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# Integral Development, Ethics, Governance, and Human Rights in the African Context

## Festschrift in Honour of Prof. Dr. Obiora Ike on his 60th Birthday

**Edited by**

***Emmanuel Franklyne O. Ogbunwezeh***

Integral Development, Ethics, Governance, and Human Rights in the African Context

Festschrift in Honour of Prof. Dr. Obiora Ike on his 60th Birthday

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Edited by:
**Emmanuel Franklyne O. Ogbunwezeh**

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# Dedication

**To**

## Obiora Francis Ike

**(Professor. Doctor. Monsignor.)**

Priest, Prelate, Scholar, Professor, Brother, Friend; Ethicist, Humanist, Afro-optimist, Philosopher, Human Rights Activist, Development Practitioner, World citizen, Excellent human being, Apostle of Justice and Peace; and a great lover of humanity,

Whom…

Superlatives could appropriately be spent celebrating his greatness of mind, generosity of spirit, and excellent heart for those in need and for all men…;

This book is warmly dedicated!!!

**O ga adiri gi mma!**

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# Foreword

***Obiora Ike: Father of Catholic Social Teaching in Nigeria***

Catholic Social Ethics is a branch of systematic theology which concerns itself with the systematization of the Church's social, economic, political and ethical pronouncements and their methods of application in real life. It is a *"foot on the ground Theology and not an armchair bourgeois Theology"*. It has *"fundamenatum in re"*. It is all about the Church's approach to *"Social questions"*. Some call it the theology of 'Church and Society', since it gives insights into the stand of the Church in respect to the dignity of labour, the person of the worker, just wage, peace and justice, ideal politicking, the fate of prisoners, the role of the family, nuclear armament, integral human development, structural development, ethics of budgeting and state economy, the role of the state and that of the individual. Unfortunately, our seminaries merely gloss over these aspects of priestly formation and do not include them in their curriculum except in relation to moral theology or Ecclesiology. It was thus a thing of joy when scholars from other European traditions besides the Roman tradition started to make inroad into the Nigerian philosophical and theological shores. The Ihejiofors in philosophy and the Ugorjis and the Uzukwus in theology did their best, but, then, intelligence and degrees abound, but applicability was insufficient.

In 1986 however, a radical and dazzling radiance encompassed the socio-religious, socio-economic, socio-political and socio-cultural terrain of Nigeria. From then, it was no longer how intelligent or how many degrees a scholar from overseas studies has, but, to what extent the knowledge impacts on the Nigerian society. Then, a young Priest fresh from studies in Austria and Germany, returned home to Nigeria; a Social Ethicist and a Political Scientist among others. Above all, he returned and infected he society with the positive results of his studies abroad. He proved the saying that *"People who make concrete changes in the world also live and work in the practical world-not just the world of ideas"*. Very Rev. Msgr. Prof. Obiora Ike has both depth, praxis and the ability to effect the necessary change. As it were, he is the first known Social Ethicist in Nigeria. He majored in Catholic Social Ethics under Professor Lothar Roos of the famous University of Bonn, and although he finished his studies more than two decades ago, the University till today remembers him with great respect. He returned immediately after studies and his major worry was the social situation he met in the country and which made

him to immediately establish an institute to help him realize his social message.

Being a man of two natures, depth and practice, and having been formed in a culture that cherishes the applicability of acquired knowledge, this child of his brain was to reflect this quest and objective. Without going into the details of how he started, let us know that Monsignor Obiora Ike built and established the Catholic Institute for Development, Justice and Peace (CIDJAP), the symbol of Papal social doctrine in Africa. From this institute, both the practical and theoretical Social Ethical Teachings of the Church as already enumerated started spreading to dioceses, the province and the entire nation. Through international, national, provincial and the diocesan seminars organized by CIDJAP, he was able to enlighten, liberate and empower the academically ignorant, the socio-economically marginalized and the politically downtrodden in our society. This is in line with his understanding of the mission of the church in Nigeria. According to him: *"The first task of the Church would involve working out a sound, forceful and authentically biblical theory of development of the whole human person with special emphasis on social justice... The Second task is to come out very strongly in defense of human rights, human worth and human dignity...The third task is a challenge on Church members to make faith relevant in action and translate the 'good news' within their own milieu..."*

He has been consistent with his mission in his own right. This is why he has more than three hundred employees in the different projects he solely attracted to the Catholic Diocese of Enugu. Many people were trained in Israel, Austria, Germany, England and parts of Africa in various fields through his influence. Many Priests within and outside Enugu got scholarships to study overseas as a result of his efforts. Many sick people have received treatment overseas, through his instrumentality. Many women are sustaining their families today through GWEDE, the micro credit scheme for women he established. Many prisoners have repented and are rehabilitated through his preaching and actions. Many people who were homeless and abandoned have gotten shelter and a new lease of life through his *"Nwanne Di na Mba"* Social Housing Scheme. Many doctors, nurses and their patients have gotten succor through the numerous medical assistance given by Monsignor Obiora Ike. Over five hundred persons are at present enjoying the Scholarship Scheme provided by him through CIDJAP. One has to stop somewhere but not without mentioning his political influence in this State in Enugu. He even went through turbulent times because he was fighting for the rights of the citizens of Enugu State. According to Joseph Cardinal Höffner: *"even if the most important task of Christian Social Teaching is to investigate the socio-metaphysical, socio-ethical, and socio-theological foundations, it must nevertheless always be concerned to understand the 'signs of the times'"* Msgr. Obiora Ike, the Social Ethicist not only understands this 'signs' but acts according to it. Today, many Priests in Nigeria are specialists and some currently specializing in Catholic Social Ethics following the





footsteps of Monsignor Obi as he is fondly called. Actually, almost every diocese in Onitsha and Owerri Provinces sent Priests abroad to specialize in Catholic Social Ethics following the good works of Monsignor Obiora Ike.

In the same way, many dioceses in Nigeria have invited him to unravel the mystery behind his success through talks and seminars. In his opening speech at the first ever inter-continental symposium on the 'Social Question' held in 1991 in Nigeria, he said; *Respected and revered guests, distinguished scholars, ladies and gentlemen, in deciding to organize this inter-continental symposium, we also chose to create awareness among our people of the great truths contained in the Church's Social Teaching, which have remained largely unknown among our people within the past one hundred years"*. Today we can all testify that he has not only created this awareness but has also made disciples of this awareness through the lives he touched. This is why I make bold to call him the *"Father of Catholic Social Teaching in Nigeria"*. That is what he truly is and represents. I wish him many more years and dexterity in making positive change in the lives of many.

**Rt. Rev. Dr. CVC Onaga**

CATHOLIC BISHOP OF ENU

# Introduction

The eagle on the tallest iroko-Chinua Achebe- was right. He sang in prose, the glorious antiphons of greatness in an Okonkwo; a child of destiny, who having washed his hands in the solid waters of achievement; was rightly canonized worthy, to dine with the elders and the greats of his clan and time. Achebe; never prodigal in words or consideration, was celebrating merit gained in the hard, fiery crucibles of existence; to light the path for future generations. His was the compass to help them navigate their lanes to those shores of greatness. His was a pointer that the path to greatness passes through the turbulent seas of achievement. For only the taste of fire makes a fine steel, as was famously attributed to Abraham Lincoln. Achebe was setting a feast of examples before his time, and generations to come; instructing them on the paths to apogee of their talents; the pitfalls, and potholes of hubris to avoid, the virtuous companies to keep, and the right battles and wars to fight for those values that gave their lives meaning and significance. Shakespeare, Longfellow, Goethe, Alexander Pope, Milton, Dante, and a whole host of other greats and creators of universes, were also right. They spent parts of their literary capital, intoning the canticles, and chanting the psalmodies of the greatness of the outstanding men and women of their various climes, times, and epochs. It was Longfellow who from the profound canticles of his Psalms of life, left us those eternal pearls of wisdom; to the effect that "lives of great men, all remind us, we could make our lives sublime, and departing, leave behind us footprints on the sands of time". "Footprints, that perhaps another, sailing o'er life's solemn main; a forlorn and shipwrecked brother, seeing-shall take heart again. Shakespeare spoke across time exhorting us to „be not afraid of greatness", even when some are born great, others achieve greatness, and there are those who have greatness thrust upon them".

It is the spirit of celebrating and honouring greatness that we essay here in prose and print, to celebrate the life and time; humanity and humility of this great citizen of our race; Obiora Francis Ike, Priest and Doctor; Teacher and Brother; Philosopher and man. We are celebrating him, so that in the ageless words of Longfellow, 'sailing o'er life's solemn main; a forlorn and shipwrecked brother, seeing-shall take heart again'. We are celebrating an Obiora Ike, who happened upon our shores, and blazed a glorious trail. He was a man, who acted across lands





and continents, but never forget his bearings or his roots. He became all things to all men, so much so that his people called him "Onwa n'etili ora" –The Moon that shines for all! His generosity is like his intellect; sharp and profound. He is an excellent scholar, a charismatic speaker, a voice that speaks to the heart of man. He is a perfect manifestation of the best that we are capable of.

In the light of this, one can then appreciate the onerous nature of my task. I must confess that editing a Festschrift in honor of a superlative intellect, a great and generous soul, who has more than lived up to his personal motto of being all things to all men, is never an easy task. It involves sifting through pages of submissions from other great minds, who have encountered this great gift of a human being, we are most humbled to associate with, and deemed him more than worthy to dedicate a festschrift to, in retirement of a debt that gratefulness and history imposes on us. Over and above the editorial demands of such a project, we are humbled and honored for the opportunity of having met such a tall son of Africa on our journey here. He enriched our lives and edified our beings. We are proud he came from our climes. We are enriched that he came from our shores. He is a gift to humanity, and an invaluable friend to anyone fortunate to gain his acquaintance. His personality has been an august one. He is one of our greatest. He is Obiora Francis Ike. And we are all enriched that Obiora was born in our clime. We are better for it that he is our brother. We are generously edified that he is our friend.

The superlatives we can deploy in celebrating this man, would never exhaust his genius or generosity. This festschrift is to stand as a record of our gratitude to his spending himself for the betterment of the least of his brothers. It is a psalm of our thankfulness. Let it stand for all times, as our attempt to celebrate someone who spent his entire existence in service to his brethren. To that end, one no doubt comes in contact with the magnetism of his personality in the depth, range, and diversity of personalities that contributed essays to this collection; all of whom are proud to call themselves Prof. Obiora Ike's friends.

Part 1 of this Festschrift goes a bit biographical. It details Prof. Dr. Obiora Ike in the lives, and perspectives of those who knew him closely, and have come to love him for his greatness of character, robust erudition, and generosity of spirit. It gave voice to those personal insights into the personality, work, impact and influence of Obiora Ike from the perspectives of those who got to know him, work with him, influenced and inspired by him and his work.

Alfons Herweg opens our collection with a letter written to his friend Obi. He gave us a biographical insight into Prof. Obiora Ike's time and unfolding in Cologne Germany; the challenges of his environment and how he mastered them, forging a very robust relationship between Germany and Nigeria by the sheer force of his personality, drive, dedication, hard work and charisma. The original version of that

letter, which was written in German constituted the second chapter of this collection. Loretta Aniagolu immediately followed the same line in content but different in style in Chapter 3. Her reflection on the person, zeal and achievement of Obiora Ike on the Nigerian side of the divide expands, complements and consolidates the biographical tincture of part 1. Hans Thomas regaled our consideration with his visit with Obi, with all the "baggage Nigeriana", which that entailed. His insight drew parallels between the Nigerian and German society, laying emphasis on what both societies and cultures could learn from each other. We availed him chapter 4 and 5 for both the English translation and the German original of his rendition respectively.

Martin Lohmann, in Chapter 6, took us on a journey on the central theme that has driven the life of Prof. Dr. Obiora Ike, namely justice and peace. He took us on a voyage of inquiry, and arrived at the personal and collective responsibility of all of us, for the attainment and promotion of justice and peace in the human society. His German original took the slot of our 7th chapter.

Christoph Stueckelberger in chapter 8 effected an ethico-theological dissection of laughter; connecting it to the personality he encountered in Prof. Ike. He submitted that ethics needs more courage to rage and cry, and more laughter of the holy; whom in mundane circles are considered as foolish. Chapter 9 granted Stueckelberger the platform to ventilate this articulations in the original language, in which he conceived those reflections; namely German. That philosophical vivisection of laughter vis a vis its fundamental implications for emotion, and thus ethics, brought Part 1 to a fitting conclusion.

Part II took its moments around the work, achievements, and developmental aspirations of Prof. Ike. Our academic analysis took off from this point. This part opened with Chinedu Ike, who authored an in-depth appraisal of CIDJAP (Catholic Institute for Development, Justice and Peace) in Chapter 10. CIDJAP one must remember, is the platform and vehicle for socio-economic development, and integral empowerment of Nigerians, founded in 1986 by Obiora Ike. Our authors traced its origins, its achievements and its impact in the lives of Nigerians since its inception. Casmir Ani's immediately occupied chapter 11. His attempt to sculpt a philosophy of development out of the life and work of Obiora Ike, is well worth a read. His ambitions may have been great. But his attempts have been worthwhile. Carl Gustav Bjertnes deployed Chapter 12 to give us an expose on SEEDS, a Social Entrepreneurship and Enterprise Development Strategies project geared towards the creation of value-added jobs on a massive scale in emerging economies, without neglecting the ethical-ecological and sustainability dimensions of human development. Robert Zinser brought our Part II to an end, with his report on the reduction of the infant mortality in Nigeria through actions of the NGO he was involved in, strengthens the Nigerian health system. The English translation





of his paper occupied chapter 13, while the German original brought the rear in Chapter 14.

Part III leased itself out to contributions portraying the role of human rights and law, on the journey towards social justice, peace and development; which to a great extent, have been the central pillars of Obiora Ike's public, intellectual, social and priestly life. Leading the way here with Chapter 15 was the great Prof. Dr. Johannes Hoffmann; an emeritus Professors of Social Ethics and Economics at the Johann Wolfgang Goethe University, Frankfurt am Main, Germany. He opened up the deep wells of his great erudition to postulated human rights basis of every social-ecological market-economy. The search for this basis has been a question and a project to which he and Obiora Ike have invested their time, academic and intellectual energy; spanning many years. And many Nigerians like Drs. Ndidi Nnoli Edozien, Chidi Leonard Ilechukwu, and Emmanuel Franklyne Ogbunwezeh, have been products of this search and fruitful collaboration between Profs. Obiora Ike and Johannes Hoffmann; between Nigeria and Germany; and between Frankfurt and Enugu. He contested that a just and fair society is possible. It requires work. His paper is well worth a read. Chapter 16 accomodated his reflection in its German original.

George Ehusani followed in Chapter 17. Directly engaging members of the legal profession and all Nigerians, he contended that "lawyers and judges in our society can, and must summon the political will to pursue with unrelenting tenacity and dogged determination the urgent task of consolidating the gains of our fragile democracy, through a series of legal advocacy mechanisms, as well as a deliberate regime of judicial activism". His was a reflection on the role of law in the promotion of justice and national development. Wilfred Mama and Olisa Agbakoba, SAN., in Chapter 18 weighed in with institutional strategies to combat what they described as the "Mass—Murder Corruption" that has virtually floored the Nigerian State. Engaging their fertile minds, these two mapped out ways and strategies towards achieving that end. Christian Nwachukwu Okeke spent chapter 19, competently x-raying the developmental implications of unequal access to justice in African societies. Elmar Kuhn, the Dean of the World Religions Class of the European Academy of Science and Arts, in Chapter 20 explored Religious freedom as a choice between terror and liberty as contemprorary events brings home to all of us. Most Rev. Dr. Matthew Hassan Kukah brought our Part III to a great end. In Chapter 21, he gave us his fecund opinions on human rights, freedom and justice in Nigeria.

Part IV was with Stan Chu Ilo, who in Chapter 22, deployed what he titled the illuminative ecclesiology of Pope Francis, as a backdrop to explore the differences between management/transactional leadership, and transformational leadership; a category, in which he adduced formidable evidence, in rightly inducting Pope

Francis, and his namesake Obiora Francis in their various planes into. He held this transformational leadership up as an illuminative example not only for the church, but also for the world at large. Frik Landmann followed in Chapter 23, eflecting on the role of an ethos of wisdom and courage, in the development of leaders. Arnold Smit followed immediately in Chapter 24; inquiring on how to contextualize Corporate Social Responsibility (CSR) sub-Saharan Africa. He explored the territory. He showed us the map. He exposed the challenges.

Maryann Ijeoma Egbujor occupies Chapter 25, with her systematic inquiry into the possibility of a meeting point between ethics, culture and capitalism, especially as it pertains to the socio-economic development of Nigeria. Meggy Kantert brought Part IV to a fitting conclusion, with a comparative cultural analysis of the concept 'African time' vis a vis the German concept of time in practical and cultural terms. That was Chapter 26. Her German original occupied Chapter 27.

Part V provided an essential platform for the thematic exploration of issues revolving around women, family and society. Annette Sullivan opened up in Chapter 28. She explored a topic that has fascinated her for so long; namely the connection between women, especially African women, planet earth and the Catholic social teaching. Chapter 29 saw Rev. Prof. Paul Sullins, acting as a refree on the confrontation between Africa and modernity, trying to find out who would win. Mary Rose Claret Ogbuehi immediately followed in Chapter 30, doing a disquisition on the dignity and oppression of women in Colonial Nambia in the mirror of Buchi Emecheta's Novel titled Second Class Citizen.

With case studies of Nigeria, Kenya and South Africa, Chidiebere R. Onyia explored the development of higher education in sub-Saharan Africa in Chapter 31, thereby bringing Part V to an end.

Part VI was a category for papers dealing with religion. Prof. Dr. Lothar Roos opened this section with his disquisition on the New Evangelization and its social dimensions in the light of Evangelii Gaudium. That was Chapter 32. The German original of that paper took up Chapter 33. Prof. Dr. Ursula Nothelle Wildfeuer occupied Chapter 34 exploring Social teaching and action as a challenge to the Church. Her German original took Chapter 35. Emmanuel Franklyne Onyemaechi Ogbunwezeh brought the rear with his take on the not so kosher impact of colonial religion on the epistemic frameworks of African sociocultural realities. The book went further to introduce you to the man, in whose honour this collection was edited.

One major thread running through this multidisciplinary collection of papers is the impact, role and influence that Prof. Dr. Obiora Ike has exerted both personally and professionally on the contributors and their areas of specialization. This pioneer who blazed many trails is as Bishop Onaga and many others have come to realize,





the father of Catholic Social Teaching in Nigeria. He has created a framework of success across various fields, upon which the impact of many scholars and development practictioners in our clime would be measured in times to come. The lives and lots of many people in Enugu, Nigeria, and Africa have positively improved through the scholarship, enterprise and industry of Prof. Dr. Obiora Ike.

To that end, this book is our coin of tribute to this great genius of our time and clime, who spent himself generously to leave his clime better than he found it. We can pay back the debts of gold. But we will be eternally in his debt for the great things he has done; and for the great love with which he did them. Our people are better for it that Obiora Ike is a son of our land.

We wish Msgr. Prof. Dr. Obiora Ike many more years of great and outstanding life in service to humanity. May success attend all his endeavours, wherever life finds him. We wish him life, which he essayed to give to others. We wish peace, which he has fought to bring into the lives of many. And may life greet him with joy in all his stations. Ad Multos Annos!

**Emmanuel Franklyne Onyemaechi Ogbunwezeh, PhD.**

Frankfurt am Main, Germany

March, 2016

## PART 1

E ji mma eme olee e? Agwa bu mma!

(character is the real beauty)

Paulson Kanu

(Igbo Musician and Poet)



# 1.

# Dear Obi, Do you still remember?

Alfons Herweg

Dear Obi,

Do you still remember…?

"Do you have a vacancy for a working student this summer"?

That was the question that a priest of the Teutonic Order directed at me in my function as the young administrative director of a large geriatric care facility in Cologne, Germany. At my inquiry, he explained that an African student of theology from Innsbruck was looking for that kind of position; he was hoping to work in social or pastoral care.

This thought was quickly made reality; and in the summer of 1979, a young Obiora Francis Ike could begin his work. A smart, dynamic young man with many interests, a great deal of energy and a magnificent sense of humour quickly conquered the hearts of colleagues, nurses and patients with his winning nature.

His mentality as an Igbo and the Rheinish way of life proved a good match, as – among other things – numerous carnival honours can attest; and created a platform for many close acquaintances and friendships. Obi soon became involved in activities during spring and summer breaks, and was always welcome in the Teutonic Order's Konrad Adenauer chapter house in Cologne. At the same time, his friends from Cologne were always welcome guests at the Canisium in Innsbruck; every winter holiday began with a visit to the cheerful and party-loving Nigerian theology student. That way, the visitors from Cologne could experience the way of life, the traditions, customs and views of young Nigerian men.

His studies also made great progress. Attaining his goal, he was consecrated as a priest on July 4th, 1981 in Hohenems (Austria) by Bruno Wechner, then the bishop

of the Feldkirch bishopric. A great, very special and moving celebration followed, with family members from back home attending along with numerous friends and companions.

His motto set, and still sets, high standards: "Be all things to all people." Then as now, he was filled with the deeply rooted wish to see justice and peace for all people. His inner closeness and his love for his fellow man are the foundation of his charisma and a special trait of his personality as well as his work as a priest.

My present for him on this occasion was a trip to Berlin I took with him. It was my intention to show the young priest the true face of socialism in the real world – the "real existierender Sozialismus" of East Germany. The first minutes in East Berlin, following the experience of crossing the border, made Obi very thoughtful; the reality of the Berlin Wall and the people beyond it did the rest. Filled with a thirst for more knowledge about what he had seen, Obi disappeared into St. Hedwig's Cathedral, and there into the first unoccupied confessional. But he did not want to confess his sins; Obi had many questions that he wanted the confessor to answer. I had to wait a long time for him to finish. His appreciation of the works of Marx and Engels, in combination with seeing it put into practice, had given Obi an entirely new perspective of things!

Many questions moved the young priest. Always looking for the ways of truth in his quest for a better life for all human beings, the Berlin experience was of central importance for the future of Obi's life. While taking a long walk around the Wannsee, I managed to convince Obi to conduct his doctoral studies as well as his pastoral work in the Rhineland.

That way, the chapter house of the Teutonic Order in Cologne gained a new priest, and Bonn University, a new PhD student. The seniors being cared for as well as the employees at the chapter house were very happy to have Obi there in his new function, and the students learning the caregiving occupations there profited from having him as a teacher. In his time there, Obi also managed to raise interest in people around him for the Third World and especially for his home, the land of the Igbo. Neither his country, nor his bishop could have chosen a better ambassador.

Numerous circles of friends and interested people, in several places, became active supporting various social projects in different effective ways. Organizing humanitarian aid shipments was another mainstay of Obi's activities – from building settlements to delivering beds for hospitals, medicine, entire dentist's clinic, and printing press, all were part of Obi's program. The young priest knew how to use not only prayer, but the mind, the heart and the hands for the work on the Lord's great vineyard.

Another high point of that time was the visit of his home region's bishop, Late





Rev. Dr Michael Eneja, in Germany. This impressive personality closely inspected the places where his now numerous young diocesan priests were working during their PhD studies in the German-speaking region. His presence in Cologne was formally recognized, such as by entering him into the Golden Book of Cologne, and him meeting with both the head of parliament of North-Rhine-Westphalia in Düsseldorf and the archbishop of Cologne. On these occasions, the foundations were laid for decades-long cooperation between these two dioceses on several levels.

Obi was also able to travel in the footsteps of Jesus and St. Paul. His travels to Dubrovnik in 1983, and to Greece and Israel in 1984, were special high points here.

The trip of the Cologne circle of friends to Obi's home was unforgettable for all involved. Departing Brussels in freezing temperatures with 30 centimetres of snow on the ground, we were greeted in Enugu by temperatures around 30 degrees centigrade. Being welcomed in the Holy Ghost Cathedral in Enugu with the organ playing the German national anthem was especially impressive. Many meetings, with many different hosts and groups, combined with visits in social facilities, showed very strikingly what every day social, cultural and religious life in Enugu diocese is like. These lasting experiences we were able to have everywhere during our visit is still with us today.

Yet another high point of our trip to Nigeria was the ordination of Rev. Father Brendan Nwodo.

Many of the close personal contacts established during that time were maintained and still exist today, and groups in several parts of Germany remain active with aid projects for Nigeria.

A special success is the activity of a Nigerian order of sisters in Germany, the Daughters of Divine Love (DDL). Starting three decades ago, these women were trained for caregiving professions and the management of hospitals and care facilities in North-Rhine-Westphalia. Members already trained in Nigeria came and still come to Germany to work in hospitals and geriatric care facilities; some sisters of the DDL could successfully do their graduate studies here. The mutual experience of this partnership of equals bore rich fruits for all involved, both here and in Nigeria – a true success story!

It was truly admirable with how much determination our Obi mastered his many tasks and interests in those times. Surely much of it was only possible with the proverbial "African punctuality" and his special way of working. Neither his studies nor his pastoral work in the Teutonic Order's chapter house or his time for himself and his friends suffered under that workload; he always made sure

of a balance between body, mind and soul. In 1985/86 he was able to finish his PhD theses in theology and philosophy. All who knew Obi were happy for his development and the success resulting from it – as we say it, "Der dubbelte Doktor is jo ene von us".

His love for Cologne and Germany was finally rewarded with him receiving German citizenship; the many prizes, awards and publications at German and foreign universities significantly accelerated the citizenship process.

Afterwards, he followed his bishop's call to return to his home. As a farewell present, he received an SUV for use in his calling in Nigeria.

What followed was demanding and challenging development work for both the diocese of Enugu and the Catholic Church in West Africa. Without claiming to list all the things he has been and done, let me bring up the following: priest and minister, director of the diocese's Caritas association, director of the Institute for Development, Justice and Peace, founder of a church bank, editor in the Cardinal Höffner publishing company, professor and teacher, founding member of church institutes of higher learning, author of countless books and publications, general vicar…

Obi was and still is a frequently requested, popular and exceptionally competent discussion partner in higher church and political circles; but these facts combined with his open and honest words also made him open to attack. Attempts to silence him with physical and life-threatening violence have failed, sometimes in nearly miraculous ways – thank God!

The holidays we took together on Tenerife and Fuerteventura, with Obi, Gaby and me, helped create balance and a certain distance from such threatening events.

As a professor and doctoral thesis supervisor, Obi has been a companion and a role model to young people searching for justice and peace in the world.

On your 60th birthday, Dearest Obi, Gaby and I offer our most heartfelt congratulations to you. We wish you every good thing imaginable for the future, and give you thanks for your loyalty, your support and your companionship in all situations of life, and for a true living friendship with us and our whole family.

May God continue to protect you in all your ways!

Yours in true friendship
Alfons, Gaby and their family
Odenthal, January 2016



## 2.

# Lieber Obi, -weißt Du noch...?

Alfons Herweg

Lieber Obi, - weißt Du noch...?

„Habt Ihr im Sommer noch eine freie Stelle für einen Werkstudenten?"

So lautete die Frage eines Deutschordens-Priesters an mich, in meiner Funktion als junger Verwaltungsdirektor einer großen stationären Altenhilfeeinrichtung in Köln.

Auf meine Nachfrage hin, erklärte er mir, daß ein afrikanischer Theologiestudent aus Innsbruck eine derartige Stelle suche. Eine Tätigkeit im sozialen- oder pastoralen Dienst erschien vorstellbar.

Gedacht und dann auch umgesetzt, konnte der junge Obiora Francis Ike seinen Dienst im Sommer 1979 antreten. Ein kluger, dynamischer, vielseitig interessierter, engagierter und mit viel Humor ausgestatteter Jungmann eroberte mit seiner ihm eigenen gewinnende Art, im Fluge die Herzen der alten Menschen, Schwestern, Mitarbeitern und Kollegen im Hause.

Seine Mentalität als Ibo aus Nigeria und die Lebensart der Rheinländer paßten gut zueinander. (U.a. zahlreiche karnevalistische Ehrungen können davon Zeugnis geben).

Es erwuchs recht schnell eine Plattform für zahlreiche Freund- und Bekanntschaften auf sehr unterschiedlichen Ebenen.

Obi war alsbald gesetzt für Tätigkeiten in den Semesterferien und jederzeit herzlich im Deutschordens-Wohnstift Konrad Adenauer in Köln willkommen.

Umgekehrt waren auch die Kölner Freunde gerne Gäste der afrikanischen Studenten im Innsbrucker Canisianum. Jeder damalige Winterurlaub startete

bei den fröhlichen und feierfreudigen nigerianischen Theologiestudenten. „Die Kölner" konnten so in bester Form die Lebensart, Bräuche, Gewohnheiten und Ansichten der jungen nigerianischen Männer kennenlernen.

Auch Obi`s Theologiestudium machte sehr gute Fortschritte.

Am Ziel angekommen, empfing er am 04. Juli 1981 in Hohenems/Österreich durch Bruno Wechner, den damaligen Bischof der Diözese Feldkirch seine Priesterweihe. Ein besonderes, großes und ergreifendes Fest mit Familie aus der Heimat, sowie zahlreichen Freunden und Weggefährten.

Sein Leitmotiv war und ist verbunden mit einem hohen Anspruch:

„Allen Menschen alles werden"

Er war damals wie heute durchdrungen mit dem Herzenswunsch nach Gerechtigkeit und Frieden für alle Menschen.

Seine innere Nähe und die Liebe zu den Mitmenschen prägen sein Charisma und stellen ein besonderes Merkmal seiner Persönlichkeit, als auch seines priesterlichen Wirkens dar.

Mein Geschenk zur Priesterweihe war eine gemeinsame Berlin-Reise.

Es war mir ein Anliegen, dem damaligen Jungpriester, an Ort und Stelle den „real existierenden Sozialismus" mit den dort erkennbaren Facetten zu zeigen.

Die ersten Minuten in Ostberlin, nach vorheriger Erfahrung beim Grenzübergang machten Obi sehr nachdenklich. Der Mauerbau und die Menschen taten ihr übriges. Voller Wissensdurst ob des Gesehenen, verschwand Obi in der Hedwigs-Kathedrale und dort in den ersten besetzten Beichtstuhl. Er wollte dort nicht beichten. Obi hatte viele Fragen, die ihm der Beichtvater beantworten sollte. Ich mußte lange auf ihn warten!

Seine Einschätzung zur kommunistischen Lehre von Marx und Engels in Verbindung zur nun erlebten Praxis hatten eine neue Sicht der Dinge bei Obi erwirkt!

Viele Fragen wühlten den jungen Priester auf. Stets auf der Suche nach den Wegen der Wahrheit für ein besseres und gerechteres Leben der Menschheit, waren die Berlin-Erfahrungen für Obi`s zukünftiges Leben von elementarer Bedeutung.

Bei einem Gang um den Wannsee konnte ich Obi davon überzeugen, seine Promotionsstudien, als auch seine priesterliche Arbeit im Rheinland durchzuführen.

So erhielt das Deutschordens-Wohnstift in Köln einen neuen jungen Hausgeistlichen und die Universität Bonn einen neuen Doktoranden.





Die zu betreuenden Senioren und alle Mitarbeiter im Hause Deutschordens-Wohnstift waren glücklich ob der neuen Funktion von Obi.

Die Schüler in der Ausbildungsstätte für Pflegeberufe profitierten ebenfalls von ihm als Lehrer.

In dieser Zeit verstand es Obi, über sein Wirken hinaus die Menschen in seiner Umgebung für die dritte Welt und speziell seine Heimat im Iboland zu interessieren. Einen besseren Botschafter hätte weder das Land noch der Bischof entsenden können.

Eine Vielzahl von Feundes- und Interessenkreise, an verschiedenen Standorten, engagierten sich in differenzierter, aber stets effektiver Weise für diverse Sozialprojekte.

Hilfslieferungen zu organisieren, waren ein weiteres Markenzeichen von Obi`s Schaffensdrang.

Vom Siedlungsbau bis zu Bettenlieferungen für Krankenhäuser, Medikamentenlieferungen, komplette Zahnarztpraxen und Druckereien war alles in Obi`s Hilfsprogramm vertreten.

Dieser junge Priester hatte es verstanden, neben Gebet auch den Kopf, Herz und Hände für die Arbeit im großen Weinberg des Herrn einzusetzen.

Ein Höhepunkt dieser Zeit bildete auch der Besuch seines Heimatbischofs Dr. Michael Eneja in Deutschland.

Diese beeindruckende Persönlichkeit schaute sich die Wirkungskreise seiner nun zahlreichen jungen Diözesanpriester während ihrer Promotionsstudien im deutschsprachigen Raum genau an.

Sein Aufenthalt in Köln erfuhr besondere Aufmerksamkeit, u.a. durch die Eintragung in das goldene Buch der Stadt Köln, den Empfang des NRW Landtagspräsidenten in Düsseldorf und des Erzbischofs von Köln.

Die Grundlagen für eine jahrzehntelange Beziehung und Zusammenarbeit beider Diözesen auf unterschiedlichen Ebenen, konnte sich so entwickeln.

Obi konnte neben seinen Promotionsstudien auch auf den Spuren von Jesus und Paulus wandeln. Seine Reise nach Dubrovnik im Jahre 1983 und 1984 nach Israel und Griechenland bildeten besondere Höhepunkte.

Eine Reise des Kölner Freundeskreises in Obi`s Heimat blieb für alle Teilnehmer unvergesslich. In Brüssel am 2. Weihnachtsfeiertag bei 30 cm Schnee und sehr hohen Minusgraden abgeflogen, erwartete uns in Enugu 30 Grad plus.

Der Empfang mit Orgelspiel der deutschen Nationalhymne in der Holy Ghost Kathedrale von Enugu war direkt beeindruckend.

Viele Begegnungen vor Ort, mit unterschiedlichen Gastgebern und Gruppen, in Verbindung mit den Besuchen zahlreicher Sozialeinrichtungen, vermittelten sehr eindrucksvoll, wie sich der Alltag mit seinem kulturellen, sozialen und religiösen Leben in der Diözese Enugu darstellt.

Es waren sehr nachhaltige und äußerst interessante Erfahrungen, die wir allerorts machen konnten. Sie wirken bis heute noch.

Die Priesterweihe von Ref. Father Brendan Nwodo war jedoch ein weiterer Höhepunkt der Nigeria-Reise.

Zahlreiche persönliche Kontakte der Reiseteilnehmer wurden bis in die heutige Zeit weiterentwickelt und vertieft. Aktionskreise in mehreren Regionen Deutschlands arbeiten aktiv für die Nigeriahilfe.

Als besonderer Erfolg ist der Einsatz nigerianischer Ordensfrauen (den DDL-Sisters) Daughters of Divine Love) in Deutschland zu nennen. Erstmals wurden diese afrikanischen Ordensfrauen vor fast drei Jahrzehnten in NRW für Pflegeberufe und Managementaufgaben für Krankenhäuser und Sozialstationen ausgebildet.

Bereits in Nigeria examinierte Schwestern kamen und kommen bis heute in Krankenhäuser und Altenhilfeeinrichtungen zum Einsatz. Einzelne Schwestern der DDL-Kongregation konnten ihre Studien mit Erfolg abschließen.

Die wechselseitigen Erfahrungen aus dieser Partnerschaft auf Augenhöhe brachten „reiche Früchte" für alle Beteiligten, sowohl hier zu Lande als auch in Nigeria. Eine wahre Erfolgsgeschichte!

Es war schon sehr bewundernswert, wie unser Obi in diesen Zeiträumen seine vielen Aufgaben und Interessen mit Beharrlichkeit und Bravour zu koordinieren verstand. Sicherlich war vieles nur mit der sprichwörtlichen „afrikanischen Pünktlichkeit" und seiner speziellen Arbeitsweise machbar.

Seine Studien kamen ebenso wenig zu kurz, wie auch seine seelsorgerische Arbeit im Deutschordens-Wohnstift und die Zeit für sich und seine Freunde. Er sorgte stets für einen guten Ausgleich von Körper, Seele und Geist.

Seine Promotionsstudien konnte er in Theologie und Philosophie 1985/86 mit Auszeichnung abschließen.

Alle die Obi kannten, freuten sich über seine Entwicklung und den daraus erwachsenen Erfolg. „Der dubbelte Doktor is jo ene von us".





Seine Liebe zu Köln und Deutschland konnte mit dem Erhalt der deutschen Staatsbürgerschaft gekrönt werden.

Die zahlreichen Preise, Auszeichnungen und Publikationen an den deutschen und ausländischen Universitäten beschleunigten das Verfahren nicht unerheblich.

Anschließend folgte er dem Ruf seines Bischofs in die Heimat.

Als Abschiedsgeschenk konnte Obi ein passendes Geländefahrzeug für seine Tätigkeit in Nigeria sein Eigen nennen.

Es folgten harte und herausfordernde Aufbauarbeiten für die Diözese Enugu, als auch für die katholische Kirche in Westafrika.

Ohne den Anspruch auf Vollständigkeit erheben zu wollen, seien hier stellvertretend einige Tätigkeitsschwerpunkte genannt:

Priester und Seelsorger, Direktor des Diözesan-Caritasverbandes, Direktor des Institutes für Entwicklung, Gerechtigkeit und Frieden (CIDJAP), Gründer einer Kirchen-Bank, Verleger in der Kardinal Höffner Druckerei, Professor und Lehrbeauftragter, Gründungsmitglied kirchlicher Hochschulen, Autor „unzähliger" Bücher und Publikationen, Generalvikar u.s.w.

Obi war und ist bis in die Gegenwart hinein ein stets gefragter, populärer und höchst kompetenter Gesprächspartner für hohe kirchliche und politische Kreise. Diese Tatsachen einhergehend mit den stets offenen und ehrlichen Worten, machten den Überzeugungstäter auch angreifbar.

Der Versuch, ihn mit körperlicher Gewalt und lebensbedrohlichen Attacken mundtot zu machen, ist auf teils wundersame Weise gescheitert. – Gott sei Dank!

Unsere gemeinsamen Urlaube mit Gaby, mir und Obi, auf Teneriffa und Fuerteventura, brachten dann auch zum richtigen Zeitpunkt den nötigen Abstand zum Erlebten.

Als Professor und Doktorvater zahlreicher Studenten giltst Du als Vorbild und Wegbegleiter dieser jungen Menschen bei der Suche nach Gerechtigkeit und Frieden auf dieser Welt.

Zu Deinem 60. Geburtstag gratulieren Gaby und ich Dir sehr herzlich.

Unsere Gratulation verbinden wir mit allen erdenklich guten Wünschen für die Zukunft und ebenso großen Dank für Deine Treue, stete Unterstützung, Begleitung in allen Lebenslagen und echt gelebte Freundschaft mit uns und unserer großen Familie.

Gott schütze Dich weiterhin, auf allen Deinen Wegen!

In herzlicher Verbundenheit zu einem wahren Freund

Dein Alfons mit Gaby und Familie

Odenthal, im Januar 2016



## 3.

# Musings on Rev. Professor Monsignor Obiora Ike

Loretta Aniagolu

The Reverend Professor Monsignor Obiora Ike, who, of all his many titles, I have chosen to address him as Prof (Professor), in deference to his intellectual sagacity and literary contributions to both religious and secular matters; is a man, whose oratorical powers places squarely in the right profession, as a truly gifted man of the cloth, well equipped for Evangelism; a career choice that calls for special skills in explaining matters of Faith.

However, when you consider the many parts of this remarkable man, you are convinced that Prof would have been a success, irrespective of whatever career he chose. I state this because in addition to his intellectual competence, he is hardworking, compassionate, generous and truly committed to elevating the lives of the underprivileged. Indeed, he runs successful business ventures; from banking to Education, undertaken under the aegis of The Catholic Institute for Development, Justice and Peace that he heads in Enugu; primarily for the purpose of creating employment and improving the welfare of the people in the State.

Every Community he intervenes in, feels his positive impact, as he ministers to both their bodies and souls, in physical provisions and spiritual exaltation. A good example of this is his current Parish that he took over about 5 years ago. I was shocked to see the dilapidated state of this Church, its environs, parishioners and school; a depressing expression of the ravages of poverty and neglect. Prof, with his unbridled optimism, enthusiasm and 'Can do Spirit', set out on the enormous task of the physical transformation of the environment and the mental reorientation of his Parishioners.

Today, his Parish, St Leo the Great, has been transformed into a place of spiritual elevation and physical rejuvenation. From the new Parish School to the Church Choir, the rebirth of this Community, in this lower middle class neighborhood is spectacular. The Choir, with its dedicated and committed selection of young men and women, sing their hearts out, from their versions of local Gospel songs, to

their powerful renditions of the classics, such as Handel and Mozart. The Youth of the Parish are motivated by his inspiring speeches of hope, believing they can be whatever they commit to become in faith and hard work, while the vulnerable feel welcome, within a family where they are recognized and matter. This generous priest, lives out his vocation in the joy and progress that his generosity and hard work brings to these communities.

On the secular front, Prof competes in the private sector, concentrating on projects that create jobs and reinforce the integrity of the poor. The Micro-finance Bank he founded has grown from a one branch bank to over 20 locations, giving small loans to start ups and entrepreneurs in various types of businesses. His Academy for training Artisans, has changed the lives of so many and given them an opportunity to make a living from skills such as Welding, Plumbing, etc. Now, he has expanded his bandwidth to touch more lives, by assisting the State Government to craft economic policies that will hopefully re-configure the economic landscape of the State in a sustainable way, as the current Chair of the State Economic Advisory Committee. Prof maximizes all his God-given talents for the greater good, from his oratory, to inspire hope; his energy, to encourage industry and his vast network of people and places, to bridge relationships! A remarkable man of many parts!

Prof lives true to his name *"Obiora"* which in Igbo language, literally means the *"heart of all"*, but can be interpreted to mean, *"the one for all"*. Good thing he did not marry, so no one person can claim him, as he is truly a man of the people! In the light of this name, he opens his heart to all, trusting and believing in giving everyone the benefit of the doubt, even in the face of overwhelming negative evidence, in line with the teaching of Christ to forgive *"70 times 7 times"*. This privilege he accords all, but oftentimes, that becomes his albatross, as some exploit that virtue to take him for granted. Despite that, he remains an unapologetic optimist, who believes that repentance will eventually come to even the worst among us, as we just have to believe and pray!

Finally, Prof is loyal in friendship to a fault. When he believes in someone or something, he is passionate in defense of the person and/or his convictions. He will defer to superior argument only when he has exhausted all possibilities. However, he holds no animosity for anyone, but bears good will to all. Reverend Monsignor Obiora Ike, our revered Professor of Theology, is indeed a rare breed, who, as one of the select on The Almighty's Exclusive List, has certainly given a good account in his 35 years of Priesthood, for the talents he was given to prosper. I, therefore, join in celebrating this remarkable man of our times, whose contributions to society are enormous and to solicit the Almighty to increase his talents and blessings, as he has made a great return on the initial disbursement!

Sincere wishes,

Chief Loretta Aniagolu





# 4

# Visiting with Obi

Hans Thomas

I met the all-round-manager of local social development Very Rev. Father Obiora Ike, Monsignor at the Diocese of Enugu/Nigeria and Director of CIDJAP (Catholic Institute of Justice, Peace, and Caritas) in the late eighties in Cologne. At a get-together my friend Adolf Distelkamp brought Professor Dr. Ike along; casually introducing him as "Obi". Al Distelkamp was an engineer supporting Obi in various projects in the diocese of Enugu e.g. a pilot farm project close to Ugwuomu-Nike which I later visited. The foundation of my friendship with Al was the common interest in Nigeria. At that time I was busy with building the "Abidagba Health Center" in Iroto together with an associated organisation in Lagos.

As a visit to Lagos for some meetings with our friends in Lagos was due in 1993 I could no longer ignore Obi's multiple invitations without losing face; and not to take the opportunity for a detour was out of question. Arriving in Lagos I embraced the helpful fact that our friends in Lagos run an education centre in Enugu as well, capable of accommodation. There I met two medical doctors dreaming of a hospital and test running two little medical centres with 12 beds, which today - with a little help of the Rhein-Donau-Foundation (RDS) - are Enugu's well established Niger Foundation Hospital.

First-hand experience in Africa: Departure in August 1993 - nearly one week in Lagos and Iroto, two days in Enugu mainly with Obi. Two days, full with sightseeing, affectionate receptions in the city and the villages. And with Holy Masses crowded with exuberant faithful. The visit to the pilot farm project was followed by a formal, traditional meeting with the council of elders in Ugwuomu-Nike including some young men of the village's Development-Union. On asking Obi, how many people do belong to this village he whispered: "About five thousand". Puzzled in silence because of my obvious mistake thinking of a couple of hundred by ignoring the fact of the surrounding bush, the eldest sitting

opposite me and overhearing our conversation stood up. He had heard my question but could not hear Obi's response. He bowed to me several times and solemnly stated: "Sir, people are not to be counted!" This left a deep impression on me…and actually still impresses me. However, meanwhile it left some reasonable doubts on how reliable African statistics might be.

As a special treat Obi delivered the invitation to the Bishop's house for me to meet His Excellency Bishop M. U. Eneja on 21 August 1993. In a letter of gratitude sent from Cologne I thanked His Lordship for the hospitality, the even familiar, admirable atmosphere in his house and the numerous experiences. I think one week in his country would do a lot of good to German Catholics as we Germans tend to suffer from highly complicated theoretical problems. They would instantly be moved down-to-earth by the Nigerian people struggling for bare survival but even so showing spontaneous joie de vivre. We Germans trust self-developed functional systems to the extent of dependency leading to angst or anger on failure. In Nigeria the people do not at all seem to believe in the functionality of organisation systems but if something works, they are thrilled and their joy spreads all around.

My flight back consolidated to a mini-seminar on German-Nigerian encounters. I had booked budget flights with Alitalia - Dusseldorf-Lagos and back via Rome on 27 August. On the day before I learned that the Head of State intended to resign. General Ibrahim Babangida's military regime would be replaced after eight years and the recent noticeable riots. My German concerns whether this event would proceed quiet and peaceful, where rightly wiped away by my new Nigerian equanimity.

Departure 10:00 p.m.: I join the queue at 08:00 p.m., at ticket and airport-charge check. My attention is drawn to seven sisters, obviously Theresa of Avila's daughters, Carmelites - I am impressed and decide to show as much patience as they do. In the meantime some more people join the queue, directly behind me two elegant gentlemen who - after a while - start an incomprehensible quarrel. One of them is smoking; maybe the other one got smoke in his face? The quarrel escalates; they start shouting and finally one of them glaring at the other shouts: "You don't believe in God!" - Silence. "Man alive!" I think to myself, "Imagine hearing that argument in Düsseldorf or Frankfurt".

App. 09:10 at Check-in counter Alitalia: small queue. Waiting, nothing happens and only after a while the queue starts moving again. At 09:30 the lady at the counter is called away. 5 people left with no service and no boarding-card - 4 with suitcases and one of the sisters without luggage. I assume it is in the plane already together with the other six sisters. I envision this little convent with a bigger, higher goal in world-church Rome: It would be embarrassing to remain the only one left behind.





Nothing happens. We start discussing the issue. The sister keeps repeating "Oh my country, impossible!" We ask a passing superior officer what the problem is and his superior response is "Overbooked: 219 seats, 300 bookings!" Well, this man seems to be well informed. At least we are 5 and not 81! Another authority states "Technical difficulties!"

10:30: Yet another officer appears and orders us to the gate - with our luggage - immediately. Sister Theresa grabs my hand luggage and starts running, I grab my suitcase and follow suit through endless halls, passing other queues. Some protest. Fortunately no one dares to stop the sister, forcing me to keep up with her despite my heavy suitcase. Through one of the windows I notice a Lufthansa plane.

10:50: The Alitalia gate has a small barrier in front of the gangway with a small queue of 3 people in front of it. A stewardess appears from the gangway and asks one of the waiting party to enter the airplane.

A woman also waiting at the gate starts crying. The two gentlemen accompanying her, one being her husband, I assume, try to calm her down. She fights her way through the barrier and into the gangway. One of the gentlemen desperately tries to shout her back. Presumably he wants to fly together with her - or at least stay together with her in Lagos.

After a while she returns, still crying. Theresa and I are now next to the barrier. At app. 11:40 a European with a walkie-talkie appears, asked to be allowed to pass and introduces himself: Farelli, obviously Italian, working for Alitalia. I ask him what is happening and he explains that an Italian was shot along this afternoon in Lagos and that this fellow needs urgent treatment in a hospital in Rome, requiring transport in vertical position and supervision by a medic. A doctor is accompanying him as well as the ambassador. This is why they need 9 seats.

The stewardess appears again. Sending a quick prayer to heaven I give Theresa a push towards the gangway shouting "Now this Sister first" And eventually she does not return. But the pilot informs us: "That's it, the plane is full. We will depart now". As Mister Farelli is still around I ask him, what they plan to do with us. "Accommodation, next flight is tomorrow morning. I will take care after departure." "By the way", I respond, "I do not want to go to Rome I would like to fly to Düsseldorf, Germany and I just saw a Lufthansa plane close by." Mr. Farelli shouts"Mark!" several times and a young guy appears. Farelli gives him instructions and my suitcase and we start walking through long halls again. At the Lufthansa gate two officers in Lufthansa uniform (maybe the pilots?) together with two stewardesses are still throwing suitcases into the plane. Mark hands them mine and I start explaining the reasons for not owning a boarding-pass - to the now obvious pilot. Despite us talking German, Mark nods to every sentence. The pilot complains that Mr. Farelli did not endorse the ticket. I suggest the use of

the walkie-talkie but the pilot mentions different radio frequencies between the airlines. I would never find Mr. Farelli or the gate again!

One of the stewardesses finished getting the luggage into the plane and joins us. "Luggage to Frankfurt?" I respond: "Preferably Cologne/Bonn". The pilot asks her if the plane is full and she tells him that the economy class is full but that there is still space in business. The pilot ushers me in, within a few minutes the plane departs and I am served a glass of champagne.

A firm conviction occurs to me: Divine providence works explicitly - or depending on the guardian angel more actively - in countries where people put more trust in them.

On arrival in Frankfurt the Lufthansa officer doubts my story and denies my transfer to Cologne with an Alitalia-ticket to Düsseldorf so I have to repeat my story at the Alitalia counter. They even call Rome to confirm that the plane from Lagos had to transport a sick person. Several hours before my scheduled arrival to Düsseldorf I am at home in Cologne.

Al still lived to see the fruits of the friendship with Obi until he died on 11 July 2005. Shortly after our traditional meeting, Ugwuomu-Nike got a health centre. Later, 1998 - 2003, other projects followed in cooperation with CIDJAP, RDS and the support of the EU: Planning, building and implementing of the Vocational Industrial and Technical Training Centre (VITTC) in Enugu, hosting up to 250 young boys to be trained in handicrafts.

Obi's friendship with the RDS has survived Al Distelkamp. My experience in Africa, both congenial and informative, has considerably contributed to this development. To keep the contact alive our innovative RDS-member Mrs Meggy Kantert is now involved on one hand with personal initiatives as trainer and coach and on the other hand as an ambassador for RDS developing and coordinating a scholarship programme in cooperation with CIDJAP and the young catholic Godfrey Okoye University.

Cologne, 04.01.2016

Hans Thomas





# 5

# Besuch bei Obi

## Hans Thomas

Kennengelernt habe ich Very Rev. Father Obiora Ike, katholischer Priester, Monsignore des Bistums Enugu/Nigeria und Direktor des dortigen Catholic Institute of Justice, Peace, and Caritas (CIDJAP), als solcher all-round-manager der sozialen Entwicklung vor Ort, Ende der 1980er Jahre in Köln. In Deutschland Professor Dr. Ike, brachte ihn mein Freund Adolf Distelkamp zu einem mit ihm verabredeten Treff mit. Und stellte ihn, wie das so unter Freunden ist, gleich als „Obi" vor. Al Distelkamp war Ingenieur. Ganz privat hatte er mehrfach Obi bei Projekten im Bistum Enugu geholfen, so beim Aufbau einer Pilotfarm nahe der Ortschaft Ugwuomu-Nike, die ich später sogar einmal besuchte. Mit Al freundschaftlich zusammengeführt hatte mich das gemeinsame Interesse an Nigeria. Für die Rhein-Donau-Stiftung war ich damals damit beschäftigt, gemeinsam mit einer befreundeten Organisation in Lagos/Nigeria deren „Abidagba Health Center" in Iroto zu errichten.

Ein Besuch daselbst sowie Gespräche mit den Freunden in Lagos standen 1993 an. Ohne Gesichtsverlust Obis mehrfache Einladung nach Enugu auszublenden und die Gelegenheit nicht zu einem Abstecher dorthin zu nutzen, war jetzt ausgeschlossen; hilfreich sodann die erst in Lagos erfahrene Tatsache, dass die Freunde dort auch ein Bildungszentrum in Enugu unterhalten, in dem ich Unterbringung fand. Dort lernte auch auch zwei Arztkollegen kennen, die vom Projekt eines Krankenhauses träumten und in zwei kleinen Häusern mit insgesamt 12 Betten schon einen Probelauf dessen praktizierten, was heute in Enugu das Niger Foundation Hospital (NFH) ist, bei dessen Fertigstellung die Rhein-Donau-Stiftung auch etwas mithelfen durfte.

Erste leibhaftige Afrika-Erfahrung: Aufbruch nach Nigeria im August 1993 – knapp eine Woche Lagos und Iroto, zwei Tage Enugu, vor allem mit Obi: Zwei mit Besichtigungen, herzlichen Begegnungen in Enugu und Umgebung dicht gedrängte Tage. Und mit Gottesdiensten, überfüllt mit vor Freude überschäumenden

Gläubigen. Auf den Besuch der eindrucksvollen, schon genannten Pilotfarm folgte im benachbarten Dorf Ugwuomu-Nike eine förmliche Begrüßungssitzung mit dem Ältestenrat, erweitert um einige junge Männer, die sich als Development-Union des Dorfes vorstellten. Als ich Obi neben mir fragte, wie viele Leute wohl zum Dorf gehören, flüsterte er „um die fünftausend". Während ich noch verdutzt schwieg – fassungslos ob meiner Fehlschätzung auf wenige Hundert angesichts der sichtbaren Hütten und ohne an einen weiten Dorf-Umkreis im Busch zu denken –, erhob sich mir gegenüber der Dorfälteste. Meine Frage hatte er gehört, Obis Antwort aber nicht. Er verneigte sich mehrmals und sagte feierlich: „Mein Herr, Menschen zählt man nicht!". Das hat mich sofort tief beeindruckt ... und beeindruckt mich noch jetzt. Allerdings haben mich seitdem Zweifel beschlichen, wie verlässlich wohl einstweilen afrikanische Statistiken sein mögen.

Als etwas Besonderes übermittelte mir Obi sodann noch eine Einladung ins Bischofshaus einschließlich Essen mit Sr. Exzellenz Dr. M.U. Eneja, Bischof von Enugu, am 21. August 1993.

Bei Sr. Lordship habe ich mich nachher in einem Brief bedankt für die Gastfreundschaft und die bewundernswerte Familienstimmung im Bischofshaus wie auch für das Viele, was ich in einer Woche in seinem Land gelernt habe. Eine Woche in seinem Land von Zeit zu Zeit täte wohl allen deutschen Katholiken gut. Denn wir Deutschen neigten dazu, übermäßig unter hochkomplizierten theoretischen Problemen zu leiden, fänden hier dann wohl schnell Bodenberührung in der Begegnung mit Menschen, die ums nackte Überleben kämpfen und doch spontane Lebensfreude ausstrahlen. Wir Deutschen vertrauten vermutlich derart auf unsere selbsterdachten Funktionssysteme, dass wir von ihnen abhängig seien. So löse deren noch so geringes Versagen Angst oder Ärger aus. In Nigeria glaubten die Leute wohl eher gar nicht, dass Organisationssysteme wirklich funktionieren. Wenn dann tatsächlich mal etwas funktioniert, begeistert das regelrecht und die Leute verbreiten ansteckend Freude.

Zum verdichteten Kurzseminar entsprechend deutsch-nigerianischer Begegnung wurde mein Rückflug. Hin- und Rückflug Düsseldorf-Lagos hatte ich, weil günstiger, bei Alitalia gebucht – über Rom, Rückflug 27. August. Am Tag vorher hörte ich, morgen werde der Staatschef zurücktreten. General Ibrahim Babangidas Militärregime werde nach 8 Jahren und deutlichen Protest-Unruhen in jüngster Zeit abgelöst. Meine deutschen Bedenken, ob das wohl ruhig und friedlich ablaufen werde, hatte ich aber mit nigerianischer Gelassenheit schon beiseite schieben – sogar zu Recht, wie sich dann zeigte.

Abflug 22 Uhr. Also reihe ich mich um 20 Uhr am Ende einer längeren Schlange ein: Flugberechtigung und Flughafengebühr. Meine Aufmerksamkeit erregen wenige Meter vor mir sieben junge Ordensschwestern – bis ich mit mir einig bin,





sie seien wohl Karmelitinnen: also Theresa von Avilas nigerianische Töchter – alle Achtung! Soviel Geduld wie sie will ich jetzt auch aufbringen. Inzwischen haben sich noch einige Wartende hinter mir aufgereiht. Unmittelbar hinter mir zwei elegant gekleidete Herren. Zwischen beiden bricht nach einiger Zeit ein Wortstreit aus. Grund für mich unerfindlich. Einer von beiden raucht. Womöglich hat der andere Rauch ins Gesicht bekommen? Der Streit eskaliert, wird lauer, gröber. Bis der eine erregt den anderen scharf anschaut und ausruft: „You don't believe in God!" (Sie glauben nicht an Gott!) – Stille. „Donnerwetter", denke ich, „das Argument möchte ich mal in Düsseldorf oder Frankfurt hören".

Ca. 21:10: Check-in Alitalia. Mäßige Schlange. Zunächst warten, dann Ablauf wie überall. Gegen 21:30 wird plötzlich die Schalterdame abberufen. Wir sind noch 5 Personen ohne Gegenüber, ohne Boarding-Card. 4 mit Koffern und eine der Hl-Theresia-Töchter ohne Gepäck. Das ist mit den anderen sechs wohl schon im Flieger. Ich stelle mir vor, dass dieser kleine Konvent doch wohl gemeinsam ein höheres Ziel im weltkirchlichen Rom ansteuert. Eine einsam Hinterbliebene – das wäre doch peinlich. Es dauert und dauert. Wir Wartenden fragen einander, was wohl los ist. Die Theresia-Tochter wiederholt mehrfach vor sich hin: „O my country, impossible!" (Oh mein Land, unmöglich!). 22:10: Ein höher betresster Beamter kommt vorbei. Auf unsere Frage, „Was ist hier los?" antwortet er souverän: „Overbooked: 219 seats, 300 bookings!" (Überbucht: 219 Sitze, 300 Buchungen!). Ist der aber genau informiert! Immerhin, gottlob sind wir hier nur fünf und nicht 81! 22:15: Nicht weniger gewiss klingt die andere Autoritätsperson: „Technical difficulties!" (Technische Schwierigkeiten!). 22:30: Ein Officer erscheint am Schalter: „Bitte alle zum Abflug-Gate – mit Gepäck! – Sofort!"

Die Hl. Thesesia packt mein Handgepäck und rennt los, ich meinen Koffer und hinterher. Durch schier endlose Hallen, vorbei an allerhand Schlangen. Manche protestieren. Meine Vorläuferin im achtunggebietenden Habit wagt offensichtlich niemand zu stoppen, was mich zwingt, trotz Koffer den unmittelbaren Anschluss nicht zu verlieren. Irgendwo unterwegs grüßt mich durch ein Fenster eine Lufthansa-Maschine. 22:50: Am Alitalia-Gate gibt's eine kleine Absperrung vor der Gangway zum Flugzeug. Davor warten noch weitere Drei. 23:05: Eine Stewardess kommt aus der Gangway und bittet eine wartende Person ins Flugzeug.

Die am Gate schon wartende Frau bekommt einen Weinkrampf. Die beiden begleitenden Männer, einer wohl ihr Ehemann, sind intensiv und laut bemüht, sie zu beruhigen. Sie kämpft sich hinter die Absperrung und in die Gangway. Verzweifelt schreit der Mann sie heraus. Vermutlich wollten sie ja, wenn schon, zusammen fliegen; oder eben zusammen hier bleiben.

Sie kommt dann auch zurück – weinend. Theresia und ich stehen unmittelbar am Zugang zur Absperrung. Ca. 23:40: Da erscheint ein Mann, erkennbar Europäer,

mit Handfunkgerät, bittet um Durchgang, nennt seinen Namen: Farelli. Also Italiener, von Alitalia. Ich frage ihn, was hier eigentlich abgeht. Heute Nachmittag sei hier in Lagos ein italienischer Bürger angeschossen worden. „Der muss dringend in ein Krankenhaus nach Rom, muss liegen und von einem Sanitäter versorgt werden. Auch ein Arzt fliegt mit, ebenso der Botschafter. Dafür brauche ich 9 Plätze Da erscheint aus dem Flugzeug wieder die Stewardess. Und mit einem Stoßgebet gebe ich der Theresia einen kräftigen Schubs in Richtung Stewardess begleitet mit dem Ruf: „Now, this Sister first". Und tatsächlich ist sie nicht mehr zu sehen. Dafür der Pilot: „Schluss. Alles voll. Wir heben ab".

Herr Farelli ist noch da und ich frage, was sie nun mit uns vorhaben: „Übernachtung Hotel, irgendein Flug wohl morgen früh, lösen wir nach Abheben." Übrigens, sage ich noch: „Ich will gar nicht nach Rom, sondern weiter nach Deutschland, Düsseldorf. Vor knapp einer Stunde hätte ich an irgendeinem Gate eine Lufthansa-Maschine gesehen. Prompt ruft Farelli laut mehrmals „Mark!" nach einem Jungen in der Nähe. Mark kommt, Farelli redet kurz auf ihn ein, gibt ihm meinen Koffer. Mark und ich durchwandern wiederum 2-3 Hallen. Am Ziel-Gate räumen zwei Lufthansa-Uniformierte, womöglich die Piloten, und zwei Stewardessen letzte Gegenstände ins Flugzeug. Mark stellt meinen Koffer dazu, während ich dem offenkundigen Piloten mangels Boarding-Card mein Erleben schildere. Obwohl auf Deutsch, nickt Mark zustimmend zu jedem Satz. Warum, moniert der Pilot, Mr. Farelli nicht wenigstens auf meinem Flugticket eine Notiz (er sagt „endorsement") vermerkt habe. Der habe ein Handfunkgerät dabei; vielleicht könne er ihn anrufen. Er: „Alitalia hat eine andere Frequenz". Ich: Weder Mr. Farelli noch die Alitalia-Gate würde ich je wieder finden. Eine Stewardess hat inzwischen meinen Koffer in den Flieger geschafft, kommt zurück und fragt mich „Gepäck Frankfurt?" Ich: „Lieber gleich Köln/Bonn". Der Pilot fragt sie: „Noch Platz?" Stewardess: „Nur Business, Economy voll." Der Pilot weist mich hinein. Binnen weniger Minuten startet die Maschine und mir wird ein Glas Champagner serviert.

Eine tiefe Überzeugung steigt in mir auf, dass göttliche Vorsehung eindeutiger – oder je nachdem Schutzengel aktiver – wirken in Ländern, wo die Menschen mehr auf sie vertrauen.

In Frankfurt löst bei Lufthansa ein Weiterflug nach Köln auf Alitalia-Ticket nach Düsseldorf noch Zweifel aus. Nochmal meine story, zuerst bei Lufthansa, dann bei Alitalia. Die rufen sogar in Rom an: Bestätigung wenigstens, die Maschine gestern Abend aus Lagos habe einen Kranken transportieren müssen. Mehrere Stunden bevor Alitalia nach Plan in Düsseldorf landen sollte, war ich zuhause in Köln.

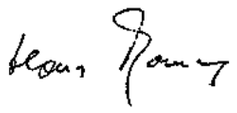
Dass die Freundschaft mit Obi noch Früchte trug, hat auch Al Distelkamp noch miterlebt, ehe er am 11. Juli 2005 verstarb. Bald nach unserem Begrüßungszeremoniell nahe der Pilotfarm hatte auch das Dorf Uguomu-Nike sein Health-Center. Später,





1998-2003, folgten noch – als Gemeinschaftswerk von CIDJAP und RDS (Rhein-Donau-Stiftung) mit Hilfe der Europäischen Gemeinschaft – Planung, Bau und Einrichtung des „Vocational Industrial and Technical Training Center" (VITTC) in Enugu, wo seitdem je 250 junge (oder je nachdem beschäftigungslose ältere) Nigerianer zu handwerklichen Berufen ausgebildet werden. Obis Freundschaft mit Rhein-Donau-Stiftung hat Al Distelkamp überlebt. Meine Reiseerlebnisse in Afrika haben, in meine Erinnerung so sympathisch wie lehrreich eingegraben, dazu erheblich beigetragen. Lebendigen Kontakt nach Enugu gewährleistet inzwischen in enger Fühlungnahme mit Obi unser ideenreiches RDS-Mitglied Frau Meggy Kantert – teils in persönlich-privater Initiative als Lehrerin und Trainerin vor Ort, teils als Botschafterin der RDS bei Aufbau und Vermittlung von Stipendienpatenschaften für Schüler, Auszubildende und Studenten, insbesondere der in Enugu noch jungen katholischen Godfrey Okoye University.

Köln, 04.01.2016



# 6.

# A Joyful Medium of Truth and Peace.
# Notes of a Friend who became a Brother.

Martin Lohmann

He who strives for peace can never evade the question of truth. And he who is searching for truth is also searching for peace and freedom. But he who seeks to find freedom in peace cannot do so with considering the matter of justice. Peace is a fruit of justice. This is why someone like Obiora Ike, who has always striven directly for justice and looked for real paths towards a better and more just world, is a man of peace. But: What is peace? What does it look like? Does it have a face? Does peace bring freedom? And: Does freedom have a name?

Peace – perhaps the most frequently used word of our time. Perhaps also the most misused word, as there has never been more war in the world than today. Never have more people been fleeing from war and terror than in our times. They all are looking for peace, and freedom. Many, very many are fleeing from the terror of war. They flee in fear of their lives, leaving their home behind, for example in the Middle East, where they have no freedom and no peace. It is obvious: Peace and freedom are connected. They build on each other. They make each other possible. They are deeply human. Peace and freedom have their roots in the hearts of humanity. They are both the desire and the task of humanity.

But what is peace? What is freedom? Does our world not show us that they are perhaps only a dream? Or are they more than a fata morgana? And if so, why are they so difficult to achieve? Why is it so terribly difficult to finally attain that which most people yearn for? What is more important: Peace or freedom? What needs to be there first? Does freedom grow from peace, or is freedom the foundation for peace? Sometimes, one can get the impression that peace is especially far away in places where its name is self-evident. In the City of Peace, for example, in Jerusalem. And why is obviously so difficult for those who are religious? Does

Islam mean "peace" or "submission"? And why has there been so much strife in the name of Christianity, when Christ himself is peace? Why, then, is it so difficult to attain that which is the most normal and beautiful – peace and freedom?

Perhaps it is so difficult because all of human nature is covered by these two terms. In these terms rests the greatest and most difficult task for humanity. A task for every human being. For each of us. And for that reason, this topic concerns every one of us. Why? Because each of us is responsible for peace and freedom.

Once again: What is peace? What is freedom? There are so many definitions that we can only choose. But perhaps we might begin by saying that especially the popes have always striven to call for peace. Benedict XV called for peace with strong words at the beginning of World War One and lamented "the gruesome, useless butchery" of war. It was in vain. His words fell on no ground so fertile that the butchery could have ended.

John XXIII, the sainted pope of the Second Vatican Council, gave us the encyclical "Pacem in Terris". There we find phrases than stay relevant even today – that are even more relevant today than ever before. For example, he says:

"The dignity of the human being" demands that "any human shall be enabled to act according to their own decision and in freedom. In living together, he thus has good reason to maintain his rights, discharge his duties and, on his own volition and decision to contribute in service to society in the numerous works that are to be carried out." And further: "When a society of human beings is built solely on violence, then it is not humane; the individuals no longer have freedom where they should, to the contrary, be encouraged to live their own lives and strive for their own perfection." A civil society was "only to be seen as well-ordered, fertile and sufficient for human dignity if it is founded on truth, as the Apostle Paul admonishes: "Thus discard the lie, and each speak truth with the other; for we are as limbs of a body" (Eph 4,25)". The pope is convinced: "Human society grows together through freedom, in forms that are suitable for the dignity of the human being."

The venerated pope Paul VI also found glowing words for peace. "If you want peace, work towards justice", he once said. "No more to set one against the other, never, never again!", he told the assembled representatives of the nation in the United Nations: "No more war" should be the driving principle of the United Nations. Like his predecessor, he called for disarmament and solidarity among nations. This, however, would need a spiritual foundation: "These indispensable principles of highest wisdom could not be founded on anything but God."

The sainted pope John Paul II as well as his successors Benedict XVI and Francis did not and do not tire of calling for peace. To the Pole on the cathedra, it was





especially important to open a door for peace between religions. He began his papacy with an appeal directed primarily to Christians: "Do not be afraid! Do not fear! Open your doors wide for Christ!" Even critics had to admit that this pope had a great part in the disappearance of the "Iron Curtain" which had divided Europe.

Pope Francis, too, had a thousand opportunities to call for peace. In January 2015, he said that peace was gift from God, and not simply the absence of war but a state in which human beings lived in harmony with themselves, with each other and with nature. He wants an end to exploitation of human beings by their fellow human beings. He called that a "social plague" which destroys interpersonal relationships and prevented a coexistence defined by respect, justice and compassion. Humans, he said, have a deep-seated desire for peace:

"I also think of the armed conflicts which still soak too many regions of our planet in blood, on the tensions within families and communities: In how many families, communities – even parishes – does a war rage! I also think of the conflicts within our cities between different cultural, ethnic and religious groups. We must all come to the insight that unity is possible, on all levels and in all situations, even when all seems to go against it. There is no future without peace!"

Peace, he said, must always be sought and converted into specific deeds. Even small communities such as families needed "real gestures of fraternity".

"You do not get along with someone? Make peace with him? At home? Make peace! In the community? Make peace! At work? Make peace! We are all called to make real gestures of fraternity towards our next man, especially towards those who suffer from tensions in the family or other conflicts. These little gestures have great value: They can be seeds of hope which open new ways and perspectives for peace."

And what is the path to peace? Perhaps Gandhi is right when he says: "There is no way to peace, because peace itself is the way." And do we not need to agree with this apostle of peace when he says: "If we want true peace in the world, we need to begin with the children." We all really already know what Cicero knew 2,000 years ago: "The most unjust peace is better than the most just war." John Paul II gave us this piece of wisdom: "To gain the asset of peace, one must become fully aware that violence is an unacceptable evil which never solves problems."

Whoever looks around the world, and especially to Syria, in these days will ask himself: Is that still true? Can terrorism be dealt with without violence? It is right now not easy to apply what is written in Jes 32, 17: True peace is in truth a "work of justice" (Jes 32, 17). Peace, as the Second Vatican Council explained, is "the fruit of the order that its divine founder himself has granted to human society, and

that humans themselves need to realize by striving towards more perfect justice." ("Gaudium et spes, No. 78). Even Augustinus taught the church that peace, which is to be striven for with the cooperation of all, lies "in tranquilitas ordinis", in the tranquillity of order (De civitate Dei, 19, 13).

Let me once again quote John Paul II: "True peace is thus the fruit of justice, moral virtue and lawful guarantee, which guards the full acknowledgement of rights and duties and the just division of rewards and burdens." The sainted pope knows very well that the challenge of terrorism confronts the entire world. "These are organisations in the truest sense of the word, which often are equipped with considerable wealth and which work out strategies of broad scope, and which target innocent people who have nothing at all to do with the goals of the terrorists themselves. (...) Terrorism is born in hatred and generates isolation, distrust and separation. Violence begets violence in a tragic spiral which draws in younger generations, who thus inherit the hatred which has already divided earlier generations. Terrorism is based on contempt for the life of human beings. This is why it not only forms the basis of abominable crimes, but is in itself a true crime against humanity, insofar as it uses terror as a political and economic strategy. Therefore, there is a right of defence against terrorism. It is a right which, like any other right, has to conform in its choice of ends as well as means to moral and legal rules."

And elsewhere, he says: "This needs to be stated again very clearly: the injustices existing in the world at this time can never be abused as an excuse to justify terrorist attacks. In addition, it needs to be pointed out that the victims of the radical collapse of established order which is the goal of terrorism will be primarily the millions of men and women who are the deal prepared to deal with a collapse of international solidarity."

At times, terrorism is the child of fanatical fundamentalism which arises from the conviction that it is possible to force all others to adopt one´s own view. However, even when it is achieved – and that is always in a limited and perfectable way – the "truth" can never be forced on others. Respect of the conscience of the other, in which the image of God is mirrored (see Gen 1, 26-27), only allows for presenting the truth to another; it is on them, then, to receive it responsibly. The pretension to force something one takes to be the truth on others means that the dignity of the human being has been violated and God, whose reflection the human being is, has been insulted. This is why fundamentalist fanaticism is a stance which is in radical contradiction to a faith in God. When we look at it closely, terrorism turns not only human beings into instruments, but also God, by turning it into an idol which is used for terrorism´s own ends. He who truly believes in God could never kill a fellow human being. There is no good killing! Peace is a fruit of justice and as an acknowledgement of conscience which aligns itself with God´s order. And what about freedom?





Here we must point at an important and dangerous development, which is closely related to war and strife. It is a dictatorship which is active world-wide. I call it the sweet poison of relativism. And this poison has already seeped in more deeply than we thought. He who looks closely will see: there is a perfidious phobia of truth and an intolerance in the name of an empty enlightenment and an abused equality. Christians, too, have been infected by this mental anti-immune-virus.

How does one recognize a dictatorship? There are many hints. And it is actually fairly simply. In a dictatorship, there is a fear of truth, a fear of freedom, a fear of tolerance, fear of respect, fear of human dignity, for of honesty, fear of discussion, fear of freedom of opinion and speech. Because insecurity, repression, mental anguish and self-doubt are present subcutaneously, they must be forcibly hidden and denied. 'The protection of this neurosis, which is in the end a phobia against human beings and their calling to freedom and responsibility, consists of aggression against all which has to do with freedom, responsibility and – let us speak of it bravely and calmly – with the order of creation. Dictatorships are thus in the end fear mongers who are themselves possessed with fear.

Did Benedict XVI mean this very thing, when spoke before and during his pontificate of the "dictatorship of relativism", and warned of its effects? Did he suspect that even the ecumenical community between Catholics and Protestants would soon fall victim to this dictatorship? The only certainty is: The matter of the ecumenical community is becoming more difficult. While some prepare to remember the schism, some even dream of turning the anniversary into a holiday, the important path towards reconciliation is blocked completely intentionally.

That which is proclaimed as a new family model today is in fact the farewell to the order of creation, even to Jesus Christ himself. This danger also exists in connection of the synod of bishops in Rome, which has begun today. Many hopes rest on an African, Cardinal Robert Sarah. He always reminds us of the truth. And that which truly makes us free, which gives us freedom, is the truth Jesus Christ, the son of God, has given us – nothing else. The truth shall make us free. Veritas liberavit vos (Jo 8, 32).

We know from history that all dictatorships collapse in the end. Fear is never stable. The spirit wants freedom, and yearns for truth. Thus it would be good if enough Christians could be found who would proclaim without fear and full of courage that the Emperor is not wearing any clothes – as can be seen at every CSD parade.

Christians are called to be peace-loving apostles of truth. To recognize a difference and make it known is not discrimination. It is practiced tolerance! Free of fear, in respect. The dictatorship of relativism is nothing Christian. The courageous love of Christ and his message and Christian image of humanity anchored in freedom is

truly Christian. Being Christian mean: freedom devours cowardice. It is true what has always been true: Et si omnes, ego non.

I would dare make an excursion which is no true excursion. For we are – prompted by current events – left with the question: What is truth? This question of Pilate hangs above the current discussion in the church, such as in the matter of the sacrament of marriage. And in the end we will have to decide: either for Christ – or against true compassion.

What is a sacrament? And what is liturgy in the end? Something holy? Something divine? Something human? Something created by man himself?

Whoever is no longer willing to seek this true teaching and is no longer willing to see its bounty, has perhaps already surrendered to the deviant reality of relativism or is no longer really permeated by the yearning to stay within the truth of Christ. What is truth? Should truth have a formative power over reality? Or should reality encompass truth? That, however, would be equal to surrendered to the realization: There is no truth. But that is the opposite of the teaching of Christ that all human beings are capable of realizing and accepting the truth – and that they are worthy of salvation.

And thus we come back to the connection between freedom and peace, to the link between truth and peace. As a Catholic Christian and as a German who has for many years of his life experience the division of his country, I can now do no other than to remind of the 25th anniversary of the German Re-Unification.

In front of the Brandenburg Gate, Pope John Paul II reminded us in 1996 that there can be no freedom without truth. He said:

"Man is called to freedom. Freedom does not mean a right to arbitrariness. Freedom is not a carte blanche! He who turns freedom into a carte blanche has struck a mortal blow to freedom. A free person is instead bound to truth, or his freedom will have no more foundation than a fancy dream that dissolves upon awakening. A human being is not its own creation, but that of God; he is not the Lord of his own life or that of others; he is – if he wants to be a true human being – one who hears and one who listens: His free creative force will unfold freely and lastingly only if the truth that is given to man is founded on an unbreakable foundation. Then man will realize his own potential, even grow beyond their own limitations. There is no freedom without truth."

And: "There is no freedom without solidarity."

And: "Nobody can dispense with their own personal responsibility for freedom. There is no freedom without sacrifice."

And: "There is no freedom without love."





And then, there were the powerful sentences with which I want to conclude: "The fullness and perfection of this freedom has a name: Jesus Christ. (...) He is the one who has spoken: I am the door. In him, man has been opened the path to the fullness of freedom and life."

And He, the son of God, is also peace. For anyone. Always. The closer we come to him, the more clearly we have that which we yearn for: Peace and freedom.

People like Obiora Ike are guides on this necessary and good way onto which we are all invited. And they are, in the best sense of the word, a medium of truth.

Cooperatores veritates – co-operators of the truth. This theologically charged motto of Cardinal Joseph Ratzinger points, in its own way, to that which is the task of creators of the media in a world that has been created by the media. The media control our lives. They ought to have the task of depicting reality the way it is. But that which is transported by the media is a mere reflection of reality. Or it would be. Because, if all works as it should, the reality transported by the media – as a reflection of primary reality – is only secondary.

But the power of the media is already far bigger than even the media creators themselves admit in their never fully believed but always piously proclaimed humility. Often, the question is asked who forms what: Does reality shape the media, or do the media shape reality? It is uncontroversial that the influence of the media on our thinking and understanding is quite large. In many ways, something that is not part of the media does not exist in the consciousness of human beings. Thus it is that secondary reality shapes primary reality – as a perceived reality which aligns itself with what is transported by the media. As if by themselves, questions arise here that yearn for answers. They are questions of credibility, of freedom and commitment to truth, and above all the question about the relationship between freedom and responsibility. And finally: Are those who bear the responsibility for the media sufficiently bound to enlightened reason?

It is only a measure of responsibility if, in the framework of the search for truth and freedom, the question is asked what the task of the media is today – or what it should be. They and their realization of their responsibility, which is reflected in the respect for the truth and the respect for the dignity of human beings, are an index for the value of freedom and peace in the future. Non-conformism, fairness, accuracy, holding to one's principles, respect, valuing the human being and his unconditional right to life from conception to the end of his natural life – all this is part of the challenges of being human, which all those responsible for creating the media must face.

In this context it is quite relevant what Benedict XVI told journalists on the occasion of the 40th World Day of Social Media, on January 24th, 2006 under the

title "The Media – a Network for Communication, Community and Cooperation". He saw a series of challenges for the media in the world today. The "various instruments of social communication enable an exchange of information, ideas and mutual understanding", but are "affected by ambiguities". Certain tendencies caused "a sort of monoculture in the media which dampens creative talent, reduces the subtlety of complex thought and undervalues the uniqueness of cultural behavioural patterns and religious beliefs." These, he is convinced, are "distortions which result when the media industry becomes its own end, or operates only for the sake of profit, and loses its sense of responsibility towards the common good."

"In order to take a constructive role and encourage a positive view of the media in society", Benedict states what is necessary "for the service of the media to the common good: Education, participation and dialogue": In particular, an "education towards a responsible and critical use of the media." It "helps human being to use them intelligently and appropriately. The deep effect of the sense of new words and imagine, which especially the electronic media so easily introduce to society, cannot be overestimated. Because contemporary media shape the culture of humanity, they must resist all temptation towards manipulation, especially of the youth, and instead follow the calling of teaching and serving. In this way, they do not harm, but protect the social fabric of a civil society which is worthy of the human being as a person."

Ryszard Kapuscinski, the "great old man of European journalism", drew a bitter conclusion in the newspaper FAZ on February 13th, 1999: "A long time ago, the value of information was measured by how difficult it is to seek and uncover the truth." These days, however, it is no longer the truth which is decisive, but the value of information is measured by its attractiveness. The "most truthful information has no value if it is not attractive and has the ability to draw in an increasingly bored and fickle audience."

In a way, then, there is a link to the motto Joseph Ratzinger gave himself as a bishop and cardinal, and which he can use to describe his service as the pope. Even though the comparison is not absolutely exact, the motto "(we are) collaborators of truth" is a short form of the grand charge to the creators of the media. Sure: In Benedict's case, the motto is meant in a theological way. But many people would be grateful and glad if more and more journalists would dare to not just be accidental collaborators of truth any more. How to do this in a completely natural and encouraging way can be seen in the example of Obiora Ike, whom the author of this text calls his black brother with a (European) white soul, and who calls the author his white brother with an (African) black soul. It would be desirable if there were more courageous Christians who made themselves a medium of truth and peace. Because it is true: Veritas liberavit vos – the truth shall make you free (Jo 8,32).



# 7.

# Ein frohes Medium der Wahrheit und des Friedens.

## Anmerkungen eines Freundes, der zum Bruder wurde.

Martin Lohmann

Wer sich für den Frieden einsetzt, wird der Frage nach der Wahrheit nicht ausweichen können. Und wer die Wahrheit sucht, sucht auch den Frieden und die Freiheit. Wer aber die Freiheit in Frieden erreichen will, kommt an der Frage der Gerechtigkeit nicht vorbei. Der Friede ist eine Frucht der Gerechtigkeit. Deshalb ist jemand wie Obiora Ike, der sich immer wieder konkret für die Gerechtigkeit engagiert und konkrete Wege in eine gerechtere und bessere Welt sucht, ein Mann des Friedens. Aber: Was ist Frieden? Wie sieht er aus? Hat Frieden ein Gesicht? Braucht Frieden die Freiheit? Und: Hat die Freiheit einen Namen?

Frieden. Vielleicht ist es das am meisten gebrauchte Wort unserer Zeit. Vielleicht auch das am meisten missbrauchte Wort. Denn nie gab es so viel Krieg auf der Welt wie heute. Nie waren mehr Menschen auf der Flucht vor Krieg und Terror als in diesen Zeiten. Sie alle suchen Frieden. Und Freiheit. Viele, sehr viele fliehen vor dem Terror des Krieges. Sie fliehen voller Angst vor dem Leben aus ihrer Heimat zum Beispiel aus dem Nahen Osten, wo sie keine Freiheit und keinen Frieden haben. Es ist offensichtlich: Frieden und Freiheit hängen zusammen. Sie bedingen einander. Sie machen einander möglich. Sie sind zutiefst menschlich. Frieden und Freiheit haben ihre Wurzeln im Herzen der Menschen. Sie sind beide Sehnsucht und Auftrag des Menschen zugleich.

Aber was ist Frieden? Was ist Freiheit? Zeigt uns diese Welt nicht, dass sie vielleicht nur ein Traum sind? Oder sind sie mehr als eine Fata Morgana? Und wenn ja, warum sind sie dann so schwer erreichbar? Warum ist es so furchtbar

schwer, endlich das zu haben, wonach sich die meisten Menschen sehnen? Was ist wichtiger: der Frieden oder die Freiheit? Was muss zuerst sein? Erwächst aus dem Frieden die Freiheit, oder ist die Freiheit der Grund für Frieden? Manchmal kann man den Eindruck haben, dass der Friede dort besonders weit weg ist, wo sein Name geradezu selbstverständlich ist. In der Stadt des Friedens zum Beispiel, in Jerusalem. Und warum ist der Frieden offenbar so schwer unter denen, die religiös sind? Heißt Islam nun Frieden oder Unterwerfung? Und warum gab es im Namen des Christentums schon so oft Unfrieden, wo doch Christus selbst der Friede ist? Warum also ist es so schwer, das eigentlich Normalste und Schönste zu erreichen, nämlich Frieden und Freiheit?

Vielleicht ist alles so schwierig, weil sich hinter diesen beiden Begriffen das ganze Menschsein verbirgt. In diesen Begriffen schlummert der größte und zugleich anspruchsvollste Auftrag an den Menschen. An jeden Menschen. An jeden von uns. Und deshalb geht dieses Thema jeden von uns an. Warum? Weil jeder verantwortlich ist für Frieden und Freiheit.

Noch einmal: Was ist Frieden? Was ist Freiheit? Es gibt so viele Definitionen, dass wir hier nur auswählen können. Aber vielleicht sagen wir zunächst einmal, dass vor allem auch die Päpste immer bemüht waren, den Frieden anzumahnen. Benedikt XV. mahnte mit starken Worten zu Beginn des Ersten Weltkrieges zum Frieden und klagte „das grauenhafte nutzlose Schlachten" des Krieges an. Vergeblich. Seine Worte fielen auf keinen so fruchtbaren Boden, dass die Schlächterei aufhörte.

Johannes XXIII., der heilige Papst des Zweiten Vatikanischen Konzils, schenkte uns seine Enzyklika „Pacem in terris". Dort finden wir Formulierungen, die bis heute aktuell bleiben – und leider heute noch aktueller sind als zuvor. So sagt er zum Beispiel:

„Die Würde der menschlichen Person" verlangt danach, „daß es dem Menschen möglich gemacht wird, aus eigenem Entschluß und in Freiheit zu handeln. Im Zusammenleben hat er deshalb mit gutem Grund Rechte zu pflegen, Pflichten zu erfüllen und sich aus eigenem Antrieb und Entschluß in den so zahlreichen Werken, die durchzuführen sind, für andere in der Gemeinschaft dienend einzusetzen". Und weiter: „Wenn eine Gemeinschaft von Menschen allein auf Gewalt aufgebaut ist, so ist sie nicht menschlich; die einzelnen haben dann keine Freiheit mehr, während sie doch im Gegenteil anzuspornen sind, ihr Leben selber zu entfalten und an ihrer Vervollkommnung zu arbeiten." Das bürgerliche Zusammenleben sei „deshalb dann als gut geordnet, fruchtbar und der menschlichen Würde entsprechend anzusehen, wenn es auf

der Wahrheit gründet, wie der Apostel Paulus mahnt: „Darum leget ab die Lüge, ein jeder rede die Wahrheit mit seinem Nächsten; denn wir sind Glieder untereinander" (*Eph* 4, 25). Der Papst ist davon überzeugt: „Die menschliche





Gemeinschaft wächst durch die Freiheit zusammen, und zwar in Formen, die der Würde der Menschen angemessen sind."

Auch der selige Papst Paul VI. fand glühende Worte für den Frieden. Wenn du den Frieden willst, arbeite für Gerechtigkeit, sagte er einmal. „Niemals mehr die einen gegen die andern, niemals, niemals mehr!", rief er den versammelten Vertretern der Völker vor der UNO zu: „Nie wieder Krieg" sollte der Antrieb der Vereinten Nationen sein. Wie sein Vorgänger forderte er Abrüstung und Solidarität unter den Nationen. Dazu brauche es aber ein geistliches Fundament: „Diese unverzichtbaren Prinzipien der höchsten Weisheit können nicht anders als auf Gott beruhen."

Der heilige Johannes Paul II. sowie seine Nachfolger Benedikt XVI. und Franziskus wurden und werden nicht müde, zum Frieden einzuladen. Dabei war es dem Polen auf der Cathedra ganz wichtig, auch dem Frieden zwischen den Religionen ein Tor zu öffnen. Er begann sein Pontifikat mit dem vor allem an Christen gerichteten Appell: „Habt keine Angst! Fürchtet euch nicht! Reißt die Tore weit auf für Christus." Selbst die Kritiker mussten zugestehen, dass dieser Papst wesentlich zum Verschwinden des „Eisernen Vorhangs", der Teilung Europas beigetragen hat.

Auch Franziskus hat tausend Gelegenheiten, zum Frieden einzuladen. Im Januar 2015 sagte er, Frieden sei ein Geschenk Gottes und nicht allein die Abwesenheit von Krieg, sondern ein Zustand, in dem der Mensch in Harmonie mit sich selbst, mit der Natur und den Mitmenschen ist. Er will ein Ende der Ausbeutung von Menschen durch ihre Mitmenschen. Diese sei eine „soziale Plage", die die zwischenmenschlichen Beziehungen zerstöre und ein von Respekt, Gerechtigkeit und Liebe geprägtes Zusammenleben verhindere. Die Menschen hätten eine tiefe Sehnsucht nach Frieden:

„Ich denke an die bewaffneten Konflikte, die immer noch zu viele Regionen unseres Planeten in Blut tauchen, an die Spannungen in den Familien und in den Gemeinden: In wie vielen Familien, Gemeinschaften – auch Pfarrgemeinden – gibt es Krieg! Ich denke auch an die Konflikte in unseren Städten zwischen unterschiedlichen kulturellen, ethnischen und religiösen Gruppen. Wir müssen uns zu der Einsicht bekehren, dass Eintracht möglich ist, auf allen Ebenen und in jeder Situation, auch wenn alles dagegen zu sprechen scheint. Es gibt keine Zukunft ohne Frieden!"

Frieden müsse stets erbeten und in konkrete Taten umgesetzt werden. Auch kleine Gemeinschaften wie Familien bedürfen „konkreter Gesten der Brüderlichkeit":

„Du kommst mit jenem nicht zurecht? Schließe Frieden mit ihm! Zuhause? Schließe Frieden! In der Gemeinde? Schließe Frieden! An der Arbeit? Schließe Frieden! Wir alle sind zu konkreten Gesten der Brüderlichkeit aufgerufen gegenüber dem Nächsten, besonders denen gegenüber, die unter familiären Spannungen oder

anderen Konflikten zu leiden haben. Diese kleinen Gesten haben einen großen Wert: Sie können Samenkörner der Hoffnung sein, die neue Wege und Perspektiven für den Frieden eröffnen."

Und wie ist der Weg zum Frieden? Hat vielleicht Mahatma Gandhi Recht, wenn er sagt: „Es gibt keinen Weg zum Frieden, denn Frieden ist der Weg." Und müssen wir nicht diesem Friedensapostel zustimmen, wenn er sagt: „Wenn wir wahren Frieden in der Welt erlangen wollen, müssen wir bei den Kindern anfangen." Wir alle wissen eigentlich, was Cicero vor mehr als 2000 Jahren schon wusste: „Der ungerechteste Frieden ist immer noch besser als der gerechteste Krieg." Johannes Paul II. hat uns die Weisheit mitgegeben: „Um das Gut des Friedens zu erlangen, muss vollen Bewusstseins festgehalten werden, dass Gewalt ein inakzeptables Übel ist und niemals Probleme löst."

Wer in die Welt und ganz konkret nach Syrien schaut in diesen Zeiten, wird sich fragen: Stimmt das noch? Kann man Terrorismus ohne Gewalt lösen? Es ist gerade dann nicht einfach umzusetzen, was In Jes 32,17 gesagt wird: Der wahre Friede ist in Wirklichkeit ein »Werk der Gerechtigkeit« (Jes 32, 17). Der Friede ist, wie das II. Vatikanische Konzil erklärt hat, »die Frucht der Ordnung, die ihr göttlicher Gründer selbst in die menschliche Gesellschaft eingestiftet hat und die von den Menschen durch stetes Streben nach immer vollkommenerer Gerechtigkeit verwirklicht werden muss« (Pastoralkonstitution Gaudium et spes, Nr. 78). Bereits Augustinus lehrte die Kirche dass der Friede, der mit dem Zutun aller anzustreben ist, in der tranquillitas ordinis, in der Ruhe der Ordnung besteht (vgl. De civitate Dei, 19,13).

Ich zitiere noch einmal Johannes Paul II.: „Der wahre Friede ist daher Frucht der Gerechtigkeit, sittliche Tugend und rechtliche Garantie, die über die volle Achtung der Rechte und Pflichten und über die gerechte Aufteilung von Nutzen und Lasten wacht." Der Heilige Papst weiß sehr wohl, dass die Herausforderung des Terrorismus die ganze Welt trifft. „Es handelt sich um Organisationen im wahrsten Sinn des Wortes, die oft mit beachtlichen Geldmitteln ausgestattet sind und Strategien auf breiter Ebene ausarbeiten, wobei sie unschuldige Personen treffen, die mit den von den Terroristen verfolgten Zielen überhaupt nichts zu tun haben. (...) Der Terrorismus entspringt dem Hass und erzeugt Isolierung, Misstrauen und Abschottung. Gewalt gesellt sich zu Gewalt, in einer tragischen Spirale, die auch die jungen Generationen mithineinzieht, die so den Hass erben, der schon frühere Generationen entzweit hat. Der Terrorismus basiert auf der Verachtung des Lebens des Menschen. Deshalb bildet er nicht allein den Grund für unerträgliche Verbrechen, sondern stellt selbst ein wirkliches Verbrechen gegen die Menschheit dar, insofern er auf den Terror als politische und wirtschaftliche Strategie zurückgreift. Es besteht daher ein Recht auf Verteidigung gegen den Terrorismus. Es ist ein Recht, das sich wie jedes andere bei der Wahl sowohl der





Ziele wie der Mittel an moralische und rechtliche Regeln halten muss."
Und an anderer Stelle sagt er: „Es muss jedoch mit aller Klarheit festgestellt werden, dass die in der Welt bestehenden Ungerechtigkeiten niemals als Entschuldigung zur Rechtfertigung von Terroranschlägen gebraucht werden können. Außerdem ist darauf hinzuweisen, dass zu den Opfern des radikalen Zusammenbruchs der Ordnung, wie er von den Terroristen bezweckt wird, in erster Linie die Millionen Männer und Frauen gehören, die am wenigsten dagegen gewappnet sind, den Zusammenbruch der internationalen Solidarität auszuhalten."

