps also dangerous to use. One must therefore lead with prayer and fear of the Lord.

## Conflict

1. Conflict Settlement means reaching an agreement on a particular aspect of the conflict rather than the conflict as a whole.
2. Direct violence may end but the parties still remain dissatisfied because all their interests and needs were not fully addressed.
3. Conflict Resolution by contrast, is a comprehensive outcome, in which the underlying causes of the conflict are removed so that there are no latent, residual elements, which may trigger a return to violence.
4. Resolution entails an integration of the parties' objectives so that neither side has had to compromise.
5. The long term and structural nature of conflict resolution and transformation including settlement become clear when reconciliation and reconstruction in the aftermath of violent conflicts are considered.

6. If people would be taught the truth that human beings are fundamentally equal, if people would agree to the basic guidelines of justice which insists on "to each his or her due", if humanity would learn to respect one another on the basis of the ontology of the "*imago dei*", if all sorts of bias, whether cultural or historical, were given up or at least reduced to a minimally tolerable level allowable for mutual co-existence and the guarantee of basic rights, if fundamental respect for the dignity of each being would be re-echoed and made an educational foundation for every child in this world, then conflicts may reduce. But above all, truth must prevail.
7. Most conflicts take place because truth has been ejected and lies have taken over.
8. We share a common unwillingness or even inability to accept the world as it is because we believe that it was meant to be different.

## Ecosystem

1. We cannot have sound economies, sustainable societies, and healthy people without a healthy planet.
2. The ecology of liberty is more fragile than the biosphere of earth.
3. On the economy, the universal destination of material goods remains a cardinal teaching.
4. The environment is created for the use and stewardship of rational human beings with responsibility for the future.
5. I have the courage and the good faith to believe that even in

the midst of chaos, nature abhors disorder and tries to find a balance.

6. The most basic values of the Social teaching of the Church also point directly to the moral obligation to care for the environment.
7. One of the primary principles which govern our approach to environmental questions is: "there is an order in the universe which must be respected".
8. Without a doubt, it is by heightening the centrality of the human person, not by denying it, by stressing the responsibility of the human person for creation, not by ignoring it, that we all shall be better able to promote and preserve a sound environment for all.

## Economy

1. "Servant government" should provide the infrastructure of life, not its superstructure, but should tilt that infrastructure to make it more accessible to those who have fared less well in the market economy or who might for so in the future.
2. Budget needs not only planning, monitoring, and evaluation but also implementation and control.
3. The priority of the budget is to serve the poorest of the poor and make poverty eradication and job creation a priority.
4. A country which is unable to develop the skill and knowledge of its people and to utilize them effectively in the national economy will be unable to develop anything else.
5. In planning development therefore, it should be borne in

mind that the true purpose of economic activities is neither to increase production as such nor to make profits or to exercise power, but to serve man as a whole respecting his material, intellectual, moral, spiritual and religious needs.

6. The economy is for the people and the resources of the earth are to be equitably shared by all.
7. Stakeholders are an extensive concept. The word covers the seen and unseen hands in a macro and micro economy.
8. No economy may thrive on the cult of mediocrity, ethnicism and political slippery inconsistency.
9. The impression is given that all our problems will evaporate when the Budget, seen as Messiah is announced. Yet the facts as we know them in our history tell a different tale.
10. Sustainable economic and human development is a much broader and larger concept than just economic growth in measuring the impact of the budget on people.
11. The basic question about any budget speech or plan is "how does it benefit the poor and improve their living standard?"
12. There is need now to enthrone a mechanism of control of the budget, not simply by government agents themselves (no one can be a judge in one's own cause), but by stakeholders in the private and non-governmental and faith communities sector, including individuals who may have the clout to research and find the truth about the operations of any given budget.
13. One of the principles in modern business structures is the principle that the economy does and must exist for the human person, not vice versa.

## Democracy

1. Apathy and cynicism are the real enemies of democracy.
2. By insulating us from any real responsibility for what happens around us, a paternalistic democracy makes us, literally, careless of others beyond our immediate group.

## CHAPTER FOUR

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# RELIGION

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## Atheism

1. Nobody who loved his life would like to be branded an atheist.
2. To deny God is to deny man.
3. Egyptian fellahs rejected the Soviet presence in their country because they considered them abnormal and insane since they wanted to convince the Egyptians that God does not exist, something they thought was absurd and almost contrary to all evidence.

## Religion

1. The sphere of religion emerges particularly as that domain which helps humans realize themselves in their search for truth, peace, happiness and meaning beyond the immanent realities of the material world.
2. Religion which relates man to the unseen universe of the deities and the gods in a sense conveying humanity's dependence on the world and spirits beyond man emerged in African cosmology as a natural thing.
3. This is the heart of our dilemma. We are not sure which religion is to inform which stage of our cultural evolution.
4. If religion and culture were so closely connected, it was because within the culture, the religion was homogenous.
5. Some of the criticisms aimed at religion should be more properly directed against the institution.
6. It is not in vain that religion appears not only as a private affair of the individual but as a public and socially relevant phenomenon in all human societies.