Bisweilen sei der Terrorismus das Kind eines fanatischen Fundamentalismus, der aus der Überzeugung entstehe, allen die Annahme der eigenen Sichtweise der Wahrheit auferlegen zu können. Die „Wahrheit kann jedoch auch dann, wenn sie erlangt wird — und das geschieht immer auf eine begrenzte und vervollkommnungsfähige Weise —, niemals aufgezwungen werden. Die Achtung vor dem Gewissen des anderen, in dem sich das Abbild Gottes selbst widerspiegelt (vgl. Gen 1, 26-27), gestattet nur, die Wahrheit dem anderen vorzulegen; an ihm liegt es dann, sie verantwortungsvoll anzunehmen. Die Anmaßung, das, was man selbst für die Wahrheit hält, anderen gewaltsam aufzuzwingen, bedeutet, dass dadurch die Würde des Menschen verletzt und schließlich Gott, dessen Abbild er ist, beleidigt wird. Darum ist der fundamentalistische Fanatismus eine Haltung, die in radikalem Gegensatz zum Glauben an Gott steht. Wenn wir genau hinschauen, instrumentalisiert der Terrorismus nicht nur den Menschen, sondern auch Gott, indem er ihn schließlich zu einem Götzen macht, dessen er sich für seine Zwecke bedient." Wer wirklich an Gott glaube, könne niemals einen anderen Menschen töten. Es gibt kein gutes Töten! Frieden als Frucht der Gerechtigkeit und als Anerkennung des Gewissens, das sich an Gottes Ordnung orientiert. Und was ist mit der Freiheit?

Hier müssen wir auf eine wichtige und gefährliche Entwicklung hinweisen, die eng mit dem Krieg und dem Unfrieden zusammenhängt. Es handelt sich um eine weltweit agierende Diktatur. Ich nenne sie das süße Gift des Relativismus. Und diese ist überall tiefer eingedrungen als vermutet. Wer genau hinschaut, muss erkennen: Es herrschen perfide Wahrheitsphobie und Intoleranz im Namen einer entleerten Aufklärung und einer missbrauchten Gleichberechtigung. Auch Christen sind vom mentalen Anti-Immun-Virus infiziert.

Woran erkennt man eine Diktatur? Da gibt es viele Hinweise. Und eigentlich ist es ziemlich einfach. Denn in Diktaturen herrschen Angst vor der Wahrheit, Angst vor der Freiheit, Angst vor Toleranz, Angst vor Respekt, Angst vor der Menschenwürde, Angst vor Ehrlichkeit, Angst vor Diskussionen, Angst vor Meinungs- und Redefreiheit. Weil Unfreiheit, Unsicherheit, Komplexbeladenheit und tief sitzende Selbstzweifel subcutan vorherrschen, müssen sie geradezu zwanghaft verborgen und geleugnet werden. Der Schutz für diese Neurose, die letztlich eine Phobie vor

dem Menschen und seiner Berufung zu Freiheit und Verantwortung ist, besteht in der Aggression gegen alles, was eben mit Freiheit, Verantwortung und – sprechen wir es mutig und gelassen aus – mit Schöpfungsordnung zu tun hat. Diktaturen sind also letztlich angstbesessene Angstmacher.

Ob Benedikt XVI. genau das gemeint hat, als er vor und während seines Pontifikats von der Diktatur des Relativismus sprach und vor ihren Auswirkungen warnte? Ob er bereits ahnte, dass selbst die Ökumene zwischen Katholiken und Evangelischen schon bald Opfer dieser Diktatur werden könne? Denn sicher ist: Die Sache mit der Ökumene scheint schwieriger zu werden. Während sich manche auf das Gedenken der Spaltung vorbereiten, einige gar davon träumen, daraus ein Jubiläum zu machen, werden wichtige Wegstrecken dorthin offenbar sehenden Auges kräftig verbaut.

Was heute als neues Familienbild verkündet wurde, ist der Abschied von der Schöpfungsordnung, ja, von Jesus Christus selbst. Diese Gefahr besteht auch im Zusammenhang mit der Bischofssynode in Rom, die seit heute begonnen hat. Viele Hoffnungen ruhen da auf einem Afrikaner, auf Robert Kardinal Sarah. Er erinnert immer wieder an die Wahrheit. Und das, was wirklich frei macht, was Freiheit gibt, ist die Wahrheit, die uns der Gottessohn Jesus Christus geschenkt hat. Nichts sonst. Die Wahrheit wird euch frei machen. Veritas Liberabit Vos (Jo 8,32).

Aus der Geschichte wissen wir, dass alle Diktaturen irgendwann zusammenbrechen. Angst ist niemals stabil. Der Geist will letztlich Freiheit und sehnt sich nach Wahrheit. Da wäre es ganz gut, wenn sich vor allem unter Christen genügend finden würden, die ohne Angst und voller Mut gelegentlich darauf hinweisen, dass der Kaiser keine Kleider anhat – was man bei jedem CSD eigentlich auch sehen könnte.

Christen sind berufen, freiheitsliebende Apostel der Wahrheit zu sein. Unterschied zu erkennen und zu benennen, ist keine Diskriminierung. Aber gelebte Toleranz! Angstfrei. In Respekt. Die Diktatur des Relativismus ist nichts Christliches. Die mutige Liebe zu Christus und seiner Botschaft und dem in Freiheit verankerten christlichen Menschenbild hingegen sehr wohl. Denn christlich ist: Freiheit frisst Feigheit. Es gilt, was schon früher galt: Et si omnes, ego non.

Ich will einen kleinen Exkurs wagen, der kein wirklicher Exkurs ist. Denn wir sind – auch aus aktuellem Anlass – abschließend bei der Frage: Was ist Wahrheit? Diese Frage des Pilatus schwebt auch über den aktuellen Diskussionen in der Kirche, wenn es etwa um das Ehesakrament geht. Und am Ende wird man sich entscheiden müssen: Entweder für Christus – oder gegen die wirkliche Barmherzigkeit.

Was ist ein Sakrament? Und was ist eigentlich letztlich Liturgie? Etwas Heiliges? Etwas Göttliches? Etwas Menschliches? Etwas von Menschenhand Gemachtes?





Wer diese reine Lehre nicht mehr zu suchen bereit ist und ihren Reichtum nicht mehr sehen möchte, hat sich möglicherweise bereits der abweichenden Realität des Relativismus willenlos ergeben oder ist nicht mehr wirklich von der Sehnsucht durchdrungen, in der Wahrheit Christi zu bleiben. Was ist Wahrheit? Sollte die Wahrheit eine Prägekraft auf die Wirklichkeit haben? Oder sollte die Wirklichkeit die Wahrheit überwölben? Dann aber käme diese Überzeugung dem kapitulierenden Bekenntnis gleich: Es gibt keine Wahrheit. Das aber ist das Gegenteil der Lehre Christi, die alle Menschen für wahrheits- und umkehrfähig hält - und für erlösungswürdig.

Und deshalb kommen wir zurück zur Verbindung von Freiheit und Frieden, zur Verknüpfung von Wahrheit und Freiheit. Als katholischer Christ und als Deutscher, der viele Jahre seines Lebens die Teilung des Landes erlebte, kann ich heute nicht anders, als an den 25. Jahrestag er Deutschen Einheit zu erinnern.

Vor dem Brandenburger Tor erinnerte Johannes Paul II. 1996 daran, dass es keine Freiheit ohne Wahrheit geben kann. Er sagte damals:

„Der Mensch ist zur Freiheit berufen. Freiheit bedeutet nicht das Recht zur Beliebigkeit. Freiheit ist kein Freibrief! Wer aus der Freiheit einen Freibrief macht, hat der Freiheit bereits den Todesstoß versetzt. Der freie Mensch ist vielmehr der Wahrheit verpflichtet. Sonst hat seine Freiheit keinen festeren Bestand als ein schöner Traum, der beim Erwachen zerbricht. Der Mensch verdankt sich nicht sich selbst, sondern ist Geschöpf Gottes; er ist nicht Herr über sein Leben und über das der anderen; er ist – will er in Wahrheit Mensch sein – ein Hörender und Horchender: Seine freie Schaffenskraft wird sich nur dann wirksam und dauerhaft entfalten, wenn sie auf der Wahrheit, die dem Menschen vorgegeben ist, als unzerbrechlichem Fundament gründet. Dann wird der Mensch sich verwirklichen, ja über sich hinauswachsen können. Es gibt keine Freiheit ohne Wahrheit."

Und: „Es gibt keine Freiheit ohne Solidarität."

Und: „Keiner kann sich von seiner persönlichen Verantwortung für die Freiheit dispensieren. Es gibt keine Freiheit ohne Opfer."

Und: „Es gibt keine Freiheit ohne Liebe."

Und dann kamen diese so starken Sätze, mit denen ich schließen will: „Die Fülle und die Vollkommenheit dieser Freiheit hat einen Namen: Jesus Christus. (...) Er ist der, der über sich bezeugt hat: Ich bin die Tür. In ihm ist den Menschen der Zugang geöffnet zur Fülle der Freiheit und des Lebens."

Und Er, der Gottessohn, ist auch der Friede. Für jeden. Immer. Je näher wir Ihm kommen, desto klarer haben wir das, wonach wir uns sehnen: Frieden und Freiheit.

Menschen wir Obiora Ike sind Wegweiser auf diesem so notwendigen und guten Weg, zu dem alle eingeladen sind. Und sie sind im besten Sinne des Wortes ein Medium der Wahrheit.

Cooperatores veritatis – Mitarbeiter der Wahrheit. Dieser mit theologischem Anspruch angereicherte bischöfliche Wahlspruch von Joseph Kardinal Ratzinger weist auch in einer eigenen Weise auf das hin, was letztlich Aufgabe der Medienschaffenden in einer von Medien bestimmten Welt ist. Denn: Medien bestimmen unser Leben. Eigentlich haben sie die Aufgabe, die Wirklichkeit so abzubilden, wie sie ist. Das, was über Medien transportiert wird, ist ein Abbild der Wirklichkeit. Eigentlich. Wenn alles richtig funktioniert, ist die durch Medien vermittelte Wirklichkeit – als Abbild von der Primärwirklichkeit – eine sekundäre.

Doch die Macht der Medien ist längst viel größer, als Medienleute selbst in nicht ganz geglaubter und doch stets gerne bekundeter Selbstbescheidenheit bekunden. Vielfach wird heute die Frage gestellt, wer eigentlich was prägt: die Wirklichkeit die Medien oder die Medien die Wirklichkeit. Unbestritten ist, dass der Einfluss der Medien auf unser Denken und Erkennen ziemlich groß ist. Vielfach ist es so, dass es im Bewusstsein der Menschen all das nicht gibt, was in den Medien nicht vorkommt. So kommt es, dass die Sekundärwirklichkeit die Primärwirklichkeit prägt – als eine wahrgenommene Realität, die sich an dem orientiert, was medial vermittelt wird. Wie von selbst tauchen hier Fragen auf, die einer Beantwortung harren. Es sind Fragen nach der Glaubwürdigkeit, nach Verantwortung und Wahrheitsverpflichtung, und vor allem ist es die Frage nach dem Verhältnis von Freiheit und Verantwortung. Und schließlich: Sind die in solcher Weise in den Medien Verantwortlichen ausreichend der aufgeklärten Vernunft verpflichtet?

Es ist nur verantwortungsbewusst, wenn im Rahmen der Suche nach Wahrheit und Freiheit danach gefragt wird, welche Aufgabe die Medien heute haben – oder haben sollten. An ihnen und ihrer Umsetzung von Verantwortung, die sich im Respekt vor der Wirklichkeit und erst recht in der Achtung der Personwürde eines jeden Menschen erweist, ist abzulesen, welchen Stellenwert Freiheit und Frieden in der Zukunft eingeräumt werden kann. Nonkonformismus, Fairness, Genauigkeit, Maßstabstreue, Achtung, Wertschätzung des Menschen und seins unbedingten Lebensrechtes von der Zeugung bis zum natürlichen irdischen Ende – all das gehört zu den humanen Herausforderungen, denen sich die in den Medien Verantwortlichen täglich neu stellen müssen.

Es ist in diesem Zusammenhang nicht uninteressant, was Benedikt XVI. zum 40. Welttag der sozialen Kommunikationsmittel, also dem Mediensonntag, den Journalisten am 24. Januar 2006 schrieb unter dem Titel „Die Medien – ein Netzwerk für Kommunikation, Gemeinschaft und Kooperation". Er sieht eine Reihe von Herausforderungen für die Medien, die sich heute ergeben. Die





„verschiedenen Instrumente sozialer Kommunikation ermöglichen zwar den Austausch von Information, Ideen und gegenseitiges Verstehen", seien aber „von Doppeldeutigkeiten betroffen". Gewisse Tendenzen verursachten „in den Medien eine Art Monokultur, die kreatives Talent dämpft, die Subtilität komplexen Denkens reduziert und die Besonderheit kultureller Verhaltensweisen und religiösen Glaubens unterbewertet". Das sind nach seiner Überzeugung „Verzerrungen, die sich ergeben, wenn die Medien-Industrie zum Selbstzweck wird oder nur gewinnorientiert arbeitet und den Sinn für die Verantwortlichkeit gegenüber dem Gemeinwohl verliert".

„Um zu einer konstruktive Rolle und einer positiven Wahrnehmung der Medien in der Gesellschaft zu ermutigen", nennt Benedikt, was notwendig ist „für den Dienst der Medien am Gemeinwohl: Erziehung, Teilhabe und Dialog": Vor allem eine „Erziehung zum verantwortungsvollen und kritischen Gebrauch der Medien". Sie „hilft den Menschen, sie intelligent und angemessen zu nutzen. Die tiefe Wirkung auf den Sinn neuer Worte und Bilder, die besonders die elektronischen Medien so leicht in die Gesellschaft einführen, kann nicht hoch genug eingeschätzt werden. Eben weil zeitgenössische Medien die Kultur der Menschen prägen, müssen sie ihrerseits jeder Versuchung zur Manipulation, vor allem der Jugend, widerstehen und stattdessen dem Anliegen folgen, zu erziehen und zu dienen. Auf diese Weise beschädigen sie nicht, sondern schützen das soziale Gewebe einer zivilen Gesellschaft, die des Menschen als einer Person würdig ist."

Ryszard Kapuscinski, den „großen alten Mann des europäischen Journalismus", mit dessen bitterer Bilanz, die er in der FAZ am 13. Februar 1999 gezogen hatte: „Vor langer Zeit wurde der Wert einer Information daran gemessen, wie schwierig es war, die Wahrheit zu suchen und herauszufinden". Heute hingegen sei nicht mehr die Wahrheit entscheidend, sondern der Wert der Information bemesse sich nach ihrer Attraktivität. Die „wahrhaftigste Information habe keinen Wert, sofern sie nicht attraktiv sei und entsprechende Anziehungskraft auf ein zunehmend gelangweiltes und launisches Publikum auszuüben vemöge".

Auf gewisse Weise gibt es also eine Verbindungslinie zwischen dem Motto, das sich Joseph Ratzinger als Bischof und Kardinal gab und als Papst nun erst recht über seinen Dienst schreiben kann. Auch wenn der Vergleich nicht ganz lupenrein ist, so ist der gewählte Wahlspruch „Cooperatores veritatis", Mitarbeiter der Wahrheit (sind wir), eigentlich auch ein in Kurzform gegossenes Großprogramm für Medienschaffende. Sicher: Im benedettinischen Fall ist der Anspruch theologisch und heilsgeschichtlich gemeint. Doch viele Menschen wären froh und dankbar, wenn sich mehr und mehr Journalisten (zu)trauen würden, im ganz konkreten Leben nicht nur zufällig Mitarbeiter der Wahrheit zu sein. Wie das ganz selbstverständlich und Mut machend gehen kann, kann man nicht zuletzt ablesen und lernen an Obiora Ike, den der Autor dieses Textes seinen Schwarzen Bruder

mit der (europäischen) weißen Seele und dieser ihn wiederum den Weißen Bruder mit der (afrikanischen) schwarzen Seele nennt. Es ist zu wünschen, dass es mehr engagierte Christen gibt, die als Person ein frohes Medium der Wahrheit und des Friedens sind. Denn es stimmt ja: Veritas Liberabit Vos – Die Wahrheit wird euch frei machen (Jo 8,32).



# 8.

# More Laughter of the Holy and the Fools More Courage for Anger and Tears

Christoph Stückelberger

What is the most outstanding distinguishing feature of Obiora Ike? His intellect? His brilliant speeches? His courage? His charm? His management of development projects? His innovative energy? For me, it is his laughter! When I think about him, I hear it in my heart like music. It is a very special laughter; it is strong and loud. Once it starts, it seems almost as if it will not stop. It comes from deep within, and has something supernatural, a kind of laughter from another world. It is irritating but infectious to laugh with him. It has something comforting, joyful; energizing. It is the "laughter of the Holy and the fools"![1]

His laughter is not only personal, but also an element of education. During my visit to the large school in his parish in Enugu, he organized a little contest outdoors for primary school students. Those who could laugh most powerfully and who could smile the most convincingly received prizes.

## More Laughter of the Holy and the Fools

Laughter can be spontaneous amusement over a joke; it can be mocking, hurtful laughter; it can be a smile due to a surprising encounter or recognition. The smile or smirk of the seated Buddha is the expression of overcoming the suffering and disengagement from the attachment to the world.

1 Helmut Thielicke: Das Lachen der Heiligen und Narren, Freiburg im Breisgau 1974.

From the perspective of the Christian faith, laughter has a deep spiritual and eschatological dimension (Eschatology is the study of the final things); it is through laughter that the destructive energies of the world, called "death" and "sin", are overcome by the Risen. It is the deep inner certainty that life is stronger than death. It is the joy of the promise of great blessing from God. It is a fearless laugh, because the fear of the powers and mighty is overcome (even if the specific fear may still exist). It is "eschatological laughter"[2]. It is known in all Christian denominations. Even the reformers, who are often portrayed as joyless or austere, certainly had humor. Luther's Table Talk bore witness to Zwingli's subtle humor[3]. They embodied this eschatological world overcome, which leads the world's commitment, each in their own way. However, Protestants can learn from Catholics regarding humor.

Christian laughter is the "*laughter of the Holy*": Holy are all those people - each and every one of us can be one - who have had a least for a moment, an experience of God; who have been affected by this immense grace, this faith and commitment. It is an eschatological laugh. The world appears in a new light; the future does not belong to evil, but to liberation and life.

It is a paschal laugh (risus paschalis) that certainly a tradition in church history. Easter is the feast of hearty laughter about the redemption of the world. Therefore, I hope that the Christian artists finally replace the grouchy, sad, suffering Jesus on the cross with the laughing Risen! In addition, the question of whether the meal after a funeral should be cheerful, or if it should remain serious out of respect for the dead is also answered; the funeral meal is in memory of the dead / deceased and demonstrates gratitude and joy over their new life. Reason enough to laugh. Moreover, I hope that in the future, in the massage rooms, saunas and oases, people will be greeted not only by the smiling Buddha, but by a smiling or even laughing and relaxed figure of Christ.

The Christian laughter is also the '*laughter of fools*'. The prophets in the Old and the New Testament and the prophets of our time had and have the courage, the power to tell the truth, to criticize injustice and to hold accountable and to show them ways of repentance and healing. They could and can do so because

2 Ebd, 133f.

3 Hans Conrad Zander: „Zwingli hatte einen feineren Humor als Luther", Reformierte Presse No 48, 27. Nov. 2015, 6-7.





they are supported and strengthened by this eschatological certainty though faith. They were and are often regarded as fools and branded as "idealists", "dreamers", and as being "out of touch with reality". However, they do not listen to their laughter, because they know that their reality is stronger than what politicians, economists, lawyers, and analysts call "reality". It is not a superficial, palliative laugh, "laughing off" of misery. On the contrary, the Holy, fools, and prophets know the depths of sorrow, fear, and despair. Precisely because of this purification is their laugh invincible.

Laughter is an expression of *joy*. Joy is the expression and fruit of faith, as expressed throughout the entire Bible, especially in the Psalms: "You show me the path of life. In you is the fullness of joy" (Ps 16:11.). God has turned my mourning into dancing and...clothed me with joy." (Ps. 30.11). Mary's gratitude for her pregnancy and her song of praise is an expression of the joy that God provided the world with Jesus' birth from head to toe (Lk.14f). The German theologian Jürgen Moltmann not only wrote a theology of hope, but also a "*theology of joy*"[4]. He referred to it again in his last publication[5]. Moltmann, as a theologian who was affected by the horror of World War II and engaged in opposing the world's suffering, said through laughter and crying, joy and suffering, belong together in God: "The God who can rejoice, can also suffer, The God who experiences happiness and bliss also feels pain and grief. A God who cannot suffer cannot be a God of joy, either"[6]. Therefore, Good Friday and Easter are one unit.

When I hear the laughter of Obiora Ike, then I hear this - purified in suffering - "laughter of saints and fools". Obiora has experienced hunger, flight and death threats. He is not a theoretical ethicist in an ivory tower, but an impacted by existence, clarified by theory, and shaped by faith ethicist. I experience his laughter as the sum of his existence and his faith. With his laughter, he encourages the weak and defy the strong. All – those who believe the same, those who believe something else, non-believers - he takes them along on the way through contagious joy and dedicated transformation of life and society, locally and globally. The Global Ethics of Faith is expressed in laughter. The Easter laughter is the fuel - the energy source - for ethical action!

4 Jürgen Moltmann, Theology and Joy, London: SCM, 1973. Deutsche Erstausgabe 1971.

5 Jürgen Moltmann, The Living God and the Fullness of Life, Geneva: WCC, 2016, 87-102: "Life in the Wide Space of God's Joy".

6 Ebd, 93.

## More Courage for Anger and Tears

However, laughter is not the only important emotion for ethics. There is a time to laugh and a time to cry, a time for anger, and a time for patience, as the preacher in Ecclesiastes wrote in the Old Testament. The tears have many facets. There are tears of joy, and tears of pain and despair, and tears of anger. Here I will share a personal story of weeping, which is equally necessary for the transformation of the world as laughter. At the time, I was director of the Protestant aid organization "Bread for All" in Switzerland, which supports 400 development projects in Africa, Asia and Latin America.

I flew in a small propeller plane with four seats in area of steppe slopes, where pilots normally do not dare to land. It is the Kwango, a province in the Democratic Republic of Congo, 500 km south of Kinshasa to the Angolan border, far from roads and cities. An area as big as Switzerland without electricity. I visited a small country hospital, with the sick outdoors under trees. In the delivery room – here come only the complicated cases, and after a few days' march, the others are born at home anyways - are two empty iron bedsteads, nothing else. They without mattresses, and are covered with only six crooked, brittle, bare wooden stick as a "lying area". The room is covered with a hot tin roof. The gasoline-powered refrigerator for medications that require refrigeration, is empty and out of service, because the gasoline is missing. I remain paralyzed before the bare bedsteads. Then I can do nothing but hastily leave the "delivery room" and cry, cry, cry. Even in front of my associates of the agency, I cannot and do not hide it. Then the anger over this damn injustice. At once, I want to take back the word 'damned', and dampen it with quotation marks. Is rude, ugly, gross, my education and academic education tells me. No. Not the word "damn" is coarse, the reality is coarse, the wooden sticks damn pointy, unpleasant, birth complications prone, life threatening. The injustice cries to heaven! These feelings need more force than the dusty walk and the savannah heat.

At the same time, it creates power to go on, go on fighting, to carry this certainty into the parishes, lecture halls, newspaper columns and Internet media, to shout out that development cooperation is worthwhile. I know for whom I work. No, I am a sober man, a normal man with restraints towards his feelings, an ethics professor with developed rationalization mechanisms. Yet I want to allow, express, and live emotions. They are the lifeblood, an expression of life energy.





## Ethics and Emotions are Twins

Ethics begins not with theories, but with emotions; the scream, when a child dies; the wonder of the poignant, stunning beauty of a fish or a landscape; anger at the unjust distribution of wealth and poverty, the fear of survival in dyspnea in polluted air in big cities; and the sadness at the deathbed of a neighbor. In the history of ethics, emotions were often penalized. Yes, emotions can hurt, anger can be unjust, anger get out of control, and hypersensitivity can block action. Emotions can complicate reasonable, rational action. However, so-called rational action excluding emotions are not usually rational and reasonable.

The new ethic has rediscovered its meaning. Emotions are the foundation of motivation, and the power source for ethical orientation and ethical behavior. Emotion is a key foundation of values education. Intuition is a key element of value orientation. This banal though not trivial knowledge is gaining ground. A dissertation on emotions received an annual prize from the University of Zurich[7], "emotional competence" has been found in management training in recent years, and "success with emotions" promises economic advancement.

At the same time, the functioning of the media world with its shock approach and its constant spreading of seemingly intimate feelings aims to create skepticism and reasonable argumentative rationalists. So how do find the balance?

Empirical data collection, rational analysis, and ethical, rational reasoning about value orientations are indispensable tools for human action and emotions are an indispensable power source. The relationship between ethics and emotion is also an issue of gender ethics. The historic fatal dichotomy that reason is more masculine and for men, and emotions more feminine and for women, must be overcome. Emotion and reason are not exclusionary contradictions. They are twins, intrapersonal as interpersonal, within oneself as in the relationship.

The commitment to solidarity and justice, for freedom and human dignity, is the ability to empathize, to sympathize, and to be compassionate in advance. From the perspective of the Christian faith, emotions, like rationality, are a gift from God. You are not to suppress or overcome them as in certain philosophies (such as the Stoics) and religions, but should be made use of if possible. Correspondingly,

[7] NN: Emotionen – Seismographen der Bedeutung. Ihre Relevanz für christliche Ethik, Zürich 20xx

the Judeo-Christian image of God; God exuberant creative will with billions of galaxies is a rational elusive explosion of emotion for life, the zeal of God's expression of his unconditional commitment to justice, his compassion on the cross which expresses his powerless-powerful love, his spirit with reason coupled intuition, in the right place relative to the right people to do the right moment with the right tools, the right thing. This image of God expresses that the Christian faith is inextricably linked with emotion and reason in order to do the right thing. Therefore, the painful theodicy question of why God allows injustice is allowed, and not argumentatively solved; they are only existential as in the psalms. From action, from crying and anger in the face of the wooden bunks in the inhumane delivery room, the courage to use rational justice arises. From the weeping and the laughter, the boundless energy arises for transformation.

Ethics needs more courage to rage and cry and more laughter of the holy and the fools.



# 9.

# Mehr Lachen der Heiligen und Narren Mehr Mut zu Wut und Weinen

Christoph Stückelberger

Was ist das herausragendste Erkennungsmerkmal von Obiora Ike? Sein Intellekt? Seine brillante Rede? Sein Mut? Sein Charme? Sein Management von Entwicklungsprojekten? Seine innovative Energie? Für mich ist es sein Lachen! Wenn ich an ihn denke, höre ich es in meinem Innern wie Musik. Es ist ein ganz spezielles Lachen: Es ist kräftig und laut. Es dauert an, es scheint fast nicht aufzuhören. Es kommt aus der Tiefe und hat etwas Überirdisches, eine Art Lachen aus einer andern Welt. Es irritiert und steckt zum Mitlachen an. Es hat etwas Tröstendes, Frohes, Energiespendendes. Es ist das „Lachen der Heiligen und Narren"![8]

Sein Lachen ist nicht nur persönlich, sondern auch Erziehungselement. Bei meinem Besuch in der grosssen Schule in seiner Pfarrei in Enugu veranstaltete er im Freien einen kleinen Wettbewerb der Primschüler/innen. Wer am kräftigsten Lachen konnte und wer am Überzeugendsten lächeln konnte, erhielt je einen Preis.

## Mehr Lachen der Heiligen und Narren

Das Lachen kann spontane Erheiterung über einen Witz sein; es kann verspottendes, verletzendes Auslachen sein; es kann ein Schmunzeln über eine überraschende Begegnung oder Erkenntnis sein. Das Lächeln oder Schmunzeln des sitzenden

[8] Helmut Thielicke: Das Lachen der Heiligen und Narren, Freiburg im Breisgau 1974.

Buddha ist Ausdruck der Überwindung des Leidens und der Loslösung von der Bindung an die Welt.

Aus Sicht des christlichen Glaubens hat das Lachen eine tief spirituelle und eschatologische Dimension (Eschatologie ist die Lehre von den letzten Dingen): es ist das Lachen, dass die destruktiven Energien der Welt, genannt „Tod" und „Sünde", durch den Auferstandenen überwunden sind. Es ist die tiefe innere Gewissheit, dass das Leben stärker ist als der Tod. Es ist die Freude über die Zusage des grossen Segens durch Gott. Es ist ein angstfreies Lachen, weil die Angst vor den Mächten und Mächtigen überwunden ist (auch wenn die konkrete Furcht durchaus noch bestehen mag). Es ist ein „eschatologisches Gelächter"[9]. Es war bekannt in allen christlichen Konfessionen. Auch die Reformatoren, die oft als freudlos oder asketisch dargestellt werden, hatten durchaus Humor. Luthers Tischreden zeugten davon wie Zwinglis feiner Humor.[10] Sie drückten diese eschatologische Weltüberwindung, die zum Weltengagement führt, auf je ihre Weise aus. Allerdings können Protestanten von Katholiken bezüglich Humor lernen.

Das christliche Lachen ist das *„Lachen der Heiligen"*: Heilige sind all jene Menschen – jede und jeder von uns kann dazu gehören - die wenigstens einen Moment lang diese Gotteserfahrung gemacht haben, berührt wurden von dieser immensen Gnade, dieser Zuversicht und Zusage. Es ist ein eschatologisches Lachen: die Welt erscheint im neuen Licht, die Zukunft gehört nicht dem Bösen, sondern der Befreiung und dem Leben.

Es ist ein *österliches Lachen* (risus paschalis), das in der Kirchengeschichte durchaus Tradition hatte. Ostern ist das Fest des herzhaften Lachens über die Erlösung der Welt. So hoffe ich, dass die christlichen Künstler endlich den griesgrämigen, traurigen, leidenden Jesus am Kreuz durch den lachenden Auferstandenen ersetzen! Und die Frage, ob man denn bei einem Trauermahl nach einer Beerdigung auch fröhlich sein dürfe oder aus Respekt vor dem Toten nicht doch eher nur ernst, ist auch beantwortet: Das Trauermahl ist Andenken an den Verstorbenen/die Verstorbene und dankbare Freude über dessen/deren neues Leben. Grund genug zum Lachen. Und ich hoffe, dass man in Zukunft in den Massageräumen, Saunas

9 Ebd, 133f.

10 Hans Conrad Zander: „Zwingli hatte einen feineren Humor als Luther", Reformierte Presse No 48, 27. Nov. 2015, 6-7.





und Wohlfühloasen nicht nur dem lächelnden Buddha begegnet, sondern einer lächelnden oder gar lachenden entspannten Christusfigur.

Das christliche Lachen ist auch das *Lachen der Narren*. Die Propheten im Alten und im Neuen Testament bis zu den Propheten der heutigen Zeit hatten und haben den Mut, den Mächtigen die Wahrheit zu sagen, sie für Ungerechtigkeit zu kritisieren und verantwortlich (accountable) zu machen und ihnen Wege der Umkehr und Heilung aufzuzeigen. Sie konnten und können dies, weil sie von dieser eschatologischen Gewissheit des Glaubens getragen und gestärkt sind. Sie wurden und werden oft als Narren betrachtet und als „Idealisten", „Träumer", Realitätsfremde" gebrandmarkt. Aber sie hören ihr Lachen nicht auf, weil sie wissen, dass ihre Wirklichkeit stärker ist als das, was Realpolitiker, Ökonomen, Juristen und Analysten die „Realität" nennen. Es ist nicht ein oberflächliches, beschönigendes Lachen, das das Elend „weglacht". Im Gegenteil, Heilige, Narren und Propheten kennen die Tiefen des Leides, der Angst, der Verzweiflung. Und gerade wegen dieser Läuterung ist ihr Lachen unbezwingbar.

Das Lachen ist Ausdruck der *Freude*. Freude ist Ausdruck und Frucht des Glaubens, wie sie in der ganzen Bibel ausgedrückt wird, besonders in den Psalmen: „Du zeigst mir den Weg des Lebens. In Dir ist die Fülle der Freude." (Ps. 16,11). Gott hat „meine Trauer in Tanz verwandelt und … mich mit Freude gekleidet. (Ps. 30,11). Marias Dank über ihre Schwangerschaft und ihr Lobgesang ist Ausdruck der Freude darüber, dass Gott die Welt mit Jesu Geburt vom Kopf auf die Füsse gestellt hat (Lk.14f). Der deutsche Theologe Jürgen Moltmann hat nicht nur eine Theologie der Hoffnung geschrieben, sondern auch eine „Theologie der Freude"[11]. Er hat es in seiner letzten Publikation wieder aufgenommen.[12] Moltmann als ein vom Horror des Zweiten Weltkrieges geprägter und gegen die Leiden der Welt engagierter Theologe dass Lachen und Weinen, Freude und Leiden in Gott zusammengehören: „The God who can rejoice, can also suffer, The God who experiences happiness and bliss also feels pain and grief. A God who cannot suffer cannot be a God of joy, either."[13] Deshalb bilden Karfreitag und Ostern eine Einheit.

11 Jürgen Moltmann, Theology and Joy, London: SCM, 1973. Deutsche Erstausgabe 1971.

12 Jürgen Moltmann, The Living God and the Fullness of Life, Geneva: WCC, 2016, 87-102: "Life in the Wide Space of God's Joy".

13 Ebd, 93.

Wenn ich das Lachen von Obiora Ike höre, dann höre ich dieses – im Leiden geläuterte - „Lachen der Heiligen und Narren". Obiora hat Hunger, Flucht und Todesdrohung erfahren. Er ist nicht ein theoretischer Ethiker im Elfenbeinturm, sondern ein von der Existenz geprägter, von der Theorie geklärter und vom Glauben gestälter Ethiker. Sein Lachen erlebe ich wie die Summa seiner Existenz und seines Glaubens. Mit seinem Lachen ermutigt er Schwache und bietet starken die Stirn. Alle - Gleichglaubende, Andersglaubende, Nichtglaubende - nimmt er mit auf den Weg dieser ansteckenden Freude und der engagierten Transformation von Leben und Gesellschaft, vor Ort und weltweit. Globale Ethik der Zuversicht, die seinen Ausdruck findet im Lachen. Das Osterlachen ist der Treibstoff - die Energiequelle - für ethisches Handeln!

## Mehr Mut zu Wut und Weinen

Nun ist Lachen nicht die einzige wichtige Emotion für die Ethik. Es gibt die Zeit zum Lachen und die Zeit zum Weinen, die Zeit der Wut und die Zeit der Geduld, wie der Prediger im Buch der Prediger im Alten Testament schreibt. Das Weinen hat viele Facetten. Das Weinen aus Freude, das Weinen aus Schmerz und Verzweiflung, das Weinen aus Wut. So wie ich Geschichten des Lachens teilen könnte, teile ich hier eine persönliche Geschichte des Weinens[14], des Weinens, das für die Transformation der Welt ebenso nötig ist wie das Lachen. Ich war damals Direktor des protestantischen Hilfswerks „Brot für alle" in der Schweiz, das ru

400 Entwicklungsprojekte in Afrika, Asien und Lateinamerika unterstützt.

Ich fliege mit einer vierplätzigen kleinen Propellermaschine in ein Gebiet auf eine Steppenpiste, wo sich Piloten normalerweise nicht zu landen getrauen. Es ist der Kwango, eine Provinz in der Demokratischen Republik Kongo, 500 Kilometer südlich von Kinshasa an der Grenze zu Angola, weitab von Strassen und Städten. Ein Gebiet so gross wie die Schweiz, ohne Elektrizität. Ich besuche ein kleines Landspital, Kranke im Freien unter Bäumen. Im Gebärsaal –hierhin kommen nur komplizierte Fälle und nach einigen Tagesmärschen, die andern gebären sowieso zuhause – stehen zwei eiserne leere Bettgestelle, sonst nichts. Sie sind ohne Matratze, ohne Federn, nur mit je sechs krummen, brüchigen, nackten Holzstecken als „Liegefläche" weniger als notdürftig bedeckt. Der Raum ist mit einem heissen Blechdach bedeckt. Der benzingetriebene Kühlschrank für die Medikamente, die

[14] Vgl. auch meine Kolumne in der Zeitschrift Welt-Sichten, Nr. 6, 2008.





gekühlt werden müssen, ist leer und ausser Betrieb, da das Benzin fehlt. Ich bleibe wie gelähmt vor den nackten Bettgestellen stehen. Dann kann ich nicht anders als den „Gebärsaal" fluchtartig zu verlassen und - weine, weine, weine. Auch vor meiner Mitarbeiterin des Hilfswerks kann und will ich es nicht verbergen. - Und dann die Wut über diese verdammte Ungerechtigkeit. Sogleich möchte ich das Wort „verdammt" zurücknehmen, mit Anführungszeichen dämpfen. Ist unhöflich, unschön, grob, wie mir meine Erziehung und akademische Ausbildung sagt. Nein. Nicht das Wort „verdammt" ist grob, die Realität ist grob, die Holzstecken verdammt kantig, unschön, geburtskomplikationenanfällig, lebensgefährdend. Die Ungerechtigkeit schreit zum Himmel! Diese Gefühle brauchen mehr Kräfte als der staubige Fussmarsch und die Savannenhitze.

Und zugleich entsteht daraus die Kraft: weitermachen, weiterkämpfen, diese Gewissheit in die Kirchgemeinden, Vorlesungssäle, Zeitungskolumnen und Internetmedien tragen, herausschreien, dass sich Entwicklungszusammenarbeit lohnt. Ich weiss, für wen ich arbeite. Nein, ich bin ein nüchterner Mensch, ein normaler Mann mit seinen Zurückhaltungen gegenüber Gefühlen, ein Ethikprofessor mit ausgebauten Rationalisierungsmechanismen. Und doch will ich Emotionen zulassen, ausdrücken, leben. Sie sind das Lebenselixier, Ausdruck der Lebensenergie.

## Ethik und Emotionen sind Zwillinge

Ethik beginnt nicht mit Theorien, sondern mit Emotionen: Der Schrei, wenn ein Kind stirbt; das Staunen über die ergreifende, umwerfende Schönheit eines Fisches oder einer Landschaft; die Wut über die ungerechte Verteilung von Armut und Reichtum, die Überlebensangst bei Atemnot bei verschmutzter Luft in Grossstädten; und die Trauer am Sterbebett eines Nächsten. In der Geschichte der Ethik wurden Emotionen oft negativ bewertet. Ja, Emotionen können verletzen, Wut kann ungerecht sein, Zorn ausser Kontrolle geraten, Hypersensibilität das Handeln blockieren. Emotionen können vernünftiges, rationales Handeln erschweren. Aber sogenannt rationales Handeln unter Ausklammerung der Emotionen ist meist nicht rational und vernünftig.

Die neuere Ethik entdeckt wieder ihre Bedeutung. Emotionen sind das Motivationsfundament und die Energiequelle für ethische Orientierung und ethisches Handeln. Emotion ist ein zentrales Fundament der Wertebildung.

Intuition ist ein zentrales Element der Werteorientierung. Diese an sich banale und doch nicht triviale Erkenntnis gewinnt an Boden. Eine Dissertation über Emotionen erhielt an der Universität Zürich einen Jahrespreis[15], „Emotionale Kompetenz" wird in der Kaderschulung seit einigen Jahren entdeckt und„ Erfolg mit Emotionen" verspricht wirtschaftlichen Aufstieg.

Gleichzeitig macht die Funktionsweise der medialen Welt mit ihrem Betroffenheitsansatz und dem konstanten Ausbreiten scheinbar intimster Gefühle skeptisch und möchte einen zum vernünftig argumentierenden Rationalisten werden lassen. Wie also das Gleichgewicht finden?

Empirische Datenerhebungen, rationale Analysen und die ethische, vernünftige Argumentation über Werteorientierungen sind unverzichtbare Instrumente für menschliches Handeln und Emotionen sind unverzichtbare Kraftquelle. Das Verhältnis von Ethik und Emotion ist auch ein Thema der Genderethik. Die historische fatale Zweiteilung, dass Vernunft eher männlich und für Männer und Emotionen eher weiblich und für Frauen muss überwunden werden. Emotion und Vernunft sind nicht sich ausschliessende Gegensätze. Sie sind Zwillinge, intrapersonal wie interpersonal, im eigenen Innern wie in den Beziehungen.

Der Einsatz für Solidarität und Gerechtigkeit, für Freiheit und Menschenwürde setzt die Fähigkeit zur Empathie, zum Ein-fühlen, und zur Sym-pathie, zum Mit-leiden, voraus. Aus Sicht des christlichen Glaubens sind Emotionen wie die Vernunft Gaben Gottes. Sie sind nicht möglichst zu unterdrücken oder zu überwinden wie in gewissen Philosophien (wie die Stoa) und Religionen, sondern sie sind einzusetzen. Entsprechend ist auch das jüdisch-christliche Gottesbild: Gottes überschäumender Schöpferwille mit milliardenfachen Galaxien ist eine rational nicht fassbare Explosion einer Emotion für das Leben, der Eifer Gottes ist Ausdruck seines unbedingten Einsatzes für Gerechtigkeit, sein Mitleiden am Kreuz Ausdruck seiner ohnmächtig-mächtigen Liebe, sein Geist die mit der Vernunft gekoppelte Intuition, im richtigen Moment am richtigen Ort gegenüber den richtigen Menschen mit den richtigen Mitteln das Richtige zu tun. Dieses Gottesbild drückt aus, dass für den christlichen Glauben Emotion und Vernunft untrennbar verbunden sind, um zum rechten Handeln zu gelangen. Und so lässt sich auch die schmerzliche Theodizeefrage, warum denn Gott die Ungerechtigkeit

15 NN: Emotionen – Seismographen der Bedeutung. Ihre Relevanz für christliche Ethik, Zürich 20xx





zulässt, nicht argumentativ lösen. Nur existentiell wie in den Klagepsalmen. Aus Klage, Weinen und Wut angesichts der Holzpritschen im menschenunwürdigen Gebärsaal entsteht der Mut zum vernünftigen Einsatz für Gerechtigkeit. Aus dem Weinen und dem Lachen entsteht die unbändige Energie zur Transformation.

Ethik braucht mehr Mut zu Wut und Weinen und mehr Lachen der Heiligen und Narren.

## PART II

## *"The Work of His Hands"*



# 10.

# From Civil Activism to Socio-economic Empowerment:

# The History of the Catholic Institute for Development, Justice and Peace (CIDJAP), and Its Impact on the Social Ministry of the Catholic Church in Enugu Diocese

# (1986 – 2016)

Chinedu C. IKE

## Abstract

Civil Societies could be described in various contexts based on their nature, and origin. However, a more acceptable description by World Bank, as developed by a number of leading research institutes notes that "the term civil society refers to the wide array of **non-governmental and not-for-profit organizations that have a presence in public life, expressing the interests and values of their members or others, based on ethical, cultural, political, scientific, religious or philanthropic considerations.** At its revival in the 1980s, civil society organizations were associated with empowerment, democratization and participation and for Africa, it has remained the same struggle, with the hope that social groups, viewpoints and institutions that were either previously excluded from policy making processes, or enjoyed limited spaces to influence the activities of the public domain, would gain voice, legality, strength and autonomy from the repressive grip of the state.would gain voice, legality, strength and autonomy from the repressive grip of the state. The concept of civil society gained much prominence in the development debate of the late 1980s and 1990s. According to White's conceptual article, "civil society, democratization and development" (1994), he carefully brought out the competing, ambiguous, options in the definition and use of the concept. There is ambiguity over what to include as Civil Society and who can be seen to fit in into the concept. In addition, there is the question of categorization. This work will appraise the activities of CIDJAP, a Nigerian and religious civil society group as a

case study of a successful NGO, by highlighting the legitimization of religion for human rights and economic empowerment.

## Introduction

In the Papal document of Pope John Paul II, Solicitudo Rei Socialis, the Pope begins with a message which reads "The social concern of the Church, directed towards an authentic development of man and society which would respect and promote all the dimensions of the human person, has always expressed itself in the most varied ways... as the Church, in the fullness of the word revealed by Christ Jesus and with the assistance of the Holy Spirit (cf. Jn 14:16, 26; 16:13-15), reads events as they unfold in the course of history. She thus seeks to lead people to respond, with the support also of rational reflection and of the human sciences, to their vocation as responsible builders of earthly society. This same message is seen clearly in the Rerum Novarum of Pope Leo XIII and in other encyclicals of the church where the desire of the Church to propagate the message of the integral human development is emphasized. It is this dream and desire that has since welled up the breath of CIDJAP and makes her tick and to stand tall among other church based NGOs since it is driven from the concerns of the Catholic church in the 20th century and also have the support of the Catholic Diocese of Enugu as her parent.

CIDJAP has not lost focus in the propagation of the Catholic social teaching of the church which is one of her key goals as seen in her mission. She has a record in human welfare interventions in the areas of education and child sponsorship/ scholarship programme, prison and human rights struggle, primary health care and general health provision, housing and community development initiatives, micro-credit and loans portfolio, democracy monitoring and good governance projects, caritas and social assistance for the indigent and the downtrodden of the society, conflict resolution and peace-building, Muslim–Christian dialogue, corporate social responsibility, women and youth's rights and HIV/AIDS. It is in this light that we shall address this key topic of the history of CIDJAP and its impact in the social teaching of the Catholic Church in Enugu Diocese.

## What is CIDJAP?

Catholic Institute for Development, Justice, Peace and Caritas (CIDJAP) is a Church based organisation and social ministry arm of the Catholic Diocese of Enugu. Founded in the year 1986 in the vision of a young Rev. Fr. Obiora Ike, now a Monsignor and Professor, CIDJAP has lived through these 25 years with an edge over other Church based NGOs in Enugu and Nigeria. Her birth could be seen taking shape from a collection of some church documents and commissions which are geared toward care for souls and other social concerns. As can be seen, Rerum Novarum, the ground breaking encyclical letter of the Pope, launched the church





into the cause of social reform. It was a rediscovery of the social vocation of the Christian, and a radical response of the church to the socio-political situation of the time. The world just had to become better! The passion for the betterment of the world turned into a refrain in the Church and the Popes supported this development. In 1931, Pope Pius XI released the Quadragesimo Anno, in commemoration of the forty year of Rerum Novarum. In 1961, Pope John XXIII published Mater et Magistra. In it he wrote "though the Church's first care must be for souls, how she can sanctify them and make them share the gifts of heaven, she concerns herself too with the exigencies of people's daily life, with their livelihood and education, and their general welfare and prosperity" (no 3). With this therefore a caveat has been created for social work as a legitimate concern of Christians to make the world a better place. It was in 1965 that the Fathers of the Vatican Council II released the document: Gaudium et Spes (Pastoral Constitution on the Church in the Modern World) in which the church agreed unequivocally that temporal issue besieging mankind like poverty is really of special interest for the Church. "Nothing that is genuinely human fails to find an echo in the heart of Christians. For theirs is a community composed of men who, united in Christ and guided by the Holy Spirit, press onwards towards the kingdom of the Father and are bearers of the message of salvation intended for all men. That is why Christians cherish a feeling of solidarity with the human race and its history".

On January 6" 1967, Pope Paul VI inaugurated the Pontifical Commission for Justice and Peace "lustitia et Pax" with a clear mandate to set the pace of witness to Gospel Values in the modern world of today. On December 10, 1979, Pope John Paul II issued a Motu Proprio "lustitiam et Pacem" (Peace in the World) which maintained that "promotion of justice and peace and the penetration of all spheres of human society with the light and leaven of the gospel have never ceased to be the true object of the Church's efforts in fulfilment of our Lord's command". It is in this light that CIDJAP came to be born under the episcopacy of Late Bishop Michael Ugwu Eneja. CIDJAP is classified as the best example of providers of grassroots emancipation and holistic human development. Registered in the corporate affairs commission with a registration number 7461, her motto reads: *If you want Peace, work for Justice.* Her mission is to empower people, promote integral development, challenge structures of injustice, create hope and work for peace. Her vision is Promotion of pastoral and social teachings of the Church, giving succour to the downtrodden, encouraging African self-determination, African self-reliance, and inculcating in the people the spirit of hard work and dignity of labour.

**CIDJAP Mission, Vision and Values**

The mission, vision and values of CIDJAP lie greatly in identifying with the needy, the downtrodden, the poor and those helpless and dejected poor of the society. It lies in living out the gospel of Jesus Christ who came that they may have life and have it in full; who sees the greatest good in helping our neighbors and being our brothers' keepers. In our society, many people live in poverty, sickness, ignorance, oppression and other social vices. Compassion for those in need and the longing to set people free move CIDJAP on, and in solidarity with others, work for justice in the society, specifically in the following areas:

- Empowerment of people
- Promotion of integral development
- Challenging structures of injustice
- Creating hope
- Working for peace.

Drawing its inspiration from scriptures, the social teaching of the Church and the experiences and hopes of the poor, the deprived, the marginalized and the oppressed,

CIDJAP looks forward to a world in which:

- The good things of creation are cherished, developed and shared by all.
- The right and dignity of persons are respected, discrimination ended and all people are gathered into a single human family from which no one is excluded.
- The voice of the poor is heard and lives no longer dominated by greed.

However, the values which drive CIDJAP and keep her streams flowing include these principles

- Compassion for people confronted by poverty and hardship regardless of whether or not the suffering is in the public eye.
- Solidarity with people ravaged by the reality of poverty and exclusion, and also discerning its underlying causes.
- Partnerships are fostered between poor communities and donor agencies which recognize the importance of each other.
- The Integrity of creation is recognized in the intimate relationship between protecting and sustaining the environment and promoting human development.
- Stewardship is sustained as the Institute strives to manage all the resources entrusted to it and are openly accountable for her work.
- ***Love, faith and hope propel CIDJAP.***

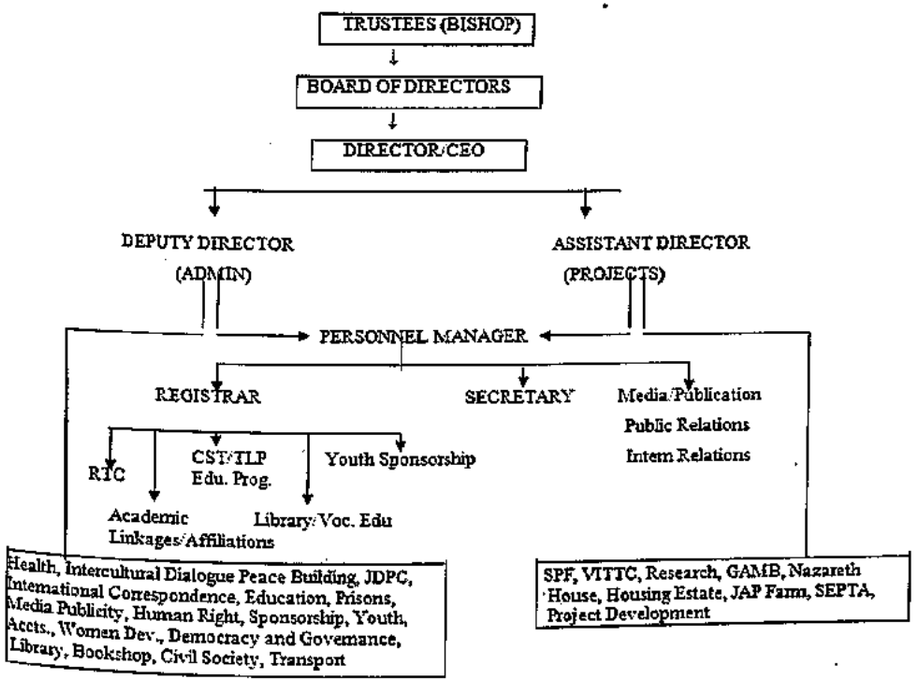




## Organizational and Operational Structure:

As shown on the diagram below, the structure of the organization depicts modern management style with the influence of the Church as trustee been highlighted. The CEO (Director) is supported by different personnel that are anchored on the Assistant Director, Deputy Director and Personnel Manager. The area of activities covered by the three and shared among them are, Human rights, Sponsorship, Peace Building, Prison welfare. These activities are classified as administrative functions while Social Housing Estate, Small Businesses – SEPTA, Skill Acquisition Centre-VITTC, Nazareth House, among others are classified as projects. The third branch that is not reflected in this diagram is the economic part epitomized by the investment in the bank. At the formation of the bank on the ground floor of CIDJAP, over twenty years ago, little did anyone anticipate the revolution that would sweep over and revolutionize the Nigerian banking system? Today, the Umuchinemere Micro Pro Credit Bank is one of the most popular, high capital based, and well spread Bank among its peers within Enugu Catholic Diocese. With its strong financial base, Cidjap through the Bank acceded to itself among many, the function of economic empowerment. For example, Small and Middle scale businesses receive financial support through fast and affordable loans, which ordinarily would have been difficult from Commercial Banks.

## Organogram of CIDJAP:



## Catholic Institute for Justice, Peace and Development (CIDJAP) and the Process of Development and Empowerment

Civil Society Organizations (CSOs) refer to a wide array of organizations: community groups, non-governmental organizations (NGOs), labor unions, indigenous groups, charitable organizations, faith-based organizations, professional associations, and foundations". In other words, they are citizen oriented. According to Augustine Ikelegbe, "Civil Society has been a central force in political and economic reforms. The activities and even proliferation of civil groups have been seen by several authors as vital to the democratization project and its sustenance in developing countries. However with little exception, the development – conception – vision – strategy – success of most founded Civil Societies formed, are being determined by the personality, credibility and dexterity of the initial founders. Without these factors, most collapse and remain comatose or even become collaborators of oppression.

As most African countries were ravaged by military regimes in the 1980s until the late 1990s, Nigeria not excluded, it became obvious that individuals could play a significant role towards transformation of the society. In Nigeria, the military regime plundered the economy and the availability of platform for gainful employment, provision of basic amenities such as hospitals, affordable housing, schools among many, were not prioritized by the leaders. As a result, there was high rate of unemployment, insecurity and subjugation. What an irony? In a land of plenty, only a few people have access to the resources of the land. The political economic crisis in Nigeria is evident and state building is inevitable. In so doing the role of civil society cannot be overemphasized. This paper explores the dynamic interaction and parallel relations between the state, the citizens and civil society in Nigeria with special reference to the activities of the Catholic Institute for Justice Peace and Development.

Having recorded such bizarre changes over decades, the effects of poor governance in the whole of Nigeria could not be denied. Even though there was no record of violent demonstration in Enugu State in particular, the effect of the drastic and repressive changes could not be denied. In what Johann Galtung described as "the effects of structural violence - unjust, repressive, or oppressive political and economic structures which result from policies of nations, states or bureaucrats leading to the denial of equity, and engender inequality, hunger, starvation, diseases, lack of education and freedom of expression and assembly - were prevalent in the state. In Nigeria for instance, the managing of the economy of the country by successive regimes has been a very big concern to some civil society groups,





starting with the issue of corruption. The government has managed the economy so badly over the years, leaving the nation in dire need of a messiah. Considering the abundance of natural resources in Nigeria, there is no doubt that if managed properly, it should be one of the richest and developed countries in the world; but as it stands, there are so many setbacks which have been caused by selfish personal demands, leading to mismanagement and corruption. Between 1986 and 2003, according to M.H. Kukah, "its inhabitants, like other Nigerians, were subjected to prolonged frustration orchestrated by repressive regimes of both military juntas and civilian leaders; economic insecurity brought about by Structural Adjustment Program - SAP and other liberalization measures; insecurity produced by ethno-religious and political crisis; and mismanagement of state resources"

Compared to other African nations and Asian Tigers, especially Indonesia which is comparable to Nigeria in many respects, economic development in terms of development projects through transparent public procurement has not been very successful. Corruption, a cankerworm in the land affects the efficiency of public spending and development partners' resources, ultimately affecting the quality of goods and services arising from such contracts. It was within this context that the Catholic Institute for Development, Justice and Peace – CIDJAP, was established by the Catholic Diocese of Enugu in 1986, to embark on a struggle for peace, development, exploitation through injustice and denial of human rights without physical or direct violence. CIDJAP was founded as a non-governmental organization by Monsignor Obiora Ike, who until date has remained the Director. The following aims were attributed to the formation of CIDJAP:

a) to empower people,
b) promote integral development,
c) challenge structures of injustice,
d) Create hope for the people and
e) Work for peaceful coexistence.

Being inspired by the scriptural teachings of the church, and aims that are identifiable with central issues of scientific socialism, CIDJAP visualizes a world in which: 'the good things of creation are, developed and shared by all; the right and dignity of person are respected, discrimination ended and all people are gathered into a single human family from which no one is excluded; the voice of the poor is heard and lives no longer dominated by greed.'

The Catholic Institute for Development Justice and Peace has distinguished itself in various ways through its services. As the name implies, it is a religious institute, but with an aim not limited to religious group alone, but to all who are in need. Located in Enugu Nigeria, the numerous projects and institutions created by CIDJAP has extensively impacted both directly and indirectly on citizens within

the Catholic Diocese of Enugu and beyond, thus, has become a very effective vehicle for the spreading of the gospel.

## CIDJAP DEPARTMENTS, A SOCIAL MINISTRY OF THE CATHOLIC CHURCH IN ENUGU DIOCESE.

CIDJAP has many departments through which she lives out her mission and vision of human integration and a reliving of the social teaching and concerns of the Catholic

Church. These departments have been active over the past 25 years and more. They will be briefly discussed alongside their activities and how they intervene in the Catholic Social Teaching of the Church in Enugu Diocese.

### 1. RESEARCH AND PROGRAMMES DEPARTMENT

As an academic institute of outstanding reputation, CIDJAP has an active research department which acts as its think tank and drives its activities. The regular burden of conference organization and attendance is squarely shouldered by this department, and there is so much to show for their efforts.

This department organizes conferences and seminars together with workshop in varied fields of life. They have also improved the capacity of CIDJAP to adding their voice to others on issue of global relevance towards the advancement and of the goals of the Catholic Social Thought and Action which is the enhancement of the dignity of man. This department also acts as the voice of CIDJAP in addressing key issues of development and other conference interventions. It is indeed a department to reckon with.

### 2. HUMAN RIGHTS AND PRISONERS WELFARE

In view of the constant abuse of the fundamental human and people's rights, added to the crass lack and absence of gender rights, civil rights, economic rights, culture rights, environmental rights and the demands for the guarantee of social and political rights of the people, CIDJAP continued to create awareness on the urgent need for the promotion and respect of all these rights.

In line with Pope John Paul II values on human rights, the Institute believe that the violation, abuse or neglect of any of the fundamental human right translates to the abuse, neglect and violation of all human rights. In the area of promotion and protection of the fundamental rights, CIDJAP has handled more than one hundred and twenty litigations, through conflict resolution, arbitration, court representations and counselling. The discharge and release of several prison inmates was also facilitated by the Institute, which equally engaged the larger society in its focus on enlightenment and awareness creation to protect human rights.





In her usual pursuance of justice and peace, the human right department of CIDJAP has continued to fight for the right of the oppressed and the down trodden in the society. During the past years, this department has made several bail applications and also made representatives for persons who were arbitrarily arrested by the police in the cause of mass arrest or for other frivolous reasons. It has influenced the posting of trained police prosecutors to various courts where they were lacking. One of the most challenging and rewarding works of this office has being mediation. Cases involved here range from matrimonial violence, wife battery, denial of necessities, ostracism, religious disagreement, child abuse/forced labour, assault e.t.c.

### 3. CHILDREN SPONSORSHIP

CIDJAP began its children's Sponsorship programme in 1987. Many bright children in Nigeria drop out of school due to their family's inability to pay their school fees. They, therefore, have no opportunity to develop their abilities and are denied the access to opportunities that education provides, thus their bright futures are not realized. The Sponsorship programme was started to try and support some of these children through their education. Many students have already benefited from this programme and completed their secondary school education. Some have managed to progress to University or Colleges of education and others are now working. The children sponsored are frequently from poor rural families or orphans. Many rural families are simply too poor to afford the cost of school fees. Children in need of sponsorship usually directed to the CIDJAP desk through their local parish priest. Before sponsoring a child CIDJAP considers the level of need as well as the educational promise of the child. Many children may have attended primary school intermittently or have been in education before losing their father or being orphaned. So the sponsorship desk discusses the child's educational attainment with their school teachers and looks at their results.

### 4. LOTHAR ROOS LIBRARY

CIDJAP Library established 1990, in memory of Bishop John Cross Anyogu is a leading functional library in Enugu and many people use its facilities for their learning and educational research. The library has virile database and reference materials that enhance the deepening of knowledge among researchers, students of post primary schools, undergraduates and post graduate students, which make up its large membership and who enjoy the huge volumes and reference materials on diverse fields of education and learning such as social sciences, economics and natural sciences.

Many organizations including the UNICEF, individual and publishing houses have donated books, library materials and equipment to increase the library stock.

## 5. CARITAS DESK AND HELP FOR THE POOR

Caring for the poor has always been part of the mission of the church. The Caritas desk since inception in 1996 has put smiles on the faces of many orphans, widows, disabled, poor, sick, needy, destitute, war victims, displaced persons by the delivery of healthcare services, hospital bills, financial grants as well as emergency relief supplies of food, medicine and clothing.

The Caritas desk of CIDJAP is on the forefront of reaching out to these members of our society. This office attends to the needs of various groups on daily basis raging from giving out food items to the hungry, paying hospital bills, paying of house rent, beginning small scale businesses for some poor people especially women, etc. CIDJAP has saved nothing in seeing that the poor in our society are uplifted in body and soul. The Catholic diocese of Enugu supports this office with the sums of money in millions and food items; namely yams, rice, beans, abacha, garri and toilet tissue during the cathedraticum. The office also received the support of good-spirited women and men who would want to remain anonymous. They donated cartons of beverages, bags of rice, and cartons of biscuits, juice and pieces of wrappers to the office. With all these support, Caritas desk of CIDJAP has been able to put smiles on the faces of many poor people.

## 6. HEALTH CARE DELIVERY

Another area of serious concern to the Institute is the delivery of qualitative community health care to the people towards alleviating the agony and difficulties of meeting health care needs. In actualizing this objective, the Institute has over the last twenty five years established several rural health centers, primary preventive healthcare programmes, maternities and a specialist hospital that deliver ready and affordable health care services to the people who are saved the pains of travelling long distances to receive preventive and curative treatment for common ailments such as malaria, water borne diseases, infections and organic ailments. The Institute built or supported from the beginning the funding and equipping of some specific projects within communities to materialize the following hospital; Ntasi Obi Ndi Nonafuf Specialist Hospital Trans-Ekulu, Enugu, Aru Ike Ndi Oria Health Centre Akegbe Ugwu, Ezeawanyi Nke Udo Health Centre Ugwu Omu Nike, Ukamaka Health Centre Akpakwume Nze, Nne Nke Ebere Health Centre Akama Oye and others. Health stations coordinated by the Institute are spread across the former deaneries of the Catholic Diocese of Enugu. The Institute does everything possible to ensure adequate presence of health personnel to attend to the need of the poor people in our society.





## 7. PRINTING PRESS AND THE CIDJAP BOOKSHOP

A printing and publishing house was established by the Institute in memory of Joseph

Cardinal Hoffner with the support of the Catholic Diocese of Cologne. It was set up with the aim of printing which earned CIDJAP the status as founding member and one of the signatories to the Association of Catholic Publishers of Africa. The press principally meets the institute's internal printing and publishing needs and as well offers commercial services to the public who are also availed quality computer typesetting editing and graphic designs.

The CIDJAP bookshop whose apostolate is to spread evangelism through publications and books, stocks and sells wide varieties of Books including those published under the CIDJAP Publications series and produced by the printing press. Established in 1993, the bookshop caters for the educational awareness and development of the society.

## 8. YOUTH EMPOWERMENT AND ENTERPRENEURAL LEADERSHIP SCHEME

Towards the empowerment of the youths to discover innate gifts and talents that would have been dimmed by financial impoverishment of their families, CIDJAP pushes youths to their potentials in upholding the philosophy that self-help is best help.

In an effort therefore to enhance vocational and skill acquisition training, the Institute established training centres for young boys and girls namely,

- **Oluaka Di Mma Vocational and Industrial Technical Training Centre**

  **(VITTC)**, Coal Camp, Enugu. The centre for young males which offers training in auto mechanic, auto body repair, fabrication, welding, metal works, technical drawing exposes the trainees to modern skill acquisition technology.

- **Nazareth Skills and Vocational Training Centre**, Ogbete, Enugu, provides sustainable self-employment to the youths. The Nazareth Skills Centre whose gigantic building was constructed and equipped by CIDJAP was established to provide training to young girls towards self-reliant and sustainable employment has since it's founding in 1992 trained and graduated several young girls.

However, the need for well-trained entrepreneurs is the catalyst for a stable economy.

Entrepreneurs often are persons whose performance in the public and private sector of an economy like Nigeria balances the gaps between government and nongovernmental activities. Through their engagement as leadership agents in society, Self-reliant businesses are enhanced; skills acquisition is promoted and small and medium scale entrepreneurs given access to training and financial capital for their businesses. CIDJAP founded the Small and Medium Scale Entrepreneurs and Training Association (SEPTA) in 1993 which membership is over 200 entrepreneurs in various business concerns in Nigeria. The SEPTA is a registered entity under Nigerian laws and its members carry out serious businesses as an organization with CIDJAP support. CIDJAP also formed the Grassroots Women Empowerment and Development Education (GEWEDE) in 1996 which has currently over 5000 members (all female entrepreneurs) and spread over the rural and urban areas of Nigeria, especially in the south East. These two organizations meet regularly and have been trained to networked with institutions, firms, market linkages and banks for mutual benefit.

## 9. CATHOLIC SOCIAL TEACHING

In order to know and live out the Catholic Social Tradition in Nigeria and Africa generally, the Catholic Institute for Development Justice and Peace (CIDJAP) offers a graduate and post graduate Diploma certificate programme on **Catholic Social Teaching (CST)**. This is a central and essential element of Christian faith studied at CIDJAP under an interdisciplinary Faculty of several distinct academic disciplines. The sources of CST are scripture, magisterial teachings, Christian tradition and contemporary events based on scientific developments in the philosophical, theological, and social natural sciences. The Programme which was officially promulgated according to Canon Law by Ecclesiastical Decree of the Catholic Bishop of Enugu Most Reverend Michael Ugwu Eneja in 1989 started as part of the pioneering crusade initiated and promoted by the Director and founder of CIDJAP. The aim is to empower participants to live out their faith responsibly by applying Christian principles to the daily questions of life in science, technology, society, culture, religion and practical life, thereby re-shaping the face of the universe and participating in the ongoing search of making the world a better place for everybody.

## 10. OFUOBI AFRICA CENTRE

The Ofuobi Africa Centre for Catholic Social Thought and Action was founded and commissioned in the month of November 2001 as part of the success story of CIDJAP in her 15 years of service to the Church and the State. The institute has since its years been the engine of growth in Enugu State and its environs and has boldly stamped its name on over seven hundred people oriented social infrastructures catering for the agricultural, educational, health and housing needs





of the populace. The institute is built to provide affordable accommodation to guests and visitors of CIDJAP since she is a member of the Episcopal commission of justice and peace of the Catholic Bishops Conference of Nigeria and also the liaison office to the Onitsha Ecclesiastical Province consisting Abakaliki, Nsukka, Awka, Onitsha and Enugu Dioceses. Inside Ofuobi Africa Centre, Reverend Fathers and Sister with the Laity and the Religious men and women all hold seminars and workshops and conferences all through the year on topics of Church and State. Academic and research groups equally have opportunity to share ideas and produce positive results for the good of society inside the Ofuobi Africa Centre which is also a place for cross pollination of ideas and good deeds. CIDJAP Ofu Obi Africa Centre is a highly rated conference centre in Enugu State. The Centre has hosted several workshops, conferences, retreats, seminars, meetings and social events organized by the institute and other government and private organizations. The Centre is a place for holidays and has more than fifty bed accommodation, open air 100-seater conference hall, 300-seater hall, business centre, beautiful manicured lawns, vegetation and natural stream.

## 11. NWANNE DI NA MBA HOUSING PROJECT

In an effort to tackle the housing needs of the people of Enugu Diocese, the then Bishop of the Diocese, Most Reverend Doctor Michael Ugwu Eneja, in 1996 commissioned a housing estate named **Nwanne Di Na Mba Social Housing Estate**. Built by CIDJAP with financial grants from the European Union, Brussels and the Papal Missionary Works, Germany, the Nwanne Di Na Mba Low Cost Housing Estate situated on one of the choicest areas of Enugu, along the Enugu Abakaliki Expressway/Airport Road.

The housing estate is the contribution of the Institute towards solving the problems of inadequate and decent housing for the low income earners. In the future, the Institute will expand the estate by the construction of more houses to provide decent accommodation for the people some of whom reside in hovels, slums and shacks due to lack of affordable and decent housing in the urban area.

## 12. INFORMATION AND COMMUNICATIONS TECHNOLOGY

Verbum-CIDJAP Networks is an Information and Communication Technology services company and Internet Service Provider (ISP) licensed by the Nigerian Communication Commission. As a corporate organization, Verbum-CIDJAP Networks believe in providing affordable and innovative services that creates an innovative edge for the populace. Verbum-CIDJAP Networks constantly embarks on research and development initiatives, so as to add value to the services provided as well as meet the ever growing ICT needs of clients. Over the years, the clientele of Verbum-CIDJAP Networks has consistently grown to include educational, religious, private and corporate organizations, as well as government and non-

government organization (NGOs). At the heart of Verbum-CIDJAP Networks lie a family of highly motivated professionals with direct knowledge of industries trends and standards, and a wide range of experience and recognizable management skills. The Institute is a proud provider of Internet and email services to members of the public. This centre for youth education and access to internet and computer information programme provide information and communication technology to the youths who access the internet, computer education and communication network. Verbum Network CIDJAP manages the wireless internet equipment and a Cyber Café with more than ten work stations from where people access any part of the world by telephone or email. This is the social engine of the Catholic Church and a reliable means of social communication

## Evaluating the Activities of CIDJAP:

CIDJAP was founded in the year 1986, as a non-governmental organization with the aim to empower people, promote integral development, challenge structures of injustice, create hope for the people and work for peaceful coexistence.

Since its inception, CIDJAP has remained steadfast to the ideas and vision of its founders and even gone beyond those ideas. More than that, the organization has established so many training and hospitality centers to improve the living standard of the people. Some of the results emanating from organs established by CIDJAP include the following:

Vocational and Technical Training Centre – with the name "Oluaka Dimma Vocational and Technical Training Centre," at Coal Camp Enugu, this center trains youths, both young men and women, to acquire technical skills such as automobile mechanic, automobile electrical engineering, welding, iron works, painting, bead making, computer training, Christian ethics and moral studies. This project was founded in 1998 and had from the time impacted positively on the society, as its activities had led to policy shift by the state government towards skills acquisition for youth empowerment, reduction on unemployment rate, access to training, poverty reduction, self-reliant businesses and wealth creation. Currently, there are about 250 students running different programs with a minimum of 18 months training and later, industrial attachment.

Prisoners Welfare – According to CIDJAP annual report 2012, the department in charge of prisoner's welfare visited the prisons up to 80 times, providing medical services, toiletries, food, water and other services as the case may be. They also provide legal assistance to prisoners who have been condemned to death, with no hope of release, by intervening on their behalf and possibly giving them a new light and second chance to life.





Caritas – the major objective of the caritas department is to take care of the less privileged in the society by providing healthcare services, paying hospital bills, financial grants as well as emergency relief supplies of food, medicine and clothing.

Prolife Child Rights and Orphanages – according to 2007 annual report on CIDJAP, fifteen newborn motherless children were admitted at the Guardian Angels Motherless Babies (GAMB) Home, Emene Enugu. While the Holy Child Motherless Babies Home located at Holy Ghost Cathedral houses 80 children. In the year 2012, GAMB had about 55 children, with 78 at Holy Child, totaling to 133 children. The Orphanages hold counseling sessions for teenage pregnant girls; medications are provided for the children by a team of medical experts from Nigeria and abroad. Primary and Nursery education are availed to the children.

Children's Sponsorship – this department bridges the gap between the educated children and the uneducated, by providing quality education for the poor and vulnerable children in the society. In 2012, the department had 410 children who receive sponsorship from CIDJAP sponsorship desk. These children are spread in the nursery/primary, secondary and tertiary levels of education.

Small Projects Fund – this is a project mapped out for the main aim of providing funds/loans for small business owners, thereby providing self-reliant businesses and reducing poverty. The progression of this idea led to the establishment of the community bank (Umuchinemere Pro-Credit Microfinance Bank – UP-MFB). Today, the Bank is branded as one of the best Nationwide with capital base and investments running into billions of naira.

Further programs and establishments of CIDJAP comprises: Human Resources Development, Capacity Building and Training, Human Rights, Printing Press and Bookshop, Library, Healthcare, Democracy and Good Governance, Ofu Obi Africa Centre, Nwanne Di na Mba Low Cost Housing, Information and Communication Technology, Research Media and Publication, Legal Department, Ntasi Obi Ndi no n'Afufu Specialist Hospital employing hundreds of Nigerians.

Suffice it to say that CIDJAP as an organization has immensely projected the need for a strong economic and peaceful community. This due to the fact that 80% of what the organization does is strictly geared towards improving the economic and social life of the people. They have assisted the government so much, in meeting some of its fiscal goals and policies. In a speech presented by the Director, Monsignor Obiora Ike, on the Annual General Meeting (6th Dec. 2013) of the shareholders of the Umuchinemere Pro-Credit Microfinance Bank, it was evidenced that the organization is gearing towards economic expansion. According to him, "... the Catholic Church which trade-marks are: Unity, Holiness, Apostolicity and Universality can dream to use UP-MFB as a model for poverty eradication, economic transformation, employment and job creation, wealth generation and

financial sustainability"

## Conclusion:

The recent trend in human development whereby issues of governance, equity and general wellbeing of citizens worldwide is being globalized demand a collective effort. In Africa most nations where there are unimaginable deprivations, Civil Societies have a responsibility to intervene and fill the continually expending gap, between the segments of the polity. Due to their independent and non-governmental basis, they are seen by some government officials as anti-government. Some have been accused of debasing governmental authority, therefore, devaluing the essence of democracy. Rather on the contrary, they preach what a democratic government should all be about. They provide a situation whereby the interest and voices of the masses should be propelled to improve their total well-being. As NGOs, they reach out to those in the rural community with the aim of bettering their lives. They protect the interest of the people by making them aware of their human rights and to have the courage to address them. Further, they contribute in so many ways in improving the economy of the country by providing employment opportunities through these organizations. CIDJAP has provided a lot of people with employment opportunities through its various establishments.

As a religious civil society, CIDJAP has impacted on the lives of many both physically, spiritually, psychologically and otherwise. One of its major objectives and in which it has continued to achieve productive results, is the search for continuous peace and justice. B. Ghali, (1992) states that "The most desirable and efficient employment of diplomacy is to ease tensions before they result into conflict, or, if conflict breaks out, to act swiftly to contain it and resolve its underlying causes... preventive diplomacy is to avoid crisis, post conflict peace-building is to prevent a recurrence"

Therefore, the economy of any state is under continuous exploit for the mere fact that we are social beings. And in our social life, we consult the economic reserve, thereby, play a major role in determining its stability and growth. As a civil group, Civil Societies know better than to abuse the economic resources available to them, instead, they transform these resources (human, natural and economic) into effective use for the benefit and better service to humanity. These attributes, we think, CIDJAP has enhanced thereby leaving up to the basic issues of empowerment, democratization and participation of the citizens in the affairs concerning them.





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11.

# Monsignor Professor Obiora Ike's African Cultural Economics (ACE) as a panacea to Africa's underdevelopment crisis

*Ani Casimir*

## Abstract

African cultural economics (ACE) is an emerging discipline in the social sciences and African studies principally pioneered by Monsignor Professor Obiora Ike, a member and a senior research fellow of the European academy of sciences. This theoretical framework is based upon his development research, charitable projects and development field works aimed at engineering pro-poor and pro-people economic policies and development programs. It is a social science approach to people development aimed at integral and sustainable development of the capacities of people to participate and contribute effectively to their socio-economic transformation. As against the present policy of imposed state government policies which benefit only the African elites and the rulers, African cultural economics seeks to empower the people of Africa and end the situation of endless poverty in Africa. The paper will be an expose of the ontological categories of African cultural economics as a sustainable panacea to African under-development dilemma.

**Key words:** Monsignor Professor Obiora Ike, African Cultural Economics(ACE), sustainable development, Integral development, Igbology, Obiology, Underdevelopment crisis, leadership, ethics, transformation, microfinance, social cohesion and Igbo Economy.

# 1.0 Introduction-Biographical, Conceptual and Methodological Clarifications of African Cultural Economics (ACE)

## 1.1. On the Person of Monsignor Professor Francis Obiora Ike: The Pioneer African Cultural Economist.

Monsignor Professor Obiora Ike is the theorist, pioneer, advocate and practitioner of new people economics and development known as African Cultural Economics (ACE) (Ani, 2015:23). His biographical brief and activities give a new window into biographical economic history of the beginnings of this new discipline and theory of social science. From his biographical economic history it is evidential that he combines in himself the praxis of theory and practice of African cultural economics both in his personality, attitudes and socio-economic activities that involved other stakeholders in the promotion of integral development and people-centered economic projects. The template of this presentation is, therefore, drawn from a multi-disciplinary perspective of the social sciences, humanities and the arts. In this innovative template, economics history combines with biographical economics to deliver a critical expose of an emerging discipline as well as an indigenous African knowledge system. In other words, the knowledge of the biographical economics of Professor Ike consummates the critical exposition of African cultural economics as a discipline that seeks to understand and make sense of the African underdevelopment crisis. Knowing about Monsignor Obiora Ike empowers the practical knowledge of African cultural economics and its established institutions. A knowledge of the African cultural economist leads dialectically and historically to a knowledge of African cultural economics, his pioneered innovative economic knowledge systems, which have led practical positive impact and transformed the lives of the African poor.

In May, 2015, Monsignor Professor Obiora Ike was appointed the Chairman of the Enugu State Economic Team by His Excellency, Honorable Ifeanyi Ugwuanyi, the Executive Governor of Enugu State, his home state in Nigeria, in recognition of the preeminent role and contributions of his people-centered cultural economics; a position from where he is expected to assist the Governor in turning around the dwindling economic fortunes of his people for the next four years. In July, 2014, the charismatic Monsignor Ike was nationally celebrated by the Nigerian Government, civil society organizations, members of the National Constitutional Conference and the people of Nigeria for becoming the first Nigerian ever to be inducted into the prestigious European





Academy of Sciences as a Member and Senior Research Fellow. Equally in 2014, The Federal Republic of Nigeria, recognizing his African cultural economic inputs in the transformation of the Nigerian people and their socio-economic livelihood processes, saw in him an authentic voice of the people and the Nigerian civil society by appointing him one of the members of the 2004 Constitutional Conference to amend and bring about a new workable people constitution for Nigeria.

Reverend Professor Monsignor Obiora Ike is the Founding Director, Catholic Institute for Development Justice, Peace and Caritas (CIDJAP) Enugu and Professor of Ethics and African Studies at the Godfrey Okoye University, University. He studied Philosophy, Theology, Economic Ethics, Political Science and History across 5 countries (Nigeria, Austria, Germany, UK and France) from 1975 to 1986 and obtained five Degrees with a Doctorate and specialization in Catholic Ethics from the University of Bonn, Germany. Widely traveled and author of over 67 books and titles, Professor Ike is actively involved in studies that address Business Ethics and Catholic Social Teaching, Culture, Development economics and Governance on a worldwide perspective with interest on the enculturation of African values within international academic discourse and practice. For those who really would like to know more about Monsignor Obiora Ike(and there are millions in this increasing group), the exponent of African Cultural Economics(A.C.E),an open access to his biography exists globally, a product of serious research, presentation and publications by scholars and publishers on African development, governance, catholic social teachings, civil society and economic issues. Scholars of African studies, philosophy, politics and the new social science are becoming increasingly committed to studying and documenting the activities and the abstracted social models articulated by this emerging African renaissance/ man. Monsignor Obiora Francis Ike today passes as a strident voice of the poor; an apostle of people-centered leadership; an advocate of people-centered development; a selfless senior advocate of the masses (SSAM) and on the global intellectual platforms, as the authentic exponent of African cultural economics, the main driving power and objective of this publication. All the foregoing personality attributions given to the revered Monsignor and Professor of a multiplicity of disciplines could be ascribed to his newest intellectual nomenclature as the authentic African cultural economist (A.C.E). However, many might not know that his biographical profile is a good and noble commentary that gives an insight on how his people-centered life started. Known to the author as a mentor and the ''Jesus of the poor'' as well as ''Igbudu Jesus'', Obiora Francis Ike started his life wrapped in humble circumstances just as Our Lord and Savior Jesus Christ. Having known a little about the man and his social and intellectual forays in the lives of the average

African man and woman, it is important that we go into the framework, contents and practice of his African cultural economic theory and paradigm for ending the underdevelopment crisis in Africa.

## 1.2 Ethno-biography of the Igbo People of Nigeria:

**1.2.1. Brief History and Origin-** Igboland is located in southeastern Nigeria, with a total land area of about 15,800 square miles (about 41,000 square kilometers). The Igbo country has four distinct areas. The low-lying deltas and riverbank areas are heavily inundated during the rainy season, and are very fertile. The central belt is a rather high plain. The Udi highlands are the only coal-mining area in West Africa. The Igbo are the second largest group of people living in southern Nigeria. They are socially and culturally diverse, consisting of many subgroups. Although they live in scattered groups of villages, they all speak one language and have one core cultural framework. The Igbo have a common traditional story of their origins. The Igbo in Nigeria are found in Abia, Anambra, Benue, Ebonyi, Edo, Enugu, Imo, Delta and Rivers State (Uchem,2001:36).Traditional Igbo political organization was based on a quasi-democratic republican system of government. In tight knit communities, this system guaranteed its citizens equality, peace, prosperity and a sustainable economic existence in which everybody contributed (Ilechukwu C.L(2008) as opposed to a feudalist system with a king ruling over subjects (*Power, Marginality and African Oral Literature*, 2003:65).The economic life of the Igbo people had elements of a well shared division of labour, a fair distributive system and a management system that was based needs and areas of specialization.

(Uchendu, Victor Chikezie (1965:4). This government system was witnessed by the Portuguese who first arrived and met with the Igbo people in the 15th century (Chigere, 2001:113). Communities were usually governed and administered by a council of elders (Gordon,2003:37).The transatlantic slave trade, which took place between the 16th and late 19th centuries, had huge negative effects on the Igbo prosperous pre-colonial Igbo economy because so many young people were taken, and warfare increased for the taking of captives. Most Igbo slaves were taken from the Bight of Biafra (also known as the Bight of Bonny) (Guo,2006:130).This area included modern day southeastern Nigeria, Western Cameroon, Equatorial Guinea and parts of Northern Gabon (Isichei,1978). Colonial rule drastically transformed Igbo society, as portrayed in Chinua Achebe's novel Things Fall Apart. British rule brought about changes in culture, such as the introduction of Warrant Chiefs as Eze (indigenous rulers) where there were no such monarchies (Ilogu, 1974:63). Pretending to be sanctimonious, most of the times, Christian missionaries introduced European cultural ideology into Igbo society and culture resorting even to blackmailing the refined cultures into rejection by the mass mind of Igbos or shunning them (Sanday, 1981:136). Living conditions changed under





colonial rule. A series of ethnic clashes between Northern Muslims and the Igbo, and other ethnic groups of Eastern Nigeria Region living in Northern Nigeria took place between 1966 and 1967.The Nigerian–Biafran War left Igboland devastated. Fighting had completely destroyed many hospitals, schools, and homes. In addition to the loss of their savings, many Igbo people faced discrimination from other ethnic groups and from the new non-Igbo federal government (Howard-Hassmann, (1986:95).

**1.2.3. Religion and Culture-** Religion has strong positive influence in the determination of the Igbo cosmology, ontology and axiology. These three informed the human values that guided and sustained Igbo traditional economy and government. In Igbo religion the supreme God is called Chukwu ("great spirit"); Chukwu created the world and everything in it and is associated with all things on Earth. The ancient Igbo religion and traditions are known as either as Odinani and Omenani (Isichei, 1997:512).

**1.2.4 Conflicts, Migration and Movement-**Certain conflicts with other Nigerian ethnicities led to Igbo-dominated Eastern Nigeria seceding to create the independent state of Biafra. The Nigerian Civil War or the Nigerian-Biafran War" (6 July 1967 – 15 January 1970) broke out shortly after. With their defeat, the Republic of Biafra once again was part of Nigeria (Forsyth, Frederick (2006:1). Since the early 21st century, there has been a wave of Nigerian Igbo immigration to other African countries, Europe, and the Americas (Odi,2008:23). Due to the effects of migration and the Atlantic slave trade, there are descendant historical Igbo populations in different parts of the world known as the Igbo Diaspora. It is on account of the resourcefulness and the enterprising spirit of the average Igbo individual acquired under the well-organized Igbo pre-colonial economy and governance system based upon its culture (Njoku, J & Eberegbulam E (1990:34-38). A theoretical reconstruction of the basic value elements and principles of Igbo economic management model based upon its cultural planks is the fundamental objective of this article and work.

## 1.3 Conceptual and Methodological Clarifications of African Cultural Economics (ACE)

**(1.3.1) African cultural Economics** (ACE) is a new people oriented economics that constitutes a new development and transformative paradigm for empowering Africa, to overcome the crisis of underdevelopment that is centered upon the dynamics of Igbology and Obiology; the theory and practice of African Igbo cultural values of socio-economic management of societal resources and environment.

**(1.3.2) Omenanology**-The power of the cultural egregore of the Igbo traditional law and justice is a culturally rooted and sustainable force that draws from Igbo ontology and cosmology. Much like the sustainable power of Bantu in Masai land of Africa, Monsignor Ike likens Omenanology as the source of sustainable traditional legal reasoning, jurisprudence, justice, business and economic management in pre-colonial Igboland(CIDJAP,2001).From it flowed the scholarly and transformative paradigms and frameworks of Igbology and Obiology as models in socio-economic and governance management models.

**(1.3.3). Igbology**-Igbology is a derivative word which is an economic, social and development framework that stands for the core values and dynamics of Igbo traditional sustainable management and organization in their pre-colonial society. The word first came into existence, usage and application in economic and development literature when Professor Ike, working independently and later, in collaboration with Ndidi Nnoli Edozien, sought for sustainable alternatives to the sudden market failures, poverty and underdevelopment crisis in Africa in the 21st Century. More research works, publications and presentations followed upon his original researches that touched upon the critical need for Africa to explore the inter-relatedness of culture, economics and development studies to find a sustainable solution to the crisis.

**(1.3.4). Obiology**-This stands for a personal, social and collective embodiment and practical behavior, attitudes, activities, projects, policies and partnerships aimed at achieving the goals of people empowerment, welfare and poverty reduction using the processes of Igbology. It is an arena of empirical demonstration of the social impact of people-centered Igbological principles and projects. Monsignor Professor Ike has been able to establish projects of Igbology with tremendous net worth and positive impact in the lives of the poor of Africa. The example we have chosen for this article is the Umuchinemere Pro-credit Microfinance Bank Limited which proves that culturally rooted and managed socio-economic programs and projects serve to empower the people at the grassroots and the urban areas of Africa. Obiology is the field work and the arena of practice of Igbological principles and values of African Cultural Economics (ACE).Obiora is the Igbo name of Monsignor Ike as well as the heart of the Igbological framework of its socio-economic and developmental practice. This is why we started with the economic biography of the pioneer of ACE- 'Obiora'- Igbo word and name meaning 'heart of the people and soul of the majority', which formed the inspiration of his biographical title: 'Obiora Ike- All Things to All People' (Nnena, Nwolisa, 2006).

**(1.3.5). Sustainable Development,** '' means development that ensures that the use of resources and the environment today does not restrict their use by future





generations'' (Department of Arts and Culture on ''National Policy on South African Living Heritage, First Draft, March, 2009)

**(1.3.6).Integral development**- Think Integral ensures the overall delivery of social, economic and political dividends for any nation. The whole is bigger than the parts. Integral development considers all the relevant elements in policy, planning and implementation (Ike, Obiora, and 2003:76).

**(1.3.7). Africa's Underdevelopment crisis**- The African crisis is spelt out by Monsignor Ike as the failure of Africa to achieve sustainable development, empower the people, especially the poor, end poverty, conflicts and entrench good governance that will serve the African common good. An exposure emanating from the structural analysis of the problem is the lack of an authentic development and economic theory that will bring about a paradigm shift in the way people think about Africa and work for Africa. Africa and Africans are still caught in a web of confusion between continually applying the unworkable(and un-working) neoliberal Western economic prescriptions and opening up to the African cultural economic approach that will change the way we do things in the Continent, for according to him, this will solve the iissues of poverty, ignorance, lack of access, injustice, corruption, and lack of access all of which are counterproductive, breed insurgency, under-development, terrorism, fanaticism, cultism, crime, violence and various forms of self-determination attempts which undermine the State and the common Good. The "Arab Spring" in parts of Africa and the Middle East and "Boko Haram" phenomenon in Nigeria describe it all"(Ike,O,2012:12).

**(1.3.8). Transformative leadership**- According to Professor Ike, to achieve the goals of African cultural economics, Africa needs the services of transformative leaders since only them can transform Africa and her people economically: "transformative leadership adds value to peoples' lives and society because they offer clear examples as to how values matter and cultures transmit values. The values are of integrity, simplicity, honesty, accessibility, humility, availability, willingness to learn from others, tolerance, reliability, firmness and courage to take unpopular decisions and consistency in policies (Ike, O, 2012:8).

**(1.3.9). Culture, ethics and human values**- Culture, ethics and human values constitute a common stream of thought and practice. Culture emanates from the religion, beliefs and traditions of the people; it is a way of life. Ethics is the science of morality, so traditional morality flows from the culture of the people. Every known human society has set of values which are the guiding principles for best practices in every department of Affairs for the achievement of the common good

collectively defined. They are human values because they serve to invigorate, sustain and maintain durability, credibility and authenticity to the society from generation to generation found in any society. These human values constitute a comprehensive system which gives the African man a sustainable development outlook and are the engines of its success as human values in the spiritual, Moral, religious, Economic, Political, Aesthetic, Social, technological and environmental domains. These values inform the economic management principles of African cultural economics which make for solidarity, subsidiarity and harmonious cooperation among members of society to achieve sustainable development.

**(1.3.10). Social cohesion**-Social cohesion means a process that assists the building of shared community values. This process is characterized by the presence of strong public institutions capable of mediating social conflict equitably and reducing inequalities of condition (wealth, income, education, health) and inequality of opportunity and generally enabling people to have a sense that they engage in common enterprise, facing shared challenges, and belonging to the same community or democracy. It refers to the extent to which a society is coherent, united, and functional, providing an environment within which its citizens can flourish". The manifestation of the problem of lack of social cohesion is seen in incidents of racism, xenophobia, crime, corruption and in some cases, lack of ethics and care in institutional and public service, lack of appreciation of cultural diversity, and growing socio-economic disparities"(South African Department of Culture, 2012). Social cohesion is therefore one of the objectives and goals of African cultural economics enunciated by Professor Ike since it 'assists the building of shared community values characterized by the presence of strong public institutions capable of mediating social conflicts equitably and for reducing inequalities of condition(wealth, income, education, health)and inequality of opportunity and generally enabling people to have a sense that they engage in a common enterprise ,facing shared challenges and belonging to the community or democracy"(South African Department of Culture, 2012:1-55).

## 2.0 A Critical exposition of the dialectical relationship Between Culture and Economics

## 2.1. Economics as a Concept and Theory of the Study of man and Society

Economics has been seen as "the branch of knowledge concerned with the production, consumption, and transfer of wealth and also, the condition of a region or group as regards material prosperity" (AEAweb: 2010). The American Economic Association sees the discipline as "The study of how people choose to





use resources and these resources include the time and talent people have available, the land, buildings, equipment, and other tools on hand, and the knowledge of how to combine them to create useful products and services". Other conceptions of economics and their sources include the following:

**2.1.1**. Economics is the study of the production and consumption of goods and the transfer of wealth to produce and obtain those goods. (www.whatiseconomics.org/).

**2.1.2.** According to the Quality Assurance Agency for Higher Education, Economics is the 'study of the factors that influence income, wealth and well-being'. In accordance with this thinking, surveys of Economics graduates and their employers reveal the ways in which an Economics degree makes one to be valuable in the society and the society by its act of the giving one the skills of an analytical way of thinking, problem solving, recognition and clarification, problem analysis, identifying and comparing solution to problems, skepticism over the possible misuse of data, abstraction (finding the problem and simplifying it without losing its relevance), analysis, deduction and induction (looking at the problem and tracing its core ideas while drawing logical conclusions(The Economics Network,2013).