7. Religion imposes a frame-work of ultimate reference, that is, it determines the value system of society.
8. By conferring finality and ultimacy to established values, religion becomes a powerful means of social control and therefore of maintaining the established order, whatever this may be.
9. The prophetic function of religion enables us, if need be, to say no to the given, to escape from the tyranny of the facts and from the tyranny of public opinion.
10. Religion has a dialectical relationship to society, acting now as an element of social control and stability and now as a disturbing and revolutionary element.
11. We need the voice of religion to purify our private and public lives and to keep us in mind of higher, nobler things.
12. Nothing can be done that will kill the religious instinct, muzzle the voice of religion or hamper its exercise.
13. The restraint and self control in prosperity, the courage and patience in adversity, the fear of God and respect for man which every sane religion promotes, in particular the selfless and altruistic love which Christianity inculcates in the individual, all this may not eliminate evil, but it can only have a healthy effect on the body politic.
14. Religion tends then to become an ideology, at the service of the ruling class. But when the basis of government is unjust or the ruling class becomes corrupt, religion continues to serve its ends and its perpetuation.
15. Polygamy is still competing with monogamy and traditional

- religion coexist with Christianity, often in the same individual but especially in society at large where religious pluralism has emerged as a social novum.
16. There is no African without a sense of religion, a practice of religion and a link to some form of religious adherence.
  17. After several centuries of inter human contacts, it is sad to witness how wars are carried out in the name of religion and martyrs are made to die for their beliefs even in the 21st century.
  18. To be African is to be religious.
  19. "Righteousness in Governance" is one, which has as its aim the desire to bring to the fore, the role of the citizen who is a believer, a Christian and an adherent of a religious faith to participate at efforts which lead to nation building.
  20. There is a tendency to make religion a scapegoat for a myriad of our societal ills and the impression is given that society would certainly be better off without religion.
  21. The search for money has turned many churches and religious centers into places of trade, and it is no longer seldom to hear criticisms labeled against some churches, religious leaders and religious centers, likening them to the chastisement Jesus once gave to the traders whom he chased out of the Temple in Jerusalem: "My house is a place of prayer, but you have turned it into a den of thieves".
  22. In this society, orthopraxis is more cherished than orthodoxy.
  23. Religion brings with it spiritual wisdom and meaning which

- has content and vision about God, the world, morality, man and society.
24. African peoples believe their religious leaders and respect the impact of religion on their own personal life and destiny.
  25. Religion is always personal, but never just a private affair.
  26. The highest good for humans and one necessary for their happiness is to know God's will and follow it. That in fact could be considered a definition of religion itself.
  27. Religion and its beliefs is not the point of departure. What counts is life and people's behaviour.
  28. It is taunted that religion has not succeeded in making the world better; that in fact, on the contrary, it has made it worse.
  29. From one point of view, religion can be seen as a stabilizing factor, from another as a factor of disintegration, and a catalyst in society.
  30. Religion though a response to the problems of the individual in the face of the human condition has very distinct functions for the society at large; it is both an intimately private affair and also an eminently public affair.
  31. Religion makes pale the cheeks of rulers by its frozen admonition.
  32. This concentration on what should be rather than on what actually is the case, gives religion a great moral advantage, and a moral superiority over the goings-on in society.

33. Religion makes room for protests, for non-conformity, for rebellion. Through its prophetic role, religion encourages revolt in certain circumstances.
34. The revolutionary character of religion is too obvious to need further commentary.

## Incarnation

1. The mystery of the incarnation which is God's participation in human history by taking human flesh and form in Jesus Christ and by dying on the cross out of love for sinful humanity to bring salvation for all creation radicalizes the entire role of religion and faith.
2. It is only in the Christian faith that the mystery of evil and sin which reaches beyond the human capacity to understand is surpassed by a mystery far greater; God's incarnation and His redemption through the loving acceptance of the suffering caused by human evil.
3. The incarnation is the point of departure for rational theology and true religion.
4. The Christian principle of the "incarnation" is that the "Word assumed Flesh and lived among us". It is one humble but honest example of how faith, carried out in DIALOGUE, brings the divine near to the people.

## Faith

1. Christian faith, different from the many other religions and faith groups we know of, offers with certainty, a blend of hope and realism which is resistant to disillusionment.
2. Faith can provoke a sense of urgency while at the same time

recognizing the penultimate character of the contemporary struggle and returning to the ultimate vision of fresh inspiration and energy whenever this is needed.

3. We must open up to learn, to live and to love.
4. Faith and tolerance are virtues possible for human beings within the multiplicity and diversity of cultures.
5. Faith is communicated more through a convincing lifestyle than through preaching.
6. We cannot communicate faith from the point of view of missionary superiority and the top down method of a group who knows it all, have all the answers and are better than the others.