## 2.1.3 Economic behavior, Human Values, Micro and Macroeconomics

In fact, of all the definitions I have come across in the field there is one that sees the role of values as fundamental to the making of economic choices and behavior in the society across both the microeconomic and macroeconomic levels of the society:

Of course, each individual and nation will have different values, but by having different levels of (scarce) resources, people and nations each form some of these values as a result of the particular scarcities with which they are faced. So, because of scarcity, people and economies must make decisions over how to allocate their resources. Economics, in turn, aims to study why we make these decisions and how we allocate our resources most efficiently. Macro and microeconomics are the two vantage points from which the economy is observed. Macroeconomics looks at the total output of a nation and the way the nation allocates its limited resources of land, labor and capital in an attempt to maximize production levels and promote trade and growth for future generations .Microeconomics looks into similar issues, but on the level of the individual people and firms within the economy. It tends to be more scientific in its approach, and studies the parts that make up the whole economy. Analyzing certain aspects of human behavior, microeconomics shows us how individuals and firms respond to changes in price and why they demand

what they do at particular price levels. Micro and macroeconomics are intertwined; as economists gain understanding of certain phenomena, they can help nations and individuals make more informed decisions when allocating resources. (http://www.investopedia.com/university/economics/economics1.asp#ixzz3h5lHdD4F).

Economics is no longer seen as a stand-alone subject meant only for scientific experimentalists nor for professional economists but a discipline which have become specialized and have adopted many investigative methods in the social sciences to understand why people behave the way they do, why they make certain choices and not the other. In this way, economics has become specialized with different branches and methods of carrying out their investigations of economic and development processes in the society. The Economics Online Study Group (2014) makes the following interesting observations of this new theoretical dimension of economics:

Economics is the scientific study of the ownership, use, and exchange of scarce resources - often shortened to the science of scarcity. Economics is regarded as a social science because it uses scientific methods to build theories that can help explain the behavior of individuals, groups and organizations. Economics attempts to explain economic behavior, which arises when scarce resources are exchanged. In terms of methodology, economists, like other social scientists, are not able to undertake controlled experiments in the way that chemists and biologists are. Hence, economists have to employ different methods, based primarily on observation and deduction and the construction of abstract models. As the social sciences have evolved over the last 100 years, they have become increasingly specialized. This is true for economics, as witnessed by the development of many different strands of investigation including micro and macroeconomics, pure and applied economics, and industrial and financial economics. What links them all is the attempt to understand how and why exchange takes place, and how exchange creates benefits and costs for the participants.

## 2.1.4. The theory and explanation of Culture

What is Culture?-

Culture is, in the words of E.B. Tylor, "that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."(Taylor, 1974:1).Other sustainable and integral definitions of Culture, such as the one by Banks & McGee (1989) in their Multicultural *education* is illustrative:





"Most social scientists today view culture as consisting primarily of the symbolic, ideational, and intangible aspects of human societies. The essence of a culture is not its artifacts, tools, or other tangible cultural elements but how the members of the group interpret, use, and perceive them. It is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies; it is not material objects and other tangible aspects of human societies. People within a culture usually interpret the meaning of symbols, artifacts, and behaviors in the same or in similar ways."

**Useem, J & R. (1963:22-23) both make a similar theoretical beehive:** "Culture has been defined in a number of ways, but most simply, as the learned and shared behavior of a community of interacting human beings" (p. 169). A dynamic aspect of culture has been further conceived by the scholars at **livescience.com** that highlights the attributes of social heritage that helps people in handling problems that becomes part and parcel of their organizational culture which, of course is a deep rooted reflection of their value system and ethics:

Broadly, social heritage of a group (organized community or society). It is a pattern of responses discovered, developed, or invented during the group's history of handling problems which arise from interactions among its members, and between them and their environment. These responses are considered the correct way to perceive, feel, think, and act, and are passed on to the new members through immersion and teaching. Culture determines what is acceptable or unacceptable, important or unimportant, right or wrong, workable or unworkable. It encompasses all learned and shared, explicit or tacit, assumptions, beliefs, knowledge, norms, and values, as well as attitudes, behavior, dress, and language.

Culture is a way of life of a people transmitted from generations to generation. What most people fail to appreciate is that culture is also dynamic as life and the people it is supposed to guide and direct in their existential operations. Culture is resilient and sustainable not because of its value but as a result of is ontological and cosmological origins and existential power. The values drawn from Culture are sustainable and contributes to sustainable livelihood of the people because of its ontological and cosmological sustenance. It is in this context that culture's dynamism makes sustainable, developmental and people sense because culture draws its power from the customs and traditions of the people. Professor Obiora Ike's African cultural framework into economics and development must be seen from this perspective of African Igbo ontology and cosmology. .We can comfortably assert that African cultural economics of a people draws its power of influence, framework and choice of expectations from the ontological and cosmological roots that power the existence, dynamism and ability to adapt new periodic challenges facing the people in their environment, which could be local, national, regional

or Continental. Culture has a pervasive influence on the people, their aspirations and their environment through the generation of the following attributes of ''1. influences our expectations of what is appropriate or inappropriate; 2. Is learned; 3. Reflects the values of a society; 4. Frames our experiences and, finally, provides us with model patterns of behavior, thinking, feeling, and interacting" (Crossing Cultures, International studies program, Michigan State University, Michigan, USA).

Culture has a fundamentality in Igboland which has been acknowledged by Monsignor Ike (2011:23) and Professor Maduabuchi Dukor (2010:33-36), who, in his work 'African Philosophy in the Global Village' acknowledges this cultural reality as emanating from theistic structure of Igbo ontology and cosmology below:

In the Igbo speaking group of Nigeria, the entire structure of the value system can be configured showing that theistic humanism is the defining principle of African cultural values and from it spring community values such as kingship, extended family, communitarianism and social values, ethical values...and aesthetic values like food and work habit, agricultural and architectural values, music, artistic values all have roots in the religious, scientific and existential value which I call theistic humanism. They supplement one another in creating an objective and spiritually immanent universe for the progress, peace and good of the community. In other words, communal consciousness informs and supplements...African cultural values as legislative and magisterial propositions like statements on the rights of man in the United Nations Charter would be direct extraction from community values For these reasons, the Igbo society has an inbuilt mechanism for ethical and moral cohesion and stability with communal values respected and held sacrosanct as laws. The Igbo Society therefore maintains communal values as follows: 1.cultural values have transcendental and theistic origin. The goddess of Ani, the god of the land is sub-serving the purpose of Almighty God-Chukwu. The god Ani oversees this process.2.cultural values include respect for everything done on the soil which include planting, harvesting, building houses, social and economic transactions. These values are the dos and don'ts which aim at preservation of the heritage as well as the community and hence humanity.





## 2.1.5 Relationship between Culture and Economics

Frey, B. S. (2009) in his Culture and Economics( CESifo DICE Report 1/2009,has made the relevant observation of linkage between culture and economics: The two terms "culture" and "economics" can be related in quite different ways: The *first* approach is to study the relationship between two different sectors or spheres of society; the *second* approach is to study how ''the concept of "culture" as an *institution or as an organization*...differs fundamentally from the concept that understands "culture" as an *attitude* or as a *way of behaving*". Francis X. Hezel (2009) in his article 'The Role of Culture in Economic Development': explains how economics came to be influenced by cultural variables which it had regarded as an untidy factor in economic studies. Such cultural variables were seen to have originated from the values and interests of the society. When Adam Smith saw culture as a theory of moral sentiments in economic theorizing, Hezel makes an insightful observation below:

Economics, once known as "the dismal science," has come a long way since its early days. The discipline, relying on its scientific formulas and precise metrics, has patented a storehouse of remedies for ailing economies. Yet it doesn't seem to know what to do with a concept as untidy as culture. It wasn't always this way, though. Back in its earliest days, economics had plenty of room for the vagaries of human behavior. Adam Smith, sometimes regarded as the founder of modern economics, argued in his classic work *Wealth of the Nations* (written in 1776) that each individual, motivated by the pursuit of his own interests, contributes to the public interest in a system that is self-regulating. Smith was keen-sighted enough to recognize that the „pursuit of personal interests" involved much more than just making money. Hence, his tract, „Theory of Moral Sentiments", deals with what today we would call cultural values. John Stuart Mill, writing 70 years later, made the same point when he noted that cultural constraints on individuals could have a stronger impact on them than the pursuit of personal financial gain.

Therefore, cultural economics is seen as ''the branch of economics that studies the relation of culture to economic outcomes. Here, 'culture' is defined by shared beliefs and preferences of respective groups. Programmatic issues include whether and how much culture matters as to economic outcomes and what its relation is to institutions (Raquel Fernández (2008:45). Areas of wide global application of cultural economics are the study of religion, cultural power of values and social norms, social identity, beliefs redistributive justice, ideology, cooperation, trust, sustainable development and the culture of economics(Paul Streeten; Casson). Cultural economics looks at how the general analytical theme of ideas and behaviors are spread among individuals through the formation of social capital, mores, and customs in a particular culture(Mark Casson,2001:359-397). Jeanette

D. Snowball, 2008. *Measuring the Value of Culture*, Methods include case studies and theoretical and empirical modeling of cultural transmission within and across social groups. In 2013 Said E. Dawlabani added the value systems as a critical valuable and mass that affect economic and development processes of the society(Dawlabani,2013:45-63).Certain core values and principles define the economic direction of a society, as demonstrated by Kenneth G. Binmore and Larry Samuelson's 1994 work entitled "An Economist's Perspective on the Evolution of Norms(45-63); or Richard A. Posner, 1997 work. "Social Norms and the Law: An Economic Approach (365-369), all of which point to the approach to the cultural emergence aspect of macroeconomics (Bisin. A, 2004:477-507) and microeconomics as the study of how we should study man, the society and the most efficient manner of managing his societal resources.

Tor, Paola & Sapienza (2011:23-48) also summarized this cultural approach and its achievement so far, outlining at the end directions for future research, pointing out that ''all work on culture and economics faces the problem that causality is likely to go both ways -- from culture to economics and from economics to culture. The above definition of culture suggests an answer: to focus only on those dimensions of culture that are inherited by an individual from previous generations, rather than voluntarily accumulated". Professor Obiora Ike(2012:16) in his African cultural economic theory makes an exposition of the cultural origins of both economics and development, pointing out that such cultural impact on economic behavior and determination of better economic and development planning and programs are entrenched in the culturally rooted African thought patterns which are transmitted from generation to generation as economic traits, norms, values that spell how individuals acquire economic education with an ethical bent of mind without even going to formal schools or religious training:

> The findings of this research show the existence and prevalence of Business Ethics ideas in traditional and culturally rooted African thought patterns. These are embedded in the local philosophies and wisdoms of the people and in the cultures and cultural patterns of the indigenous tribes of West Africa. Education may be acquired through schools in modern societies, but many African peoples, who did not and do not attend these koranic or western-style classroom education systems, acquired knowledge and character through traditional models and educational methods. Such traditional value education was founded on lifestyles that were respectful of creation and environment, of the elders and of traditional institutions and the norms of society. Such value education was also found in the manner of behavior, dressing, moral values, respect for traditional persons and institutions alongside recognizing the impact and enormous role of religion in their daily lives. Oral interviews revealed that many of the language groups, tribes and ethnic nationalities in the West Africa sub-region have a concept of the market, monetary





transactions, agreements, justice, truth, integrity and business ethics around which were built local proverbs and religious moral norms. For a person 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. Therefore, persons in the local communities were expected to live a life of integrity and respect within the family, the clan, the village and the larger society. To behave contrary was a disgrace to the community and was often met with stiff punishment (Ike).

In his KingdomNomics, Phil Wiegand (2013) defines the leading values and principles which are indicators direct the organization of economics under the laws of God:

> This book is all about the leading indicators of your life. These leading indicators consist of a set of principles I've come to group under the title of KingdomNomics—the organization of economics under the laws of God's kingdom. KingdomNomics is more than theory. It's a discipline committed to experiencing maximum returns in life and eternity. KingdomNomics. Is the study of the principles defining value from God's Point of view?

Peter Alexander Egom has done tremendous research in the area of applying economics as a moral science to the ethical issues of businesses. His research champions a call to inclusive, not exclusive dealings in the world of business at the local, national and international levels. Some of the works of Egom are: NEPAD and the Common Good (2002); Globalization at the Cross-roads-Capitalism and Communalism (2002); Compass for Economic Reform (2008); Economics of Justice and Peace (2007); Economic Mind of God (2007); Global Joseph project (2009), all of which explore the possibility of a universal category for economics understood as business ethics. In Egom's mind, Ethics imposes an obligation on all, including corporations, to use the criteria of faith and morality in the world of business and thereby fulfill the will of God which is the basis of their own salvation. What is critical at this juncture is the observation by Hezel S.J (2009:7) that cultural values at a sophisticated level account for sustainable economic development:

> But a number of recent authors, proponents of the cultural dimension of economic development, are suggesting that the creation of such political and economic institutions may have taken centuries. Even once they are in place, there may be need for still further cultivation of attitudes and values before a country is fertile for economic development.

A cluster of principles of culture and values that helped to make the difference to these well performing economies as noted by Francis X. Hezel, SJ (2009:7) are belief

in the importance of individual effort and contribution to community development, trust, *generalized morality*, *community Autonomy*, common participation, *ethic of hard work*, *Thrift*. What would it take to develop these set of values that a line of authors, extending from Adam Smith to contemporary economists, such as Professor Obiora Ike, see as fundamental conditions for achieving real economic development? Must we wait centuries for this to happen, as Britain and the US did, or can this process be accelerated? (Hezel: 34) My response to the question is Monsignor Ike's African cultural economics. African cultural economics has signposted the need for much more work to be done on explore the interplay of culture with economic success, sustainable development. This exploration will expose a sustainable relationship between the two that will end the economic and underdevelopment crisis in Africa. It has been proven that ''the greater efficiency of Japanese workers was as a result of their strong discipline, which in turn stemmed from their cultural values(Hezel) and that ''a growing number of authors seem to agree that economic growth will take more than an infusion of investment capital, more than an import of the latest technology, even more than dependable political and economic institutions: a constellation of cultural values suited for modern business seems to be a critical ingredient as well, although no one has identified these values with precision, to say nothing of devising a strategy for inculcating these values in developing populations(The Role of Culture in Economic Development as observed by Francis X. Hezel, SJ(2009:7) Macaulay A. Kanu (2012) in his work entitled 'The Indispensability of the Basic Social Values in African Tradition: A Philosophical Appraisal' in in his abstract and main paper observes how African communalism is a fundamental source of values that determine economic operations and arrangement in pre-colonial African society:

> The question of value is akin to human society and activities. Every society has set of values, covering every aspect of human endeavour. These values are the guiding principles found in any society. Over years there have been the agitation and clamour for invigorating and maintaining durable and lasting positive values in Nigeria. Like the West, Africa (and Nigeria in particular) has its own cultural values or value system. These values cover the whole ramifications of the society, and these values apparently play regulating roles in human relationship and also stabilizing factors of the society. Value system is the cultural outlook of the people and the understanding of the value system of the people is the understanding of the belief system and cultural system of the people in question. These values make a comprehensive system which gives African man a holistic outlook. The values are grouped as follows: moral values, religious and spiritual values, Economic values, political values, aesthetic value, and social values.





Culture becomes then an entrenched value-informed way of behaving and attitude of human beings in the economic and business terrain. Extended as Monsignor Ike applies it, culture economics becomes the attitudes, values, choices, processes and behavior of human beings, individually and socially in the socio-economic environment:

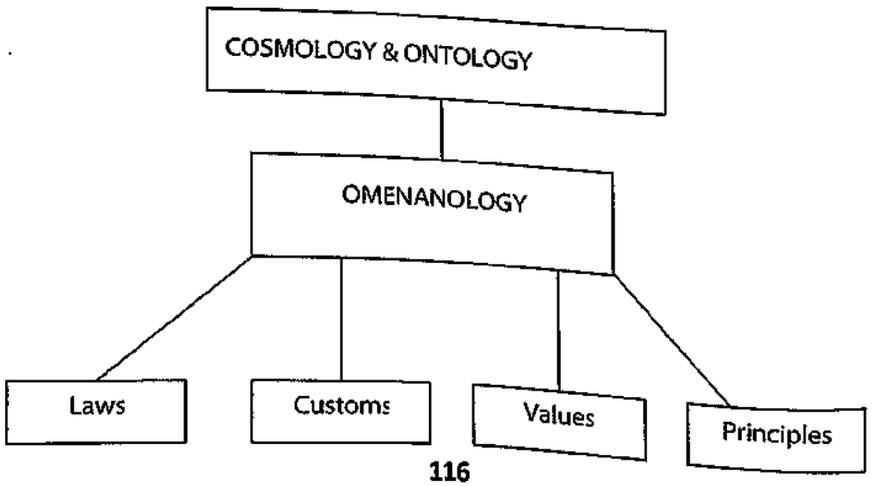
> African values informed economic thinking patterns, thoughts, behavior, attitudes, values, policies, programs which respect, promotes, prospers and protects the integrity, rights, welfare of people in the human environment in a sustainable manner

This African economic behavior or its positive projections in economic planning and governance is anchored on the human values of Igbology. Sathya Sai Baba's education in human values (SSEHV, 2015:34) recognizes the five human values of truth, righteousness, non-violence (compassion), peace and love as integral and determinative in the definition of a true human being. Emmanuel Kant (1952:123) makes the observation that only worthwhile values define a human person and accords human dignity and integrity to a person. Igbological principles and values of the Igbos of Africa define the values of African in both economics and business. The African values of Igbology define the economic behavior of the African in his society. The problem of the African society is that these correct Igbological principles of socio-economic and business management have been discarded at certain critical periods in Africa's economic history. The first period was during colonialism when there was forcible colonial conquest by the foreign imperial economic and political penetration of Africa by colonial powers. The second period was neo-colonialism when there was psychological whitewashing and subsequent disruption of the re-emergence of this economic thinking, attitudes and behavior as practiced by the indigenous peoples in Africa. As a result, people have lost self-esteem, self-confidence and self-fulfillment as a result of having won political independence but still economically dependent upon the European way of production, distribution and consumption. Post colonialism, instead of engaging the African state and people in organized creative reconstruction of the pristine African Igbological principles of economic management and governance, deliberately continued to run the African economy with an imposed economic and social model. At this point in time, we can see that much harm has been done and is still being done to maintain this disruption of the logical expansion and growth of the socio-economic way of organization and management disrupted by these negative periods of socio-economic and political foreign impositions. With the endemic crisis facing Africa today, we could readily see that the foreign economic models are not working and are not sustainable for the development of Africans.

## 3.0. Methodological Clarifications

## 3.1 Research Method:

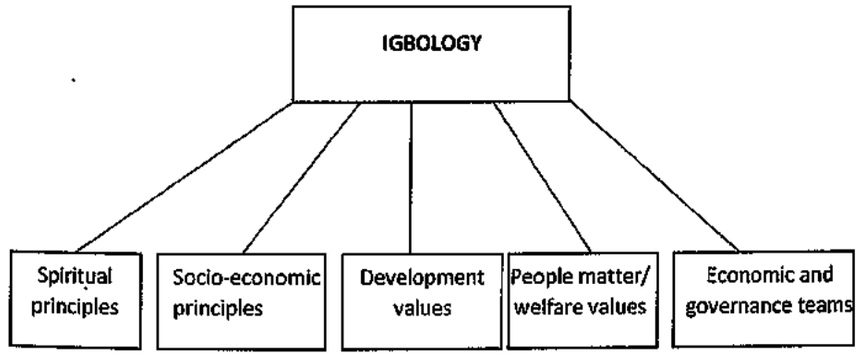
This exposition of African Cultural economics has been mainly based upon a mixture of social science methods. In the main, dialectical, historical, holistic and political economy approaches have been used to study the existing literature. The study of the existing literature focused principally on the original discourses, presentations, public lectures, and research notes, publications of the African cultural economist and the publications of other emerging scholars in the field of African cultural economics, cultural economics, culture, African studies, African development theory and the social sciences. Philosophical analytical framework, documentary evidence from the socio-economic and developmental projects of Monsignor Ike, his associates, partners, biographical profiles, direct extensive observation and interviews of key staff of the African cultural economic projects established and founded by Monsignor Ike will be applied as methodologies to achieve the goals and purpose of the study. Participatory and transformative methodologies are the main research and operational tools of African cultural economics for the attainment of the sustainable goals of development in Africa. These methodologies are applied in socio-economic policy and governance of the states in the directions of policy formulation, implementation, monitoring, evaluation and impact assessment of people value. Reforms of the constitution, governance, institutions and the economy should apply these tools to transform existing socio-economic, legal and development status of people to higher heights. They should be utilized to achieve sustainable economic and development goals, especially in very bad economies and backward states. Its ideological allegiance is neither to the West nor to the East. It is cultural to Africa and promotes the genuine needs of Africans in a sustainable manner.



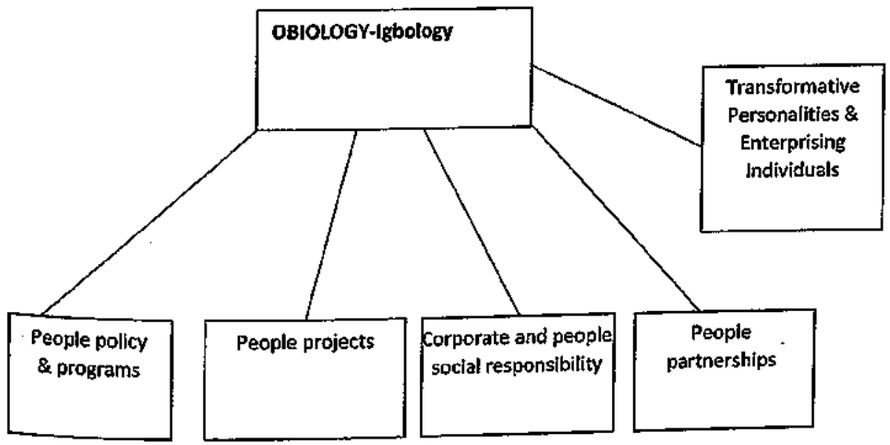




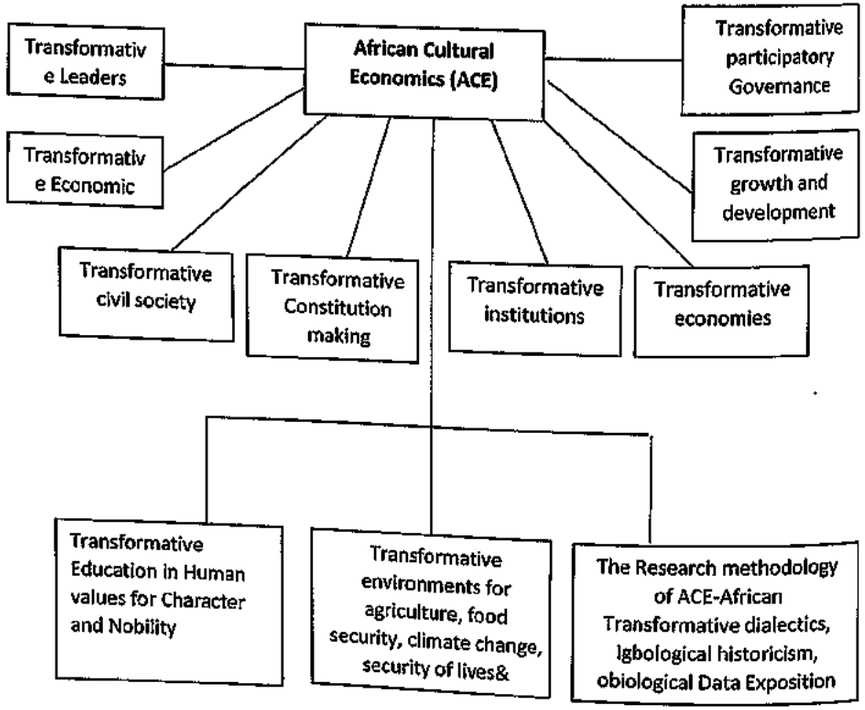

2.0 **Second Step**-Igbology Explicated in the economic, governance and developmental fields




**3.0 Third Step OBIOLOGY-Igbology** embodied in a person or in an institution to deliver wellbeing, relive suffering or give a better future



**4.0 Fourth Step-** Transformative Schema of African Cultural Economics (ACE)




## 4.0 The Search for An African Cultural Economic solution to the Underdevelopment crisis in Africa –the fundamentality of Igbology as dynamics

### 4.1 Omenanology, Igbology and Obiology

Omenanology, Igbology and Obiology are good ingredients in the promotion and circulation of social cohesion in the community, the state, the nation and globally. Lest we forget **social cohesion** has been seen as ''a process that assists the building of shared community values; characterized by the presence of strong public institutions capable of mediating social conflict equitably and reducing inequalities of condition (wealth, income, education, health) and inequality of opportunity and generally enabling people to have a sense that they engage in common enterprise, facing shared challenges, and belonging to the same community or democracy. It refers to the extent to which a society is coherent, united, and functional, providing an environment within which its citizens can flourish". We can evaluatively conclude





that as a means of development, as channels of mobilizing mass participation and as human-centered development framework, African cultural economics is a sure means of achieving sustainable development and the use of Africa's common resources and the environment today in a manner that does not endanger their future use by generations unborn. An economics not driven by culture is a dead economics and does not stand any sustainable chance of enhancing development or adding to increased livelihood. Such non cultural economics has been paraded in Africa since the Berlin Conference of 1844 without results.

### 4.2 African Cultural Economics versus European Cultural Economics

As could be seen, the European conception of cultural economics has contrasting particularities that diverge from the African perspective as espoused by Monsignor Professor Obiora Ike. Europe celebrates culture as an influential factor in economics and vice versa; but this is a marginal classification. Professor Obiora Ike with the rest of African Scholars from Professor Chinua Achebe to Ndidi Nnoli Edozien and my humble self identifies, classifies and celebrates the nexus between culture and economics in Africa as a discipline with fundamental methodology, cosmology, ontology and morphology that shapes sustainable outcomes and the future of Africa. African Cultural Economics, as espoused, propagated and pontificated upon by the Very Monsignor Professor Obiora Ike is the very life and future survival of Africa and Africans. It is the missing link to the present shame of mis-governance and corruption in Africa; it is accountable for the virulent aspect globalization that threatens to snatch away the best away from Africa just as slavery stole away the best human resources and land of the Continent. The state in Africa, after the European invaders left continued this dissonance between culture and economics by perpetuating the disruption of resonance and harmony between the economic planning, programs and policies in such a manner that fail to capture the development aspirations of the African Indigenous peoples. What is happening to African indigenous peoples in the economic arena of the African state is happening concomitantly to other indigenous peoples. Sustainable development for indigenous peoples in Africa and everywhere will start happening only when, as Professor Ike, has continued to advocate, culture starts to play its fundamental role in the economic sphere, to determine the values that drive economic policies and the corporate decisions of the businesses of private business men and women. If this mutual existence is severed and turned into an inimical wheel of exclusive denial or rejection of either of the two, then culture becomes repugnant to economics while economics destroys culture with its values. Igbology is the key and soul of African cultural economics. At the nucleus of Igbology is the

personality, philosophy, axiology, values, writings, preachments, pontifications, outreaches, organizations, partnerships, projects and achievements of Monsignor Obiora Ike as captured by Igbology.

The philosophy of Igbology is engineered and powered by Obiology. Obiology is a spiritual Igbo iconological connotation and embodiment of the templates and content of Jesus as savior and redeemer manifested as the spirit of the selfless personality working in full consonance and harmony with the communal spirit of the people for their welfare and future survival. As Igbudu Jesus and iconological representation Igbology is spiritually, philosophically, ethically, culturally and economically projected by Monsignor Obiora Ike in the context of living Igbo ideology, philosophy and cosmology. In his personality, Igbology has been captured as the driving machine of African cultural economics while Obiology has emerged as a sustainable philosophy of people-oriented, pro-poor, pro-value and pro-cultural development paradigm captured by a personality of Igbo African origin in the context 'Omenala', an ontological and cosmological equipoise of culture, legalism, economics, spirituality and development in pre-colonial Igboland.

African cultural economics, as espoused by Monsignor Professor Ike, is a global mishmash of the best thoughts derived from Igbology(the traditions of Igbo people expressed as Omenala criteria); Omenanology- the practical philosophy of the collective wisdom and cosmology of the people expressed as Umunna ontology and the values and the core ethical principles that define the contributions of the African Igbo contribution towards building a more ethical, human value-based sustainable and humane economy expressed as Obiology. African cultural economics of Monsignor Obiora Ike has three intellectual tripods known globally and principally as ***Igbology, Omenanology and Obiology***.

At the fulcrum of African cultural economics (ACE) and the advocacy work of Monsignor Professor Obiora Ike, as an Advocate of African Cultural Economics (AACE) are the African concepts of Cosmological and ontological communalism within Igboland and directing its people in their sustainable management strategies for the economy and society. On Igbology, Ndidi Nnoli (2004: xv) confirms further the pervasiveness of these Igbological principles a pan-African cultural economic framework that have accounted for economic and development sustainability of not only Igbos but Africans under pre-colonialism:

The profound depth and wisdom found amongst the great peoples of Africa, especially as identified in Igbology. For me, Igbology contains rich cultural heritage and retains both authenticity and relevance in the face of current trends of globalization and modernization. In fact, the wealth of knowledge embedded in the Igbo culture stands out as a paradigm for many other cultures and peoples of Africa, giving cause to believe that the search for sustainable livelihoods remains





a national ingredient for assessing modern enterprise in the world of the economy, social life, cultural patterns, politics and the protection of the environment. This discovery leads me to assert that culture and values remain core and central in humanity's quest for 'civilization'. These gifts of ancient wisdom manifest in the deep expressions of humanity, vitality, origin, spirituality, communality…found in Igbology…

The pre-societal and pre-colonial survival and sustainable development of Igboland is keyed upon the a dynamic ontology and cosmology of sustainable development of the community based upon communal values and principles of the Igbo people of Eastern Nigeria in modern day Nigeria. This dynamic ontology and cosmology embodied in the people and the culture of Igbos are recognized amongst Africans and other tribes in Nigeria a surviving strategy that has helped the Igbo to overcome the development challenges faced by them over the millennia.

## 4.3 Challenges Facing the African Economy and Business-An analytical Framework of African Cultural Economics

The African business world and economy are facing challenges such as business without ethics, governance without morality, corporate profiteering without social responsibility, organized denigration and degradation of the indigenous environments, persistent youth unemployment, corruption amongst elites managing public and private sector economies/resource, heavy debt burden, anti-people budgetary mis-planning, economic misappropriation, voodoo fiscal management practices, democracy without conscience, education without character (Sathya Sai Education in human values, (2015:34), Leadership without culture and governance without the partnership with civil society. Laying further emphasis upon this anti-cultural and anti-people economic regime, Ndidi Nnoli Edozien (2007:1) elaborates how the condition affects the common good and the welfare of the people:

The world of business is being challenged at this time to tackle growing concerns with the spread of *'unbridled capitalism'*, *'cultures of consumerism'* and the pursuit of economic growth which, in its current form, has become an end in itself, no longer serving the purpose of public welfare, human survival or the preservation of the natural environment. The associated threats created include a growing impoverished majority in the face of plenty, and a reduced quality of life for humanity in the face of increasing ecological threats, among others. Not surprisingly therefore, the need for sustainability is increasingly recognized by governments, civil society and businesses alike. The challenges foreseen include establishing necessary conditions for business favorable to the

pursuit of entrepreneurship and the acquisition of private goods without unduly compromising the common good. Intercultural dialogue…the African Philosophy, found amongst the Igbo as 'Umunna', of 'I am because we are, and since we are therefore I am", can be justified as a viable perspective to address various modern issues, including that of balancing the private interests of business and the common good. The research puts forward the traditions of Igbo people, in this context Igbology, with its 'Omenala criteria' and 'Umunna', as a practicable philosophy with values that count as an African contribution towards building a more sustainable and humane economy.

## 4.4 Igbo 'Omenala' & African wisdom 'I am because we are'-As Driving Power of Igbology and Obiology

The Igbo concept of *Omenala'* meaning 'the law of the land' embodied this understanding of African communal values for the Igbo, and more. '*Omenala'* thus offers 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 time (Ndidi Nnoli, 2007)

According to Ndidi Nnoli Edozien (2007:3): ''The African philosophy and culture, which is one of community, is well expressed in the phrase 'I am because we are, and since we are, therefore I am. This is a cardinal point in understanding an African view of the relationship between private and public interests, or between individual, personal priorities and the common good. According to J.S. Mbiti, the Africa communal consciousness means that:

"Only in terms of other people does the individual become conscious of his or her own being, his or her own duties, his or her own privileges and responsibilities towards himself or herself and towards other people. When he/she suffers, he/she does not suffer alone but with the corporate group. When he/she rejoices, he/she rejoices not alone but with his/her kinsmen, neighbors or relatives whether dead or living(Mbiti,1975:108;cf Obiora Ike&Ndidi:2007)

## 4.5 The Culture-Economical Principles of Igbology

Igbology has elements of culture-economic principles that determine and define the traditional precolonial economy. Ndidi Nnoli Edozien, reflecting the African cultural economics principles enunciated by Professor Monsignor Obiora Ike has





acknowledged of three levels of the pre-colonial economy of the Igbos that help to manage private and public interests of the individuals and the community thus:

We should in considering the relationship between public and private interests in the context of African Communalism note that:

1. The typical African wisdom thought is "*it belongs to me but I belong to the community"* ensures that property and ownership rights, which existed and were respected, were limited by overall social concerns and communal purposes which profited every member of the community…
2. This principle or sense of togetherness extends to include both the temporal and the spiritual sphere. "Not only the living but also the living dead, the ancestors, the Supreme Being, and the entire spiritual world (Three levels of existence).

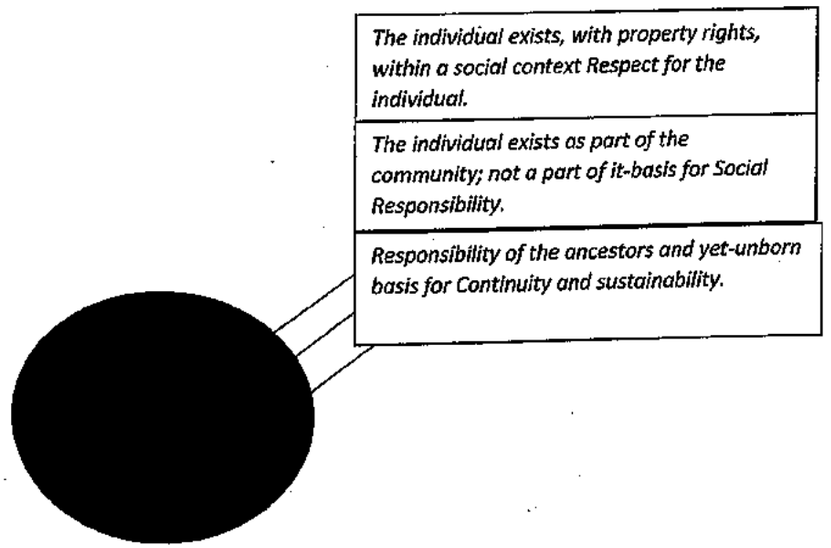



**Fig 3: The 3 levels of existence in Igbology and African cosmology as conceived by Nnoli Edozien (2007)**

As well argued by Ndidi Nnoli:

According to Igbology, sustainability is defined in the continuity of historicity, understood as past present and future. Looking at the past as the guarantor of the present and the basis for the future provides strong arguments and long term foundations for a more grounded and rational basis which seeks to promote a

sustainable and rational basis which seeks to promote a sustainable world for everyone. I argue that sustainability should be defined as ***building upon the resources and heritage of the past generations, to meet 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.

## 4.6. The Igbo Economy that Emanated From Igbology

Igbology and Obiology gave rise to a vibrant, dynamic and sustainable Igbo Economy both in qualitative and quantitative terms. The qualitative analysis given by her, in the context of Igbo Economy means that:

That there was overall consensus that management and ownership balance are factors which determine business success or failure. A good business is one where there is participatory management (94%); where hard work is regarded because it pays off, thus laziness has no place in business (93%);religious values and tradition transmitted through culture especially with regard to Omenala where belief systems give each person a destiny (92%).90% responded with self-reliance as their own concept of economy, yet gave 74% for joint ownership of the factors of production. On the issue of property, however, 89% agree that property is social mortgage held in trust for future generations. There is need to take care of the less privileged members of the community (83%).Surely the economy is both egalitarian, free-market prone, socially responsible, community oriented and stakeholder focused (Ndidi Nnoli, 2007:294)

These cultural economics principles of egalitarianism, participatory management, joint ownership, hard work, self-reliance, free market, community care of the weak, solidarity are further elaborated upon by Dr Ndidi Nnoli-Edozien which we reproduce as Ownership & Management structures in traditional Igbo business (48); Communal ownership concept (Nnoli:11; Please take note that Nnoli recognized the necessity of private property for the security, life and survival of the family and its socio-economic framework as a source of *"social mortgage"*, emphasizing the right of access to which every member of the community was entitled. (Nnoli:pp:12,13); Participatory management concept; Care of the Poor and the Marginalized of the society (Nnoli:17); Entrepreneurial hard work encouraged and Laziness Abhorred; Participatory production and Execution of Socio-Economic Activities'(Nnoli Edozien:18-19); Pooling of Labour and Resources together to Increase Production of goods and services used by Society (Ndidi:18)





## 5.0 African Cultural Economics and the Private Sector in African Development:

## Introduction of the problem in Africa-a perspective of ACE

In this section of the paper, we shall seek to articulate Professor Obiora Ike's African cultural economic principles for sustainable private sector management for achieving a people-oriented contributions to socio-economic development and assist in putting an end to the African crisis. He believes that the private sector should work together with governments in Africa to end the crisis through sustainable partnerships that are built on Igbological business principles because, according to him culture is a huge source of authentic good business practices and behavior:

Culture without doubt is the true source of business knowledge of best practices. In a good business practice, it is win-win operation, partnership, ownership and investment. Everybody wins and gains. Losses are shared through collective agreements and decisions reached between the employers and the employees; the business stakeholders, meaning the people, the customers, the shareholders, the government and the investors. That missing element of participatory and stakeholder involvement had ruined many a businesses in Africa and led to the collapse of the state and communal economy. It's the culture missing in economics of African private businesses and the private sector. Such a private sector cannot forge a sustainable partnership with the African state and such partnerships will not benefit the people of Africa because the ethical and cultural elements are missing" (O. Ike: 2012).

We can summarize further summarize Professor Ike's principles African Cultural Economics in the business sector as follows:

(5.1)Development is about people, business is about ethics

(5.2)The business of business is ethics-operate on the principle of fairness of the Igbo economy known as 'live and let live (Egbe belu Ugo belu-Let the kite perch, let the Eaglet perch)

(5.3) cultural principles for business projected in the alternative dispute resolution

(5.4)The role of business in alternative dispute resolution

(5.5) Corporate social responsibility reflects people care

(5.6) Businesses should promote life, hard work, customer care, honesty and care for the aged, the weak and the vulnerable of the society

(5.7) Participatory management approach and ownership

(5.8) Honesty and transparent management of businesses

(5.9) people banking or cooperative microfinance to empower the poor

## 6.0 African Cultural Economics, the Public sector and Resource Management for Poverty Reduction

The aims of his ACE is twofold-reduce poverty and create wealth for the socio-economic, infrastructural and environmental transformation of Africa and the people of Africa. These two principal goals will bring about the empowerment of people in real terms through participatory governance mechanism in the African state. Principally since participatory governance will bring about transformation of both leadership and the followership, this will bring about the long sought after African socio-economic and democratic renewal in the context of Igbological and Obiological values of African culture. In practical terms this social transformation will lead to provision of basic needs, infrastructural transformation, and renewal of public confidence in governance, reduction of public waste of resources, transparent fiscal and budgetary policies. Furthermore, this will achieve the establishment of a sustainable partnership arrangements with friends of African people and their State governments through broader intercultural economic understanding, integration and harmonious development of all peoples.

## 6.1 Microfinance as key for culturally rooted development – sustainable banking with people access

In this paper,our field work example of Monsignor Ike's African cultural economic model is drawn from his pioneering work in the financial empowerment and banking intermediation in the lives of the millions of Africa's "unbanking" and "unbankable" poor. In African Cultural economics, microfinance is seen by Professor Ike as a key for culturally rooted development. He has done research and promoted this African cultural economic vehicle for poor people empowerment for over thirty years. As a culturally rooted cultural economic tool for transformation, he has very strong institutional views on its processes as noted below in excerpts from the Monsignor's book on the subject matter:





In developing countries the highly unequal distribution of limited resources, along with their control and use by a few, is the socio economic source of a relation of dependence and absolute poverty. The major demand of impoverished people and particularly of poor women is not primarily for food or other kinds of temporary relief, but more for various types of input, which can help the poor generate an income on the basis of existing skills. Interestingly, the most preferred input is credit and the accumulation of savings as precondition to gaining access to programs involving credit. Savings and more general awareness-rising amongst the rural poor is extensive; most especially in the context of promoting self-help initiatives amongst the poor. Along these line, micro-finance institutions play a catalytic role in casting the poor, and particularly women, into productive role, thus elevating their oft-eroded status in the family and society. Savings mobilization, credit and other financial services rendered by micro-finance intermediaries including insurance are providing access to income, employment, ownership of productive assets, housing, health-care, family planning aids, education, nutritious food, leadership and promoting self help initiatives. A most relevant focus therefore is one which focuses on establishing, strengthening and expanding the institutions engaged in the provision of micro-credit and other financial services such as savings, credit insurance to meet the needs of marginalized people. One of the most simple and direct contributions to eradicating poverty may well be in the strengthening of micro-enterprises through micro-finance institutions (MFIs). These essential features of non-conventional banking practices identified by him are **Sustainable Loan Conditions** (No collateral is required for poor banking); **Service Delivery to the grassroots** (Credit is usually taken to the poor in their villages); **Collective Responsibility & Group Formation:** Borrower groups must be formed and meet regularly because the group is an essential building block for successful micro-credit intermediation,, monitoring and loan collection); **Incremental repayments, staggered Disbursements and monitoring** (periodic repayments spaced at close to fifty installments are small and manageable enough for the poor); **Compulsory savings** (it is advisable to start with a savings first strategy in order to build up financial discipline among the clients); **Skilled and Dedicated staff** (The staff of MFIs undergo rigorous practical bank training and acquire their motivation to work with the poor through several months of basic field training;)**Creating an Enabling environment** (A supportive national policy framework is necessary for micro finance/enterprise development); **Customized financial services & product development (Tailored to the needs of the different sectors of the poor and the middle income classes); Financial Sustainability of MFIs:** The poor are dependable, especially women as vulnerable groups, to pay for the cost of delivery).

## 6.2 Umuchinemere Pro-credit Microfinance As a successful Test Case of African Cultural Economics

Umuchinemere Pro-credit Microfinance Bank has become not only a model financial institution for the empowerment of the African poor but it has transformed into the foremost culturally rooted development epigram for Monsignor's vision and practice of African cultural Economics within the Banking sub-sector. Every vision and value nursed by him, drawn from the core principles, philosophy and framework of Igbology, Obiology and African cultural economics are well signposted in the vision, mission, mandate and corporate strategy of the Bank from its inception as a community Bank targeting the poor and to its current Billionaire Dollar status as a Microfinance Bank recognized and regulated by the Central Bank of Nigeria as a pro-poor, pro-people, pro-growth and pro-development sustainable financial institution in Africa. The signposts are quite clear and indelible for any investigator and researcher to experience and prove for himself or herself. The net worth of this unique culturally rooted Bank is over One billion dollars today and it is still growing and expanding. Umuchinemere Procredit Micro Finance Bank Nigeria Limited (UP-MFB), formerly Umuchinemere Community Bank (UCB), was established in 1995 by the Catholic Diocese of Enugu, Nigeria. It started operations precisely on July 22, 1995, with its corporate Headquarters located at No. 5/9, Ikwuato Street, Uwani, Enugu, Nigeria. The bank was established during the time of the late Bishop Emeritus of the Diocese, Rt. Rev. Dr. Michael Ugwuja Eneja, as the Founder/Legal Holder. From Bishop Emeritus Anthony Gbuji to the current title holder, Right Reverend Dr. Bishop Calistus Onaga, the Bank has remained a masterpiece of what institutions could achieve in empowering people when they are modeled after African cultural economic principles.

## 7.0 Conclusion

From the exposition given in this paper of Monsignor Ike's Original thoughts and research presentations on African Cultural Economics, we can now establish that the only hope for Africa's renewal lies squarely on people empowerment in the economic domains of the private and public sectors of economic management in Africa. The economic management of the state and the people of Africa lies squarely on the emergence of a new paradigm of a socio-economic and development theory built on the twin planks of sustainable African cultural values of pristine economic management based upon Monsignor Obiora Ike's Igbology and Obiology. For a proper socio-economic renewal of Africa through the Igbological principles of African cultural economics African needs a steady supply and grooming of obiological personalities who are proven transformative leaders skilled in the values of both Igbology and Obiology. For African cultural economics to transform





and end the underdevelopment and economics crisis in Africa, Africa needs transformative leadership and followership as part of the new paradigm for achieving sustainable and integral development in all spheres of activities and programs meant for transforming Africa.

The concept of transformation has been defined at the beginning of this paper but it needs further elaboration at this point. We shall borrow from the definition given by Uchendu Chigbu (2015) who gives a conceptual background below:

> Participation is the purposive involvement of citizens in pursuance of societal goals. It was formally recognized and incorporated into global developmental agenda in the 1980s. From this period, it became known as an important initiative for improving development challenges. It was conceived as a bottom-up process necessary for addressing the many issues that call for transformations. Ever since then, it has been widely written and researched. Despite this, it is still one of the most underestimated mediums for social transformations. Participation has helped in achieving many transformative objectives around the world.

In consonance with the above, it becomes clear that African Cultural Economic research frameworks seek to investigate and promote innovative processes of socio-economic and development transformations for securing durable, efficient and equitable solutions to urgent underdevelopment problems facing Africa today. Uchendu has observed that ''as the world is increasingly troubled by challenges, transformation has become a critical issue in the search for alternative approaches to improving conditions societies or creating better ones'' and from ''a social perspective, transformation involves shaping or reshaping interactions and behaviors through radical shifts in thinking, culture and perceptions to create large-scale alterations for a better society. The process is essential for tackling climate change, growing inequality, poverty, land and food insecurity, among many other developmental challenges we face today. Most of these challenges have sparked poor living conditions in many communities around the world. Transformations to Sustainability promotes researches that investigate fundamental and innovative processes of social transformations for securing durable, efficient and equitable solutions to these urgent problems''. The question has arisen-what is the main tool and use-value of transformation as tool of African cultural economics? It is participation and this point has been mentioned by Uchendu again in paper: ''I want to mention an important factor for social transformation — participation. Transformation as a process of change does not happen in a vacuum'' It takes place and makes sense in the context of cultures. Genuine economic transformation of Africa can only take place in the context of African culture through the participation of African people in the economic programs, policies and projects. African cultural economics is transformative economics of people participation and empowerment

for the achievement of sustainable development goals. African cultural economics is Professor Ike's unique methodology of achieving transformative environment and people for the achievement of sustainable objectives of wealth creation, poverty reduction by the instrumentality of sustainable partnerships. African cultural economics is therefore a new paradigm shifting economic model and theory based upon the sustainable and transformative principles of Igbology and Obiology to achieve the goals of the millennium development goals in real terms. African cultural economics makes people participation in economics, development and governance frameworks the proven mechanism of transformation of Africa in the new millennium. The positive impacts of transformative processes was accepted as a theoretical given in the social sciences and one of the research tools and means of moving backward societies forward as well elaborated upon below by Uchendu Chigbu (2015):

As the world is increasingly troubled by challenges, transformation has become a critical issue in the search for alternative approaches to improving conditions societies or creating better ones. The International Social Science Council's (ISSC) Transformations to Sustainability Programme promotes this ideology. Some of the major development milestones achieved through participation include social inclusion, liberation of politically oppressed people, and empowerment of marginalized people and the reduction of poverty in some developing countries. From these few evidences, the notion that participation is a socially transformative catalyst is not disputable. These evidences show that the participation can challenge the structural causes of a societal malady and lead to societal transformation. It can help people to develop consciousness and to challenge power relations that can lead to shifts in power relations in ways that protect them against any possible authoritarianism. It addresses the power structures that perpetuate social maladies like social inequality, repressive governance, and poverty, among many others. Working towards a transformation to sustainability is important. However, it would be most reasonable to do so through active participation of all stakeholders within a global knowledge network. This would contribute immensely to the attainment of the post-2015 sustainable development goals.

Monsignor Ike's African cultural economic framework is one of such transformative tools that could transform and solve the stubborn socio-economic problems infected by the virus of colonial, neo-colonial and neo-liberal economic malady. It's a wake-up call to all African academia, both at home and the diaspora to contribute. Let me add in closing this provocative paper on the new discipline of African cultural economics by quoting its principal advocate, pioneer and practitioner-in-chief, Monsignor Professor Obiora Ike, on the urgency for the African peoples and cultures to use this transformative and sustainable paradigm of socio-economic development to halt the movement down the hill of economic fortunes for Africa:





> "Times have changed and patience is running out on tolerance. Issues of poverty, ignorance, lack of access, injustice, corruption, and lack of access are counterproductive. They breed insurgency, under-development, terrorism, fanaticism, cultism, crime, violence and various forms of self-determination attempts which undermine the State and the common Good. The "Arab Spring" in parts of Africa and the Middle East and "Boko Haram" phenomenon in Nigeria describe it all".

The Continent's leadership has failed to manage the common wealth in Africa for the achievement of the common good. Obviously, the old paradigm of socio-economic development theory has failed Africa with its neoliberal and classical ideologies and practices. The questions posed by the Monsignor to our economic managers and policy makers have always been: '' How does a Policy Benefit the Generality of the Citizens? How does it help the Poor, Promote the Human Quality, Enhance Life, Guarantee Social Justice and Equity, Promote Peace, Development and Progress in Society? Africa's renewal demands that we not only answer that question but also that reflect critically on the following eclectic strategic assertions by Monsignor Obiora in the context of the emerging African cultural economic:

Think Strategy, Think Structure, Think Integral--Ability to Think Strategy, Think Structure, and Think Integral ensures the overall delivery of social, economic and political dividends for any nation. The whole is bigger than the parts. Integral development considers all the relevant elements in policy, planning and implementation. Nigeria must remain bigger than egoistic individuals who want to privatize it. Transformational leadership deals with the human quality. It deals also with numbers, considers impact and uses measurable targets which are result oriented. Governments are elected or re-elected because their actions speaks for itself. People believe in what they see and thus vote-in or vote-out governments. Thinking strategy, structure and integral are never ending preoccupations. They are long term and therefore sustainable in competitive advantage.

In his book, 'The Role of Culture in Economic Development' Francis X. Hezel, SJ (2009:7) had rightly and scientifically observed: So, in the end, it was people and the values they had absorbed over the years, not the power-driven mills or any other form of advanced technology, that had made the difference in their lives, promote welfare, happiness, higher standard of living and achieve sustainable development". In this article, we have used only one model of many others developed by Monsignor's work in ACE, the microfinance for people empowerment, as a test case of the workability of ACE. There are many others such as the Catholic Institute for Development, Justice and Peace (CIDAJP). Africa has no choice than to tow the inevitable path of African cultural economics in resolving its underdevelopment crisis as posited by Monsignor Professor Obiora Ike, pioneer African Cultural economist, theorist and advocate.

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# 12.

# SEEDS for Thought

Carl-Gustav Bjertnes

## Opening Words

Answering to this Festschrift conundrum comes with just so many paths, those well-travelled, those obscure, those less travelled, those whose vista is light, the way, the highway … we are on a one-way path; no turning back. We remain inspired by the activities of our blessed Obiora.

Inspired by a persona of exception on June 28th, 2015, the Nigerian with whom I had the chance to share a Globethics.net dinner with, astounded me and raised me up, to develop the great nation of Nigeria, Enugu to be sure. Larger than life, One in a million … Oga … did I tell you he's called Obiora IKE! Is he Prometheus … Kratos and Bia …?

Together with Obiora we are exploring options in a project called SEEDS that is outlined below, to leave our earth a better place for you, for me, and for the future generations.

## What is 'SEEDS'?

**Dirt**, smut, conflict, corruption, abuse and the haughty make up the excrement into which we are priviledged to plant our seeds of hope. Indeed, we the fortunate few, rich, intelligent, responsible and inspired to leave our world a better place, we are one humanity racing through time and space on our lonely blue planet; *Oyinbo* or not, wealthy or broke, we are one.

**Seeds** are born to die by being covered in dirt, well watered for the miracle of transformation and rebirth to take place, thereby empowering the seeds-of-life to forge through the darkeness and too, one day burst into the sunlight and grow into the tree-of-life – *Hevenu Shalom Aleichem* – we brought peace unto you.

**Palaver Tree,** a 'Collaborative Commons', idea is born from an old spice oud fragrance of solidarity. We shall be taking the best traditional culture, and combining it with knowledge, innovation, technology, creativity, caring, respect and ethics while persevering in the search of dignity for every living being, and our one lonely planet; in short the idea of *Ubuntu* – a quality that includes the essential human virtues – is for us to spread worldwide, and thus, to save our one and only planet.

Dirt – Entropy,

Seeds – Entrepreneurship,

Palaver tree – Empowerment,

Combine these three elements creates a powerful tasty cocktail when stirred, not shaken, can be savoured for many generations to come. This is SEEDS purpose, to leave our world a better place for you and me.

Examples of the most inspiring change-makers and heroes have African blood flowing in their veins, take for example a politician: Nelson Mandela (spent 20+ years in prison), A preacher: Martin Luther King (assassinated), A soldier: Thomas Sankara (assassinated), An athlete: Jesse Owens (dishonoured) just to mention a few icon that have forged peace and reconciliation

**Let's discuss how to be the catalyst for creating one billion jobs within 20 years!**

E N T R O P Y

*"WASTED TALENT IS WASTE I CANNOT TOLERATE" (Larry Smith TED 2012)*

E N T R E P R E N E U R S H I P

*SEEDS ARE THE PRIMARY BASIS FOR HUMAN SUSTENANCE (FAO 2015)*

E M P O W E R M E N T

*TRICKLE-DOWN THEORY IS DEAD WRONG (Paraphrase the World Bank 2015)*





## ENTROPY

### *"WASTED TALENT IS WASTE I CANNOT TOLERATE" (Larry Smith TED 2012)*

The past 50 years of international development aid has been a failure. Over 90 % of Foreign Direct Investments do not impact the population for which they are intended. The systemic design faults of the world's financial system for the past half a century, has left our Western culture both morally and economically bankrupt. Its impact leaves over 50% of the planet's population in grinding poverty. Number of people hungry in Africa has grown the last 50 years.

Projecting the future of a world where less than half the working population will be able to earn a living wage, or as Thomas Frey proves, 2 billion jobs will disappear by 2030. In Nigeria alone, today, maybe 50 million job seekers are on the prowl, so beware for social strife; 90% of University graduates may be the leaders of these cohorts. This is wasted talent at its best.

47% of all jobs will be replaced by robots within 20 years according to Michael Osborne from the University of Oxford. Africa's jobless rate may reach above 70%. So what is the future of our human race? Are we becoming redundant thanks to a neo-humanity that is robot based?

Post-Capitalism is slowly taking hold, and as it does, Africa will rise to its pre-eminence because it possesses all the natural resources, the people and the nature to engage in a new paradigm for living in peace and hope for a better tomorrow. By 2100 estimates project over 5 billion Africans, half unemployed?

Radicalized youth are seeking roll-models to inspire them, yet many athletes are doped some preachers prey on kids, bankers uphold corruption- banksters, politicians incarcerate innocents, armies bomb defenceless civilians, and the list is endless, yet is this not the world we are moulding? With the income gap growing to levels greater than in the late 1920's.

Within 5 years the Ponzi scheme nurtured by the Washington Consensus will come apart at the seams; flies are attracted to 'shit' the drug of choice for the 1%. Or then, will robots start to replace recalcitrant humans?

The Tribe: **the 99%** Welcome home!

We have in SEEDS vista the model for our common future. It is based on solidarity. It is based on trusting one another. We each seek to become masters of our destiny by moving our world to join the movement we are about to launch. SEEDS shall move from the entropy of neo-feudalism professed by such icons as the World Bank, IMF and WTO to the pursuit of freedom and happiness.

# ENTREPRENEURSHIP

## *SEEDS ARE THE PRIMARY BASIS FOR HUMAN SUSTENANCE (FAO 2015)*

SEEDS is an acronym for Social Entrepreneurship & Enterprise Development Strategies. The SEEDS model focused on regional development through the empowerment of youth

**'making youth's entrepreneurial dreams come true'.**

Underscoring values-driven entrepreneurship as the thrust that enables communities to prosper and select projects that adopt these four principles:

1. Creation of value-added jobs on a massive scale;
2. Caring for the environment;
3. Upholding high ethical values;
4. Profitable, thus sustainable.

The Good Life, born in Geneva in 2012, SEEDS – Social Entrepreneurship & Enterprise Development Strategies Sarl is a small advisory and management corporation created by a couple of inspired philanthropists to act as catalyst for the Bottom-Of-the-Pyramid (BOP) entrepreneurs based in Africa who seek to succeed in their ventures.

SEEDS first project born in July 2014 was the creation of Cooperative SEEDS INVESTMENTS a variable capital investment venture corporation (similar to a SICAV) with unique specificities envisaged to include loyalty incentives, crowdfunding, crowdsourcing, social network and crypto-currency reserved exclusively for members; ultimately each members shall have their own online/ mobile money account.

As "Seeds of Change" SEEDS Values Proposition builds Peace, Respect and Solidarity as enshrined in the statutes of SEEDS cooperative with 7 guiding principles:

1. Voluntary and Open Membership
2. Democratic Member Control
3. Members Economic Participation





4. Autonomy and Independence
5. Education, Training and Information
6. Cooperation among Cooperatives
7. Caring for the Community

SEEDS need to embrace learning to soar, so we can sky-dive right into the heart of SEEDS associates. SEEDS pilot project focus is for the Republic of Benin and the Nigerian State of Enugu. With the support of the the Globethics Leadership Centre www.globethics.net, Earth Focus Foundation www.earthfocusfoundation.org and a whole family of youths, SEEDS shall apply high ethical manner in the construction of business ventures that respect SEEDS criteria, values and vision and empower SEEDS members 'to bloom where they are planted' because SEEDS are determined to create a collaborative commons, wealth, knowledge and health in the pursuit of happiness.

Central to SEEDS is **mutual trust**. The evolution of the Cooperative Social Part as a "crypto-currency" thus enabling members of the cooperative to liberally purchase social parts, buy and sell their services and goods within the on-line community. Using SEEDS Social parts local-currency as an exchange currency, will enable cooperative members to deal across the planet without hindrances. The value of the social part shall be linked to the intrinsic valuation of the consolidated assets of the group. The intended revenue stream shall derive from seriousness of Swiss management of transactions especially pertaining to financial and non-financial products, trade and bespoke asset management, whereas investors into social parts should expect approximately one per cent monthly dividend on nominal value of the social part plus any accumulated capital gains.

SEEDS work primarily for and with Africa, the origin, the future and saviour of our planet.

Trickle-up effect is the only solution; let's empower the grass-roots

Sisters and brothers, the future is bright and beautiful. The youthful energy, the intellect, the technological prowess driving the continent forward is second to none. Paraphrasing Gandhi "Be the change you want to see" and join us in the best investment money can buy. Soaring impact, innovation and commitment will be more than returned by SEEDS members; we want to sky-dive into the lives, hearts, minds and strength of African youth, starting in Enugu, Obiora's home state. The pilot project SEEDS BENIN Sarl has hit the run way, and is ready for take-off.

## WHY?

Everything we do we are passionate about.

We believe in thinking differently; we challenge the status-quo;

We are a disruptive force for empowering humanity through the creation meaningful added-value work.

## EMPOWERMENT

## *TRICKLE-DOWN THEORY IS DEAD WRONG (Paraphrase the World Bank 2015)*

## Where we stand

Acknowledging the energy and boundless drive, the hard work and perseverance, the creativity and knowledge, SEEDS believe in and count on the great youth in Africa. We would like to bring to your attention our SEEDS model for the creation of added-value jobs on a massive scale. This is the work Obiora has been crucial at introducing to Nigeria. Community by community it can be positively applied throughout the continent to empower youth's enterprise and autonomy. SEEDS methodology and the process to structure massive employment addresses the real entrepreneurial opportunities of the continent, and is grounded in traditional values that underscore the African habit of UBUNTU; solidarity, respect, dignity, caring, coupled to a creativity, innovation and a true passion to succeed.

Emphasizing the 17 Sustainable Development Goals (SDG's) that were adopted last September by the United Nations, SEEDS task is to apply new technologies contextualized to real and perceived needs of local African communities thus empowering the grass-roots supported enterprises to build capacity and competence within their communities toward autonomy and well-being.

SEEDS challenge the status quo. We must cast our fears aside. Indeed, we foresee a day when every woman, child and man is empowered to master their destiny, to achieve things that never seemed possible and to make their dreams come true. We are activists empowering the grass roots entrepreneurs.

**"Trickle-down" economics has not worked; we're all about "Trickle-up"**





## HOW?

SEEDSs is a solidarity based cooperative movement relying on new technologies and systems that are carefully designed and user friendly.

## WHAT?

We simply act to create added-value jobs on a massive scale while caring for our environment, upholding high ethical values in order to perform in a profitable manner and thus, we are sustainable.

## SEEDS Model – New Vista's

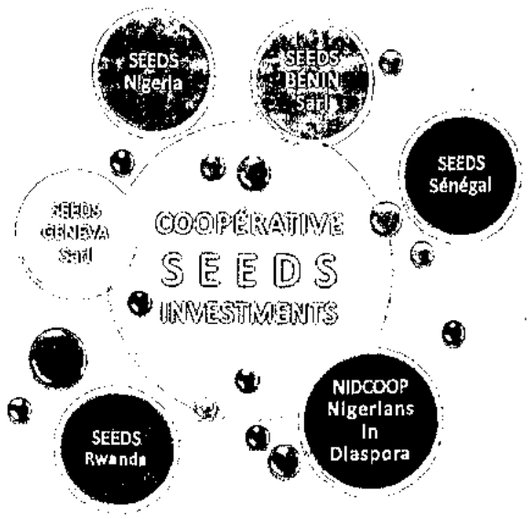
**OBJECTIVE:** We believe Africa needs to create over 1 Billion new jobs within the next twenty years and SEEDS intend to become the leading catalyst for creating these jobs. The Mission of SEEDS, is to research, identify, build and implement a systematic approach to the sustainable development of the African ecosystem. With a focus on a TRICKLE-UP EFFECT, SEEDS foresee supporting the young women and men to define their respective destinies, generating profits which will drive local Value Added Tax (VAT) revenues. These viable business models will enhance the resilience of the economies by driving: vocational training, knowledge acquisition and regional economic flows.

SEEDS Geneva Sarl has strategic technical partners to assist in implementing appropriate methodologies and technologies within the context of our businesses in the developing markets where SEEDS INVESTMENTS Cooperative has operations and assets:

*Cooperative SEEDS INVESTMENT existing portfolio includes those circles that touch the big red circle in the centre, soon to be joined by others.*

*'... we must disenthrall ourselves from time-honored ways of doing things, or we will never progress as a society ...'* Abraham Lincoln 1862

**METHOD:** Mindful of the 17 Sustainable Development Goals (SDG's) adopted this month by the United Nations Assembled in New York, we at SEEDS focus on 4 principles: 1) Added-Value Job Creation; 2) Caring for the Environment; 3) Upholding High Ethical Values, and 4) Self-financing business models. SEEDS Sarl based in Geneva was established as a management and initial financier of Cooperative SEEDS INVESTMENTS to fund and oversee and manage the selected investments of the Cooperative. SEEDS shall focus on local funding in each community, thereafter appealing to the Diaspora for financing, expertise and capacity building, to positively interact with international public and private development funds, thereby growing the nexus between local and international benefits.




## SEEDS Vision

"Making youth's entrepreneurial dreams come true"

## SEEDS Mission

SEEDS mission is to provide dynamic coaching to energetic and knowledgeable women and men in how to start and build their businesses. SEEDS are social entrepreneurs basically seeking to nurture youthful entrepreneurs to channel their unbounded energy into positive vistas. SEEDS will seek out and act on the needs of communities that have adopted us. SEEDS create opportunity by teaching and using new technologies in traditional environments. SEEDS enhance the human learning experience by adopting what is good, what is brilliant, what is sustainable and what is profitable economically, socially and environmentally.





Yes, SEEDS fundamentally believe that through job creation SEEDS can restore hope and well-being to all who join in SEEDS grass roots movements worldwide; community by community, individual by individual, we are one. Learning for life and building by enhancing ones community's sustainability and thereby assuring a larger tax base, improved social services is the result of SEEDS approach.

www.seedsgroupe.com and a partner www.exportunity.com

## SEEDS Profile

SEEDS is a Swiss based multi-national and multifunctional investment and advisory group of corporations coordinated and managed together with a private limited liability corporation – SEEDS Sarl – in Geneva. SEEDS is active in project management, building cooperatives and commerce with a focus on Africa and developing and transitioning markets. SEEDS are social entrepreneurs. SEEDS advise, structure and implement complex deals for SEEDS own needs and on behalf of SEEDS partners and clients.

Backed essentially by Swiss based philanthropists, SEEDS is associated with over 50 professionals worldwide that include economic development specialists and private investment advisors who apply the collective knowledge and corporate technology resources toward sustainable and socially responsible investments. SEEDS exist in a highly competitive global market by offering holistic approach and sustainable solutions while building long term strategic partnerships. SEEDS are engaged in many values-driven, social development individuals and endeavours through SEEDS network of cooperatives that underscore the 17 Sustainable Development Goals (SDG's).

On the project side, SEEDS specializes in applying new technologies within traditional sectors to achieve world-class performance in such fields as Renewable Energy and Power Generation (Cleantech), Education (E-Learning), Information & Communications Technologies (ICT & E-Government), Healthcare (E-Health, M-Health), Engineering (Construction), Sustainable Agriculture and Agri-business, Enterprise Creation (Business Incubators), with the clear goal of creating added-value jobs on a massive scale, and thus, building prosperous communities and enhancing social inclusion by increasing the tax base.

To achieve these objectives, SEEDS bring together exceptional resources of innovative know-how, experience and capital, to amalgamate a critical mass of economic development assets within markets undergoing transition and even conflict.

## Economic Development Advisory Services:

Many of the world's transitioning economies are comprised of small isolated islands of individuals and social/ethnic enclaves — and these individuals or communities often lack economic or political means to create and maintain wealth generation activities, particularly with respect to impacting national income generation.

These transitioning economies tend to focus on wealth generation based on exploiting some aspect of real estate or inexpensive human resources. But 21st Century economies generate completely new sources of wealth via innovation of intellectual property and value-added services.

This new and essential glue of modern economics — supply-chain and value-chain production systems — is a necessary cornerstone of any market, of any culture. SEEDS integrates this globalized know-how and experience of modern production systems design with a wide range of local and foreign investment strategies.

By carefully facilitating relationships between international and local economic stakeholders, a more mutually-beneficial and sustainable economic foundation to transitioning markets can be established. SEEDS tailors and assimilates a wide range of strategies and tools — founded on international best practices — so as to assist economic stakeholders to move beyond simple theory and dialogue and into practical and actionable investment projects capable of integration into global value and supply-chain production systems. These strategies and tools include:

- Macro-economic policy and institutional advisory to governments and business associations;
- Public relations advisory to national and local Foreign Direct Investment (FDI) agencies, including branding and international road shows;
- Matching and facilitation of international resources of know-how, technology and capital with local joint venture economic stakeholders;
- Structuring values-driven organisations;
- Fiduciary services;





- Asset management & advisory services;
- Facilitation of Diaspora groups to more strategically and transparently invest in their home countries;
- Establish local investment funds to more strategically and effectively invest in global market opportunities;
- Establish sector-specific business incubators and cooperatives to more effectively transfer business know-how and technology across multiple stakeholder groups;
- General business planning for individual corporate clients.

SEEDS professionals have hands on experience in many sectors of economic development: Agriculture and Farming, Agri-business, Renewable Energy and Cleantech, Natural Resources such as mining and oil, Education, Healthcare, ICT, Aviation and Marketing.

## Merger & Acquisition, Financial & Investment Advisory Services:

SEEDS through its network of investment banking resources, can provide merger and acquisition advisory, joint venture partnership advisory, corporate finance support, and raising debt and equity capital for:

- Small-cap projects ($1 million to $10 million)
- Mid-cap projects ($10 million to $150 million)
- Large-cap projects ($150 million to $2 billion)

Through SEEDS network of corporate and funding partners, SEEDS is involved throughout the emerging and developing markets of Southeast Europe and Africa. SEEDS and its network of capital resources, provide its clients with access to sophisticated strategic advice along with a wide array of debt and equity capital instruments, including:

- Capital Raising and Financing
- Mergers & Acquisitions, Strategic Divestiture, and Valuation Analysis
- Management and Leveraged Buyout
- Restructuring and Recapitalization

- Project Finance

SEEDS adds value to its clients by combining broad corporate finance resources with SEEDS market-driven, industry-specific, and region-specific expertise. We provide each of SEEDS clients with a tailored approach and customized solution designed to help them reach their strategic, operational, and financial goals.

## Catalyst for Massive Added-Value Job Creation:

SEEDS fundamental objective is to be a catalyst for the massive creation of added value jobs. It does this by applying its knowledge in development cooperatives and business incubators in both rural and urban contexts.

Inspired by the grass-roots, a bottom-up approach to community development, as opposed to top-down, SEEDS will identify the real and perceived needs of the target community. It will initially organise a market study that will be carried out by local graduate students from a central full service business centre. Within 15 weeks, the business centre will transform into the local business incubator where new entrepreneurial business ventures will be launched, mentored, monitored and coached by SEEDS to success. Typically worldwide, businesses launched within incubators are very successful:

- Costs associated with creating a new job are about 1/10$^{th}$ in an incubator as compared to the those outside;
- 80% of incubated companies are a success after 5 years, whereas outside only 20% still exist after 5 years;
- Learning leading edge technologies and systems are rewarded;
- Monitoring and the search for improvement to achieve world class performance is key;
- Seeking leadership positioning in the local environment becomes the norm, enable to replicate the same venture and grow exponentially into other communities.

## Cleantech, Environmental Restoration and Power Generation:

SEEDS strategy is to advise and help structure to acquire/build, operate and transfer (BOT) projects in a geographically diversified portfolio of traditional and of renewable power generation projects that clearly benefit smaller, medium





and larger communities or industrial users. Due diligence and good governance monitoring, coupled with well-structured off-take agreements are key elements in reducing risk while increasing stakeholders' satisfaction.

SEEDS subscribes to Cleantech; a term used to describe products or services that improve operational performance, productivity, or efficiency while reducing costs, inputs, energy consumption, waste, or environmental pollution. Its origin is the increased consumer, regulatory, and industry interest in clean forms of energy generation—specifically, perhaps, the rise in awareness of global warming, climate change, and the impact on the natural environment from the burning of fossil fuels. The term "Cleantech" is often associated with venture capital funds and land use organizations.

SEEDS also subscribes to Ecological restoration; the practice of renewing and restoring degraded, damaged, or destroyed ecosystems and habitats in the environment by active human intervention and action, within a short time frame. As our world charges ahead, with ever greater needs for a rapidly expanding population, sufficient availability to power is the key factor to the development of a nation. Thus, enhancing existing power generation capacity coupled to new renewable sources, understanding this mix is fundamental.

SEEDS is associated with several professional organisations and has carried out research and development studies in the Cleantech sector for the State of Geneva, Switzerland and worldwide.

## Information, Communications Technologies ICT:

Information Communications Technology (ICT) plays a major role in all aspects of national life: in politics, in economic life, as well as in social and cultural development. Within SEEDS ICT portfolio we focus on several critical areas. In association with SEEDS partner companies we have implemented e-government and e-learning in selected African and Balkan region nations.

- e-Government ICT solution to assist all levels of governments in building secure, reliable and responsive administration technology. Commitment is to provide and supply IT administration process by defining and introducing industry best practices. E-government, short for electronic government, deals heavily with Internet and non-internet applications to aid in governments. E-government includes the use of electronics in government as large-scale as the use of telephones and fax machines, as well as surveillance systems, tracking systems and even the use of television and radios to provide government-related information and

services to the citizens.

- Distance education or distance learning or internet online school focuses on teaching methods and technology with the aim of delivering teaching, often on an individual basis, to students who are not physically present in a traditional educational setting such as a classroom.

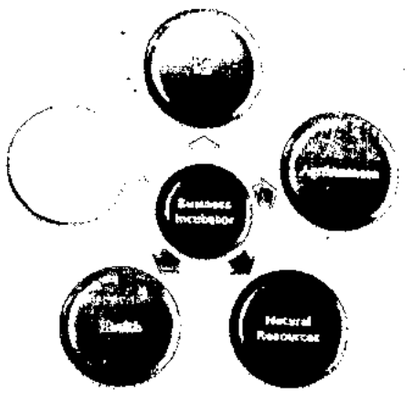
## Implementing the SEEDS Model

SEEDS process's starting point is to create a contextualized business plan. SEEDS will hire some 60 college graduates for about 100 days to enable us to complete the necessary background market research and assess grass roots needs and buy-in.

Only thereafter shall SEEDS launch the cooperative businesses locally which will internalize all the results of this research and enable us to grow exponentially in the most profitable local markets.

By enabling the cooperative to become the business partner of choice for those communities and members that have entrepreneurial ideas or companies, SEEDS shall be the catalyst that empowers selected entrepreneurial enterprises to become market leaders. Selected projects must possess substantial triple bottom line benefits: economic, social, environmental.

Start-ups shall initially be housed within SEEDS full service, community-centric business incubator(s). The synergy thus created will lead to business excellence and success. By assuming a leadership role in business and community development, the incubator is the place where local public and private leadership will have access to best of class distance learning, infrastructure, coaching and support to make the community vibrant, financially profitable, and sustainable.



ICT is key to the success of any enterprise in our globalized world, so too sustainably developing natural resources that are fundamental to the prosperity of some regions and the nations. Cleantech and Agribusiness are what brings the pride to the people and is highly profitable in a good way. It takes best practices good governance, vocational training and constant education to keep up with global change, as enshrined in SEEDS values.





By consolidating client and supplier relationships, marketing, administrative, finance and monitoring functions, the entrepreneurial companies within the incubator will be more efficient and possess greater potential for success.

SEEDS is a venture capitalist composed of social entrepreneurs, thus SEEDS cooperative must be profitable to ensure sustainability. SEEDS cooperatives are variable capital corporations where every member has similar voting power at the general assembly but where benefits are distributed according to the size of the investment.

SEEDS attitude of solidarity and massive added-value job creation is the catalyst for prosperity and peace.

The full service business incubator model SEEDS prefer offers a professional infrastructure coupled with a comprehensive suite of services: Human resources, Monitoring, Quality, Legal Assistance, Finance, Marketing, Educational, Research & Development, and in general all administrative backup. Depending on the context, targeted technical and learning capacity will be required for entrepreneurial projects to bloom and to be successful.

With a worldwide track record spanning over 20 years, the results of business incubation are impressive: 80% success rate among start-ups after 5 years within incubators as compared to only some 20% otherwise. Creating a job within an incubator costs about 1/10$^{th}$ as compared to outside.

Thanks to SEEDS concept of research groups, nurturing close ties to the local communities, affording hands on experience in selected economic sectors, the incubator locations SEEDS select will become centers for excellence thanks to world class on-line learning capacity hosted within the incubator.

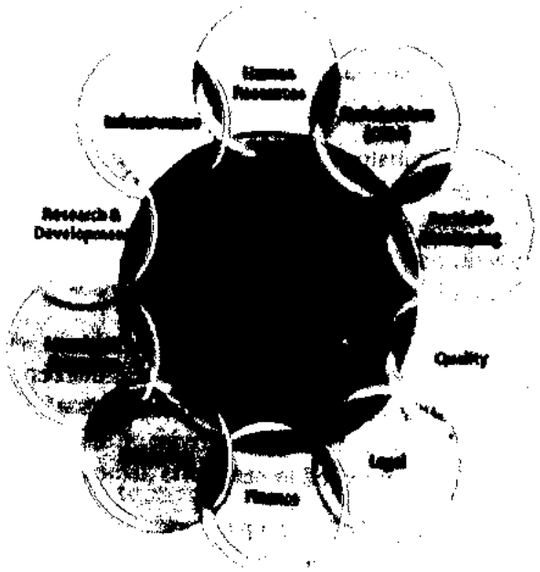
Linked to local businesses, schools of higher or applied learning and universities, the incubator will become a catalyst for business development and the community's principal source of recurring income. Furthermore, youth will be attracted by the dynamism, learning capability and momentum of developing strong businesses.

SEEDS Geneva hub will consolidate foreign operations of its partners and thus, to assure efficient cost effective services. Through economies of scale, coupled with a worldwide business network, SEEDS must provide superlative intermediation services. As such SEEDS will derive recurring income by charging for these services and thus generate profits for the benefit of all concerned stakeholders.

Earth is our one and only home, so let's clean up our act together.

SEEDS future as a Collaborative Commons enterprise will nurture a values-based tribal culture that upholds solidarity as expressed through UBUNTU while being a catalyst for the creation of one billion added value jobs.

2016 the first year of the SDG's!






# 13.

# An NGO Development Project to Reduce Maternal and Infant Mortality Strengthens Nigeria´s Healthcare System

Robert Zinser

## Abstract

Like many other developing countries, Nigeria has a backlog where Sustainable Development Goal (SDG) 3 is concerned. The WHO states it clearly and concisely in their latest report on maternal mortality in Nigeria: No Progress. Reducing maternal and infant mortality is a linchpin of development cooperation which can decide the future of developing countries.

Reaching this goal requires not only an effort of governmental development cooperation, but also the cooperation of all stakeholders. The central point of all efforts must be strengthening the healthcare systems in developing nations.

In its multi-stage Mother and Child Health (MCH) project, Rotary developed a purely regional project into a substantial contribution to the planned "National Guidelines for Maternal and Perinatal Death Surveillance and Response (MPDSR)".

This article shows how Rotary has sustainably strengthened the Nigerian healthcare system with its MCH project to introduce quality assurance in Nigerian obstetrics. Experience has shown that quality assurance in obstetrics is the starting point for enduring qualitative improvements in hospitals in general.

In a further project, Rotary with introduce quality assurance to another 40 hospitals in 8 states, and will facilitate the introduction of MPDSR in these states. This can be a stimulus for other NGOs and foundations to contribute to the urgently needed strengthening of the Nigerian healthcare system.

## Preface

Every 100 seconds, a woman somewhere in the world dies from complications caused by pregnancy or childbirth. However, the term "somewhere in the world" does not accurately portray reality. In fact, 99 percent of these deaths which are linked to the birth of a child are happening in developing countries. And according to estimates by the World Health Organization WHO, two thirds of the roughly 303,000 women who die each year during pregnancy or childbirth are from Sub-Saharan Africa. The rate of mortality (MMR) in the region is 546 per 100,000 births, and the lifetime risk of perinatal death is 1 in 36. The African proverb that a pregnant woman has one foot in her grave has lost nothing of its sad relevance. Particularly susceptible to this fate are women in rural regions, who often live far from any medical facility with professional obstetric care.

The high maternal mortality is accompanied by an equally high infant mortality. In 2015, 985,000 African infants died within the first 28 days of their life, and another million infants did not live to see their first birthday.

Professional literature links both high maternal and infant mortality to the so-called Three Delays: In rural areas, there is often little knowledge available of the dangers and symptoms of pregnancy complication and the risks of childbirth, so that intervention in the case of crisis is delayed until it is too late. Secondly, timely transportation to a hospital, or any kind of access to medical care, is often lacking. The third reason is connected to the overwhelmingly still poor technical facilities and staffing of hospitals, and the quality of their care especially in rural regions of African nations (see also Adams, 2012, 15-27).

The world community of nations has recognized that reducing maternal and infant mortality is a linchpin of development cooperation which can decide the future of developing countries. This is because healthy (and as a consequence, sexually self-determined, social equal and well-educated) mothers make for healthy, intact families. Healthy, intact families make for strong communities. And strong communities can contribute to reducing poverty and hunger.

When, in the year 2000, the UNO announced its eight Millennium Development Goals (MDG), this is the reason that two of its goals were focussed on maternal and children´s health. According to MDG 4 ("Reduce Child Mortality"), the number of children who die before their fifth birthday was to have been reduced by two third from 1990 to 2015. Maternal mortality was to have been reduced by three fourths (MDG 5.A). Despite impressive improvements, neither goal was achieved. Child mortality was reduced from 90 to 43 per 1,000 births. Maternal mortality fell from 1990 to 2015 by 43 percent, in absolute numbers from about 530,000 to about 300,000 (WHO, 2015).





Among the 17 Sustainable Development Goals (SDG) adopted by the UNO General Assembly in September 2015, maternal and children´s health are the primary goals of SDG 3 ("Ensure healthy lives and promote well-being for all at all age"). In sub-goal 3.1, it says: "By 2030, reduce global maternal mortality ratio to less than 70 per 100,000 live births". Under 3.2, it says: "By 2030, end preventable deaths of new-borns and children under 5 years of age, with all countries aiming to reduce neonatal mortality to at least as low as 12 per 1,000 live births and under-5 mortality to at least as low as 25 per 1,000 live births". (SDKP, 2015)

Achieving these goals requires not just an effort of governmental development work, but also a cooperation of all stakeholders: UN organizations, governments, NGOs, foundations, private businesses etc. The central point of these efforts must be an enduring strengthening of healthcare systems in developing countries.

How an NGO can succeed in strengthening a national healthcare system in a developing nation is showcased by a project of Rotary International in Nigeria. Rotary Clubs, in conjunction with the Rotary Action Group for Population and Development (RFPD), established a multi-stage project for maternal and infant health in by now five states more than ten years ago. Starting with a purely regional project, they developed a substantial contribution to the planned "National Guidelines for Maternal and Perinatal Death Surveillance and Response" (MPDSR).

This professional Rotary program could build upon the help of many German and Austrian supporters as well as Nigerian partners. The BMZ supported the project, and the AVENTIS Foundation and Else Kröner-Fresenius Foundation contributed funds to co-finance the project. Above all else, however, Rotary in Nigeria encountered great openness in the ministries of health of the states involved, in the medical facilities as well as among the gynaecologists and midwives, but also in the federal Ministry of Health. And last but not least, Professor Obiora Ike and the Catholic Institute for Development Justice and Peace (CIDJAP) which he founded have assisted the project for years with his advice and support, and opened doors that would otherwise perhaps have stayed closed to Rotary.

## 1. Introduction

Everything that there is to say about maternal perinatal mortality in Sub-Sahara Africa finds its culmination point in Nigeria, the most populous nation in Africa. Whereas the situation of pregnant women and young mothers in many nations of Sub-Sahara Africa is worrying, it is downright desparate in parts of Nigeria. Maternal perinatal mortality in 2015 was 814 per 100,000 births. In 2005, at the beginning of Rotary´s Maternal & Child Health Project (MCH) in Nigeria, it stood at 946, further back in 1990 at 1,350. Together with India, Nigeria accounts for

one third of pregnancy- and birth-related mortality world-wide (WHO, 2015). The WHO (2015) summarizes the situation in its latest report on maternal perinatal mortality: No Progress with regards to MDG 5.

However, this is true only if one looks at the country in its entirety. Here and there, there are improvements – both in prevention and treatment. One example for this is Rotary´s project, starting in 2005, to combat maternal and infant perinatal mortality, starting in two Nigerian states, Kano and Kaduna. It had its origins in attempts to reduce the problem of obstetric fistulas, which occur very frequently in Africa. They occur mostly with very young mothers and in drawn-out and difficult birth with poor medical and obstetric care. The affected women suffer from incontinence with considerable negative health and social consequences. Margaret Murphy (Department of Sociology, Ahmadu Bello University, Zaria Nigeria) summarized these in the 1980s as follows: 'The social consequences to the patient who suffers from vesico-vaginal fistula are discussed. Patients are mainly young, come from subsistence farming backgrounds, are often considered to have brought shame on their families, and frequently lose their husband's support, especially if their condition is of long standing. In a society that places a high value on childbearing they have little hope for the future'. (Murphy, 1981). A more recent summary and presentation on the problem of obstetric fistulas can be found in Wall et al (2004).

Rotary pursues a twofold approach in its project. On one hand, education and advocacy were to increase awareness of this condition and the possibility of preventing it. On the other, the so-called Rotary Fistula Centers – four were planned, but only two were set up – should become the site for fistula surgery, and for training more medical personnel in surgery and treatment of obstetric fistulas.

However, it soon became clear that this twofold approach would not be sufficient to get the problem under control. Instead, it would be necessary to improve the system of obstetric care as a whole, as "prevention is the key". In a pilot project, Rotary equipped ten hospital in the states of Kano and Kaduna with medical equipment and medicine, trained medical personnel and midwives and, where necessary, provided access to clean water and electricity.

Most importantly, however, Rotary introduced a program of quality assurance (Obstretric Quality Assurance, OQA), to improve the quality of the infrastructure, procedures and results.

Rotary began this in the year 2008, before the start of an international process with the same goal and a similar approach to reducing maternal perinatal mortality, Maternal Death Surveillance and Response (MDSR).





This article intends to show who Rotary sustainably strengthened the Nigerian healthcare system through its MCH project: firstly, through an early inclusion of government healthcare authority and political decision makers in the project areas, which provided for the continuation of the project measures by these government agencies. Secondly, because the quality assurance project managed to invigorate the process to implement MDSR in Nigeria, and to be included in the National Guidelines for Maternal and Perinatal Health in Nigeria (MPDSR). The most recent draft for the latter has been presented by the Department of Health in October 2015.

To this end, the pilot project will be described more closely, to explain the origins and system of OQA. Following that, the cooperation of Rotary with Nigerian government agencies is described, in order to then relate Rotary´s OQA with efforts to establish a quality assurance program in Nigeria´s healthcare sector.

## 2. The Rotary Project Mother and Child Health (MCH) in Nigeria

The Rotary Project to improve maternal and infant health is made up of three chronological parts: the pilot project (July 2005 to March 2010), replication in Scaling Up projects from November 2012 to May 2015 (1st Scaling Up) and from July 2013 to August 2015 (2nd Scaling Up). The initiator and supporter of the project is the Rotarian Action Group for Population and Development (RFPD). It is financed by the Rotary Clubs in Germany, Austria and Nigeria.

### 2.1 The Pilot Project – Beginnings and Initial Goals

The pilot project had the name *'Improvement of Maternal Health – Prevention and Treatment of Obstetric Fistula in Northern Nigeria'*. It was conducted in the Nigerian states of Kano and Kaduna. (Adams, 2012)

The participants in the project were two hospitals, increasing to ten in 2008, five each in Kano and Kaduna (list of hospitals in appendix). The Rotary Club Weißenburg was the International Partner, the Host Partner was Rotary District 9125.

According to the final report (RC Weissenburg and RFPD, 2010), the total sum of the project was 1.002 million Euros. About 200 Rotary Clubs, sometimes entire districts, Rotaract and Inner Wheel Clubs as well as German and Austrian RFPD sections sponsored the base project with its inclusive approach. It was co-financed by the Rotary Foundation, the German Federal Ministry for Economic Cooperation and Development (BMZ), the Aventis Foundation and the

International Association for Maternal and Neonatal Health (IAMANEH) (for the exact composition of financing see the final report). Some clubs contributed to satellite projects to provide a water supply in draught periods, to generate solar energy in case of electrical grid blackout, for microcredit or community dialogue. Corporations donated mosquito nets, medication to prevent transmission of HIV infection to new-borns, anti-shock clothing and contraceptives.

Goals of the project were:

1.) Educating the public about the health risks of early marriage and early pregnancy, since young women and girls were at a special risk of obstetric fistulas (prevention);

2.) Establishing fistula centers for fistula surgery and the treatment of fistula patients, as well as training fistula surgeon to help the many fistula patients.

In order to achieve the first goal, the project team conducted educational and advocacy campaigns. Project staff travelled to the rural communities to inform village elders, traditional midwives, women of childbearing age and other villagers about the topics of obstetrics and family planning. In the course of the dialogue, many fistula patients first learned that obstetric fistulas are treatable by surgery. In this way, Rotary managed to reach several thousand villagers. From the start, Rotary staff kept the government agencies at state level, including the ministries of health, informed about the project's progress. Rotary had a radio series produced which revolved around reproductive health, family planning and obstetric fistulas.

The second goal was meant to be achieved by establishing one fistula center each in Wudil General Hospital (Kano state) and in Kofan Gayan General Hospital Zaria (Kaduna state). A total of seven surgeons received training, some of them several times, for fistula surgery, as did 15 nurses. Between July 2005 and March 2010, 1,453 surgeries were performed. This number was almost 50 percent above the originally planned 1,000 surgeries – more evidence of the high demand for professional treatment of obstetric fistulas in this part of Nigeria. Most patients received vocational training and microcredit after surgery, in order to facilitate their return into society.

## 2.2 Inclusion of Obstetric Quality Assurance (OQA) in the Pilot Project

Although the swift and successful expansion of surgical capabilities managed to reduce the suffering of many women in the project region, it was quickly shown that the treatment of obstetric fistulas alone could not sustainably reduce the number of women who suffer from obstetric fistulas. Instead it became clear that the key is prevention, which in this case mean prenatal care and professional





obstetrics. For that reason, the project was expanded in 2008. Rotary came to an agreement with Nigeria authorities in December 2007 to expand the project to another eight hospitals, and from now on to expand its focus to improving the quality all across the field of obstetrics. This included providing the hospitals with medical equipment, contraceptives and mosquito nets. A second step was training doctors, midwives, nurses and obstetricians in the communities to enable them to recognize and counter perinatal risk factors at an early stage.

At the heart of this expansion was the introduction of the program for quality assurance in obstetrics (Obstetrics Quality Assurance, OQA). The evaluation of the 1st Scaling Up by the Bavarian Association for Quality Assurance (BAQ) (2015) says about this part: "After two years this focus shifted to a general quality assurance based program as it became clear that the desired impact on reduction of maternal mortality would not be sufficient without close monitoring of process and outcome parameters on site". Through the program introduces by Rotary, the ten clinics collected standardized data on every birth, every infant, complications that occurred as well as mortality and its causes (Galadanci et al, 2011). To this end, the program used standardized catalogues of criteria to collect information about the infrastructure and equipment in the various hospital departments as well as the state of hygiene and the condition of medical devices and tools. The results were evaluated in a point-based system which served to illuminate the correlation between the state of each hospital department and maternal perinatal mortality. In the years 2008 and 2009, nearly 30,000 births in the ten project clinics were documented this way (Galadanci et al, 2011).

The results were analysed centrally in the OQA developed by Rotary, the results were discussed in regular, tightly-spaced review meetings, and the conclusions drawn from that were implemented in the hospitals through a benchmark process. An important point here was that the hospitals appeared in the data collection and analysis in an anonymized form, or represented by a numeric code. Each hospital could only match its own data to itself. Together with the Institute of Quality Assurance at Amino Kano Teaching Hospital, the medical coordinator in the project team, Professor Wolfgang Künzel, prepared a semi-annual hospital report, which formed the basis of the subsequent review meeting. In the review meetings, which were attended by gynaecologists and midwives from the participating hospitals as well as representatives of the ministries of health, the deficits discovered by the data analysis were presented, and measures for eliminating the deficits were agreed on.

## 2.3 Results of the Pilot Project

Over the course the five year duration of the pilot project, Rotary developed a comprehensive approach towards getting the problem of maternal and infant mortality. It includes not only medical aspects into the project, but also works through education in the communities, by raising awareness for questions of family planning and maternal health, by training medical personnel and through the overarching program of quality assurance for the social infrastructure.

There are two extensive analyses of the pilot project in the form of the dissertation by Stefanie Adams and the previously mentioned article by Hadiza Galadanci et al. Both stress the positive effects of the project especially that according to the studies, OQA led to a sustainable improvement of medical care, resulting in a significant reduction of maternal and infant mortality.

Adams (2012) notes: "The most important indicator of success, maternal mortality, was reduced from 1,790 maternal deaths (MD) per 100,000 births in the first half of 2008 to 790 maternal deaths per 100,000 births in the first half of 2010. This is a reduction of maternal mortality by more than 55 percent from January 2008 to June 2010 in the ten participating hospitals in Northern Nigeria." She concludes: "This study presents, in its results regarding maternal mortality, an effective methods for improving healthcare of mothers and children in Northern Nigeria, and can also serve as a model for reducing perinatal mortality in other areas of Nigeria."

Galadanci et al (2011) refer to the considerable reduction of maternal mortality rate as well, and also call attention to the improvement of hygiene and the state of medical equipment. They attribute both to the comprehensive monitoring and benchmarking under the OQA program.

Rotary combined the various interventions into a comprehensive approach and coordinated them with each other, whereas in classic development aid, such interventions are usually conducted in an uncoordinated fashion.

## 2.4 The Scaling Up Projects – Continuation of the OQA Model

The positive results meant that the project was expanded into additional states.

The 1st Scaling Up from November 2012 to May 2015 expanded the project to five clinics each in FCT Abuja and Ondo. The 2nd Scaling Up from July 2013 to August 2015 included another five clinics in Enugu State. The participating Rotary Clubs were the German RC Bielefeld Süd and RC Bottrop-Wittrigen (both 1st Scaling Up); in Nigeria, the Rotary District 9025 and the RC Samaru in Zaria/Kaduna functioned as the Host Partner. The practical execution was in the hands of the





project teams, supported by the RFPD. The 2nd Scaling Up in Enugu State was financed by the Austrian RC Enns and the RC Trans-Ekulu in Enugu.

At the center of the replication efforts was the transfer of the OQA to the participating hospitals, combined with providing medical equipment and medication. The target was (RFPD, 2015): "Intensification and upgrading of quality assurance in obstetrics in the selected hospitals in Kano State and in Kaduna State, as well as scaling up of the model to five rural hospitals in FCT Abuja and five hospitals in Ondo State, including the provision of necessary equipment and infrastructure" (1st Scaling Up) and "Replication of out developed model to reduce maternal and newborn mortality including quality assurance in obstetrics in the selected hospitals in five rural hospitals in Enugu State, including the provision of necessary equipment and infrastructure." (2nd Scaling Up)

The first, far greater Scaling Up was supervised by the Bavarian Association for Quality Assurance (BAQ), and yielded comprehensive and detailed results which can only reproduced in small samples hier (BAQ, 2015). For the important project goal of reducing maternal mortality, the evaluation confirms predominantly positive results in the new project regions. In the Kano and Kaduna hospitals, in which management had been transferred back to government healthcare agencies, the situation stabilised again after a momentary rise in mortality rates. BAQ registered a noticeable improvement in infant mortality, except in Kano.

Similar results can be found in the examination by Galadanci et al in 2015. It points out the following results: "From 2008 to 2013, 121,808 deliveries were evaluated; MMR fell from 1,380 to 360 per 100,000 in Kaduna State, whilst for Kano State there was a gradual reduction of MMR from 2,100 per 100,000 in 2008 to 1,070 per 100,000 in 2011, after which it increased to 2,150 per 100,000 in 2013. Ondo state had the lowest MMR of 180 per 100,000 in 2013 followed by Abuja with 240 per 100,000."

In summary, it can be said that the comprehensive approach of the Rotary project had the desired effects with regards to reducing maternal and infant mortality.

## 3. Sustainability of the MCH Project due to Cooperation with Nigerian Healthcare Agencies

As shown above, community dialogues in the rural areas of Northern Nigeria form an important element of the MCH project, as they increase the general awareness of prevention and the necessity of medical intervention in the field of obstetrics. At the same time, they created an atmosphere of trust between the project staff and the people who were supposed to be reached by those measures. One positive result was the increase in the portion of women who used contraceptives. A probably

even more important consequence lay in the fact that, in the project areas, the willingness to vaccinate increased significantly, including vaccination against polio (Adams, 2012; RFPD, 2010).

Anchoring the project in the basis of the respective societies corresponded to the close cooperation with Nigerian healthcare agencies during the project. Both the respective Ministries of Health in the project state and the Federal Ministry of Health were not only informed about project measures, but directly included in decision-making processes. The final report on the pilot project (RFPD, 2010) states that in December 2007, when the inclusion of OQA in the project was planned, a conference of Rotary/MCH project representatives and government representatives of Kaduna and Kano state took place. There, it was agreed that ten hospitals should be chosen, five in each state, in which a close cooperation was to result in an improvement in obstetrics quality. How closely Nigerian authorities were involved in the decision-making process is shown in one case in 2005/2006, when during the decision to choose a certain hospital as a fistula center, the Commissioner of Health in Kano vetoed the choice and suggested a different hospital, which was eventually chosen (RFPD, 2010).

Project staff also regularly paid visits to officials in the ministries of health of the project states and the national ministry of health. The respective Commissioners of Health and Women Affairs received information about the project´s progress, even the First Ladies of the states involved were regularly kept up to date. The intense advocacy for the project results in a great deal of political support on all levels, which even a change of government and changing minister of health could not diminish (RFPD, 2010). Achem et al (2014) prove how important advocacy is for the success of a project and for reaching the project goals.

On the national level, Dr Wapadi Balami, director of the Department for Women´s Health in the Federal Ministry of Health, was and is the dialogue partner for the Rotary Project. In the previous year, his great interest in the Rotary MCH project was expressed through his participation in the Final Review Meeting of the MCH Project in Abuja (BAQ, 2015, 63-80), in which he repeated thanked Rotary for their professional project work.

It is important to stress the transfer of knowledge that Rotary brought to the Nigerian healthcare system through the MCH project. Rotary not only provided equipment for 25 hospitals. A far more effective and sustainable contribution is their transfer of knowledge. This concerns primarily the wealth of data on births, perinatal mortality, birth complications, personnel and technical standards of obstetrics wards and hygiene in the participating hospitals which Rotary collected (BAQ, 2015, Galadanci et al, 2011). And it is even truer for the data analysis and the plans for the improvement of structures, procedures and results (Adams, 2012). For this





data collection, analysis and evaluation, Rotary trained hospital staff according to the Train-the-Trainer principle, so that these would subsequently work as trainers in their own right and pass on their knowledge. This trust-based cooperation with the ministries of health led to them taking over the project measures, including the OQA, or the binding declaration of the intent to do so in Memoranda of Understanding (BAQ, 2015; RFPD, 2010). The 25 hospitas involved in the three stages of the project thus formed the core and origin for spreading and expanding the OQA into the Nigerian healthcare system.

BAQ (2015) thus comes to the following conclusion in their evaluation of the 1st Scaling Up: *'The best indicator of this aim is the extent to which the MCH improvement program is incorporated into the local health systems. Here we see some substantial progress being made towards this goal in the fact that all concerned ministers of health in the 4 states have so far committed themselves to further support of QA in MCH care.'* (BAQ p. 44)

# 4. Maternal Death Review (MDR), Maternal Death Surveillance and Response (MDSR), Maternal and Perinatal Death Surveillance and Response (MPDSR) and Obstetric Quality Assurance

## 4.1 MDR and MDSR as international Programs to reduce maternal mortality

The WHO report 'Beyond the numbers: reviewing maternal deaths and complications to make pregnancy safer' (WHO, 2004) states that *'Knowing the level of maternal mortality is not enough; we need to understand the underlying factors that led to the deaths. Each maternal death or case of life-threatening complication has a story to tell and can provide indications on practical ways of addressing the problem'*. These core statements of the WHO report mark a milestone in the struggle against the ubiquitous death of women caused by pregnancy and childbirth. In the birth, guidelines are set up for the first time on how to analyse the causes of maternal mortality by collecting data in hospitals and communities, and how to formulate specific recommendations for measures to fight maternal mortality. This approach, which is called Maternal Death Review (MDR), aims primarily at acquiring valid statistical material, since as the WHO states, *'Avoiding maternal deaths is possible, even in resource-poor countries, but it requires the right kind of information on which to base programmes'*.

The report sets new standards on the matter of how to gather data, who evaluates the data, who receives the evaluated data and so on. To this day, the MDR approach influences the methods of data collection and evaluation, and it served as a starting

point for the development of the MSDR guideline by the WHO (WHO, 2013).

Maternal Death Surveillance and Response (MDSR) builds on MDR and combines it with principles of Public Health Surveillance. Core of the surveillance is *'the continued, systematic gathering, analysis and interpretation of healthcare data which are necessary for the planning, introduction and evaluation of medical measures, including those for prevention. This includes the transmission of data to those who need it.'* (WHO, 2013)

Additionally, MDSR puts the focus on a response to discovered weaknesses, and thus sets a process of quality assurance in motion and maintains it: *'MDSR promotes routine identification and timely notification of maternal deaths and is a form of continuous surveillance linking health information system and quality improvement processes from local to national level. It helps in quantification and determination of causes and avoidability of maternal deaths. Each one of these untimely fatalities provides valuable information, which if acted on, can prevent future deaths. In that regard, MDSR emphasizes the link between information and response'* (WHO, 2013).

The further development of the MDR approach thus consists mostly of the fact that MDSR gathers data in real time, continuously and routinely and feeds it into a process that is used to directly improve treatment standards. The guidelines (WHO, 2013) state that: 'Data collection must be linked to action. A commitment to respond, that is to act on findings, is a key prerequisite for success.

Maternal Death Surveillance and Response has become a recognized idea and accepted practice in many healthcare systems world-wide. The world-wide MDSR Action Network founded at the FIGO conference in October 2012 now includes 400 organizations in about 70 nations. Among its supporters, it counts among others the WHO, the United Nations Population Fund (UNFPA) and the International Federation of Gynaecology and Obstetrics (FIGO).

But the guidelines have to be adapted to each region´s local peculiarities. The WHO (2013) notes the challenges inherent in the implementation of MDSR: *'MDSR implementation strategies must consider local capabilities, limitations, logistical issues, budgetary realities, and legal requirements, and they must be adaptable and customizable.'* Healthcare agencies in developing countries may be forced to rely on the assistance of international organizations, NGOs etc.





## 4.2 MPDSR and the Rotary Program for Obstetrics Quality Assurance (OQA)

It is not difficult to realize that Rotary´s program for Obstetrics Quality Assurance (OQA) has many similarities to MDSR: Standardized data gathering, real-time data analysis, feeding the results back into the day-to-day work of hospitals to improve treatment standards. Even back in 2008, Rotary introduced OQA in project hospitals in Nigeria – at a point where the MDSR process was only just being set into motion. In addition, OQA was used immediately at the root of the real world problem.

MDR and MDSR must always be adapted to regional conditions – not a simple process. The efforts of the Nigerian federal government, for example, to introduce MDSR nation-wide, came to nothing at first. Even in 2004, the WHO demanded that 'that all countries that had not established medical auditing systems for the reduction of maternal deaths should do so without further delay' (FMoH, 2015). Rotary, on the other hand, succeeded in integrating OQA into the healthcare systems of the project states and got the ministries of health to pledge to pay personnel salaries and provide necessary equipment. (BAQ, 2015). '

Through the continued cooperation with the responsible parties in the ministries of health, OQA expertise contributed to the formulation of Nigerian guidelines for Maternal and Perinatal Death Surveillance and Response.

## 5. Sustainability of the MCH Project via Assistance in the Introduction of MDPSR in Nigeria

The Nigerian government has been undertaking its own efforts since 2012 to introduce MDSR nation-wide and expand it by the aspect of infant mortality to MDPSR (Maternal and Perinatal Death Surveillance and Response). At the time, representatives from all parts of the healthcare sector convened under the guidance of FIGO and SOGON (Society of Gynaecology and Obstetrics in Nigeria) to develop an auditing process which would lead to a reduction of maternal and infant mortality (FMoH, 2015).

In retrospect, the Nigerian Minister of Health Dr Khaliru Al-Hassen says in the preface to the National MDPSR Guidelines, which are currently in development, all efforts up to that point had been limited. There had been efforts in some states (Ebonyi, Katsina, Yobe, Zamfara, Ogun) since 2009 to introduce programs based on the MDR approach. However, they never went beyond a pilot project. Other states, such as Lagos, Delta, Ondo and Jigawa, had their own projects to reduce maternal mortality, but those included neither "surveillance and response" nor the aspect of infant mortality (FMoH, 2015).

Developing the guideline has to be considered a national effort. 23 individual states have cooperated on the guideline, in addition to representatives of SOGON, and additional public and private associations and organizations contributing as partners. Rotary with its MCH project is one of these partners. Professor Oladipo Shittu of the Ahmadu Bello University in Kaduma is one of only three contributors to the guidelines to be acknowledged by name in the preface written by the federal Minister of Health: *'I wish to acknowledge the technical expertise of the Lead Consultant, Dr. Oladipo Shittu and his team.'* (FMoH, 2015). Prof. Shittu worked as a medical consultant from the start, and is one of those who know OQA, as practiced by Rotary in Nigeria since 2008, best. He is also, along with the MCH advisor Professor Hadiza Galanci, a member of SOGON, who have contributed to the guidelines. SOGON has been, among other things, a driving force in getting the aspect of infant mortality included in the guidelines.

## 6. An NGO Strengthens the Nigerian Healthcare System

The Rotary MCH project has effects on the Nigerian healthcare system beyond its regional and temporal limits. The pioneer work which the local and German-Austrian project team has done in the pilot project and the Scaling Up has met with recognition nation-wide. Even the governments of states which, like Ondo, had taken their own measures in this direction which had been recognized by experts (see above) adopted the the Rotary project to introduce quality assurance without hesitation. The positive effects of the project do not benefits only the 25 project hospitals, but affect the healthcare policies of all of Nigeria (FMoH, 2015). The gynaecologist Professor Hadiza Galadanci, one of the leading experts on maternal health in Nigeria and an advisor of the MCH project since 2008, said in an interview: "I know of no NGO in the world which has provided such an important contribution to a national healthcare system as Rotary did with their project in Nigeria."

The author of the BAQ study, Nicholas Lack, also connect the positive effect of the project with the entire healthcare system. He writes: *'The introduction of an OQA system is a rewarding enterprise as it may well be expected to yield further positive effects far beyond the realms of maternal child health. OQA is generally seen as a model for overall QA in health care covering all other fields of medical care.'* (BAQ, 2015) There is still some way to go until then. Another especially important Scaling Up with the goal of integrating Obstetrics Quality Assuance into the Nigerian healthcare system, with due consideration of national MPDSR guidelines (RDG, 2015) is slated to begin with the publication of this article. To that end, another 25 hospitals in the five "Rotary states" are to be added to the OQA program under the auspice of their respective ministries of health. In addition,





Rotary OQA is to be introduced in 5 hospitals each in the states of Cross River, Kogi and Osun, in order to support and accelerate the process of introducing MPDSR. With that project, Rotary will assist the statistical departments of the ministries of health in training their statisticians and as advisors. Without professional statistics work, the healthcare system would fail in its goals. The knowledge that is introduced to the ministries of health in this way is a crucial contribution to the sustainable improvement of the healthcare system.

Rotary has shown with its MCH project that an NGO can support national healthcare policy in a developing country professionally. This can be an example and an encouragement for other NGOs and foundations to contribute to the urgently needed strengthening of healthcare systems in developing countries. The time which passed since the first impulse by the WHO in 2004 makes it clear that such aid is necessary. And, as our example shows, it is welcome.

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# 14.

# Das Entwicklungsprojekt einer NGO zur Senkung der Mütter- und Säuglingssterblichkeit stärkt das Gesundheitssystem Nigerias

Robert Zinser

## Abstrakt

Nigeria hat wie viele andere sich entwickelnde Länder Nachholbedarf bei dem Sustainable Devlopment Goal (SDG) 3. Die WHO stellt in ihrem neuesten Bericht über die Müttersterblichkeit in Nigeria kurz und bündig fest: No Progress. Die Senkung der Mütter- und Neugeborenen-sterblichkeit ist ein Angelpunkt der Entwicklungszusammenarbeit, an dem sich die Zukunft von Entwicklungsländern entscheiden kann.

Dieses Ziel zu erreichen, erfordert nicht nur die Anstrengung staatlicher Entwicklungszusammenarbeit, sondern ein Zusammenwirken aller Stakeholder. Im Mittelpunkt der Anstrengungen muss die nachhaltige Stärkung von Gesundheitssystemen in sich entwickelnden Nationen sein.

Rotary entwickelte bei seinem mehrstufigen Mother and Child Health (MCH) Projekt in Nigeria aus einem regional begrenzten Projekt einen substantiellen Beitrag zu den vorgesehenen '*National Guidelines for Maternal and Perinatal Death Surveillance and Response (MPDSR)*'.

Im Artikel wird gezeigt, wie Rotary durch sein MCH-Projekt mit der Einführung von Qualitätssicherung in der Geburtshilfe das nigerianische Gesundheitswesen nachhaltig stärkt. Qualitätssicherung in der Geburtshilfe ist erfahrungsgemäß Ausgangspunkt für nachhaltige Qualitätsverbesserung in den Hospitälern generell.

Mit einem neuen Projekt wird Rotary Qualitätssicherung in weiteren 40 Hospitälern in acht Staaten einführen und dabei die Einführung von MPDSR in diesen Staaten begleiten und erleichtern. Dies kann eine Anregung sein für andere NGOs/ Stiftungen, zur dringend nötigen Stärkung der Gesundheitssysteme beizutragen.

## Vorwort

Alle 100 Sekunden stirbt irgendwo auf der Welt eine Frau an den Folgen von Schwangerschaft und Entbindung. Die Formulierung 'irgendwo auf der Welt' bildet die Wirklichkeit nur unzureichend ab. Denn tatsächlich ereignen sich 99 Prozent aller Todesfälle, die im Zusammenhang mit der Geburt eines Kindes stehen, in Entwicklungsländern. Und nach Schätzungen der Weltgesundheitsorganisation WHO stammen zwei Drittel der rund 303.000 pro Jahr (Stand 2015) in der Schwangerschaft und während der Entbindung sterbenden Mütter aus Subsahara Afrika. Dort beträgt die Mortalitätsrate (MMR) 546 pro 100.000 Geburten, das Todesrisiko liegt bei 1 zu 36. Das afrikanische Sprichwort, wonach eine schwangere Frau mit einem Fuß im Grab steht, hat dort nichts von seiner traurigen Aktualität eingebüßt. Besonders betroffen von diesem Schicksal sind Frauen in den ländlichen Gebieten, die oftmals weit entfernt von jeglicher medizinischer Einrichtung mit professioneller Geburtshilfe leben.

Die hohe Müttersterblichkeit geht einher mit einer nicht minder hohen Kindersterblichkeit. 2015 starben afrikaweit rund 985.000 Säuglinge innerhalb der ersten 28 Tage ihres Lebens, eine weitere Million Kleinkinder erlebten den ersten Geburtstag nicht.

Sowohl die hohe Mütter- als auch die Kindersterblichkeit führt die Fachliteratur auf die sogenannten Three Delays zurück: In ländlichen Gebieten herrscht erstens große Unkenntnis über Gefahren und Symptome von Schwangerschaftsbeschwerden und Geburtsrisiken, so dass im Krisenfall zu spät eingegriffen wird. Zweitens mangelt es oft an einem zügigen Transport in ein Krankenhaus oder überhaupt am rechtzeitigen Zugang zu medizinischer Versorgung. Der dritte Grund hängt mit der überwiegend immer noch mangelhaften technischen und personellen Ausstattung von Hospitälern und der Qualität der dortigen Behandlung besonders im ländlichen Raum afrikanischer Staaten zusammen (vgl. dazu Adams, 2012, 15-27).





Die Weltstaatengemeinschaft hat erkannt, dass die Senkung der Mütter- und Neugeborenensterblichkeit ein Angelpunkt der Entwicklungszusammenarbeit ist, an dem sich die Zukunft von Entwicklungsländern entscheiden kann. Denn gesunde (und in der Folge sexuell selbstbestimmte, sozial gleichberechtigte und gut ausgebildete) Mütter sorgen für gesunde, intakte Familien. Gesunde, intakte Familien bilden starke Communities. Und starke Communities können zu einer Reduzierung von Armut und Hunger beitragen.

Als im Jahr 2000 die UNO die acht Millennium Development Goals (MDG) ausrief, standen deshalb zwei Ziele im Zeichen der Mütter- bzw. Kindergesundheit. Gemäß MDG 4 ('Reduce Child Mortality') sollte die Zahl der Kinder, die vor dem fünften Geburtstag sterben, im Zeitraum von 1990 bis 2015 um zwei Drittel gesenkt werden. Die Müttersterblichkeit sollte um drei Viertel verringert werden (MDG 5.A). Beides wurde trotz beachtlicher Fortschritte nicht erreicht. Die Rate der Kindersterblichkeit konnte von 90 auf 43 Fälle bei 1.000 Geburten halbiert werden. Die Müttersterblichkeit sank von 1990 bis 2015 um 43 Prozent, in absoluten Zahlen von etwa 530.000 auf rund 300.000 (WHO, 2015)).

Unter den 17 im September 2015 auf der UNO-Vollversammlung verabschiedeten Sustainable Development Goals (SDG) bilden Mütter- bzw. Kindergesundheit die beiden vorrangigen Teilziele unter SDG 3 ("Ensure healthy lives and promote well-being for all at all age'). Dort heißt es unter 3.1: 'By 2030, reduce the global maternal mortality ratio to less than 70 per 100,000 live births' und unter 3.2: 'By 2030, end preventable deaths of newborns and children under 5 years of age, with all countries aiming to reduce neonatal mortality to at least as low as 12 per 1,000 live births and under-5 mortality to at least as low as 25 per 1,000 live births'. (SDKP, 2015)

Diese Ziele zu erreichen, erfordert nicht nur die Anstrengung staatlicher Entwicklungszusammenarbeit, sondern ein Zusammenwirken aller Stakeholder: UN Organisationen, Regierungen, NGOs, Stiftungen, Privatunternehmen etc. Im Mittelpunkt der Anstrengungen muss die nachhaltige Stärkung von Gesundheitssystemen in sich entwickelnden Nationen sein.

Wie es einer NGO gelingen kann, zur Stärkung eines nationalen Gesundheitssystem in einem Entwicklungsland beizutragen, führt ein Projekt von Rotary International in Nigeria vor Augen. Rotary Clubs etablierten dort mit Hilfe der Rotarian Action Group for Population & Development (RFPD) vor mehr als zehn Jahren in mittlerweile fünf Teilstaaten Nigerias ein mehrstufiges Projekt zur Mütter- und Säuglingsgesundheit. Aus einem regional begrenzten Projekt entwickelten sie einen substantiellen Beitrag zu den vorgesehenen 'National Guidelines for Maternal and Perinatal Death Surveillance and Response (MPDSR).

Dieses professionelle Rotary Programm konnte auf die Hilfe vieler deutscher und österreichischer Unterstützer sowie nigerianischer Partner bauen. Das BMZ förderte das Projekt, die Stiftung AVENTIS und die Else Kröner-Fresenius-Stiftung steuerten Gelder zur Kofinanzierung bei. Vor allem aber stieß Rotary in Nigeria auf große Offenheit in den Gesundheitsministerien der Teilstaaten, in den medizinischen Einrichtungen sowie unter Gynäkologen und Gynäkologinnen sowie Hebammen, aber auch im Bundes- Gesundheitsministerium. Und nicht zuletzt stand Prof. Obiora Ike und das von ihm gegründete *Catholic Institute for Development Justice and Peace* (*CIDJAP*) den Projektverantwortlichen seit Jahren mit Rat und Tat zur Seite und öffnete Türen, die Rotary sonst womöglich verschlossen geblieben wären.

## 1. Einleitung

Alles, was über die Müttersterblichkeit im gesamten Subsahara Afrika zu sagen ist, findet in Nigeria, dem bevölkerungsreichsten Land Afrikas seinen Kulminationspunkt. Gibt die Lage vieler schwangerer und gebärender Frauen in den Staaten südlich der Sahara Anlass zu großer Sorge, ist sie in Nigeria in Teilen nahezu verzweifelt. Auf 100.000 Geburten kommen hier 814 Sterbefälle unter den Gebärenden (Stand 2015). 2005, zu Beginn des Maternal & Child-Health-Projektes (MCH) der Rotarier in Nigeria waren es noch 946, weitere 15 Jahre zurück, im Jahr 1990, gar 1.350. Zusammen mit Indien verzeichnet Nigeria aktuell ein Drittel aller Todesfälle in Zusammenhang mit Schwangerschaft und Geburt. (WHO, 2015). Die WHO (2015) stellt in ihrem neuesten Bericht über die Müttersterblichkeit in Nigeria kurz und bündig fest: No Progress – Kein Fortschritt bezogen auf MDG 5.

Das gilt indes nur, wenn man das ganze Land in den Blick nimmt. Denn vereinzelt gibt es Verbesserungen – in der Vorsorge und in der Behandlung. Dafür steht zum Beispiel das Projekt der Rotarier, das von 2005 an den Kampf gegen Mütter- und Säuglingssterblichkeit in zunächst zwei Teilstaaten Nigerias, Kano und Kaduna, aufnahm. Dabei ging es ursprünglich darum, das Problem der in Afrika sehr häufig auftretenden Geburtsfisteln einzudämmen. Sie treten vor allem bei sehr jungen Gebärenden und bei langwierigen, medizinisch bzw. geburtshilflich schlecht betreuten Geburten auf. Oft finden diese Geburten nicht im Krankenhaus und gänzlich ohne Geburtshilfe statt. Die betroffenen Frauen leiden an Stuhl- und/oder Harninkontinenz mit erheblichen gesundheitlichen und sozialen Folgen. Margaret Murphy (Department of Sociology, Ahmadu Bello University, Zaria, Nigeria) fasste diese schon in den 1980er Jahren folgendermaßen zusammen: 'The social consequences to the patient who suffers from vesico-vaginal fistula are discussed. Patients are mainly young, come from subsistence farming backgrounds, are often considered to have brought shame on their families, and frequently lose their husband's support, especially if their condition is of long standing. In





a society that places a high value on childbearing they have little hope for the future'. (Murphy, 1981). Eine aktuellere Bestandsaufnahme und Darstellung der Geburtsfistelsymptomatik liefern 2004 Wall et.al.

Rotary verfolgte bei dem Projekt einen zweigleisigen Ansatz. Zum einen sollte durch Aufklärung und Advocacy das Bewusstsein für diese Erkrankung und die Prävention derselben gestärkt werden. Zum anderen sollten in sogenannten Rotary Fistula-Centers – geplant waren vier, eingerichtet wurden zwei – Fisteloperationen durchgeführt sowie Ärzte und weiteres medizinisches Personal in der Operation und Behandlung von Geburtsfisteln trainiert werden.

Doch es zeigte sich rasch, dass sogar diese doppelte Herangehensweise nicht ausreichen würde, um das Fistel-Problem in den Griff zu bekommen. Vielmehr galt es, das System der Geburtshilfe in Gänze zu verbessern, denn 'Prevention is the key'. In einem Pilotprojekt versorgte Rotary zehn Kliniken in den beiden

Teilstaaten Kano und Kaduna mit medizinischem Gerät und Medikamenten, bildete Klinikpersonal und Hebammen aus, sorgte, wo nötig, für Zugang zu sauberem Wasser und Strom.

Vor allem aber führte Rotary dort ein Programm zur Qualitätssicherung (Obstetrics Quality Assurance, OQA) ein, zur Verbesserung der Qualität der Infrastruktur, der Verfahren und der Ergebnisse.

Rotary begann damit im Jahr 2008, noch bevor international ein Prozess in Gang kam, der mit derselben Zielsetzung und einem ähnlichen Ansatz der Müttersterblichkeit entgegen wirken will: Maternal Death Surveillance and Response (MDSR).

Im Folgenden soll gezeigt werden, wie Rotary durch sein MCH-Projekt das nigerianische Gesundheitswesen nachhaltig stärkt: Zum einen indem durch eine frühe Einbeziehung der Gesundheitsbehörden und politischen Entscheider in den Projektgebieten, wodurch die Fortführung der Projektmaßnahmen durch die Behörden gewährleistet werden konnte. Zum anderen indem das Programm zur Qualitätssicherung den Prozess der Umsetzung von MDSR in Nigeria befruchten konnte und Eingang gefunden hat in die *'National Guidelines for Maternal and Perinatal Health in Nigeria (MPDSR)*. Deren vorläufig letzten Entwurf hat das Gesundheitsministerium im Oktober 2015 vorgelegt.

Dazu soll zunächst das Pilotprojekt näher dargestellt werden, um Entstehung und Systematik von OQA deutlich zu machen. Anschließend wird die Kooperation Rotarys mit den nigerianischen Behörden beschrieben, um dann Rotarys OQA mit den Bemühungen in Beziehung zu setzen, in Nigerias Gesundheitswesen ein Programm zu Qualitätssicherung zu etablieren.

## 2. Das Rotary-Projekt Mother & Child Health (MCH) in Nigeria

Das Rotary-Projekt zur Verbesserung der Mütter- und Kindergesundheit gliedert sich in drei zeitliche Abschnitte: das Pilotprojekt (Juli 2005 bis März 2010), sowie Replikationen in Scaling Up Projekten, von November 2012 bis Mai 2015 (1. Scaling Up) sowie von Juli 2013 bis August 2015 (2. Scaling Up). Initiator und Förderer des Projektes ist die Rotarian Action Group for Population & Development (RFPD). Träger sind Rotary Clubs in Deutschland, Österreich und Nigeria.

### 2.1 Das Pilotprojekt – Anfänge und ursprüngliche Ziele

Das Pilotprojekt firmierte unter dem Namen *'Improvement of Maternal Health – Prevention and Treatment of Obstetric Fistula in Northern Nigeria'*. Es wurde in den nigerianischen Teilstaaten Kano und Kaduna durchgeführt. (Adams, 2012)

Teilnehmer an dem Pilotprojekt waren zunächst zwei, ab 2008 zehn Hospitäler, jeweils fünf in Kano und Kaduna (Liste der Hospitäler im Anhang). Der Rotary Club Weißenburg fungierte als International Partner, Host Partner war der Rotary Distrikt 9125.

Laut Schlussbericht (RC Weissenburg und RFPD, 2010) belief sich der Projektbetrag auf 1,002 Millionen Euro. Rund 200 Rotary Clubs, teilweise ganze Distrikte, Rotaract und Inner Wheel Clubs sowie die deutsche und österreichische RFPD Sektionen sponserten das grundlegende Projekt mit seinem umfassenden Ansatz. Es wurde kofinanziert von der Rotary Foundation, dem Bundesministerium für wirtschaftliche Zusammenarbeit und Entwicklung (BMZ), der Aventis Foundation und der International Association for Maternal and Neonatal Health (IAMANEH) (exakte Aufschlüsselung siehe Schlussbericht). Manche Clubs beteiligten sich mit Satellitenprojekten zur Wasserversorgung bei einer plötzlichen Trockenperiode, zur Erzeugung von Solarenergie bei Stromausfall, für Mikrokredite und Community Dialoge. . Firmen spendeten Moskitonetze, Medikamente zur Vermeidung der Übertragung von HIV auf Neugeborene, Anti-Schock Kleidung und Kontrazeptiva.

Zielsetzungen des Projektes waren

1. die Aufklärung der Öffentlichkeit über die gesundheitsgefährdenden Folgen früher Heirat und früher Schwangerschaft, da junge Frauen und. Mädchen ein besonderes Risiko für Geburtsfisteln aufweisen (Prävention);

2. die Einrichtung von Fistelcentern für Fistel-Operationen und Behandlung von Fistelpatientinnen sowie zum Training von Fistelchirurgen, um den vielen





Fistelpatientinnen zu helfen.

Um das erst genannte Ziel zu erreichen, führte das Projektteam Aufklärungs-

und Advocacy-Kampagnen durch. Mitarbeiter reisten in die ländlichen Gemeinden, um dort mit Community Dialogen die Dorfältesten, traditionelle Geburtshelferinnen, Frauen im gebärfähigen Alter und andere Dorfbewohner über die Themen Geburtshilfe und Familienplanung zu informieren. Dabei wurden vielfach Fistelpatientinnen erstmals informiert, dass Geburtsfisteln operiert werden können. Auf diese Weise erreichte Rotary mehrere tausend Dorfbewohner. Von Anfang an informierten Rotarier die zuständigen Behörden auf Landesebene bis hin zu den Gesundheitsministerien über Fortschritte des Projektes. Für das Radio ließ Rotary eine Serie produzieren, die Reproduktionsgesundheit, Familienplanung und Geburtsfisteln thematisierte.

Das zweite Ziel sollte durch die Einrichtung jeweils eines Fistula-Centers im Wudil General Hospital (Kano State) und im Kofan Gayan General Hospital Zaria (Kaduna State) erreicht werden. Dort erhielten sieben Chirurgen teils mehrmals Schulungen für Fistel-Operationen, 15 OP- und Stationsschwestern Trainings. Zwischen Juli 2005 und März 2010 wurden 1.453 Operationen durchgeführt. Die Zahl lag um fast 50 Prozent höher als die ursprünglich angestrebten 1.000 Operationen – ein weiterer Beleg für den hohen Bedarf an fachgerechter Behandlung von Geburtsfisteln in diesem Teil Nigerias. Die meisten Patientinnen erhielten nach der Operation berufliche Schulung und Mikrokredite, um ihnen ihre Rückkehr in die Gesellschaft zu erleichtern.

### 2.2 Einbindung der Obstetric Quality Assurance (OQA) in das Pilotprojekt

Wenngleich also durch den zügigen und erfolgreichen Ausbau von Operationskapazitäten die Not vieler Frauen in dem Projektgebiet gelindert werden konnte, zeigte sich rasch, dass die Behandlung von Geburtsfisteln allein die Zahl der wegen Geburtsfisteln erkrankten Frauen nicht nachhaltig reduzieren wird. Vielmehr ist Prävention, so die Erkenntnis, der Schlüssel zur Lösung, also Schwangerenvorsorge und professionelle Geburtshilfe. Daher erfuhr das Projekt im Jahre 2008 eine Erweiterung. Mit nigerianischen Behörden in Kano und Kaduna einigte sich Rotary im Dezember 2007 darauf, weitere acht Hospitäler in das Projekt einzubeziehen und von nun an die Verbesserung der Qualität innerhalb der gesamten Geburtsmedizin in den

Fokus zu nehmen. Dazu gehörte die Ausstattung der Krankenhäuser mit medizinischem Gerät sowie Medikamenten, Kontrazeptiva und Moskitonetzen. Einen zweiten Schritt bildete das Training von Ärzten, Hebammen, Schwestern und

Geburtshelfern in den Gemeinden, um sie in die Lage zu versetzen, Geburtsrisiken rechtzeitig zu erkennen und zu verhindern.

Herzstück der Erweiterung war die Einführung des Programms zur Qualitätssicherung in der Geburtshilfe (Obstetrics Quality Assurance, OQA). In der Evaluation des anschließenden 1. Scaling Ups durch die Bayerische Arbeitsgemeinschaft Qualitätssicherung (BAQ) (2015) heißt es dazu: *'After two years this focus* (Aufklärung, medizinische Trainings; R.Z.) *shifted to a general quality assurance based program as it became clear that the desired impact on reduction of maternal mortality would not be sufficient without close monitoring of process and outcome parameters on site'*. Mittels des von Rotary eingeführten Programms wurden in den zehn Kliniken standardisierte Daten über jede Geburt, jeden Säugling, auftretende Komplikationen, Todesfälle und ihre Ursachen erhoben (Galadanci et. al., 2011). Dazu erfasste das Programm über einheitliche Kriterienkataloge Angaben über die Infrastruktur und die Ausstattung in einzelnen Bereichen der Hospitäler sowie über die hygienischen Zustände und den Zustand der medizinischen Geräte/Instrumente dort. Die Ergebnisse wurden in einem Punktesystem abgebildet, das dazu diente, Zusammenhänge zwischen den Zuständen in den jeweiligen Bereichen einer Klinik und der Müttersterblichkeit zu erkennen. In den Jahren 2008 und 2009 wurden auf diese Weise annähernd 30.000 Geburten in den zehn Kliniken des Projektgebietes dokumentiert (Galadanci et. al., 2011)

Die statistischen Daten werden bei der von Rotary entwickelten OQA zentral analysiert, die Ergebnisse in regelmäßigen, engmaschig durchgeführten Review-Meetings diskutiert und die daraus gezogenen Schlussfolgerungen in einem Benchmark-Prozess in den Hospitälern umgesetzt. Ein wichtiger Punkt besteht darin, dass die Hospitäler in den Datenerhebungen und -analysen anonymisiert bzw. durch eine Zahlenfolge codiert auftauchen. Jedes Hospital kann nur die eigenen Daten sich selbst zuordnen. Gemeinsam mit dem 'Institute of Quality Assurance' am Amino Kano Teaching Hospital erstellte der medizinische Koordinator im Projektteam, Prof. Wolfgang Künzel, halbjährlich einen Hospital-Report; der jeweils Grundlage der folgenden Review Meetings war. In den Review Meetings, an denen Gynäkologen und Hebammen der Hospitäler sowie Vertreter der MoHs teilnahmen, wurden die jeweils durch die Datenanalyse festgestellten Defizite aufgezeigt und Maßnahmen zu deren Beseitigung vereinbart.

## 2.3 Ergebnisse des Pilotprojektes

In den fünf Jahren des Pilotprojektes entwickelte Rotary einen umfassenden Ansatz (Comprehensive Approach), um das Problem der Mütter- und Säuglingssterblichkeit in den Griff zu bekommen. Er bezieht nicht allein medizinische Aspekte in das Projekt ein, sondern wirkt durch Aufklärung in den Gemeinden, durch die





allgemeine Schärfung des Bewusstseins für Fragen der Familienplanung und Müttergesundheit, durch Ausbildung von medizinischem Personal und durch das überwölbende Programm zur Qualitätssicherung auf die soziale Infrastruktur.

Für das Pilotprojekt liegen mit der Dissertation von Stefanie Adams und dem bereits erwähnten Beitrag von Hadiza Galadanci et. al. zwei ausführliche Analysen vor. Beide heben die positiven Effekte des Projektes hervor, vor allem führte OQA laut der Studien zu einer nachhaltigen Verbesserung der medizinischen Versorgung mit der Folge einer signifikanten Reduzierung der Mütter-und Säuglingssterblichkeit.

Adams (2012) notiert: *'Der wichtigste Indikator des Erfolgs, die mütterliche Mortalität, konnte von 1790 mütterlichen Todesfällen (MD) pro 100.000 Geburten im ersten Halbjahr 2008 auf 790 mütterliche Todesfälle pro 100.000 Geburten im ersten Halbjahr 2010 gesenkt werden. Dies ist eine Abnahme der mütterlichen Mortalität von mehr als 55% von Januar 2008 bis Juni 2010 in den zehn teilnehmenden Krankenhäusern in Nordnigeria'*. Ihr Fazit lautet: *'Diese Studie stellt mit ihren Ergebnissen bezüglich der mütterlichen Mortalität eine effektive Methode zur Verbesserung der gesundheitlichen Versorgung von Müttern und Kindern in Nordnigeria dar und kann auch in anderen Gebieten Nigerias in der Geburtshilfe als ein Modell zur Senkung der mütterlichen Mortalität dienen.'*

Galadanci et. al. (2011) weisen ebenfalls auf den erheblichen Rückgang der Zahl der mütterlichen Todesfälle (Maternal Mortality Rate, MMR) hin und rücken zudem die deutliche Verbesserung der hygienischen Bedingungen und des Zustandes des medizinischen Equipments in den Blick. Sie führen beides auf das umfassende Monitoring und Benchmarking im OQA-Programm zurück.

Rotary bündelte die einzelnen Interventionen zu einem umfassenden Ansatz und stimmte sie dabei aufeinander ab, während sie in der Entwicklungshilfe oft ohne Koordination durchgeführt werden.

## 2.4 Die Scaling Up Projekte – Fortsetzung des OQA-Modells

Die positiven Ergebnisse führten dazu, dass das Projekt auf weitere Teilstaaten übertragen werden konnte.

Das erste Scaling Up von November 2012 bis Mair 2015 weitete das Projekt auf jeweils fünf Kliniken in den Bundesstaaten FCT Abuja und Ondo aus. Das zweite Scaling Up von Juli 2013 bis August 2015 umfasste weitere fünf Kliniken im Bundesstaat Enugu. Beteiligte Rotary Clubs waren in Deutschland der RC Bielefeld Süd und der RC Bottrop-Wittrigen (beide 1. Scaling Up). Auf nigerianischer Seite

fungierte der Rotary Distrikt 9125 und der RC Samaru, Zaria/Kaduna state, als Host Partner. Die praktische Durchführung lag in den Händen des Projektteams, das von RFPD unterstützt wurde. Das 2. Scaling up in Enugu State wurde getragen vom österreichischen RC Enns, Östrerreich und dem RC Trans-Ekulu in Enugu.

Im Zentrum der Replikationen stand die Übertragung der OQA auf die beteiligten Projektkrankenhäuser verbunden mit der Ausstattung mit medizinischem Equipment und Medikamenten. Die Zielvorgabe lautete (RFPD, 2015): *'Intensification and upgrading of quality assurance in obstetrics in the selected hospitals in Kano State and in Kaduna State, as well as scaling up of the model to five rural hospitals in FCT Abuja and five hospitals in Ondo State, including the provision of necessary equipment and infrastructure'* (1. Scaling Up) bzw. *'Replication of our developed model to reduce maternal and newborn mortality including quality assurance in obstetrics in the selected hospitals in five rural hospitals in Enugu State, including the provision of necessary equipment and infrastructure.'* (2. Scaling Up)

Das erste, weit größere Scaling Up hat die Bayerische Arbeitsgemeinschaft Qualitätssicherung (BAQ) evaluiert und ebenso umfassende wie detaillierte Ergebnisse geliefert, die an dieser Stelle nur punktuell wiedergegeben werden können (BAQ, 2015). Für das wichtige Projektziel der Senkung der Müttersterblichkeit konstatiert die Evaluation überwiegend positive Ergebnisse. Das gilt vor allem für die Hospitäler in den neuen Projektgebieten. In den Hospitälern in Kano und Kaduna, in denen die staatlichen Gesundheitsbehörden die Federführung übernommen hatten, stabilisierte sich die Lage nach einem zwischenzeitlichen Anstieg der Todesrate wieder. Bei der Neugeborenensterblichkeit (FMR) registrierte die BAQ außer in Kano eine zumindest erkennbare Verbesserung.

Ähnliche Erkenntnisse liefert die Untersuchung von Galadanci et. al. aus dem Jahr 2015. Sie weist auf die folgenden Ergebnisse hin: *'From 2008 to 2013, 121,808 deliveries were evaluated; MMR fell from 1380 to 360/100,000 in Kaduna State, whilst for Kano State there was a gradual reduction of MMR from 2100/100,000 in 2008 to 1070/100,000 in 2011, and then it increased to 2150/100,000 in 2013. Ondo state had the lowest MMR of 180/100,000 in 2013 followed by Abuja with 240/100,000'*.

Resümierend kann gesagt werden, dass der umfassende Ansatz des Rotary-Projektes die gewünschten Effekte im Hinblick auf die Reduzierung der Mütter- und Säuglingssterblichkeit erzielen konnte.





## 3. Nachhaltigkeit des MCH-Projektes durch Zusammenarbeit mit den nigerianischen Gesundheitsbehörden

Wie oben gezeigt, bildeten die Community-Dialoge in den ländlichen Gebieten Nordnigerias ein wichtiges Element des MCH-Projekts, da sie das generelle Bewusstsein für Prävention und die Notwendigkeit medizinischer Interventionen auf dem Gebiet der Geburtshilfe schärften. Zugleich schufen sie eine Atmosphäre des Vertrauens zwischen den Projektverantwortlichen und den Menschen, die von den Maßnahmen erreicht werden sollten. Ein positives Ergebnis war die Steigerung des Anteils der Frauen, die Kontrazeptiva verwendeten. Eine wahrscheinlich noch wichtigere Folge stellt die Tatsache dar, dass in den Projektgebieten die Impfbereitschaft signifikant stieg, darunter auch die gegen Polio (Adams, 2012; RFPD, 2010).

Dieser Verankerung des Projektes an der jeweiligen gesellschaftlichen Basis entsprach die enge Zusammenarbeit mit den nigerianischen Gesundheitsbehörden bei der Projektarbeit. Sowohl das jeweilige Ministry of Health (MoH) in dem beteiligten Bundesstaat als auch das nationale Gesundheitsministerium (FMoH) waren nicht nur über die Maßnahmen des Projekts informiert, sondern in die Entscheidungsprozesse eingebunden. So heißt es im Schlussbericht zum Pilotprojekt (RFPD, 2010), dass im Dezember 2007, als die Einbeziehung von OQA in das Projekt geplant wurde, eine Konferenz von Rotary/MCH-Projekt-Vertretern und Vertretern der Regierungen der Bundesstaaten Kano und Kaduna stattfand. Dort wurde gemeinsam beschlossen, zehn Hospitäler auszuwählen, jeweils fünf in jedem der beiden Teilstaaten, in denen eine enge Kooperation zur Verbesserung der Qualität in der Geburtshilfe führen sollte. Wie sehr nigerianische Behörden in den Entscheidungsprozess eingebunden waren, zeigt sich in einem Fall 2005/2006, als bei der Auswahl eines Krankenhauses als Fistula-Center durch Rotary der zuständige Commissioner of Health in Kano Einspruch einlegte und ein anderes Hospital vorschlug, das schließlich genommen wurde (RFPD, 2010).

Projekt-Mitarbeiter statteten den zuständigen Beamten in den Gesundheitsministerien der Einzelstaaten und des Bundes regelmäßig Informationsbesuche ab. Die jeweiligen Commissioner of Health und Women Affairs erhielten Informationen über den Projektfortschritt, ja sogar die First Ladies in den beteiligten Teilstaaten wurden in regelmäßigen Abständen auf dem Laufenden gehalten. Die intensive Advocacy für das Projekt brachte dem Projekt große politische Unterstützung auf allen Ebenen ein, der selbst ein Regierungswechsel und Wechsel auf den Ministerposten nichts anhaben konnte (RFPD, 2010). Wie wichtig Advocacy für den Erfolg eines Projektes bzw. für das Erreichen der Projektziele ist, weisen Achem et. al. (2014) nach.

Auf nationaler Ebene war und ist Dr. Wapadi Balami, Direktor der Abteilung für Frauengesundheit im Bundesministerium für Gesundheit, Gesprächspartner des Rotary-Projektes. Ausdruck fand sein großes Interesse am Rotary MCH

Projekt im vergangenen Jahr durch seine Teilnahme am Final Review Meeting des MCH-Projektes in Abuja (BAQ, 2015, 63-80), bei dem er Rotary mehrfach für diese professionelle Projektarbeit dankte.

Hervorzuheben ist der Wissenstransfer, den Rotary mit dem MCH-Projekt für das nigerianische Gesundheitswesen erbracht hat. Denn Rotary hat dabei nicht nur die nötige Ausrüstung für 25 Hospitäler geliefert. Viel mehr und nachhaltiger dürfte der Wissenstransfer wirken. Das gilt vor allem für das Datenmaterial, das Rotary erstmals in dieser Fülle über Geburten, Todesfälle unter der Geburt, Geburtskomplikationen, personelle und technische Ausstattung von Geburtsstationen und Hygiene in den beteiligten Hospitälern gesammelt hat (BAQ, 2015; Galadanci et. al., 2011). Und es gilt noch mehr für die Datenanalyse und daraus abzuleitende Handlungsanforderungen für die Verbesserung der Struktur, des Verfahrens und der Ergebnisse (Adams, 2012). Für diese Datenerhebung, -analyse und –auswertung bildete Rotary Mitarbeiter in den Krankenhäusern nach dem Train-The-Trainer Prinzip aus, die in einem weiteren Schritt selbst als Ausbilder agieren und so ihr Wissen weitergeben können. Die vertrauensvolle Zusammenarbeit mit den Gesundheitsministerien führte zur Übernahme der Projektmaßnahmen inklusive OQA durch die jeweiligen Gesundheitsministerien bzw. die verbindliche Zusage in Memoranda of Understanding (MoU) (BAQ, 2015; RFPD, 2010). Die insgesamt 25 Krankenhäuser in den drei Projektphasen bilden auf diese Weise den Kern und Ausgangspunkt für die Ausbreitung und Vertiefung von OQA in das Gesundheitswesen Nigerias.

Die BAQ (2015) kommt daher in ihrer Evaluation des 1. Scaling Ups zu dem Schluss: *'The best indicator of this aim is the extent to which the MCH improvement program is incorporated into the local health systems. Here we see some substantial progress being made towards this goal in the fact that all concerned ministers of health in the 4 states have so far committed themselves to further support of QA in MCH care.'* (BAQ S. 44)





# 4. Maternal Death Review (MDR), Maternal Death Surveillance and Response (MDSR), Maternal and Perinatal Death Surveillance and Response (MPDSR) und Obsteteric Quality Assurance

## 4.1 MDR und MDSR als internationale Programme zur Senkung der Müttersterblichkeit

Im WHO-Bericht 'Beyond the numbers: reviewing maternal deaths and complications to make pregnancy safer' (WHO, 2004) heißt es *'Knowing the level of maternal mortality is not enough; we need to understand the underlying factors that led to the deaths. Each maternal death or case of life-threatening complication has a story to tell and can provide indications on practical ways of addressing the problem'.* Diese Kernaussagen aus dem WHO-Bericht markieren einen Meilenstein im Kampf gegen den massenhaften Tod von Frauen an den Folgen von Schwangerschaft und Entbindung. In dem Bericht wird zum ersten Mal ein allgemeingültiger Leitfaden (Guidelines) aufgestellt, wie durch die Erhebung von Daten (in Krankenhäusern, Communities) die Ursachen der Müttersterblichkeit identifiziert und nach einem Prozess der Analyse durch konkrete Handlungsempfehlungen bekämpft werden können (WHO, 2004). Maternal Death Review (MDR) heißt dieser Ansatz, der vor allem darauf abzielte, valides statistisches Material zu erhalten, denn, so der WHO-Bericht (2004): *'Avoiding maternal deaths is possible, even in resource-poor countries, but it requires the right kind of information on which to base programmes'.*

Der Bericht setzte Maßstäbe in der Frage, wo wie welche Daten erhoben werden; wer die Daten wie auswertet; wer die Ergebnisse der Datenauswertung erhält etc. Der MDR-Ansatz beeinflusst bis heute die Methodik der Datenerhebung und -auswertung und diente als Ausgangspunkt für die Entwicklung der MDSR-Guidelines durch die WHO (WHO, 2013).

Maternal Death Surveillance and Response (MDSR) baut auf MDR auf und kombiniert es mit Prinzipien der öffentlichen Gesundheitsüberwachung (Public Health Surveillance). Kern der Surveillance ist *'die fortlaufende, systematische Erfassung, Analyse und Interpretation von Gesundheitsdaten, die für die Planung, Einführung und Evaluation von medizinischen Maßnahmen einschließlich solcher zur Prävention (Vorbeugung) notwendig sind. Dazu gehört die aktuelle Übermittlung der Daten an diejenigen, die diese Informationen benötigen'* (WHO, 2013)

Hinzu kommt, dass MDSR den Fokus auf eine Reaktion (Response) auf ermittelte Schwachstellen legt und somit einen Prozess der Qualitätssicherung in Gang

setzt und hält: *'MDSR promotes routine identification and timely notification of maternal deaths and is a form of continuous surveillance linking health information system and quality improvement processes from local to national level. It helps in quantification and determination of causes and avoidability of maternal deaths. Each one of these untimely/fatalities provides valuable information, which if acted on, can prevent future deaths. In that regard, MDSR emphasizes the link between information and response'* (WHO, 2013).

Die Weiterentwicklung des MDR-Ansatzes besteht also vor allem in der Tatsache, dass bei MDSR Daten jeweils zeitnah, fortlaufend und routinemäßig erhoben und in ein Verfahren eingespeist werden, das unmittelbar zur Verbesserung von Behandlungsstandards führen soll. In den Guidelines (WHO, 2013) heißt es dazu: 'Data collection must be linked to action. A commitment to respond, that is to act on findings, is a key prerequisite for success.

Maternal Death Surveillance and Response ist inzwischen in vielen Gesundheitswesen der Welt anerkannte Idee und angewandte Praxis. Dem auf der FIGO-Konferenz im Oktober 2012 gegründeten weltweiten MDSR-Action-Network haben sich inzwischen 400 Organisationen in rund 70 Ländern angeschlossen. Zu den Unterstützern zählen u.a. die WHO, der United Nations Population Fund (UNFPA) und die International Federation of Gynecology and Obstetrics (FIGO).

Doch die Guidelines müssen den jeweiligen regionalen Gegebenheiten angepasst werden. Die WHO (2013) weist selbst auf die Herausforderungen hin, die mit der Implementierung von MDSR verbunden sind: *'MDSR implementation strategies must consider local capabilities, limitations, logistical issues, budgetary realities, and legal requirements, and they must be adaptable and customizable.'* Gesundheitsbehörden in sich entwickelnden Staaten können dabei auf die Hilfe von internationalen Organisationen und, NGOs etc. angewiesen sein.

## 4.2 MPDSR mit dem Rotary-Programm zur Qualitätssicherung in der Geburtshilfe (OQA)

Unschwer ist zu erkennen, dass Rotarys Programm zur Qualitätssicherung in der Geburtshilfe (OQA) viele Gemeinsamkeiten mit MDSR aufweist: standardisierte Datenerfassung, zeitnahe Analyse, Einspeisen der Ergebnisse in den Alltag der Krankenhäuser zur Verbesserung der Behandlungsstandards. Bereits im Jahr 2008 führte Rotary OQA in den Projekthospitälern in Nigeria ein, zu einem Zeitpunkt also, als der MDSR-Prozess gerade erst in Gang gekommen war. Hinzu kommt, dass OQA unmittelbar an der Wurzel und ganz real angewendet wurde.





MDR und MDSR müssen jeweils erst an die regionalen Bedingungen angepasst werden – kein einfacher Vorgang. Die Bemühungen des nigerianischen Staates etwa, MDSR landesweit einzuführen, verliefen zunächst im Sande. Schon 2004 verlangte die WHO, 'that all countries that had not established medical auditing systems for the reduction of maternal deaths should do so without further delay' (FMoH, 2015). Umgekehrt gelang es Rotary, wie oben gezeigt, OQA in die jeweiligen Gesundheitssysteme der Projektstaaten zu integrieren und die MoHs darauf zu verpflichten, die Gehälter für das Personal zu bezahlen und das benötigte Equipment bereitzustellen (BAQ, 2015). "

Durch die fortgesetzte Zusammenarbeit mit den Verantwortlichen in den Gesundheitsministerien floss die Expertise in OQA in die Entwicklung nigerianischer Guidelines für Maternal and Perinatal Death Surveillance and Response ein.

## 5. Nachhaltigkeit des MCH-Projektes durch Begleitung der Einführung von MDPSR in Nigeria

Die nigerianische Regierung ist seit 2012 mittels eines eigenen Ansatzes

bestrebt, MDSR national einzuführen und um den Aspekt der Säuglingssterblichkeit zu MDPSR (Maternal and Perinatal Death Surveillance and Response) zu erweitern. Damals versammelten sich die Vertreter aus dem ganzen Gesundheitsbereich unter Federführung der FIGO und von SOGON (Society of Gynaecology and Obstetrics in Nigeria), um einen Audit-Prozess zu entwickeln, der zu geringerer Mütter- und Säuglingssterblichkeit führen soll (FMoH, 2015)

Alle Bemühungen seien bis dahin eingeschränkt gewesen, heißt es dazu rückblickend im Vorwort zu den National MDPSR-Guidelines des nigerianischen Bundesgesundheitsministers Dr Khaliru Al-hassan, die derzeit im Entwurfsstadium vorliegen. Zwar hat es seit 2009 in einigen Teilstaaten (Ebonyi, Katsina, Yobe, Zamfara, Ogun) Bemühungen gegeben, Programme nach dem MDR-Ansatz einzuführen. Über ein Pilotprojekt sind sie aber nicht hinausgekommen. Andere Teilstaaten wie Lagos, Delta, Ondo und Jigawa haben eigene Projekte zur Senkung der Müttersterblichkeit gestartet, die indes weder 'Surveillance and Response' noch den Aspekt der Säuglingssterblichkeit beinhalteten (FMoH, 2015).

Die Entwicklung der Guidelines ist als nationale Anstrengung anzusehen. 23 Einzelstaaten haben an den Richtlinien mitgearbeitet. Dazu kommen Vertreter der SOGON und als Partner weitere öffentlicher und private Verbände und Organisationen. Mit seinem MCH Projekt gehört Rotary zu den Partnern. Prof. Oladipo Shittu von der Ahmadu Bello Universität in Kaduna erhält als einer von nur drei Mitwirkenden an den Guidelines namentlich die Anerkennung des

Bundesgesundheitsministers, der im Vorwort schreibt: *'I wish to acknowledge the technical expertise of the Lead Consultant, Dr. Oladipo Shittu and his team.'* (FMoH, 2015). Prof. Shittu arbeitet von Beginn an als medizinischer Berater des Rotary MCH-Projekts mit und ist damit einer der besten Kenner von OQA, wie es Rotary seit 2008 in Nigeria praktiziert. Prof. Shittu ist zudem – ebenso wie die MCH-Beraterin Prof Hadiza Galanci – Mitglied bei SOGON, die an den Guidelines mitgewirkt hat. SOGON hat u.a. darauf hingewirkt, dass in die Guidelines auch der Aspekt der Neugeborenensterblichkeit aufgenommen wird.

## 6. Eine NGO stärkt das das Gesundheitssystem Nigerias

Das Rotary MCH-Projekt wirkt weit über seine regionalen und zeitlichen Grenzen hinaus in das nigerianische Gesundheitswesen hinein. Die Pionierarbeit, die das lokale und das deutsch-österreichische Projektteam mit dem Pilotprojekt und den Scaling Ups geleistet hat, stieß landesweit auf Anerkennung. Sogar die Regierungen von Teilstaaten, die wie Ondo bereits eigene von Fachleuten anerkannte Massnahmen in dieser Richtung unternommen hatten (s.o.), nahmen das Rotary-Projekt mit der Einführung von Qualitätssicherung in der Geburtshilfe ohne Zögern auf. Die positiven Effekte des Projektes betreffen nicht nur die beteiligten 25 Hospitäler, sondern schlagen sich in der Gesundheitspolitik Nigerias nieder (FMoH, 2015). Die Gynäkologin Prof. Hadiza Galadanci, eine der führenden Expertinnen Nigerias auf dem Gebiet der Müttergesundheit und Beraterin des MCH-Projektes seit 2008, sagte in einem Interview: 'Ich kenne keine NGO in der Welt, die einen so wichtigen Beitrag zur Stärkung eines nationalen Gesundheitssystems leistet wie Rotary mit diesem Projekt zur Qualitätssicherung'.

Der Autor der BAQ-Studie, Nicholas Lack, setzt den Nutzen des MCH-Projektes ebenfalls in Beziehung zum gesamten Gesundheitssystem. Er schreibt: *'The introduction of an OQA system is a rewarding enterprise as it may well be expected to yield further positive effects far beyond the realms of maternal child health. OQA is generally seen as a model for overall QA in health care covering all other fields of medical care.'* (BAQ, 2015) Bis dahin sind noch einigen Schritte zu gehen. Rotary ist für den nächsten Schritt bereit. Ein weiteres besonders bedeutendes Scaling Up mit dem Ziel der 'Eingliederung der Qualitätssicherung in der Geburtshilfe in das nigerianische Gesundheitssystem' unter Berücksichtigung der nationalen MPDSR-Richtlinien (RDG, 2015) soll bei Erscheinen dieses Artikels beginnen. Dazu sollen in den bisherigen fünf 'Rotary-States' unter der Federführung des jeweiligen MoH weitere 25 Hospitäler in das OQA-Programm eingebunden und an die MPDSR-Richtlinien angepasst werden. Darüber hinaus wird Rotary OQA in je 5 Hospitälern der drei Staaten Crossriver, Kogi, und Osun





einführen und damit dort den Prozess der Einführung von MPDSR unterstützen und beschleunigen. Mit diesem Projekt wird Rotary den statistischen Abteilungen der Gesundheitsministerien für das Training ihrer Statistiker und als Berater zur Seite stehen. Ohne professionelle Statistikarbeit würde das Gesundheitssystem sein Ziel verfehlen. Das Wissen, das auf diese Weise in die MoHs eingebracht wird, ist ein wesentlicher Beitrag zur nachhaltigen Verbesserung des Gesundheitssystems.

Rotary hat mit dem MCH-Projekt gezeigt, dass eine NGO die nationale Gesundheitspolitik in einem Entwicklungsland professionell unterstützen kann. Das kann ein Beispiel und Anregung sein für andere NGOs und Stiftungen, zu der dringend erforderlichen Stärkung der Gesundheitssysteme in sich entwickelnden Ländern beizutragen. Die seit dem ersten Anstoß dazu von WHO in 2004 vergangene Zeit verdeutlicht, dass es solcher Hilfe bedarf. Und sie ist, wie das Beispiel zeigt, willkommen.

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# Part III

# Enroute Justice and Peace



# 15.

# Human Rights as the Foundation of a Social-Ecological Market Economy

## A Project in which Obiora Ike Participated with Dedication

Johannes Hoffmann

## Preface

One question has preoccupied Obiora Ike and myself, and has brought us together over and over again. Namely: What meaning does the Universal Declaration of Human Rights have for the realisation of dignified living conditions in our culture and in other cultures? My wife Maria and I remember the first round of discourse on this topic in our house in Eppenhain. We were preparing a symposium on the question of human rights. Besides Prof. Dr. Obiora Ike of Nigeria, there were Dr. Dr. h.c. Smangaliso Mkhatshwa, Secretary General of the Conference of Catholic Bishops for Southern Africa, imprisoned between 1983-1984, and again between 1986-1987 under the apartheid regime in solitary confinement, and John Mary Waliggo, Secretary General of the Conference of Catholic Bishops of Uganda. We had a very intensive discussion on the role of culture and religion in the authentic development of Africa, over the defence and realization of human rights from the perspective of the victims, and on what consequences all these would have in the shaping of a market economy.

Although those are, of course, very important and serious topics, we laughed so much that evening – according to African custom – that our neighbours no doubt heard it.

## Human Rights from an Intercultural Perspective

The questions that moved us then are reflected in the choice of general topics: "The one human rights for all and the many forms for life." In the first symposium we discussed this with experts from many cultures[16] and different religions: "The Foundation of Human Rights from the Point of View of Different Cultures"[17]

Human rights are, due to numerous and often cruel violations world-wide committed by individuals, groups, governments and nations, not only the subject of discourse on many levels. The realisation of human rights in situations of political and cultural repression brings people of different political, philosophical, national and cultural colours together in action groups and social movements. It is thus understandable that many people see in human rights the possibility of an ethos which links all cultures, nations and ways of life in an overarching ethos. Human rights are frequently seen as guidelines towards a world-wide basic ethical consensus, and emphatically also as enabling the way of all nations towards "one world."[18]

Whoever employs human rights, for example as a means to free people from political oppression or to emancipate ethnic groups suffering from cultural alienation, has to ask himself and to show for himself what he sees as the inalienable dignity of the human being, and how it can be realized under the respective socio-economic and socio-cultural conditions.

In Germany, these questions have mostly been pursued in interdisciplinary efforts so far, such the research project on human rights established at Tubingen university in 1976[19] It became clear here that the shift of conscience in dealing with human rights expresses itself on one hand in a shift of focus from „liberal" to „social" human rights, and on the other hand in "that human rights, primarily shaped by Western thinking, have been tending towards a universal approach since about World War II"[20] This is exactly where we started in our approach to the topic: „The one human right for all and many ways of life." We attempted an interdisciplinary, transdisciplinary and especially intercultural approach to the question if cultural differences can become obvious at all if we support the universal application of human rights from a euro-centric perspective. How do other cultures perceive our

16 Experts from: Sweden, Ireland, Switzerland, Austria, USA, Latin America, Africa, Papua New Guinea, India, Sri Lanka and China.

17 Johannes Hoffmann, Hrsg., Begründung von Menschenrechten aus der Sicht unterschiedli cher Kulturen, Band I, Frankfurt 1991.

18 Hans Küng, Projekt Weltethos, München/Zürich 1990.

19 Vgl. Johannes Schwartländer, Hrsg., Menschenrechte, Tübinger Universitätsschriften Bd 1, 1978.

20 Johannes Schwartländer, a.a.O., 10.





understanding of human dignity, of human rights? To make it clearer with another example: What hints are there of an understanding of human rights in, for example, traditional law of African cultures?[21]

Questions of the foundations of human rights from the point of view of different cultures were a central topic. Both scientists working on scientific institutes, colleges and universities and men who stand in the center of conflict about the concrete realization of human rights in their respective society were partners of this dialogue. And thus, the dialogue became a challenge for the human right shaped in the context of European history and Western culture, and a challenge against the attempt to see that human right applied as one for all nations and cultures.

As a yield of this, we can record the important result that a dialogue between representatives of different cultures on the European export good „human rights". According to the impression of John May of Australia, the „visible anger of some participant at their encounter with a pointed representation of Indian thought hinted at the beginning of a serious intercultural discourse."[22] At least taking a look at human rights from the perspective of non-European cultures revealed serious problems and brought them into the dialogue.

Secretary of Justice Bernard Narokobi of Papua New Guinea threw in the practical political question of how far a nation like Papua New Guinea, in which there are numerous ethnic communities which strive for autonomy and threaten the existence of the nation, can use force in the interest of national unity, in the interest of modernization and in the interest of liberating people from „ignorance, illiteracy and underdevelopment",[23] and suppress „some personal and tribal rights"[24] in the process? May a nation disregard human rights in order to preserve its integrity, or

21 In this context, three dissertations were published, by Ndidi Nnoli Edozien, by Emmanuel Franklyne Onyemaechi Ogbunwezeh and by Chidi Leonhard Ilechukwu, which Obiora Ike supervised: Ndidi Nnoli Edozien, Ownership and Management Structures in the Economy. African Traditional Values Applied to Modern Issues of Sustainability and the Corporate Governance Function, Enugu 2007.; Emmanuel Franklyne Onyemaechi Ogbunwezeh, Towards an Ethical-ecological Assessment of Companies in Nigeria; Chidi Leonard Ilechukwu, IGBO. Indigenous Economy and the Search for Sustainable Development in Post-Colonial African Society, Enugu 2008; Agi Makil, Sustainability for India. An ethical-ecological evaluation of Indian corporations on the basis of the Frankfurt Hohenheim Guidelines and the Corporate Responsibility Ratings, Marburg 2011; Hyun-Ju Shim, The challenge to Korean culture by hegemonic globalization. A contribution to determining the relationship of intra-, supra- and transcultural values, in: Reihe Ethik-Gesellschaft-Wirtschaft, HG, Johannes Hoffmann, Band 18, Frankfurt und London 2004;

22 John D'Arcy May, in Johannes Hoffmann, Hrsg., Begründung von Menschenrechten aus der Sicht unterschiedlicher Kulturen, Band I, Frankfurt 1991, S. 154

23 Bernhard M. Narokobi, Human Rights & Wrongs" – Die melanesische Erfahrung. Der Fall Papua Neu-Guinea, in: Johannes Hoffmann, a.a.O., bd.1, S. 44.

24 Ibid

does it have to watch while it is threatened by rebels trying to enforce tribal rights to territory, and the common good is endangered? The dilemma that human rights can be instrumentalized by both sides for their respective interests, if for example human rights should be more of a guideline of cultural change, if they may be used as an instrument to justify the enforcement of the economic and political way of life of a multi-cultural nation, or if they are serve to legitimize cultural autonomy, could not be resolved purely theoretically and needs further consideration. This discussion is once more current under the perspective of climate preservation, as Naomi Klein makes clear in her latest book[25]. Both in the US and in Nigeria, Naomi Klein points out, "indigenous land and contract rights prove a massive barrier for industrial extractivism"[26] and thus become critical in the interest of preserving the climate and all of creation.

Critical inquiries from all non-European cultures represented were directed primarily at the European foundation of human rights based on the individual and on the autonomy of the civic subject. Here, additions, relativizations and alternatives from other cultures were considered necessary.

But first it is necessary to continue the justification of human rights from a European perspective. The starting point, of course, is and remains the idea of natural rights, in the evolvement of which the Western tradition has invested much and which should be made fecund for modern culture „through liberal thought."[27] According to Karl-Wilhelm Merks, human rights would be protected best from being falsely made absolute where they "are understood by the criteria of realizing human freedom."[28] Thaddeus Tui-Chieh Hang of China agreed to this in principle, but also called it regrettable that „even to this day, Western theologians have almost no idea that Confucius propagated an autonomous morality, which in its translations first influenced Christian Wolff, and most probably was also known to Immanuel Kant – although Kant might have instead been inspired by other sources, such as the Stoics. But since Wolff had stated very similar things such a short time previously, it is hard to understand why Kant´s treatise of the autonomy of practical reason mentions neither Wolff nor Confucius",[29] although one might at times get the impression that he was very close to Confucius in his expressions.

Whereas Hang, based on Menzius, was of the opinion that "the recognition of human nature as capable of interpersonal communication" must "be the necessary

25 Noami Klein, Die Entscheidung. Kapitalismus vs. Klima, deutsche Ausgabe, Frankfurt 2015.

26 Ibid, S. 446.

27 Karl-Wilhelm Merks, in: Johannes Hoffmann, a.a.O., Bd. I, S. 154.

28 Ibid, S. 102

29 Quoted from a written summary of Mr Hang´s debate contribution which he provided to the author





condition for all discourse",[30] the ethics of discourse as an alternative position to the ethics of natural rights point to the framework „within which different ethical convictions can encounter each other."[31] In this view, human rights – as formulated by Edmund Arens - „are understood as procedural rights of freedom, participation and emancipation which are open for extensions."[32] It would of course have been helpful if, in the framework of current European questions of foundation, the position of French phenomenology, and especially the position of Michel Foucault in opposition to ethics of discourse and his criticism of power, could have been discussed. This is still outstanding, and of great importance especially in the interest of the expansion and extension of the Western foundation of human rights, particularly in the interest of sensitivitizing Europeans to the understanding of cultures as autonomous actors.

In the context of current European foundational questions, there is also a need for presenting and discussing the problem that human rights have, which from the French Revolution until today, have remained men´s rights. As such, the question presents itself if the measure of „human dignity" in relation to the criterion of „equality" is truly universal and gender-neutral, or if perhaps it reflects, due to its historical meaning, the ways of life of the reality of patriarchal power. „After all" - as Andrea Maihofer argued at the symposium „ Human Rights have (no) gender"[33] in October 1989 in Frankfurt - „the monistic logic of universal references has the consequence that there is either one human dignity, one rationality, one morality, or none at all. This, however, enforces a hierarchy of human differences and embodies a structural inability to let human differences stand next to each other in their respective truth. In a discussion of the re-definition of human dignity it should be open from the beginning if perhaps in the end there would result at least two definitions of human dignity whose normative truth cannot be made void by a third party."[34] A discussion on „difference and equality" in the foundation of human rights could on the other hand have contributed to the question of how the synthetization of freedom and equality might have been supported in our society receiving attention in this discussion, so that the individualization process in German society could have been counter-acted and thus absorbed in a way that solidarization processes appear realistically practical. Today, the situation is once again different. One gets the impression that egoism became the guiding principle in the model of the „homo oeconomicus", and the integration of ecological, social,

30 Ibid

31 John D'Arcy Mai, in: Johannes Hoffmann, a.a.O., Band 1, S. 151

32 Edmund Arens, ebd, S. 70

33 Ute Gerhard, Mechtild Jansen, Andrea Maihofer, Pia Schmid, Irmgard Schultz (Hrsg.), Dif ferenz und Gleichheit. Menschen haben (k)ein Geschlecht, Frankfurt 1990

34 Andrea Maihofer, Gleichheit nur für Gleiche? In: Ute Gerhard u.a., a.a.O., 351-367; hier: 359f

cultural and economic systems has become questionable.[35] This is the direction in which the populist statements of the Bavarian Prime Minister Seehofer and large parts of the CSU are leaning. Seehofer proposes an upper limit for the number of refugees, even though this is clearly not permissible according to both the body of human rights and the German constitution. Beyond that, egoistic growth economics leads to the gap between „poor" and „rich" widening further and further. If this difference grows beyond a certain limit, this, according the scholar of constitutional law Ernst Wolfgang Böckenförde, leads to bondage.[36]

## Synthesizing Freedom and Equality

The question of synthetization of freedom and equality becomes more explosive from the point of view of Latin American and African cultures. Looking at the situation of human beings in many parts of the world, and realizing that they are stuck in inequality with regards to material, political and cultural circumstances, one is forced to point out that "universal declarations of human rights" are to be relegated "to the category of ideologies."[37] José Aldunate of Chile quoted the Nobel Peace Prize laureate Adolfo Pérez Esquivel in this context: "In view of this classical perspective of human rights, it is possible and necessary to offer a new alternative, the basis of which is not liberal rationalism but the understanding of historical evolution as a process or as a constant of the liberation of nations. From this perspective, the Universal Declaration of Human Rights is not a lowest common denominator for a contract, but a horizon, a perspective for human coexistence, a goal which is directed not only at the individual but at the people and the organised nations."[38] That which is seen by many Europeans as the strength of the human rights, their claim to universal validity, reveals itself as a useful instrument in the hands of the powerful.

Here in particular, a theological foundation for human rights would have an important function. It took a long time for it to be set into motion following the liberal origins of human rights among the Church since the Second Vatican Council. All previous attempts of at Christological or ecclesiological foundation of human rights, such as liberation theology or contextual theology of Southern Africa, are important approaches, but they need to be continued and refined. This is all the more urgent as the faith of human beings in God represents an enormous potential which is of extraordinary importance for the foundation and realization

35 Compare Frank Schirrmacher, EGO. Das Spiel des Lebens, München, 5. Auflage 2013.

36 Compare Heribert Prantl,Wenige alles,die meisten wenig, in: Süddeutsche Zeitung, 26.1.2016, Nr. 20, S. 4.

37 José Aldunate, Die Begründung und Verteidigung von Menschenrechten in katholischem Kontext unter diktatorischen Bedingungen, in . Johannes Hoffmann, a.a.O., Band 1, S. 149

38 Ibid S. 149





of human rights. In the same way, the tasks of Christian evangelisation ought to be reflected on and the question asked how Christian faith can be incorporated in other cultures without destroying their cultural identity, so that it can lead to a revitalisation, strengthening or even recreation of the potential waiting within the cultures and their mythology. As such, incorporated Christian faith as a force directed towards human beings and the cosmos could help cultures flourish even and perhaps especially in repression.

If cultures are to be considered universal actor, then the possibility of universalizing culture is in question, as is in consequence the possibility of universalizing human rights of Western origins. If they are to be understand by anyone in cultural circles other than the European, then the fundamental difference of all cultures is to be kept in mind, and an arduous task of translation needs to be undertaken. Francis D´Sa of India confront the dialogue partners with the fact that „the thought about rights (or about freedom) has its original home in the Western world. In the rest of the world, the question of human rights does not have the kind of importance that it is ascribed in Western tradition."[39] And „values are never values in an abstract, but in a specific view of the world" and „most probably cannot be universalized."[40] In „Evangelii Gaudium", Pope Francis writes: „Although it is true that some cultures are closely linked with spreading the Gospel and developing Christian thought, the message thus revealed does not identify with any of them, but has a transcultural content. Thus one can forego, when evangelising new cultures or those who have not yet accepted Christian revelation, trying to insist on a certain form of culture along with the Gospel, no matter how old or beautiful it may be. The message we spread does always have a cultural flavour, but sometimes we in the Church fall victim to a self-important sacralisation of our own culture, and in this we show more fanaticism than true fervour for evangelism." (EG 117) This is the background against which the Nigerian ritual of sharing Kola nuts should be understood.

If a universal validity of that which we call human rights is sought as useful and necessary for the world community, then we must conduct a dialogue with other cultures, then we must discuss points of view contrary to our own. Then we must build bridges, must not seek to assimilate too quickly, but must let ourselves enter a discourse on method based on respect for the differences of other cultures as the current state of their cultural identities, which might then lead to a new common ground on the issue. As long as we do not take the dialogue on the

39 Francis X. D'Sa, Das Recht, ein Mensch zu sein und die Pflicht, kosmisch zu bleiben. Interkulturelle Reflexionen zu Menschenrechten und kosmischen Pflichten, in Johannes Hoffmann, a.a.O., Bd1, S 166

40 Ibid, S. 167

question of justification of human rights this far, we cannot understand ourselves and the viability of human rights is restricted to our own cultural circle. Bénézet Bujo of Congo and Smangaliso Mkhatshwa of South Africa have presented very convincing examples of this from the African context.

A lack of mutual understanding would have fatal consequences for all cultures. First, the inability to question the difference of other cultures would not be perceived, would not be recognized. In interaction with others cultures, with African, Latin American and Asian cultures, European-oriented cultures have, through ignorance or other reasons, been guilty of cultural repression many times, have destroyed foreign cultures. The European-oriented industrial nations, for which this is especially true today, have of course also harmed themselves in this process, as they have foregone the perception of the differences of the foreign which is necessary to sufficiently perceive the advantages and limits of their own culture.

In a lecture on March 20th, 1988 in Liverpool, Bishop Kwasi Sarpong of Ghana spoke of this connection. I would like to quote and excerpt from his prophetic speech which should make us think: "What, then, is this justice about which we talk so much? In the name of praised justice, economic sanctions are put in place against Libya; African rebel groups supported. The theories of "social bonding" and "constructive engagement" are invented to justify inaction in the face of brazen colonialism and reprehensible apartheid-style politics; Cuban forces cannot be in Angola; and SWAPO and ANC national movements are branded as terrorists. It is clear: there is not justice for Africa. Then how can there be development? What is development to begin with? Why tend to see underdevelopment as a preliminary stage of development: The people are underdeveloped, and then they develop, or they are developed. May I point out that, in the beginning, all nations were developed, as if development means peace, as Pope Paul VI taught, then development is the ability to solve problems without interference.

In the past, Africans managed to satisfactorily deal with the vicissitudes of life. They dealt with complex politics. They had their own economic systems, in which no one person would gather wealth to the detriment of others. The suffering of Africa today is mostly a consequence of haphazard adoption of political and economic systems which it is not used to. Africa is burdened with poverty as a direct result of political and economic decisions and the policies of governments, parties and powerful corporations in the more developed countries.

In the 1990s, we should not see development as economic progress, but also as an increase of knowledge, culture and the needs of life. We would like to ask the world markets to assist Africans in the growth of their entire persons and the





development of their many possibilities."[41]

In other words: Before Europeans came to Africa, the nations of Africa had a cultural concept of order which was internalised by these nations, for example in their traditional laws. This cultural concept was then damaged or even destroyed by the colonizers.

Europeans thus like to talk of autonomy, without realizing that their view of other cultures is like that of the frog at the bottom of the well. If we do not enter into a dialogue in which we let the other person tell us what is valid for them, we can neither recognize what of that is also valid for us, nor can we be understood by the other in what is valid for us. As Europeans we will then remain in the individualistically determined cage of the civic subject, impotent for ourselves and threatened in their cultural way of life and social order by our economic power and misinterpreted claims to universal validity. Even human rights then become a tool for repression in our hand.

Insofar, the continuation of the project of human rights is about recognizing the inability to question the differences of other cultures, about pointing out cultural differences and about asking for conditions and justifications for cultural transformation. How, for example, are cultural transformations experienced?

## Human Rights and the Economy

If human rights are to be able to support a perspective of coexistence, we must change our economic and political practice and the world economic order and ask in which way we can ensure that human rights do not become a tool for alienation and repression, but can be developed to instruments of liberation and emancipation from societal, political, economic and cultural repression and of legitimizing cultural autonomy. This will justify our asking if and in which way human rights can be shaped to become a guideline for cultural change.

At its most basic, this is about the human right for cultural development, that is, it is about the question of how to universalize human rights from the perspective of the victim as a precondition for gaining cultural competence to act.

Despite the fascination that a universal claim to validity of human rights as a basis of world ethics can evoke, the assumption that "the human rights principally shaped by Western thinking have since World War 2 tended towards a universal approach"[42] cannot work, at least not automatically and without intercultural

41 Peter Kwasi Sarpong Bishop of Kumasi, Gerechtigkeit und Entwicklung in Afrika: Die Her ausforderung der 90er Jahre, in: Weltkirche 5(1988) 139-1147; hier: 143.

42 Johannes Schwartländer, Hrsg., Menschenrechte, Tübinger Universitätsschriften Bd. 1, 1978, 10

discourse. Recognizing the impossibility of questioning the differences of other cultures and the realization of cultural differences must be preconditions for an intercultural dialogue, if one is to strive according to the rules and for the justification of cultural transformation.

If this position regarding the justification of human rights is maintained, then the attempt at universalization of the European tradition of natural law, which see the universal idea of human rights solely based on "the unique nature of each person and its protection in the political community"[43] and consider universalizing "shaping the nature of only universally conceivable ideas of innate and inalienable human rights in the mould of non-Western political thinking",[44] can be relativized. Intercultural dialogue and gaining intercultural competency are not necessary in the context of this understanding of universalisation, but indeed are an obstacle. The difference of other cultural identities and the creativity and force of other religions and ways of life never seriously comes into view. If universalisation is thought of only in the way that "other cultures are overcome through one's own", then this is what Konrad Hilpert rightly calls a continuation of "modern colonial history", and he thus suspects: "Its unbroken continuation in a mind-set of political and ideological superiority can only be a burden for international communication and the world-wide spread of human rights. For it presupposed that all nations and groups agree to the replacement or at least subordination of their previous cultural standards."[45] Attempts at universalisation in this vein cannot but trigger resistance of other cultures and religions.

On the other hand, the attempt to strive for a justification of human rights in intercultural dialogue has shown that this prevents particular justification from being rendered absolute and does not lead to human rights being sacrificed to "a relativism of values in the matter of human rights."[46] Instead, a dialog of cultures reveals that the honest struggle for universal human rights need not be abandoned. Such human rights which are universal in their validity must however be arrived at in ethical discourses in which dialogue partners of different cultures and different religions participate. The mere claim to human rights and their transformation in different cultures are two entirely different matters. One does not cause or result from the other.

Thus, Felix Wilfred rejects the definition of the universal nature in Western thought, because this universal nature is an overgeneralisation of the specific, and

43 Ludger Kühnhardt, Die Universität der Menschenrechte. Studie zur ideengeschichtlichen Bestimmung eines politischen Schlüsselbegriffs, München 1987, 324

44 4 Ibid, 327

45 Konrad Hilpert, Die Menschenrechte. Geschichte-Theologie-Aktualität, Düsseldorf 1991, 232

46 Lothar Kühnhardt, a.a.O, 40





thus represents a lowest common denominator which "is not truly common."[47] Contrary to this, the way towards the universal in the thought of Third World societies is intrinsically linked with the relation to context. In other words: Human rights which deserve this name must "answer the vital questions of humanity and survival which these nations are concerned with."[48] In that context, the question presents itself of how human rights can be shaped so they become "another instrument in the struggle of nations for more humanisation, interpersonal and inter-collective relations, including religion."[49]

As these problems are to be approached under interdisciplinary, religious and international or intercultural participation as well as together with practitioners from the church, politics, administration and economy, questions of communicability, realisability and world-wide validity cannot be disregarded. Soon the dilemma of realizing human rights in the context of specific economic structures shows itself. If we assume, against the background of discussions on questions of human rights, that claims to universal validity which are reflected from the Charter of the United Nations to the human right to development are due to the cultural context of the West, then we in the West must first listen to objections which are presented by other cultures, and must work in communication with significant partners in other cultures at deconstructing the claims of universal validity rooted in our cultures. All partners which have come to us at our invitation – despite unfavourable experiences in dealing with the West on many levels – and are engaging us have made great efforts to talk to us about the devastating consequences which the application of our claims has in the economic, cultural and religious contexts for them, the other cultures. They have made transparent to us that the destructive potential[50] released by the process of rationalisation, industrialisation and modernisation, from which they and their societies have suffered and still suffer[51] will not stop in front of our

47 Felix Wilfred, Die Sprache der Menschenrechte – ein ethisches Esperanto? Reflexionen über universale Menschenrechte aus einem indischen / Dritte-Welt-Kontext, in: Johannes Hoffmann, a.a.O., S. 158

48 Ibid, 165.

49 Ibid, S. 177..

50 ,Tzvetan Todorov, Die Eroberung Amerikas. Das Problem des Anderen, Frankfurt 1985; Enrique Dussel, Von der Erfindung Amerikas zur Entdeckung des Anderen. Ein Projekt der Transmoderne, Düsseldorf 1993.

51 Jon Sobrino writes in his book: He who disturbs an idol must die. The martyrdoom of the murdered Jesuits in San Salvador: Facts and Thoughts, Fribourg 1990, p. 55: „I understand that citizens of the First World find it difficult to understand the full extent oft he tragedy. For those who have life and freedom, it is difficult to understand what poverty and repression mean in the Third World, so they tend towards ignoring that reality, play the uninvolved and stay silent. Perhaps they are also silent because they have an unconscious feeling of guilt: One cannot live in affluences, own practically everything and want ever more, while every day, millions die of hunger. The totality of these actions and inactions is what kills the poor as well as those who defend them; thus the question of who the murderers are is directed at us all."

own door, as it has shown in the consumerist and egoistic greed of the idol of the market[52], a greed which has swept us all up and which determines our relationship to ourselves, to each other, to the world and to nature. I have realize in the course of intercultural dialogue that we in the West must be serious about analysing and deconstructing our claims to universal validity. Thus I intend to try and think about the deconstruction of our claim of universal validity which goes along with our economic system and our monetary structures.

## Human Rights and the Modernisation Process

This is becoming all the more urgent since the process of modernisation shows more and more negative sides of development. "The future is negative" [53], as Habermas put it.

First off, we need to keep in mind the problems that modernisation processes hold for Western societies: The process of subjectivisation has gotten caught in a process of individualisation, in which the concurrent realisation of freedom and equality is becoming less and less successful, and thus solidarity becomes difficult and the atomization of society goes hand in hand with the pluralisation of ways of life.[54] This also has consequences for directing the relationship of the driving forces of modern societies, which are solidarity, power and money.[55] When solidarity barely has any potency in society, then it is removed as a force which could direct the driving forces of money and power and perhaps reign them in. The consequences are easily recognizable in the rationalisation and capitalisation of life, in the impoverishment of modern society, in the crisis of the idea of the social safety net and the ecological crisis.

The conscious option in favour of the other appears far more clear and more effective to me, as it was presented by Emmanuel Lévinas when he wrote: "My freedom is not the last word. I am not alone."[56] Despite all, I am human, not defined, but free and responsible. But how does that fit together? Man is created, Lévinas says, not risen from the milieu of his birth, but he is existence created from the entirely different. He is intended a freely willing partner of the entirely different and is thus called by the other, is made irreplaceable and challenged by the call of the other. Challenged like this, I cannot refrain from the other, not least

52 Hugo Assmann/Franz J. Hinkelammert, Götze Markt, Düsseldorf 1992; Franz J. Hinkelammert, Die ideologischen Waffen des Todes. Zur Metaphysik des Kapitalismus, Freiburg/Münster 1985.

53 J. Habermas, Die Neue Unübersichtlichkeit, Frankfurt a.M. 1985, 143.

54 Frank Schirrmacher, Ego. Das Spiel des Lebens, München 5. Auflage 2013.

55 J. Habermas, ebd. 158.

56 Emmanuel Lévinas, Totalité et infini, Den Haag 1971, 74.





for my own sake. His face creates love in me, solidarity, because through him I am made a subject, the next man. I am given identity in that, in which I am unique and irreplaceable. The face looking at me has the power of an unconditionally demanding command.

Western thought according to Lévinas is a self-centred thought, existential thought, totalitarian thought, dominating thought. This thought generates a system of ethics which thinks originating from the "I" (Descartes, Kant, Sidgwick et al). John Rawls summarizes this thinking when he writes: "We realize at first that there is a view of society which indeed appears as the utilitaristic and most reasonable concept of justice. Keep in mind: Anyone has the right, in the process of pursuing their own interests, to weigh their losses against their gains. One might make a sacrifice now in order to achieve greater gains later on. This is thus perfectly admissible, as long as no others are affect, to concentrate as much as possible on one´s own benefit and one´s own rational goals. Why, then, should a society not do the same, applied to the group, and thus see what is right for a human being as right for a union of human beings? In the same way that the well-being of a human being is constructed out of the fulfilment of a variety of needs, the well-being of a society might be constructed out of the fulfilment of the system of needs of the many people who belong to it. For the individual, this principle means the best possible pursuit of their own well-being, fulfilling their needs; and correspondingly, it means for a society: best possible pursuit of the well-being of the group, fulfilling the system of needs of the group as far as possible. Just as an individual weighs current and future gains and losses, a society can weigh well-being and suffering of its various members against each other."[57]

With Auschwitz, Lévinas considers that mode of thought and the ethics based on it to have failed. Although a student of Heidegger, he demands in contradiction to Heidegger´s main work, "Existence and Time", an ethical system which lies before all ontology. He thus calls this ethical system the first philosophy "which happens in the epiphany of the face which shreds totality, which drives an unbridgeable wedge into it."[58]

The traditional Western philosophy assumed, as we saw, that all which is has a permanent substance and that there are differences according to different states and attributes. Thus we Westerners have become used to saying "sum res cogitans". Man is in its nature a thinker. "Thus this identical sub state is called reason. Reason

57 John Rawls, Eine Theorie der Gerechtigkeit, Frankfurt 1979, 41.

58 Torsten Habbel, Der Dritte stört. Emmanuel Lévinas-Herausforderung für Politische Theologie und Befreiungstheologie, Mainz 1994, 19.

is the expression of the immediate in man."[59] What is shown here, is the attempt of Western philosophy to show reason as the expression of the immediate in order to overcome being rooted in existence. In our imagination we might attempt to separate reason from its temporal experience, we might try to separate ourselves from direct experience, from perception.

If reason is thus the decisive way in which the relationship between spirit and existence expresses itself, then scientific research is the decisive form in which the relationship between spirit and existence can be realized. Thus, man becomes a dispassionate observer who observes reality from a distance, who reaches beyond himself time and again and who strives to observe from the perspective of the perfect and infinite existence.

According to Claude Lévy-Bruhl, this means: "The origin lies in the human being; but the human being raises itself in the same measure in which it defines its place with regards to the idea of perfection."[60] Through this thinking, man has opened exceptional horizons of possibility for himself in modern times. In principle, this starts the history of freedom which shapes the West.

There is no going back on this history of freedom. Our understanding of autonomy is the context in which we must seek the truth of our ability to be.[61] In the process of this modernisation we are about to destroy our natural foundation of life just as much as the basis of our human coexistence, so that becoming human in community and solidarity becomes almost impossible.[62] But this is exactly what we must guarantee if we want to maintain our culture of freedom. "This on the other hand means: As a condition of the possibility of concrete societal freedom, equality comes into view, the realisation of equality is perceived as the necessary condition for the realisation of freedom in society. Solidarity is revolutionary, a modern society of solidarity is not utopian."[63]

The first area is our economic system. In the framework of our question about cultural development, we are confronted at every step with the claim to global

59 W. N. Krewani, Hrsg., in: Emmanuel Levinas, Die Spur des Anderen, Freiburg/München ²1987, 12. Verweis auf Kants Unterscheidung: Der Mensch ist ein Wesen der Sinnenwelt und der Verstandeswelt.

60 Lévy-Bruhl, zitiert nach W. N. Krewani, Hrsg., a.a.O., 13.

61 Compare Johannes Hoffmann, Hrsg., Wie kann Menschsein heute glücken? Alfons Auers theologisch-ethischer Beitrag zur Begegnung von Christentum und Moderne, Frankfurt 1993.

62 Compare Johannes Hoffmann, Hrsg., Entwicklungsland Deutschland. Ansätze und Erfahrun gen kirchlicher Solidaritätsarbeit, Frankfurt 1994.

63 Johannes Hoffmann, Evolution der Solidarität. Ansätze einer Theologie der Befreiung für Reiche und Arme, in: Ders., Hrsg., Entwicklungsland Deutschland, a.a.O., 225-261; hier 225.





validity of the capitalist market economy under which we have maneuvered ourselves into the crisis from which 4/5 of humanity is suffering, and through which our environment is destroyed[64] and the entire world given over to unspeakable suffering.

The second area concerns checking the interpretation of the modernisation process, our interpretation of rationality, of potential rationality etc. Our dialogue partners from Africa, Asia, Australia and Latin America have repeatedly surprised us with their refusal to even make Max Weber's interpretation matrix the basis of dialogue. We simply could not explain what caused this. By now, however, it is clear that Weber's interpretation and comprehension matrix is a major candidate for the claim to universal validity, which is to be deconstructed.

Finally we must ask ourselves where the Christian churches of the West have make claims of universal validity towards other cultures, which prevent the acceptance of the message of Jesus in other cultures, and are still doing that; these are to be analysed and deconstructed as well. Pope Francis encourages us when he writes in "Evangelii Gaudium": "One must not assume that the revelation of the Gospel must always be spread in fixed forms or exact words which express an unchangeable content… This must remember to encourage of the Church in countries where Christianity is in the minority to not only encourage every baptized person to spread the Gospel but also to support early forms of cultural assimilation. In the end, we should strive to spread the Gospel in a way that forms a synthesis of Gospel and culture in which it is spread in the ways of that culture."

(EG 129).[65] This takes courage and creativity, not simply staying rooted in complacency without any progress.

(EG 129).

As long as the "real socialism" as state capitalism had not collapsed, a potent competitor existed on the world stage who could confront free market capitalism. Capitalism observed this competitor and was measured by comparison with it.

64 There is no shortage of studies showing the dramatic increase in social and ecological prob lems. I want to name only two: Firstly, „Human Development Report 1992, New York/ Oxford 1992".
Rundschau, 1.7.95, No. 126, page 22; the report of the Club of Rome has also been published as a book: Wouter van Dieren, Calculating Nature, Basel 1995. By now there are numerous studies and documentations which prove the growth of national and international inequality. For Germany, there is the new Report on Poverty and Wealth, the calculation of the Deutsches Institut für Wirtschaftsforschung: „According to this, 0.1% of all households own 14-16% of all property." (Guido Bohsem und Thomas Öchsner, Das Vermögensrätsel, in: Süddeutsche Zeitung, 27.1.2016, Nr. 21, S.15.).

65 Papst Franziskus, Die Freude des Evangeliums. Das Apostolische Schreiben über die Ver kündigung des Evangeliums in der Welt von heute, Freiburg im Breisgau 2013.

The competitor caused capitalism to abide by a framework of conditions which were to give it an image of being friendly to humans and the environment. Against this background of a global competitive situation of claims to global validity, the political classes an economic interests could communicate profitably within their respective claims without losing political legitimisation within their respective countries. The countries of the so-called Third World were, in an agreement of political classes and economic interests with the claims of universal validity of the capitalist system, essentially overrun "for their own good", their social structure and traditions shaken or ever destroyed, they were declared underdeveloped on the basis of the claim of validity of economically expanding industrial nations.

The echo of this universal claim of validity of our economic system has risen in a steady crescendo over the last twenty years up until the current day.[66] And although our own economic system has devastating consequences for us and the destructive forces of the system endanger our way of life, we merely wring our hands and calm ourselves with the formula: "There is no better alternative." But is that really so? Or can we simply not imagine one because we sit as petrified before the universal claim of validity as the rabbit before the snake? It is as Francis X. D'Sa said: Before we are capable of thinking of alternatives and visions, we must begin with the deconstruction of the ruling claims of validity of our economic system which expose its limited nature and destructive potential.