## Christianity

1. Unlike any of the other and many religions of antiquity or thereafter, Christianity is unique in the sense of its Mission, that is, the Mission of its founder, Jesus Christ.
2. The Mission of Jesus to a broken world was played out within an ambient of the complicity of the Roman judicial and colonial system joining hands with the evil tendencies of the elite and the ignorant masses who allowed greed, fear and obsession to kill the son of God.
3. Christian religion and its Mission in the World is to give hope, not hopelessness. Yet, let it be said that people of hope are also hardened realists, recognizing the limitations of what can be achieved in today's struggles for justice.
4. Christianity was the first religion to make a commandment of love, a love that embraced all mankind, love that bound

men to God and to one another and welded all into one divine-human commonwealth.

5. It is a truly Christian challenge and a fundamental option in a corrupt society like ours to respond to the "signs of the times" imposed by the demands of modern society by following in the footsteps of the teacher and master himself, Jesus Christ of Nazareth who urged his followers "to be the light of the world and the salt of the earth"
6. The Christian religion is labeled as foreign and condemned as the colonial remnant responsible for the cultural alienation of the African and the banishment of its gods.
7. The human person, created in the image of God is in a distinctive relation with the rest of creation, of which she or he however remains part.
8. Which great name and achiever in the long history of 2000 years of Christianity was not a son or daughter of the Church?

## The Church

1. The Church exists to transform human societies into a civilization of love, knowledge and progress.
2. The present times are not luxury for many African peoples. The Church experiences martyrdom daily.
3. Catholic Social Teaching is a sure path to the renewal of faith and of life.
4. Growth of small Christian communities continues to nurture the presence of the faithful in distant rural communities.

5. During the hard times confronting Nigeria as a nation, the Church must be clearly seen to be on the side of the oppressed and suffering people.
6. It is the duty of the Church to make it clear that the dignity of the human person is the criterion against which all aspects of economic life must be measured.
7. All Church institutions, both the hierarchy and individual Christian in Nigeria, as elsewhere must realize that the Church as a community can make very important contribution to achieving greater economic justice.
8. We cannot convert and lead others rightly if we do not know the way.
9. We cannot work for the unity of all Christians; if we are arrogantly frantic about our private affiliations or confessions and intolerant of other groups.
10. Authentic and true religiosity seems to have been sacrificed at the altar of clever psychologists, dupes, charlatans and non-performers. At last, the saying of Jesus Christ in the Bible "woe to this generation... she seeks constantly for sign" appears to have come to pass.
11. As far as ecumenism is concerned, many Christians have been grossly divided over cosmetics, but not over the substance of he who called us to his services. Ecumenism has been marginalized as an affair for the "talkative", keeping in mind that for over 300 years, we have been talking.
12. The results of over 300 years talking has not been seen in the unity of Christians, rather further divisions, even within

- the confessions and polarizations into progressive, conservative and orthodox have taken place.
13. Obedience to God's will flows from justice toward one's neighbour.
  14. The rights of God come before and serve as the basis for the rights of individuals and peoples.
  15. The full realization of the Kingdom will come about in heaven, when the elect, those reconciled to God the Father, Son and Holy Spirit, will live the fullness of justice and peace in the communion of all the saints,
  16. The preferential option for the poor, which the church has vigorously advocated and pursued, as a sound principle of justice should be the propellant of the West's solidarity with Africa.
  17. Christian Churches have a role to play together with Civil Society in influencing a constructive and positive social change on the cultural, economic and political levels of nations.
  18. Christian Churches have a role to play in transforming the social order.
  19. Within the Christian Churches, there are also various movements from the moderate to the fundamentalist and extreme that may suggest that one cannot give a blanket response to the thematic without clarification of concepts, for if not properly qualified, religion could even impede people's active participation as citizens and hinder their rational economic behavior instead of supporting it.

20. The Church is a global player and has remained so even before the birth of virtually all the modern nations and civil society organizations that exists today.
21. The Church in her self-understanding stands as the agent of Christ in the service of evangelization to entire creation and mankind.
22. The Catholic Church (and some other Christian Churches) understand its Mission as one that is moral and transcendental, hence a divine mandate that is before the state, beyond the state and yet in service of the State for the salvation of the State, its peoples and all humanity.
23. The Church collaborates and partners very closely in an integral manner with State, the private and public sectors and all people of goodwill in building up a sustainable human society.
24. The purpose of the Church is Mission for the Integral Salvation of Mankind.
25. In our time and age, it has become very urgent to make a proper balance between the roles of the Churches and religious organizations and reassess their competence vis - a -vis the State. Collaboration, joint partnership and interdependence appear as the right concepts to apply in this connection.
26. The experiences may be different but people see Religious Institutions as God's mission that is even beyond the State.
27. It is on record that the best schools in Nigeria till date are those with Christian origins and background.

28. With meager resources that is much less than what the State has, Mission and Christian Churches have built up massive training programmes and educated millions of Nigerians at all levels from childhood to adulthood.
29. No one shall doubt the great effect of a country known as a provider of missionaries.
30. The entire attempt towards nation building to which the Churches are called to act together as stakeholders and salvage the nation cannot be achieved through prayer and preaching alone. It has to be followed by concrete action.
31. If happiness is to be real hereafter, tears must be wiped away and empty stomachs fed here and now. Such is the integral nature of the Christian world view.
32. Discipleship involves seeking God in this world, as well as preparing to meet Him in the next.
33. The Gospel imperative to love our neighbour entails not only that we should help those in need, but also address the causes of destitution and poverty. The deepening of the spiritual life must go hand in hand with practical concern for our neighbour, and thus with social action.
34. The Church has the right and the duty to advocate a Social Order in which the dignity of all is fostered, and to protest when it is in any way threatened.
35. The Church opposes totalitarianism because; it oppresses people and deprives them of their freedom.
36. While recognizing the importance of wealth creation, the Church denounces any abuses of economic power such as

- those which deprive employees of what is needed for a decent standard of living.
37. There is a Christian duty to share and give to those in need.
  38. Our attitude needs to be like that of a child who wants to draw a beautiful picture for a parent, but who must rely on that parent to provide the materials and constant help on how to draw this or that on the paper.
  39. Sin, which causes death, has made the ministry of religion, of the Church and of reconciliation an urgent task in our land.
  40. According to the Christian understanding, the State stands in the service of order. It is the supreme guarantor of the common good founded on might and right and power.
  41. It is the task of the Church to proclaim the fundamental moral values in pluralistic society whether convenient or inconvenient to status quo.
  42. The Christian is able to be present and effective in the modern religious and ideological pluralism only in so far as "the witness of Christians" allows.
  43. Man is not confined to the temporal order. The Church, rooted in the redeemer's love, helps to make justice and charity flourish more vigorously within nations and between nations.
  44. The Church has received from Christ the mission of preaching the gospel message, which contains a call to man to turn away from sin to the love of the father, universal brotherhood, and a consequent demand for justice in the world.

45. competing claims and confusion arising out of subjective interpretations of history and man's place and role within it, the desire to share ones beliefs in truth and in charity, as found in Christian values correspond to the challenges facing social thought, universally and locally today.
46. To proclaim the goodness of God's creation and our obligation to care for it is ultimately to call to change, to conversion, to care for the least and the poorest.
47. It is the responsibility of the Christian to engage in a world of injustice and ensure justice and peace and global change.
48. Try to respond and act in responsibility within your limitations and possibilities to do what is humanly possible and edify the Will of the Lord.
49. We desire to preach universal Love in a world that is divided and full of hatred, like the prophets of old, believing in the powerful and liberating message of the Gospel
50. Truth is found in the living traditions of the Church which traverses a world full of contradictions by calling on people of all nationalities to conscience, compassion and creative action.
51. Faith is a gift and its call helps us to look up to the mountains from where our help comes and to stand up with prophetic courage, armed with ethical, moral and spiritual strength to give hope, serve those in need, pursue peace, defend life, dignity and the rights of all peoples and maintain a fundamental option for the poor and the most vulnerable in society.
52. Despite all modernization and colonial tendencies and attempts and the erosion of African culture and traditional

- institutions in some aspects, there is still to be observed, that all over the continent, there exists a generally deep desire for the religious content and an admiration for the services rendered by the Church and missionary groups and the place of Jesus Christ amongst believers.
53. The people of God include all the baptized and all men and women in our society.
  54. There is always and constantly the notion of the Church as the hierarchy. We must change from a clerical notion of Church to Church as Communion, a people of God in which every member has both rights and duties, including active involvement in what goes on in the Church.
  55. The theme of Church as Family of God is relevant for Africa and a good model for the world of today.
  56. So-called younger Churches have need of the strength of the older Churches and the older ones need the witness and impulse of the younger, so that individual Churches receive the riches of other Churches.

## Evangelization

1. Evangelization is the continuation of the work, the teachings, deeds and lifestyle of Christ; in witness to his love and service; his death and resurrection; unequivocal in its clarity and meaning.
2. Evangelization in Africa today must be seen as proclamation of the Good News of salvation which is Jesus Christ himself.
3. Global issues Justice and Peace are in need of the Mission and evangelizing effects of the Gospel of Christ.

4. Today, Mission and Evangelization whether it is in Africa or in any other place is no more to be understood as something of "go there" but rather making Jesus Christ present wherever you are, in all things and through all means for the greater glory of God and the salvation of mankind.
5. It is our mandate therefore to preach the good news of salvation to our people, for the transformation of society.
6. The world needs Good News. There is plenty of bad news already as we experience daily, everywhere and in manifold forms, transmitted through the media and communication media.
7. Our immediate challenge therefore as ministers of the Word is to preach Joy and the Good News, like Jesus did, not Doom News.
8. The heart of evangelization is to proclaim, and bear witness, in the power of the Holy Spirit.
9. The end result of evangelization is that the person who has been evangelized goes on to evangelize to others.
10. We experience the irreplaceable evangelizing presence of the Church in the complex world of temporal realities which condition the destiny of mankind.
11. The central message of the preaching of Jesus of Nazareth was the kingdom of God, which has social, cultural, economic and religious implications.
12. We are called at this new millennium to become apostles of good news and of a better world order for all.