The social market economy is an important asset for an existence worthy of a human being. Securing it is, according to its fathers,[67] supported by the fact that the economic disparities and misapplications and the security of distributive justice as well as the ecological compatibility of the economy are constantly being worked on. This, however, means that we need to uncover weaknesses, analyse them and remove the causes. The difficulties that cropped up here are not caused by "impurities" which are caused by "increasing reduction of the individual's freedom of action" or the "development of the welfare state".[68] This merely shifts the problem to an insufficient explanatory approach of the disparities. The discussion of ordoliberals on the security of the social market economy, which moves back and forth between market and concept conformity, essentially misses the area in which the weaknesses of our system must be sought. In my opinion, such a weakness is to be found in the monetary structures which need a new set of rules. As Bertram Schefold once stated, directed the neoclassical school of thought, "the

66 Compare hier z.B. Felix Wilfred, (Ed.), Globalization or Peripheralization, in: Jeevadhara, A Journal of Christian Interpretation, Vol. XXV, No 145, Kottayam/India 1995, 1-92.

67 Ibid, Genealogie der Sozialen Marktwirtschaft, Frühschriften und weiterführende Konzepte, zweite erweiterte Auflage, Bern und Stuttgart 1981.

68 Detlef Radke, Soziale Marktwirtschaft – eine Option für Transformations- und Entwick lungsländer? Deutsches Institut für Entwicklungspolitik, Berlin 1994, 8f.





accumulation of capital must be seen as an autonomous process" which "follows its own laws", laws which "do not automatically adapt to the external environmental factors such as population growth and availability of natural resources."[69] And: "The neoclassical concept of unemployment or overemployment rests on the accumulation of capital as an autonomous process; it is the task of the population to adapt through migration, change of the rate of participation etc."[70], as can be seen in the current attempts to reign in the debt crisis in the EU.

Finally, the "assumption that the interest rates direct the rate of return on capital investments is no longer quite as absurd."[71] This alone illuminates how fundamental the accumulation of capital and the accumulation of monetary wealth is for a self-regulated market economy, and what a minor role politics is forced to play when there is no regulation of monetary processes and financial wealth is no longer reined in by ethical principles. It is not without a reason that our current crisis has seen calls for a revitalisation of the "social idea" on which the social market economy is founded on, an admonitions the political discipline, if social market economy strives to be more than a formula to placate the majority of people who are insecure in the face of the ever more obvious signs of a deep crisis of our system, such as the increase of long-term unemployment, the increase of public and private debt, the increasingly uncontrolled and savage nature of competition, the steady increase of the gap between the rich and the poor in our own country and between nations, an increase in crime, doubts about the safety of pensions and so on.

## Hints of Structural Causes

Pope Francis says: The economic crisis "is the consequence of an economic system which brings tragedy because at its center there is an idol call Money."[72] To show the structural causes, we must take a look at the development of the economy and of financial wealth in (West) Germany since the currency reform of 1949.

At this point, we must remind ourselves of the mountain of debt and burden of interest which banks in the nations of the so-called First World have burdened the nations of the so-called Third World with. For these debts, which the banks have long ago written off, developing countries have made interest payments totalling 1.5 trillion US Dollars in the ten years from 1982 to 1992. This is almost

69 Bertram Schefold, a.a.O., 45.

70 Ibid, 38.

71 Ibid 48.

72 Andrea Bachstein, Folge denen, die furchtlos sind, in: Südd.Ztg., 1.10-2013,Nr. 227, Seite 2.

twice the total of the foreign debt of these developing countries as of 1982.[73] Furthermore, developing countries had to endure a net loss of capital of 225 billion US Dollars through their credit relations with industrialized nations. It this thus time, following the exploitation by creditors in industrialized nations, to cancel all debt of debtor nations. The results of the aforementioned debt are, among others: Unjust distributions of income from capital, injustice through redistribution of interest income. In other words: The number of losers steadily increases.

This inequality is increasingly being noticed in public, and in the face of unemployment, debt, homelessness and increasing poverty, it is perceived as unjust. Money is a good guaranteed by the government. It is a national institution, a social institution. Nobody could make any use of it if it was not guaranteed by the economic performance of the many on one hand and the government on the other hand. This it is also right and just if, measured against the model of social market economy, all receive a sufficient share for an existence worthy of a human being. It is not understandable that some few people who have a high monetary income should be the privileged users of the medium of money. In fact, at the current time the utility of money is almost completely restricted to the owners of disposable monetary wealth due to the maladjustments of our monetary order as a consequence of economic change. Neither through appropriate taxation nor through an adjustment of the framework of conditions is any attempt being made for a just compensation. The social duty of property, as laid out in the constitution, is not being enforces, even though the government guarantees the monetary order and thus provides the basis for the possibility of income from monetary wealth. This contradiction manages to show how and where adjustments are to be made in the system of social market economy. In these contexts and in the face of the current situation, we should be thinking about consequences and the maladjustment of the monetary structure to the conditions of the social market economy. The crisis in which we find ourselves could release the kind of creativity which is necessary for that task. Even though this will include the necessity of sacrifices especially from the owners of large monetary wealth, we should try to make the effort of adjustment if we wish to maintain the social market economy and our democratic order. Hence the thesis: The security that we give to all in our nation will benefit us ourselves as well. The social market economy is a valuable asset for the security of an existence worthy of a human being. Hence we must, as the fathers of the social market economy, Alfred Müller-Armack and Ludwig Erhard, have entrusted us to, take care of this and initiate the necessary adjustments at the weak spots of the system.

[73] Immer tiefer in die Schuldenkrise, in: Main-Spitze, 27.10.1992; vgl. auch: Kuno Füssel, Franz Hinkelammert, Marks Mugglin, Raúl Vidales, „... in euren Häusern liegt das ge raubte Gut der Armen", Ökonomisch-theologische Beiträge zur Verschuldungskrise, Fri bourg/Brig 1989.





If we look closely, we in our society of rich and poor are in a situation as it is described in the prisoner´s dilemma. If we want to escape the dilemma, both group, rich and poor, must work together. This means that neither can look out solely for their own advantage. Each must keep in mind the interests of the other. In exchange, they can live in peace and safety and preserve their own property. For the others, jobs can be preserved or created, through which their security is guaranteed. Such behaviour corresponds not just to the Christian commandment of compassion, but works through the rule "do ut des", "I give so that you may give." But through this rule, a great measure of justice and inner security can be achieved.

To make clear the consequences of an autonomous process of accumulation of capital, I would like to show the effect of the growth of monetary wealth on economic growth. The exponential growth of monetary wealth caused by compound interest forcibly induces progressive growth of the economy. Our economy, the humans, nature and culture are thus forces into the continuous adaptation which is necessary to satisfy the growing monetary wealth.

This fact can be demonstrated through the demands of the adaptation progresses in the Federal Republic of Germany in the 40 years since 1950.[74] It is easy to recognize that not only our economy, but all areas of our society, our culture, our politics, our relations to other nations and cultures are being pulled into the gravity well of adaptation to monetary growth and are instrumentalised to serve the need for growth of monetary wealth. In the beginning, the need for growth of monetary wealth could easily be satisfied through economic growth which was aimed at covering the direct need of basic consumer goods. After the immediate needs in the phase of post-war development were covered and the demand generated by it had reached saturation levels, new demand for consumer goods needed to be generated, needs on a different level needed to be produced so that an economic development could be induced with which the demand of monetary wealth for a rate of return could be met. In 1967, when this was no longer enough, the "Law for Supporting the Growth and Stability of the Economy" followed. The intent of this law was to achieve an increase of consumer demand through private debt which was to boost economic growth and allow monetary wealth to reap new returns. As we have shown, many families and individuals today stand before the wreckage of this development. Many have taken on debt to the limits of their financial means in the hope that their own economic situation does not take a turn to the worse. In this, however, they were deceived: Unforeseen events such as illnesses, shortage of work or even a temporary loss of employment threw them into bankruptcy, poverty, even homelessness.

[74] Compare Helmut Creutz, Das Geldsyndrom. Wege zu einer krisenfreien Marktwirtschaft, München 1993

Money (capital) strives to constantly and exponentially grow, unlike nature (natural capital) and labor (social capital), and thus by the middle of the 1970 a degree of saturation had been reached despite firing up consumer demand through private debt, so that the economy looked for new avenues of expansion in order to generate a return for the rapidly accelerating monetary wealth. Since a meaningful expansion of the domestic market was no longer possible, a phase of expanding exports began in which primarily the so-called developing countries were driven into debt. Their resources were taken from them at an inappropriate price, and finished product were sold to them at high margins. The debts of the nations of the so-called Third World grew. The current result is the over-indebtedness of many nations, with more to follow. Thus it becomes clear for all who are willing to see that the entire world is taken into service and enslaved for the growing need for returns on monetary wealth.

On the other hand, a phase began in 1970 in which productivity gains were added solely to monetary wealth and wages and salaries stagnated from then until 2010, even though the returns from productivity had doubled.

Social capital is about a just share of the profits of production and of productivity increases in the economy for all human beings. This means: In the interest of maximizing profits, costs were devolved in the people of society, dumping wages were permitted to be paid and employees were permitted to be exploited. The high and excessive debt of our citizens is induced by the system in the interest of monetary capital, and thus has structural causes. After World War Two, governments in the Western world have promised their citizens during reconstruction in the concept of social market economy: We will adjust your wages to the productivity of your labor, and will let your participate justly in the growth of labor productivity. This was of course also a demand of justice. This promise was "kept until the Seventies" [75] and then abandoned. From then on, the developments diverge. Any productivity gains went towards "Big Money" and gave us the banking crisis and the debt crisis of nations, the costs of which are burdened on the taxpayers. This directly contradicts the social principle of the "primary of labor over capital" of the encyclical "Laborem Exercens" No. 5. The financial crisis has shown us where the preferential treatment of the interests of monetary capital leads.

## Conclusion

In order to adapt the economy to the exponential growth of money, people in the Western industrialized nations were influenced through a targeted communication policy to adapt their consumer behavior and lifestyle accordingly. Through the

75 David Graeber, Schulden. Die ersten 5000 Jhare, Stuttgart 2012, 391 – 395.





means of advertising, sales management and public relations and inclusion of means of mass communication, consumer behaviour has changed completely by now. Michael J. Sandel speaks of a "barrage of advertising" and "marketing barns". [76] This is also the cause of the debt of many people and their path towards poverty. Pope Francis thus names the "greed for profit and the frenzy of consumption" as the primary causes of the financial crisis. If not money but the human being had been central goals, then high incomes would have grown more slowly and lower incomes more quickly.[77]

Even though their incomes stayed the same, people would have more time for friends and family, for creativity and art, for social work and social engagement, for community values, for the preservation and care for common goods, in short: for a good life. There would be fewer differences in income. There would be greater equality and greater satisfaction in society. "We live in democratic prosperity."[78] Reality is different. The ECB recently taken the wealth of the super-rich into account in their calculation of inequality and came to the conclusion that wealth inequality is much greater than previously predicted. According to a study of the Swiss bank UBS, there re 199,235 super-rich world-wide with a net worth of at least 30 million US Dollars, whose total wealth grew during the last year by 8 percent to over 27 trillion US Dollars.

On the development in Germany, the DGB (Klartext, July 17th 2014) says: "The growth of wealth of the super-rich Germans was 14.4% in 2013. The roughly 18,000 super-rich own a combined 2.3 trillion US Dollars, not counting their yachts. The injustice of the distribution of wealth is only really made clear by looking at the bottom of the pyramid: The lower 50% of the population own less than 0.1% of the wealth." These numbers prove the unjust distribution of productivity gains of the economy. This inequality is perceived in the consciousness of people and hints at a social imbalance which could have grave consequences for the coexistence of people in our society. Richard Wilkinson and Kate Picket have put together a general picture of the consequences of large income disparity in the industrialised nations and in the states of the USA via the studies of numerous scientists from different schools of thought, and support the conclusion with the following statement: "In countries with more inequality, more people are mentally

76 Michael J. Sandel, Was man für Geld nicht kaufen kann. Die moralischen Grenzen des Marktes, Berlin 2012, 227 ff.

77 Compare Scherhorn, Gerhard Grundeinkommen und nachhaltige Entwicklung, in: Götz Werner/Wolfgang Eichhorn/Lothar Friedrich, Hg., Das Grundeinkommen. Würdigung-Wer tungen-Wege, Karlsruhe 2012, S. 68-83, hier: 71f.

78 Roy F. Harrod, The posibility of economic satiety. Use of economic growth for improving the quality of education and leisure. In Problems of United States Development, I, S. 207-213, New York 1958: Committee for economic development.

ill, consumption of illegal drugs is more common, the murder rate is higher, more people are incarcerated, infant mortality is higher, juvenile and adult obesity is more prevalent, 15 year olds have lower levels of math competency and literacy, there are more conflicts among children, more social and health problems occur, social mobility is harder, people recycle a smaller fraction of their waste and people need to work longer. On the other hand, they stress that in countries with more equality, more people are willing to trust their fellow citizens."[79] This confirms the statement of Pope Francis that it is about the human being and our image of humanity, about justice and compassion.

Where are the origins of our economic system being aligned with monetary wealth?

The deciding reason is pointed out by Bertram Schefold, based on the writings of Adam Smith. He writes: "I thus adopt the thesis that a regulated market economy as per Smith can only endure because the political and social life is governed by ethical principles." As we know, Smith was not only a national economist, but also a moral philosopher.

Economy needs to be directed by the moral forces of a culture. It must not be left to its own devices. Nor must we let ourselves be convinced that it takes a satisfactory bottom line to even begin to consider morality. It is also not enough to trust that the economy generated morality from itself because it supposedly needs morality to function. The opposite is the case: The economy shows itself as a devourer of morality, if it is not aligned in its structures according to ethical goals, which are to enable rather than prevent a dignified way of life for all human beings, and take care of preserving the limited and scarce good of nature.

Obviously not even the concept of a social and ecological market economy has managed to mediate between competition and solidarity, between market economy and social and ecological system. We must learn to understand that the principle of competition can, according to the creator of the concept of social market economy, only be acceptable if a sufficient social safety net for all, created by the government as the embodiment of the community, exists, as well as a "a socially acceptable configuration of international political frameworks"[80] for the economy as a subsystem of nature, which demands from here a maximum of throughput of matter and energy as well as reaching a steady state.[81] The movement in that direction is to be accelerated.

79 Wilkinson, Richard/Picket, Kate, Gleichheit ist Glück, 4, Auflage Berlin 2012

80 Lothar Czayka, Mehr Wettbewerb ist kein Allheilmittel. Und ausreichende soziale Siche rung ist keine Wohltätigkeitsveranstaltung, in: Frankfurter Rundschau, 20.9.94, Nr. 219, S. 16.

81 Compare Hermann E. Daly, a.a.O., 44f.





Cultural pressure can enforce the necessary efforts of adaptation, a pressure which originates from the base, from the disadvantaged. They constitute the innovative and creative power which enforces change. In a society, creativity is always generated on the margins. This creativity must, in the interest of the preservation of the system as a whole, be picked up and implemented by the ruling classes. If that does not happen, the end of the system is pre-ordained.

Thus we need to ask: How are the monetary structures changeable as a weakness. There are many suggestions for this.

A market economy which is sustainable and prepared for the future does not simply fall from the sky, but must be advanced in steadfast contest with the predominant market conditions and theoretical approaches. The FG EÖR has participated in this discourse as part of an interdisciplinary, internationally and interculturally planned symposium of experts. It was meant to show the ways in which the principle of sustainability can find entrance into the frameworks of financial and goods markets.

The experts whom we invited to the symposium, which took place at the KfW in May 2008, have received a preparatory paper[82] in German and English language prior to the symposium with the request to reply to it from their respective professional and cultural perspective. The preparatory paper was sent to the experts two years before the start of the symposium, so that we were able to achieve an intensive exchange of ideas with the experts in the run-up to the symposium. This was a success, so that we were able during the three days of the symposium to work on a common communiqué. The positions which came up were published in a report together with the communiqué.[83] The statements and recommendations recorded in the common communiqué were implemented by the FG EÖR in an appeal to the members of the German parliament. This appeal has the following wording:

82 Gerhard Scherhorn, Nachhaltige Entwicklung: Die besondere Verantwortung des Finanz kapitals. Susatinable development: The outstanding responsibility of financial capital, in: Reihe: Geld & Ethik, Hg., Johannes Hoffmann und Gerhard Scherhorn, Band 1, Erkelenz 2008.

83 Johannes Hoffmann / Gerhard Scherhorn, Hg.,Eine Politik für Nachhaltigkeit. Neuordnung der Kapital- und Gütermärkte, in: Reihe Geld & Ethik, Hg., Johannes Hoffmann / Gerhard Scherhorn, Band 2, Erkelenz 2009.

## Legislatory Initiatives for Sustainable Competition

Our laws promote the overexploitation of our productive base!

Our economic order allows for overuse of the common goods which form the base of our lives and our production. This is because the rights of owners of private property to dispose of their real estate, production facilities, vehicles etc. as they please does not consistently end where they exploit common goods beyond their private property,[84] such as the atmosphere, the air we breathe, the fertility of the soil, the purity of ground water, richness in fish or biodiversity.

There are some exemptions, but in general, our common goods may be freely overexploited as if, for example, clean air, clean water, fertile soil or rich fishing grounds still existed in abundance. They do not, at least not any longer. But according to the principle of "highest rate of return in the shortest time", costs are cut to their detriment, prices lowered and quality exaggerated. With the blessing of competitive and public laws, expenses and self-restrictions can be done away with that would be necessary to prevent damage to public good or to restore these public good to their prior state:
Harmful gases damage to climate system, because it would be expensive to avoid releasing them, the oceans are overfished because fishing quotas are not agreed on, fertile soil erodes because monocultures offer higher rates of return, the health of human beings and animals is harmed with toxic substances and emissions which are not removed sufficiently effectively. In a word: Common goods of natural and social capital are overused in the same way the proverbial commons are overused if the individual overgrazes their livestock on them instead of being forced to agree to a limited use which gives the commons the opportunity to regenerate. Overuse happens because limitations of usage to protect the common goods as well as expenses for their preservation or replacement may be dispensed with – in other words: Costs may be externalized to their detriment.[85]

84 Private property extends into public property, for example if it contains disposition over a piece of real estate or a petroleum well or enables decisions over labor conditions. Natural resources, air, and the health of workers are common goods.

85 „Externalisation means that costs are not born by the one who causes them, but are devolved onto the unprotected external world. This „devolution" consists of not making efforts which would be necessary to prevent damage to common goods to begin with, or to compensate for it afterwards, i.e. returning the common good to the prior state or replacing it with one of equal value. Damage to a common good is given if it was used up by production or consumption beyond extent that it can absorb without consequence, such as through regeneration. In natural resources or fish stocks, it results from their reduction, in the climate system or human health by weaking the system, such as through emission of toxic substances, in ecosystems by overuse or repurposing, in social systems such as societal participation by withholding opportunities for education or earnings.





A third term of overuse and externalisation is "predatory exploitation", a fourth "depletion of assets". Today, all common goods are threatened by predatory exploitation and depletion of assets; many are close to their critical point at which their decimation cannot be reversed.

But nevertheless, competitive law still protects economic actors, even if they acquire an advantage through externalisation over their competitors who cover the costs of their actions themselves in order to maintain the natural and social foundations of life. And corporate law still puts the board of a public corporation in a position of serving the interest of the shareholder to generate returns, not to protect the natural and social capital.

## Sustainable Competition Must Become Enforceable in Court!

The overexploitation of our common goods proceeds inexorably, as long as it is not stopped by laws which end the protection of externalising competition. Nothing else will lead to sustainable development. Cost savings at the expense of common goods must be punished as unfair competition. This satisfies the constitutional charge of the social duty of capital. Article 14 Part 2 of the German Basic Law charges the legislative power with regulating the use of private property "so that it also serves the common good."[86] Similarly, Article 17 of the European Charter of Basic Rights requests the legislative power to regulate the usage of property "as far as necessary for the common good."

This duty can be most effectively discharged by setting and enforcing rules, which can be supervised by the public itself and if necessary be enforced in court, both by an individual that has been harmed, from the competitors and from institutions of civil society.[87]

The following are some specific suggestions for changes in law:

**Civic Code (BGB):** The free disposition over private property according to Article 903 of the Civic Code should be put under the caveat that the owner must not devolve any cost unto natural or social capital, an thus fulfils in the mind the criteria

86 In a similar vein, the EU Charter on Basic Rights says in Article 17: „The use of property can be regulated by law if that is necessary for the common good." This is expanded on in Article 37 in that according to „the principle of sustainable development" a high level of environmental protection and improvement of environmental quality must be ensured.

87 The legal instrument of class action already exists. An environmental organization or other society can sue without being infringed upon in their own right, and can thus take the role of an advocate of nature.

of natural and social compatibility.[88] Article 903 should be worded approximately as follows: "The proprietor of an object can, unless the law, the rights of third parties or pressing requirements of the protection of natural common goods or public health stand against it, dispose of the object at discretion, and may exclude others from any taking influence."

**Law on Unfair Competition (UWG):** Externalisation should be included in the prohibited competitive actions under Articles 3 and 4 of the Law on Unfair Competition.

A new Section 12 in Article 4 should ordain that those who gain an advantage by devolving costs to the detriment of nature or society[89] are guilty of unfair acts as defined in Article 3.[90] Article 4 should be amended as follows: "Unfair acts in the sense of Article 3 include (and can be ordered by competitors to be ceased) in particular 12. Gaining a competitive advantage by disregarding mandatory (or acknowledged) requirements of the protection of natural common goods or the public health."

The purpose of the UWG is to prevent corporations from using the pretence of an action to gain an advantage. An advantage gained by damaging common goods is no less unfair in that sense – an even more detrimental to the common goods – as for example deception through misleading advertisement the exploiting a lack of experience. If externalisation is considered unfair, those corporations who engage in it can for example be sued via the Center for Combatting Unfair Competition by their competitors who incur costs for avoiding harm to affected common goods and thus feel disadvantaged by an externalising competitor who offers good at a lower price or higher quality and pretends towards customers that this advantage is due to superior performance. Predatory exploitation of common goods must not be valued as superior performance, as the market economy would be irreversibly discredited. This is why organisation of civil law must be able to file for injunctive relief.

88 The use of common goods generates costs if it exceeds their ability to absorb or regenerate. Since individuals usually cannot accurately determine that limit, there must be criteria by which they can direct their behavior. Compare Hoffmann, Johannes, Ott, Konrad & Scherhorn, Gerhard (Hg.): *Ethische Kriterien für die Bewertung von Unternehmen. Frankfurt-Hohenheimer Leitfaden.* Frankfurt a. M. 1997: Verlag für interkulturelle Kommunikation (IKO).

89 The definition of externalization is necessarily abstract. It may be made more concrete via examples for externalizing actions or references to court decisions, which can be listed in the motives of the law.

90 A corresponding definition of externalization belong into the „black list" of Guideline 2005/29/EU on unjust business practices in the domestic market.





**Law Against Obstruction of Competition (GWB):** In the same vein, agreements between corporations which assure each other of the internalisation of previously devolved costs should be exempt from the prohibition of cartel agreements. Article 7 of the GWB and Article 81 of the EU Contract on this should be amended roughly as follows: "(3) Agreements in which corporations assure each other that they will incur costs in the interest of sustainable development which contribute to the preservation or restoration or substitution of a common good used either in production or distribution (such as raw materials, air or soil quality, climate, fish stocks, biodiversity can at the suggestion of the Federal Ministry of the Environment be exempted from the prohibition of Article 1 for a limited time." The Law Against of Obstruction of Competition is supposed to prevent increased profits gained via reduction of competition on price or quality. However, it explicitly excludes agreements on improving production or supply. There should therefore also be an exemption for agreements to cease devolving externalised costs.

**Law on Publicly Traded Stock (AktG):** Article 76 Section 1 of the AktG as well as Article 4 Section 1.1 of the German Corporate Governance Codex[91] should give corporate boards of directors the duty to protect the natural and societal common goods which form the basis of life and production – our natural and social capital.[92] It should be ensured that the "due diligence of a proper and conscientious executive" (Article 93 Section 1) is not violated if he orders investments in environmental protection measures, improves the conditions of labor or prevents lay-offs by reducing weekly hours. This certainly requires additional laws, but Article 93 Section 1 should be amended to define the due diligence of the executive as including efforts for the good of the corporation, the capital of the shareholders and the preservation of common good which make

91 Since June 2009, Article 4 Section 1.1 reads: „The board leads the corporation 'with the goal of sustainable generation of value' in its own responsibility and in the interest of the corporation, 'that is, by the criteria of the interests of shareholders, employees and other groups linked to the corporation (stakeholders)'." The words „sustainable generation of value still allows for a degree of interpretation which directs the board to solely permanently increase corporate value, as without further elaboration, the term „sustainable" can be understood as a synonym for „permanent". [This is considerably clearer in the original German – translator's note] As definition of the goal of sustainability, a mere reference to stakeholders is not sufficient, as it leaves the decision of pointing out externalisation decisions or not to the societal groups in question.

92 Certainly it is justified to give the board of directors (as well as the board of supervisors) the duty to protect the shareholders from financial damage. It is however not justified that there is no provision in the law to protect the public from damage to their natural and social common goods. Of course, the specific protection of a common good must be regulated in a specific law. But corporate law must not provide an excuse for shareholders to force the board to externalise costs in order to increase profit. Even trying to prevent losses cannot justify externalisation.

up the basis of life and production. Article 93 should be amended to include the sentence: "Part of the due diligence of a board members is to inform himself about and abide by the mandatory requirements of compatibility with the common good regarding his decisions or their consequences on public health." Thus, the board of directors would have a legal basis for such expenses, and the civil society would gain a chance to remind the corporation that it is bound to ensure sustainable development.

**Law on Credit (KWG)** and Law on Investment **(InvG):** KWG and InvG should be amended by the requirement for certified investment advisory which informs potential investors about the environmental and social compatibility of products. Only then can ethical investment become a common norm. This problem complex has however been kept out of focus in the G-20 discussions in Pittsburgh on revamped regulation of the international finance system. The currently envisioned ruleset would increase the transparency of financial markets, and reduce the ability of banks to generate money. But it includes no incentive for owners of capital to decide in favour of sustainable financial products or to encourage corporations in which they are shareholders to abide by criteria of sustainability. One possible wording would be: "When advising on stock and bond investment, it is the duty of investment advisors and executives to inform about consequence of production method harmful to the common good or public health which the corporation to be invested in is using, as well as about alternative opportunities for investment."

Beyond that, investment companies must be obliged to sustainable investment in Part 2 Article 9 of the InvG. This might involve amending Section 2.1 as follows: "The investment company is obliged 1. in carrying out its business to act in the interest of its investors, the integrity of the market and the preservation of natural common goods. It must align the investment of the capital entrusted to it by the sustainability ratings of acknowledged rating agencies."[93]

93 Appendix: Some examples for how externalisation must be considered unfair competition: Corporation A offers the recycling of toxic waste and assure that the waste is processes according to the current state of the technological art, and is certified for that. A must therefore be more expensive than the unfairly competing B which exploits the insufficient controls of the EU to simply dispose of the substances abroad. B thus externalises private costs and can offer its services more cheaply, while A does not externalise and suffers a competitive advantage in the process: He offers a better service, but is undercut by B. Customers thus choose be because they have to assume that he offers a satisfactory service at a lower price. Can B claim that the EU tacitly endorses his actions? Is it impossible to punish this as unfair competition because it is not as strictly forbidden and as strictly enforced as would be necessary under the criteria of sustainability? Would the suggest Point 12 of Article 4 UWG (or an amendment to Guideline 2005/29/EU) give A a means of suing B for unfair competition even if the EU still tolerates B's practices? Could this not result in a lawsuit to force enforcement of laws because the European Commission does not require certificates and thus itself violate the rules of unfair competition?





The Study Group for Ethical-Ecological Rating has been trying since 2011 to communicate the contents of this appeal to all stakeholders of our society. We have held conferences with political parties. We have held three day-long round table discussions with corporations and managers and have passed our discussion suggestions on to NGOs. The echo from all stakeholders was very positive. All were of the opinion that we should start working in that direction. However, we were always told that Germany could not manage on its own to turn competition sustainable in this way. It would thus be necessary to examine legally if our suggestions are compatible with the EU or WTO. In the framework of a conference at the Friedrich Ebert Foundation, a corporate legal office in Geneva and a German corporate lawyer were asked for an expertise on that matter. These expertise are now available.[94] They can also be found at the following link: http://blog.ethisch-oekologisches-rating.org/zwei-rechtsgutachten-pro-eoer-vorschlaege/

1. In „conventional" meat production, the high costs of environmental damage are externalised, unlike with ecological animal husbandry. The devolved costs are so that a kilo of pork from conventional production can be sold for 7€, whereas a kilo of pork produced ecologically must be sold for 13€ in order to cover costs. If the suggested Point 12 of Article 4 UWG was already in force, ecologically oriented farmers could sue conventional meat producers for unfair competition. The rule would be simpler and more effective than a plethora of specialized environmental protection rulers, as the plaintiff farmers could present more authentic cost comparisons than a prosecutor.
2. Automobiles whose emission of CO2 equivalents stays below the more or less climate neutral limit of 120 g/km must be either slower or less comfortable than vehicles with higher emissions, or more expensive. If the suggested Point 12 of Article 4 UWG had been introduced some years ago, could Audi have sued its competitors, which offered models with similar size and performance but higher emissions at a far lower price, for unfair competition because they neglected investments in emission reduction?
3. Corporations which dismiss employees to improve returns while business is good could probably not be sued by competitors who instead reduce retirement age and accept somewhat higher costs for that. But civil initiatives which work towards the common good of full employment could initiate a class action arguing that on a high level of productivity and prosperity, demand for material goods cannot rise as quickly as productivity, so that there is no way around the alternatives „more free time or more unemployment". In the face of this alternative, a corporation which refuses models to reduce working time in a model aligned both with its own interests and that of the employees could be found to engage in unfair competition if that corporation thus gains a considerable cost advantage over those competitors who reduce working hours in order to contribute to full employment. And if a cost advantage cannot be proven, this can be used to argue further in favor of working hour reduction.

94 Johannes Hoffmann, Gerhard Hofmann, Jens Lowitzsch, Christian Pitschas, Denis Suarsana, Herwig Roggemann, Nachhaltigkeit im Wettbewerb verankern, Expertise im Auftrag der Abteilungf Wirtschts- und Sozialpolitik der Friedrich-Ebert-Stiftung, Bonn Juni 2015.

These suggestions abide the by the cost-by-cause principle, which Naomi Klein also favours as she writes:

"Taken together, there are sufficient possibilities to gather the necessary funds to prepare for the coming storms and at the same time radically reduce our emissions to prevent a catastrophic global warming.

The following list is far from complete:

- According to a resolution by the EU Parliament in 2011, a "marginal financial transaction tax" on the trade with stocks, derivatives and other financial products could generate a global revenue of 650 billion US Dollars, and at the same time curtail financial speculation.

- Closing tax havens would result in an additional revenue windfall. Estimates of Tax Justice Network in Great Britain state that the total wealth subject to tax evasion which has been stashed in tax havens world-wide is between 21 and 32 trillion US Dollars in 2010. If this tax evasion was revealed and revenues were taxed at 30 percent annually, an additional 190 billion US Dollars in income tax could be generated.

- A one percent "billionaire tax", as suggested by the United Nations could generate 46 billion US Dollars in annual revenue.

- According to numbers provided by the Stockholm International Peace Research Institute, reducing the military budgets of the ten countries with the highest defence spending by 25 percent could free up an additional 325 billion US Dollars. (Admittedly, this would be the harshest cut, especially in the US.)

- A 50 US Dollar tax per ton of carbon dioxide which is emitted in industrial nations would generate an estimated annual revenue of 450 billion US Dollars. According to a report by the World Bank, the International Monetary Council and the OECD as well as other organisations from 2011, even a milder CO2 tax of 25 US Dollar would generate 250 billion US Dollars annually.

- A conservative estimate of Oil Change International and the Natural Resources Defence Council states that phasing out subsidies for fossil fuel production would save 775 million US Dollars annually.

Altogether, these measures would generate 2 trillion US Dollars per year. No doubt this would be enough for a start in financing the Great Restructuring (and to prevent the Great Depression). And this does not take into account an increase in licenses for resource extraction. Of course, harsh tax measures can only work if the most important countries coordinate their actions so that corporation cannot





find a safe haven – a difficult, but no impossible, task which keeps being brought up at G-20 gatherings.

But even disregarding the simple fact that the money is urgently needed, there are practical political reasons why the financing of climate protection should be according to the costs-by-cause principle. As we have seen, measures against the climate crisis include real improvement for the majority of people, but real solutions cannot be had without immediate sacrifices or discomfort – that is the nature of the beast. And judging from past experience with restriction due to a crisis – such as rationing, spending cuts and price controls during both World Wars – we know that their success in mostly tied to them being accepted as just.

In Great Britain and North America during World War Two, all social strata had to tighten their belts, even the very prosperous. This had the consequence that total consumption in the United Kingdom decreased by 16 percent, but the calorie intake of the poor actually increased during the war as rationing gave them more food than they could otherwise have afforded.

Of course this will also leads to fraud and black market racketeering, but nevertheless, rationing programs were broadly supported because, at least theoretically, they were just.[95]

## Conclusion:

The suggestions for competitive and property law were developed for Germany and Europe, but can certainly be applied in other socio-economic and cultural contexts as well. This might contribute to all of creation being preserved for future generation in the same state as we have enjoyed it.

95 Naomi Klein, Die Entscheidung. Kapitalismus vs. Klima, Frankfurt 2015, Auszug aus Abschnitt: Das Verursacherprinzip, 144-145.

# 16.

# Menschenrechte Grundlage einer sozial-ökologischen Marktwirtschaft.

**Ein Projekt, an dem Obiora Ike engagiert beteiligt war.**

Johannes Hoffmann

## Vorbemerkung

Eine Frage haben Obiora Ike und mich immer wieder beschäftigt und zusammengeführt. Nämlich: Welche Bedeutung hat die Allgemeine Menschenrechtserklärung für die Realisierung menschenwürdiger Lebensbedingungen in unserer und in uns fremden Kulturen? Mit meiner Frau Maria erinnere ich mich noch sehr gut an die erste Gesprächsrunde zu diesem Thema in unserem Hause in Eppenhain. Es ging um die Vorbereitung eines Symposiums zur Frage der Menschenrechte. Außer Prof. Dr. Obiora Ike, Nigeria, waren dabei Dr. Dr. h.c. Smangaliso Mkhatshwa, Generalsekretär der Katholischen Bischofskonferenz für das südliche Afrika, von 1883-1984 und erneut von 1986-1987 unter dem Apartheidsregim in Einzelhaft und John Mary Waliggo, Generalsekretär der Katholischen Bischofskonferenz von Uganda. Wir haben sehr intensiv über die Rolle von Kultur und Religion in der authentischen Entwicklung Afrikas, über die Verteidigung und die Verwirklichung der Menschenrechte aus der Perspektive der Opfer, sowie darüber diskutiert: Welche Konsequenzen sich daraus für die Gestaltung einer Marktwirtschaft ergeben.

Wenn gleich das natürlich sehr wichtige und ernste Themen waren, haben wir an diesem Abend –ganz nach afrikanischer Sitte- so viel gelacht, dass unsere Nachbarn es noch gehört haben müssen.

## Menschenrechte aus interkultureller Perspektive

Die Fragen, die uns damals bewegten, wurden in der generellen Themenstellung deutlich: „Das eine Menschenrecht für alle und die vielen Lebensformen". In einem ersten Symposium diskutierten wir mit Experten aus unterschiedlichen Kulturen[96] und unterschiedlichen Religionen die Frage: „Begründung von Menschenrechten aus der Sicht unterschiedlicher Kulturen"[97].

Die Menschenrechte sind angesichts weltweit zahlreicher und oft grauenhafter Verletzungen der Menschenwürde durch einzelne Menschen, gesellschaftliche Gruppen, Regierungen und Staaten nicht nur Gegenstand von Diskursen auf allen Ebenen. Auch die Durchsetzung und Realisierung der Menschenrechte in Situationen politischer oder kultureller Unterdrückung führt Menschen unterschiedlicher politischer, weltanschaulicher, nationaler und kultureller Couleur in Aktionsgruppen und sozialen Bewegungen zusammen. Es ist daher durchaus verständlich, dass viele Menschen mit den Menschenrechten die Idee und die Möglichkeit eines alle Kulturen, Völker und Lebensformen übergreifenden Ethos verbinden. Menschenrechte werden nicht selten als Leitlinien für die Gewinnung eines weltweiten ethischen Grundklonsenses begriffen und empathisch als Ermöglichung des Weges aller Nationen in die „Eine Welt" dargestellt.[98]

Wer immer Menschenrechte benutzt, etwa als Mittel zur Befreiung von Menschen aus politischer Unterdrückung oder zur Emanzipation von Ethnien aus kultureller Überfremdung, der muss sich einerseits immer wieder neu fragen und zeigen, was er unter unantastbarer Würde des Menschen versteht und wie das dann in den jeweiligen sozioökonomischen und soziokulturellen Bedingungen realisiert werden kann.

Diesen Fragen wurden in Deutschland bisher vor allem in interdisziplinären Formen nachgegangen, etwa im Rahmen des seit 1976 an der Universität Tübingen eingerichteten Forschungsprojektes über Menschenrechte.[99]

Hier wurde deutlich, dass sich der Bewusstseinswandel im Umgang mit den Menschenrechten einerseits „in einer Schwerpunktverlagerung von den ‚liberalen' zu den ‚sozialen' Menschenrechten", und andererseits darin ausdrückt, „dass die zunächst ganz vom abendländischen Denken geprägten Menschenrechte seit dem

96 Experten aus: Schweden, Irland, Schweiz, Österreich, USA, Lateinamerika, Afrika, Papua Neu Guinea, Indien, Sri Lanka und China.

97 Johannes Hoffmann, Hrsg., Begründung von Menschenrechten aus der Sicht unterschiedli cher Kulturen, Band I, Frankfurt 1991.

98 Hans Küng, Projekt Weltethos, München/Zürich 1990.

99 Vgl. Johannes Schwartländer, Hrsg., Menschenrechte, Tübinger Universitätsschriften Bd 1, 1978.





Zweiten Weltkrieg zu einer bewusst universalen Auffassung tendieren".[100] Genau an dieser Stelle setzten wir an mit der Problemstellung: „Das eine Menschenrecht für alle und die vielen Lebensformen" und versuchten interdisziplinär, transdisziplinär vor allem aber interkulturell der Frage nachzugehen, ob wir der kulturellen Differenzen überhaupt ansichtig werden, wenn wir aus eurozentrischer Perspektive für die universale Geltung der Menschenrechte eintreten. Wie nehmen eigentlich andere Kulturen unser Verständnis von Menschenwürde, von Autonomie wahr? Um es an einem Beispiel zu verdeutlichen: Welche Hinweise gibt es auf ein menschenrechtliches Ordnungswissen z.B. im traditionellen Landrecht afrikanischer Kulturen zu entdecken?[101]

Fragen der Begründung der Menschenrechte aus der Sicht unterschiedlicher Kulturen war eine zentrale Fragestellung. Sowohl WissenschaftlerInnen, die an wissenschaftlichen Instituten, Hochschulen bzw. Universitäten arbeiten, als auch Männer, die darüber hinaus in der konkreten Auseinandersetzung um die Realisierung der Menschenrechte in ihrer jeweiligen Gesellschaft stehen, waren Dialogpartner. Und so gestaltete sich der Dialog zu einer Herausforderung für das im Kontext europäischer Geschichte und abendländischer Kultur geprägte Menschenrecht und zu einer Herausforderung gegenüber dem Versuch, dieses Menschenrecht als eines für alle Völker und Kulturen zur Geltung zu bringen.

Als Ertrag darf als wichtiges Ergebnis festgehalten werden, dass sich hier ein Dialog zwischen den Vertretern verschiedener Kulturen über das europäische Exportgut „Menschenrechte" ereignete. Nach dem Eindruck von John May, Australien, deutete „der sichtliche Ärger einiger Gesprächsteilnehmer über die Begegnung mit einer pointierten Darstellung der indischen Denkform ... den

100 Johannes Schwartländer, a.a.O., 10.

101 Vgl. hier: In diesem Zusammenhang entstanden drei Dissertationen , nämlich von Ndidi Nnoli Edozien, von Emmanuel Franklyne Onyemaechi Ogbunwezeh und von Chidi Leonhard Ilechukwu, die Obiora Ike mitbetreut hat: Ndidi Nnoli Edozien, Ownership and Management. Structures in the Economy. African Traditional Values Applied to Modern Issues of Sustainability and the Corporate Governance Fanction, Enugu 2007.; Emmanual Franklyne Onyemaechi Ogbunwezeh, Towards an Ethical-ecological Assesment of Companies in Nigeria; Chidi Leonard Ilechukwu, IGBO. Indigenious Economy and the Search for Sustainable Development in Post Colonial African Society, Enugu 2008; Agi Makil, Nachhaltigkeit für Indien. Eine ethisch-ökologische Bewertungf indischer Unternehmen auf Basis des Frankfurt-Hohenheimer-Leitfadens und des Corporate Responsibility Ratings, Marburg 2011; HyunJu Shim, Die Herausforderung der koreanischen Kultur durch die hegemoniale Globalisierung. Ein Beitrag zur Bestimmung des Verhältnisses intra-, supra- und transkultureller Werte, in: Reihe Ethik-Gesellschaft-Wirtschaft, HG, Johannes Hoffmann, Band 18, Frankfurt und London 2004;

Beginn eines ernsthaften interkulturellen Gespräches an".[102] Immerhin wurden durch die Inblicknahme der Menschenrechte aus der Perspektive nichteuropäischer Kulturen wichtige Probleme aufgedeckt und zur Diskussion gebracht.

Justizminister Bernard Narokobi, Papua Neu-Guinea, warf die praktisch-politische Frage auf, wie weit in einem Staat wie Papua Neu-Guinea, in dem zahlreiche ethnische Gemeinschaften leben, die ihrerseits nach Autonomie streben und den Staat in seiner Existenz bedrohen, von diesem im Interesse von staatlicher Einheit, im Interesse von Modernisierung und im Interesse der Befreiung der Menschen aus „Unwissenheit, Analphabetismus und Unterentwicklung"[103] Gewalt angewendet werden darf und „einige persönliche und Stammesrechte"[104] unterdrückt werden dürfen? Darf sich der Staat über Menschenrechte hinwegsetzen, um seine Einheit zu wahren oder muss er zusehen, dass zur Durchsetzung territorialer Stammesrechte, von Rebellen der Staat bedroht und das Gemeinwohl gefährdet wird? Das Dilemma, dass Menschenrechte von beiden Seiten für die jeweiligen Interessen instrumentalisiert werden können, ob z. B. Menschenrechte eher ein Leitfaden kulturellen Wandels sein sollen und können, ob sie als Instrument zur Rechtfertigung der Durchsetzung ökonomischer und politischer Lebensbedingungen eines multikulturellen Nationalitätenstaates eingesetzt werden dürfen, oder ob sie der Legitimation kultureller Autonomie zu dienen haben, ließ sich theoretisch nicht auflösen und bedarf weiterer Erörterung. Diese Diskussion ist heute unter dem Aspekt des Klimaschutzes wieder aktuell, wie das Noami Klein in ihrem neuesten Buch[105] deutlich macht. Sowohl in den USA als auch in Nigeria erweisen sich nach Naomi Klein „indigene Land- und Vertragsrechte … als massive Barriere für den industrieellen Extraktivismus"[106] und bekommt eine ganz neue Brisanz im Interesse des Klimaschutzes und der Erhaltung der Schöpfung.

Kritische Anfragen aus allen vertretenen nichteuropäischen Kulturen richteten ihr Augenmerk vor allem auf die am Individuum und an der Autonomie des bürgerlichen Subjekts festgemachten europäischen Menschenrechtsbegründung. Hier seien Ergänzungen, Relativierungen, Alternativen aus anderen Kulturen dringend erforderlich.

Doch zunächst galt es aus europäischer Perspektive selbst die Begründung der Menschenrechte weiterzuführen. Ausgangspunkt ist und bleibt hier natürlich die

102 John D'Arcy May, in Johannes Hoffmann, Hrsg., Begründung von Menschenrechten aus der Sicht unterschiedlicher Kulturen, Band I, Frankfurt 1991, S. 154

103 Bernhard M. Narokobi, Human Rights & Wrongs" – Die melanesische Erfahrung. Der Fall Papua Neu-Guinea, in: Johannes Hoffmann, a.a.O., bd.1, S. 44.

104 Ders., ebd.

105 Noami Klein, Die Entscheidung. Kapitalismus vs. Klima, deutsche Ausgabe, Frankfurt 2015.

106 Dies., ebd., S. 446.





Idee des Naturrechts, in deren Entfaltung auch für das Menschenrechtsdenken die abendländische Tradition viel investiert hat und die „durch das Freiheitsdenken"[107] für die moderne Kultur fruchtbar gemacht werden sollte. Nach Karl-Wilhelm Merks seien die Menschenrechte vor falscher Absolutierung am ehesten dort geschützt, wo sie „vom Kriterium menschlicher Freiheitsverwirklichung her verstanden werden".[108] Thaddäus Tui-Chieh Hang, China, pflichtete dem im Prinzip bei, bezeichnete es aber als bedauerlich, „dass die westlichen Theologen bis jetzt fast keine Ahnung davon haben, dass Konfuzius eine autonome Moral vertrat, die durch die Übersetzungsarbeit von Missionaren zunächst Christian Wolff beeinflusste und höchst wahrscheinlich auch Immanuel Kant bekannt war. Zwar konnte Kant sich diesbezüglich auch von anderen Quellen, etwa Stoikern, inspirieren lassen. Da aber Wolff nicht sehr lange Zeit vor ihm Ähnliches gesagt hatte, ist es schwer verständlich, dass Kant bei der Behandlung der Autonomie der praktischen Vernunft sowohl von Wolff als auch von Konfuzius gar nichts erwähnte"[109],obwohl man gelegentlich den Eindruck gewinnen könne, dass er Konfuzius in manchen Formulierungen sehr nahe gewesen ist.

Während Hang in Anlehnung an Menzius die Ansicht vertrat, dass „die Anerkennung einer zwischenmenschlich kommunikationsfähigen Menschennatur als notwendige Bedingung jedes Diskurses zu Grunde liegen"[110] müsse, hebt die Diskursethik als eine alternative Position zur Naturrechtsethik auf die Rahmenbedingungen ab, „innerhalb derer unterschiedliche ethische Überzeugungen einander begegnen könnten".[111] In dieser Sicht werden Menschenrechte – wie Edmund Arens es formulierte – „als für Erweiterungen offene prozedurale Freiheits-, Partizipations- und Emanzipationsrechte verstanden".[112] Es wäre natürlich sehr hilfreich gewesen, wenn im Rahmen aktueller europäischer Begründungsfragen die Positionen der französischen Phänomenologie und besonders die zur Diskursethik gegensätzliche Position Michel Foucault's und seine Kritik der Macht hätte diskutiert werden können. Dies steht aus und ist als Ergänzung und Weiterung der abendländischen Menschenrechtsbegründung gerade auch im Interesse der Sensibilisierung der Europäer für das Verständnis der Kulturen als autonomer Handlungsspiele von großer Bedeutung.

Im Kontext aktueller europäischer Begründungsfragen fehlte ferner eine Darlegung und Diskussion des Problems, dass Menschenrechte von der französischen

107 Karl-Wilhelm Merks, in: Johannes Hoffmann, a.a.O., Bd. 1, S. 154.

108 Ders., ebd., S. 102

109 Zitiert nach einer schriftlichen Fassung eines Diskussionsbeitrages von Kollegen Hang, die er dem Verfasser übergab.

110 Ders., ebd.

111 John D'Arcy Mai, in: Johannes Hoffmann, a.a.O., Band I, S. 151

112 Edmund Arens, ebd, S. 70

Revolution an bis auf den heutigen Tag Männerrechte geblieben sind. So wäre z. B. zu fragen gewesen, ob der Maßstab „menschliche Würde" bezogen auf das Kriterium „Gleichheit" wirklich universal und geschlechtsneutral ist oder ob er nicht aufgrund seiner historischen Bestimmtheit in den Lebensformen faktisch die realen patriarchalen Machtverhältnisse spiegelt. „Denn" – so argumentierte Andrea Maihofer auf dem Symposium „Menschenrechte haben (k)ein Geschlecht"[113] im Oktober 1989 in Frankfurt – „die monistische Logik universaler Maßstäbe hat zur Konsequenz, dass es entweder **eine** Menschenwürde, **eine** Rationalität, **eine** Moralität oder keine gibt. Das aber zwingt zur Hierarchisierung menschlicher Verschiedenheiten und ist mit einer strukturellen Unfähigkeit verbunden. Menschliche Andersartigkeiten in ihrer jeweiligen Wahrheit nebeneinander bestehen zu lassen … Bei einer Diskussion über die Neubestimmung des Begriffs der menschlichen Würde … müsste offen sein, ob nicht am Ende zumindest zwei Begriffe von menschlicher Würde herauskämen, deren normative Wahrheit sich gerade nicht in einem gemeinsamen Dritten aufheben lässt".[114] Eine Diskussion über „Differenz und Gleichheit" in der Menschenrechtsbegründung hätte allerdings dazu beitragen können, dass in der Diskussion um Autonomie auch der Frage Aufmerksamkeit geschenkt worden wäre, auf welche Weise in unserer Gesellschaft die Synthetisierung von Freiheit und Gleichheit gefördert werden könnte, damit den Individualisierungsprozessen in unserer bundesrepublikanischen Gesellschaft gegengesteuert und diese so aufgefangen werden, dass Solidarisierungsprozesse faktisch möglich erscheinen. Heute sieht die Lage noch einmal anders aus. Hier gewinnt man den Eindruck, dass im Modell des homo oeconomicus der Egoismuss handlungsleitend geworden zu sein scheint und die Integration von ökologischen, sozialen, kulturellen und ökonomischen Systemen fraglich wird[115]. Auf dieser Welle segeln auch die populistischen Äußerungen des Bayerischen Ministerpräsidenten Seehofer und weiten Teilen der CSU. Seehofer tritt für eine Flüchtlingsbegrenzung ein, obwohl das nach Menschenrecht und Deutscher Verfassung nicht zulässig ist. Darüber hinaus führt die egoistische Wachstumsökonomie dazu, dass die Schere zwischen „arm" und „reich" immer mehr auseinadergeht. Wenn diese Differenz ein gewisses Maß übersteigt, führt das nach dem Verfassungsrechtler Ernst Wolfgang Böckenförde, in Unfreiheit.[116]

113 Ute Gerhard, Mechtild Jansen, Andrea Maihofer, Pia Schmid, Irmgard Schultz (Hrsg.), Differenz und Gleichheit. Menschen haben (k)ein Geschlecht, Frankfurt 1990

114 Andrea Maihofer, Gleichheit nur für Gleiche? In: Ute Gerhard u.a., a.a.O., 351-367; hier: 359f

115 Vgl. Frank Schirrmacher, EGO. Das Spiel des Lebens, München, 5. Auflage 2013.

116 Vgl. Heribert Prantl,Wenige alles,die meisten wenig, in: Süddeutsche Zeitung, 26.1.2016, Nr. 20, S. 4.





## Synthetisierung von Freiheit und Gleichheit

Die Frage der Synthetisierung von Freiheit und Gleichheit erhielt aus der Sicht lateinamerikanischer und afrikanischer Kulturen eine ganz neue Brisanz.

Wenn man die Lage der Menschen in vielen Teilen der Welt anschaut und sich vergegenwärtigt, dass sie hinsichtlich der materiellen, politischen und kulturellen Bedingungen in Ungleichheit verhaftet sind, muss man feststellen, dass die „allgemeinen Deklarationen von Menschenrechten in die Kategorie von Ideologien"[117] zu verweisen sind. José Aldunate, Chile, zitierte in diesem Zusammenhang den Friedensnobelpreisträger Adolfo Pèrez Esquivel: „Angesichts dieser klassischen Perspektive der Menschenrechte ist es möglich und nötig, eine neue Alternative anzubieten, deren Basis nicht der liberale Rationalismus ist, sondern das Verständnis der historischen Entwicklung als Prozess oder als Konstante der Befreiung der Völker. Aus diesem Blickwinkel ist die Allgemeine Erklärung der Menschenrechte kein gemeinsamer Minimalnenner, um einen Vertrag zu gründen, sondern ein Horizont, eine Perspektive für menschliches Zusammenleben, ein Ziel, das nicht nur auf das Individuum ausgerichtet ist, sondern auf das Volk und die organisierten Völker".[118] Was bei vielen Europäern als Stärke an den Menschenrechten angesehen wird, nämlich ihr universaler Geltungsanspruch, entpuppt sich als willfähriges Instrument in den Händen von Mächtigen.

Gerade hier hätte eine theologische Begründung der Menschenrechte eine wichtige Funktion. Sie ist zwar nach allzu langer Distanz gegenüber dem liberalen Ursprung der Menschenrechte durch die Kirche seit dem II. Vatikanischen Konzil in Gang gekommen. Alle bisherigen Versuche einer christologischen und ekklesiologischen Begründung der Menschenrechte wie etwa die der Befreiungstheologie oder der kontextuellen Theologie Südafrikas, sind wichtige Ansätze, die aber weitergeführt und vertieft werden müssten. Dies ist umso dringlicher, als der Glaube der Menschen an Gott ein ungeheures Potential darstellt, das für die Gründung und Verwirklichung der Menschenrechte von außerordentlicher Bedeutung ist. Desgleichen wären die Aufgaben der christlichen Mission neu zu reflektieren und zu fragen, inwieweit christlicher Glaube in anderen Kulturen, ohne deren kulturelle Identität aufzulösen, sich so inkorporieren kann, dass er in den Kulturen zu einer Belebung, Stärkung oder gar Neuschöpfung des in den Kulturen und ihren Mythen aufbewahrten Potentials hilft. So könnte der christliche Glaube als inkulturierter der dem Menschen und dem Kosmos zugewandten Kraft der Kulturen trotz und gerade auch in Unterdrückung mit zur Entfaltung verhelfen.

117 José Aldunate, Die Begründung und Verteidigung von Menschenrechten in katholischem Kontext unter diktatorischen Bedingungen, in . Johannes Hoffmann, a.a.O., Band 1, S. 149

118 Ders., ebd., S. 149

Wenn Kulturen als autonome Handlungsspiele anzusehen sind, dann ist die Universalisierbarkeit von Kulturen grundsätzlich in Frage gestellt, und dann ist es folglich mit der Universalisierbarkeit von Menschenrechten abendländischer Provenienz nicht weit her. Wenn sie denn überhaupt in anderen als den europäischen Kulturbereichen verstanden werden sollen, ist von einer jeweils grundlegenden Andersheit der Kulturen auszugehen und eine mühevolle Übersetzungsarbeit zu leisten. Francis D'Sa, Indien, konfrontierte die Dialogpartner damit, „dass das Denken über Rechte (und auch über Freiheit) seine ursprüngliche Heimat in der westlichen Welt hat. Im Rest der Welt hat die Frage nach den Menschenrechten nicht die Art von Wichtigkeit, die ihr in der westlichen Tradition zugeschrieben wird".[119] Und die „Werte sind niemals Werte in der abstrakten, sondern in einer spezifischen Weltsicht" und „höchstwahrscheinlich nicht universalisierbar".[120] In Evangelii gaudium schreibt Papst Franziskus: „Obwohl es zutrifft, dass einige Kulturen eng mit der Verkündigung des Evangeliums und mit der Entwicklung des christlichen Denkens verbunden waren, identifiziert sich die offenbarte Botschaft mit keiner von ihnen und besitzt einen transkulturellen Inhalt. Darum kann man bei der Evangelisierung neuer Kulturen oder solcher, die die christliche Verkündigung noch nicht aufgenommen haben, darauf verzichten, zusammen mit dem Angebot des Evangeliums eine bestimmte Kulturform durchsetzen zu wollen, so schön und alt sie auch sein mag. Die Botschaft, die wir verkünden, weist immer eine kulturelle Einkleidung vor, doch manchmal verfallen wir in der Kirche der selbstgefälligen Sakralisierung der eigenen Kultur, und damit können wir mehr Fanatismus als echten Missionseifer erkennen lassen" (Nr. 117). Auf dem Hintergrund dieser Aussage wäre das Ritual des Kola-Nuß-Teilens in Nigeria zu inkulturieren.

Wenn der universale Geltungsanspruch so etwas, was wir Menschenrechte nennen, als notwendig oder als sinnvoll für die Weltgemeinschaft angestrebt werden soll, dann muss darüber mit den anderen Kulturen ein Dialog geführt werden, dann müssen die kontrapunktischen Standpunkte diskutiert werden. Dann müssen wir Brücken bauen, dürfen nicht vorschnell zu vereinnahmen versuchen, sondern im Respekt vor der Andersheit anderer Kulturen als dem Letztdatum ihrer jeweiligen kulturellen Identität uns ganz neu in einen Methodenstreit einlassen, der dann zu einem neuen gemeinsamen Standpunkt in der Sache führen mag. Solange wir in der Frage der Begründung der Menschenrechte den Dialog nicht so weit vorantreiben, solange können wir uns nicht verstehen, bleibt Gültigkeit lediglich auf den Kreis der eigenen Kultur beschränkt. Bénézet Bujo, Kongo, und Smangaliso Mkhatshwa,

119 Francis X. D'Sa, Das Recht, ein Mensch zu sein und die Pflicht, kosmisch zu bleiben. Interkulturelle Reflexionen zu Menschenrechten und kosmischen Pflichten, in Johannes Hoffmann, a.a.O., Bd1, S 166

120 Ders., ebd., S. 167





Südafrika, haben uns aus dem afrikanischen Kontext dafür sehr überzeugende Beispiele geliefert.

Gegenseitiges Unverständnis hätte für alle Kulturen fatale Folgen. Denn, zunächst würde die Nicht-Hinterfragbarkeit der Andersheit anderer Kulturen nicht wahrgenommen, nicht erkannt. In der Interaktion mit anderen Kulturen, mit den afrikanischen, lateinamerikanischen und asiatischen Kulturen haben die europäisch orientierten Kulturen auch aus Unkenntnis in vielfacher Weise kulturell unterdrückt, fremde Kulturen zerstört. Die europäisch orientierten Industrienationen, für die das heute in besonderer Weise zutrifft, haben sich dadurch natürlich auch selbst geschadet, weil sie die für die hinreichende Wahrnehmung der Vorzüge und Grenzen der eigenen Kultur erforderliche Wahrnehmung der Andersheit der Anderen ganz unterlassen haben.

In einem Vortrag vom 20.03.1988 in Liverpool sprach Bischof Peter Kwasi Sarpong aus Ghana über diesen Zusammenhang. Ich will aus seiner prophetischen Rede einen Abschnitt zitieren, der uns zu denken geben sollte: „Was ist dann diese Gerechtigkeit, über die wir so viel sprechen? Im Namen der gepriesenen Gerechtigkeit werden über Libyen wirtschaftliche Sanktionen verhängt; afrikanische Rebellengruppen werden gegen ihre Regierungen unterstützt; die Theorien ‚Verkettung' und ‚konstruktives Engagement' werden erfunden, um Untätigkeit angesichts unverschämter kolonialistischer und abscheulicher, von Apartheit geprägter Politik zu rechtfertigen; kubanische Truppen können nicht in Angola sein; und SWAPO und ANC-Nationalbewegungen werden als terroristisch gebrandmarkt. Ganz klar, es gibt keine Gerechtigkeit für Afrika. Wie kann es also Entwicklung geben? Was ist Entwicklung überhaupt? Wir neigen normalerweise dazu, Unterentwicklung als Vorstufe zu Entwicklung anzusehen: Die Menschen sind unterentwickelt, und dann entwickeln sie sich oder werden entwickelt. Darf ich darauf hinweisen, dass zu Anfang alle Völker entwickelt waren, denn wenn Entwicklung Frieden bedeutet, wie Papst Paul VI. lehrt, dann ist Entwicklung die Fähigkeit, Probleme ohne Störung oder Behinderung anzupacken.

In der Vergangenheit gelang es den Afrikanern, in zufriedenstellender Weise mit den Wechselfällen des Lebens fertig zu werden. Sie kamen mit komplexer Politik zurecht. Sie hatten ihre eigenen Wirtschaftssysteme entwickelt, in denen eine Person nicht auf Kosten anderer Reichtum anhäufen konnte. Die Leiden Afrikas heute stammen weitgehend von der wahllosen Übernahme politischer und wirtschaftlicher Systeme, an die es nicht gewöhnt ist. Armut wird Afrika aufgelastet als unmittelbares Ergebnis politischer und wirtschaftlicher Entscheidungen und der Politik von Regierungen, Parteien und einflussreichen Unternehmen in besser entwickelten Ländern.

In den 90er Jahren dieses Jahrhunderts sollten wir Entwicklung nicht nur als wirtschaftlichen Fortschritt ansehen, sondern auch als Zunahme von Wissen, Kultur und den Bedürfnissen des Lebens. Wir möchten die Weltmächte dringend bitten, dem Afrikaner beizustehen beim Wachstum seiner ganzen Person und der Entwicklung seiner umfassenden Möglichkeiten."[121]

Mit anderen Worten: Bevor die Europäer nach Afrika kamen, hatten die Völker Afrikas ein kulturelles Ordnungswissen, das in den Völkern etwa in deren Landrecht internalisiert war.

Dieses Ordnungswissen wurde durch die Kolonisatoren beschädigt oder ganz zerstört.

So reden die Europäer z. B. von Autonomie und merken gar nicht, dass sie aus der Sicht anderer Kulturen der des Frosches im Brunnen gleicht. Wenn wir uns nicht in einen Dialog einlassen, in dem wir uns erst vom Anderen sagen lassen, was für ihn Gültigkeit hat, können wir weder das, was daran Gültigkeit für uns hat, erkennen, noch können wir in dem, was für uns Gültigkeit hat, vom Anderen verstanden werden. Als Europäer bleiben wir dann im individualistisch determinierten Käfig des bürgerlichen Subjektes sitzen, unfähig für uns selbst aufgrund unserer wirtschaftlichen Macht und falscher universaler Geltungsansprüche in ihren kulturspezifischen Lebensformen und Sozialordnungen bedroht. Sogar die Menschenrechte werden dann in unserer Hand zum Instrument der Unterdrückung.

Insofern gilt es bei der Weiterführung des Menschenrechtsprojektes, die Nicht-Hinterfragbarkeit der Andersheit anderer Kulturen zur Kenntnis zu nehmen, die kulturellen Differenzen deutlich zu machen und nach den Bedingungen und nach der Berechtigung kultureller Transformationen zu fragen. Wie werden z. B. kulturelle Transformationen erlebt?

## Menschenrechte und Wirtschaft

Wenn die Menschenrechte als Horizont, als Perspektive für das Zusammenleben tragfähig sein sollen, müssen wir unsere wirtschaftliche und politische Praxis und auch die Weltwirtschaftsordnung ändern und fragen, auf welche Weise dafür gesorgt werden kann, dass Menschenrechte nicht zu Instrumenten kultureller Entfremdung und Unterdrückung verkommen, sondern entwickelt werden zu Instrumenten der Befreiung und der Emanzipation aus gesellschaftlicher, politischer, ökonomischer und kultureller Unterdrückung und zur Legitimation kultureller Autonomie. Das wird uns dazu berechtigen, danach zu fragen, ob und auf welche Weise dann Menschenrechte so gestaltet werden können, dass sie ein Leitfaden kulturellen Wandels werden können.

121 Peter Kwasi Sarpong Bischof von Kumasi, Gerechtigkeit und Entwicklung in Afrika: Die Herausforderung der 90er Jahre, in: Weltkirche 5(1988) 139-1147; hier: 143.





Im Grunde geht es um das Menschenrecht auf kultureigene Entwicklung, d.h. es geht um die Frage nach der Universalisierbarkeit von Menschenrechten aus der Perspektive der Opfer als Voraussetzung für den Erwerb interkultureller Handlungskompetenz.

Trotz der Faszination, die ein universaler Geltungsanspruch von Menschenrechten als Grundlage für ein Weltethos ausübt, kann man nicht davon ausgehen, „dass zunächst ganz vom abendländischen Denken geprägte Menschenrechte seit dem Zweiten Weltkrieg zu einer bewusst universalen Auffassung tendieren"[122], wenigstens nicht automatisch ohne interkulturellen Diskurs funktionieren. Die Kenntnisnahme der Nichthinterfragbarkeit der Andersheit anderer Kulturen und die Bewusstmachung kultureller Differenzen müssen für einen interkulturellen Dialog vorausgesetzt werden, wenn nach den Bedingungen und um die Berechtigung kultureller Transformationen gerungen werden soll.

Wird diese Position im Hinblick auf die Begründung der Menschenrechte durchgehalten, dann lässt sich der Universalisierungsversuch der in der Naturrechtstradition stehenden Europäer relativieren, die die universelle Menschenrechtsidee ausschließlich „auf die Einzigartigkeit einer jeden Person und ihren Schutz im politischen Gemeinwesen"[123] gegründet sehen und mit Universalisierung meinen, „den Wesensgehalt der nur universell denkbaren Idee angeborener und unveräußerlicher Menschenrechte in nichtwestliches politisches Denken einzugießen."[124] Interkultureller Dialog und der Erwerb von interkultureller Kompetenz sind im Horizont dieses Universalisierungsverständnisses nicht nur nicht nötig, sondern sogar hinderlich. Die Andersheit anderer kultureller Identitäten und die Kreativität und Kraft anderer Religionen und Lebensformen kommt gar nicht ernsthaft in den Blick. Wenn Universalisierung nur so gedacht wird, „dass die anderen Kulturen durch die eigene überwunden werden", dann wird das von Konrad Hilpert mit Recht als Fortsetzung der „neuzeitlichen Kolonialgeschichte" apostrophiert, und er argwöhnt daher: „Seine ungebrochene Fortsetzung in einem politischen und weltanschaulichen Überlegenheitsbewusstsein könnte heute die internationale Verständigung und die weltweite Beheimatung der Menschenrechte gerade belasten. Setzte es doch voraus, dass alle Völker und Gruppen die Ablösung oder wenigstens völlige Unterordnung ihrer herkömmlichen und geltenden kulturellen Standards vollzögen."[125] Universalisierungsversuche dieser Art müssen den Widerspruch anderer Kulturen und Religionen hervorrufen.

122 Johannes Schwartländer, Hrsg., Menschenrechte, Tübinger Universitätsschriften Bd. 1, 1978, 10

123 Ludger Kühnhardt, Die Universität der Menschenrechte. Studie zur ideengeschichtlichen Bestimmung eines politischen Schlüsselbegriffs, München 1987, 324

124 4 Ders., ebd., 327

125 Konrad Hilpert, Die Menschenrechte. Geschichte-Theologie-Aktualität, Düsseldorf 1991, 232

Auf der anderen Seite hat der Versuch, auf interkulturelle Weise um die Begründung universaler Menschenrechte im Dialog zu ringen, gezeigt, dass damit auch die Absolutsetzung partikulärer Begründungen verhindert wird und gerade nicht „zu einem Wertrelativismus in Sachen Menschenrechte führen"[126] muss, noch muss die Menschenrechtsidee „kulturellem Relativismus"[127] geopfert werden. Vielmehr erweist sich im Dialog der Kulturen, dass das redliche sich Mühen um universale Menschenrechte nicht aufgegeben werden muss. Solche in ihrer Geltung universalen Menschenrechte aber müssen in ethischen Diskursen, in denen Dialogpartner aus unterschiedlichen Kulturen und unterschiedlichen Religionen vertreten sind, erarbeitet werden. Die bloße Behauptung universaler Menschenrechte und ihre Transformation in unterschiedlichen Kulturen sind zwei grundverschiedene Sachverhalte. Das eine ergibt sich nicht automatisch durch das andere.

So lehnt Felix Wilfred die Definition des Universalen im westlichen Denken ab, weil dieses Universale die Verallgemeinerung des Besonderen darstelle, also einen kleinsten gemeinsamen Nenner repräsentieren solle, der „nicht wirklich das Gemeinsame" sei.[128] Dagegen verlaufe der Weg zum Universalen im Denken von Dritt-Welt-Gesellschaften untrennbar mit dem Kontext verbunden. Das allgemeine sei Teil ihrer Erfahrung, ihres Lebenskontextes und Allgemeines müsse Vieles sein und das immer auch in Beziehung zum Kontext. Mit anderen Worten: Menschenrechte, die diesen Namen verdienen, müssen „auf die vitalen menschlichen und Überlebensfragen antworten, mit denen die Völker der Dritten Welt befasst sind."[129] Auf dieser Basis ist zu fragen, inwieweit Menschenrechte so gestaltet werden können, dass sie „ein Instrument mehr im Kampf der Völker für mehr Humanisierung, zwischenmenschliche und zwischenkollektive Beziehungen einschließlich des Religiösen"[130] sind.

Da diese Probleme sowohl unter interdisziplinärer, religiöser und internationaler bzw. interkultureller Beteiligung als auch zusammen mit Praktikern aus Kirche, Politik, Administration und Wirtschaft zu erörtern sind, können die Fragen der Kommunizierbarkeit, der Realisierbarkeit, der weltweiten Durchsetzbarkeit nicht außer Acht gelassen werden. Sehr bald zeigt sich ja das Dilemma der Realisierung von Menschenrechten im Kontext konkreter ökonomischer Strukturen.

126 Lothar Brock, Menschenrechte und Entwicklung, in: Aus Politik und Zeitgeschichte, 6.7.85, B 27/85, S. 15

127 Lothar Kühnhardt, a.a.O, 40

128 Felix Wilfred, Die Sprache der Menschenrechte – ein ethisches Esperanto? Reflexio nen über universale Menschenrechte aus einem indischen / Dritte-Welt-Kontext, in: Johan nes Hoffmann, a.a.O., S. 158

129 Ders., a.a.O., 165.

130 Ders., ebd., S. 177..





Wenn wir einmal auf dem Hintergrund der Diskussionen zu Menschenrechtsfragen davon ausgehen, dass sich die universalen Geltungsansprüche, die in der Charta der Vereinten Nationen bis hin zum Menschenrecht auf Entwicklung ihren Niederschlag gefunden haben, dem kulturellen Kontext des Abendlandes verdanken, dann müssen wir im Westen zunächst auf die Einsprüche hören, die vom Ordnungswissen anderer Kulturen vorgetragen werden und in Kommunikation mit signifikanten Gesprächspartnern anderer Kulturen an der Dekonstruktion der in unserer Kultur verorteten universalen Geltungsansprüche arbeiten. Alle Gesprächspartner, die auf unsere Einladung hin – trotz zahlreicher leidvoller Erfahrungen im Umgang mit dem Westen auf unterschiedlichen Ebenen – zu uns gekommen sind und sich mit uns eingelassen haben, haben sich ungeheure Mühe gegeben, uns über die verheerenden Folgen ins Gespräch zu verwickeln, die die Geltung unserer Ansprüche in den ökonomischen, kulturellen und kirchlichen Strukturen für sie, für die anderen Kulturen, hat. Sie haben uns weiter transparent gemacht, dass das destruktive Potential[131], das der Rationalisierung-, Industrialisierung- und Modernisierungsprozess freisetzt und unter dessen kulturzerstörender und menschenverachtender Gewalt sie selbst in ihren Gesellschaften gelitten haben und leiden[132], auch vor unseren Türen nicht halt macht, wie es sich in der konsumistischen und egoistischen Gier des Götzen Markt[133] zeigt, einer Gier, von der wir alle erfasst sind und die unser Verhältnis zu uns selbst, zum Mitmenschen, zur Mitwelt und zur Natur determiniert. Mir ist in den interkulturellen Dialogen einsichtig geworden, dass wir im Westen mit der Analyse und der Dekonstruktion unserer universalen Geltungsansprüche ernst machen müssen. Ich möchte daher den Versuch unternehmen und über die Dekonstruktion der universalen Geltungsansprüche nachdenken, die mit unserem Wirtschaftssystem und unseren monetären Strukturen einhergeht.

131 ,Tzvetan Todorov, Die Eroberung Amerikas. Das Problem des Anderen, Frankfurt 1985; Enrique Dussel, Von der Erfindung Amerikas zur Entdeckung des Anderen. Ein Projekt der Transmoderne, Düsseldorf 1993.

132 Jon Sobrino schreibt in seinem Buch: Sterben muss, wer an Götzen rührt. Das Zeugnis der ermordeten Jesuiten in San Salvador: Fakten und Überlegungen, Fribourg 1990, 55: „Ich verstehe, dass es für Bürger der Ersten Welt schwierig ist, das Ausmaß der Tragödie zu verstehen. Denn für die, die Leben und Freiheit haben, ist es natürlich schwer zu begreifen, was Armut und Repression in den Ländern der Dritten Welt bedeuten; deshalb neigen sie dazu, diese Wirklichkeit zu ignorieren, die Unbeteiligten zu spielen und zu schweigen. Vielleicht schweigen sie aber auch, weil sie ein unbewusstes Schuldgefühl haben: Man kann nicht weiter im Überfluss leben, praktisch alles besitzen und immer mehr haben wollen, während jeden Tag viele Millionen Menschen an Hunger sterben. Die Gesamtheit dieser Handlungsweisen und Unterlassungen ist es, die die Armen tötet sowie jene, die sie verteidigen. Deshalb richtet sich die Frage nach den Mördern an uns alle."

133 Hugo Assmann/Franz J. Hinkelammert, Götze Markt, Düsseldorf 1992; Franz J. Hinkel ammert, Dieideologischen Waffen des Todes. Zur Metaphysik des Kapitalismus, Frei burg/Münster 1985.

## Menschenrechte und Modernisierungsprozess

Dies ist umso dringlicher, insofern der Modernisierungsprozess immer deutlicher auch die negativen Seiten dieser Entwicklung zu erkennen gibt. „Die Zukunft ist negativ besetzt“[134], formuliert es Habermas.

Dabei ist zunächst an die Probleme zu erinnern, die sich für die westlichen Gesellschaften aus dem Modernisierungsprozess ergeben.: Der Prozess der Subjektivierung ist in einem Individualisierungsprozess aufgefangen, in dem die gleichzeitige Verwirklichung von Freiheit und Gleichheit immer weniger zu gelingen scheint, also Solidarisierung schwierig wird und die Atomisierung der Gesellschaft Hand in Hand mit der Pluralisierung der Lebensformen zunimmt.[135] Dies hat auch Konsequenzen für die Steuerung des Verhältnisses der Triebkräfte der modernen Gesellschaften, nämlich Solidarität, Macht und Geld.[136] Wenn Solidarität kaum mehr eine Potenz in der Gesellschaft darstellt, dann fällt sie auch als Kraft aus, die die Triebkräfte Geld und Macht zu steuern und zu zügeln vermöchte. Die Folgen sind unschwer an der Durchrationalisierung und Durchkapitalisierung der Lebenswelt, an der zunehmenden Verarmung in den modernen Gesellschaften, an der in die Krise geratenen Sozialstaatsidee und an der ökologischen Krise erkennbar.

Deutlicher und daher wirksamer scheint mir die bewusste Option für den Anderen zu sein, wie sie Emmanuel Lévinas herausstellt, wenn er schreibt: „Meine Freiheit ist nicht das letzte Wort. Ich bin nicht allein“.[137] Dennoch bin ich Mensch, nicht definiert, sondern frei und verantwortlich. Wie aber geht das zusammen? Der Mensch ist geschaffen, sagt Lévinas, nicht hervorgegangen aus dem Milieu seiner Geburt, sondern er ist aus dem ganz Anderen geschaffene Existenz. Er ist als frei wollender Partner des ganz Anderen gewollt und so ist er vom Anderen gerufen, ist durch den Anruf des Anderen zum Unersetzbaren gemacht und herausgefordert. So gefordert, kann ich mich auch um meiner selbst willen dem Anderen nicht entziehen. Sein Antlitz erzeugt in mir Liebe, Solidarität, weil ich von ihm zum Subjekt, zum Nächsten gemacht werde. Mir wird auf diese Weise meine Identität zugesprochen, in der ich einmalig und unersetzbar bin. Das Antlitz, das mich anblickt, hat die Kraft eines unbedingt fordernden Gebotes.

Abendländisches Denken ist nach Lévinas ein egologisches Denken, Seinsdenken, Totalitätsdenken, Herrschaftsdenken. Dieses Denken generiert eine Ethik, die

134 J. Habermas, Die Neue Unübersichtlichkeit, Frankfurt a.M. 1985, 143.

135 Frank Schirrmacher, Ego. Das Spiel des Lebens, München 5. Auflage 2013.

136 J. Habermas, ebd. 158.

137 Emmanuel Lévinas, Totalité et infini, Den Haag 1971, 74.





immer schon vom Ich her denkt (Descartes, Kant, Sidgwick u.a.). John Rawls bringt dieses Denken auf den Punkt, wenn er schreibt: „Wir bemerken zunächst, dass es eine Betrachtungsweise der Gesellschaft gibt, die in der Tat die utilitaristische als die vernünftigste Gerechtigkeitsvorstellung erscheinen lässt. Denn man bedenke: Jedermann hat bei der Verfolgung seiner eigenen Interessen sicherlich die Freiheit, seine Verluste gegen seine Gewinne aufzurechnen. Man erlegt sich vielleicht jetzt ein Opfer auf, um später größere Vorteile zu erlangen. Für einen Menschen ist es also völlig richtig, jedenfalls wenn andere nicht betroffen sind, dass er soweit wie möglich auf sein eigenes Bestes, auf seine vernünftigen Ziele aus ist. Warum sollte nun eine Gesellschaft nicht nach genau demselben Grundsatz, angewandt auf die Gruppe, verfahren und demnach das, was für einen Menschen vernünftig ist, auch für eine Vereinigung von Menschen als richtig ansehen? So wie das Wohlbefinden eines Menschen aus der Reihe von Befriedigungen konstruiert wird, die er zu verschiedenen Zeiten in seinem Leben erfährt, genau so wäre das Wohl der Gesellschaft zu konstruieren aus der Erfüllung des Systems der Bedürfnisse der vielen Menschen, die zu ihr gehören. Für den einzelnen heißt der Grundsatz: bestmögliche Förderung seines eigenen Wohlbefindens, Befriedigung seiner Bedürfnisse; und entsprechend lautet er für die Gesellschaft: bestmögliche Förderung des Wohls der Gruppe, weitest gehende Befriedigung des Systems der Bedürfnisse, das sich aus den Bedürfnissen der Mitglieder ergibt. Ganz wie ein Einzelner gegenwärtige und zukünftige Gewinne und Verluste gegeneinander aufrechnet, so kann eine Gesellschaft Wohl und Übel ihrer verschiedenen Mitglieder gegeneinander aufrechnen“.[138]

Mit Auschwitz erachtet E. Lévinas dieses Denken und die darauf aufbauende Ethik als gescheitert. Obwohl Schüler von Heidegger, fordert er in Auseinandersetzung mit dem Hauptwerk von Martin Heidegger, nämlich „Sein und Zeit“, eine Ethik, die aller Ontologie vorausliegt. Diese Ethik bezeichnet er daher als erste Philosophie, „die sich in der Epiphanie des Antlitzes, das die Totalität zerreißt, das einen unüberbrückbaren Keil in sie treibt, ereignet“.[139]

Die traditionelle abendländische Philosophie ging, wie wir gesehen haben, davon aus, dass allem Seienden eine gleichbleibende Substanz anhaftet und dass es Unterschiede gibt aufgrund verschiedener Zustände und Attribute. Und so haben wir Abendländer uns daran gewöhnt, zu sagen: „sum res cogitans“. Der Mensch ist seinem Wesen nach Denker. „Deswegen wird dieses identische Substrat auch Vernunft genannt. Die Vernunft ist das Organ des Unbedingten im Menschen“.[140]

138 John Rawls, Eine Theorie der Gerechtigkeit, Frankfurt 1979, 41.

139 Torsten Habbel, Der Dritte stört. Emmanuel Lévinas-Herausforderung für Politische Theologie und Befreiungstheologie, Mainz 1994, 19.

140 W. N. Krewani, Hrsg., in: Emmanuel Levinas, Die Spur des Anderen, Freiburg/München ²1987, 12. Verweis auf Kants Unterscheidung: Der Mensch ist ein Wesen der Sinnenwelt und der Verstandeswelt.

Was sich hier zeigt, ist der Versuch der abendländischen Philosophie, die Vernunft als Organ des Unbedingten aufzuweisen, um die Verhaftetheit im Seienden zu überwinden. In der Vorstellung z. B. versuchen wir zwischen Vernunft und ihrem zeitlichen Erleben zu trennen, versuchen wir uns vom unmittelbaren Erlebnis, voh der Empfindung zu lösen.

Wenn nun die Vernunft der entscheidende Weg ist, in dem sich die Beziehung des Geistes zum Sein vollzieht, dann ist wissenschaftliche Forschung die entscheidende Form, diese Beziehungen zwischen Geist und Sein zu verwirklichen. So wird der Mensch zum unbeteiligten Beobachter, der aus Distanz die Wirklichkeit betrachtet, der dabei schon immer über sich selbst hinausgreift und sich aus der Perspektive des absoluten, des vollkommenen und unendlichen Seins sieht bzw. zu sehen trachtet.

Nach Claude Lévy-Bruhl bedeutet dies: „Der Ausgangspunkt liegt im Menschen; aber der Mensch erhebt sich selbst in dem Maße, in dem er seine Stellung unter Bezug auf die Idee des Vollkommenen definiert".[141] Über dieses Denken hat sich der Mensch in der Moderne außergewöhnliche Möglichkeitshorizonte eröffnet. Im Grunde ist damit die Freiheitsgeschichte in Gang gesetzt worden, die das Abendland prägt.

Hinter diese Freiheitsgeschichte gibt es auch kein Zurück. Unser Autonomieverständnis ist der Kontext, in dem wir nach der Wahrheit unseres Sein-Könnens suchen müssen.[142] m Zuge dieser Modernisierung sind wir dabei; unsere natürlichen Lebensgrundlagen ebenso zu zerstören wie auch die unseres menschlichen Zusammenlebens, so dass uns Menschwerdung in Gemeinschaft und Solidarität miteinander kaum mehr gelingt.[143] Genau das aber müssen wir gewährleisten, wenn wir unsere Freiheitskultur erhalten wollen. „Das aber bedeutet: Als Bedingung der Möglichkeit konkreter gesellschaftlicher Freiheit kommt Gleichheit in den Blick, die Realisierung von Gleichheit wird als notwendige Bedingung für die Realisierung von Freiheit in der Gesellschaft bewusst, Solidarität evolutioniert, solidarischer Umgang in der modernen Gesellschaft ist keine Utopie".[144]

141 Lévy-Bruhl, zitiert nach W. N. Krewani, Hrsg., a.a.O., 13.

142 Vgl. Johannes Hoffmann, Hrsg., Wie kann Menschsein heute glücken? Alfons Auers theologisch-ethischer Beitrag zur Begegnung von Christentum und Moderne, Frankfurt 1993.

143 Vgl. Johannes Hoffmann, Hrsg., Entwicklungsland Deutschland. Ansätze und Erfahrun gen kirchlicher Solidaritätsarbeit, Frankfurt 1994.

144 Johannes Hoffmann, Evolution der Solidarität. Ansätze einer Theologie der Befreiung für Reiche und Arme, in: Ders., Hrsg., Entwicklungsland Deutschland, a.a.O., 225-261; hier 225.





Der erste Bereich ist unser ökonomisches System. Im Rahmen unserer Frage nach der kultureigenen Entwicklung wurden wir auf Schritt und Tritt mit dem globalen Geltungsanspruch einer kapitalistischen Marktwirtschaft konfrontiert, unter der wir uns selbst in die Krise manövriert haben, unter dem 4/5 der Menschheit leidet und durch dessen Fortbestand unsere Natur zerstört wird[145] und die ganze Welt unsäglichem Leid überantwortet wird.

Der zweite Bereich betrifft die Überprüfung der Deutung des Modernisierungsprozesses, unsere Deutung von Rationalität, von Rationalitätspotential etc. Unsere Gesprächspartner aus Afrika, Asien, Australien und Lateinamerika haben uns mit ihrer Weigerung, das Deutungsraster von Max Weber überhaupt zur Gesprächsgrundlage zu machen, jedes Mal in Erstaunen versetzt. Wir konnten es einfach nicht erklären, womit das zusammenhängt. Inzwischen ist klar, dass sich hinter dem Weber'schen Deutungs- und Verstehensraster von Rationalität ein ganz hartnäckiger Kandidat für einen universalen Geltungsanspruch verbirgt, den es zu dekonstruieren gilt.

Schließlich müssten wir fragen, wo die christlichen Kirchen des Abendlandes gegenüber anderen Kulturen mit allgemeinen Geltungsansprüchen aufgewartet haben und dies auch weiter tun, die die Inkulturation der Botschaft Jesu in anderen Kulturen behindern und die daher ebenso zu analysieren und zu dekonstruieren sind. Papst Franziskus ermunter dazu, wenn er in Evangelii Gaudium schreibt: „Man darf nicht meinen, die Verkündigung des Evangeliums müsse immer in bestimmten festen Formen oder mit genauen Worten übermittelt werden, die einen absolut unveränderlichen Inhalt ausdrücken..... Das muss uns daran denken lassen, dass die Teilkirchen in jenen Ländern, wo das Christentum eine Minderheit ist, nicht nur jeden Getauften zur Verkündigung des Evangeliums zu ermutigen, sondern dass wir darüber hinaus aktiv zumindest anfängliche Formen der Inkulturation fördern müssen. Letztlich ist eine Verkündigung des Evangeliums anzustreben, welche eine Synthese des Evangeliums mit der Kultur, in der es mit deren Kategorien verkündet wird, hervorruft." (Nr. 129).[146] Da ist Mut verlangt

145 Untersuchungen, die die dramatische Zuspitzung der sozialen und ökologischen Probleme aufzeigen, mangelt es nicht. Stellvertretend für viele möchte ich nur zwei nennen: Zunächst den „Human Development Report 1992, New York/Oxford 1992". Rundschau, 1.7.95, Nr. 126, Seite 22; der Bericht des Club of Rome ist auch als Buch veröffentlicht: Wouter van Dieren, Mit der Natur rechnen, Basel 1995. Inzwischen gibt es zahlreiche Studien und Dokumentationen, die die nationalen und internationalen wachsenden Ungleichheiten blegen. Für Deutschland etwa der neue Armuts- und Reichtums-bericht, die Berechnung des Deutschen Instituts für Wirtschaftsforschung: „Danach gehören 0,1% der reichsten Deutschen Haushalte 14 bis 16 Prozent des gesamten Vermögens." (Guido Bohsem und Thomas Öchsner, Das Vermögensrätsel, in: Süddeutsche Zeitung, 27.1.2016, Nr. 21, S.15.).

146 Papst Franziskus, Die Freude des Evangeliums. Das Apostolische Schreiben über die Verkündigung des Evangeliums in der Welt von heute, Freiburg im Breisgau 2013.

und Kreativität, nicht einfach Verharren in Bequemlichkeit ohne irgendeinen Fortschritt. (Nr. 129).

Solange der real existierende Sozialismus als Staatskapitalismus noch nicht zusammengebrochen war, war ein faktisch potenter Konkurrent auf der Weltbühne da, der dem marktwirtschaftlichen Kapitalismus gegenüberstand. Auf diesen Konkurrenten blickte der Kapitalismus, mit ihm wurde er an seinen Früchten gemessen. Diese Konkurrenz veranlasste den Kapitalismus, sich an Rahmenbedingungen zu halten, die ihm ein menschen- und umweltfreundliches Image verleihen sollten. Auf dem Hintergrund dieser globalen Konkurrenzsituation universaler Geltungsansprüche konnten die politischen Klassen und die ökonomischen Interessen unter den jeweiligen Geltungsansprüchen profitabel kommunizieren, ohne dass ihnen die politische Legitimation in ihren jeweiligen Ländern entzogen werden konnte. Die Länder der so genannten Dritten Welt wurden mit Hilfe der Übereinkunft der politischen Klassen und ökonomischen Interessen mit den Geltungsansprüchen des kapitalistischen Systems sozusagen zum eigenen Besten überrollt, ihre Sozialgefüge und Traditionen erschüttert oder gar zerstört, sie wurden so auf der Basis des Geltungsanspruches ökonomisch expandierender Industriestaaten zu Unterentwickelten erklärt.

Das Echo auf den universalen Geltungsanspruch unseres Wirtschaftssystems ist in den letzten zwanzig Jahren aus verschiedenen kulturellen Kontexten ein unüberhörbares Unisono bis auf den heutigen Tag.[147] Und obwohl unser Wirtschaftssystem für uns selbst verheerende Folgen zeitigt und die destruktiven Kräfte des Systems uns in unseren Lebensbedingungen in die Enge treiben, schlagen wir lediglich die Hände über dem Kopf zusammen und beschwichtigen uns selbst mit der Formel: „Es gibt keine Alternative, die besser ist". Ist das wirklich so? Oder können wir uns nur deswegen keine vorstellen, weil auch wir vor dem universalen Geltungsanspruch wie versteinert sitzen wie das Kaninchen vor der Schlange? Es ist auch hier so, wie es Francis X. D'Sa sagte, bevor wir in Alternativen und in Visionen zu denken fähig werden, müssen wir uns an die Dekonstruktion der vorherrschenden Geltungsansprüche unseres Wirtschaftssystems machen, sie in ihrer Begrenztheit und in ihren destruktiven Potentialen entlarven.

Die soziale Marktwirtschaft ist für die Sicherung einer menschenwürdigen Existenz ein hohes Gut. Ihre Sicherung wird gemäß ihrer Väter[148] dadurch gefördert, dass an den sich entwickelnden ökonomischen Disparitäten und Unangepasstheiten und an der Sicherung von Verteilungsgerechtigkeit ebenso wie an Ökologieverträglichkeit der Wirtschaft gearbeitet wird. Das aber verlangt, dass wir die Sollbruchstellen

147 Vgl. hier z.B. Felix Wilfred, (Ed.), Globalization or Peripheralization, in: Jeevadhara, A Journal of Christian Interpretation, Vol. XXV, No 145, Kottayam/India 1995, 1-92.

148 Ders., Genealogie der Sozialen Marktwirtschaft, Frühschriften und weiterführende Konzepte, zweite erweiterte Auflage, Bern und Stuttgart 1981.





aufdecken, analysieren und die Ursachen beseitigen. Die Schwierigkeiten, die sich dabei ergeben haben, rühren nicht nur von „Verschmutzungen" her, die sich etwa durch „zunehmende Einschränkung individueller Handlungsspielräume" oder durch die „Entwicklung zum Wohlfahrtsstaat"[149] ergeben. Dies verlagert das eigentliche Problem lediglich auf einen unzureichenden Erklärungsansatz für die auftretenden Disparitäten. Die Diskussion der Ordoliberalen, die sich im Streit um die Sicherung der Sozialen Marktwirtschaft zwischen Markt und/oder Konzeptkonformität hin und her bewegt, verfehlt im Grunde den Bereich, in dem nach Sollbruchstellen unseres Systems gesucht werden muss. Eine solche Sollbruchstelle aber ist meines Erachtens in den monetären Strukturen zu suchen, die neuer Regelung bedürften. Wie schon Bertram Schefold gegen die Neoklassiker gewendet ausführt, muss „die Kapitalakkumulation als autonomer Prozess" angenommen werden, der „eigener Gesetzlichkeit" folgt, „der sich nicht automatisch an die äußeren Gegebenheiten des Bevölkerungswachstums oder natürlicher Ressourcen anpasst".[150] Und: „die von den Klassikern gemeinte Arbeitslosigkeit oder Überbeschäftigung beruht auf der Kapitalakkumulation als autonomem Prozess; sich anzupassen, ist Sache der Bevölkerung durch Wanderungen, Veränderungen der Partizipationsraten usw."[151], wie man heute sehr gut anhand der Beherrschung der Schuldenkrise in der EU beobachten kann.

Schließlich sei auch „die Annahme, dass die Zinssätze die Rate des Kapitalertrages steuern, nicht mehr so abwegig".[152] Schon daraus erhellt, wie fundamental die Kapitalakkumulation und die Akkumulation der Geldvermögen für eine marktregulierte Wirtschaft ist und in welche Nebenrolle Politik abgedrängt wird, wenn es zu keiner Regulierung der monetären Prozesse kommt und die Beherrschung der Geldvermögen durch ethische Prinzipien nicht mehr gelingt. Nicht ohne Grund wird in unserer gegenwärtigen Krisensituation nach einer Neubelebung der „Sozialidee" gerufen, die dem System einer Sozialen „Marktwirtschaft zu Grunde liegt und ordnungspolitische Disziplin"[153] angemahnt, wenn denn Soziale Marktwirtschaft mehr sein soll als eine Beschwichtigungsformel für die Mehrheit der Menschen, die angesichts der offen sichtbar werdenden Hinweise auf eine tiefe Krise unseres Systems verunsichert sind, wie die Zunahme von Langzeitarbeitslosigkeit, die Zunahme der privaten und öffentlichen Verschuldung, die Verselbständigung und Verwilderung des Wettbewerbs, das ständige Auseinandergehen der Schere zwischen Armen und Reichen im eigenen Land und zwischen den Nationen, wachsende Kriminalität, der Zweifel an der

149 Detlef Radke, Soziale Marktwirtschaft – eine Option für Transformations- und Entwicklungsländer? Deutsches Institut für Entwicklungspolitik, Berlin 1994, 8f.