13. Evangelization is such an ocean of rich theological and ecclesiological validity that it cannot simply be straight-jacketed into five sub-themes, even where the method had not intended to ignore the discussion on the very theme of evangelization.
14. Everything is evangelization properly understood because the incarnate Word desires to reconcile all things unto himself for the glory of God and the salvation of entire creation.
15. Our world has grown in apathy and falsehood and is not eager to receive the Word because it is busy with other important matters, albeit, "ephemeral pursuits" presumed to bring happiness.
16. The function of the People of God in society has often been one compared to that of the yeast in dough. Yeast must not stay in one part of the dough. It does not then serve its purpose in the baking of bread. It must spread throughout the dough in order to be of benefit.
17. Evangelization includes: proclamation (*kerygma*); service (*Diakonia*); witness (*martiria*); worship (*leiturgia*); building community and solidarity (*koinonia*).
18. The Good news of Christ has found its way into our hearts and souls, huts and village squares, families and homes, feasts and artifacts, works and religion, economy and thought patterns, philosophy, symbols, language and cultural idiosyncrasies. This news characterizes our ambitions and aspirations and has become our actual destiny.
19. This Good News was made possible because of the co-

operation of human elements including many great ancestors, catechists, local chiefs, teachers, missionary religious men and women, great people, many of whom have gone before us, "marked with the sign of faith".

20. The demands of the Gospel are applied to the massive injustices prevalent on modern society, both national and global and are translated to reflect on their relevance on how a better life can be achieved.
21. The theme of Evangelization is crucial to the essence of our mission – everything has to be imbued with the light of the Gospel
22. The promotion of health, social institutions and welfare homes in the pre-nation-state of Nigeria was mainly a primary method of evangelization by the emergent new Christian missionaries.
23. The mission of the Church is to proclaim the salvation given to us in Christ, which does not exclude but fully includes service in the social realm.
24. It is this mission of the Christian Churches, carried on to this day that has become a platform for our hope in man and their capability.
25. But in real terms, our dreams are part of an optimism which stems truly from the Gospel of Jesus Christ, that there shall be peace on earth and that God's kingdom shall reign, I believe that this "adumbration", pre-shadow, is already foreseen in the pilgrim Church on earth.

## Hope

1. Christian religion and its Mission in the World is to give hope, not hopelessness. Yet, let it be said that people of hope are also hardened realists, recognizing the limitations of what can be achieved in today's struggles for justice.
2. The acceptance of the universal declaration of Human Rights and the various International conventions, laws and practices on the world wide scale encourages the people of the world to a faith in a new dawn for humanity.
3. Faith and tolerance are virtues possible for human beings within the multiplicity and diversity of cultures.
4. The first response of the Church of Nigeria to the problems facing the nation has been to sustain the people with Hope and Encouragement.
5. Even in the face of seeming hopelessness, faith and hope still ginger humans to look forward towards a vision of the world of their dreams and ambitions.

## Joy

1. Joy is killed when mediocrity becomes a way of life and doing things half-hazardly, without the aim for excellence becomes a national culture.
2. Joy lasts. Happiness just happens! It is transitory.

## Holy Trinity

1. The eternal trinity of one God in creation brings life and joy to the world. Jesus Christ, the redeemer in his incarnation has become the Good News and the bearer of Joy as recorded in the Gospels. He is the Best news the world has

ever heard and will ever hear.

2. Unity is the first principle of the mystery of the Most Holy Trinity.
3. God the Father, in his infinite goodness and never ending mercy, initiates the process of reconciliation in Jesus Christ through the workings of the Holy Spirit.

## Jesus Christ

1. Jesus Christ remains the complete and true man for all peoples and for all ages.
2. When things seemed to fall apart with the gradual intrusion of new values linked to nationalization, westernization and modernization challenging traditional values and cultures and in some ways purifying and complementing the natural faith of our ancestors with a new faith and lifestyle and newness that could only be said to be complete in Christ, the perfect human being.
3. Among the vast numbers of the elect are the infirm, the poor, the enslaved, widows, migrants and persons in the periphery of society. These are the very recipients of God's preferential love, so much so that the Lord identifies himself with them.
4. Central to the reconciliation between God and humanity is the pierced heart of the crucified Lord, from which blood and water continued to flow.
5. Unfortunately, not everyone accepts Jesus and the gifts of his peace. In his battle with the darkness of sin and death, the Lord himself became a sign of contradiction.

6. We exchange the Lord's peace during the Eucharistic Liturgy, before proceeding to receive Holy Communion.
7. Suffering will take place as we go beyond the present selves that we are towards the selves that Jesus Christ would have us be in him.
8. Our suffering is not only experienced as part of our own growth but can be united to that of Jesus in order to become redemptive suffering.
9. It is only in and through Christ that we can know and follow this redemptive plan.
10. As sin has affected all the creation, so the coming of Christ has restored all things.
11. Christ's blood has been poured out as an act of a new covenant. It is no longer the rainbow that is the sign of God's fidelity and love, now, it is Christ himself.
12. With Christ, we no longer look back to the Garden of Eden, to some paradise lost, as it were. Rather, we turn to the future, to the end time. He is our peace, one body called to peace.
13. Whatever and whoever therefore promotes life, protects life, enhances life and saves life acts in the spirit of Jesus, the greatest social transformer of all times.
14. In transforming the world and its content, Jesus particularly liberated human beings from sin, from wickedness, from aberration and error.
15. It is this spirit of Jesus Christ working within and through

the Church that has continued to transform entire societies and re-evaluated history.

## Reconciliation

1. Reconciliation in God gives believers, access to the power of the Holy Spirit so they can be reconciled to others.
2. The work of reconciliation goes beyond relations among persons and peoples and extends itself to all creation.
3. If the Church is to fulfill well the ministry of reconciliation entrusted to her by the Lord Jesus, she herself must become more and more a reconciled community, a place where reconciliation is proclaimed to all people of good will.
4. For us considered as a people of faith however, a world for everybody, founded on the principles of justice peace and reconciliation is not only a realizable project, it is one that is achievable within time, that is, here on earth, with the concept of the "*adumbratio*", the "already, but no yet" fulfilled understanding of the kingdom of heaven.
5. The Church works towards the total salvation and liberation of mankind - body and soul and the reconciliation of entire creation in Christ with God.
6. This process of reconciliation can be achieved only by self-purification, for one who desires to preach Justice to others must first of all be seen to be just.
7. When we have first reconciled ourselves with God and with one another, our ministry of forgiveness and reconciliation of Christ, and our peace to the wider society will be more effective.

8. As agents of reconciliation, we cannot be tired of teaching that every moral offence, be it wanton destruction of life and property or racism, is first and foremost a sin against God.
9. An offender must be convinced of the need to seek reconciliation with God with a contrite heart.
10. God's mercy and pardon are attracted to offenders, who admit their guilt in humility and, where necessary, are truly resolved to make amends in the form of restitution and compensation.
11. Build bridges for reconciliation and become free.
12. Nelson Rolihlahla Mandela is African's true son, a sign of reconciliation and symbol that the continent has still some glimmer of hope.
13. Our submission is that Faith in the resurrected Lord, who died and suffered, liberates, and only in this liberation, that has truth and charity as its ingredients would justice and peace be found. This is the foundation for a true reconciliation that is both sustainable and Christocentric.

## Resignation

1. Worse is the inability to try at all. Worse is the defeat even before the start.

## Love

1. Love and justice are linked.
2. Love is the first and last principle of every sustainable philosophy.
3. You cannot quench love. But you can bend your position

because of love.

4. Love is the driving principles and motivation for creation, the incarnation and salvation of mankind.
5. To promote justice therefore is to transform structures which block love. This is the challenge facing Nigeria and humanity in the search for credible and adaptable methods for making sure that the goods of creation serve the common good.
6. The highest virtue is grounded in love of God and neighbour.

## Ideology

- 1 The belief in ideologies led to the banishment of God and therefore of the truth among humans.
- 2 By giving in to ideology, we lost the truth and our original orientation.
- 3 False ideology blinds and becomes the atheist's substitute for faith. It was these false ideology that misled humanity to believe and think that dictatorship is expedient. That freedom is a mirage.
- 4 Ideology made us believe that women are inferior to men. That black people are inferior to the white race. That all people may seemingly be equal but some are more equal than others.
- 5 Ideology told us that lying is the rule. Ideologies sang the song of might is right and that power is authority at the same time. That what you have is higher than what you are, in other words, having is more important than being.

- 6 False ideologies gave us the idea that money is a world formula. That it is more important than human being who produces it and that the absolute in creation is money, power and control.
- 7 Ideologies still persist today, that teach us that war is the route to peace, that peace is possible without justice, that private property supersedes the common good and communal ownership in some form.
- 8 We have been told by ideologies that color is more important than the human being who wears it. That racism is a new religion. That majority carries the vote and that minorities had no chance but to submit to the majority. Ideologies were falsified to say that tradition is absolute and therefore that castes and so called slaves have no equality with the free born, even if God created all.
- 9 Ideology told us that people of other religions shall go to hell because they ate not of our own denomination. Ideologies told us that intelligence is a racial property and the rest do not belong.
- 10 Ideology taught us the class system. With these ideas, humanity allowed the emergence of such characters like Stalin, Mussolini, Hitler, Franco, Idi Amin, Pinochet, Pop Pot, Papa Doc, Vorster, Ian Smith and the many other dictators all of who "neither feared God nor respected man". History today shows that their philosophical foundations were faulty.
- 11 There exists this grossly perverted logic that view development through a Euro-centric prism. This hidden ideology requires and demands Africa to evolve along the same lines as the west and accept the logic of market based

economic thinking. The industrialized world is regarded as the center of the world and the model to which developing countries as marginal subordinate areas are adjoined.

- 12 It is a total brainwash scheme, accompanied by a show of comradeship which is of course false, which changes the ideologies of an individual, deceives them into perceived gains after becoming secret cult members.
- 13 We must maintain the primacy of man over things including ideologies.