150 Bertram Schefold, a.a.O., 45.

151 Ders., ebd., 38.

152 Ders., ebd., 48.

153 Ders., ebd., 48.

Finanzierbarkeit der Renten usw.

## Hinweise auf strukturelle Ursachen

Papst Franziskus sagt dazu: Die Wirtschaftskrise „ist die Folge eines Wirtschaftssystems, das die Tragödie bringt, weil sie als Zentrum ein Idol hat, das Geld heißt".[154]. Um die strukturellen Ursachen zu verdeutlichen, müssen wir in der Bundesrepublik die Entwicklung der Wirtschaft und die Entwicklung der Geldvermögen seit der Währungsreform von 1949 an in den Blick nehmen.

Hier muss auch an den Schuldenberg und die Zinslast erinnert werden, die die Banken aus den Ländern der so genannten Ersten Welt den Ländern der so genannten Dritten Welt aufgebürdet haben. Für diese Schulden, die die Banken längst abgeschrieben haben, haben die Entwicklungsländer in zehn Jahren, nämlich von 1982 bis 1992, Zinszahlungen von insgesamt 1.500 Mrd. US-Dollar geleistet. Diese Summe ist fast doppelt so hoch wie die der gesamten Auslandsschulden der Entwicklungsländer im Jahr 1982."[155] Ferner haben die Entwicklungsländer im Rahmen ihrer Kreditbeziehungen mit den Industrienationen einen Nettokapitalabfluss von 225 Milliarden US-Dollar hinnehmen müssen. Es ist also nach dieser Ausbeutung durch die Kreditgeber der Industrieländer an der Zeit, dass diese den Schuldnerländern alle Schulden erlassen.

Ergebnisse sind u.a.: Ungerechte Einkommensverteilung aus Vermögen, Ungerechtigkeit durch Umverteilung der Einkommen aus Zinsen. Mit anderen Worten: Die Anzahl der Verliererhaushalte steigt ständig.

Die Ungleichheiten werden zunehmend in der Öffentlichkeit wahrgenommen und angesichts von Arbeitslosigkeit, Verschuldung, Obdachlosigkeit und wachsender Armut als ungerecht bewusst. Geld ist ein vom Staat garantiertes Gut. Es ist eine staatliche Einrichtung, eine soziale Institution. Niemand könnte einen Nutzen davon ziehen, wenn dieses Gut in seinem Wert und als Tauschmittel nicht durch wirtschaftliche Leistung der Vielen einerseits und den Staat andererseits garantiert würde. Also ist es auch recht und billig, dass, gemessen am Modell sozialer Marktwirtschaft, alle einen ausreichenden Anteil für eine menschenwürdige Existenz erhalten. Es ist nicht einzusehen, warum einige wenige Menschen, die über ein hohes Geldvermögen verfügen, die bevorzugten Nutznießer des sozialen Mediums Geld sind. Tatsächlich kommt aber zurzeit der Nutzen des Geldes aufgrund der durch wirtschaftlichen Wandel bedingten Unangepasstheit

154 Andrea Bachstein, Folge denen, die furchtlos sind, in: Südd.Ztg., 1.10-2013,Nr. 227, Seite 2.

155 Immer tiefer in die Schuldenkrise, in: Main-Spitze, 27.10.1992; vgl. auch: Kuno Füssel, Franz Hinkelammert, Marks Mugglin, Raúl Vidales, „... in euren Häusern liegt das geraubte Gut der Armen", Ökonomisch-theologische Beiträge zur Verschuldungskrise, Fribourg/Brig 1989.





unserer Geldordnung den Besitzern von disponiblem Geldvermögen fast allein zugute. Weder durch eine entsprechende Besteuerung, noch durch eine Anpassung der Rahmenbedingungen wird für einen gerechten Ausgleich Sorge getragen. Die im Grundgesetz geforderte Sozialpflichtigkeit des Eigentums wird nicht eingefordert, obwohl der Staat die Geldordnung garantiert und damit die Basis für die Möglichkeit von Gewinnen aus Geldvermögen setzt. Diese Zusammenhänge vermögen zu zeigen, wo und welche Anpassungsleistungen im System der sozialen Marktwirtschaft zu erbringen sind. In diesen Kontexten und angesichts dieser Gegebenheiten sollten wir über Konsequenzen nachdenken und die Unangepasstheiten der monetären Strukturen an die Bedingungen einer sozialen Marktwirtschaft anpassen. Die Krise, in der wir uns befinden, könnte die Kreativität freisetzen, die dafür erforderlich ist. Auch wenn dies vor allem bei den Besitzern großer Geldvermögen mit Opfern verbunden sein wird, sollten wir die Anpassungsleistungen zu erbringen versuchen, wenn uns am Erhalt der sozialen Marktwirtschaft und der demokratischen Grundordnung gelegen ist. Daher die These: Die Sicherheit, die wir allen in unserem Staat geben, werden wir auch alle bekommen. Die soziale Marktwirtschaft ist für die Sicherung einer menschenwürdigen Existenz ein hohes Gut. Dafür müssen wir, wie die Väter der sozialen Marktwirtschaft, Alfred Müller-Armack und Ludwig Erhard, es uns aufgegeben haben, Sorge tragen und an den entsprechenden Sollbruchstellen die erforderlichen Anpassungsleistungen in Gang setzen.

Wenn wir es recht betrachten, dann befinden wir uns in unserer Gesellschaft zwischen Reichen und Armen in einer Situation, wie sie im Gefangenendilemma beschrieben wird. Wenn wir aus dem Dilemma herauskommen wollen, müssen beide Gruppen, die Armen und die Reichen, zusammenarbeiten. Das bedeutet, dass keiner nur seinen Vorteil allein im Auge haben kann. Jeder muss die Interessen des anderen angemessen berücksichtigen. Dafür können sie in Frieden und Sicherheit leben und wahren ihren Besitz. Für die anderen können Arbeitsplätze erhalten oder neu geschaffen werden, sie können dadurch für ihre eigene Existenz und ein menschenwürdiges Auskommen sorgen, sind zufrieden und garantieren dadurch für alle Sicherheit. Ein solches Verhalten entspricht nicht einmal dem christlichen Liebesgebot, sondern funktioniert über die Regel: „Do ut des"/Ich gebe, dass du gibst". Aber über diese Regel lässt sich ein hohes Maß an Gerechtigkeit und innerer Sicherheit erreichen.

Um die Folgen des autonomen Prozesses der Kapitalakkumulation zu verdeutlichen, möchte ich die Wirkung des Wachstums der Geldvermögen auf das Wirtschaftswachstum aufzeigen. Das durch Zinseszins bedingte exponentielle Wachstum der Geldvermögen induziert der Wirtschaft zwangsläufig progressives Wachstum. Unserer Wirtschaft, den Menschen, der Natur und unserer Kultur wird dadurch eine kontinuierliche Anpassung abverlangt, die für die Befriedigung der wachsenden Geldvermögen notwendig wird.

Diese Tatsache lässt sich anhand der durch die Bedürfnisse des Geldes induzierten Anpassungsprozesse in der Bundesrepublik Deutschland über einen Zeitraum von 40 Jahren von 1950 an belegen.[156] Es ist leicht erkennbar, dass nicht nur die Wirtschaft, sondern alle Lebensbereiche unserer Gesellschaft, der Kultur, der Politik, unserer Beziehungen zu anderen Ländern und Kulturen in den Sog der Anpassung an das Geldwachstum geraten und auf die Bedienung der Wachstumsbedürfnisse des Geldes hin instrumentalisiert werden. Am Beginn konnten die Wachstumsbedürfnisse der Geldvermögen leicht durch ein Wachstum der Wirtschaft befriedigt werden, das auf die Deckung des unmittelbaren Bedarfs an Grundversorgungsgütern abgestellt ist. Nachdem in der ersten Phase der Nachkriegsentwicklung der unmittelbare Bedarf gedeckt war und der dadurch erzeugte Konsum seinen Sättigungsgrad erreichte, musste der Konsumbedarf neu geweckt, mussten die Bedürfnisse auf einer anderen Ebene produziert werden, damit eine Wirtschaftsentwicklung induziert werden konnte, mit der der Nachfrage der Geldvermögen nach Rendite entsprochen werden konnte. Als dies nicht mehr hinreichte, kam 1967 das „Gesetz zur Förderung des Wachstums und der Stabilität der Wirtschaft". Zweck dieses Gesetzes war, durch Verschuldung der privaten Haushalte eine weitere Konsumsteigerung zu erreichen, die das Wirtschaftswachstum erneut beflügeln und dem Geldvermögen weitere Renditen ermöglichen sollte. Wie wir gezeigt haben, stehen heute viele Familien und Einzelpersonen vor dem Scherbenhaufen dieser Entwicklung. Viele haben sich bis an den Rand ihrer finanziellen Möglichkeiten verschuldet in der Hoffnung, dass sich für sie selbst die ökonomischen Verhältnisse nicht zum Schlechten verändern. Darin wurden sie aber getäuscht: Unvorhergesehene Ereignisse, wie Krankheit, Kurzarbeit oder gar vorübergehender Verlust des Arbeitsplatzes stürzte sie in die Überschuldung, Verarmung und Obdachlosigkeit.

Geld (Kapital) hat das Bestreben ständig und zwar exponentiell zu wachsen, nicht aber Natur (Naturkapital) und Arbeit (Sozialkapital) und so war etwa Mitte der 70er Jahre trotz Anheizen des Konsums durch private Verschuldung ein Sättigungsgrad erreicht, so dass die Wirtschaft nach neuen Expansionsmöglichkeiten Ausschau halten musste, den immer schneller werdenden Geldvermögen Rendite zu verschaffen. Da also eine wesentliche Ausweitung des Inlandmarktes nicht mehr möglich war, begann einerseits die Phase der Ausweitung des Exportes, in der vor allem die sogenannten Entwicklungsländer in die Verschuldung getrieben wurden. Ihnen wurden gegen einen unangemessenen Preis die Ressourcen abgenommen und Fertigprodukte teuer verkauft. Die Verschuldung der Länder der so genannten Dritten Welt nahm ihren Lauf. Das vorläufige Ergebnis ist die Überschuldung vieler Länder, denen weitere folgen werden. Damit tritt für jeden, der sehen will, klar zutage, dass die ganze Welt zur Befriedigung der wachsenden Renditebedürfnisse

156 Vgl. Helmut Creutz, Das Geldsyndrom. Wege zu einer krisenfreien Marktwirtschaft, München 1993





der Geldvermögen in den Dienst genommen und versklavt wird.

Andererseits begann 1970 eine Phase, in der die Produktivitätsgewinne den Geldvermögen zugeschlagen wurden und die Löhne und Gehälter von da an bis 2010 gleich blieben, obwohl die Produktivitätsgewinne um das Doppelte gewachsen waren.

Beim Sozialkapital geht es um einen gerechten Anteil aller Menschen am Gewinn der Produktion und an der Produktivitätssteigerung der Wirtschaft. Das bedeutet: Im Interesse der Gewinnmaximierung wurden Kosten auf die Menschen der Gesellschaft abgewälzt, dürfen Dumpinglöhne gezahlt und Beschäftigte ausgebeutet werden. Die hohe Verschuldung und Überschuldung unserer Bürger ist also im Interesse des Geldkapitals systeminduziert, also strukturell bedingt. Nach dem 2. Weltkrieg haben die Regierungen der westlichen Welt den Bürgerinnen und Bürgern anlässlich des Wiederaufbaus mit dem Konzept der Sozialen Marktwirtschaft zugesagt: Wir werden stets eure Löhne an die Entwicklung der Arbeitsproduktivität anpassen und Euch in gerechter Weise am Wachstum der Arbeitsproduktivität beteiligen. Das war natürlich auch von der Gerechtigkeit her gefordert. Diese „Zusage wurde bis in die siebziger Jahre eingehalten"[157] und dann gekündigt. Von da an gehen die Entwicklungen auseinander. Während die Löhne von ca. 1970 etwa bis 2010 fast gleich blieben, stieg die Produktivität um mehr als das Doppelte. Der Vertrag mit der Lohnarbeiterschaft wurde von den Regierungen gekündigt. Der Produktivitätsgewinn wanderte in Richtung des großen Geldes und bescherte uns die Finanzkrise der Banken und die Schuldenkrise der Staaten, deren Kosten noch dazu den Steuerzahlern aufgebürdet werden. Das widerspricht diametral dem Sozialprinzip „Vorrang der Arbeit vor dem Kapital" der Enzyklika „Laborem exercens" Nr. 5. Die Finanzkrise hat uns gezeigt, wohin die vorrangige Bedienung der Interessen der Kapitalverwertung führt.

## Fazit:

Um das Wachstum der Wirtschaft dem exponentiellen Wachstum des Geldes anzupassen, wurden auch die Menschen in den westlichen Industrienationen im Rahmen einer gezielten Kommunikationspolitik dazu bewegt, z.B. ihr Konsumverhalten und ihren Lebensstil entsprechend anzupassen. Mit den Mitteln von Werbung, Verkaufsförderung und Public Relations unter der Einbeziehung der Massenkommunikationsmittel wurde bis auf den heutigen Tag erreicht, dass sich das Konsumverhalten völlig verändert hat. Michael J. Sandel spricht „vom Sperrfeuer der Werbung" und von „Reklamescheunen"[158] Nicht zuletzt liegen hier

157 David Graeber, Schulden. Die ersten 5000 Jhare, Stuttgart 2012, 391 – 395.

158 Michael J. Sandel, Was man für Geld nicht kaufen kann. Die moralischen Grenzen des Marktes, Berlin 2012, 227 ff.

Ursachen für die Ver- und Überschuldung vieler Menschen und für den Weg vieler in Armutssituationen. Papst Franziskus nennt daher auch die „Profitgier und den Konsumrausch" als die eigentlichen Ursachen der Finanzkrise. Wenn nicht das Geld sondern der Mensch und die Schöpfung zentrale Ziele wären, dann wären die hohen Einkommen im Wachstum zurückgeblieben, die niedrigen Einkommen wären stärker gewachsen[159].

Bei gleichbleibenden Einkünften hätten die Menschen mehr Zeit für Familie und Freunde, für Kreativität und Kunst, für soziale Arbeit und soziales Engagement, für Gemeinschaftswerte, für die Erhaltung und Pflege der Gemeingüter, kurz: für ein gutes Leben. Es gäb weniger große Einkommensunterschiede. Es herrschte größere Ausgeglichenheit und größere Zufriedenheit in der Gesellschaft. „Wir lebten in demokratischem Wohlstand"[160]. Die Realität sieht anders aus. Die EZB hat jüngst bei der Berechnung der gesellschaftlichen Ungleichheit die Vermögen der Superreichen berücksichtigt und kommt zu dem Schluss, dass die Vermögensungleichheit viel größer ist als bisher prognostiziert. Nach einer Studie der Schweizer Großbank UBS gibt es weltweit 199.235 Supereiche mit je einem Netto-Geldvermögen von mindestens 30 Mio US Dollar, deren gemeinsames Vermögen im letzten Jahr um knapp 8 % auf über 27 Billionen US-Dollar gewachsen ist.

Über die Entwicklung in Deutschland teilt der DGB (Klartext 17.7.2014) mit: „Der Vermögenszuwachs der superreichen Deutschen betrug 2013 14,4 %. Die ca. 18.000 Superreichen besitzen zusammen ein Geldvermögen von rund 2,3 Billionen US-Dollar –ohne Yachten ...- Die Ungerechtigkeit der Verteilung von Vermögen ...macht jedoch erst der Blick auf den Sockel der Pyramide deutlich: Denn die unteren 50% der Bevölkerung besitzen noch nicht einmal 0,1 Prozent des Vermögens." Die Zahlen belegen die ungerechte Verteilung des Produktivitätsgewinns der Wirtschaft. Diese Ungerechtigkeit wird im Bewusstsein der Menschen wahrgenommen und deutet eine soziale Schieflage in unserer Gesellschaft an, die gravierende Folgen für das Zusammenleben der Menschen in unserer Gesellschaft haben können. Richard Wilkinson und Kate Picket haben anhand offizieller Statistiken und anhand von Untersuchungen zahlreicher Wissenschaftler aus unterschiedlichen Denkrichtungen ein Gesamtbild über die Folgen großer Einkommensunterschiede erstellt und die gesellschaftlichen Kosten der Ungleichheit in den Industrienationen und darüber hinaus in den Bundesstaaten

159 vgl. Scherhorn, Gerhard Grundeinkommen und nachhaltige Entwicklung, in: Götz Werner/Wolfgang Eichhorn/Lothar Friedrich, Hg., Das Grundeinkommen. Würdigung-Wertungen-Wege, Karlsruhe 2012, S. 68-83, hier: 71f.

160 Roy F. Harrod, The posibility od economic satiety. Use of economic growth for improving the quality of education and leisure. In Problems of United States Development, I, S. 207-213, New York 1958: Committee for economic development.





der USA herausgearbeitet und sie belegen das mit folgenden Aussagen: „In den Ländern mit mehr Ungleichheit, sind mehr Menschen psychisch krank; ist der Konsum illegaler Drogen stärker verbreitet; geschehen mehr Morde; sitzen mehr Menschen im Gefängnis; ist die Säuglingssterblichkeit höher; ist die Fettleibigkeit Erwachsener und Jugendlicher höher; zeigen die 15-Jährigen schlechtere Ergebnisse in Mathematik und Lese-Schreib-Kompetenz; gibt es mehr Konflikte zwischen Kindern; treten mehr gesundheitliche und soziale Probleme auf; ist die soziale Mobilität geringer; recyclen die Menschen einen geringeren Teil ihres Abfalls; müssen die Menschen länger arbeiten. Auf der anderen Seite heben sie hervor, dass in Ländern, in denen mehr Gleichheit herrscht, mehr Menschen bereit sind, ihren Mitbürgern zu vertrauen".[161] Hier wird die Aussage von Papst Franziskus bestätigt, es geht um den Menschen und um unser Menschenbild, um Gerechtigkeit und um Barmherzigkeit.

Wo liegen die Ursachen der Ausrichtung unseres Wirtschaftssystems am Geldvermögen?

Den entscheidenden Grund nennt Bertram Schefold in Anlehnung an Adam Smith. Er schreibt: „Ich übernehme daher die These, dass die marktregulierte Ökonomie bei Smith nur deshalb bestehen kann, weil das politische und soziale Leben von ethischen Prinzipien beherrscht wird. Bekanntlich war Smith nicht allein Nationalökonom, sondern auch Moralphilosoph.

Ökonomie bedarf der Steuerung durch die moralischen Kräfte einer Kultur. Sie dürfen sich gerade nicht selbst überlassen werden. Wir dürfen uns auch nicht einreden lassen, dass erst die Kasse stimmen muss, bevor über Moral geredet werden kann. Es genügt auch nicht, darauf zu vertrauen, dass Ökonomie aus sich heraus Moral freisetzt, weil Ökonomie zu ihrem Funktionieren der Moral bedürfe. Das Gegenteil ist der Fall: Die Wirtschaft erweist sich als Moralverzehrer, wenn sie in ihren Strukturen nicht nach ethischen Zielen ausgerichtet wird, nämlich eine menschenwürdige Lebensweise für alle Menschen zu ermöglichen und nicht zu verhindert und die für die Bewahrung des begrenzten und knappen Gutes Natur zu sorgen.

Offensichtlich haben wir es auch im Konzept einer sozialen und ökologischen Marktwirtschaft nicht geschafft, zwischen Wettbewerb und Solidarität, zwischen Marktwirtschaft und Sozial- und Ökosystem zu vermitteln. Wir müssen verstehen lernen, dass das Wettbewerbsprinzip nach dem Schöpfer des Konzeptes der Sozialen Marktwirtschaft überhaupt nur akzeptabel sein kann bei ausreichender sozialer Sicherung aller durch den Staat als Verkörperung der Solidargemeinschaft, ferner „eine sozialverträgliche Gestaltung internationaler

161 Wilkinson, Richard / Picket Kate, Gleichheit ist Gluck, 4 Auflage Berlin 2012

politischer Rahmenbedingungen"[162] die Gestaltung der Wirtschaft als Subsystem der Natur, was ihr ein maximales Maß für ihren Durchsatz an Materie und Energie und das Erreichen eines stationären Zustands abverlangt.[163] Den Weg in diese Richtung gilt es zu beschleunigen.

Kultureller Druck kann die erforderlichen Anpassungsleistungen erzwingen, ein Druck, der von der Basis ausgeht, von den Benachteiligten. Sie bilden sozusagen die innovative und kreative Kraft, die die Veränderung erzwingt. In einer Gesellschaft wird Kreativität immer an ihren Rändern freigesetzt. Diese Kreativität muss im Interesse des Erhaltes des Gesamtsystems von den herrschenden Klassen in der Gesellschaft aufgegriffen und umgesetzt werden. Geschieht das nicht, dann ist das Ende des Systems programmiert.

Wir müssen fragen: Wie sind die monetären Strukturen als Sollbruchstelle wandelbar? Dafür gibt es viele Vorschläge.

Eine zukunftsfähige, nachhaltige Entwicklung fördernde Marktwirtschaft fällt nicht vom Himmel, sie muss in beharrlicher Auseinandersetzung mit den vorherrschenden Marktverhältnissen und Theorieansätzen vorangetrieben werden. Die FG EÖR hat sich an diesem Diskurs als nächstes mit einem interdisziplinär, international und interkulturell angelegten Expertensymposium beteiligt. Es sollte aufzeigen, auf welchen Wegen das Nachhaltigkeitsprinzip in die Rahmenordnungen von Finanz- und Gütermärkten eingehen kann.

Den Experten, die wir zu diesem Symposium, das im Mai 2008 in der KfW stattfand, eingeladen haben, haben wir vorab in deutscher und englischer Sprache ein Vorbereitungspaper[164] zugesandt mit der Bitte, aus ihrer jeweiligen fachlichen und kulturellen Perspektive Stellung zu nehmen. Das Vorbereitungspapier wurde den Experten 2 Jahre vor Beginn des Symposiums zugeschickt, sodass wir in der Lage waren, mit den Experten in einem hinreichenden Vorlauf einen intensiven Austausch zu erreichen. Das ist

Auch gelungen und so konnten wir beim Symposium fast 3 Tage zielgerichtet auf die Erarbeitung eines gemeinsamen Kommuniqués hin arbeiten. Die Positionen, die zur Sprache kamen, sind in einem Berichtsband zusammen mit dem Kommuniqué

162 Lothar Czayka, Mehr Wettbewerb ist kein Allheilmittel. Und ausreichende soziale Sicherung ist keine Wohltätigkeitsveranstaltung, in: Frankfurter Rundschau, 20.9.94, Nr. 219, S. 16.

163 Vgl. Hermann E. Daly, a.a.O., 44f.

164 Gerhard Scherhorn, Nachhaltige Entwicklung: Die besondere Verantwortung des Finanzkapitals. Susatinable development: The outstanding responsibility of financial capital, in: Reihe: Geld & Ethik, Hg., Johannes Hoffmann und Gerhard Scherhorn, Band 1, Erkelenz 2008.





veröffentlicht[165]. Die im gemeinsamen Kommuniqué festgehaltenen Aussagen und Empfehlungen hat die FG EÖR umgesetzt in einem Appell an die Abgeordneten des Deutschen Bundestages. Der Apell hat folgenden Wortlaut:

## Gesetzesinitiativen für den nachhaltigen Wettbewerb.

Unsere Gesetze befördern den Raubbau an den Produktionsgrundlagen!

Unsere Wirtschaftsordnung erlaubt es, die Gemeingüter zu übernutzen, die unsere gemeinsamen Lebens- und Produktionsgrundlagen bilden. Denn das Recht der Privateigentümer, über ihre Grundstücke, Produktionsanlagen, Fahrzeuge usw. nach Belieben zu verfügen, endet nicht konsequent dort, wo aus dem privaten Eigentum heraus ungezügelt auf die Gemeingüter zugegriffen wird,[166] wie z.B. auf Atmosphäre, Atemluft, Bodenfruchtbarkeit, Wasserreinheit, Fischreichtum, Artenvielfalt.

Es gibt Ausnahmeregeln, im Allgemeinen aber dürfen Gemeingüter übernutzt werden, als seien z.B. reine Luft, reines Wasser, fruchtbarer Boden oder reiche Fischgründe noch im Überfluss vorhanden. Das sind sie nicht mehr. Doch nach dem Prinzip „höchste Rendite in kürzester Zeit" werden zu ihren Lasten Kosten gespart und dadurch Preise verbilligt und Qualitäten überhöht. Denn mit dem Segen des Wettbewerbs- und des Gesellschaftsrechts können Aufwendungen und Selbstbeschränkungen unterlassen werden, die nötig wären, um eine Schädigung genutzter Gemeingüter zu vermeiden oder diese Güter nach der Nutzung wiederherzustellen:

Schadgase belasten das *Klimasystem,* weil es teurer wäre, sie zu vermeiden, die *Weltmeere* werden überfischt, weil man sich nicht auf nachhaltige Fangquoten einigt, fruchtbarer *Boden* erodiert, weil Monokulturen höhere Renditen abwerfen, die *Gesundheit* von Mensch und Tier wird belastet, weil giftige Inhaltsstoffe und Emissionen nicht oder nicht wirksam genug durch ungiftige ersetzt werden.Mit einem Wort: Gemeingüter des Natur- und Sozialkapitals werden übernutzt, so wie die sprichwörtliche Gemeindewiese übernutzt wird, wenn die Einzelnen zu viele Tiere zu lange auf ihr weiden lassen, statt sich auf eine begrenzte Nutzung zu

165 Johannes Hoffmann / Gerhard Scherhorn, Hg.,Eine Politik für Nachhaltigkeit. Neuordnung der Kapital- und Gütermärkte, in: Reihe Geld & Ethik, Hg., Johannes Hoffmann / Gerhard Scherhorn, Band 2, Erkelenz 2009.

166 Das Privateigentum reicht in den Bereich des Gemeineigentums hinein, wenn es z.B. in der Verfügung über ein Grundstück oder eine Erdölquelle besteht oder zu Entscheidungen über betriebliche Arbeitsbedingungen berechtigt. Die Bodenschätze, das Grundwasser, der Luftraum, die Gesundheit der Arbeitenden sind Gemeingüter.

verpflichten, die der Weide Gelegenheit gibt, sich zu regenerieren. Übernutzung geschieht, weil Nutzungsbeschränkungen zum Schutz der Gemeingüter bzw. Aufwendungen zu ihrer Erhaltung oder ihrem Ersatz unterlassen werden dürfen – anders ausgedrückt: Weil man Kosten auf sie abwälzen (*externalisieren*[167]) darf. Ein drittes Wort für Übernutzung und Externalisierung ist *Raubbau*, ein viertes ist *Substanzverzehr*. Heute sind alle Gemeingüter durch Raubbau und Substanzverzehr bedroht; viele sind dem kritischen Zeitpunkt nahe, an dem ihre Dezimierung nicht mehr zurückgedreht werden kann.

Doch noch immer schützt das *Wettbewerbsrecht* Wettbewerber auch dann, wenn sie sich durch Externalisierung Vorteile gegenüber jenen Mitbewerbern verschaffen, die Kosten selbst tragen, um die natürlichen und sozialen Lebensgrundlagen zu erhalten. Und noch immer verpflichtet das *Gesellschaftsrecht* den Vorstand einer AG allein auf das Vermögensinteresse der Aktionäre, aber nicht auch auf den Schutz des Natur- und Sozialkapitals.

## Nachhaltiger Wettbewerb muss einklagbar werden!

Der Raubbau an den Gemeingütern schreitet unaufhaltsam voran, solange er nicht durch Gesetzesinitiativen verhindert wird, die den Schutz des externalisierenden Wettbewerbs beenden. Anders wird es nicht zu nachhaltiger Entwicklung kommen. Kosteneinsparung zu Lasten von Gemeingütern muss als *unlauterer Wettbewerb* gesetzlich sanktioniert werden. Das entspricht dem Verfassungsauftrag, die Sozialpflichtigkeit des Eigentums zu verwirklichen. Artikel 14 Absatz 2 des Deutschen Grundgesetzes fordert den Gesetzgeber auf, den Gebrauch des Privateigentums so zu regeln, dass er *zugleich dem Wohl der Allgemeinheit dient.*[168] Ähnlich fordert Artikel 17 der Europäischen Grundrechtecharta den

167 *Externalisierung* bedeutet, dass Kosten nicht selbst getragen, sondern auf die ungeschützte Außenwelt, die Gemeingüter, abgewälzt werden. Die *Abwälzung* besteht in der Unterlassung von Aufwendungen, die nötig wären, um eine Schädigung eines Gemeinguts im Vorhinein zu vermeiden oder im Nachhinein zu kompensieren (also das Gemeingut wiederauf den vorigen Stand zu bringen oder es durch ein anderes gleichwertig zu ersetzen). *Schädigung* eines Gemeinguts liegt vor, wenn dieses durch Produktion oder Konsum über das Maß hinaus abgenutzt wird, das es schadlos absorbieren (durch Regeneration selbst ausgleichen) kann. Sie entsteht bei Bodenschätzen oder Fischbeständen aus der Verminderung (durch Extraktion), beim Klimasystem oder der menschlichen Gesundheit aus der Schwächung des Systems (z.B. durch Emission von Schadstoffen), bei Ökosystemen auch aus Übernutzung oder Umwidmung, bei Sozialsystemen wie der gesellschaftlichen Partizipation z.B. aus einer Vorenthaltung von Bildungs- oder Erwerbschancen.

168 Ähnlich sagt die Grundrechte-Charta der EU in Artikel 17: „Die Nutzung des Eigentums kann gesetzlich geregelt werden, soweit dies für das Wohl der Allgemeinheit erforderlich ist," und ergänzt in Artikel 37, dass gemäß „dem Grundsatz der nachhaltigen Entwicklung" ein hohes Umweltschutzniveau und die Verbesserung der Umweltqualität sichergestellt werden müssen.





Gesetzgeber auf, die Nutzung des Eigentums zu regeln, *soweit dies für das Wohl der Allgemeinheit erforderlich ist.*

Diesem Gebot kommt der Gesetzgeber am ehesten nach, wenn er Regeln erlässt, deren Einhaltung von der Allgemeinheit selbst überwacht und ggf. eingeklagt werden kann, von geschädigten Einzelnen, von den betroffenen Wettbewerbern und von den Institutionen der Zivilgesellschaft.[169]

Dazu konkrete Vorschläge für Gesetzesänderungen:

**BGB:** Die beliebige Verfügung über das Privateigentum nach § 903 des Bürgerlichen Gesetzbuchs sollte ausdrücklich unter den Vorbehalt gestellt werden, dass der Eigentümer keine Kosten auf das Natur- und Sozialkapital abwälzt, also die Kriterien der Natur- und Sozialverträglichkeit beachtet.[170] § 903 BGB sollte etwa folgendermaßen gefasst werden: „Der Eigentümer einer Sache kann, soweit nicht das Gesetz, Rechte Dritter oder zwingende Erfordernisse des Schutzes der natürlichen Gemeingüter oder der Volksgesundheit entgegenstehen, mit der Sache nach Belieben verfahren und andere von jeder Einwirkung ausschließen."

**UWG:** Externalisierung sollte in die verbotenen Wettbewerbshandlungen nach §§ 3-4 des Gesetzes gegen den unlauteren Wettbewerb aufgenommen werden.

Ein neuer Absatz 12 in § 4 sollte bestimmen, dass auch derjenige unlauter im Sinne von § 3 handelt, der sich durch Abwälzung von Kosten auf Umwelt und Gesellschaft[171] Vorteile gegenüber Mitbewerbern verschafft.[172] § 4 UWG sollte wie folgt ergänzt werden: „Unlauter im Sinne von § 3handelt (und deshalb auch von einem Wettbewerber auf Unterlassung in Anspruch genommen werden kann) insbesondere, wer ... 12. sich dadurch einen Wettbewerbsvorteil verschafft, das er

169 Das Rechtsinstitut der Verbandsklage gib es ja schon. Ein Naturschutzverband oder sonstiger Verein kann klagen, ohne selbst in eigenen Rechten verletzt zu sein, und damit die Rolle eines Anwaltes der Natur übernehmen.

170 Die Nutzung von Gemeingütern verursacht dann Kosten, wenn sie die Absorptions- oder Regenerationsfähigkeit des Gemeinguts überschreitet (Fußnote 3). Da die Einzelnen diese Grenze meist nicht genau bestimmen können, muss es Kriterien geben, an denen sie ihr Verhalten orientieren können. Dazu vgl. Hoffmann, Johannes, Ott, Konrad & Scherhorn, Gerhard (Hg.): *Ethische Kriterien für die Bewertung von Unternehmen. Frankfurt-Hohenheimer Leitfaden.* Frankfurt a. M. 1997: Verlag für interkulturelle Kommunikation (IKO).

171 Die Definition der Externalisierung (siehe Fußnote 3) ist notwendigerweise abstrakt. Sie kann durch Beispiele für Externalisierungshandlungen oder Hinweise auf einschlägige Urteile konkretisiert werden, die in den Motiven des Gesetzes aufgezählt werden könnten. Im Anhang sind einige Beispiele aufgeführt.

172 Eine entsprechende Definition der Externalisierung gehört auch in die „Schwarze Liste" der Richtlinie 2005/29/EU über unlautere Geschäftspraktiken im Binnenmarktverkehr.

‚zwingende' (oder auch anerkannte) Erfordernisse des Schutzes der natürlichen Gemeingüter oder der Volksgesundheit missachtet."

Das UWG soll ja verhindern, dass Unternehmen die Nachfrager durch bloß vorgespiegelte eigene Leistungen für sich gewinnen. Ein durch Schädigung von Gemeingütern erreichter Vorsprung ist in diesem Sinn nicht weniger unlauter – und dem Allgemeinwohl sogar noch abträglicher – als z.B. Täuschung durch irreführende Werbung oder Ausnutzung von Unerfahrenheit. Wenn Externalisierung als unlauter gilt, können zuwiderhandelnde Unternehmen etwa mit Hilfe der Zentralstelle zur Bekämpfung des unlauteren Wettbewerbs von Mitbewerbern verklagt werden, die Kosten aufwenden, um die Schädigung der betroffenen Gemeingüter zu vermeiden, und sich benachteiligt fühlen, weil der externalisierende Mitbewerber die Produkte zu niedrigeren Preisen oder mit höherer Qualität anbieten kann und den Nachfragern vorspiegelt, dass sein Kosten- oder Qualitätsvorsprung auf besserer Marktleistung beruht. Raubbau an Gemeingütern darf keinesfalls weiter als Marktleistung gewertet werden; das würde die Marktwirtschaft heillos diskreditieren. Deshalb müssen auch zivilgesellschaftliche Organisationen Unternehmen auf Unterlassung verklagen können.

**GWB:** Flankierend sollten Vereinbarungen zwischen Unternehmen, die einander eine Internalisierung bestimmter von ihnen bisher abgewälzter Kosten zusichern, vom Kartellverbot ausgenommen werden. § 7 des Gesetzes gegen Wettbewerbsbeschränkungen (GWB, Sonstige Kartelle) – und Art. 81 (3) des EU-Vertrags analog dazu – sollte etwa wie folgt ergänzt werden: „(3) Vereinbarungen und Beschlüsse, in denen sich Unternehmen zusichern, dass sie im Interesse der nachhaltigen Entwicklung Kosten aufwenden werden, um zur Erhaltung oder Wiederherstellung oder Substitution eines bei der Produktion oder dem Vertrieb genutzten Gemeinguts (z.B. Rohstoff, Boden- oder Luftqualität, Klima, Fischbestand, Artenvielfalt ...) beizutragen, können auf Vorschlag des Bundesumweltministeriums vom Verbot des § 1 für begrenzte Zeit freigestellt werden." Das Gesetz gegen Wettbewerbsbeschränkungen soll Gewinnsteigerungen durch Ausschaltung von Preisunter- und Qualitätsüberbietung verhindern. Es nimmt aber Verabredungen zur Verbesserung der Produktion bzw. des Angebots vom Kartellverbot aus. Eine Ausnahme muss deshalb auch für Verabredungen gelten, externalisierte Kosten künftig selbst zu tragen.

**Akt G:** In § 76 (1) sowie Art. 4.1.1 des Deutschen Corporate Governance Kodex[173]

173 78 Seit Juni 2009 lautet Art. 4.1.1 „Der Vorstand leitet das Unternehmen das Unternehmen *mit dem Ziel nachhaltiger Wertschöpfung* in eigener Verantwortung und im Unternehmensinteresse, *also unter Berücksichtigung der Belange der Aktionäre, seiner Arbeitnehmer und der sonstigen mit dem Unternehmen verbundenen Gruppen (Stakeholder).*" Die Worte „nachhaltige Wertschöpfung" erlauben aber immer noch die Auslegung, dass der Vorstand allein auf permanente Steigerung des Unternehmenswertes





sollten die Unternehmensvorstände auf den Schutz der naturgegebenen und der gesellschaftlichen Gemeingüter verpflichtet werden, die unsere Lebens- und Produktionsgrundlagen bilden - des Natur- und Sozialkapitals.[174]. Dabei muss sichergestellt sein, dass die „Sorgfalt eines ordentlichen und gewissenhaften Geschäftsleiters" (§ 93.1) nicht verletzt wird, wenn er Umweltschutzinvestitionen anordnet, die Arbeitsbedingungen verbessert oder durch Arbeitszeitverkürzung Entlassungen vermeidet. Sicher bedarf das weiterer, spezifischer Gesetze, doch sollte in § 93.1 die Sorgfalt des Geschäftsleiters durch den Einsatz für das Wohl des Unternehmens, das Vermögen der Kapitaleigner und die Erhaltung der Gemeingüter, die die Lebens- und Produktionsgrundlagen bilden, definiert werden. § 93 AktG sollte etws um den Satz ergänzt werden: „Zu den Sorgfaltspflichten eines Vorstandsmitgliedes gehört es auch, sich über zwingende Erfordernisse der Gemeinverträglichkeit seiner Entscheidungen oder ihrer Auswirkungen auf die Volksgesundheit hinreichend zu informieren und sie zu beachten." So bekäme der Vorstand eine Rechtsgrundlage für entsprechende Aufwendungen, und die Zivilgesellschaft gewänne eine Chance, das Unternehmen daran zu erinnern, dass es auf nachhaltige Entwicklung verpflichtet ist.

**KWG und InvG:** Ins Kreditwesengesetz und ins Investmentgesetz muss die Verpflichtung zu einer zertifizierten Anlageberatung aufgenommen werden, die Kapitalanleger darüber informiert, inwieweit Anlageprodukte natur- und sozialverträglich sind. Erst dadurch kann ethische Geldanlage mit der Zeit zur allgemeinen Norm werden. Doch diesen Problemkreis hat die von den G-20 in Pittsburgh diskutierte Neuregelung des internationalen Finanzsystems ausgeblendet. Die bisher angepeilte Neuregelung würde zwar die Transparenz der Finanzmärkte erhöhen und die Geldschöpfungsmacht der Banken verringern. Doch enthielte sie für die Kapitaleigner noch keinen Anreiz, sich für nachhaltige Finanzprodukte zu entscheiden und die Unternehmen, an denen sie beteiligt sind, in der Beachtung der Nachhaltigkeitskriterien zu bestärken. Eine mögliche Formulierung: „Bei der Wertpapierberatung ist es die Pflicht der Unternehmensleiter und der Anlageberater,

verpflichtet ist; denn ohne nähere Definition kann der Begriff „nachhaltig" auch im Sinn von „andauernd" verstanden werden. Als Definition des Nachhaltigkeitsziels reicht die Bezugnahme auf die Stakeholder nicht aus; denn sie überlässt es der Entscheidung der damit gemeinten gesellschaftlichen Gruppen, ob sie das Unternehmen auf Externalisierungshandlungen kritisch hinweisen wollen oder nicht.

174 Gewiss ist es weiterhin berechtigt, dass dem Vorstand (und natürlich auch dem Aufsichtsrat) die Pflicht zugewiesen ist, die Kapitaleigner vor Vermögensschaden zu bewahren. Nicht mehr zeitgemäß ist es dagegen, dass an keiner Stelle des AktG (und ebensowenig des GmbHG) eine Verpflichtung aufscheint, die Allgemeinheit vor einer Schädigung der natur- und sozial gegebenen Produktionsgrundlagen zu bewahren. Sicher muss der spezifische Schutz eines Gemeinguts in einem spezifischen Gesetz geregelt werden. Aber das Gesellschaftsrecht darf keine Handhabe dafür bieten, dass Kapitaleigner den Vorstand zwingen können, den Gewinn durch Externalisierung von Kosten zu steigern. Selbst das Aufsteigen aus einer Verlustzone darf keine Externalisierung rechtfertigen.

auch über bekannte gemeinschädliche oder gesundheitsschädliche Folgen der Produktionsmethoden, welche das die Anlagepapiere ausgebende Unternehmen anwendet, sowie über alternative Anlagemöglichkeiten zu informieren."

Darüber hinaus sollten die Kapitalanlagegesellschaften in Abschnitt 2 § 9 des Investmentgesetzes zu nachhaltiger Geldanlage verspflichtet werden. Dazu müsste Abs. 2 Ziff. 1 etwa wie folgt geändert werden: „Die Kapitalanlagegesellschaft ist verpflichtet, 1. bei der Ausübung ihrer Tätigkeit im Interesse ihrer Anleger, der Integrität des Marktes und der Erhaltung der naturgegebenen Gemeingüter zu handeln. Sie muss sich bei der Anlage der verwalteten Investmentvermögen an den Nachhaltigkeitsbewertungen (Ratings) der anerkannten Ratingagenturen orientieren."[175]

[175] Anhang: Einige Beispiele dafür, dass Externalisierung als unlautere Konkurrenz betrachtet werden muss nternehmen A bietet Recycling giftiger Abfälle an und sichert zu, den Abfall (selbst oder durch Partner) nach dem Stand der Technik unschädlich zu machen (und ist dafür zertifiziert). A muss daher teurer sein als der mit ihm unlauter konkurrierende Billiganbieter B, der die unzureichenden Kontrollen in der EU ausnutzt und die Stoffe z.B. im Ausland ungesichert deponiert. B externalisiert private Kosten und kann dadurch billiger anbieten, A externalisiert nicht und erleidet einen Wettbewerbsnachteil: Er bietet die bessere Marktleistung an, wird aber von B unterboten. Die Nachfrager wählen B, weil sie annehmen müssen, dass er eine angemessene Marktleistung zu einem geringeren Preis erbringt. – Kann B sich darauf berufen, dass die EU sein Verhalten stillschweigend zulässt? Kann dieses deshalb nicht als unlauterer Wettbewerb geahndet werden, weil es nicht so strikt verboten ist oder nicht so wirksam kontrolliert wird, wie es unter Nachhatligkeitskriterien notwendig wäre? Würde nicht der vorgeschlagene Absatz 12 in § 4 UWG (bzw. eine Ergänzung der Richtlinie 2005/29/EU) dem A eine Handhabe geben, den B auch dann wegen unlauteren Wettbewerbs zu verklagen, wenn die EU dessen umweltschädigende Entsorgungspraxis noch hinnimmt? Könnte dann nicht auch eine konkrete Normenkontrollklage erhoben werden, weil die Europäische Kommission z.B. Zertifikate noch nicht bindend vorschreibt und damit ihrerseits in Widerspruch zum Verbot des unlauteren Wettbewerbs gerät?

1. Bei der „konventionellen" Fleischerzeugung werden hohe Kosten für die Umweltschäden der Tierhaltung externalisiert, bei der ökologischen Tierhaltung nicht. Die abgewälzten Kosten sind so hoch, dass ein Kilo Schweineschnitzel aus konventioneller Produktion für 7 € verkauft werden kann, während das Kilo Schnitzel aus ökologischer Produktion 13 € kosten muss, um kostendekkend zu sein. – Wäre der vorgeschlagene Absatz 12 in § 4 UWG (bzw. die entsprechende Ergänzung der Richtlinie 2005/29/EU) schon gültig, so könnten biologisch orientierte Landwirte bzw. Händler die Anbieter von Fleisch aus konventioneller Aufzucht auf unlauteren Wettbewerb verklagen. Die Regelung wäre rechtstechnisch einfacher und wirksamer als eine Häufung von speziellen Umweltschutzvorschriften, weil die klagenden Landwirte authentischere Kostenvergleiche vorlegen können als eine Staatsanwaltschaft.
2. Automobile, deren Emission von $CO_2$-Äquivalenten unter der halbwegs klimaneutralen Höchstmarke von 120g/km bleibt, müssen entweder langsamer und weniger komfortabel sein als Fahrzeuge mit höheren Emissionen, oder teurer. – Wäre der vorgeschlagene Absatz 12 in § 4 UWG (bzw. eine Ergänzung der Richtlinie 2005/29/EU) schon vor einigen Jahren eingeführt worden, hätte dann z.B. Audi seine Konkurrenten, die Modelle mit gleicher Größe und Leistung, aber höheren Emissionswerten als der A2 zu wesentlich geringeren Preisen anbieten konnten, weil sie die Investitionen zur Emissionsreduktion unterließen, nicht auf unlauteren Wettbewerb verklagen können?





Die Inhalte dieses Apells versucht die Forschungsgruppe Ethisch-Ökologisches Rating seit 2011 bei allen Stakeholdern unserer Gesellschaft zu vermitteln. So haben wir Fachtagungen mit Parteien durchgeführt. Wir haben 3 ganztägige RoundTable mit Unternehmern und Managern organisiert und bei NGOs unsere Vorschläge zur Diskussion gegeben. Das Echo bei allen Stakeholdern war sehr gut. Alle waren der Meinung, wir müssten hier weiter voranschreiten. Allerdings wurden wir immer darauf hingewiesen, dass Deutschland bei einem so gestalteten nachhaltigen Wettbewerb keinen Alleingang machen könne. Es wäre daher notwendig, juristisch zu untersuchen, ob unsere Vorschläge EU- und WTO- kompatibel seien. Im Rahmen einer Fachtagung bei der Friedrich-Ebertstiftung wurden ein Genfer Fachanwaltbüro und eine deutscher Fachanwalt um entsprechende Gutachten gebeten. Die Gutachten liegen nun vor.[176] Sie sind auch über folgenden Link einsehbar: http://blog.ethisch-oekologisches-rating.org/zwei-rechtsgutachten-pro-eoer-vorschlaege/.

Diese Überlegungen setzen am Verursacherprinzip an, das auch Noami Klein favorisiert, wenn sie schreibt:

„Insgesamt gibt es genügend Möglichkeiten, gleichzeitig die nötigen Mittel für die Vorbereitung auf die künftigen Stürme bereitzustellen und zur Verhinderung einer katastrophalen Erwärmung unsere Emissionen radikal zu senken.

Die folgende Liste ist keineswegs vollständig:

- Laut einer Entschließung des EU-Parlaments von 2011 könnte eine „geringfügige" Finanztransaktionssteuer – auf den Handel mit Aktien, Derivaten und anderen Finanzprodukten – weltweit nahezu 650 Milliarden Dollar pro Jahr generieren (und hätte den zusätzlichen Vorteil, die Finanzspekulation zu drosseln).
- Die Schließung von Steuerparadiesen hätte einen weiteren Geldregen zur

3. Unternehmen, die bei gutem Geschäftsgang Arbeitnehmer zwecks Erhöhung der Kapitalrendite entlassen, werden vermutlich nicht von Mitbewerbern, die stattdessen die Lebensarbeitszeit verkürzen und dafür etwas höhere Kosten in Kauf nehmen, auf unlauteren Wettbewerb verklagt werden können. Aber zivilgeselischaftliche Initiativen, die sich für das Gemeinschaftsgut Vollbeschäftigung einsetzen, könnten in einem Musterprozess damit argumentieren, dass auf hohem Produktivitäts- und Wohlstandsniveau die Nachfrage nach materiellen Gütern nicht so schnell steigen kann wie die Produktivität, so dass die Alternative „Mehr erwerbsfreie Zeit oder mehr Arbeitslosigkeit" zwingend wird. Angesichts dieser Alternative könnte die Strategie eines Unternehmens, das sich einer an die Interessen sowohl des Unternehmens als auch der einzelnen Mitarbeiter flexibel angepassten Verkürzung der Lebensarbeitszeit *verweigert*, als unlauterer Wettbewerb gewertet werden, wenn dieses Unternehmen dadurch einen deutlichen Kostenvorsprung vor denjenigen Mitbewerbern genießt, die die Arbeitszeit verkürzen, um einen Beitrag zur Vollbeschäftigung zu leisten. Und wenn sich ein Kostenvorsprung nicht nachweisen lässt, so kann diese Klarstellung erst recht zur Entscheidung für kürzere Arbeitszeiten beitragen.

[176] 79 Johannes Hoffmann, Gerhard Hofmann, Jens Lowitzsch, Christian Pitschas, Denis Suars na, Herwig Roggemann, Nachhaltigkeit im Wettbewerb verankern, Expertise im Auftrag der teilungf Wirtschts- und Sozialpolitik der Friedrich-Ebert-Stiftung, Bonn Juni 201 .

Folge. Schätzungen des in Großbritannien ansässigen Tax Justice Network zufolge belief sich das von Privatpersonen am Finanzamt vorbeigeschleuste Vermögen, das in Steuerparadiesen auf der ganzen Welt gebunkert wurde, im Jahr 2010 auf 21 bis 32 Billionen Dollar. Wenn diese Steuerhinterziehungen ans Licht kämen und die Erträge mit 30 Prozent besteuert würden, könnten mindestens 190 Milliarden Dollar pro Jahr an Einkommensteuer erzielt werden.

- Eine einprozentige „Milliardärssteuer", wie sie die Vereinten Nationen vorgeschlagen haben, könnte jährlich 46 Milliarden Dollar einbringen.
- Laut Zahlen des Stockholmer Internationalen Friedensforschungsinstituts SIPRI würde die Kürzung der Militärhaushalte der zehn Länder mit den höchsten Verteidigungsausgaben um 25 Prozent weitere 325 Milliarden Dollar freisetzen. (Zugegebenermaßen wäre das der härteste Einschnitt, vor allem in den USA).
- Steuern von 50 Dollar auf jede Tonne Kohlendioxid, die in den Industrienationen ausgestoßen wird, ergäben Schätzungen zufolge 450 Millionen Dollar jährlich. Laut einem Bericht der Weltbank, des Internationalen Währungsfonds und der Organisation für Wirtschaftliche Zusammenarbeit und Entwicklung (OECD) sowie anderer Organisationen aus dem Jahr 2011 würde selbst eine mildere $CO_2$-Steuer in Höhe von 25 Dollar immerhin 250 Milliarden Dollar pro Jahr einbringen.
- Einer konservativen Schätzung von Oil Change International und des Natural Resources Defense Council zufolge würde das Auslaufen der Subventionen für die Fossilwirtschaft den entsprechenden Ländern insgesamt 775 Millionen Dollar Ersparnisse in einem einzigen Jahr bringen.

Durch all diese Maßnahmen zusammen würden über 2 Billionen Dollar pro Jahr gewonnen. Zweifellos genug für einen gelungenen Start in die Finanzierung des Großen Umbaus (und für die Vermeidung einer Großen Depression). Und dabei ist die Erhöhung von Lizenzgebühren für die Rohstoffförderung noch gar nicht berücksichtigt. Natürlich können die harten Besteuerungsmaßnahmen nur funktionieren, wenn die wichtigsten Länder ihr Vorgehen koordinieren, so dass sich Unternehmen nirgendwo mehr davor in Sicherheit bringen können – eine schwierige, aber keineswegs unlösbare Aufgabe, die zudem bei G20-Gipfeltreffen immer wieder zur Sprache kommt.

Doch ganz abgesehen von der schlichten Tatsache, dass das Geld dringend benötigt wird, gibt es auch praktische politische Gründe, warum die Finanzierung von Klimaschutzmaßnahmen nach dem Verursacherprinzip erfolgen sollte. Wie wir gesehen haben, bieten Maßnahmen gegen die Klimakrise der Mehrheit der Menschen echte Verbesserungen, aber wirkliche Lösungen sind nicht ohne kurz- und mittelfristige Opfer und Unannehmlichkeiten zu haben, das liegt in der Natur





der Sache. Und aus der Erfahrung mit Beschränkungen aufgrund einer Krise – vor allem durch Rationierungen, Einsparungen und Preiskontrollen in den beiden Weltkriegen –, wissen wir, dass deren Erfolg in erster Linie davon abhängt, was als gerecht akzeptiert wird.

In Großbritannien und Nordamerika beispielsweise mussten im Zweiten Weltkrieg alle Schichten den Gürtel enger schnallen, auch die sehr Wohlhabenden. Das hatte sogar zur Folge, dass zwar der Gesamtkonsum im Vereinigten Königreich um 16 Prozent sank, die Kalorienaufnahme der Armen aber während des Krieges stieg, weil die Einkommensschwachen mit den Rationen mehr Nahrung erhielten, als sie sich sonst leisten konnten.

Natürlich kam es dabei auch vielfach zu Betrug und Schwarzmarktwucher, dennoch fanden die Rationierungsprogramme breite Unterstützung, weil sie, zumindest theoretisch, gerecht waren."[177]

## Fazit:

Die Vorschläge zum Wettbewerbs- und Eigentumsrecht sind zwar für Deutschland und Europa entwickelt, können aber durchaus auch auf andere sozioökonomische und andere kulturelle Kontexte entsprechende Anwendung finden. Das könnte dazu beitragen, dass die Schöpfung auch für die Menschen in den kommenden Generationen in gleicher Weise zur Verfügung steht, wie uns.

177 80 Naomi Klein, Die Entscheidung. Kapitalismus vs. Klima, Frankfurt 2015, Auszug aus Abschnitt: Das Verursacherprinzip, 144-145.

# 17.

# The Role of Law in the Promotion of Justice and National Development

George Ehusani

## The Role of Law in the human society

Law, understood as the complex mechanism of rules, codes, pacts and conventions for governing human social interactions, is aimed pre-eminently at the attainment of justice – justice, that quality of social equilibrium that makes for peace, stability, and consequently, progress or development. Justice is expressed in rights and duties, and arranged in codes, pacts and laws that may not be infringed. They ensure the stability of society, as well as wholesome economic and cultural relations between peoples. Justice is the natural goal or objective of law. Thus, if law is what it ought to be, and if it is administered in the manner it ought to be administered, the resultant state of affairs is justice. This is why St. Thomas Aquinas says that "an unjust law is no law." From very ancient times, Western legal traditions recognise three broad domains of justice. They include:

(i). **Distributive justice**, which is concerned with how society will distribute finite goods, such as honour and property, or in modern societies, the right to vote, which ensures that "each should count for one and no one for more than one," or equitable taxation which ensures that the burdens of society are distributed in all fairness. Thus distributive justice works to enforce fair division of social benefits and burdens among the members of a given community. This is perhaps the most fundamental domain of justice.

(ii). **Corrective justice**, which is concerned with how to correct the situation when one person hurts another, and the social balance or order is upset. When one member of the community hurts another, redress is sought for the victim. The

redress is in the form of corrective measures that will help ensure that the right order is restored.

(iii). **Commutative justice,** which is concerned with ensuring equitable exchange of goods, and fulfilment of contractual obligations.

When in modern societies we speak of Law, we refer to those rules and codes that are backed by the coercive power of the state, which we are bound to obey or face appropriate sanctions, such as fine or imprisonment for criminal offences, and damages or money compensation for civil offences. Law seeks to secure justice, to resolve social conflict, to protect interests, to moderate or control social relations, and to facilitate the means of social exchange. Law is supposed to serve the ends of justice and fair play at all times, if it is to be an effective tool for attaining a well-ordered society. Furthermore, law as a species of social engineering seeks to maximize the fulfilment of the interests of the community and its members and to promote the smooth running of the machinery of the society.

Laws like a living organism are a dynamic enterprise. Laws are constantly evolving to meet the demands of a growing sense or consciousness of justice and equity in the human community. In addition to giving flesh to such fundamental and inalienable rights as the right to life, modern laws embrace such political and civil rights as are aimed at curbing possible abuses in the execution of law enforcement by callous and overzealous agents of the state, as the guarantee against unreasonable searches and seizures, freedom of expression, the right to bail, the right to due process and equal protection, the right to speedy trial, and the right to be free from torture, or cruel, degrading and inhuman punishment among others. Violation of these rights is expected to result in government action, such as fine or imprisonment, when the injured party obtains legal judgement against the offender, even if such offender claims to be acting in the name of government. Laws serve to maintain the proper balance between the authority being wielded by the state on the one hand, and the constitutional rights to be enjoyed by its citizens on the other. Laws should therefore be a potent instrument of justice, especially when rights are exercised within the framework of legitimate laws, and conversely, when laws are enacted with due respect to human rights.

Though as we have stated above, the over-riding purpose of drafting, codifying and administering law in the human society is generally understood to be the attainment of justice, history however shows that laws have not always been designed and managed in such a way as to promote greater justice. Laws have not always been designed and managed in such a way as to promote the priority of the common good over and above individual and group interests. Laws have not always protected the poor and the weak against the excesses of the rich and the powerful. Laws, rather than always promoting justice, have often helped to





secure the dominant and privileged class with their undue advantage over the rest of society. Indeed experience has shown that laws and their administration can be a tool of oppression or an instrument of liberation, depending on who the practitioners are and what they make of them.

Yes, the whole mechanism of law making and administration can, and has often been manipulated by the dominant, powerful class in society to subvert justice and to subjugate, to impoverish, to marginalise, and to disenfranchise or further exclude the lowly poor. Examples include the 1890 "*Equal but separate*" law that instituted racial segregation in the United States of America; the 1911 Aborigines law of Australia that authorised the state to forcefully take away from their mothers any child suspected of being of mixed blood; the 1948 *Apartheid law* that accorded Black South Africans only second-class status in their own country; and the 1984 *Decree 4* of the military regime of our now democratic President which effectively removed the freedom of expression of Nigerians at the time. Thus, when written and administered by good leaders that are servants of the people, laws tend to promote justice, but when written by tyrants, laws are invariably unjust. We must add here that the legal practitioners who helped the dictatorial leaders in the course of history to draft such unjust laws, and the jurists whose unjust rulings upheld those oppressive regimes in power, often belonged to the dominant class themselves, and cannot escape condemnation for the evil cause to which they applied their privileged learning and expertise.

## The Notion of Justice

The notion of justice derives from natural law and right reason. In the human consciousness, it belongs to ethics, to morality, and to good conscience. Justice derives from the recognition of the common humanity and therefore equal dignity, sanctity and inviolability of all human persons. Justice recognises that each human person has a worth or value that is not conferred on him or her by any state or institution, but that such worth or value is intrinsic or inherent. This is why we speak of fundamental human rights as inviolable. That is to say that they are neither conferred, nor can they be taken away by earthly authority. State laws do not confer, but only promote and protect the free exercise of these rights. Justice is rooted in the honest recognition and acceptance of this fundamental dignity and rights of each and every human person, as well as the concomitant commitment to render to everyone his or her due.

Our revered Jurist and former Justice of the Supreme Court, Chukwudifu Oputa of blessed memory, in a 1985 presentation titled, "Towards Justice with a human face," declared that:

> "Justice is the attitude of mind that accepts that others – all others – are subject of rights in their own rights; that one's own ego is not absolute; that one's interests are related to the interests of others; that my own rights stop where my neighbour's rights begin; that every man is free to do that which he wills, provided he infringes not the equal freedom of any other man. In this simple concession that each deserves his own *(scum cuique)*, the moral self comes to grips with the reality and value of other selves... We show what a person is worth by what we ultimately concede to him... if we deny persons justice, we have decided them worthless."

## Just and Unjust Laws

This then introduces the concept of just versus unjust laws. Ancient Greek Philosopher Aristotle says that law is order, and good law is good order. Law and order indeed go together. They cannot be separated. This is why we regularly use the expression: "Law and order." An unjust legal system could uphold an order, even if momentarily. But such order is an unjust order. So when oppressive, exploitative or dictatorial regimes speak of "social order" they mean no more than "organised disorder," or the dispensation of "stratified injustice." Yet even in societies that have a semblance of justice in their legal system, the law may be so skewed or badly administered that the resulting order becomes basically unjust. We recall St. Augustine's famous dictum, that "kingdoms devoid of justice are nothing but a bunch of bandits or a gang of robbers."

## The role of lawyers

Lawyers have been described as ministers in the temple of justice. The legal profession is classically understood as a helping profession, not just one other means of livelihood, much less an instrument for wealth accumulation. The legal profession is in the western tradition perceived as a vocation, a divine calling, much like the medical profession or the priesthood. Whereas the contractor, the business tycoon or the entrepreneur sets out as his or her fundamental objective to amass wealth, and he or she measures his or her success in terms of the amount of wealth and property he or she is able to accumulate in the course of time, the lawyer on the other hand is expected to be motivated by an all-consuming passion for the common good, for the promotion of a just and equitable social order, and especially for the protection of the poor and the weak against the excesses of the rich and powerful in society. The lawyer is a custodian of civilisation. He or she is on a civilising mission in society. The lawyer is a freedom fighter after the fashion of Mahatma Gandhi, Nelson Mandela, our own Gani Fawehinmi and others.

In modern democracies, the lawyer is a leader in social change or social engineering, directing the course of social evolution towards greater justice for





all, through regular engagement in law reform and social advocacy. In a country like Nigeria where repeated military interventions in our political history have had a major corrosive effect on our democratic culture, where we have been left with such terrible legacies of injustice as the widespread public display of executive lawlessness, torture, brutality and extra-judicial killings at the hands of the police and other functionaries of the state, reckless looting of public resources by those entrusted with the common weal, arbitrary arrest and prolonged detention without trial of poor suspects, even for minor bail-able infractions, and the general culture of impunity in the land, the work of the lawyer is clearly cut out for him or her.

In a country that has had more than its fair share of notoriously corrupt and abusive leaders, the lawyer cannot be inattentive or indifferent. Instead the lawyer must use his privileged learning and high standing in society as a minister in the temple of justice, to stand between the government and the citizens by resisting rights violations and abuses. In a country like ours where in spite of our enormous natural endowments, the poor and their children are largely denied opportunities for good nourishment, quality education, decent housing, decent but affordable public transportation, and adequate healthcare, the lawyer must be at the forefront of social engineering through creative social change advocacy mechanisms. Only bold affirmation of justice by lawyers on behalf of poor and helpless citizens can tear down the "organised disorder" that the political and economic elite have often erected around themselves in this country, and force them to submit to just, humane and democratic principles of governance.

## The role of Courts and Judges

The courts in a democracy are supposed to ensure and maintain the rule of the law. The rule of law is today universally recognised to be reflected in, among other elements, the supremacy of the law, in the respect for fundamental human rights, in the equality of all persons before the law, in the observance of due process, and in the separation of powers and the checks and balances therein. Where they function optimally in administering the rule of law and dispensing justice promptly and impartially, courts are recognised as the bulwark of democracy and the last hope of the common man. The confidence the people repose on the judges is what constitutes the foundation of the court system. It is a tragic situation when judges are suspected of being corrupt or partial. The seed of social disorder is sown when judges yield moral authority to political influence, allowing themselves to be swayed from the path of truth and justice. Justice Oputa says in the same paper quoted above that "in the corridors of justice, there should be no sirens of wealth, power and influence, for the law is no respecter of persons, wealth, position or influence." Elsewhere, the revered Justice says:

> *Money, they say, is the root of all evil. The bench is definitely not the place to make money. A corrupt judge is, thus, a great vermin, the greatest curse ever to afflict any nation. The passing away of a great advocate does not pose such public danger as the appearance of a corrupt and/or weak judge on the bench for, in the latter instance, the public interest is bound to suffer, and justice..... is thus depreciated and mocked and debased. It is far better to have an intellectually average, but honest judge, than a legal genius who is a rogue. Nothing is as hateful as venal justice, justice that is auctioned, justice that goes to the highest bidder.* (JUSTICE CHUKWUDIFU OPUTA, Judicial Services Commission, Nigeria, 1985).

## Conclusion

The legal profession has faced several challenges in these climes, navigating through the waters of colonial administration, then across the treacherous terrain of military dictatorship, and now over the bumpy alleys of an infantile democracy. We have a long way to go. Nigeria remains very far away from attaining the kind of justice that would facilitate any quality of national development. Much like what we witness in the fragile states of Zimbabwe, Somalia, South Sudan and Libya, life today in Nigeria is not very far away from the Hobbesian state of nature: short, nasty and brutish. The confidence of the Nigerian people in the legal system and judicial processes has continued to wane. No wonder they now and again resort to self-help, taking the law into their hands, by way of mob justice or extra-judicial executions. Lawyers and judges are perceived as belonging to the dominant class who do not care about the plight of the poor. This unfortunate impression must change as a matter of urgency.

Members of this exalted Body for whom the legal profession is not just another gateway to wealth and prestige, but who have a genuine commitment to the common good, have work to do. Members of the Nigerian Bar Association for whom the law profession is the expression of an all-consuming passion for the justice that makes for peace, must today take responsibility for the future of our country and stretch hands of fellowship to network with other professionals in our society with whom they share a common belief in the cause-and-effect relationship between justice and wholesome development. Lawyers and Judges in our society can, and must summon the political will to pursue with unrelenting tenacity and dogged determination the urgent task of consolidating the gains of our fragile democracy, through a series of legal advocacy mechanisms, as well as a deliberate regime of judicial activism.



# 18.

# Combatting Mass Murder-Corruption in Nigeria: The Case for Institutional Strategy

Wilfred Mamah* & Olisa Agbakoba, SAN**

## Setting the Scene

*"If we do not kill corruption, corruption will kill us[178]"*

Corruption in Nigeria is increasingly becoming the most subtle but effective weapon for mass murder. In a statement released in Abuja on January 18, 2016, the Minister for Information, Lai Mohammed stated that between 2006 and 2013, public officials and a few private individuals stole N1.3 trillion from Nigeria's economy. The **theft Card (2006-2013)** captured by the Guardian Newspaper of January 19, 2016 merits similar reproduction here:

| Categories | No of Cases | Amount Involved (Naira) |
|---|---|---|
| Ex-Governors | 15 | 146,840,800,000.00 |
| Ex-Ministers | 4 | 7,050,000,000.00 |
| Ex-legislators | 5 | 8,350,000,000.00 |
| Ex-public servants(federal) | 7 | 6,906,600,000.00 |
| Ex-public servants(state) | 5 | 7,275,000,000.00 |
| Banking industry | 8 | 524,560,000,000.00 |
| Businessmen | 11 | 653,150,000,000.00 |
| Grand total | 55 | 1,354,132,400,000.00 |

178 *Mamah (PhD) & **Agbakoba, SAN, are Partners at Olisa Agbakoba Legal, Nigeria. See: Vanguard Newspaper Report: "Buhari vows to end corruption in Nigeria if elected." http://www.vanguardngr.com/2015/03/if-we-dont-kill-corruption-it-will-kill-us-says-buhari/ Accessed, 27 Jan. 2015.

Stunning as these figures might appear, it may well be that over N 6 to 10 trillion was stolen during the period under review. It is crucial that we place whatever figures that eventually emerge side by side with what Mamah (2013:55) analysed as the 'Nigerian Condition'. Drawing from a wide array of literature, Mamah (2013:1, 55) captured the Nigeria Condition as follows:

> As the largest producer of oil in Africa and one of the ten largest exporters in the Organisation of Petroleum Exporting Countries (OPEC), Nigeria's extreme poverty and inequality highlight the social consequences of economic growth devoid of human development. Furthermore, they portray the tendency of law to align with the forces of oppression while paradoxically offering a space for fighting for rights, both at local and transnational levels. Instructively, Nigeria is usually analysed, in spite of her huge potential, as a country with one of the worst social indicators in the world. For instance, the Economist Intelligence Unit, in its Report "The lottery of life: Where to be born in 2013,"published in The Economist of 21 November, 2012, rated Nigeria as the worst country in which to be born in 2013. According to DfID's country profile for Nigeria, "more than 100 women die every day from complications during pregnancy and childbirth, over 2,000 children under 5 die every day from preventable diseases, and 8.5 million children do not go to school, the most of any country in the world"(DfID Country Profile, 2012) . Average life expectancy in Nigeria is in the region of 46 years (UNDP, 2007/8), and more than three million people live with HIV/AIDS, the second highest number for any country in the world. Official corruption, fuelled by local and international greed, remains endemic. The 2012 Corruption Perception Index published by the Transparency International ranked Nigeria as 139 out of 174 countries surveyed. In 2004, it was ranked 144 out of 145 countries surveyed, in 2003 it was ranked 132 out of 133 countries and in 2000 it was ranked 90 out of 90 countries surveyed (Transparency International, 2012, 2005, 2004, 2003 and 2000). Overall governance is poorly rated. The Mo Ibrahim Governance Report 2012, for instance, rated Nigeria as one of the 10 worst governed nations in Africa, using the index of "Safety and Rule of Law, Participation and Human Rights, Sustainable economic opportunities, and human development" (Mo Ibrahim Governance Report, 2012).

In a country like Nigeria, to steal public funds in such a volume, as highlighted in the Guardian Theft Card 2006-2013 translates to accentuating multiple vulnerabilities, all geared towards mass murder. It is in this context that the above presidential statement, "If we do not kill corruption, corruption will kill us" ought to be interpreted. The statement equally resonates with scholarly analyses, all of which support the thesis that corruption, by diverting needed development resources, hinders progress and constrains human flourishing (Khanna 2011; Ribadu 2009,





Diamond 2008; Achebe, 1984). Corruption creates poverty, leading to violence and insecurity; hence, the Human Development Index and the Corruption Perception Index tend to reinforce each other – countries with a low and medium Human Development Index are usually countries with a low Corruption Perception Index.

The corrosive effects of corruption, it is argued, have led to multi-pronged efforts to curb it, with some countries, like post-Mao China, imposing the death penalty in the hope that a deterrence philosophy will serve as a brake to greed that often drives corruption(Scobell 2009: 503-520). Some scholars, like Bantekas (2006) and Harms (2000), have argued for the expansion of the jurisdiction of the International Criminal Court to include systemic corruption as a crime against humanity.

The extra-ordinary step taken by China and Bantekas (2006) 'crime against humanity thesis, underline the need to take a closer look at what could be further done at the municipal level, before giving in to the clamour for capital sentencing or similar extra-ordinary strategy. This article is therefore aimed at examining national institutional strategy for decapitating the evil of corruption. The aim is to seek avenues for reinforcing the anti-corruption efforts in the context of the perceived strengths of the enemies/conspirators.

## The Conspirators/Enemies: Knowing their Strengths is a winning Strategy

Strategy is crucial because the fight against corruption is clearly a class war. It is a fight against portent and desperate enemies who have conspired against the State, with a view to capturing and decimating the State and her people. War strategists would confirm that winning such a war requires a clear understanding of the enemy and weapons at their disposal. So, it is important that we clearly understand the people on the other side of the line. A careful review of all the major corruption cases, as highlighted above, point to one fact: those who steal public money are not ordinary people. They are usually people in high position of power, authority and trust. They are always very enlightened people. They are usually wealthy people and very class conscious. They want to stand out in the crowd. We see this in their unique taste and consumption style. They fall within the elite, liberated category. Their political philosophy is usually market oriented. They celebrate classical capitalism, in which the 'haves' are privileged to have more, and the 'have-nots' are grouped as disposable. In fact, they feel happier when the 'have-nots' lose even the little they have to aggressive market they dominate. It is people like these that caught the attention of Pickety (2013, 2014) in his groundbreaking works on Capital and Inequality.

## Reversal Strategy: Justification

Just as Pickety sought answers on how to reverse many centuries of inequality and skewed wealth distribution pattern, Nigeria must desperately find a way to stop the advancing army of conspirators from overthrowing the State and murdering her over 150 million citizens. The best weapon for victory, therefore, is the very weapon that the conspirators despise: regulation. The conspirators favour deregulation that consigns the role of government to that of a night watchman, so that they can muzzle the poor and whip them into slavish submission and death. They fear regulation because it would expose their corrupt practices, recover their loot and deny them their cherished liberty. Therefore for Nigeria to win this battle it is crucial that we toe the institutional pathway. Institutions are critical because they set the rules of the game, without which we cannot separate corrupt from non-corrupt, neither can we trace and recover proceeds of corrupt acts. We can spend the whole year analyzing causative and historical antecedents and peering through the crystal balls to see whether the unprecedented stealing of public funds is a result of our nature or nurture, but we will make no progress until we take the pragmatic institutional steps to stop it.

## 'Limited Resources Logic' is a bait that must be removed.

The first institutional pathway is to starve the conspirators, mostly political office holders from the funds. To do so we have to dismantle the internationally acclaimed 'resource argument' and enforce Chapter 2 of the Constitution. It is important that we summarise the resource logic in order to understand why it is crucial to dismantle it in order to confront the peculiar problem that Nigeria faces.

## The Problem:

Resource availability and limitations are key arguments against the right to development. The crux of the matter is that the right to development, which incorporates socio-economic and cultural rights, is too resource-intensive and therefore cannot be equated with civil and political rights, which do not require comparable resource allocation. Considering the resource implications of the right to development, judges and courts, it is argued, may not be the most suitable institutions or authorities to decide on these rights. At a glance, the case of non-enforceability of the right to development makes a lot of economic sense. The relationship that economics consistently draws between ends and scarce means is meant to constantly focus our attention on the reality that our every need will not be satisfied at the same time. Decisions must always be made on the needs to satisfy and forego.





The problem of adjudicating resource intensive rights has been theoretically analysed by Lon Fuller (1978). Such rights, according to Fuller (1978), raise 'polycentric' problems. Fuller borrowed the word 'polycentric' from Polanyi (1951: 170-175), who used it to explain why the principle of self-coordination offers an escape route from the seemingly irresolvable problems of central planning. In Fuller's analysis, polycentric situations are "many centred" – each crossing of strands is a distinct centre for distributing tensions (Fuller 1978:395). Because of the web-like nature of polycentric problems, they tend to transcend the limit of adjudication. King (2006), in his analysis of Fuller (1978), throws more light on his subject's misgivings about the ability of judges to solve polycentric problems. Fuller, according to King (2006), believed that three key consequences arise from judges intervening in polycentric disputes: (1) it gives rise to unintended consequences, (2) it encourages the judge to try unorthodox solutions, such as consultations with non-represented parties, guessing at facts, etc., and (3) it prompts the judge to recast the problem in a judicially manageable form. In the face of these difficulties, Fuller suggests the use of alternative means of "managerial direction and contract (or reciprocity)" as better ways of resolving polycentric issues like socio-economic rights. For Fuller, 'contract' includes parliamentary methods and political bargaining.

Fuller's theoretical views, which are applicable to Right to Development (RTD), have been supported by recent scholarly analyses. For instance, Ferras (2008) reviews Bilchitz (2007) on the enforceability of social economic rights in South Africa and raises a series of similar 'polycentric' problems that limit adjudication, hence advocating a shift of emphasis from judicial interpretation to politics, on the basis that socio-economic rights are difficult to articulate in such a concrete manner as to initiate an enforceable claim. According to this view, given that the definition of the state's concrete duties arising in social and economic rights is dependent on scarce resources and how these resources are and ought to be raised and distributed by the state, it involves intractable empirical and normative issues which are much more complex and controversial than those involved in most civil and political rights.

King (2012) takes issues further and makes a rigorous case for constitutionalising social rights. In pursuit of this argument, King (2012: 198-203) offers a lucid explanation on how to give weight to Fuller's 'polycentricism', which he (2012: 98) acknowledges as "pervasive" in adjudication. According to the author (2012: 198), "once it is established that polycentricity is relevant, factors may attenuate the degree of weight it is to be given in adjudication." Going further, he analyses some of these factors, namely:

1. Judicial mandate: the argument here is that where the law, constitution, statute or common law provides a clear mandate for judges to adjudicate, the

question of polycentricity constituting a bar to adjudication does not arise.

2. The second attenuating factor that King (2012: 200) analyses concerns situations "where sources confer a general jurisdiction to adjudicate a class of dispute without suggesting any particular outcome." In such a case, King argues that although polycentricity ought to constrain the interpretation, it should do so only to the extent that it does not encumber the judicial mandate.

3. King also considered situations "where the judicial mandate to adjudicate in a given case is itself what is in issue." According to King (2012: 200), "it is here that consideration of polycentricity blend together inextricably with consideration of democratic legitimacy."

In elaborating factor (3) above, King (2012) offers an insight which, for this writer, demonstrates the urgency for constitutionalising socio-economic rights in Nigeria and internationally. According to King (2012: 200) (re: situation 3 above):

"In my view, this is the type of situation now prevailing in respect of reading social rights into the European Convention on Human Rights, the Canadian Charter of Rights and Freedoms and the Indian and United States Bill of Rights. In this case, the mandate is limited and the development in the area of social rights adjudication, in my view, in order to retain legitimacy, will need to be analogous to the organic development of the legal instrument as a whole. In my view, the whole attempt to leverage a comprehensive protection of social rights out of an instrument that is chiefly aimed at protecting a class of civil and political rights is not only undesirable, but irresponsible and undemocratic."

Put differently, King's argument challenges the desirability of reading social rights into a constitutional framework that negates these 'rights' ab initio. In the Nigerian situation, activist judges have endeavoured to break down the enforceability/non enforceability divide between Chapter 4 (Fundamental human rights) and Chapter 2 (Fundamental Objectives and Directive Principles) of the Constitution of Nigeria (1999). In following this path, some judges have been able, on a case by case basis, to declare some sections of Chapter 2 enforceable. But King's argument, to which I wholly subscribe, is that this way of going about it may be "undesirable and undemocractic" (King 2012: 200). The best option that King recommends, which I exclusively adopt because of its capacity to uproot the uncertainty surrounding the role of courts in this area, is to provide for a clear mandate in the constitution to give equal footing to socio-economic rights. The necessity for giving 'equal footing' to civil, political and socio-economic rights is a key motivation behind the UN DRTD. In her work, 'Globalisation and Right to Development', Orford (2001: 140-141) analyses the relationship between RTD and other rights and refers to Article 6 (2) of the DRTD, which "stresses that all human rights and fundamental freedoms are indivisible and interdependent, and that equal attention and urgent





attention should be given to the implementation, promotion and protection of civil, political, economic, social and cultural rights." Once this path of creating a level playing field for all rights is followed in a national constitutional framework, there will be no need to attempt to "leverage a comprehensive protection of social rights out of an instrument that is chiefly aimed at protecting a class of civil and political rights..."

From the foregoing, it is clear that the question of resources is at the heart of the usual inertia with regard to the status of socio-economic rights. It is also clear that the resource argument is not restricted solely to Nigeria – it is an argument that has impacted on the rights discourse since the end of World War II. The fragmentation of rights in the UDHR into ICCPR and ICESCR was dictated by the need to demarcate those rights that would require resource injection, i.e. positive state action from those that impose negative duties, or in other words 'restraint'. The differing enforcement mechanisms adopted for ICCPR and ICESCR speak volumes about this point. Socio-economic and cultural rights were seen as programmatic ideals subject to a 'progressive realisation' test which relied heavily on the availability and allocation of resources in the light of competing demands. The notion of 'progressive realisation', according to the Committee on Economic Social and Cultural Rights General Comment 3, "constitutes a recognition of the fact that full realisation of all [ESC rights] will generally not be able to be achieved in a short period of time... reflecting the realities of real world and difficulties involved for any country in ensuring full realisation of [ESC rights]" (Ssenyonjo, 2009: 59).

The power of the resource argument is such that it has impacted on rights jurisprudence across the world, raising questions about the likelihood that socio-economic and development rights are either 'dead or dying'. A careful study of the rights jurisprudence of Ireland, India, Canada and South Africa shows that underlying the persistent problem of enforceability lays the perennial issue of resources and caution on the part of the judiciary, which is not to be seen as usurping the role of parliament. In 2001, the Irish Supreme Court, in the Sinnot v. Ministry of Education [2001] 2 I.R. 545 & TD v. Minister of Education [2001] 4 IR 259, considered the broad issue of how far the courts could enforce positive rights against an elected branch of government. The court made it clear that the Irish constitution was a charter of negative rights, and socio-economic rights, no matter how laudable, should not be the concern of courts but of elected arms of government. The position taken by the Irish Supreme Court has been criticised by Whyte (2002 & 2005). Although the South African post-apartheid constitution (1996) has been lauded as "the most admirable constitution in the history of the world" (Sunstein, 2001: 261) for incorporating socio-economic rights as justiciable rights, the courts are still struggling to give real content and meaning to these rights because of the issue of resources and legislative deference. For instance, in the

case of Soobramoney vs. Minister of Health Kwazulu Natal (Constitutional Court of South Africa, Case CCT 32/97, 27 November 1997), the resource argument tipped the constitutional right to health. In that case, a dying appellant, who was suffering from near chronic failure, was refused treatment on the basis of the unavailability of resources. His claim, based on section 27 (3) of the South African constitution, which provides for enforceable rights to healthcare, food, water and social security, was thrown out, as the court applied the so-called 'reasonableness test'. Put simply, state resources are limited and the appellant did not meet the criteria for admission to the renal dialysis programme. The appellant later died.

In Nigeria, a majority of cases on socio-economic rights that have been adjudicated were often thrown out on the basis of non-justiciability, erected on the power of resources logic. For instance, in Okojie and others vs. A.G of Lagos State [1981] 2 NCLR 35, the applicant challenged the policy of the Lagos state government, which sought to abolish private schools within the region. The applicant claimed that such a policy was in violation of the right to education guaranteed under section 16 (chapter II) of the 1979 constitution, which is similar to the provision of the 1999 constitution. The court held that by virtue of section 6 of the 1979 constitution (similar to section 6 of the 1999 constitution) the provisions of Chapter II of the constitution were not enforceable and it was not in the power of the court to make any pronouncement thereon. The court stated that issues like this should be handled by either the executive or the legislative arms of government.

Despite the entrenchment of the resource argument, our key objective here is to test the validity of this notion by factoring in the issue of chronic corruption in Nigeria. It is important to note that the 'progressive realisation test' of the ICESCR imposes an obligation on states to utilise 'maximum available resources' (Article 2.1; Limburg Principles 23, 27 & 28). According to Ssenyonjo (2009:63), to comply with this obligation a "state must address all factors that adversely affect the availability of resources, for example the state must combat corruption." Nigeria has not met this requirement. Chronic corruption in Nigeria has continued to attract global attention, the most recent of which was at the World Economic Forum January 2016, where the US Secretary of State, John Kerry identified corruption as the cancerous phenomenon that has eaten deep at the soul of every nation, especially Nigeria (Guardian, January 25, 2016, p. 64).

## Testing the Resource Argument in Nigeria

Rights to health, housing, education and so on will mean nothing if the state has no means to provide them. Resource availability and resource prioritisation, established domains of economics, have become inextricably tied to human rights legislation and adjudication, hence the current notion of economics as an imperial science. To that extent, resource logic is incontrovertible. However, for resource





limitations to be proven, an independent opinion is necessary, but the prevalence of chronic corruption makes it difficult to sustain the argument of resource availability. It also weakens sole reliance on a national adjudicatory institution as the final arbiter, hence the need for multiple layers of testing the validity of resource logic and interrogating the burden of proof.

At the municipal layer, 'm', resource logic, must be placed side by side with the spirit of the 'social contract' between government and the governed. The primary responsibility of Nigeria to provide an economic system that encourages growth and to abolish all corrupt practices is embedded in the constitution, which I see as an enforceable contract between citizens and their governments. The Constitution of Nigeria (1999) identifies economic objectives as key parts of the Directive Principles of state policy. Section 16 (2) of the constitution is clear that the Nigerian state shall direct its state policy towards ensuring that the economic system is not operated in such a way as to permit the concentration of wealth or means of production and exchange in the hands of few individuals, so as to ensure that adequate shelter, food, employment and social care are provided for all citizens. Aware of the chilling impact of corruption on meeting these ends, the constitution provides in section 15 (5) that the state shall abolish all corrupt practices and abuses of power. The use of the mandatory term 'shall' means that the Nigerian state has a core duty to take definitive steps against the identified anti-development forces of corruption and abuse. To 'abolish', as used in the context of section 15(5) above, does not mean to ameliorate but to completely destroy corruption and the abuse of power. The 'destruction' envisaged must therefore be total and unequivocal. Despite the fact that this fundamental law curiously seeks to preclude legal inquiry into the discharge of the state's duty, via its controversial s. 6(6) (b), it has been successfully argued in other jurisdictions such as India that Directive State Policies could be made justiciable. The recent ECOWAS Court decision in the case of *The Registered Trustees of the Socio-Economic Rights and Accountability Project (SERAP) v. The Federal Republic of Nigeria and Universal Basic Education Commission* is also illustrative of this point.

At this 'm' level, the prevalence of corruption and the inability of the Nigerian state to create an economic system conducive for poverty eradication disqualify the state from arguing the case for resource limitation. For instance, the over $5 billion stolen by former Head of State, the late General Abacha, would be enough to generate adequate electricity and create jobs for teeming jobless Nigerian graduates. The failure to provide an enforceable RTD regime in the Nigerian constitution, unlike that of South Africa's post-apartheid constitution, has meant that the poor bear the burden of proof, as the cogency of their cherished rights has been constitutionally curtailed from the very beginning. Chronic corruption negates the applicability of resource arguments and challenges the orthodox notion of non-justiciability in the constitution. Furthermore, chronic corruption

necessitates a holistic interpretation of the principles underlying the constitution and shifts the burden of proof from the thatched huts of the poor and powerless to the corridors of power and opulence.

In the light of the above, it is strongly argued that providing for enforceable socio-economic rights in the model of South African Constitution is a viable strategy for combatting chronic corruption. The reason is simple: it would create a stronger accountability regime and shift the burden of proof of resource availability to where it ought to be: Elected Government. Chronic corruption and limited resource logic are incompatible. Therefore, having established, by government's own record, that widespread public sector corruption is not only a perception, but a reality in Nigeria, it goes without saying that 'progressive realization test' is no longer of relevance in this country. Constitutionalizing/upgrading social and economic rights in Nigeria is a viable strategy for combatting primitive graft: the most intimidating hurdle to development in Nigeria.

## Reversal Strategy 2: The Anti-Corruption Bodies and Laws

Starving corrupt officials of funds by properly channeling funds to urgent survival needs is an effective strategy but it cannot stand alone. This is because desperate corrupt officials may still find a leeway to fleece their own country. There is therefore a need to upgrade and strengthen our anti-corruption institutions and laws.

The second institutional challenge, therefore, is to ensure that EFCC and ICPC, the key anti-corruption bodies do not have overlapping and conflicting duties. The argument for merger or non-merger of the institutions may not be as powerful as taking a second look at their roles to ensure that issues of duplication are settled. There is nothing wrong with fighting a dreaded enemy with two or multiple hands, provided that each weapon thrown at the enemy achieves a clearly defined and desired role. No weapon should be allowed to be redundant in the face of a dreaded foe. A major task here is to interrogate who is doing what and come up with clearly delineated functions for each of the anti-corruption institution. There is a strong case to be made that the lumping of investigatory, prosecutorial and asset tracing role on one institution cannot be justified especially as it flies in the face of international best practice. To that end, a focused legislative action is also required in order to review the EFCC and ICPC laws, with a view to reforming and refocusing the agencies to achieve better results.

Insulating the agencies from political interference will also require a constitutional effort. In South Africa, certain institutions are constitutionally insulated from





interference, by securing their independence and financial autonomy. A key criticism of the anti-corruption efforts in Nigeria has often revolved around 'witch-hunting' of political enemies. Perception is critical here and every serious student of justice knows that wrong perception could be fatal to the course of justice. That is why it is often said that justice must not only be done but must be seen to have been done. Taking a constitutional step to insulate the anti-corruption bodies from any form of executive/legislative interference would go a long way in promoting effectiveness of the anti-graft bodies.

The Anti-Corruption agencies are also hindered by complicated laws, like the Anti-Money Laundry Act that requires not only proof of laundering but proof that the money laundered came from illegal act. There is a strong case to be made that why the Ibori case collapsed in Nigeria was as result of the inelegant drafting of the Anti-Money Laundry Law, which made it possible for a brilliant defence lawyer to raise series of doubts, which as we know, would ultimately count in favour of the accused in any adversarial criminal justice system. The accused is presumed innocent until proven otherwise and the burden of proof in criminal trials is the higher level proof beyond reasonable doubts. Legislative reforms aimed at simplifying these overarching laws would be needed.

To aid effectiveness, there is also a need for a more effective Asset Declaration Framework. The Code of Conduct Bureau/Tribunal, as recent events throw up would need to be looked into to ensure that their provisions do not conflict with the Constitution. In addition, there is need to fill the gap with regard to the process of disclosure. The Constitution currently does not require public disclosure of assets and liabilities. This is a discomforting omission because the public cannot monitor what they do not know. The whole essence of disclosure is to aid accountability through public scrutiny. The opaque nature of the Constitution with regard to declaration of asset in a public manner has meant that public asset declaration has been elevated as a testimonial of a magnanimous/ good political leader. The benchmark for good political leadership should be higher than mere compliance to what should be expected in any decent society. Public asset and liability declarations should be a given in a democracy worth its name.

The time is clearly ripe to revisit the Ethics in Government Bill, proposed by Olisa Agbakoba to the First National Assembly in 1998. It is strongly urged that there is need for promulgation of Ethics in Government Bill to put pay to whether Assets should be declared publicly or not.

Asset-tracing and recovery are other crucial areas that are often lost sight of as the pursuit of retribution often diverts attention to where the focus should lie. Criminal Law, though a vital aspect of our jurisprudence could be too mechanistic. To achieve a more enduring impact on societal growth, it stands to reason that

that Criminal Law must have to interact with Criminology, the science of criminal behavior. It is argued that successful prosecution and recovery of stolen funds are the most beneficial stages of the anti-corruption efforts. The Criminologist may further posit that recovering both the stolen funds and thief (offender) ought to be the focus of the struggle.

On recovery of stolen funds, we must be honest to state that the EFCC's mandate to trace and recover assets has not been very successful. It could be argued that for a country desperate for development, recovery of stolen assets may be more important than incarceration of the offender. For Illustration, despite the widely celebrated conviction of James Ibori in the UK, Nigeria is yet to recover the stolen assets. Abacha's assets are still outstanding. For Asset tracing/recovery, Nigeria relies on the Mutual Legal Assistance Programme, with countries like, US, UK. This programme has not been very beneficial. There is a need for a political decision to ensure that all trials take place in Nigeria. There is a need to upgrade Nigeria's legal system to meet the standard required internationally. Developing expertise of lawyers and law firms in this regard will also be fruitful.

The need for developing local expertise in asset-tracing and recovery becomes more compelling when one takes a close look at billions of African Stolen wealth abroad. In a recent Forum on Asset Tracing, a participant asked a Swiss prosecutor, what do you do when you recover Nigeria's money? He responded that they set up a Trust Fund and nominate a prominent Nigeria into the board. Trust Fund for Nigeria's stolen wealth, abroad, whilst many are dying at home because of lack of money? Clearly, the current system of asset-tracing and recovery, which generally separate the real owners of the asset from it, until certain stringent conditions are met, is not good enough and risks recovered asset remaining entrapped abroad. The United Nations Anti-Corruption Treaty and related international law instruments should provide the bases for challenging the current practice. Stolen funds are desperately needed to aid development in a country like Nigeria that is still struggling with basic needs of life. Nigeria ought to demonstrate readiness to be on the driver seat of this effort by strengthening and creating impregnable institutions and improving speed of free, internationally-compliant criminal justice system.

## Conclusion: Between Despair and Hope

Corruption in the Nigerian case study is not just an economic crime, but a crime against the human person. The criminologist may argue that chronic corruption in Nigeria falls within the intendment of the definition of murder as set out in Section 316 (3) of the Criminal Code Act CAP.C38 Laws of the Federation of Nigeria (2004). The only 'difference', the criminologist may reckon, is that in the case of chronic corruption, we are confronted with a mass-murder scenario.





The Criminal lawyer, in his mechanistic interpretation of the same law may take a contrary position.

It is our considered view, however, that those who argue for strengthening the sentencing guideline to prescribe capital sentencing for chronic corruption, have a persuasive case to make, but the capital sentencing angle is not what we identify with. We are totally against death penalty for any crime, no matter how heinous. Our rational has been well canvassed in the celebrated case of *Kalu v State* (1998) 13 NWLR (Pt.583)531, in which we challenged the constitutionality of capital sentencing at the apex Court in Nigeria but lost on a technical ground. It should be noted; however, that our stand against capital sentencing does not mean that the seriousness of chronic corruption should not be laid bare. In cases like these, proactive measures are more effective, more sustainable than reactionary ones.

In the light of the seriousness of chronic corruption, in Nigeria, it is our firm conclusion, that until Nigeria begins to raise institutional/proactive structures, canvassed above against corruption; we do not need a soothsayer to know that our days as a nation and a people are numbered. It should now be clear that in the Nigeria case study, resource argument is a device employed, mostly by the conspirators, to preclude popular inquiry in the use of 'maximum available resources'.

In Nigeria, with its massive oil wealth and proven chronic corruption, RTD is an important tool of self-defence. The constitutional limbo to which these rights have been consigned since independence ought to be challenged as a mechanism for combating chronic corruption. Providing for an enforceable regime of socio-economic rights, like South Africa's constitution, does not cancel out the relevance of the resource argument – what it does, and significantly too, is to provide an important avenue for galvanizing the people and holding power to account. The burden of proving limited resources should lie with those who hold power and not vice versa. At the regional (African) level, the importance of comprehensive human rights as a tool for 'reclaiming humanity' has been laid bare by Agbakwa (2002: 215), who puts it as follows:

> "Human rights in Africa should be a quintessence of Africa's attempt to reclaim humanity following its devaluation by the most invidious abuses... Full reclamation of humanity entails equal emphasis on what it takes to be human. This equal emphasis translates into equal enforcement of all human rights, whether civil and political or ESCR, without discrimination. It requires a change of attitude towards ESCR in contemporary Africa. Protecting and enforcing only civil and political rights in a situation of exacerbated civil and political strife occasioned by worsening socioeconomic conditions 'projects an image of truncated humanity'."