### Abortion and Life

- 1 Society must therefore first of all respect and protect human life itself – at all its stages from conception to its natural end. This is the bedrock of our civilization, and it is why abortion virtually on demand is one of the greatest scandals of our time.
- 2 To promote life, nurture life, serve life and secure life – This is good reason to be called human.
- 3 Life the creation and gift of God cannot be taken from innocent persons by anyone. It is inviolable, and not subject to the good of another.

### Life

1. What make life interesting and exciting are the endless possibilities for growth and development.
2. Resignation and hopelessness lead to futility, not life.
3. Projections about heaven and the other world expose the limitations of the present and the yearning for continuity. Everyone matures.

### The Cross

1. From antiquity, through the various philosophies and cultures, in biblical and historical times, up to contemporary period, the cross possesses great challenges on humanity. For some it is a tragedy, for others it is destiny.
2. Situations of war found as a human experience in all ages and times depict the cross as a bazaar, a shared pain that cannot be escaped by any.
3. The death of Jesus Christ on the cross is the Christian axiom of the existence of the cross in the human domain.
4. Africa is the cross and the cross has a home in Africa. BUT, and this is a big but, Africa stands on the shores of redemption through the cross.
5. Today more than ever, Christ is Africa's only hope.

### Eucharist

1. Through the grace of the Spirit, the Eucharist creates a new brotherhood which overcomes languages, cultures, ethnicities, divisions, tribalism, racism and ethnocentrism.

### Sin

1. The totality of creation is good. The root cause of all our problems characterized by strifes, conflict, human misery and depression is sin.
2. Sin is the distortion by free human person of God's good creation and the manipulation of orders for selfish reasons. It is the first of disobedience to God's good creation.
3. The human heart has been wounded by sin.

4. To deny sin is to increase social discontent.

## Creation

1. Creation belongs to God, all of it. Secondly, creation is a work of harmony and beauty that forms a whole in diversity.
2. There is, in fact, an existential bond among everything that exists from the very fact of its having been created by God.
3. One creature stands out however: the human person. Created in the image and likeness of the creator and utterly dependent on him, this person exists essentially in relationship.
4. The Human Person occupies a distinctive place within creation.

## God's Love

1. The lives of those who suffer unveil to the world, the inherent beauty and dignity of the human person. They reveal as well, to the eyes of faith, a God who has responded to our human suffering by plunging into its depths with; a God who now invites us to labour together for the healing of the world. They disclose to us a God whose love has robbed even the most unspeakable tragedy of its power to destroy us.

## Human Pain

1. Our pain and angst are principally ours and that of the human race secondarily.

## Belief

1. Belief is a fundamental form of behavior which refuses to accept that man's universe is coterminous with the visible, but which regards the invisible (the Transcendent) as not only real but the true explanation of the visible reality.

## Reality

1. The absolutely transparent and concrete unity of reality exists for man only as a metaphysical postulate and eschatological hope, but not as a disposable quantity.

## Human Nature

1. One side of the human race is transgressive by nature: biologically aggressive, emotionally violent and morally immoral. It is also intellectually inquisitive. And yet the same human nature contains the noblest gifts of creation.
2. Even if he wanted to, it is impossible for the scientists to offend God by the study of Nature.
3. Tastes are many and satisfying them knows no bounds.

## Omniscience and Omnipotence of God

1. If God should always utter and reveal his mysteries, by ordinary course of art; he was no God, or if man was made acquainted with the secrets of his providence, by the gift of Nature, they might claim the chief prerogative of high divinity.
2. Man's first offence, was the pursuit of the wrong kind of knowledge - divine rather than natural.
3. Try as he may, it is impossible for the scientist to transcend the bounds set to him from the very beginning.

4. When all available help have been exhausted and we are powerless before a specific suffering, cross or pain, this is the moment we confront a mystery which pushes us to the very brink of the entire mystery of human existence. And here we scream God help us!
5. God himself from whom all power stem, is the ultimate author of governmental authority.
6. God, not man, is in charge. Man is a steward, God is the master.
7. Creation was not meaningless. The universe had a purpose in the mind of the creator.
8. The world and all that are in it exist because God so desired.
9. The more dedicated the scientist becomes to the investigation of the creation, the farther removed he is likely to be from his Creator.

## Curiosity

1. One of the most prominent features of curiosity is its characteristic "instability" (*Unverweilen*), a striking "nowhereness" (*Aufenthaltslosigkeit*), as it were, a feature which was attributed to the fact that curiosity originates in the lust of the eyes.
2. As a consequence, curiosity is incapable of penetrating the surface of things since it is habitually unstable, perpetually in motion, even restless.
3. Being at home everywhere and nowhere at the same time, curiosity seems only interested in the act of seeing itself.