Corruption in Nigeria dehumanizes and demoralizes. By strengthening regulatory environment as argued above, we would raise two bulwarks against graft. One would channel 'maximum available resources' to benefit all and deny the conspirators access to huge funds. The other would improve certainty of detection, successful prosecution and recovery of stolen assets and deny the conspirators liberty to wine and dine on the graves of their fellow compatriots. These two steps, we submit are the most pragmatic ways to reclaiming humanity, dangerously exposed at the furnace of ignominious robbery of Nigeria's common wealth.

## Post Script:

## A Medal for Excellence

On a final note, the honouree, Prof Obiora Ike in a sterling career spanning over 40 decades has demonstrated that the call to priesthood is call to liberate people, spiritually, materially and expand possibilities. In the past 50 years or so, our honoree has employed the tools of knowledge, wisdom, outstanding people skills and the grace of the anointing to touch lives positively in Nigeria/Africa, by speaking out against all forms of totalitarianisms, chronic corruption and conscription of human rights. He has, by so doing, been able to turn fear into hope; tears into laughter…Surely, whenever the story of the human rights/development movement is told in Nigeria/Africa, Prof Dr. Msgnr. Obiora Ike's place in the liberation and repositioning struggle, shall never be forgotten. Ad Multus Annos, professor, monsignor and a committed human rights/development activist.



# 19.

# UNEQUAL ACCESS TO JUSTICE IN AFRICAN SOCIETIES AND ITS IMPLICATIONS FOR SOCIAL DEVELOPMENT.

Christian Nwachukwu Okeke[179]

## INTRODUCTION:

I am pleased to have been invited to contribute to this collection of essays to honour Most Reverend Monsignor Professor Dr. Francis Obiora Ike with whom I have been friends for many years. We first met at a social and economic development symposium in the mid-seventies. The seminar was organized by the Mbanito Student's Association of the University of Nigeria, Nsukka. Thereafter, we met regularly at meetings of Ezeagu Development Association (EDA) which was then under the distinguished Chairmanship of his late father, Chief Richard Ike. I served Obiora Ike's late father as the Secretary of the august EDA body that unified all the communities in Ezeagu Local Government Area for the purpose of development brain storming. I interacted with Professor at a number of intellectual and developmental meetings concerning our people.

As the pioneer Director of CIDIJAP, he invited me to participate and present scholarly papers in most of the numerous international conferences he organized dealing with interdisciplinary issues cutting across different academic disciplines. I recall that I presented a paper in one of such gatherings on the bankruptcy of

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justice under Nigerian law. About 1993-1994, when I was spending my one year sabbatical leave at the prestigious Max Planck Institute for Public and International law in Heidelberg, Monsignor Ike reached out to me and invited me to join him in Frankfurt to interview some prospective German medical doctors desirable of working at the newly established Enugu Catholic Diocese hospital – Ntasi Obi Ndi Nonafufu in Enugu. The interview went well. That experience remains memorable in my mind.

Our paths crossed again much more regularly on different matters between 2007 and 2009 particularly during the formative years of the establishment of the Godfrey Okoye University which came to fruition in 2009. The proprietor of the University in constituting members of the principal organs of the institution to manage and govern the affairs of the new University appointed both of us among other distinguished persons to serve on two of such important bodies. We have served together as members of the Board of Trustees of the University since 2009 to date where I serve as a member of the board in my capacity as the Pro Chancellor and Chairman of the Governing Council of the University.

I have chosen to write on the topic: "UNEQUAL ACCESS TO JUSTICE IN AFRICAN SOCIETIES AND ITS IMPLICATIONS FOR SOCIAL DEVELOPMENT." in recognition of the honouree's contributions and passion for the promotion of justice and peace in the world. He has vigorously pursued his objective through CIDIJAP and also through his numerous scholarly writings, books, articles and speeches on such issues which he delivered in many continents of the world over the years. Issues of justice and peace as well as the affairs of the poor and underprivileged are of very special interest to him. Those kinds of matters represent subjects on which Professor Ike rightly holds strong views. I have been exposed to Monsignor Ike's views on these themes on too many occasions that may not be recounted seriatim in this paper. However, it is in light of these experiences which I have had with him since our first meeting that I decided on the present topic for examination and discussion to which I now turn.

Access to justice is a human right. It combines all the processes and mechanisms that ensure that this right is implemented in order to provide a response to a problematic situation based on the law, whether on an individual or group basis. Citizens rely on our courts to secure the rule of law in order to halt domestic violence, stop unlawful foreclosures, preserve the unity of families, obtain wages owed to employees, and in some circumstances, to block unfair criminal proceedings.

But, often, people do not get access to the court, receive attention from a court, obtain essential interpretation and or representation, and secure a just result. In civil cases, majority of the legal needs of the poor are unmet. In criminal cases, people





unable to afford a lawyer are entitled to receive free counsel, but only the poorest obtain it, often it is late, and in many communities its quality is impaired. There is need to empower people to secure the protection of the rule of law — whether to halt domestic violence, stop unlawful foreclosures and evictions, preserve family unity, claim wages and other employment protections, challenge unfair criminal prosecutions, and more. Equal access to justice, therefore, involves extending the reach of formal rule of law institutions to the population by removing barriers to their use. But this is far-fetch in most African States.

**JUSTICE:** Justice had been discussed and classified by many scholars to cover different areas. "Aristotle distinguishes between natural justice and legal justice (and thus between natural distributive justice and legal distributive justice, between natural corrective justice and legal corrective justice and so on)"[180] Natural justice is closely related to morality and consciousness. For Aristotle, justice is a virtue that affects the relation between nature and free equals in a political community.[181] One does not need a laid down rule or a codified rule to be able to differentiate between just and unjust acts. As long as we have conscience, we are bound by this internal act of just in us.

Some scholars had also defined justice to include law, which they referred to as legal justice. In my humble opinion, I think the best definition of justice should be 'fairness and equity'. The conscious question that we shall continue to ask ourselves is whether what we are doing is just, because we have the God given natural conscience to decipher between just and unjust. No one needs law as a guidance to apply or uphold natural justice. Natural justice has a bond with morals and conscience, and in them lies the major concept of justice.

In morality and ethics, justice is conceived as human quality of the individual. However, man being on politikon, his character defines his behaviour towards others and the community; the virtue of justice is reflected in the attitude of the individual within a socio-political organization and efforts for the achievement of the common good".[182] But the truth is, who are we to determine what is just or unjust in any community and country? It has to do with our morality and consciousness. Justice as a moral ideal can also be seen as care for the Vulnerable. It means acquitting or punishing every person on the merits of their case, regardless of race or social status. Anyone who does the same wrong should be given the same penalty.

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180 Jeremy Waldron., Does law promise justice? 17 GASTULR 759 at 1.

181 Aphrodite Smagadi., Analysis of the objectives of the convention on biological diversity: Their inter-relation and implementation guidance for access and benefit sharing. 31 CLMJEL 234 at 13.

182 Id. at 3.

Justice is a Hebrew word "mishpat" meaning giving people what they are due, whether punishment or care. In the old testament, the word "mishpat" describes taking up the care and cause of widows, orphans, immigrants and the poor- those generally called the "the quartet of the vulnerable". The mishpat or justness of a society, according to the Bible is evaluated by how it treats these groups. Any neglect shown to the needs of the members of this quartet is not called lack of mercy or charity but a violation of justice, of mishpat. God loves and defends those with the least economic and social power, and so should we. That is what it means to do justice.

It is a difficult thing for people to evaluate the justice of God. The very implication of being God is a sign of superiority over people in some sense. Therefore, under the assumption of an all-wise and powerful God, the perspective of the observer is important. Instances of God and justice in the Old Testament are seen in Zephaniah 3: 1-8; wherein the concept of justice through destruction is the theme that spans the Bible but is concentrated in the Old Testament prophets. Also, in the book of Genesis 18:23 – 32; where Abraham pleaded with God to spare the people of Sodom and Gomorrah if he should find at least one righteous person there.

However, even though neither science nor our position with God provides any expectations from God beyond what we can readily see, the Bible does provide more answers. In the book. Prophet Daniel, there is a discourse of time when there would be dramatic changes on earth, Cf. Daniel 12: 1.

Justice is "giving to each what he or she is due." It is a set of universal principles which guide people in judging what is right and wrong, no matter what culture and society they live in. Justice is one of the four "cardinal virtues" of classical moral philosophy, along with courage, temperance (self-control) and prudence (efficiency). (Faith, hope and charity are considered to be the three "religious" virtues.) Virtues or "good habits" help individuals to develop fully their human potential, thus enabling them to serve their own self-interests as well as work in harmony with others for their common good.[183]

Further, Justice deals with the substance and rules for guiding ordinary, everyday human interactions. Other definitions of justice include social justice and economic justice.

Social justice is the virtue which guides us in creating those organized human interactions we call institutions. It means everyone deserves equal, economic, political, social right and opportunities. It is promoting a just society by challenging injustice and valuing diversity. It exists when all people share a common humanity and therefore have a right to equitable treatment, support for their human right and

183 Defining Economic Justice and Social Justice. Centre for economic and social justice. www.cesj.org





a fair allocation of community resources. It encompasses economic justice.

Economic justice, which touches the individual person as well as the social order, encompasses the moral principles which guide us in designing our economic institutions.[184] These institutions determine how each person earns a living, enter into contracts, exchanges goods and services with others and otherwise produce an independent material foundation for his or her economic sustenance. The ultimate purpose of economic justice is to free each person to engage creatively in the unlimited work beyond economics, that of the mind and the spirit. It involves three principles namely: input, output, and feedback. It is also licensed to social justice.

'Input' is how a person can participate in making an input to the economic process in

Order to make a living. 'Output' is rights of an economic system matched to each person's labour and capital inputs. 'Feedback' can be seen as the social justice principle that detects distortions of the input and/or out-take principles and guides the corrections needed to restore a just and balanced economic order for all.[185]

The first two principles of economic justice flow from the eternal human search for justice in general, which automatically requires a balance between input and outtake, i.e., "to each according to what he is due." Social Justice, on the other hand, reflects the human striving for other universal values such as Truth, Love and Beauty. It compels people to look beyond what is, to what ought to be, and continually repair and improve their systems for the good of every person.[186]

## ACCESS TO JUSTICE:

The term Access to Justice is not defined in international law. It has been used in different ways and in different contexts. Traditionally, the term refers to the opening up of formal systems and structures of the law to disadvantaged group in society. This includes removing legal and financial barriers, but also social barriers such as language, lack of knowledge of legal rights and intimidation by the law and legal institutions.[187]

In a justice seeker perspective, Access to Justice can be seen from its point of departure and looks at the process this justice seeker has to go through to achieve

184 Id.

185 Id.

186 Id.

187 Adrian Bender and Jacqueline Vel. Access to Justice and Rule of Law. Paper no.1. http://www.gaatw.org

appropriate redress. The various elements in the definition leave room to see Access to Justice as a process and not merely as a situation or a goal. Therefore, Access to Justice exists if people, notably poor and vulnerable suffering from injustices have the ability to make their grievances be listened to and obtain proper treatment of their grievances by State or non-State institutions leading to redress of those injustices on the basis of rules or principles of State law, Religious law or Customary law in accordance with the rule of law[188]

Access to justice is also the ability of people from disadvantaged groups to prevent and overcome human poverty by seeking and obtaining remedy, through the justice system for grievance in accordance with human rights principles and standards. It is more than improving an individual's access to courts or guaranteeing legal representation.[189] It is further defined as the ability of people to seek and obtain remedy through formal and informal institutions of justice for grievance.[190] It would also refer to the desire for a form of 'justice' which may or may not be possible through the existing legal system, and therefore may involve a substantial reform of the actual system rather than merely the mechanisms for utilising it.[191]

Access to justice has, thus, two dimensions: procedural access (having a fair hearing before a tribunal) and also substantive justice (to receive a fair and just remedy for a violation of one's rights). Further, protection of rights must continue through all stages of the legal process, from the time of reporting a crime to the police, to following the grant of a remedy by the court to make certain that it is enforced.

The fair and proper administration of laws conforming to the natural law that all persons, irrespective of ethnicity, gender, possessions, race, religion, etc., are to be treated equally and without prejudice. Immigrant distrust law expert said "If we are serious about appreciating access to justice, you have to realize that there are different cultures".

## OBSTACLES TO ACCESS JUSTICE FOR THE POOR:

Ensuring access to justice by the poorest segments of society is an issue of equity. Access to justice by the poorest is an important step in enabling them to enjoy their rights and participate in society on an equal basis with the rest of the population. The multitude of obstacles that people living in poverty face in accessing justice create a system in which those who are better off in society have access to justice

188 Van Vollenhosen Institute. Access to Justice: The Concept. www.law.leiden.edu

189 Necessary Conditions: Access to Justice. United States Institute of Peace.

190 Id.

191 http:// www.lawfoundation.net.au





while the poorest segments are left without recourse. This undermines the very idea of equality before the law and impartial justice. Moreover, it exacerbates and perpetuates social, economic and political inequality and therefore stunts the economic development of many countries.

Some of the obstacles to the accessibility of justice by the poor includes: (a) Lack of awareness and legal knowledge. (b). Structural and personal alienation. (c). Lack of access to public services, which are often expensive and cumbersome with inadequate resources, personnel and facilities. Police stations and courts may be non-existent in remote areas; the cost of legal processes (such as legal fees and fines) is often unaffordable to the very poor. Quasi-judicial mechanisms may also be non-accessible. (d). Lack of organized civil society, which may be due to insufficient expertise, resources and capacity to organize, as well as government restrictions. (e). Procedural discrimination, on economic grounds. (f). Lack of voice, participation and inclusion in policy and law making processes, including legislative drafting, consultation processes, arbitration and access to media. (g). Corruption, individual or institutional.[192]

## ROLE OF LAW AND LAWYERS IN PROVIDING ACCESS TO JUSTICE:

Providing access to justice is one of the core obligations of a legal practitioner and the law. Access to justice is the acting out of the rule of law in a particular or individual circumstance. It is the duty of legal personnel to inform the public about their rights, through routine transactional legal services and personalized advice, through action before tribunals and courts. Access to justice is a state obligation. It is guaranteed by the combined system of legal advice, pro bono assistance and State-Subsided legal aid.

A crucial question lies at the heart of constructing a democratic State and good governance: how do we bring the population nearer to the judicial system and restore the confidence necessary for establishing the rule of law? The law, and consequently, State institutions are only respected when the State is no longer perceived as a factor of oppression, but rather, fulfilling its obligation to protect the most marginalized members of society.

States should recognize that investing in access to justice for all is not only an obligation but also an opportunity to reinforce human rights and fight poverty.

Achieving the equal right of access to high-quality justice must be regarded as one of the keystones of upcoming international development and old policies. Not only

192 RamaswanySudarshan. Rule of Law and Access to Justice: Perspectives from UNDP experience. www.unrol.org

does this right contribute to the rule of law, it also empowers beneficiary States to become more responsible to enact sustainable policies that help reduce poverty and promote social transformation for people in vulnerable situations.

Promoting accessibility by eliminating barriers that prevent people from understanding and exercising their rights. There is need to bring judges, prosecutors, defence counsel, court administrative staff, police as well as security support and public information capacity to areas where the justice system has ceased to function. While mobile courts may be needed in the emergency phase to deal with the most acute needs, the can also provide a long term solution to the endemic access to justice challenges. Efforts to build and staff courthouses and police posts in rural areas should also be undertaken to increase access to justice.

Legal Practitioners should ensure fairness by delivering fair and just outcomes for all parties, including those facing financial and other disadvantages. Also, Increase in access through provision of legal aid. Legal information centres and legal aid offices that offer free or low-cost legal advice and representation, pro se projects that train people to represent themselves, and paralegal-based projects that train and employ people to serve as advocates and mediators, can all increase public knowledge of the legal system.

Lawyers should promote legal awareness for the population to access justice. They must understand their rights and the means for claiming them. Legal awareness helps counter this misunderstanding and promote access to justice. Legal awareness campaigns can also be conducted by the state. Legal awareness of suspects and accused should also be promoted. Messages should be in local languages and should take into account the literacy rates of the individual.

Applying the law equally regardless of identity is critical to creating a semblance of fairness and legitimacy. This involves applying laws in a non-discriminatory manner, treating all parties equally in the courtroom, and having rulings that are consistent with the law regardless of the identity of the parties (gender, class, religion). Ensuring that law is consistently and equally applied in both criminal and civil matters (land tilting, enforcement of leans, landlord-tenant disputes and debt collection) promote procedural fairness. Procedural fairness helps mitigate abuse by police, judges, and prosecutors by establishing fair rules for legal proceedings and adhering to them.

Transparency throughout the justice system guards against abuse of power by officials, such as court personnel destroying court records or judges altering the outcome of cases or making judgements that contradict evidence. Effective application of law ensures adequate authority to enforce judgements, and improve the efficiency of court administration and management. Judgements are useless unless they are effectively enforced. Consider the need for sufficient authority for





judges and enforcement agents to enforce judgements, including authorities for issuing interim orders to freeze assets.

It is essential also to increase the knowledge and professionalization of justice personnel to dispense justice. Education and training, as well as increased access to laws, are also critical to ensuring professionalism of the justice system personnel. For example, lawyers need to have adequate knowledge of the law and legal procedure to effectively represent parties in court, while judges need to fully understand applicable laws and trial procedures. Judicial and bar associations can serve in a community where good conduct is supported and promoted.

## IMPLICATIONS OF LACK OF ACCESS TO JUSTICE TO SOCIAL, ECONOMIC, SECURITY AND POLITICAL DEVELOPMENT IN AFRICAN SOCIETIES:

Non accessibility to justice leads to poverty infliction, because access to justice can play an important role both in protecting rights and in fulfilling those rights. It can serve to protect the personal security of people living in poverty, as well as other rights and entitlements;[193] for example, family land dispute, wherein the rich always have the tendency of taking from the poor.

It can also endanger the livelihoods, income and assets of people living in poverty by preventing and remedying their exploitation by powerful public and private actors, for example, enforcing their labour rights against unscrupulous employers or their land rights against aggressive developers.

No-access to justice can lead to deprivation. Accessible justice systems can be tools to overcome deprivation, for example, enforcing access to basic services for all and developing jurisprudence on social and economic rights.

Further, it can lead to social obstacles, such as stigma, lack of access to education and social exclusion. Transparent, effective, accessible, competent and impartial justice is not only an essential generator of economic development and wealth, but is also vital for the legitimacy of regimes, for good governance, respect for human rights, and the fight against poverty.

If there is no access to justice, the citizens will fear the system, see it as an alien and will not have access to it.

193 Magdalena Supulveda Carmona and Kate Donald. Access to Justice for persons living in poverty: a human rights approach. Ministry of Foreign Affairs.

In the absence of transparency and accountability of state institutions, and of opportunities for rights-holders to participate in the justice process, people are deprived of their rights to access justice. This makes it harder for them to realise their other human rights and they risk finding themselves in a prolonged situation of extreme poverty. The lack of access to justice becomes an aggravating factor of poverty in which the most marginalized population live; legal exclusion is added to socio-economic exclusion, making this even more difficult to combat.

## CONCLUSION AND RECOMMENDATIONS:

A well-functioning justice is a pre-condition to super economic growth. Providing access to civil justice for low-income and disadvantaged people involves identifying civil legal needs, developing strategies to meet them, and evaluating progress, such as:

(a). Civil legal Aids funding: Financial resource limitations remain one of the largest barriers preventing civil legal aid providers, even with their pro bono allies, from addressing the needs of low-income client communities.

(b). Pro-bono and public service: Pro bono legal aid from law firm lawyers, corporate counsel, and others is a key factor in promoting equal access to justice.

(c). Self-represented litigants should be encouraged.

(d). Messaging and communications: Creating awareness and educating people of their rights.

(e). Language Access: English is the language of the court, and most of these poor people neither speak nor understand English. Interpreters should always be provided for in courts.

(f). Lawyers should not engage in limited scope representation. "Limited Scope Representation" refers to the concept of a lawyer agreeing with a client to handle only some part(s) of the client's legal matter.

States have an obligation to ensure de jure and de facto access to justice for all without discrimination of any kind. They must construct a legal institutional framework that does not discriminate against any individual or group, that facilitates access to independent and effective judicial and adjudicatory mechanisms for all; ensures a fair outcome for those seeking redress. They must also ensure effective enforcement and compliance with judicial rulings or adjudicatory decisions.

To ensure that persons living in poverty can benefit from the law and enjoy equal access to justice, a holistic set of reforms is necessary. Such reforms include improving legal information and education. Improving access to justice by





the poorest require creating the conditions to enable those who are socially or economically disadvantaged to enjoy a real opportunity for justice or the benefits of due process of law in an equal manner.

Access to justice must be considered as an essential tool serving those facing legal proceedings, or those needing legal services to defend their rights, in order to guide states toward realizing their obligations vis-à-vis rights-holders, and prioritizing the implementation of non-discriminatory and sustainable policies aimed at combating poverty. Conversely, strengthening access to justice can be an essential tool for combating individual, group, and structural practices that generate poverty and a lack of security; this is likely to make the policies aimed at reducing poverty more effective.

The State should recognize that increased access to justice depends on public confidence in the justice system. The citizen-friendliness and quality of institutions are as important as proximity to the population they serve. Increasing access to justice is not always about quantity- quality is very important when designing legal aid program because poor legal representation is not necessarily better than lack of legal representation.

Improving, facilitating and expanding individual and collective access to law and justice supports economic and social development. Legal reforms give the poor the opportunity to assert their individual and property rights; improved access to justice empowers the poor to enforce those rights. Increased accessibility to courts lessens and overcomes the economic, psychological, informational and physical barriers faced by women, indigenous populations, and other individuals who need its services. New legislation, subsidized legal services, alternative dispute resolution, citizen education programs, court fee waivers and information technology, are other means to improve access to justice. There is great need to expand research on innovative strategies to close the yawning gap between the need for, and the availability of, quality legal assistance to the teaming poor and under-privileged populations in African societies.

# 20.

# Religious freedom: A choice between Terror and Liberty

Elmar Kuhn

## Abstract

The choice between a plural or a monolithic society is the central question of a society's future. Nigeria and Europe are broadly so to say, two main examples, how societies deal with these alternatives. The concept of religious freedom and the urgent need for education; for criticism and dialogue are the guidelines for building up a new society. This also requires more and bolder initiatives of the Christians both in Europe and Nigeria. Msgr. Ike is a brilliant example for a Christian taking part in the transformation and progress of his society. The European academy of science and arts is proud to have him in its rows.

## Introduction

Let me take Saint Mark the Evangelist as reference and guideline for our work. Mark wrote: "See, I am sending my messenger, the voice of one crying out in the wilderness: 'Prepare the way of the Lord."

We Christians in Europe and all over the world tend to be silent in terms of being loud with our voices; as we do a lot of educational and social work in all countries. But we integrate totally in the respective surroundings. We accept being spit at, tolerate everything else, but shut up when it would be the time to stand up and speak about our faith. To that I am of the view that for a free and hopeful society to be established anywhere in our world of today, that Christianity is indispensable.

A short look at sociology and history would testify this:

Societies can be organized in two different ways. The first is a monolithic society, the second a plural society. What seems to be the choice between two alternating models, is in reality the choice between terror and liberty.

1) **The monolithic society:**

   The idea is that one specific ideology determines a whole society. We had this since ancient times in Sparta, Rome or Egypt. And this idea has been determining societies through the last 3000 years, including the European middle ages, and also the Reformation, which changed only one religious identity towards another one. The main idea has been: Cuius regio, eius religio: Who rules determines the religion of all people in his society. And we have seen this system also made manifest in Stalinism, Nazism, in the Rwanda genocide, where the Hutus murdered Tutsis. We see it today in the Chinese, Myanmar, and Saudi-Arabian societies, like we have also seen it in atheist Albania. It does not matter if the unifying idea is political, ethical or religious. The concept is always that the identity of the society is what should determine the personal conscience, not minding if that is right or wrong.

   The more individual thinking grows under the population in such societies, the more repression takes place to bring the society in line. Terror is often the answer, till today as can be seen in many Islamic societies, and also in repressive regimes like Northern Korea. And last, but not least, we can imagine such a monolithic structure in our European secular society growing up. We heard the high priests of negative religion claiming for a secular society in which, hidden under a flag of liberty, intolerance was the goal. The cross metamorphosed into a symbol that was no longer tolerated in public, and the Muslims headscarf was under threat of being extinguished.

2) **The plural society** is the total contrary to this monolithic idea of society. Its roots are
   a. the Christian idea of personal vocation through God,
   b. the concept of personal responsibility for conscience and life,
   c. its development in the Enlightenment;
   d. followed by radical secularization today.

   These are the fundaments of the modern idea of religious peace and tolerance (Locke, Rousseau, Mendelssohn, Kant). The main difference in





this concept of society is that the society is no longer what determines the belief of the people, but that each individual decides for himself about his own beliefs - in religion, as in politics and in economics. This concept of individuality made it necessary to invent new ideas of society. Democracy arose out of this, and majority rule came to life. To prevent majority from terror against minorities, minority rights was provided for and enshrined in laws and legal codes. In modern history these minority rights started with the Paris Peace Conference in 1919 and today are internationally anchored in the UN Declaration of Human Rights of 1948.

The most important step has been to dedicate these minority rights not only to groups, but essentially also to individuals.

**To weaken the human rights**, under which we find the right of religious freedom (art. 18 UN Human Rights Declaration), means to remove the whole concept of a plural society and leads us back to the times of monolithic societies. That is the reason why all attempts of Islamic states or Asian governments, to reduce the right of religious freedom to a right only for a religion as community and not for the individuals has to be answered strictly by defending the individual right of religious freedom.

The European nations after the end of ideological regimes decided to build up secular societies without ideology. This led to the EU. But crisis like financial crisis reminded us, that a pure secular society without values, moral instances, and ethical foundations cannot live and develop a sustainable system. We are confronted by our young people with the hunger of our young generation for values more than for a life in illusion and with lots of money. And in Nigeria? A multicultural society exists, with a strong democratic fundament – but exactly this is ignored by northern federal states turning back to Sharia legal system – excluding Christians from equal participation. Do I need to mention the Boko Haram phenomenon, which Christians and moderate Muslims are suffering from? Let us start by standing up and reaching out our hands for a true dialogue.

But if our hands are rejected, then we are obliged by Saint Mark's example to defend our faith and our public worship according to the Constitution. Christian academics are in the first row to intensify the dialogue - and to strengthen the faith of the Christians in your country against all enemies. Never let us be silenced by attacks on our Catholic faith, as Pope Francis tells us (Angelus 17.11.2013): "Rather understand such challenges as an opportunity for Christian witness. In the end, Christ will win."

That's the same task we have in Europe: to strengthen our faith. Shout out loudly what we believe in and force our politicians into action against terror and ideological intolerance – in Europe as in Nigeria.

By this, it is obvious that politics without religious ethics go wrong. That's the chance for our world to develop a religious fundament - not in an ideological way, but in a plural way. The only way to implement this is the dialogue of religions in a political and economic dimension. Europe is going in the opposite direction: Towards a society of pure secularization and negation of religions, in the meaning of forbidding religious values and traditions in public. We call this the negative religious freedom.

The great chance for Nigeria is to give a best practices example for Africa, born out of the experience of cohabitation of various religious denominations. The example of an intolerant ideology one experiences in the neighborhood of Chad, Sudan, or Saudi Arabia. Such systems must fail. In modern history all ideologies developed and based on intolerant ideologies failed in building up a tolerant and successful society with social justice. I believe this is what the former President Jonathan Goodluck meant when he received the 2013 Africa Peace Award from the *United Religions Initiatives* some weeks ago: *„Even when countries are fighting, at the end of the day, they will still come to the dialogue table to resolve their differences. They have hardly solved any crisis through the barrel of the gun. Even if you had the most sophisticated weapon to fight, they would still come to negotiate, otherwise, you can never live in peace. So, let me call on all Nigerians, especially the young people. ... For us to develop our country, we must all embrace peace."*

This dialogue of religions together AND with politics, will lead to a **"political theology"**. In the past we have seen mainly negative examples of political theologies in the way of a theological legitimization of political violence and totalitarism (Carl Schmitt). As a catholic theologian I can only evoke the bad times of crusades and pogroms against Muslims and Jews. In times of secular societies and human right charters, these dark times of religion and politics have passed by. So we need to develop a new, modern and deeply value- and spirituality-oriented **"new political theology"** (Metz, Böckenförde), which underlines the necessity of transcendence as limit and correction of politics against the instrumentalization of religion in the so called "clash of civilizations" (Huntington). In such a new political theology central human dimensions as human dignity and human rights become the path towards more social justice and economical responsibility.

This overview has been necessary for understanding, why there is **no alternative to religious freedom in modern societies.**

**But how to establish religious freedom?**

- By inter religious **tolerance,**
- By inter religious **respect,**

There is no tolerance without respect, nor respect without knowing the other, and





no knowing of the others religious denomination without **education**. In the words of Cardinal John Onaiyekan, Bishop of Abuja:

> *"We have to concentrate more on seeking common grounds, rather than differences between each other. If you know each other, enemy images are degraded more rapidly. Religious leaders often emphasize too much on religious differences! In NIGERIA we are aware of our differences. We live a national unity with different ethnics and languages. We are 80 million Muslims and 80 million Christians laughing and suffering together. (Speech in Vienna, 2013)"*

**What education urges for:**

1) Education guided by values (ethics, religions)
2) Education which has to be followed by personal contacts, open-mindedness and by joining each other's hands
3) Education, followed by real dialogue, because there is no understanding without dialogue
4) Education, followed by integrated actions
5) Education, followed by alliances of convenience for political initiatives

Without these interdependent steps no multicultural society will be able to exist.

On the contrary, if only **tolerance without mutual respect** is realized, a secular society with intellectual apathy and no values inside will be bound to increase. Such a society creates a plurality of groups – ethical, religious, political, sexual... - living side by side but without anything in common concerning values. This development we find in the European Union, where in the field of religion a negative religious freedom cuts off all public signs of religious beliefs. A society, and also any kind of political system, is aseptic, bloodless and unattractive to live in, without integrating and respecting people based on religious values.

By this a multicultural society needs more than any other society the active and positive religious freedom, the interreligious dialogue, the interreligious information and the visibility in public of religious beliefs in its plurality.

***Main Obstacles to a plural society and religious freedom:***

- *Religious rules are more important than secular law (Sharia, treatment of women)*
- *No interaction of religious groups*
- *Enemy image of the other's religions in society*
- *No participation in the democratic systems (builing parallel societies)*

***Steering competence and duty of governments***

- *Grassroot mediation inside the minority groups*
- *Living information about other groups and political process*
- *Cultural and democratic mediation*
- *deeper religious knowledge, areas of agreement between religions, respecting the other, learning from one another*
- *active respect for traditions of the religions – on both sides: toward Islam and toward Christianity*

If no dialogue takes place, either between religious communities or between politics and religions, there are only two options left:

**Either you murder your dialogue partners or you ignore them totally.**

Religious genocide will lead to monolithic societies as shown above.

Ignoring leads to parallel-societies in a nation, perverting the building up of a peaceful and integrated society.

Allow me to cast a subjective look from Europe to Nigeria: When religious Islamic terrorism started in Nigeria around 2009, this phenomenon previously unknown in the country. From our European point of view this started not as a singular break out of Islamic terror. We see it also in Egypt, Pakistan, Syria and Iraq and was slowly expanding in almost all Islamic countries and groups worldwide. It is the attempt to renew Islam by a minority concept of wahabit-salafist Islam, based on an absolute intolerant understanding of Qur'an, denying all positive words inside the Qur'an to the people of the Book (ahl-ul-kitab). All these attempts to destabilize traditional Islam and by this also the politics of the Sunnite countries are an assault to destroy 1400 years of traditional Islamic worship. Muslims and Christians lived together in the Middle East for centuries, in Syria, Iraq, Egypt, and also in Nigeria. Till today such a living and working together is practiced in Lebanon, Jordan, Tunisia, the United Arab Republic and other countries. Salafist theology tries to change all that. A new Islamic caliphate should be erected and not only are the Christians called enemies of the true faith. Also Imams and tolerant, open-minded Muslims cooperating with Christians are persecuted and killed. This changing of Islam to a Salafist way of belief is the goal of the Saudi-Arab dynasty. Every Muslim should follow their idea of wahabite Islam and establish a pure Muslim society without any freedom, with suppression of women and extermination of all rationality. Boko Haram is only the Nigerian part of the game. We face worldwide the attempt to create a new, Saudi-Arab dominated Islam, bringing wahabite Sunnism to power. Shiite Islam too should be destroyed like Christianity, Judaism and all other religions. Recently the Grand Mufti of Saudi Arabia, Abdulaziz Bin Abdullah, has once again called for the destruction of all Churches on the Arabian Peninsula. They want to create a real "clash of civilization" and an Islamic empire





under rule of Saudi-Arab leaders. The Muslim community has to be aware of this attempt. Therefore it is our duty to come into dialogue with them, not only for interreligious tolerance, but also for the future of a modern, upright Islam in loyalty to the 1400 years of tradition, philosophy and dialogue grounded in the Qur'an. Pope Francis' encyclical "Evangelii Gaudium" ("The Joy of the Gospel") guides us on the path: *"Our respect for true followers of Islam should lead us to avoid hateful generalizations, for authentic Islam and the proper reading of the Koran are opposed to every form of violence."* It is a fight against wahabite imperialism and an understanding of Islam created by political concepts for ruling the Islamic world.

**So an intense and true dialogue is the only way to a prosperous future and for surviving of Islam as a religion, not as a method of political rulership and suppression of thoughts.**

Over and above this, politics needs religion in an open minded, respectful and tolerant way. That's the difference between the old model of tyrannical politics with legitimization by an ignorant religion on one side, and the model of a new political theology in transparency, tolerance and respectful dialogue on the other.

For such a new political theology we need Christians to stand up like roaring lions, as Saint Mark the Evangelist was; speaking loudly about our savior Jesus Christ and offering his open hands and his commandments for a free society, in which a dialogue of faith is always possible without the need to convince the other side – but to present our social and spiritual competence as a service to the society – not excluding anyone. That is also the work, the European Academy of Science and Arts; and my class, my faculty, of world religions is dedicated to. And we are proud that Msgr. Obiora Ike is member of our class.

In a nation, in which religious dialogue and freedom of religious expression is not properly integrated, this will end up in a dead end of an intolerant ideology, in which the values of human beliefs and faiths will be ignored. To avoid this, politics need religions to establish a strong, value-orientated society giving hope to the young generation. Never again should one religious denomination be allowed to destroy the societies' liberty and peace by intolerant behavior. **We have to resist.** And we have to fight for a tolerant and respectful nation. All religious leaders should understand the urgency of this.

# 21.

# THE PURSUIT OF HAPPINESS: SOME THOUGHTS ON HUMAN RIGHTS, FREEDOM AND JUSTICE IN NIGERIA

**Matthew Hassan Kukah**

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty and the pursuit of Happiness"

It is difficult to find a better and clearer summary of the notion of the pursuit of Happiness in any place than in what used to be called the Penny Catholic Catechism. In it, the following questions were asked:

Q: Who made you?
Ans: God made me
Q: Why did God make you?
Ans: God made me to be know him, serve him and to be happy with him in heaven.

It is my belief that no one needs to be a Catholic to appreciate the weight of these simple captured in the above word. In my view, everything else, by whatever name and under whatever philosophy aims to achieve the above objectives. The roads might be different, but the objectives are all the same. You may call it Culture, Ideology, Philosophy, Religion, Tradition, just name it. Its attainment, in this life or another in future is what inspires, motivates, or pumps the adrenalin of the hardest worker, the saint, or the sinner. We pursue it by different routes. Let me illustrate this by a short story.

A white tourist was taking a walk along the Lagos beach about 11am in the morning when he chanced by a one Mr. Ade sitting under a canopy. From the radio beside him, Banky W was crooning away. On the fire by him, a fish was being roasted. Beside him sat a bottle of red wine whose contents were visibly hurrying to the southern end of the bottle. His bowler hat sat precariously towards the end of the bridge of his nose as he seemed lost in a world of his own. Out of curiosity, the tourist stopped and the following conversation ensued:

Tourist: Good morning, my friend. Nice morning on a nice beach.

Ade: Yeah, that's why I am here to enjoy it.
Tourist: So what are you up to this morning?
Ade: I am relaxing and enjoying myself as you can see.
Tourist: But don't you think it is a bit too early to be drinking and roasting a fish? You could be out there catching some fish, you know?
Ade: And then what?
Tourist: Well, imagine what money you could have made if you had started early.
Ade: (Lifts up his bowler hat), And then what?
Tourist: With much money from fishing, you could build yourself a good house, buy a really nice car and who knows, take a holiday to any of those fun places like Hawaii.
Ade: Wow, sounds nice, but then what?
Tourist: But you know, with some good money kept away, you could really retire and have a real great life.
Ade: So, what am I doing now? Why do I have to go through all that hassle. Move on my friend. It is a long beach. Keep walking. I am already having a great life.

What exactly constitutes Happiness? It is possible for us to equate Happiness with its visible signs: exhilarated and expanded laughter, visible expressions of joy and so on. However, at a philosophical level, does this external manifestation of what we call Happiness approximate what is inside of us? Is there a way we can gauge or measure Happiness? Is it some episodic experience or is it a destination, an object, a notion that we can work towards? Is it personal or universal? What drives or inhibits us from attaining it?

This lecture is not about the philosophy of Happiness. I will rather assume that it is better for us to leave the assessment to the individual. In which case, it is better that we take tendency to impose our own moral views as to its sources and its contents. That means we should not impose any judgment on whether a man or woman derives Happiness from a bottle of beer, sex, sports, drugs, reading or watching a movie. Let me simply argue that what we are concerned with here is the extent to which each individual has an inalienable right and opportunity to





pursue his or her own goals of what they define as Happiness. We will then allow the community or the state to develop the necessary instruments to either enhance the quest or restraint those who threaten other people's quest for Happiness. I am unambiguously convinced that protecting this right must constitute the cornerstone, the raison deter for state existence and its legitimacy. Failure to do this renders the state illegitimate and redundant.

To do this, I will divide this Lecture into five sections. Section One will briefly examine some theories of Happiness. Section Two argue that Human Rights and Justice as aspects of this pursuit. Section Three will examine the restraints that are often imposed on individuals in this pursuit and how they can be overcome. Section Four will examine how Faith (not Religion) and Judiciary can enhance the pursuit of Happiness. I will do this by drawing some lessons from elsewhere to illustrate my point. Finally, section Five will be a Summary, Conclusions and Recommendations for shaping Public Policy.

1: Pursuit of Happiness: Culture, Politics, Faith or Philosophy?

If we take the pursuit of Happiness as a Philosophical preoccupation, then our concern will be with how to measure Happiness. We will enter into the debate as to whether Happiness can be acquired and lost and so on. We will go back to the teachings and reflections of the various schools of Philosophy. For example, Aristotle saw the pursuit of Happiness as being based on the acquisition of such virtues as; Wisdom, Courage, Moderation, Justice and Friendship. If we see the pursuit of Happiness as based on Faith, then we must return to the beginning of this lecture, namely, put God and his plans for human beings as a basis. In this case, we will reflect on Happiness as being ultimately based on doing the will of God, and ultimately being in His presence in eternity.

If we see it as Culture, then, we will have to look at what value a particular cultural milieu places on what constitutes Happiness. For example, perhaps, Happiness will be based on acquiring and amassing property, marrying and having children (preferably boys?) etc. In some cultures, it might just be the pursuit of a good name and reputation. If we see it through the prism of Politics, then, we will have to examine the Manifestoes and the ideologies of the various political parties to see the activities that they think constitute the path to Happiness. For the moment, it would seem that the APC led government and the rest of us in Nigeria see it ultimately as winning the war against corruption.

For the purpose of our discussion and given my background, please permit me to explore just in passing the notion of the pursuit of Happiness that has come to form part of the corpus of material that is out there in the reflections on this theme. It has been the subject of great intellectual preoccupation for Christian theology. St

Thomas Aquinas and Augustine stand apart as the greatest teachers who worked very much on this theme. Permit me to therefore turn to them because they are in the territory with which I am slightly familiar and, of course, being a Catholic Bishop, you can understand where I am coming from.

Thomas Aquinas (1225-1274) believed that perfect or absolute Happiness could not be found here on earth, no matter how much we tried. This, in his thinking was tied to the reality of the transitory nature of life here on earth and the fallibility of the human person. For Aquinas therefore, the ultimate Happiness, beatitudo, is only attainable in heaven, in God's presence. He argues that here on earth, what is attainable is what he calls, felicitas, a kind of an imperfect state of being happy. As with Aristotle, he argues that we can attain this temporal Happiness by living a life of virtue, here, anchored on the Christian virtues of Faith, Hope and Charity.

Aquinas summed up this investigation by stating that: It is evident that nothing can satisfy man's will except what is universally good. This is to be found, not in any creature but in God alone, because every creature has only participated goodness. Therefore God alone can satisfy the will of man. Therefore, God alone constitutes man's happiness.

In this pursuit, Aquinas distinguishes between Happiness and enjoyment. Enjoyment, in his view, satisfied by human good tends to be of limited value and cannot be an end because it is ephemeral. Not only does it tend to end very quickly, it actually increases the craving for either more, or even something still different. Enjoyment therefore does not constitute Happiness because in the end, it is often abandoned when the real Happiness is found. This theme was more eloquently taken up by St. Augustine. His own life has been one of limitless quest for Happiness and actually far away the idea of God. When he finally found God, he made came to the most astonishing conclusion that: You have made us for yourself O Lord, and our hearts are restless until they rest in thee! He envisioned a social order, inspired by the divine order here on earth where the pursuit of Happiness could be undertaken. He referred to this as tranquilitas ordinis.

Indeed, Aquinas himself was also a good example of this quest. For, he was born of an aristocratic family. He later relinquished this, took a vow of celibacy, joined the Dominican order, studied and was ordained a priest. This was only the beginning. He turned out to be an extraordinarily brilliant scholar, teaching in various Dominican houses and Universities in Europe. After twenty years of extensive research, he completed his magnus opus, the Summa Theologica, the Summation of all Theology.

The book itself remains a masterful piece of work. However, we are told that one day, while celebrating the holy Mass, Aquinas experienced what is probably





a mystical beatific vision, which is what he had always taught as the summit of Happiness. Rather than seeing this as the summit of the validation of what he has taught all his life, he literally shut down totally. He never wrote anything again and referred to his earlier works as mere straw! Aquinas died six months later this experience, thus raising the question: having attained or experienced the perfection of a beatific vision of Happiness, what else was left in life? He died six months later.

This therefore forces us to raise another question: is a beatific vision or experience possible? Can it be sought? The answer of course is yes, because whatever our own beliefs may be, in a way, Monastic life more or less seeks to achieve this. In Islam, this is at the heart of Sufi mysticism. This is the ultimate pursuit, the Nirvana that is sought for in Buddhism and Hinduism. Again, this is not the place for us to go into the debate on these claims and beliefs. Whatever their merits or demerits, this pursuit remains an eternal quest that has persisted since the beginning of time. How or whether people find it is a subjective question and only the one who searches can answer that question.

It is significant that the image of the end of life, known as the final judgment is tied to our state of accountability for our actions here on earth. For Christians, the idea of the Incarnation, that is God taking on human form in Jesus Christ, changes the context of our relationship with God. It becomes the thread that connects our lives here on earth with the afterlife. And so, this is why, in the course of that final judgment, we shall enter heaven or hell depending on how we treated all human beings, those Jesus calls, the least of my brethren (Mt. 25:40). But, in more practical terms, while we are here on earth, how should we pursue Happiness? In other words, what should we do to make our heaven or hell here on earth in this transitory world, before we get to eternity? It is, for this purpose that Governments exist. It is to this that we shall now turn.

2: Human Rights and Justice as the Pursuit of Happiness:

We have illustrated above that there is what Thomas Aquinas referred to as, a state of imperfect Happiness, what St. Paul meant when he said, for now, we see as in a mirror (1 Cor. 13:12). Since governments exist to enable us pursue this Happiness with all its imperfections, what should we do to attain this? Here, again, I want to argue further that enthroning a culture of Human Rights and Justice should be at the heart of the pursuit of Happiness, even in its imperfect form.

Irrespective of whether we believe in creation or evolution, we can see that security and even the pursuit of Happiness has been part of human civilisation. The idea of civilisation itself has developed as a means of taking human beings further and further away from our animal state with its tendencies towards the survival of the

fittest and dog eat dog attitude.

The story of Cain and Abel suggests to us that somehow, in the pursuit of Happiness there would always be conflict of interests. In the film, The Godfather, the Godfather told Sollozo the Turk: It does not matter to me what a man does for a living as long as his interests don't conflict with mine. Then as now, the question is, how do we ensure that when interests conflict, none has to lose his or her right to pursue a life of Happiness? In a world where the powerful believe that the laws apply only to those weaker than them, in a society where the powerful believe that the only persons entitled to any legitimate pursuit of happiness is they, their families, friends or associates, how do we ensure a level playing field. To attempt to answer these questions, I will like to look at the nature of the struggle for the realisation of what today would refer to as, Human Rights and Justice.

The history of human slavery, colonial exploitation which emerged as a vehicle to support and sustain the European models of nation states was seemingly based on the false philosophical foundation that we can sustain and extend our Happiness by appropriating from others. This is not the place for us to engage in an analysis about the ills of slavery and other forms of human exploitation and degradation which are extant in our world today. Indeed, the fact that today, the quest for domination still persists among peoples, merely suggests that they this instinct is inherent in us. Therefore as I said earlier, the real challenge is not to believe we can eliminate it totally. The real challenge lies in helping victims seek appropriate redress if their pursuit of Happiness is endangered.

Since the emergence of the nation-state, what we now call the international community has over time, continued to design and improve the best system to help all human beings pursue Happiness within the boundaries of the local and international laws. The challenge is how to ensure enforcement and compliance.

Beginning with the Edict of Nantes (1598), which ended the ferocious hostility between the Catholics and the Protestants (Huguenots) the Treaty of Wesphalia in 1648, which ended the 30 year war, the Toleration Act in England (1689), which guaranteed religious freedom to the Bill of Rights, 1689, which provided for rights of citizens even within the Monarchy, the Declaration of Independence, 1776, by which the founding fathers of America decided they had had enough of the excesses of the British powers, the French Revolution which flowed from the Declaration of the Rights of Man and Citizen(1879) whose philosophy was, Liberty, Equality and Fraternity. The struggle for domination and territorial ambitions, the internal revolutions to overthrow existing orders continued among the new powers until it all came to a climax with the outbreak of the First World War in 1914-1918.





After the experience of the First-world-war (1914-1918), which left behind a legacy of almost 40 million dead civilians and military, the same powers woke up to the fact that there was need to create a culture of even honour among thieves. It was clear that territorial greed, as seen through the war had taken human civilisation back to the dark ages from where they thought they had escaped. The world powers began to find the best means of putting a leash on their ambitions and lust for power.

Thus, the adoption of the Covenant of the League of Nations came into being in 1920. The League of Nations had arisen from the Paris Conference which had helped to end the war. Its objective was to create world peace by working for collective security through disarmament. However, war did not end. It soon became necessary to contemplate a new war to end all wars. Thus, between 1934-39, a Second World War was again fought, with even more devastating consequences for humanity. After dropping between 3 and 4 million bombs, the war left behind almost 80 million military and civilians dead with Europe in ruins.

The atrocities of the Second World War exposed the limits of human cruelty and bestiality and savagery. The ideals of the Leagues of Nations had proved inadequate and it was followed immediately with the establishment of the United Nations in 1948. This was followed in 1965 with adoption of the International Covenant for Civic and Peoples' Rights, and then the Declaration on the Elimination of All Forms of Intolerance and Religious Discrimination based on Religion or Belief (1981).

The United Nations has proved to be quite successful in nudging the world on the path of peace. We can only wonder what things would have been like had the organisation not come into being. With all its imperfections, it remains a moral force. If at all peace remains a distant echo today, it is not so much that this organisation has not been alive to its duties. Rather, the real challenge has been the inability of the various super powers to put a leash on their ambitions.

These various Declarations or Covenants and a host of other initiatives have offered a broad template, a moral fence to monitor and ensure that the project of the pursuit of Happiness becomes a legitimate right of all nations and peoples.

Subsequent years would see the United Nations playing the role of providing a home, a platform for everyone. That body has continued to expand the limits of the opportunities for the pursuit of Happiness of nations and their peoples. Through Covenants, Declarations, and other instruments, the UN has continued to provide more and more opportunities for the children of a lesser god to sit at the same table with the powerful and speak as equals. The poor nations can at least take their pains, tears and sorrow to what we have come to know as the international

community. Despite the subtle apartheid that still exists in the system such as the existence of the Exclusive club known as the Security Council, nations feel a sense of belonging through the General Assembly, that annual bazaar where world Leaders, accompanied by their wives and a coterie of civil servants line up their pockets with estacode. There, every leader takes the podium to tell the world about their struggle over the obstacles to their pursuit of Happiness.

The first lines, the Preamble in the UN Declaration clearly stated the all-encompassing ambition of the leaders of the world for us to aspire to full equality as citizens of one planet called earth. It states: Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom Justice and peace in the world.

Article 1, almost borrowing from the Declaration of Independence repeats the same claims when it states that: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in the spirit of brotherhood and sisterhood.

Against this backdrop, we might ask, why has the idea of our common humanity, the spirit of brotherhood and sisterhood, the pursuit of Happiness remained a challenge? In fairness though, we can see that in the last twenty or so years, so much has changed in the world. More and more doors have opened. Ideology and dictatorships have collapsed. Even in Africa where some old tyrants are still clinging to the delusion of war heroism or messianic mentality as a means of staying in power (Burundi, DRC Congo, Uganda or, Rwanda and The Gambia), things are not easy for them.

The end of dictatorship came at great cost for many countries around the world and Africa. However, since the beginning of this century, we have had cause for celebration. The legendary story of the collapse of Apartheid should serve us as a lesson. However, this was also anchored on the larger stories of heroism across the world. In these struggles, men and women have given up their lives by way of martyrdom, imprisonment and exile to secure the rights of their people to pursue Happiness. Now, the question is, what lessons can we draw from these experiences? To try to answer these questions, we shall look at how some individuals, associations or societies have appealed to Faith and the Judiciary in the struggles for the pursuit of Happiness in their environments.

3: Faith and the Judiciary as Platforms for the Pursuit of Happiness:

In the struggles for Happiness, Religion has often been summoned as a platform. Religious leaders often reflect this in the appeals to the moral authority of the holy books especially during moments of national crisis. Societies, even where people





tend to claim that religion is not important in their lives, have watched as its people have tended to return to God as a means of coping with tragedies or difficulties. During famines, manmade or human disasters, we see the Churches, Mosques or Shrines often full of worshippers in supplication and consolation.

Faith and the Judiciary as Platforms for the Pursuit of Happiness:

Today, when we look back at what religion has achieved in terms of restoring some kind of a moral order in society, we can appreciate the point that is being made. There are many stories of the monumental struggles by religious leaders who used their moral authorities to change the courses of history. The very significant and visible roles of the late people like the late Martin Luther King, Pope John Paul 11(Poland), Cardinal Sin (Philippines), Helder Cardinal Camara Archbishop Romero of (El Salvador) or, nearer home Archbishop Tutu and South Africa. Within Islam, the role of Ayatollah Khomeini comes to mind. This is not the time or the place for us to rehash the epoch making contribution of religion to ending dictatorship and ideology and opening up the space for the genuine pursuit of Happiness.

All religions hold the view that although God has prepared a good life for us here on earth and a higher and eternal one in Heaven, getting to heaven depends on the choices we make here on earth.

Very often, our right to the pursuit of Happiness is circumscribed by the decisions other individuals or institutions make by way of discriminations through policies of exclusion. For example, in the United States of America, under what came to be known as the Jim Crow Laws, the fate of Americans of African descent as inferior, second-class citizens was institutionalized in some states. In South Africa, after apartheid was formally institutionalized as a form of government in 1948, laws were in place to ensure the perpetual enslavement of the black citizens on grounds of their colour.

The Jim Crow laws were based on the assumed superiority of the white race. They were also a means of protecting white privilege from black encroachment. Although they are all but gone now, at least on paper, it is necessary to know what the struggle has been all about. Let me choose just a few of these laws to illustrate the point:

- Marriage: All marriages between a white person and a Negro, or between a white person and a person of Negro descent to the fourth generation inclusive, are hereby forever prohibited.
- Barbering: No colored person shall serve as a barber [to] white women or girls.
- Toilets: Every employer of white or Negro males shall provide for such white or

Negro males reasonably accessible and separate toilet facilities.
• Buses: All passenger stations in this state operated by any motor transportation company shall have separate waiting rooms or space and separate ticket windows for the white and colored races.
• Restaurants: It shall be unlawful to conduct a restaurant or other place for the serving of food in the city, at which white and colored people are served in the same room, unless such white and colored persons are effectually separated by a solid partition extending from the floor upward to a distance of seven feet or higher, and unless a separate entrance from the street is provided for each compartment.
• Teaching: Any instructor who shall teach in any school, college or institution where members of the white and colored races are received and enrolled as pupils for instruction shall be deemed guilty of a misdemeanor, and upon conviction thereof, shall be fined.

In South Africa, a wide range of evil laws sustained the apartheid regime. These laws assumed and sought to institutionalize the racial superiority of the white people and the inferiority of the blacks. A few examples just to illustrate the point:

Prohibition of Mixed Marriages Act (1948): This law which came into existence barely one year after the coming of the apartheid regime to power in 1948 sought to ensure the purity of the white race.

Immorality Amendment Act (1950), sought to prohibit such acts of immorality as adultery or fornication across the race lines.

Population Registration Act (1950): This law ensured the registration of all births again to avoid any contamination of the white race. It also ensured that the whites kept an eye on the growth of the black population.

Group Areas Act (1950): This law ensured the separation of the races along the lines of residences. It also enabled the government to remove black people who were considered to be living in the wrong places.

Bantu Education Act (1953): This law was to ensure that black people did not receive the kind of education that might raise their expectations and lead them to seek higher offices in future. They were to receive the minimum education that would enable them to work among their own people in the homelands.

In all of this, the world has not stood still and surrendered to evil. Over time, men and women have risen to defend freedom and sought to end the heinous crimes of inequality and Justice created by policies which have denied ordinary citizens the rights to seek the pursuit of Happiness. To make this point, let me illustrate by briefly making references to three judicial trials that will illustrate my point. I will refer to one of the most important cases in US legal history as far as the issues





we are dealing with are concerned to illustrate how and why the Judiciary is so important in enforcing the ideals of the pursuit of Happiness.

For the United States of America, I think the natural case to look at is the case that came to be known as Brown vs. Board of Education in 1954. This case was not only a landmark case, but also it turned centuries of history and culture upside down. In the process, it laid the foundation for a new America and extended the opportunity for black people have access to education as a means of the pursuit of Happiness. Indeed, were it not for this spectacular victory in the Supreme Court, it is doubtful that people like President Obama, hundreds of thousands of other Americans of African descent would have had a seat on the table of public life today.

This is not the time or the place to review the case, except to refer to its significance and life changing relevance which opened the doors for ordinary people of African descent in the United States of America today. Education is the ladder the key to the pursuit of Happiness. By denying or out rightly limiting the opportunities for Africans both in the United States or South Africa an opportunity to pursue quality Education, the system was basically shutting the door to their future in the pursuit of Happiness.

This case of Brown vs. Board of Education was brought by 13 black parents who sought to assert the rights of their 20 children to attend schools that were within their vicinity rather than being bused to black schools that were inferior but also very far away from their neighbourhoods. The lead Counsel in the case was the legendary Thurgood Marshall of blessed memory.

This case had Americans of various persuasions on the edges of their seat. Imagine a group of black lawyers in America of the 50s, heading to the Supreme Court led by a distinguished Lawyer but addressing the Supreme Court of the United States where there was no single black man in that Court. The case for the plaintiffs was based on the belief that the inferior education that black children were exposed to had inflicted psychological wounds that scarred them for life. It imposed a culture of inferiority complex in them and in the long run, made it impossible for them to achieve their goals in life (in our case, the attainment of the Education necessary for the pursuit of Happiness).

In his historic ruling, the Chief Justice of the Supreme Court of the United States of America, Justice Earl Warren ruled that: To separate black children from others of similar age and qualification solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone.

A combination of these struggles is what informed Martin Luther King's now famous, I have a Dream speech. In that speech, Rev. King, although preacher and inspired by the Bible, made no direct appeal to Scripture. Rather, he focused on the claims made by both the Declaration of Independence and the American Constitution. He literally dared, challenged and taunted the successors of the founding fathers of the Union to live up to the ideals enunciated in these texts. Dramatising the systematic use of policies of exclusion against the people of African descent, Rev. King accused the political leaders of his day or a mortal sin against the black people.

In his words: he said: The Negro is still languishing in the corners of American society and finds himself in exile in his own land. So we have come here today to dramatize our shameful condition. In a sense we've come to our nation's Capital to cash a check. Instead of honoring this sacred obligation, America has given the Negro people a bad check; a check which has come back marked "insufficient funds." But we refuse to believe that the bank of Justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation.

No, no, we are not satisfied, and we will not be satisfied until Justice rolls down like waters and righteousness like a mighty stream. And when this happens, and when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God Almighty, we are free at last!"

Thus, those who seek for freedom do not seek it for themselves. The only evidence of just society is one in which citizens are free to pursue their goals and ambitions in life. Therefore, whether are shut out or denied opportunities on grounds of colour, religion, gender or status the issues are the same. As the saying goes, in the end, Injury to one is injury to all.

Summary and Conclusion:

I have tried to make a case for the pursuit of Happiness as a legitimate human endeavour. In doing so, I have made passing reference to the some thoughts of Catholic thinkers such as Thomas Aquinas and St. Augustine, American Declaration of Independence, the UN Human Rights Declaration and other initiatives relating to the struggle for the pursuit of happiness. I have argued that creating space for this struggle for Happiness is the sole basis for the legitimacy of governments. There is no doubt that not everyone will achieve Happiness. The issue is whether everyone has had a fair chance, uninhibited by humanly created obstacles.





Amartya Sen has made a case for what he called, the theory of human capabilities. In this concept, he tries to wrestle with the problems of what human beings can achieve under the right circumstances and freedoms in a given environment.

To return to the source of our inspiration for this topic, the signatories to the Declaration of Independence, had further stated: That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed....That whenever any form of Government becomes destructive of these ends, it is the right of the People to alter or to abolish it, and to institute new Government. But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.

The age of revolutions may have come to an end with the arrival or should I say, the discovery of Democracy. The history of this struggle is what Samuel Huntington has called, the three waves of Democracy. Although there is an old saying that Democracies do not go to war, it is clear that Democracy has its own imperfections. The Democratic quest is not an end in itself. It must be assumed that there is a threshold that a Democratic society must achieve in the fulfillment of the quest for Happiness by the human spirit. The evidence suggests that we can argue that the quest for Democracy is simply another way of speaking about the pursuit of Happiness.

In this effort, we must acknowledge and appreciate those gallant men and women who have provided a template for the attainment of the right to the pursuit of Happiness. The father of the Declaration of Emancipation, Abraham Lincoln remains the legendary father of the values and principles of Democracy, freedom and Human Rights. It is instructive that in the whole of his life, winning the war, being President were not the most important achievements for which Lincoln wanted to be remembered. Nothing seemed to matter to him. Rather, for him, signing the Declaration of Emancipation was the most spectacular, life changing achievement for which he wanted to be remembered. Taken together with the Gettysburg Speech, these documents represent a timeless piece of writing that focused on the importance of the human person as a creature of God and centre of human activities.

His biographer, James McPherson tells us that on New Year's Day, 1863, Lincoln stood for three hours shaking the hands of friends and visitors whom he had invited to the White House for the celebration of that day. When he retired to sign the Declaration, his hand had become sore from shaking hands. His hands were trembling when he tried to sign the document. He changed his mind and decided to

wait because he feared that when generations to come examine the document and see evidence that his hand was shaking as he signed it, they will say, he hesitated. When he signed the document, Lincoln said: If my name ever goes into history, it will be for this act, and my whole soul is in it.

First, we must pay homage to God the Father and Creator of Heaven and Earth. We thank Him for the Incarnation through which we have our Lord and Saviour Jesus Christ who, as the Way the Truth and the Life is our guarantee for eternal life of peace. We thank God for the holy Prophet of Islam, (pbuh), who, though not divine lived the exemplary life and laid the foundation for the religion of Islam. Taken together with all other forms of religious expressions, we thank God for the gift of faith through which, although we see as in a mirror the promises of a future, continues to serve as a means of restraining us from destroying one another and creation.

We must acknowledge theologians, philosophers and scholars like Thomas Aquinas, St. Augustine, Aristotle, Plato, Benthan, John Rawls, Amartya Sen and a host of scholars whose thinking has shaped the way we think about the pursuit of Happiness.

We have to acknowledge great statesmen and women, who, in their personal and public lives have designed a template for the pursuit of Happiness through their roles in office. They are gallant men and women, across faith and politics, who have given humanity a dream, a vision for the pursuit of Happiness. Some of them have done this within our lifetime. We must celebrate people like Nelson Mandela, Julius Nyerere, Mother Theresa, Konrad Adenauer, Winston Churchill, Mahatma Gandhi, Ayatollah Khomeini, Pope John Paul 11, Pope John XX111, Fredrick Delano Roosevelt, Doris Day, Martin Luther King, Desmond Tutu, Lyndon Johnson, John Kennedy, Peter Benonson. The list is endless and it is my hope that the reader can add his or her own list of heroes and heroines.

Lawyers and Judges have played a very significant role in shaping the outcomes of the struggle for the pursuit of Happiness as citizens have often confronted the barricades of injustice. In our situation in Nigeria, lust for power and greed for material gain has seen our judges grovel to do the devil's job for governments over the years. In my book, Witness to Justice, I devoted a chapter to what I called, Military Decrees and Judicial Impunity, I explored the ugly and sad phase of our national life when under the book of the military, Judges angled and struggled to be appointed trial judges in Military Tribunals often set up to settle scores. In most of these trials, the outcomes were predetermined. The most famous of these Tribunals were those that tried the Ogoni 9 and that of General Lekwot and his kinsmen. Richard Akinnola has completed a book on the trial of General Lekwot





with the title, Judicial Terrorism. It paints an ugly picture that the Judiciary in Nigeria should be ashamed of.

The Supreme Court under Earl Warren(1891-1974) turned the tide of judicial activism during his term as the Chief Justice of the Supreme Court of the United States of America. He had served a three-term tenure as the Governor of California before President Dwight Eisenhower nominated him. He is famous for his commitment to issues of human rights and is remembered for his role in the famous case of Brown vs. Board of Education. He also led the investigation Commission on the assassination of President John Kennedy. On the side of lawyers, my prize goes to Thurgood Marshall, the lead counsel for case of Brown vs. Board of Education.

Thurgood Marshall's (1908-1993) place in the history of law and human rights will remain very special. He fought 32 cases in the US Supreme Court and won 29 of them. He was the lawyer for the National Association for the Advancement of Coloured Peoples, NAACP, and his sobriquet was Mr. Civil Rights. When President Lyndon Johnson nominated him to the Supreme Court in 1967, President Johnson himself was reported to have said: The appointment was the right thing to do, the right time to do it, the right man for it and to the right place.

Very often, most of us wonder, what can a poor, invisible person like me do? Can I change the world alone? How can I end corruption? Who am I and with what? I am not rich, No one knows me. People like me can take cover and say, I am a Priest or a Bishop. I should be praying and blessing people. I should be found in my chapel praying for corruption to end in Nigeria. I should be praying for God to give us good leaders. I should wait for the penitents to come to my Church. I could actually rise to become an influential religious leader, blessing or prophesying for politicians, businessmen, infertile women, praying for husbands or wives for young people and so on. Nothing wrong with all this.

However, many apples fell and so many people saw apples fall. It took Newton's curiosity to why and what made the apple fall. Today, we have the law of gravity. The aeroplane, the Computer, Facebook, the Internet, all were a response to some kind of curiosity and the belief that, I can do something, I can make a change.

When he saw that two young men had lost their freedom just for toasting to freedom, Peter Benonson decided first to pray first and then wrote an article in the London Observer titled, The Forgotten Prisoners, published on May 28th, 1961. That marked the beginning of what today is called, Amnesty International. Mother Theresa did not set out the change the world. She just thought that she would do something beautiful for God by helping the poor on the streets of Calcutta to die in dignity. She did this by just washing them up and feeding them. There is so much

for us to do and so much we can do.

We cannot change the world, but at the same time, we are not helpless. We can each do something. This is what Obiora Ike has continued to do in the past thirty years at CIDJAP. His entire life starting from birth in the diocese of Sokoto in northern Nigeria is a testimony to a life of service in pursuit of happiness for the majority. The Church and the Nigerian people are beneficiaries of this great service given in courageous determination, creative loyalty and unassuming passion for the higher goals of making the world a better place for all. We are all challenged to contribute our own bit. Yes we can.

# Part IV

## *"Leadership, Ethics, Culture and Corporate Governance"*



**22.**

# The Illuminative Ecclesiology of Pope Francis: A Model of Ethical Transformational Servant Leadership for the Church and the World

Stan Chu Ilo

*The Christian leader thinks, speaks, and acts in the name of Jesus.*

**Henri Neuwen**

## Introduction

When he was presented to the cheering crowd at St Peter's Square on 13 March, 2013 not many people especially in the West, Asia and Africa recognized the name Jorge Bergoglio. Even though he was well known and respected in Latin America, not even his fellow bishops from the region could have imagined the transformation of Pope Francis and the Catholic Church within the last two years. Pope Francis is quietly reforming the Catholic Church. His influence also has been felt beyond the Catholic Church.

When we look at the words and deeds of Pope Francis since his papacy, it is obvious that he has surpassed the expectations of many. Pope Francis has introduced a new leadership style in Catholicism and in the world. The Francis effect is now the new narrative of the Catholic Church with all the positive consequences of this for realizing the mission of Roman Catholicism in the world. Pope Francis has accomplished so much in so short a time that Elton John sees this as a great miracle. In an interview with *Vanity Fair*, Elton John praises Pope Francis as 'a miracle of humility in an era of vanity.' Elton John calls Pope Francis his 'hero' because according to him Pope Francis is 'a compassionate, loving man who wants everybody to be included in the love of God.' The famed singer concluded

in the special Italian edition of *Vanity Fair* which had nominated Francis like *Time International* as the Person of the Year (2013) that "His beacon of hope will bring more light than any advancement of science, because no drug has the power of love."

By the time Pope Francis assumed the See of Peter, there was a general feeling that we were reaching the end of an era in the Catholic Church and that the Spirit was calling the Church to a new beginning. By the end of 2012 what was in the news about the church included revelation of papal secrets by the Butler, the publication of the details of some of these stolen documents which revealed that the Vatican was becoming a cesspool of corruption and cronyism. Some of these were contained in the book by the Italian journalist, Gianluigi Nuzzi appropriately titled, *His Holiness: The Secret Files of Pope Benedict* (*Sua Santita: Le Carte Segrete di Benedetto XVI*). In addition there was the readmission of a Holocaust denying bishop into the church, the smelly heap of evidence of the corruption in the Vatican Bank, clerical sexual abuse, and the confusion created in the English speaking world with the translation of the New Roman missal into English. In addition, there was also an increasing gulf among the bishops both at the Vatican and in national Episcopal conferences on who is right and who is wrong; the message of the Gospel was also being drowned not only by these controversies but also by a few missteps and utterances of either the pope or his closest collaborators.

*The Economist* in its April 19th 2014 edition on "The Francis Effect" offers three key leadership strategies which any CEO of a failing company could learn from how Pope Francis handled the church's problems since he assumed office from Benedict: first is *concentrating on the core competence of the church which is serving the poor*: Francis has refocused his organization on one mission: helping the poor. "One of the first decisions was to forsake the papal apartments in favour of a boarding house which he shares with 50 other priests and sundry visitors. He took the name of a saint who is famous for looking after the poor and animals. He washed and kissed the feet of 12 inmates of a juvenile detention center. He got rid of the fur-trimmed velvet capes that popes have worn since the Renaissance, swapped Benedict's red shoes for plain black ones and ignored his fully loaded Mercedes in favour of a battered Ford...This *poor first strategy* is also aimed squarely at emerging markets, where the potential growth is greatest but competition fiercest." The other approach of Pope Francis *was brand repositioning* by changing the way the message is communicated; he has prioritized deeds over words, but when he uses words they are so poignant and so loaded with meaning not simply because of their pithy and cryptic nature but because they are embodied and sacramentalized through his actions. The third strategy is *restructuring the church* (reforming the Vatican bank, creating the G8, overhauling the procedures for the Synod of Bishops making it more participatory, shaking up the membership of the Vatican





department that picks bishops, naming more Cardinals from the ends of the earth against the practice of populating that elite body with Italians and other Europeans, and trimming the tug of careerism in the church by restricting the use of the title of 'monsignor' to priests over the age of 65) (see John Allen, *Against the Tide*, 8-9).

The Catholic challenge today is for a new Catholic imagination and creative appropriation of the treasures of the Church to meet the challenges of the times. This is the time of prophets who are like sentinels on the mountain top pointing the church and the world to new paths which may never have been followed before. I think Pope Francis is such a prophet because he is showing that it is possible for Catholicism to find within her bosom a new way of being church, and new paths for meeting the challenges of today in fidelity to the God of surprises and renewal. But one question that many people pose is: Is it not too much or even too precarious to expect the reform of a 1.1 billion strong church to rest on the weak shoulders of an aging 78 year old pope? This is why I think that there is an urgent need not only for a 'revolution of tenderness and love' (Pope Francis), but for a revolution of leadership in the church. This essay offers a few indications of how this can come about in the church following the illuminative ecclesiology of Pope Francis. I will begin by offering a portrait of this kind of ecclesiology. I will proceed to discuss the best leadership approach which fits into this kind of ecclesiology, that is, the transformational servant leadership. I will conclude with some proposals of how such leaders can emerge in Africa and why people like Pope Francis and Msgr Obiora Francis Ike offer us some images of this kind of leadership to guide the church.

## The Illuminative Ecclesiology of Pope Francis

Pope Francis has introduced what I have termed an *illuminative ecclesiology* to Catholicism. *An illuminative ecclesiology in the teachings and pastoral ministry of Pope Francis is grounded in the concreteness of God's presence and the resplendent seed of God's love and presence in every human and cosmic reality. Pope Francis affirms that sin, pain, suffering, and brokenness are invitations to enter deeper into mystery to see the presence of God even in the darkest shadows or deepest valleys of history.* It is then an invitation to daily practices of hope, mercy, love and fidelity, and stewardship of oneself and others in the concrete realization in history of God's will of abundant life for humans and entire cosmos. It points to the image of a church—in all her members and in the world—who are equipped by the Holy Spirit with 'seeing eyes' to discern the presence of God in history. This is especially needed in the brokenness of the world, the limitations of humanity, and the cry of those on the margins. It is only through this that the church can witness with everyone and all creation to God's transformative grace in Christ so that she can realize in the words of Balthasar 'the greatest possible

radiance in the world by virtue of the closest possible following of Christ.'[194]

Walter Kasper calls attention to some aspects of this illuminative ecclesiology which shed light on this paradigm shift: *the first is 'a process-oriented, dialogical style, in which the entire people of God' are involved* and in which the church becomes a listening church, attentive to the many voices which make up the symphony of love and grace in the church and in the world (EG.31). This reflects the realization of the synodal tradition renewed at the Second Vatican Council and Francis' quiet reformation of the curia.[195] *The second is an ongoing conversion.* This demands both the 'conversion of the papacy' and 'pastoral conversion' of all the central structures of the church and hierarchy (EG 32-33) in order to bring about the joy of the Gospel to people in their diverse situation. *Third, is a humble entering into the concrete human situation and discerning the illumination of God even beyond the shadows and within the dumps of history.* The basic core of Francis' illuminative ecclesiology is its concreteness; it is a 'grounded theory' whose performance is achieved through an immersion into mystery. This happens when the church 'enters the darkness, the night in which so many of our brothers (and sisters, sic) live', 'making contact with them', 'making ourselves be wrapped up in that darkness and influenced by it.'[196]

This illuminative ecclesiology has a Trinitarian structure. In EG 92, Pope Francis writes of 'a mystical fraternity, a contemplative fraternity' which makes us capable of seeing the 'sacred grandeur of our neighbor and of finding God in all things.' But the source of this grandeur is not the human person or the world but rather the truth of God's love which at core shines forth in beauty as the saving love of God made manifest in Christ (EG 36). The Church is led by the Holy Spirit to see this grandeur in everything but especially in the least of the brethren and in suffering creation. There is then asserted here something deeper than a metaphysical principle about the order of truth or of *sacra doctrina* as truth revealed by God through some self-evident metaphysical principles. Pope Francis makes a distinction between two kinds of logic of thought and faith, the 'logic of the scholars of the law and the logic of God.' The logic of scholars proceed from some pre-conceived and rigid notions of truth, purity etc; whereas the logic of God proceeds from mercy

194 Hans urs Von Balthasar, *My Work in Retrospect.* Trans. Brian McNeil ( San Francisco: Ignatius Press), 1993, 51.

195 Walter Kasper, *Pope Francis' Revolution of Tenderness and Love: Theological and Pastoral Perspectives*, trans. William Madges (NY: Paulist Press, 2015) , 51; See also a collection of essays in *Concilium: International Journal of Theology*, Reform of the Curia (London: SCM Press), 2013/5. The reform of the curia which Pope Francis is undertaking is less technical and 'theological' than proposed in the essays but very effective and impactful because of the logic at play in his method.

196 *The Name of God is Mercy*, 67.





and love in order to transfigure evil into good by entering into contact with sin.[197] Pope Francis points the church to the concreteness of this divine principle, that is, the first truth as Incarnate love which is prior to and is the foundation and source of all being. This Incarnate love is an interior beauty as well as an interior grace (Aquinas) (EG37) which gives beauty to creation. Christian life is a vocation to embrace the 'way of beauty' (EG 167) even in the contradictions and complexities of life. The Church is called to walk the 'way of beauty' with humanity; which is an invitation to live in the truth by touching 'the human heart and enabling the truth and goodness of the Risen Christ to radiate within it' (EG167).

The method for this ecclesiology is not from below or above but rather 'a mysticism of open eyes, which becomes a mysticism of hands-on, helping hands' in the concreteness of every daily situation.[198] Here, we are returned to contemplation which is the starting point, the medium, foundation and end of all theology and spiritual life. Hans urs von Balthasar wrote this way about theologians: "We need individuals who devote their lives to the glory of theology, that fierce fire burning in the dark night of adoration and obedience, whose abysses it illuminates."[199] That 'fire burning', or 'the heart burning within' can only result from eyes of a theologian who has been purified in humility by faith or purified in tears through touching the depths of evil or the wounded body of Christ in the poor.

In a proper sense, Francis is proposing that the theology of the church is best done when theologians become mystics who are capable of entering into the world of others. Such theologians can cross borders and with open eyes see what God reveals in the presence of another while discerning the theological resources in every situation for meeting the spiritual and material hunger of the world. Richard Rohr argues that Pope Francis through this kind of ecclesiology rejects a top-down approach to theology: "By taking the mystery of the Incarnation absolutely seriously, and gradually extending it to its logical conclusions, the seeming limitations of space and time are once and for all overcome in Francis. The Christ mystery refuses to be vague and abstract, and is always concrete and specific. When we stay with these daily apparitions, we see that everything is a revelation of the divine—from rocks to rocket ships. There are henceforth no blind spots in the divine disclosure, in our own eyes or in our rear view mirrors. Our only blindness is our own lack of fascination, humility, curiosity, awe, and willingness

197 *The Name of God is Mercy*, 66

198 Walter Kasper, *Revolution of Tenderness*, 46.

199 *Word and Redemption: Essays in Theology* 2, 22. This quotation is also published in Hans Urs von Balthasar, *Explorations in Theology: I The Word Made Flesh*, trans. A. V. Littledale with Alexander Dru (San Francisco: Ignatius Press, 1989), 160. In this work, Balthasar devotes time to a detailed development of what he considers as the goal of theology.

to be allured forward."[200] Illuminative ecclesiology proposes then in the light of Pope Francis that the church has a double mission: First as a mirror through which the world can see and experience the merciful love of God to the world, and secondly as the mirror through which the pains and brokenness of creation is so present to God because it is so open and present to the Church in her identity, mission and vocation. It is an ecclesiology which says that 'when we lovingly embrace the world, we are embracing God.'[201]

In the illuminative ecclesiology, the subjective condition for believing, acting and theologizing is decisive; personal witnessing and accounts of faith point to where God is at work in the Church; personal and local stories of God's great deeds in the lives of the people thus become the 'way of beauty' to where the people of God are to be found. *In this way, the theological method corresponds with the living faith of the people while the love of God incarnate in history becomes the hermeneutics of this method. This unifies both the ecclesiology from above and that from below because the illumination of the human and cosmic reality by God 'happens' through the nearness of the church to that reality.* The church is attracted to all reality especially the wounds of many because the church is drawn by the Holy Spirit to see God in these moments. At the same time the church becomes attractive to the people of God especially those who are far from God when through closeness to the least of the brethren she shines forth with the glory of God whose beauty and radiance is so brightly reflected in the poor of the Lord. It is in doing this that the church becomes an ever widening open space for God's action in the world. In order for this kind of church to emerge, there is the need for transformational servant leaders at all levels of church life. The laity, priests, religious, bishops etc must embrace the kind of witnessing to the faith and prophetic lifestyle similar to Pope Francis whose words and deeds show him as a transformational servant leader. What is transformational servant leadership?

## The Challenge of Leadership

In his Apostolic Exhortation after the Second African Synod in 2010, *Africae Munus*, Pope Benedict called on the church and political leaders to embrace a new form of leadership which promote good governance in Africa (nn 81-83; 100-120). In his visit to Africa in November 2016, Pope Francis drew attention to the persistent unacceptable social condition of Africa which remains unchanged despite significant progress made in the continent towards constitutional democracy, and the exponential growth in the Christian population. The challenges remain the same: poverty, migration, failed and failing governance—judicial, executive and

200 Richard Rohr, *Eager to Love: The Alternative Way of Francis of Assisi*. Cincinnati, Ohio: Franciscan Media, 2014, 7.

201 Leonardo Boff, *Francis of Rome, Francis of Assisi: A New Springtime for the Church*. Trans. Dinah Livingstone. Maryknoll, NY: Orbis Books, 2014, 42.





legislative; corruption, violence, unemployment especially of young people, rise in crime rate, random epidemic, schizoid faith among Christians who gravitate between multiple religious affinity and identity; war, semi-permanence of humanitarian and refugee problems, seasonal natural disasters, ecological crisis and unpredictable weather patterns among many other problems. The truth, however, is that Africa has within her the resources to address these problems and to meet the challenges of present times. However, Africa faces the challenge of leadership at all levels.

When we talk of leadership, one immediately thinks of those in positions of authority or those who hold or wield power in society. In a very hierarchical setting like the church and majority of traditional African societies this was the thinking about leadership and has been carried on to modern times. While I will be addressing the question of leadership from the perspective of those who hold positions of authority, I want to preface this by highlighting the importance of leadership from the grassroots. Transformation can and does take place from bottom-up. This is why the analogy of Pope Francis is so appropriate about leading sometimes from the front, sometimes from the back and sometimes from the side. This is the lesson from history and from contemporary society. Even within the church, the most important changes in the church have often been like a mustard seed which is planted in some small places outside Rome or Canterbury but which grows to become a strong movement in the church. We can give a few examples: the Sacred Heart Movement, the praying of the Rosary and the breviary, the Stations of the Cross, the biggest Catholic charitable sodality-St Vincent de Paul, the idea of Catholic schooling and Catholic universities, the monastic life, Marian devotions, and different Catholic spiritualties. None of these happened through a synod or a council. Most of them were started by women or small communities of faith who began doing something led by the Holy Spirit and the beauty and benefit of these and their reflection of the face of Christ invited others to follow the same steps. When the Council of Nicaea met in 325, it made a decision on the Creed not by inventing any new truth or doctrine, but simply by making a judgement on what people were already believing and living. There was discernment on its part for sure, but it merely recognized what was already being lived and celebrated in the churches. The church especially from its beginnings has always been like a mustard seed where the gifts and charisms of everyone were points of light for illuminating the city of God. This is why it is important to recognize that leadership is not simply about those at the top; but rather that everyone can be a leader because everyone can serve. Everyone can be a leader because everyone can influence the behaviors of others. Everyone can be a leader because everyone can be a change agent and a source of newness within the church and society. This is the crux of the matter for me when it comes to leadership.

Leadership is about how people can influence the behaviors of others in any social interaction. The more power one has, the more the opportunity one has to influence others. However, the level of influence which one can exert is not directly co-extensive with a person's power. If it were so then one would expect most powerful people on earth to be the most influential. But this not always the case! This is why in churches one has the perennial challenge of harmonizing the gap between position and power. There are many who hold positions of authority in the church but who are not change agents and who do not have any influence in the people of God. For example that I am a parish priest confers on me power but that does not mean that I will necessarily influence people through my position of authority. Churches struggle with the triple C problem: people are chosen for service or position in a less formal way; in many cases the examination of competence is arbitrary and based on the whims of a bishop or a priest or a group of priests and bishops; there is also the other 'c' that is character, how do one determine that a person has the character required for a job if there is no competitive and screening process with clearly established benchmarks? The traditional answer for this has always been *that the church supplies* or that *the Holy Spirit guides the church in making her choice*, and that *God qualifies the called*. One may be chosen to be a parish priest or a bishop but may not have the competence, the skills set, and the character for the job. However, at the same time because he relies on position-power the Christians will obey and tag along even when the person may be doing damage to the institution and the mission. Many people will obey me in my parish because they respect my position as parish priest, but I may not influence their behavior simply because I am 'ordering them around' in 'a command and control' fashion. In other words, influence is not achieved because of power; but power enhances one's ability to exert influence. John Maxwell points to the discovery in sociology on how diffuse are the possibilities of everyone influencing others beyond being in a position of leadership. Accordingly, it is established that the most introverted individual is capable of influencing more than ten thousand people in his or her lifetime. In this light, he concludes, "each of us is both influencing and being influenced by others. That means that all of us are leading in some areas, while in others we are being led. No one is excluded from being a leader or a follower."[202]

People in a social interaction are influenced to change because of many qualities which they see in a person beyond the fact that he or she occupies a position. Howard Gardner points to this when he defines leaders as those who, "by word and/or personal example, markedly influence the behaviors, thoughts, and/or feelings of significant number of their fellow human beings."[203] Some of the gifts

202 John Maxwell, *Developing the Leader in You*. Nashville, Tennessee: Thomas Nelson, 1993, 3.

203 Roger Hill, *Theory and Practice of Leadership*. London: Sage Publications, Ltd, 2010, 9.





which leaders bring which are capable of influencing the behaviors of others according to Jo Brosnahan include: integrity, vision, the ability to inspire others, a deep awareness of self, courage to innovate, and instance and impeccable sense of judgement.[204] In considering leadership, many things come into focus: personality perspectives and personal traits; the actions of the leader and his or her behavior and character; there is also the question of power dynamics and relationship as well as skills and ethical principles and practices which someone brings in the social setting. In addition, these qualities also enable the leader to have influence: ability to develop people, fidelity and reliability, integrity, competence, ability to consult, experience, credibility, proven record, and ability to create positive work environment, and being trustworthy. Many people argue that these days trust seems to be the most important quality which people are looking for in a good leader and in every relationship especially in a world that is ravaged by falsehood and pretence. All in all, the exercise of leadership must have four of these important attributes in order to increase or decrease one's influence: *Relevance* (allying vision to mission, and mission to purpose) ; *Interpretation* (how to understand the signs of the times and meet the needs of group and the wider society); *Relationship* (the difference between transaction and transformation, people need to feel wanted, feel that they are loved and cherished, in a word that they are friends with the leader and that the leader cares about them); 4. *Implementation* (credibility and creating positive change and bringing successful outcomes for the organisation). Leadership at all levels must achieve these four goals in order to bring about change.

## Ethical Transformational Servant Leadership

James McGregor Burns, regarded as the person who developed the transformational leadership model once wrote that "One of the universal cravings of our times is a hunger for compelling and creative leadership." If this is true then as Donald Krause writes: "Understanding the nature of leadership and developing strong leadership skills is probably the single most important task for society today."[205] The question of leadership has always been present with humanity. Philosophers like Plato and Aristotle all wrote about it. Plato argued that the reform and transformation of the state can only happen when philosophers become kings or kings become philosophers. In simple words, leadership requires wisdom. Aristotle proposed leadership as the stabilising factor in the common wealth but how leaders emerge and how they stabilize society was not clearly articulated by Aristotle. But the truth is that all great leaders have always been change agents. They embrace the grace of authority or the power conferred on them by a position, an opportunity of service or their vocation to influence people towards higher purpose which helps particular society to attain its stated goal. Burns argues that 'the potential for

204 Quoted in Roger Hill, 9.

205 Gill, 34.

real, intended change that addresses the deepest human needs turns crucially on the extent to which humans are able to separate themselves from their confining social roots and growth experiences and thus manage to control their destinies, to act creatively in pursuit of real change. How far can we free ourselves from becoming pawns of situation and 'slaves of history.'"[206] Burns makes a distinction between transaction and transformation with regard to leadership. This is similar to the distinction between manager and leader (see table below), which is well captured in this quote, by Richard Kerr, former Secretary of the US department of health, education and welfare, " People don't want to be managed. They want to be led. Whoever heard of a world manager? World leader, yes. Education leader, yes. Political leader. Religious leader. Scout leader. Labor Leader. Business leader. Yes. They lead. They don't manage. The carrot always wins over the stick. Ask your horse. You can lead your horse to the water, but you can't manage him to drink. If you want to manage somebody, manage yourself. Do that well and you'll be ready to stop managing and start leading?"[207]

Leadership, for Burns, is not naked power-wielding exercise; rather it is oriented towards the goals and needs of the followers and the common good. In every leadership setting, there are interactions, motivations, exercise of authority, and division of labor etc all in pursuit of a common or at least joint purpose.[208] In transaction there is no binding relationship of enduring value; what is important is the business at hand, it is task-related. This functionalist approach to interaction is often driven by certain pragmatism, it has some strong ethical principles for the interaction; it has a command structure and it brings results but it is more about maintaining a process, protocol and institutional prerogatives rather than building people and changing institutions. This kind of setting for leadership is common place in some church leaders and Public Square where what is important is protecting the institution, making sure that rules are obeyed and the formulas are strictly followed. It is often present in many business settings for eg making sure that there is good turn over or return on investment (ROI) for example without sustainable ethical principles or corporate responsibility.

Transformational leadership according to MacGregor occurs "when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. Their purposes, which might have started out as separate but related, as in the case of transactional

206 James MacGregor Burns, *Transforming Leadership*, NY: Grove Press, 2003, 12.

207 Quoted in John Maxwell, *Developing the Leader Within You*, x-xi

208 See James MacGregor Burns, *Leadership*. NY: Harper Perennial Political Classics, 2010, 19-20.





leadership, become fused."[209] MacGregor gives a few indications of what happens in transformational leadership as summarized by Northouse and Gill: Transformational leaders set out to empower followers and nurture them in change. Transformational leaders are concerned with improving the performance of followers and developing them to their fullest potential. They attempt to raise the consciousness in individuals and to get them to transcend their own self-interests for the sake of others. Transformational leaders create vision from the collective interests of various individuals; become social architects. They build trust and foster collaboration with others. Transformational leaders encourage others and celebrate their accomplishments. At the end, transformational leaders make people to feel better about themselves and their contributions to the greater common good.[210]

Furthermore, in becoming a transformative servant leader, a leader uses less institutional power and less control *while shifting authority* to those who are being served. This is why transformational leaders are also servant leaders. The servant leadership concept developed by Robert Greenleaf proposes that the test of servant leadership is how the person who holds power inspires everyone to service. This is the distinctive Christian approach modelled after Jesus Christ who came to serve and not to be served and thus by serving through self-sacrifice, mercy, compassion and care for those he served, modelled a pattern of service for them. The servant leader is first a servant making sure that other people's needs and priority comes first before his or hers. As Greenleaf puts it, "the best test, and difficult to administer, is this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?[211] Servant leaders value everyone's involvement in the community life because it is within a community that one fully experiences respect, trust, and individual strength. Servant leaders place more emphasis on listening, empathy and unconditional acceptance of others especially those who are marginal, voiceless and poor; the have-nots are considered not as social deficit but as equal stake holders in the life of the organization. Servant leaders are judged to the extent they have sacrificed their own ego for the collective good and to the extent that they have succeeded in making their followers servants to the greater good of the community, school, church etc.

209 MacGregor, 20.

210 I have relied here on Peter G. Northouse, *Leadership: Theory and Practice*, 3rd edition. London: Sage, 2010, 171-185.

211 Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. NY: Paulist Press, 2002, 27.

*Table: The Difference Between Management/Transactional Leaders and Transformational Leaders*

| **Management/Transaction**<br>*Produces Order and Consistency*<br>*Implementation of Programs and Objectives* | **Leadership/Transformation**<br>*Produces Change and Movement*<br>*Casting Vision and Motivating People* |
|---|---|
| Planning and budgeting | Establishing Direction |
| Establish agenda | Create a vision |
| Set timetables | Clarify big picture |
| Allocate resources | Set strategies |
| Organizing and Staffing | Aligning People |
| Provide structure | Communicate Goals |
| Make Job Placements | Seek Commitment |
| Establish Rules and Procedures | Build Teams and Coalitions |
| Controlling and Problem Solving | Motivating and Inspiring |
| Develop Incentives | Inspire and Energize |
| Generate Creative Solutions | Empower Subordinates |
| Take Corrective Action | Satisfy Unmet Needs |
| Administers | Innovates |
| Maintains | Develops |
| Focuses on Systems and Structures | Focuses on People |
| Focuses on Control | Inspires Trust |
| Is a Classic Good Soldier | Is his or her own Person |
| Does things Right | Does the Right Things |
| Imitates | Originates. |

(credit: Peter Northouse, p. 11.)

## The Ethical Cycle of Transformational Servant Leadership

There are five things which happen when there is a transformational servant leadership relates to five leadership practices recommended by Kouzes and Posner in their famous book, *The Leadership Challenge: The Most Trusted Source on Becoming a Leader*. Transformative leaders do five things according to Kouzes and Posner which they summarize as follows:

**Model the Way:** Leaders establish principles concerning the way people (constituents, peers, colleagues, and customers alike) should be treated and the way goals should be pursued. They create standards of excellence and then set an example for others to follow. Because the prospect of complex





change can overwhelm people and stifle action, they set interim goals so that people can achieve small wins as they work toward larger objectives. They unravel bureaucracy when it impedes action; they put up signposts when people are unsure of where to go or how to get there; and they create opportunities for victory

**Inspire a Shared Vision**: Leaders passionately believe that they can make a difference. They envision the future, creating an ideal and unique image of what the organization can become. Through their magnetism and quiet persuasion, leaders enlist others in their dreams. They breathe life into their visions and get people to see exciting possibilities for the future.

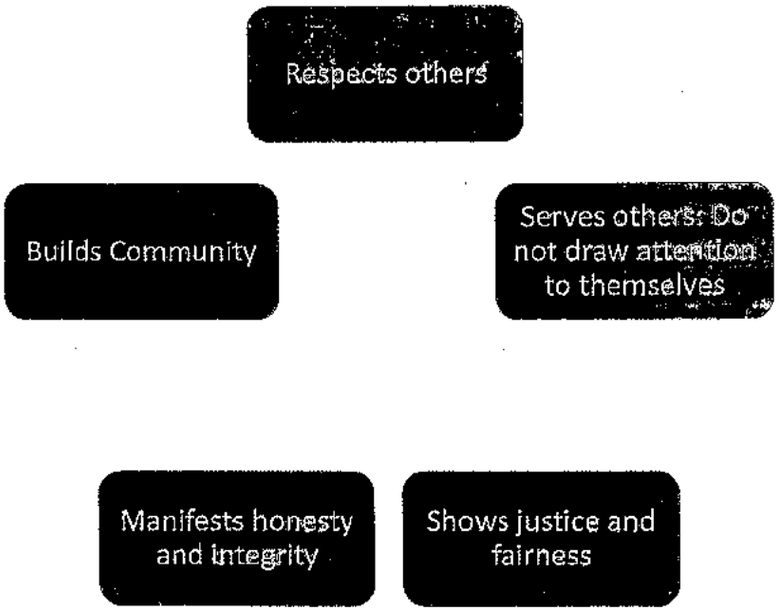
**Challenge the Process**: Leaders search for opportunities to change the status quo. They look for innovative ways to improve the organization. In doing so, they experiment and take risks. And because leaders know that risk taking involves mistakes and failures, they accept the inevitable disappointments as learning opportunities.

**Enable Others to Act**: Leaders foster collaboration and build spirited teams. They actively involve others. Leaders understand that mutual respect is what sustains extraordinary efforts; they strive to create an atmosphere of trust and human dignity. They strengthen others, making each person feel capable and powerful.

**Encourage the Heart**: Accomplishing extraordinary things in organizations is hard work. To keep hope and determination alive, leaders recognize contributions that individuals make. In every winning team, the members need to share in the rewards of their efforts, so leaders celebrate accomplishments. They make people feel like heroes.[212]

[212] Kouzes and Posner, *The Leadership Challenge*, 4th edition. San Francisco, CA: Jossey Bass, 2007, 14-23. See also Kouzes and Posner, "The Five Practices of Exemplary Leadership" in Kouzes and Posner, ed. *Christian Reflections on The Leadership Challenge*. San Francisco, CA: Jossey Bass, 2006, 8-38.