4. Curiosity engineers a collision of ignorance and fear.
5. Our modern society seems to have taken this idea that the secret of happiness is curiosity so much for granted that many have found it difficult to envisage even a future state without the delights of discovery, of one sort or another.
6. While curiosity is no doubt the beginning, it is a drug, after all, and may really be the beginning of the end.
7. The search for balance between "particularisms" and "universalisms" continues, leading to the mentioned conflicts, often culminating in wars.
8. Curiosity is not just the driving force behind all scientific and scholarly endeavours; we not only naturally desire knowledge; we also restlessly desire it, crave it, and yearn for it.
9. The human race desires knowledge, continues to desire it, and is, in fact, doomed to desire for ever more. The reason is, perhaps, obvious: we know that we know hardly anything.
4. It has been said but we report: Only too often the lives of daring, rebellious sinners appeared to be case histories of recklessly inquisitive researchers: Icarus and Phaeton, who both flew too near the sun, Prometheus, the cunning TITAN who knew too much for his own good. Ulysses, Dr. Faustus, Frankenstein, and Dr. Jekyll, to whom no knowledge was illicit, not to forget our first parents, Adam and Eve; their list is long indeed.
10. Curiosity, in its signification of the desire to know, eagerness to learn, was not regarded as a virtue worth cultivating and striving for until well into the second half of the sixteenth century

11. The divine commandment implied that the Creator had decreed a sphere of the Creation for Himself, which was closed to man's quest and which human inquisitiveness was not allowed to invade.

## Knowledge

1. Knowledge, then, does not increase human anxiety, rightly understood and properly conducted, science is (conducive to) the therapy of human disquietude.
2. Modern fascination with discovery and invention notwithstanding, ever since Satan excited our first parents' minds "with more desire to know," making them aspire to be "equal with gods", the human race could, or perhaps even should, have been aware that trying to figure things out may lead to blindness and that the desire to understand may result in destroying not only what we seek to comprehend but also ourselves.

## CHAPTER FIVE

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# POLITICS

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## Tasks of Man

1. The great permanent tasks of mankind include the search for the establishment of peace, justice and development and the promotion and defence of human dignity.
2. Our task and duty is to continue to create such milieu for communal sharing of ideas and of life in our mutual desire to make the world a better place.

## National Cake

1. The term that it is a "national cake" is odious because the cake must first of all be baked. So, who baked the cake if citizens do not pay their obligations to the State?

## Vision

1. Vision is the fruit of hard work, patience, prayer, organization, mobilization and conscientiousness.

## Ideals

1. Projections about heaven and the other world expose the limitations of the present and the yearning for continuity.
2. If humanity continued to live outside of Gods laws and statutes, if people continued to exclude some and allow only a few into the club of those who have means and belong, problems would not only remain, but would expand and affect everybody.

## Solidarity

1. Without a forum for collaboration, the stakeholders may be the losers on the run due to lack of the principle of solidarity.

2. Solidarity implies that the individual exists in a community, and being its member, is indissolubly linked to the destiny of that community and society (public interest), thus matters not solvable at the individual level would be carried to this level.

## Jekyll and Hyde

1. Often, we live quiet private lives that contradict what we stand for in public life. There is a growing demand that peoples private and public life and indeed beliefs are congruous and identical.

## Pluralism

1. We live in a totally pluralistic atmosphere, a pluralism which applies both to religion and to culture itself. Pluralism means not only the de facto existence of other cultures and other religions, but also their right to exist and the fact that this right is based on human finitude itself.

## Moments

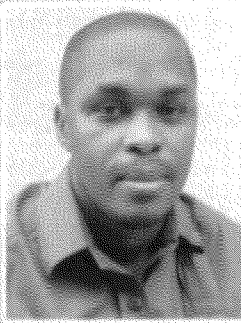
1. Looking at the past as the guarantor of the present and the basis for the future provides strong argument and long term foundation for a more grounded and rational basis which seeks to promote a sustainable world for everybody.

## Secularism

1. The poverty of secularism is the reason for the spiritual malaise and profound pessimism felt today in the West in spite of the unprecedented material boom, in spite of their having achieved the highest technical progress mankind has ever known.

## **Rights**

1. "Anyone who resists authority is rebelling against God's decision.

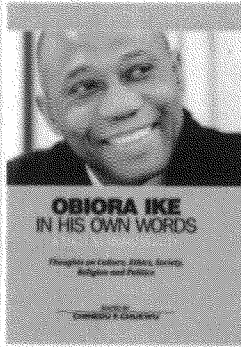


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## ABOUT THIS BOOK

This book is a collection of quotes by Msgr. Prof. Obiora Ike who is a Priest, a Papal Chamberlain, a consummate Scholar, a Philanthropist, an Entrepreneur, an accomplished Administrator, an impeccable Orator, a Motivator, etc. who has vastly traversed the globe in the course of his activities.

His quotes are on the subjects of culture, ethics, society, religion, politics amongst other subjects. They furnish the reader with unabridged clarity to tackle the emerging challenges of daily existence drawn from his wealth of knowledge.

This book provides nuggets of wisdom for people of various ages, race, status and creeds. An application of Prof. Ike's quotations contained in this book will develop the reader both mentally and spiritually.