**Table**: *The Ethical Cycle of Transformational Servant Leadership* (Northouse, 11)




## A Call to Embrace Transformational Servant Leadership

An illuminative ecclesiology shines forth in the resplendent qualities and daily practices of transformational servant leaders in the church. Exercising leadership in the contemporary church especially in Africa presents challenges that were not faced in the not too distant past. African societies are changing in a profound way. The challenges facing Africa are more complex in nature because they have become framed and interpreted within the wider picture of the dynamics and problematic of African insertion into a global process where she has not been able to find her voice. This is true even in Christianity where Africa is witnessing growth and ferment not seen elsewhere. Also the assumptions of authority and the traditional norms for legitimizing it is also being challenged today. Authority is not presumed to be right, but must persuade in order to be accepted as *authoritative*, rather than just being followed through compulsion and threat of withdrawal of benefit and imposition of punishment. This later point seems to be the preferred way in many church settings to retain a following. In many churches we hear of people being excommunicated or being alienated for being critical of their parish priests or





bishops or priests being posted to difficult parishes or being stripped of any honor because they 'disobeyed' their bishops. In the political scene in many African countries it is prebendal patron-client relationship which predominates, making it impossible for political leaders to receive honest and constructive feedback from their followers or collaborators. Thus in many settings what is common is sycophancy, rivalry, gossip, calumny and all kinds of unhelpful behaviors which weaken the system and poison relationship, will hampering productive and peak performance in the church or society.

Today also belief systems are thought to be autonomous, with no absolute truth emerging from a transcendent ideal that can legitimate one over the other. While the central core of belief in Africa has remained the same in terms of God and the interaction of spiritual forces in the procurement of good, there is a strong competition for whose message, prophecy, or claims of accession to the abundant life will prevail. The intersection between conflicting plausibility structures offered by religious groups, and the contending narratives of meaning and order which are the result of the social changes being experienced in Africa today thanks to contending narratives of modernity offer a rich texture of possibilities and complex problems for leaders. As a result, each belief system must vie for legitimacy and learn to accommodate other approaches. This is why I propose that institutional authority must embrace ethical and transformative servant models; it must also be tempered by motivational techniques and inspirational models in order to provide effective, non-coercive, leadership.

As a result of this social context, Church leadership requires a much greater technical expertise than in former days. Corporate governance, legal liability issues (especially relating to vulnerable people), regulatory factors, knowledge of politics and factors which drive social change and social movements, depth knowledge of social and economic problems of the times, diverse levels of skills in management and leadership, and in crisis management and relational and social skills are needed for today's leaders. In addition, church leaders must understand the life span of a project from initiating to closing, hone skills in social entrepreneurship, communication and oratorical skills which are all needed in any given church activity. In addition, basic skill in information technology, use of social media to communicate, and the like are needed for leaders in the African church today. The most important thing is to make connection with the people at the deepest level, and to meet them where they are and be immersed and touched by their social context or as Pope Francis proposes to have the smell of the sheep. This is because the nature of the social context and the religious scene demand greater competence and professionalism among church leaders. Although a leader is not required to become an expert in each of these areas, sufficient competence should be developed to be able to identify issues, be critically aware of risks and

benefits related to various courses of action, and know when to ask for help from an expert when appropriate.

An essential part of leadership needed for transformation in the church today is the ability of those in authority to draw from the pool of talents in the church today especially among lay people and particularly of the African women. Nepotism, tribalism, patriarchy, and favoritism and the use of ecclesiastical position for reward for loyalty or a kind of men's club or party spirit for the chosen is still common place. Leaders who try to carry on the same way they did when they started in the 1970's will be ill-suited to respond to the challenges that an increasingly specialized and regulated society pose.

Another serious challenge arises from the fact that authority in the Church may be shown great deference by older people who were socialized to respect authority, but not by younger people who need to know why a given teaching or claim should be binding on them. Pluralism, tolerance of divergent views and suspicion of hierarchical structures create an environment in which church teachings and authority are often considered to be suggestions among many that one is exposed to in life that need to be marketed to be accepted as binding. The ability to persuade and to communicate Christian ideas and church teaching outside the parameters of catechetical instruction and conventional religious language, imagery and stories is now of critical importance. This includes the ability to lead and inspire by example. Many in contemporary society will form opinions about leaders by what they do, not just by what they say. The ability to mobilize people to join together in a project that in some way fosters the common good is viewed more highly now than in the past. Although a top-down directive approach may work with some, it will not work with a significant number of people. As a minimum, consultative or participatory methods of decision-making will be needed. In this context, communicative skills are needed. Given that the church is now competing for time, talent and resources with many other organizations in society, churches, and other religions, leadership must now be far more sensitive to the quality of the relationship with parishioners, priests, volunteers and church workers as well as relationship with non-Christians, Muslims, inter-faith relationships and dialogue in order to inspire confidence and service.

Leadership in the church today requires a broad range of skill sets which exceed the traditional scope of theological education. As a result, an effective leader must be a self-motivated learner who can adapt to changing social conditions, keep on top of trends, and know enough to spot the issues, be critically-aware of one's limits and be willing to seek help when necessary. The leader must have sufficient "people skills" to be able to persuade and inspire, not just demand obedience. This is what Pope Francis is doing every day which continues to draw many people to God. Given the complex social environment, the effective





leader must at least have a minimum level of competence in each of the seven "intelligences": cognitive, emotional, social, cultural, moral, spiritual and behavioural.[213] Because the leader can no longer expect to be followed by most people because of institutional position alone, the integrity of the whole person will be judged in light of deeds, not just words. How the leader treats people figures high with respect to this scrutiny. As a result, effective leadership now requires technical, psychological, spiritual and relational abilities that will be assessed in the light of personal authenticity. Reliance on one's title is not good enough. Leadership today requires a wider range of skill sets and a greater degree of personal integration to succeed than in the past when greater deference was shown to authority figures in society. Effective leadership must start from within, then be validated through both institutional appointment and recognition by the community. It must be sufficiently motivational to inspire service in an environment in which many claims on time are made. In short, it requires a fully-developed, mature spiritual leader who as Henri Nouwen proposes can touch both the hand of God and the hand of others to create and transform communities. But this demands a radical change of mind and also a change of the way we have structured our churches and the structure of authority and position in the church. According to Henri Nouwen, "The Christian leader of the future is called to be completely irrelevant and to stand in this world with nothing to offer but his or her own vulnerable self. This is the way Jesus came to reveal God's love. The great message that we have to carry, as ministers of God's Word and followers of Jesus, is that God loves us not because of what we do or accomplish, but because God has created and redeemed us in love and has chosen us to proclaim that love as the true source of all human life."

## Conclusion

Most of us priests in Nigeria today or abroad have no prior training in leadership. It was only when I began a specialization course on educational leadership that I delved into leadership and especially began researching about leadership when I helped revise and then directed an MA in Catholic leadership program at University of St Michael's College in University of Toronto. Teaching a course on the theory and praxis of leadership taught a lot of things which I may have done so badly as a parish priest because of this lack. In pastoral theology course in the seminary we were taught what our powers were—to teach, govern and to sanctify—but not really how to use these powers. Ministerial formation has largely been done in the context of biblical foundations for service and ethical formation on character, conduct and the cultivation of sound Christian values and virtues necessary for the imitation of Christ. This is a very good spiritual and moral formation.

213 Roger Gill, *Theory and Practice of Leadership* (London: Sage Publications, 2011), 287-320.

However, leadership skills are not simply the translation of sound moral precepts to organisational and social dynamics in every setting. There is the need to develop in our seminaries and universities a specific training in leadership and theories and practices of leadership and management as well. This could be the first step towards professionalizing the religious and priestly life with clear benchmarks for performance and ethical standards to be maintained, evaluated and developed in every person who serves. Training in leadership enhances the two most important qualities identifiable in every Christian leader: wisdom and holiness of life.

In the early church, the Christian leader was a wise person who discerned in the complexities of life and changing times the finger of God in all things. The people listen to the Christian leader and trust him not because he had coercive, punitive or vindictive power, but rather because he had spiritual power and is the mouth piece of the Lord of hosts (Malachi 2: 7). The Christian leader was a holy person who lives his or her life in imitation of Christ. He or she may not be perfect, but the Christian leader lives in such a way that people can see a light in their lives which is capable of illumining the darkness in their own daily lives. Both ways of living—wisdom and holiness—are usually the fruits of prayer, meditation on the Word of God, self-discipline, ascetic practices, spiritual exercises, and humble attention to God and openness to listening to people and ongoing conversion of life by turning to God always. This comes about because the committed Christian leader is constantly in the presence of God so that he or she moves from the presence of God into the presence of people and from the presence of people into the presence of God. To meet a Christian leader is indeed to meet God. This is why we give symbolic titles to our clergy for instance we priests are called 'reverend fathers', that is those who are touched by holiness, and who make things holy and who mediate God to people and people to God. Indeed, one of the earliest characterizations of the clergy in the early church was 'those who make Christ present or those who show the divinity of Christ.' It is in this double swing of going forth and returning that the Christian leader finds his or her anchor in God. He or she is thus normed as it were by the words and deeds of Christ.

These two attributes are reflected in the Christian leader's commitment to serving God and people without counting the cost; and washing the feet of the poor in humble service. They bear majestic fruits in the Christian leader's willingness to die for the truth of the Gospel; to die to himself or herself so that Christ will rise in him or her. It is the motto which St Paul left us: more of Christ and less of me. More for the people of God; less for me. One is not called to be a priest or bishop in the Church in order to pursue a personal project; in order to represent a particular interest or in order to fill a cultural, ethnic or clannish quota. Catholicism mirrors in her membership, in her rank of ministerial order, and in her sacramental life the eschatological fruits of God's kingdom. The Catholic Church teaches us all to live





in such a way so that even here and now we are promoting through our lifestyle and choices a life beyond tribe, language, and nation. In teaching us to live as one family, Catholicism inspires the hope and anticipates here and now the vision that we all will one day live forever in God's kingdom where everyone is a first born child of God beyond our cultural, clannish or racial identities (Rev 5: 9; 7:9). This was what St Paul meant when he writes: "For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's descendants, heirs according to promise" (Gal 3: 27-29).

It is wonderful that once in awhile God provides his people with great minds and transformational leaders whose lives and achievements become a model and a live pedagogy for others. Where there are no formal training in leadership in our setting, God provides us models to look up to. This is why the Church has her heroes, the saints who guide us and in our African culture our ancestors whose lives challenge us to higher ethical conduct and ideals. Such a person is Pope Francis, whose illuminative ecclesiology is an invitation to embrace servant transformative leadership. Such is Msgr Obiora Francis Ike, whose ministry and life is a profile on how to be a transformational servant leader, who leads from the heart. Obiora, like his namesake Pope Francis, continues to illumine the city of God through his transformational servant leadership the fruits of which are too numerous to be enumerated in this essay!

# 23.

# Reflecting on the role of an ethos of wisdom and courage in the development of leaders

Frik Landman

## Preface

*Lobster pots are designed to catch lobsters. A man entering a man-sized lobster pot becomes suspicious of the narrowing tunnel, he would shrink from the drop at the end; and if he fell in, he would recognize the entrance as a possible exit and climb out again – even if he were the shape of a lobster.*

*A trap is a trap only for creatures, which cannot solve the problems that it sets. Man-traps are dangerous only in relation to the limitations on what men can see and value and do. The nature of the trap is a function of the nature of the trapped. To describe either is to imply the other.*

*I start with the trap, because it is more consciously familiar; we the trapped tend to take our own state of mind for granted – which is partly why we are trapped. With the shape of the trap in our minds, we shall be better able to see the relevance of our limitations and to question those assumptions about ourselves that are most inept to the activity and the experience of being human now* (Vickers, 1970).

I find this to be a forceful metaphor as a backdrop to this article. The moment one sees the trap it no longer is a trap. To be able to see the trap i.e. to recognise it becomes critical for the leader in Africa – who is the focus of this article. These traps are set by our minds as *'(t)he nature of the trap is a function of the nature of the trapped'*. The challenges we as leaders face, these traps we find ourselves in, their 'exits' cannot be seen with the same logic which got us into the trap. To see the '*shape of the trap*' leaders need to observe critically and discover our assumptions as well as test our assumptions. This could offer Africa a 'possible exit' and 'climb out' of the traps of poverty and violence.

The latter is a widely expressed hope which those who chose to lead in all walks of life need to listen to and create the necessary conditions to facilitate the realisation of this hope e.g. "(i)t is common knowledge that a stable macroeconomic environment is indeed only possible when there is peace, rule of law and stability in society. Such a society does not come about by itself. Managers with the necessary developed leadership abilities, with a well-developed character and maturity (not only technical skills) are required to shape and influence such an environment" (Landman, 2013). These required '*abilities*' and '*character*' referred to demands a prerequisite condition to be found in principle in the much published pieces on the African Renaissance idea[214]. This gallant effort to escape the thinking traps that have given us the problématique we are challenged with is rather difficult. Masango reminds us that "(t)he Western world and its values affected Africans deeply. Developed countries have always viewed our continent as a place plagued by corruption, dictatorship, military coups, rebellious leaders, greediness, misuse of power, incompetent leadership, politically as well as economically ineffective and suspicious leaders who undermine their own democracies" (Masango, 2002). In developing a new generation of leading-managers in Africa it becomes an imperative to be exposed to "the relevance of our limitations and to question those assumptions about ourselves which are most inept to the activity and the experience of being human now" (Vickers, 1970).

There rests an obligation upon the developers of leaders to go beyond a calm and objective academic acknowledgment of the challenges the continent faces and rather to express a moral outrage towards the consequences (poverty, malnutrition, corruption, etc.) of a lack of requisite leadership minds and behaviours.

The challenges of the continent are a systemic mess forcing us at best to partial 'solutions'.[215] The complex constellation of connected variables co-producing our challenges may render the leader humble but should not paralyse the leader. Churchman is adamant that this overwhelming complexity, cannot offer the leader an escape from the responsibility to think about, consider and act upon the consequences of the web of systems co-producing our challenges (Churchman, 1979). He considers it a moral imperative for leaders to view their world as whole systems. This adds more qualification to our understanding of the African Renaissance.

## Introduction

The goal of developing leaders in Africa is not a panacea, neither is it a short term issue in relation to the challenges and opportunities the continent is confronted

214 This is more about how we think than how we act.

215 A word to be used with caution as 'solutions' tend to be non-systemic ignoring the underpinning complexity.





with. It demands strategic clarity and focus. Stakeholders in the African society at large are looking at leaders, existing ones and upcoming ones, hoping to see them using their abilities and power to build a better world, a better Africa. People are hoping to see leaders emerging with critical thinking, in touch with all their inner and outer realities, acting with sustained initiative and compassion, and being of service to others. In Africa, as anywhere in the world, communities are increasingly looking for leaders who will step forward and commit their leadership for common good.

Participating in the strategic development of leaders implies an understanding of the interconnectedness of the needs of the continent, the abilities of leaders, the contextual realities of leaders, etc. The strategic development of leaders is there for intimately tied into the transformation[216] of the continent. Political leaders as well as business leaders need to understand that "(t)oday, as the world is grappling with economic uncertainty, geopolitical upheaval, social tensions and humanitarian crises, trade remains a vector of peace, development, prosperity and opportunity" (World Economic Forum, 2014). Leaders in all sectors need to gain deep insight into the interconnectedness of their respective domains and how to lead and manage the tapping points in between.

The business sector is a key player in the 'Golden Triangle'.[217] Judith Samuelson of the Aspen Institute echoes this in a qualified manner: "The fact is that it is ultimately business—big, audacious, profit-hungry, globe-trotting business that will unlock the solutions to our most complex problems as a society. It won't happen alone—it will happen in partnership with government, or at the prodding of the third sector, which functions as advocates, watchdogs, and increasingly as partners. But more frequently, I expect the change will be business-led because it is business that has the resources, the talent, the problem-solving skill, the distribution systems, and increasingly, the motivation to act ...." (AACSB International, 2006).

## Environment of the Leader in Africa

Leaders in Africa, as in any other region in the world, need to be developed beyond general terms and universal principles. Their development requires amongst others a deep understanding of their context in order to connect their development with the realities of their respective peoples and hence giving meaning to their development.

Although the African context is plagued with poverty and burdens of bad leadership, Richard Attias (Executive President of Richard Attias & Associates), states that "Africa is not a land of despair. It carries within it the keys to the world's economic

216 Transformation is viewed as second order change.

217 Golden Triangle refers to public sector, private sector and civil society

growth in the 21st century, with a far greater concentration of wealth, assets and potential than the Afro-sceptics will admit" (Attias, 2012). The leadership minds and behaviours to be cultivated ought to be concretely linked to the contextual drivers behind Africa's potential growth i.e. a large emerging consumer market, a strong GDP growth hinging on intra-regional trade, infrastructure development with its subsequent contribution of involvement of the labour force, as well as an increase in FDI (Accenture, 2009). This, however, does not suffice for developing the kind of leader needed on the continent.

I would want to argue that in the previous point hides a 'trap'. In an effort to see the trap the context of the leader in Africa ought not only to be viewed or defined through an economical lens. Part of the context is a need for a healing dialogue. As is the case in many parts of the world, African society is facing suffering in multiple regions where conflict and radicalism is displaying high levels of intolerance. The need for leaders in business and government as peacebuilders and peacemakers has never been greater than now. For this to move to central stage and on equal footing with economic matters, leaders have to rediscover and enhance their emotional, spiritual and aesthetic sense of Africa. This form of sense-making ought to be built into leadership development endeavours, in-forming[218] the ethos of leaders and find subsequent execution in their decision-making and structures of governance.

## The Concern

I want to introduce the concept of peacebuilding as a reference point. Peacebuilding is not as new or novel to the practice of leadership development but as a central condition within its defined purpose. Leaders in government in principle create conducive conditions within which business leaders generate material wealth. This textbook requirement faces serious realities in our region i.e. "(t)he region's most pressing challenges are weak institutions, poor infrastructure, and insufficient health and education sectors" (World Economic Forum, 2015). The 'trap' exists in trying to address these pressing challenge without considering peace-building as an essential co-producer for sustainable wealth creation.

What is lacking from our traditional leadership development logic is the widespread absence of the mentioned spiritual, emotional and aesthetic sense-making all of which connect the commercial activities with peacebuilding. This becomes an essential ingredient in the development of leaders if considered that "In 2014, the richest 1% of people in the world owned 48% of global wealth, leaving just 52% to be shared between the other 99% of adults on the planet. Almost all of that 52% is owned by those included in the richest 20%, leaving just 5.5% for the remaining 80% of people in the world. If this trend continues of an increasing

218 In-forming suggests a change in form due to different information entering the system.





wealth share to the richest, the top 1% will have more wealth than the remaining 99% of people in just two years, ..... with the wealth share of the top 1% exceeding 50% by 2016" (Oxfam International, 2015). It is obvious that this trend of 'senseless' wealth creation that subsequently increases the gap between rich and poor cannot accommodate a peaceful environment or a sense of community which in turn cannot offer business and investors a long-term profitability. It signals an unsustainable and non-systemic form of leadership.

## The Ethos of Wisdom and Courage

"There is no question that in our age there is a good deal of turmoil about the manner in which society is run. Probably at no point in the history of man has there been so much discussion about the rights and wrongs of the policy makers... [Citizens have] begun to suspect that the people who make the major decisions that affect our lives don't know what they are doing... They don't know what they are doing simply because they have no adequate basis to judge the effects of their decisions. To many it must seem that we live in an age of moronic decision making" (Churchman, 1968). Based on current evidence and world events it would seem that after 48 years these words may still ring true in many different instances. The problems facing the world and Africa in particular require a different wisdom and courage. Regarding the latter Peter Koestenbaum states that "to have courage is to think for yourself" (Koestenbaum, 2002) in order to help society learn how to nurture and create a wiser Africa.

Leadership development and its impact on social stability (peaceful environment) is a call to those with leadership capacity and potential in business and government organisations as well as civil society to meet the needs of ordinary human beings on this continent and manage their progress. I would argue that leadership and peacebuilding form a binomial social need in reconstructing our societies. This would require breaking old habits and paradigms and revisiting our leadership ethos.

Wisdom would form part of this ethos. Here, wisdom does not refer to that which comes from studying textbooks or even sitting at the feet of the wise that went before us. I want to claim that the required wisdom would emerge from critical reflection (in spaces of silence) on the leader's experience, practice and the leader's engagement in different kinds of knowing. This is about the kind of understanding of our past and how it has shaped and is still shaping who and what we are and how we think and behave. It is about knowing how this continent's history can mean for us to move forward to a more desired future. It is the kind of knowing that may

get leaders to move beyond the current constraints and move towards a normative future. It is also the kind of knowing and understanding that happens when leaders rid themselves from the traditional scaffolding around their minds and view the world systemically.

This outlook is rather difficult and prone to misunderstanding. Churchman identifies four intuitive ways of problem-solving which he labelled "The enemies of the systems approach" (Churchman, 1979). The first is politics which he understands as having the power to get things done and in many cases personal power being used to get things done by force. The second is religion in the sense of the absolute and extremely dogmatic, and where no or little room is left for other truths but mine or ours. The third is morality in the sense of making decisions on right and wrong without including the opinions or perspectives of others. The final 'enemy' is aesthetics for which we express our choice between beauty and ugliness and so follow an almost binary system. Our judgments and our prejudices as expressed through these 'enemies' co-determine our being and subsequently guide our behaviour. Herein lie the challenges of leadership development.

In many of the challenges of our continent e.g. conflict, poverty, corruption, we observe these enemies in action and if left unexamined (during the development of leaders) they in essence represent 'traps' or myths. Human beings in general display low levels of tolerance for the mental 'dis-ease' (discomfort) brought about by uncertainty. Leaders, however, facing the kind of challenges mentioned have "to suffer courageously through the anxiety of making choices that bring success" (Koestenbaum, 2002). To enhance their wisdom, leaders require critical reflection that firstly challenges their own assumptions as well as the assumptions that brought about the current problématique and perplexities we face. This is an apt starting point of any reawakening.

Leaders who desire to participate in the African Renaissance may do well to consider that the emotional appeal (pathos) that many leaders often make to their people or logical reasoning (logos) they offer with facts and figures do not suffice. Something else is required. The ethos of leaders i.e. their character (their credibility and authority), needs to display a form of wisdom and courage that is beyond pathos and logos. It would be an ethos infused with empathy. I want to argue that such an ethos, imbued with a deep sense of empathy, convinces people owing to its authenticity, a leadership characteristic stripped of pretence; and such an ethos creates the internal and external space where relationships of integrity can be forged. Koestenbaum defines ethics as "being of service to others" (Koestenbaum, 2002). The lack of such an ethos results in indifference.





## Conclusion

Africa, and in particular Sub-Sahara Africa, has much natural resources (42% of the world's resources) and a young population (460 million under the age of 24); it needs to find a way to turn this potential into sustainable wealth for all inhabiting this continent. The so-called 'Golden Triangle' i.e. business, government and civil society employs an estimated 11 million managers. These leader-managers on a daily basis deal with and make decisions about the rich natural endowments of this continent. The sum total of their effort currently delivers the poorest continent on the globe.

Quality institutions are highly dependent on the quality of their management. Under the watchful guide of well-educated and strategically oriented leader-managers these institutions bring to bear the imperative of a legal and administrative framework within which public sector, private sector and civil society can turn resources into wealth for all. Without a quality institutional base, serious challenges emerge.

It is common knowledge that a stable macroeconomic environment is indeed only possible when there is peace, rule of law and stability in society. Such a society does not come about by itself. Leader-managers with the necessary developed leadership abilities, with a well-developed character and maturity (not only technical skills) are required to shape and influence such an environment. Society needs appropriately developed leaders to accomplish this. This article argued for particular point of departure i.e. the ethos of the leader to be infused with requisite wisdom and courage.

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# 24

# The Contextualization of CSR in sub-Saharan Africa: the Territory, the Map, and the Challenges

Arnold Smit

Distilled to its basics, the CSR story is a chronicle of gradual redefinition and expansion, ranging from "must do" legal compliance blended with philanthropy, to "should do" based on traditional benefit/cost analysis, to "ought to do" based on emerging global norms of integrity, ethics and justice. (Allen White)

Corporate social responsibility should be an integral element of corporate business practice, and must be evaluated from the perspective of its impact on the society, economy, ecology and culture of the people. (Obiora F. Ike and Ndidi Nnoli Edozien)

## On a personal note

Congratulations, Obiora, with celebrating your 60th birthday and God's blessings and wisdom for what you still have to offer to Africa and the world. We first met at the Business Ethics Network of Africa's Conference in Accra in 2009 where I attempted for the first time to present some ideas around the contextualisation of CSR in sub-Saharan Africa. In dedicating this paper to you I also want to express my gratitude for the way in which you have informed my perspectives on corporate social responsibility and on our beloved continent through the many conversations that we had ever since.

## Introduction

In this paper, I explore the translation and implementation of corporate social responsibility (CSR) as a construct and practice in different contexts. In doing so I attempt to go beyond the theoretical, definitional and contentious issues that so often dominate the discourse on CSR and rather seek for a discussion of the foundations on which CSR can be exercised in ways that can be regarded as methodologically appropriate and contextually responsible, with specific application to sub-Saharan Africa.

The paper primarily offers a post-project reflection on two CSR research projects in sub-Saharan Africa, commissioned by the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) of which the results were published in 2009 and 2013 respectively. I had the fortunate privilege of playing a leading role in both projects. Whilst similar in their methodological orientation the two projects were different in focus, more business sector oriented in the one case and more multi-sectoral in the other. Both are testimonies to how CSR is differently understood and applied in different contexts. The purpose of this paper is to introduce what was not explicitly reflected on in the two research projects, namely, a discourse on CSR contextualisation from a methodological perspective, specifically concentrating on how such contextualisation can be investigated, analysed, and applied by CSR researchers and practitioners.

The somewhat metaphorical reference in the subtitle to 'the territory, the map and the challenges' serves to highlight how CSR is understood differently in different contexts and how different pathways are crafted towards the application thereof, whilst care needs to be taken of a variety of challenges in doing so. The metaphor helps to caution against the uncritical adoption of ideas that so often populate the CSR landscape, resulting in applications that either confuse or dilute the essence of what corporate social responsibility should be about. The meaning of the metaphor will unfold as the paper evolves.

The paper is less interested in matters of definition and more focused on why and how businesses come to understand and manage their interface with society in different ways in different contexts, in this case sub-Saharan Africa and the regions and countries that it consists of. The paper starts with a brief orientation on three core questions that are important for a discussion on CSR contextualisation. The second part introduces a theoretical framework for CSR contextualisation. The third part engages with the two GIZ research projects as examples of contextualisation. The last section offers insights, conclusions and recommendations.





## Three critical questions

The evolution of CSR as construct seems to have been dominated by three important issues, namely, 1) whether or not business has responsibilities towards society that go beyond the pursuit of financial benefit, 2) if such responsibilities exist, what are they about and 3) how such responsibilities are to be exercised in business and managerial practice. All three issues have a bearing on the contextualisation of CSR as the core interest of this paper.

In 1970, Milton Friedman challenged the very idea of businesses having additional responsibilities to society. He boldly declared, in the New York Times Magazine, "the social responsibility of business is to increase its profits." In doing so he sparked what has become a watershed debate in the field of CSR, namely whether a business exists exclusively for the benefit of owners and shareholders or whether it is an instrument of wealth creation for other stakeholders (Freeman, Wicks, & Parmar, 2004) as well. In terms of the contextualisation of CSR, the question can therefore be posed about the origin of different emphases in terms of the shareholder-stakeholder polarity in different regions or countries or even between different businesses in the same country and what such differences could be informed by.

The advancement and expansion of CSR post Friedman is an indication of a broad acceptance of the argument that business indeed has wider responsibilities. In 1991 Carroll published what has become a sort of guidepost in the understanding of what such responsibilities might entail. According to Carroll there are four types of social responsibilities, namely economic, legal, ethical, and philanthropic. Whilst, according to Carroll, these responsibilities fit together as layers in a pyramid, he also argues that the first two (economic and legal) can be regarded as *required* of business by society, the third (ethical) is *expected* and the last (philanthropic) is *desired*. The contextualisation question that accompanies these types of responsibilities will be about whether or not the pyramid can be consistently applied over all regions or countries, or whether certain conditions will naturally amplify certain types more than others, even to the extent that the pyramid will have to be differently construed. Visser (2006) indeed argues in favour of the latter by placing philanthropic responsibilities just after economic ones in an African context.

Pertaining to the question about how social responsibilities are to be exercised in business and managerial practice, Schwab (2008), the founder and executive chairman of the World Economic Forum, calls for more sophistication at two levels. Firstly he argues that corporate social responsibility has become a too simplistic term to adequately incorporate a range of different forms of business engagement with society and that it has to be complemented by constructs such as

corporate governance, corporate philanthropy, corporate social entrepreneurship and global corporate citizenship. He furthermore refers to the necessity of adequate structures through which such various notions of corporate social responsibility can be expressed, e.g. corporate governance structures, workplace safety standards, environmentally sustainable procedures and philanthropy. In terms of contextualisation this view poses important questions regarding the maturity levels in the development of CSR in relation to corporate systems and processes as well as relevant policies and standards in different jurisdictions and how to determine what the case in a given context might be.

Studies on CSR tend to either focus on foundational issues with an emphasis on theory, definitions and debatable issues on the one hand or on practitioner considerations focusing on case studies, implementation systems and practices and benchmarking on the other. There seems to be a neglected middle ground here, namely perspectives on how the process of contextualisation of CSR happens and how such contextualisation can be improved and/or more responsibly guided by means of a reliable methodological approach. It is towards the latter that this paper aims to open a discussion.

## Contextualisation: a theoretical framework

A helpful theoretical framework for the design of a methodological approach towards the contextualisation of CSR is to be found in Matten and Moon's (2008) conceptual framework for a comparative understanding of corporate social responsibility. Their paper addresses the following question: Why do forms of business responsibility for society both differ among countries and change within them? Their interest in the question was stimulated by comparative research in CSR between Europe and the United States and from there further extended to other parts of the world. What they found was that expressions of CSR in the USA were more *explicit* in language and self-presentation compared to the more *implicit* nature of their European counterparts and that the American approach at the same time increasingly seems to be adopted by companies in Europe and other regions of the world. The question is why?

Pursuing the question Matten and Moon drew upon three theoretical frameworks, informed by the work of several others, to bring clarification, namely institutional theory, national business systems and new institutionalism. *Institutional theory* makes it possible to develop a view on CSR that goes beyond the limitations of agency theory as normally and also somewhat narrowly applied in corporate governance frameworks and looks at it as a practice "located in the wider responsibility systems in which business, governmental, legal and social actors operate according to some measure of mutual responsiveness, inter-dependency, choice and capacity" (Matten & Moon, 2008:4).





Institutional theory on its own, however, does not sufficiently explain the explicit-implicit differential between the USA and Europe that Matten and Moon have identified and hence they introduce the influence of *national business systems* into the equation. The core idea in national business systems is that "different societies have developed different systems of markets, reflecting their institutions, their customary ethics and social relations" and that therefore there will be differences "in the ways in which corporations express and pursue their social responsibilities among different societies" (Matten & Moon, 2008:5). National business systems are characterised by the following elements: political systems, financial systems, education and labour systems, cultural systems, the nature of the firm, organisation of market processes and coordination and control systems. Depending on the nature of national business systems, CSR tends to be either *explicit* and characterised by "voluntary programs and strategies by corporations which combine social and business value and address issues perceived as being part of their social responsibility by the company" or *implicit* and consists of "values, norms and rules which result in (mandatory and customary) requirements for corporations to address stakeholder issues and which define proper obligations for corporate actors in collective rather than individual terms" (Matten & Moon, 2008:7, 8).

Building on the aforementioned, Matten and Moon offers an explanation on why *explicit* CSR seems to be spreading globally. *New institutionalism,* according to them, offers a helpful lens in this regard as it shows "the homogenization of institutional environments across national boundaries and has indicated how regulative, normative and cognitive processes lead to increasingly standardized and rationalized practices in organizations across industries and national boundaries" (Matten & Moon, 2008:10). So whereas the business systems approach highlights the influence of national institutional frameworks on business organisations and pushes toward *distinctiveness*, new institutionalism highlights the global diffusion of practices and the adoption of these by institutions and thereby it pushes toward *isomorphism*. Explicit CSR, in terms of new institutionalism, is spreading globally as a result of three factors (Matten & Moon, 2008:10-11):

- Coercive isomorphisms as found in new management practices informed and legitimised by externally codified rules, norms or laws, e.g., global codes of conduct, environmental standards and socially responsible investment indexes.
- Mimetic processes as referring to the accepted legitimacy of perceived best practices, often adopted in business coalitions, training programmes and reporting standards.
- Normative pressures as exercised by educational and professional authorities in the standardisation of education and training, e.g., the

integration of CSR in MBA degrees or the pressure exercised by professional associations for the adoption of CSR practices in business.

Having developed their theoretical framework, Matten and Moon then continue to explain the comparative differences between the USA and Europe in more detail as well to explain the spread of explicit CSR in Europe and other parts of the world. For the purposes of this paper, however, our attention will now turn to how the Matten & Moon's *explicit-implicit differential* informed the approach to the two CSR projects in sub-Saharan Africa reflected upon in this paper.

## Contextualisation: methodology and application

### Orientation

The sub-Saharan region may generally be described as consisting of developing countries, even now more so with the optimistic views that are held about Africa as the new frontier of development and investment (McKinsey, 2010). According to Visser (2008:149) "CSR in developing countries incorporates the formal and informal ways in which business makes a contribution to improving the governance, social, ethical, labour and environmental conditions of the developing countries in which they operate, while remaining sensitive to prevailing religious, historical and cultural contexts." The emerging consensus, says Visser, is that developing countries provide a different context for CSR than developed countries and then specifically with respect to the following:

- CSR is less formalised and institutionalised and when formalised it is usually practiced by large high profile national and multinational companies.
- Codes, standards and guidelines tend to be issue specific, e.g., fair trade, supply chains, HIV/AIDS; or sector led, e.g., agriculture, textiles and mining.
- CSR tends to be most commonly associated with philanthropy or corporate social investment with respect to health, education, sports, community development.
- The social impact of business, with respect to job creation, taxes and technology transfer, is regarded as an economic contribution.
- Business often gets involved in the provision of social services, e.g., infrastructure, schools, hospitals and housing.
- CSR issues are often treated as trade-offs, e.g., development vs environment; job creation vs higher labour standards; strategic philanthropy vs political governance.





- CSR often resonates with traditional communitarian values, e.g., Ubuntu.
- The drivers for CSR are often to be found in cultural tradition, political reform, socio-economic priorities, governance gaps, crisis response, market access, international standardisation, investment incentives, stakeholder activism and supply chain requirements.

Kapelus (2008), highlights specifically the role that companies played in the development of CSR in Africa. In his view there is some ambiguity at stake here because companies, since long ago, brought economic benefits combined with social and environmental costs to Africa, especially in mining. In doing so companies also engaged in questionable relationships with dictatorial regimes. On the other hand many companies also took on the roles of government through involvement in the provision of health, water and sanitation services and the provision of roads, telecommunications, electricity and housing. Key CSR issues in Africa, according to Kapelus, include working conditions, human rights abuses such as child labour, health and safety such as fatalities in mining, community poverty, environmental impact, corruption, water scarcity and climate change.

Finally Kapelus also notes the following influences on CSR practices in Africa: Western CSR and ethical consumerism, the work of the UN (specifically the influence of the UNGC), the African Union, NEPAD and the African Peer Review Mechanism, international NGOs focusing on human rights, corruption, governance and environmental impacts. To this can be added the World Bank and IFC in focusing on social and environmental impacts, indigenous approaches such as Black Economic Empowerment in South Africa, and supply chain pressures through the application of, e.g., Faitrade, SA 8000, and SRI funds.

## Researching CSR in sub-Saharan Africa

According to Visser (2008) research into CSR in developing countries is still relatively underdeveloped and where it exists it is characterised by a heavy reliance on case studies and a prominent focus on branded companies. There is, therefore, a need for comprehensive national or regional surveys that produce comparable benchmarking data. The Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ)[219] has for a number years maintained a keen interest in the practice of CSR in the sub-Sahara region. Its Centre for Cooperation with the Private Sector (CCPS), based in South Africa, was specifically commissioned to develop this focus through research on the one hand and practical CSR development support on the other, specifically in Africa. It is against this background that the GIZ CCPS launched two research projects, the first of which focused on the identification of promoting and hindering factors in CSR implementation and the second on

219 Initially known as The Deutsche Gesellschaft für Technische Zusammenarbeit (GTZ).

the possibility of mapping CSR development across the region as a whole and in certain selected countries in particular. These two projects will be separately discussed below.

## Promoting and hindering factors in CSR implementation in companies

The research on promoting and hindering factors in CSR implementation (GTZ, 2009) was done in six countries in sub-Saharan Africa, namely Ghana , Kenya, Malawi, Mozambique, South Africa and Namibia. The project took an in depth look at CSR practices in 85 companies including multi-national and local and private and public companies. The following industries were included: financial, manufacturing, services, retail, ICT and mining and extractives.

The research design was guided by the following definition: "CSR refers to the accountability of companies, to both shareholders and stakeholders, for their utilisation of resources, for their means of production, for their treatment of workers and consumers, for their impact on the social and ecological environments in which they operate and, for the way in which they exercise their legislative and fiduciary duties" (GTZ, 2009:8).

The data collection was structured around four areas, namely, CSR positioning and structures, values and policy frameworks, practices and projects, and future trends and development needs. The data was obtained by means of both a questionnaire and semi-structured interviews with company representatives responsible for CSR functions. The following table summarises the findings in each of these four areas:

Table 1: Sub-Saharan CSR Survey Components and Findings

| **Survey components** | **Survey findings** |
|---|---|
| CSR positioning and structures: | • The CSR function could be located in any of the following business areas: marketing, communications, corporate affairs, human resources, training, the office of the MD/CEO, finance, or, in a small number of cases, a dedicated CSR/CSI office. |





| | |
|---|---|
| CSR values and policy frameworks: | • Whereas this section was interested in the values and policies that inform CSR practice 50% of companies reported allegiance to the Millennium Development Goals or the United Nations Global Compact whilst 60% also reported to have their own policy frameworks.<br>• The rationale for engaging in CSR was spread over the range of socio-economic development, business image/reputation and core business alignment considerations.<br>• Senior leadership involvement was found to be low keyed and more focused on community projects and or events and only in some cases also on the initiation of policy. |
| CSR practices and projects: | • CSR in practice was predominantly project driven and focused on education and training, healthcare and the environment. The dominant factors in project selection were community needs, alignment with business opportunities and internal policy imperatives.<br>• Impact assessment was reported to be done by 50% of companies and reporting was mainly internal and often not documented.<br>• Limited organisational learning was derived from CSR practices and evaluations were mainly reserved for project improvement. |
| CSR future trends and development needs: | • Respondents declared a strong intention to increase the scope of CSR impact and to improve the CSR function, they expressed the need for support regarding strategy formulation and impact assessment development, and were also looking for CSR development instruments such as training, peer exchange and case studies. |

The impression derived from this survey was certainly that of a CSR approach that is not an integrated dimension of business practice, nor is it holistic in its application. It is rather predominantly focused on community oriented projects (see also Klins, Van Niekerk & Smit, 2010:4). How is this to be interpreted? A possible answer is to be found in Crane, Matten and Spence (2008) who make reference to four distinct, yet interrelated, CSR practices, namely

- *Workplace* practices referring to the kinds and quality of products that a company produces, how and from where the resources for these products

were procured and the impact of these products in terms of health and safety on consumers and society. Markets include consumer markets, financial markets and business-to-business markets. (Crane, Matten & Spence, 2008:177-179; GTZ, 2009:28)

- *Marketplace* practices referring to the internal functioning of companies with reference to workforce issues such as working conditions, health and safety, equal opportunity, remuneration and benefits, off-shoring and HIV/AIDS. (Crane, Matten & Spence, 2008:229-231; GTZ, 2009:28)
- *Environmental* practices referring to the prevention of pollution, waste management, energy conservation and recycling, and also deal with corporate strategies towards climate change, biodiversity and resource security. (Crane, Matten & Spence, 2008:306; GTZ, 2009:28)
- *Community* practices referring to initiatives such as donations to good causes, e.g. community groups, educational initiatives, sporting associations, youth groups, health programmes and the arts, as well as involvement in local development initiatives will be found. These kinds of corporate giving are often linked to marketing and branding. (Crane, Matten & Spence, 2008:265-267; GTZ, 2009:28)

For this research project we used this fourfold framework of CSR practices to interpret and summarise its vast collection of data with and found that the majority of companies in the survey pool practised a community focused orientation to CSR with some inclusion of environmental considerations as well. Workplace and marketplace factors seemed not be understood as integral to a company's understanding and implementation of corporate social responsibility. Our conclusion was therefore that a key challenge for CSR development in the sub-Saharan region will be to expand and transform the prevailing philanthropic paradigm in companies into a more comprehensive understanding and implementation of corporate social responsibility. We therefore concluded that "the key to addressing CSR hindering and promoting factors in sub-Saharan Africa lies in a systemic and context-sensitive approach that relies on the potential of people, organisations and communities to design and implement their own solutions within global frameworks" (GTZ, 2009: 69).

## CSR mapping from a regional and national perspective

The second GIZ CCPS research project was even more ambitious than the first one. Whilst it was built on core aspects of the first one, it went further in the sense that the research team attempted to map CSR development in the sub-Saharan region as a whole as well as within countries in the region. We started with a base study of 29 countries and finally published the profile of twelve, namely





Cameroon, Ghana, Kenya, Liberia, Madagascar, Mozambique, Nigeria, Senegal, South Africa, Tanzania, Uganda and Zambia.

In order to arrive at meaningful conclusions about the state of CSR development and implementation in each of the countries included in the survey, we identified the following aspects for information gathering and interpretation (GIZ, 2013:14):

- the understanding of CSR by different societal actors such as business, civil society, government, and academia;
- the relevant or driving policy and legislative documents;
- the focus of CSR in terms of its orientation (philanthropy, corporate social investment or strategic CSR); its thematic focus (marketplace, workplace, environment or community); and sectorial application (e.g. education, health or environment); and
- the companies and other actors that are most active and the interfaces for interaction such as networks, forums or think-thanks.

With the above information in hand we were able to ask whether the level of CSR awakening and implementation can indeed be done on a per country basis and whether such classification might lead to suitable developmental recommendations or not. In the process of pursuing these questions we consulted the following data sources:

- the political, economic and social conditions that frame the context within which CSR initiatives are conceptualised and implemented;
- the role of four broad categories of institutional actors, namely government, private sector, civil society organisations (including international development agencies) and academia, whose actions may all contribute to framing the boundaries and possibilities for CSR initiatives;
- expressions of CSR through business initiatives that point towards preferences for philanthropy, CSI or Strategic CSR[220]; and
- the extent to which CSR initiatives in business may be more narrowly or more broadly focused with respect to workplace, marketplaces, environment, and

220 This distinction was made to provide for different expressions and or levels of CSR development. From this perspective *philanthropy* referred to CSR activities that are mainly of an *ad hoc* nature with a primary focus on donations or voluntary contributions to communities in areas of identified need such as education and healthcare. *Corporate social investment (CSI)* refers to CSR activities aligned with core business on the one hand and societal priorities on the other. Initiatives are budgeted for and properly managed. Some initiatives may even be delivered by specialist service providers. *Strategic CSR* refers to activities strategically chosen to be aligned with core business purposes, they are explicitly policy.driven, anchored in relevant legislation and aligned with recognised benchmark standards. Collaboration may be sought with industry forums, government or global institutions. Reporting becomes common practice. (GIZ, 2013:23).

community oriented practices in combination with the nature of such initiatives, e.g. education, health-care, environment, etc.

With the amount of data generated, an interpretive model had to be applied in order to profile the state of CSR development for the region and to compare different countries on the basis of a consistent set of criteria. The explicit-implicit differential of Matten and Moon was instrumental in the conceptualisation of what can be referred to as "contextualisation filters". With the first filter we evaluated the level of CSR engagement of each of the four actors that we investigated, namely, business, government, civil society and academia (see Table 2 below for the evaluation criteria and GIZ, 2013: 47, 69, 85, 99, 108, 125, 148, 174, 197, 220, 242, 258 and 269 for the country profiles and the collective of the 12 countries in the final sample).

Table 2: Levels of CSR Engagement

| Actor | Levels of engagement |
|---|---|
| **Business** | **Philanthropy**: CSR activities are mainly of an *ad hoc* nature with a primary focus on donations or voluntary contributions to communities in areas of identified need such as education, healthcare, poverty alleviation and community development. |
| | **CSI**: CSR activities are aligned with core business on the one hand and societal priorities on the other. Initiatives are budgeted for and properly managed. Some initiatives may even be delivered by specialist service providers. |
| | **Strategic CSR**: CSR activities are strategically chosen to be aligned with core business purposes, they are explicitly policy driven, anchored in relevant legislation and aligned with recognised benchmark standards. Collaboration may be sought with industry forums, government or global institutions. Reporting becomes common practice. |
| **Government** | Government pays little attention to what companies do in strengthening the social sphere. |
| | Government expects from companies to align their CSR activities with nationally identified development priorities. |
| | Social and environmental legislation, policies and standards are aligned with international best practice and standards for corporate responsibility are diligently applied. |
| | Partnerships between government and business are valued as significant instruments in the achievement of a more sustainable society. |





| | |
|---|---|
| **Civil Society** | Civil society organisations (CSOs) are loosely structured and work in isolation on societal issues and needs whilst soliciting funding from companies and donor organisations on an ad hoc basis. |
| | CSOs are better structured, better funded, more strategic and more vocal in their approach to advocacy and more inclined to challenge corporate behaviour in public. |
| | CSOs are serious stakeholders in the national discourse and policy making on ethical and developmental issues. |
| | CSOs actively engage in collaborative action with government and business in finding solutions sustainable development challenges. |
| **Academia** | There is no evidence of academic interest in CSR. |
| | Academia is involved in policy critique and research with respect to the CSR practices. |
| | Business education includes CSR in programmes that may range between more eclectic approaches to ones where it is regarded as part of the core curriculum. |
| | Various academic disciplines contribute and collaborate in finding solutions to CSR challenges. |

Source: Adapted from GIZ, 2013:25

The research team then applied the second filter to make recommendations for continued CSR advancement in each of the countries (see Table 3 below and GIZ, 2013:26, 48, 70, 86, 100, 109, 126, 149, 175, 198, 221, 243, 259 and 270 for the country profiles and the collective of the 12 countries in the final sample).

Table 3: Leverage Points for CSR Advancement

| | |
|---|---|
| Within companies | Basic CSR orientation |
| | CSR policy development |
| | CSR skills development |
| Within broader business circles | Chambers of commerce |
| | Learning forums |
| | Industry protocols |

| | |
|---|---|
| Between companies and governments | National agenda for CSR. |
| | CSR standards and protocols |
| | Public-private partnerships |
| Between companies and non-governmental stake-holders | Collaborative interventions |
| | Social capacity building |
| | CSR teaching and research |
| Between companies and global role-players | Participation in global fo-rums |
| | Application of international standards |
| | International best practice case studies |

Source: Adapted from GIZ: 2013:26

Not only was this approach influential in the identification of the sources of data and the role-players engaged, but also in terms of making the data meaningful in terms of country specific contextualisation as well as comparable across country boundaries (GIZ, 2013:269-270). Based on the interpretive model the research team were able to arrive at the following generic observation regarding CSR development in the region as a whole:

> "although CSR is conceptually embedded in the business domain, it is implemented within the broader social, economic, and political context of a country or region. The agenda for CSR is therefore contextually shaped. The boundaries and possibilities of CSR are therefore not exclusively determined by business considerations. The public, civil society and academic sectors all exert influence on how the business sector shall understand its responsibilities towards the society in which it operates and does business with. The distinctive role of business is to create economic value for societal progress, but government defines the expectations and sets the standards of how business should conduct itself in doing so. At the same time, civil society organisations play an advocacy role and are watchful about the impact of business activities on society and the environment. Academia, through research and teaching, adds value in terms of responsible critique on business models and the impact of business operations and, in doing so, helps to shape the evolution of CSR" (GIZ, 2013:22).





Other perspectives from the research that are relevant for the purposes of this discussion, and also in alignment with the perspectives of Visser and Kapelus, as cited above, are the following:

- CSR is differently understood and applied in contexts of low development compared to where societies have progressed to higher levels thereof. CSR practices in countries at the lower end of the scale are more reminiscent of philanthropy whilst towards the higher end of the scale it tends to become more comprehensive and strategic.

- The development challenges across the sub-Saharan region are both generic and multi-faceted. Political challenges include macro-economic reform, peace and security, decentralisation of government and service delivery and corruption. On the social scene countries are confronted with issues around poverty, health, education, gender, human rights and housing. In the economic domain there are employment, job creation, enterprise development, foreign investment, privatisation and food security challenges to deal with. And finally, in the environmental space there are the challenges of deforestation, energy, waste and pollution and water security. (GIZ, 2013:264)

Certain business specific observations forthcoming from the research are especially noteworthy:

- the possibilities and limitations of business engagement with societal and environmental considerations are co-defined by the overall political and macro-economic boundaries in a country;
- companies measure their level of societal involvement according to their assessment of risk;
- multi-national companies are more exposed and more critically scrutinised than local companies; and
- the prominent industries on the CSR landscape are the extractives, financial services, ICT and agriculture.

These perspectives confirmed the principle that business is embedded in and influenced and challenged by the contextual and institutional realities of the societies in which they exist and do business with. This realisation is the litmus test for the extent to which CSR practices can be regarded as holistically inclusive and systemically integrated into business models and operations or not.

## CSR contextualisation in Nigeria

With this Festschrift for Obiora Ike in mind, I deem it appropriate to apply the contextualisation model to his home country, Nigeria. In his own writings, and through the work of CIDJAP, he has rightfully stressed the importance of corporate social responsibility as an integral aspect of doing business in an African context, and in Nigeria in particular. In the introduction to Globalisation & African Self-Development (2004) he emphatically declares "We can never assess the market solely in terms of its impressive results for the winners". Elsewhere in the same publication (p 26) he writes together with Ndidi Edozien, saying "corporate responsibility should be an integral element of corporate business practice, and must be evaluated from the perspective of its impact on the society, economy, ecology and culture of the people". Edozien (p. 88) further stresses that "corporate social responsibility constitutes one of the single, most important means of achieving sustainable economic development".

In moving from principle to practice, one can then ask what the situation in Nigeria on the ground is like. From the World Guide to CSR (2010:276) we learn from Amaeshi and Ogbechie that in Nigeria "where basic human needs and infrastructure are a luxury, CSR is mainly seen from a philanthropic perspective" that executives mainly regards it as an "act of giving back to the immediate and wider community in which they operate". The authors further highlight the emerging interest in setting up corporate foundations, especially in the telecoms and financial services sectors, targeting education, health, poverty alleviation, and the environment.

When the GIZ research team applied their contextualisation filters to CSR in Nigeria, they found that government has legislated for CSR, requiring a 3.5% of gross profits contribution; civil society organisations largely work in isolation and most are heavily dependent on donor funding and therefore do not exercise significant influence on the nature and direction of corporate social involvement; academia, with some exceptions, seems largely quiet on the matter; and in business philanthropy dominates through ad hoc donations in areas prioritised by companies themselves. The research team then recommends that the advancement of CSR will benefit through policy and skills development in companies, learning forums in business circles, agreement on a national agenda and public-private partnerships between companies and government and collaboration between companies and civil society organisations.

Therefore, and notwithstanding the importance of CSR for sustainable development on a national scale, the uptake of an integrated social responsibility orientation by Nigerian businesses still has a long way to go.





## Conclusions: the territory, map and challenges

It was stated, in the beginning, that the CSR contextualisation process needs to reckon with the territory, the map and the challenges. In terms of *territory* the paper confirms that context matters, and it matters in the sense that businesses are part of and shaped by the social ecologies of the countries in which they exist and do business in. This counts for local and multinational entities. The paper highlighted those aspects that determine the contextual landscape, in this case specifically for developing countries in the sub-Saharan region. It is like the affirmation by Werther and Chandler (2006:xvii) that "central to the concept of CSR is deciding where companies fit within the social fabric… society creates a dynamic context in which firms operate."

The process of contextualisation furthermore requires a carefully considered *mapping* exercise, taking into account the various factors that constitute the national business systems in various jurisdictions. These factors, such as different societal sectors and actors, agreements, codes and laws, co-determine the evolution and direction of CSR practices. The map is never a given, it needs to be crafted, negotiated and co-created in a multi-stakeholder context.

Exercising corporate social responsibility is not just about charting and following a map. It comes with *challenges*. These challenges are embedded in the three responsibility related questions that the paper started with. In the context of the shareholder – stakeholder polarity CSR is expected to be more a by-product of business profitability, and therefore subordinate to the business mainstream as represented in the profit-seeking functions, in cases where shareholder interest dominate and more holistic and integrated where inclusiveness stakeholder value creation is the norm. The methodology under discussion in this paper is definitely helpful in identifying the trends in a particular context, being it in a company or a country.

Regarding the various types of responsibilities, as based on the pyramid of Carroll, the methodology helped to identify the emphasis of philanthropic responsibilities in the sub-Saharan region. This can of course be interpreted in three different ways. From one point of view it can highlight the presence of a dualistic CSR approach in which philanthropy is indeed regarded as a by-product of business success and exercised in a "giving back to society" manner. From a second point of view it can be abused as a public relations exercise through which companies engage in a trade-off between externalised negative business impacts and social goodwill. Or it can be the sincere expression of a business that is committed to play a developmental role as an integral dimension of its CSR praxis.

The last of the three questions highlighted the maturity dimensions of CSR in the context of business and managerial practice and whether it can be determined to what extend a business, country or region emphasise the philanthropic or strategic CSR end of the spectrum. The methodology was certainly helpful in this regard, not because it offers a direct answer to such a question, but because of the way in which it helps to gather and analyse the available data in order to arrive at a meaningful conclusion in this regard. It goes further, namely that such a conclusion can at the same time serve as an indication of the most suitable development processes that can be introduced for continued CSR development.

Altogether the answers to these three questions, when derived from such an interpretive model, facilitate the introduction to the change management imperative that might follow as a result. Herein then emerges the real challenge, and specifically from a sub-Saharan point of view, namely to pursue the context-relevant integration of CSR as a core business imperative, one that follows from the systemic embeddedness of business in society, instead of treating it primarily as a voluntary contribution dependent upon profit and affordability.

There are several remaining challenges that this paper did not deal with, e.g., the relationship between corporate social responsibility and the broader domain of sustainable development; culturally embedded notions of the social responsibilities of business from an African perspective; and the ethical relevance of contextualisation practices. However, the focus was rather on the contextualisation of CSR from a methodological perspective. The methodology proposed and discussed in this paper is certainly far from complete. However, its major strength is the way in which it utilises institutional theory as lens on CSR contextualisation. This already offers an alternative to agency theory that for so long dominated the CSR debate.

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25.

# Ethics, Culture and Capitalism: Any meeting Point?

## A Challenge to Socio-economic development in Nigeria

Maryann Ijeoma Egbujor

## Abstract

This chapter seeks to examine the meeting points between ethics, culture and capitalism and the challenges confronting socio-economic development in Nigeria. As complex as the theme may seem, the aim is to examine the relationships between these concepts in relation to the problems of sustaining a just and viable economic procedures, the promotion of human wellbeing, the enabling capacity for human choice and improving the standards of living in emerging countries like Nigeria. It also intends to explore debates concerning institutional reforms and efficient policy frameworks as well as the links between freedom and the full achievement of human potentials. Flowing from this goal, are also the role of ethics, culture and capitalist ideology within business organizations, as well as the role of corporations in the development of societies.

## 1. Introduction

In view of the on-going debates on global economic and financial crisis, it is important to reflect on the problems affecting social and economic growth. In the process of social and economic growth, the roles of ethics, culture and capitalism cannot be overlooked. Notably, ethics makes people rational actors, creates order and decency as well as regulate business behavior in a society. Similarly, culture promotes transformation, reinforces national and international ties and social progress; and capitalism generates wealth as well as promotes ingenuity. These

concepts if properly incorporated ought to ensure social and economic growth in a society. It is against this backdrop that it focuses on drawing the attention of echelons of various political, social, economic institutions irrespective of their cultural and religious background towards creating enabling environment for the implementation of sustainable socio-economic goals that favors not only the rich but also the poor alike. This situation poses enormous concern in the different ways in which people acquire knowledge, have access to their basic needs and facilities, engage in business ventures in an environment where wealth acquisition, economic inequalities, parity in landed property ownerships, exploitation of human resources thrive. Even though, ethics, culture and capitalism ought to foster an equitable economic system. Yet socio-economic challenges abound.[221] It is important to acknowledge the dire need for incorporating ethics, culture in the economic system as a way forward, despite the challenges, which infringes on the social and economic development of a developing nation like Nigeria. In order to achieve desirable results, the paper adopts the principles of the Christian Social Ethics, the Roman Catholic Church's Encyclicals and other reviewed and interdisciplinary works, oral interviews through telephone and Skype. This type of methodology allows for further research gaps, dispute and dialogue as well as proffer solutions for the quandary between ethics, culture and capitalism.

At this point, clarifying the theoretical and practical approaches of these concepts in this context becomes crucial.

According to Daniel. J. Lewis, (1990),

> *If history addresses "what was", and "what is" ethics address "what ought to be." The field of social ethics refers to the analysis of the problems of "what ought to be" as they develop in a social context namely in public policy, politics, economics, war, poverty, education, ethnic crisis, ecology and crime.*[222]

Social ethics looks at the impact of economic disparity on people's opportunities, social roles and business interactions. It promotes effective implementation of policy, economic goals and frameworks of international and national organizations.[223] For instance, an economic system is a fundamental factor of social and daily private living of individuals and societies among the different functions assigned by the

221 Ike, Obiora (2013): Catholic Social Teaching and the Common Good: Challenges On Governance and the Good of Individuals in a Polity. https://catholicebooks. wordpress. com/2013/08/16/free-ebook-catholic-social-teaching-and-the-common-good-challenges-on-governance-by-prof-obiora-ike/, retrieved on 16 August 2013. p. 1.

222 Lewis. J. Daniel (1990): The Christian and Social Ethics. Studies in Ethical Decision Making, Diakonos Inc; Michigan, p. 6.

223 See Ibid





state to men and women. Lewis in this regard claims that some aspects of ethics specifically apply to social groups, institutions and corporate responsibility problems. [224] In that case, reviving the economy of a diverse, pluralistic and cultural driven environment of which Nigeria, the role of cultural values cannot be disregarded. Culture has developmental or retardation potentials. Culture is dynamic. It has indispensable correlation with capitalism, because capitalism has imposing cultural influences and philosophies towards socio-economic growth.

Culture in this context, refers to the people's way of life.[225] For instance, the Nigerian culture refers to the entirety of customs, values, knowledge, politics and economic practices of Nigerians, which are influenced locally, nationally and globally. [226] Therefore, Nigerian culture cannot exist in isolation of its ecosystem. Thus, the cultural practices that are associated within the country are what this chapter refers to as the Nigerian culture. (Adebayo Olufemi Fadeyi & Waziri Babatunde Adisa; 2012). Strengthening the ethical principle of capitalism, Amaeshi and Idemudia argue that, "each age of capitalism requires its own specific moral culture which nurtures the virtues and values on which its existence depends." [227] Nevertheless, for the past decades capitalism encouraged culture and ethics to remain in separate world of existence" and the subsequent achievements and miscarriages of capitalism have been handled as issues of simple procedures." Capitalism, however, has imposing cultural impacts and suggestions. [228] The diverse delineations apply to this paper for a critical analysis and examination on the subject under study.

Capitalism, originates from the Latin word "caput"[229], which refers to possessions." [230] The concept "Capital adopted in the 12th century, defines the use of funds." [231] It is worthy to note, that in "1845, capitalism was used for the first time by an Englishman, William Thackeray, as private ownership of money." [232] This definition was given during the May 2014 conference organized by The International Monetary Fund (IMF) on the theme Economic Inclusion and Financial Integrity on "Inclusive capitalism" as a remedy for the global economic crisis.

224 See Ibid

225 Fadeyi, AO & Adisa, W.B (2012): Cultural Impediments to Socio-Economic Development in Nigeria: Lessons from the Chinese Economy. Journal of Sustainable Development; Vol. 5, (7), pp. 128-130.

226 See Ibid.

227 See Amaeshi/Idemudia, 2015., op. cit. p. 213.

228 See Ibid.

229 Lagarde, Christine (2014): Economic Inclusion and Financial Integrity. An Address on the Conference "Inclusive Capitalism," London; pp. 1-7.

230 See Ibid.

231 See Ibid.

232 Ibid.

[233] (The Director of IMF; 2014) This concept was proposed out of two congruent reasons firstly, "that poverty is a substantial, universal problem in both developed and developing countries towards capitalistic economies and secondly, that companies and non-governmental organizations can transact goods and services to low-income people, which may lead to targeted poverty alleviation strategies, including improving people's nutrition, health care, education, employment and environment, but not their political power."[234]

The development of a country is measured with its capacity to utilize efficiently the existing determinants of production (land, labor, capital and enterprise) through public and private initiatives that can foster realistic development. In like manner, the degree of an economic growth depend to a large extent on the ability of a country to explore its strategic angle and its means of production to develop its population and its ecosystem. Founding on Marx's position, socio-economic development in this context is defined as "a process whereby a country is said to be undergoing or experiencing significant progress in its economic variables such as the Gross Domestic Product, Gross National Product, Per capita income, International Trade, Balance of Payments. Economic development implies the process whereby a country's economic capacities are employed towards sustainable human development." [235] It is a substantial blend of human and material resources to attain economic, social, scientific and technological changes for the immediate and future needs of the citizens. [236]

Emphasizing on the influence of socio-economic crisis, this paper argues that the many limitations notwithstanding, the failure of the Nigerian citizens and elite to find a lasting solution to its economic, social and political crisis thus far, practical guidelines and values contain in Christian Social Principles would serve as a panacea to the Nigerian socio-economic challenges. It gives optimism founded on solid ethical orientations; sustainable African cultural values that challenge all to accept the principle of "live and let live." [237] The delineation of socio-economic development guarantees the strides towards the realization of social and economic goals [238] likewise a sure basis that fosters justice and peace amongst humans on earth. Each individual, acting independently with principles embedded in social principles and ethics or in cooperation with

233 See Ibid.

234 See Ibid.

235 See Fadeyi /Adisa 2012., op. cit. p. 128.

236 Ibid.

237 Ike, Obiora (2006): The Social Teaching of the Church and the Management of Oil and Gas Wealth in Nigeria. A Paper on the Conference: Nigeria: Making Oil and Gas Wealth Serve the Common Good, Enugu; 1st- 4th November 2006. pp. 1-11.

238 Ibid.





others within society as stakeholders can make this happen. It is not just the State that is called to action. In this case, each individual human person and all the agents within the social, political and economic forum within Nigeria are called as stakeholders to collaborate in this agenda: the Church, Citizens, including Civil Society Groups, the International Monetary Fund, NGO's, Foreign Donors, Oil and Gas operating Companies, the Nigerian National Petroleum Corporation, Department of Petroleum Resources, Local Government Councils, State Houses of Assembly, State Governments, the National Assembly and the Federal Government. [239] This is the solid premise for the desired socio-economic growth that guarantees the anticipated end of making the country's natural resources such as Oil and Gas capital serve the common good, advance economic equality, business trust and integrity, promote peace and generate social harmony for all Nigerians.

It is obvious that the dramatic scenario of the contemporary world elicited by the several coercions that often accompany human progress cannot leave anyone unconcerned. In a context of worldwide plurality, 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 currently confronting global socio-economic issues, universally and locally.

Based on this reality, Pope John Paul II issued this declaration:

> *"Today, Social Doctrine is called upon with increasingly greater urgency to make its own specific contribution to evangelization, to dialogue with the world, to the Christian interpretation of reality and to the guidelines for pastoral action in order to enlighten the various initiatives on the temporal plane with sound principles. Indeed, economic, social, political and cultural structures are experiencing profound and rapid transformations, which put the very future of human society at stake and thus they need a sure orientation. It is a matter of promoting real social progress, which, in order to effectively ensure the common good of all people, requires a just organization of these structures. If this is not done, there will be a return of great multitudes towards that situation of a "quasi-servile yoke" which Leo XIII spoke about in "Rerum Novarum" (John Paul II, 1988).*[240]

The above statement reveals the need to reinforce and broaden the relationship that exist between ethics, culture and capitalism in relation to issues concerning human dignity, human rights, equality of persons, access to justice, equal access to education opportunity and resources, social roles, equality before the law, cultural and religious ambiguities concerning socio-economic growth.

239 Ike, 2006., op. cit. p. 1.

240 Ibid.

[241] Therefore the fundamental role such symbiotic strides cannot be ignored. Even though the importance of such roles have been reduced by some economists, who have usually preferred to emphasize on the accumulation of elements of production and technical advancement as core determinants of economic performance. [242] Nevertheless, an overview on the development of capitalism remains relevant for this study.

## 2. Methodology

The concepts of ethics, culture and capitalism have been widely researched in the forms of written historical works and this paper will simply focus on the existing data on the concepts. The theoretical nature of this paper requires deep analysis of the theory and clearly defined explanations of that theory in order to provide the reader with enough insight into the contextual problem. The intention for focusing primarily on secondary research is because of the difficulty in quantifying ethics, culture and capitalism and the need for data collection on a large scale to be able to determine any correlation between these concepts. A case study of one country would only provide limited perspective on the topic, although literatures used are both Western and African. It is attempting to find a general trend in, if and how the meeting points of ethics, culture and capitalism have an effect on socio-economic growth and business best practices. This is only possible through extensive reviewed and compendium of research study.

## 3. Historical Overview

> *"The remuneration of work is not something that can be left to the laws of the marketplace nor should it be a decision left to the will of the more powerful. Workers must be paid a wage, which allows then to live a truly human life and to fulfill their family obligations in a worthy manner." (Blessed John XIII, Mater et Magistra 1961, ¶ 71)*[243]

The development of modern capitalism dates back to the nineteenth century. [244] At that time, the correlated advance procedures ended in the revolutions of the western world specifically from agrarian to an industrialized but exploitative system. [245] The revolution championed Karl Marx focused on the appropriation of the means of production as well as foretold that capitalism in its excesses bore the seeds of its own destruction, the accumulation of wealth in the hands of a minority,

241 See Ike, 2013., op. cit. p.1.
242 See Ibid.
243 Blessed John XIII, Mater et Magistra 1961, ¶ 71. In: Ike, 2013., op. cit. p. 1.
244 See Lagarde, 2014., op. cit. p. 1.
245 See Ibid.





leading to a major struggles and recurring crisis.[246] These epochs subsisted from one depression to another, affecting the peasants in the then emerging industrial economies to undergo severe inequality, negligence and exploitation.[247] In 1891 Pope Leo XIII perceived the urgent need to find a solution to the plight of the poor who were living in misery and wretchedness. This glaring gap between the affluent class and the peasants inspired the Pope of Rome to issue a prophetic voice in a written document. Pope Leo XIII, at the era in Rome voiced out with such lucidity and audacious prediction in the Encyclical letter **"Rerum Novarum"** stating that "it is the sole responsibility of the Christian Church to the world does not only lie in developing coherent Social Principles but also to support it by Social Action."[248]

Rerum Novarum marked a breakpoint in the history of Catholic Social Thought, introducing a body of principles for deeper reflection and study on social, cultural, economic, political, technological, ecological, ethical, and international development. [249] The view point of the Church assumed a new ethical and impressive outlook with declarations emerging from the Magisterium on matters of good governance, the common good, the rights and dignity of the human person, solidarity, war and peace, human rights, democracy, poverty, injustice, under-development, labor, agriculture, media, environment, economic justice, land distribution, the economy and money problems, capitalism, socialism, world and free trade and debt, international relations, the human family and political responsibility, to mention but a few.[250] The Encyclical emphasized more on the dimensions of personal salvation, individual responsibility and life after death, Catholic Social Thought since 1891 expanded the possibility for integral evangelization. [251] "The Common Good, which implies issues of the solidarity and expectations of the people for good governance took a focal and prominent position in these teachings."[252] As proclaimed by Pope John XXIII, in the famous Encyclical letter, Mater et Magistra, the Pope describes the Church as Mother and Teacher of all nations and states thus: *"Though the Church's first care must be for souls, how she can sanctify them and make them share in the gifts of heaven, she concerns herself with the exigencies of man's daily life, with his livelihood and education, and his general welfare and prosperity."*[253]

Bearing in mind, the reflections of the Church on the Principles and implementations of the Catholic Social Thoughts, it would be necessary to observe reviewed works on the subject matter. However, the struggle continues.

246 See Ike, 2013., op. cit. p.1.
247 See Ibid.
248 Ibid.
249 See Ike, 2013., op. cit. p. 2.
250 See Ibid.
251 See Ibid.
252 Ibid.
253 Ibid

## 4. Literature Reviews

Over the years, scholars have shown concern on issues of integrative economic growth and inclusive capitalism through education, conferences, seminars, trainings and awareness programs and campaigns. This outcome of these debates forced a group of scholars, successful business stakeholders and actors, NGO's and religious institutions to focus and interrogate on the causes of inequality, exploitation, terrorism, crimes, looting, embezzling of state money, no transparency, lack of business integrity and trust, unaccountability, bad governance, lack of basic amenities, lack of basic and quality education, illiteracy even at the political level and malpractices of all kinds. In Nigeria today, such debates are anchored on dichotomies and similarities between ethics, culture and capitalism, capitalism, market and industry collaboration, privatization and commercialization, depreciation of the currency, marginalization, inflation of profits, goods and services, private ownership of Oil blocks, unresolved issues over oil subsidy.[254] Several related scientific works have focused on these disturbing and irking issues, which gave rise to pertinent question: Is there really any meeting point between ethics, culture and capitalism? If there is, how can they coexist and interact? Given the arguments raised by several anthropologists and ethicists on the impossible convergence of these three concepts, on one hand and the concept of inclusive capitalism, championed by IMF on the other, [255] the fact still remains that these conceptions are not only compatible but are also crucial to constructing and sustaining successful economic system similarly business transactions. Reviewed works on the Christian Social Ethics; Obiora Ike, 2006, 2013; J. Kuzmina 2013; Ake, 1996; USAID, 2000; IMF 2014; Encyclicals of the Roman Catholic Church, Roberto Marie Ike, 2007; Nigerian Bishop's Conference Communiqué, 2014; Michael Novak, 1993; Ursula Nothelle-Wildfeuer, 2013; Kenneth Amaeshi & Uwafiokun Idemudia, 2015; among others contributed immensely to scientific literatures in this paper. Their researches focused mainly on various conceptions of capitalism and its relation to ethics and culture as well as certain critical criticisms on the violation of ethical and cultural privileges of citizens such as human rights and dignity, integrity, justice as well as other socio-economic problems. Despite these contributions by several European and African scholars, the concept of capitalism "as an economic system characterized by private or corporate ownership of capital goods by investments that are determined by private decision, prices, production and the distribution of goods that are determined mainly by competition in a free market still holds for many." [256] Likewise its definition as a way of organizing an economy so that the things that are used to make and transport products: such as land, oil, factories,

254 Ibid

255 Lagarde, 2014., op. cit. 1.

256 http://www.merriam-webster.com/dictionary/capitalism





ship among others are owned by individual people and companies rather than by the government." [257] For the purpose of this work, these definitions apply. Other scholars and economists, such as (Kenneth Amaeshi & Uwafiokun Idemudia; 2015) assert that capitalism is one of the economic systems that promote ingenuity in human persons. Amaeshi and Idemudia furthers it recognizes the fundamental and creative function of business, the market and the means of production in the economic sector. [258] Anchored on the principles of autonomy, individualism, industrious character, rights to private property, integrity, trust and parity, capitalism ought to be incorporated.[259] In a situation where each of these characteristics is not properly integrated, capitalism becomes non-functional, incomplete, and destructive to the society. Bearing in mind the diverse point of views of Obiora Ike 2006, 2013; Kenneth Amaeshi & Uwafiokun Idemudia, 2015; Idemudia, 2014; Tony Elumelu, 2012; it becomes relevant to deal with the condition of labor, social and economic issues confronting the world daily.[260] The socio-economic challenges across the globe, of which labor exploitation, economic inequality, and other human rights infringements remain clear indications of an impaired economic growth in developing countries particularly Nigeria.[261] However, capitalism in its inclusiveness (ethics and culture) ought to be a benevolent action for the common good, reinforcing human innovation for a progressive world.[262] These positive outcomes, thus, assumes that ethics, culture and capitalism remains at the heart of the success of economic growth in the modern era of the global financial crisis. In that case, it is important to explore some theoretical concepts on which this work is anchored.

## 5. Theoretical Concepts

There are wide ranges of theories on capitalist's society, due to the scope of limitation, this paper focuses on the main ones: first is the works of the classical economists on "*Wealth of Nations*" [263] (See Smith 1977) which is critical and germane. Second are the theories of capitalism, which began from the work of Karl Marx. Marx established the famous "labor theory of value, in contrast to Smiths labor power

257 Ibid.

258 Amaeshi, Kenneth / Idemudia, Uwafiokun (2015) Africapitalism: A Management Idea for Business in Africa? In: Africa Journal of Management, 2015 Vol. 1, (2), Routledge Taylor & Francis; Group, UK, pp. 210-223.

259 See Ibid

260 Amaeshi/Idemudia, 2015., op. cit. p. 213.

261 See Ojo, Patrick Oluwole / Aworawo, Friday/ Ifedayo, Tolu Elizabeth (2014): Governance and the Challenge of Socio-Economic Development in Nigeria. In: Journal of Sustainable Development, Law and Policy. pp. 132-133.

262 Amaeshi/Idemudia, 2015., Ibid.

263 Robotham, Donald (2014): Capitalism. http://www.oxfordbibliographies.com/view/document/obo-9780199766567/obo-9780199766567-0063.xml, retrieved on 30 June 2014. p. 1.

rather than labor is the source of exchange value and its exploitation in the labor process is the source of surplus value."[264] The third group of theories originate from "marginal utility theory" [265] which, influenced by Bentham's utilitarianism, advanced toward the latter part of the 19th century. This is the basis of current microeconomics and neo-classical theory, which perceives economy largely from the notion of "maximizing the interests of the individual consumer or firm."[266] The issue at hand is how to stabilize the economic system as a in such a way that the progressions of economic inequalities are balanced. The final theoretical approach stresses the cultural consequences of capitalism focused on the two prominent works of Durkheim (*Division of Labor in Society*) and Weber (*Protestant Ethic*).[267] Durkheim, influenced by 19th century philosophers such as Herbert Spencer as well as by Henry Maine, argues that capitalism produces a potential for a new form of social solidarity, which is based on the mutual interdependence of differentiated social institutions.[268] This notion was also supported by the principles of the Christian Social Teaching. Giddens (See Giddens; 1971), drawing on the theory of Durkheim emphasized on normative theory as a prospect to reinforce capitalism.[269] In contrast to this optimistic view of the political-cultural future of capitalism, Max Weber presents a "pessimistic and incongruous description of a system, which, having been originally inspired by a deep-seated sense of individual ethical commitment, now finds itself descending into an "iron cage of bureaucracy," [270] which threatens to restrain all liberal and human values." [271] Such restraints violate human right and socio-economic development of any nation, which is founded on ethical, cultural and economic standard principles. Since ethics values coexist with ideology of the citizens. Ethical standards according to Roger Patching and Martin Hirst are "rules governing rules governing the conduct of a person or the members of a profession and exposes the professional obligation, guides and identity of stakeholders, actors and entrepreneurs in business practices."[272] While Chris MacDonald (2010) perceives ethics "*as the critical, structured examination of how we should behave in particular, how we should constrain the pursuit of self-interest when our actions affect others.*"[273] This common interest cannot be achieved without ethics standing as the bedrock of any business, economic, social

264 See Ibid.
265 See Ibid.
266 See Ibid.
267 Ibid.
268 Robotham, 2014., op. cit. p. 2.
269 See Ibid.
270 See Ibid.
271 Ibid.
272 Patching, Roger/Hirst, Martin (2014): Journalism Ethics: Arguments and Cases for the Twenty-First Century, Routledge, London and New York, p. 300.
273 MacDonalds, Chris (2010): http://dictionary.reference.com/browse/business-ethics, retrieved 21 March 2010. p. 1.





and personal enterprise. The theoretical conception of ethics by MacDonanlds asserts, " that the economic reputation of a country is determined by the level of ethical standards." [274] This is because ethics exist practically in any economic system to ensure best practice. It equally guarantees an organized way in which the state allocates resources and apportions goods and services in the national community. [275] (Business Ethics Dictionary.com)

The political economy theory is among the many theories social scientists often employ to clarify approaches, procedures and phases of economic growth in recent times. Fundamental to the deliberations of advocates of the political economy theory on the procedures of economic development, is the probe on an economic progress model a country ought to embrace. Another vital issue is the question on the responsibilities of state and capitalists in social and economic development. Responding to the assumptions of scholars that social transformations are unstable, classical economists such as Ricardo and Smith argue, that change is not static, [276] due to the kind of changes that accompanied the Industrial Revolution and has proven a breakpoint in world history to date. [277] In addition, the modern economists maintain that phases of economic growth of any country are always predicted in contrast to the opinion proposed by traditional theorists. [278] However the only guiding philosophy of any economic change is capitalism.[279]

This argument gave rise to the reflective thoughts of Neo-Liberalism on global trade while insisting that developing countries must participate in order to get incorporated into the system.[280] Albeit, globalization was intended to create wealth, cultural exchange, reinforce socio-economic development, strengthen economic and political ties between nations to mention but a few, countries especially developing countries with emerging democracies did not gain equal benefit. Since capital is the basis for negotiation in a capitalist society, majority of the people who are incapable of controlling capital were turned into agents of capital. Therefore, their ambition and continuous existence are subdued to the whims and caprices of capital. [281] This indeed is gave rise to the class hostility between the rich and peasants. Underpinning Karl Marx prediction as "alienation of labor and class struggle as well as the faults of the capitalist society." [282] The level at which a country attains economic growth differs; such differences could be dependent on the nature of the state and the political determination portrayed by the leaders of the

274 See Ibid.
275 See Ibid.
276 See Fadeyi /Adisa 2012., op. cit. p. 128.
277 See Ibid.
278 See Ibid.
279 See Ibid.
280 See Ibid.
281 See Ibid.
282 See Ibid.

state to create enabling atmosphere for economic output. The expected outcomes of any kind of economic development ensure considerable social and economic changes, which reflect the lives of the citizens.[283] It then becomes imperative to x-ray the society in which capitalism as an economic system is practiced. The scenario could help to expose concerns regarding the socio-economic problems in that environment. For instance, in the Nigerian context, the constant economic and social crisis one may pause to ask the following questions. Why enormous unemployment? Why the drastic decline in the socio-economic development compared to the past years? Why the continuous growth of poverty and mortality rate among other issues?

## 6. Contextual Overview on Socio-economic development in Nigeria

Nigeria, one of the largest populated nations in Africa, with vibrant and communal culture and diverse ethnicity has long being plagues by socio-economic challenges.[284] Despite the prolonged past of colonialism, the country has also experienced series of military overturns, bad governance and poverty since after its independence in 1960.[285] The country undergoes weak, corrupt institutions and distressed civil societies. The renaissance of Nigeria from severe economic and social failure constantly remains prosperous business for multinational institutions, foreign governments, aid agencies, international NGOs, and international donors. Unfortunately, some of these actors have also proven to be Nigeria's weak points.[286] However, the many problems confronting the country have not been solved. Although some cultural practices have helped to sustain Nigeria's image internationally, it is discouraging to ascertain that socio-economic development in the country have been hampered by a number of ethical, cultural and economic factors, mostly notable in the post-independence era.[287] The developmental crisis in Africa and other parts of the continent has been attributed to the failure of either the state or the market to achieve results, has in recent times led to an appeal for better collaboration and partnership among the state, business, and civil society that is if developmental challenges in the region are to be addressed.[288289]

283 See Ibid.
284 See Ibid.
285 Idemudia, U (2014): Corporate social responsibility and development in Africa: issues and possibilities. Geography Compass, 8(7); pp. 421–435.
286 See Amzat, Jimoh / Olutayo, A. Olanrewaju (2009): Nigeria, Capitalism and the Question of Equity 11(4): pp. 239-246.
287 See Amzat/Olanrewaju 2009., op. cit. p. 239.
288289 See Ibid.





The periods of 1980's and 1990's were evidently perceived as the "lost decades."[290] In spite of these decades of failures, development has been on the rise in most African region. Hypothetically, the growth is basically propelled by natural resources extraction, export of essential merchandises and the current re-discovery of Africa as the last frontier of capitalism by the global market.[291] This breakthrough has been intensified in the wake of the global financial crisis. Entrepreneurs implicated in this upsurge are shoved to the borderlines to understudy novel and modern prospects in the continent.[292] In spite of its 55 years of independence Nigeria has failed, especially in establishing long-term socio-economic policies. Socio-economic development perceived as the process of improving the living standards of the citizens, is "perhaps the basic expectation and incentive for the citizens in the social contract agreement between the governors and the governed."[293] Considering the current crisis and future expectations, the question to ask is what has been the impact of politics and the economy in Nigeria from 1960 to date? Can the converging of ethics, culture and capitalism contribute to the renaissance of socio-economic development in the country? Understanding these concepts and their influence on governance and the Nigerian economy provides nuance into the mismanagement of public funds, fraud, corruption at high places and other economic inequalities, which exist between the gigantic available national resources and the need for development in Nigeria.[294] Most advanced economists might explain these inequalities by considering the requirements needed for an economy to develop. Good governance is perceived as a factor of development: stable political system, clarity in law promulgation and enforcement to ensure esteem contractual agreement, zero tolerance to corruption and inefficiency at the levels of government officials, land should be available and accessible at a fair rate for business opportunities, foreign investment should be encouraged and the bureaucratic procedures for applying for a business permit should not be too difficult.[295]

These concerns originating from obvious perplexity in the search for the spirit of democracy compared to the realization of political manifestos. Elected political elites continue to provoke debates in policy and academic spheres with an unapologetic attitude of corruption in the country.[296] This problem is "specifically distinct in the lack and unproductive social amenities and ruined economic infrastructure across Nigeria."[297] The current issues have left no one

290 Amaeshi/Idemudia, 2015., op. cit. p. 211.
291 Idemudia, 2014., op. cit. p.
292 Amaeshi/Idemudia, 2015., ibid.
293 See Ike, 2013., op.cit. p. 4.
294 See Ibid.
295 See Ojo et al 2014., op. cit. 133.
296 See Ibid.
297 See Fadeyi/Adisa., op. cit. p. 128.

indifferent. Moreover, the Catholic Bishops Conference of Nigerian (CBCN), in their *Communiqué* (2015) lamented the "Endless Aggravating Conditions" [298] in Nigeria.[299] The bishops argue that there is a great relationship between these issues and mass poverty in Nigeria.[300] In Nigeria, the amount of unattended human basic needs are enormous such as food, water, electricity, good housing, equipped hospitals, good medicine, good transportation systems to mention but a few. [301] The question still remains: How possible is it to find a meeting point between ethics, culture and capitalism under this condition? Nonetheless, the height of marginalization, anxiety and tension among the working class and the poor in Nigeria continue to increase by the day. No doubt economic and developmental challenges still abound in country. In an era of global economic crisis, the world economic forum initiated an agenda to conduct a forensic survey on global financial and human crisis that will assist reexamine poverty and its consequences.[302] The aim is to address various and substantial socio-economic challenges. The outcome of this debate generated 10 important trends, namely growing income inequality, constant rise of unemployment and underemployment, bad governance, geographical crisis, weak democracy, continuous growth of pollution in developing countries, high intensity of nationalism, increasing water stress, increasing weather and climate disaster and growing importance of health in the economy.[303] This survey indicates that the predicament of the peasants requires a wide range of "solidarity" [304] among nations and sectors or what Robert Nelson calls "free secession in the postmodern world." [305] Presently, with the fall of socialists, capitalists are seeking answers to global economic problems. [306] Is capitalism alone the answer? Can capitalism independently substitute militarism or totalitarianism? Is capitalism a good model for developing countries that are pursuing solution to economic coercion?

This is what Karl Marx refers to as "alienation of labor and class struggle and the faults of a capitalist society." [307] Reflecting on the significant aspects of Karl Marx works on capitalism, several scholars criticized the capitalist mode of production.

298 The Catholic Bishops Conference of Nigeria Communiqué (2015): http://www.cbcn-ng.org/docs/g20.pdf.
299 See Novak, Michael (1993): "The Creative Person," Journal of Business Ethics, Vol 12, (12), pp. 1-28.
300 See Ibid.
301 See Ibid.
302 See World Economic Forum (2015): Outlook on the World Global Agenda 2015. Global Agenda Council, Geneva p. 7.
303 See World Economic Forum (2015):
304 See Nelson, Robert (1997): Reaching For Heaven on Earth: In: The Theological Meaning of Economics, Lahman MD; Rowman and Littlefield Publication Inc. pp. 305-336.
305 Nelson, 1997., op. cit. p. 305.
306 See Ibid.
307 See Ibid.





[308] These researchers are often referred to as Marxist theorists. According to these theorists, capitalism *"is an aberration to human race because it is a process whereby popular needs are subverted for private needs."* [309] Marxists held that, because the search for private ownership of capital and property is one of the tenets of capitalism, both the capitalists and the state, which they control usually suppress the rest of the society to their "whims and caprices" [310] thereby generating misery and frustration. The Marxists affirms that capitalism "creates unequal power control that allows for the continuous domination of capital by the bourgeoisie." [311]

Analyzing the political economy of Nigeria with Marx analysis of history, a group of African scholars argue that the failure of the development enterprise in Nigeria could be attributed to lack of commitment of Nigerian leaders to socio-economic development. [312] Recognizing colonialism as consequence of mismanagement of state resources in Nigeria, the scholars claim that the emergent political leaders of the post-independence era should be held accountable. This is as a result of neglecting the human potentials and material resources for sustainable development in preference to business of acquisition of wealth and power as opposed to economic growth being pursued in other transiting economies across the world. [313] This perception is evident at this period of global economic and financial meltdown, which has affected many nations including Nigeria.

## 7. Challenges to socio-economic development in Nigeria

In Nigeria, the Federal government has taken brave a step by introducing the privatization and commercialization program in order to guarantee adequate participation in the growth of nation's economy. [314] The aim is to ensure equity participation of some the government owned companies. [315] This initiative did not only increase the private sector participation in the nation's economy but also increased the capitalist nature of the Nigerian economy. Evidently, some features of capitalism, which includes the following, characterize the private sector participation in the Nigerian economy. Their participation has caused critical social and economic challenges in the country. Private ownership of production

308 See Ibid.
309 See Fadeyi/Adisa., op. cit. p. 128.
310 See Ibid.
311 Ibid.
312 See Ibid.
313 Ibid.
314 See Report from Point Blank News (2012): Capitalism, The Elite and the Future of Nigeria. http://pointblanknews.com/pbn/articles-opinions/capitalism-the-elite-and-the-future-of-nigeria/, retrieved on 12 December 2012. p. 1.
315 See Ibid.

has become characteristic of the old ideology of a capitalist system, which led to Marxist Industrial Revolution.[316] The governmental efforts to implement social and economic goals and policies for the growth of the country, notwithstanding, the following problems abound.

- **Competition**

Competition is one of the socio-economic challenges in Nigeria. Unfortunately, it is one of the tenets of capitalist in Nigeria. The top priority of individuals who engage in private enterprise is to maximize of profit.[317] In the bid to maximize profit, private businessmen engage themselves in exaggerated competition. Their belief is rooted in the spirit of "survival of the fittest." This false competitive ideology is against the Nigerian cultural values that promote the spirit of service to the community.

- **Adulteration of goods**

Adulteration of goods has moral, ethical, cultural and business implications in socio-economic development. In this regard, it affects personal and business integrity, and trust; human rights and dignity; it encourages retardation in development; crime among others. In an attempt to maximize profit, the people indulge in adulterating the quality and quantity of goods. The Nigeria market has for the past decades witness an increase in the rate of adulteration of goods. In order to amass wealth and fame, the market has been flooded with fake products. Due to these dubious activities, the government was compelled to establish quality control body known as "The national agency for food, drug administration and control" (NAFDAC) to regulate the never-ending corruption in the nations market. This national organ is a good example of jurisdiction instituted by the federal government to monitor the criminal activity businessmen. Presently, NAFDAC discovered and destroyed substandard merchandises smuggled into the country. These products were not only fake but also detrimental for human consumption. Certainly, such decadence cannot foster socio-economic development.

- **Overwhelming increase in prices of products**

According to Point Blank Report (2012), the problem of the Nigeria socio-economy is that it lacks proper regulatory system procedures.[318] The forces of demand and supply determine the price of goods, thus, the private businessmen exploit these opportunities to advance their commercial interest at the detriment of the society. The consequences of such actions promote fabricated scarcity of

316 See Ibid.
317 See Ibid.
318 Ibid.





supplies and hoarding of goods, which enables price inflation.[319]

- **Printing of fake currency and money embezzlement**

Many argue that some Nigerian business stakeholders lack integrity and trust in the market arena due to suspicious business practices.[320] The trend in the political setting is embezzling of money stolen from national funds.[321] In an attempt to acquire immediate wealth accompanied by competition and greed some private and public parastatals have earned distrust both from their foreign and national business counterparts.[322] These challenging issues have earned the country corrupt representation in the international business scenario. As earlier mentioned, the excessive pursuit of wealth and profit maximization is one of the historic ideologies of capitalism predicted by Karl Marx.[323] From the above, one can see that the Nigeria economy ideology is anchored on such capitalist orientation despite diverse measure been employed by the government to regulate the superfluous of capitalism in the process. Several African scholars advocates that the Nigeria economy originates from direct control of the market potencies, which ensued the unbalanced nature of the economy as categorized by instability on price of good and services.[324] The determined struggle by the government to improve on regulating the price of goods and service in most cases proved abortive,[325] because the regulation of production lies within the jurisdiction of individual entrepreneurs.[326] The question at hand is: What has changed? What is the way forward? Can the integration of ethics, culture and capitalism solve the country's economic problems? Is there really any meeting point? If there is, can it be a solution to the problems of socio-economic crisis faced in Nigeria and elsewhere today? This is what we are yet to find out.

## 8. Ethics, Culture and Capitalism: Any meeting point?

There is a convincing relationship between ethics, culture and capitalism. The role of these concepts in the strides towards of socio-economic development cannot be ignored. Even though many theorists and thinkers would argue on the impossible convergence of ethics, culture and capitalism, the fact still remains

319 See Ibid.
320 See Ibid.
321 See Ibid.
322 See Ibid.
323 See Ibid.
324 See Ibid.
325 See Ibid.
326 See Ibid.

that these conceptions are not only compatible but also crucial to constructing and sustaining successful economic system and business transactions. In an economic milieu where business operations are carried out among those living in abject poverty and exploitation, ethics has a great role to play to ensure respect for human rights and socio-economic development. Nonetheless, the development of prosperous African capitalists has also contributed to the current history of the growth in Africa. Identifying the market competition for development and the crucial function of entrepreneurs as economic development transformation representatives in unrestrained markets, the innovative economic leaders in Africa resolved to deal with the sustainable development of the continent in various ways. One such outcome is the evolution of "Africapitalism" coined by one of Africa's prosperous and innovative economist and entrepreneur "as a panacea to economic and management idea in Africa and beyond."[327] This may be conflicting to the initial point of neoclassical economic thinking of the *"homo economicus,"*[328] who is primarily driven by self-interest."[329]

Inquiring into the future of socio-economic growth, it is important to view the contextual meaning of capitalism for capitalists in developing countries especially Nigeria. In response to this question, the description of Elumelu applies. According to Elumelu (2012):

> *The term Africapitalism "is an idea that emphasizes the obligations of the private sector towards the socio-economic development of Africa and assumes the feasibility of such an undertaking. As an economic idea, it will require efficient economic coordination by diverse actors, such as the state, civil society, and markets. In order to do so, it will need to tap into the moral psychology of the actors (moral agents) and hypothesize human behaviors and needs."*[330]

This paper defines capitalism based on the contextual condition of the country under study. Therefore, capitalism for a Nigerian capitalist, politician, businessman or woman, leader or director of private and public firms, traders in the market, the employer and employee, means amassing of wealth, profit making at the expense of the producer and consumer. Where one or more of these are missing, the tendency of capitalism leading to societal decadence is magnified.[331] Thus, reflecting on the

327 Ubuntu is simultaneously the foundation and edifice of African philosophy and its direct relevance to management theory and practice has been covered extensively in the literature (see Lutz, 2009; Prinsloo, 2000; Mbigi and Maree, 1995; Mbigi, 2002; and Karsten and Illa, 2005).

328 Ibid.

329 Amaeshi/Idemudia, 2015., op. cit. p. 212.

330 Elumelu T. O (2012): The path to economic prosperity and social wealth. http://www.heirsholdings.com/wp-content/uploads/2013/04/Africapitalism-Path-to-Economic-Prosperity-and-Social-Wealth, retrieved on 18 January 2015.

331 See Amaeshi/Idemudia, 2015., op. cit. p. 213.





benevolence and malevolence of capitalism, this work assumes that capitalism, although possibly the best economic system currently acknowledged to create wealth, is insufficient. Currently, it is perceived unacceptable level of poverty and social injustice, insufficient participation and a lack of democracy continues to increase.[332] It is also frequently associated with corporate malfeasance, misuse of economic and political power by governments, and an inconsiderate attitude by multinational bodies towards environmental, security and cultural related issues.[333] Consequently, Amaeshi and Idemudia (2015) state that we are now at a critical crossroads where we must choose between a laissez-faire approach to capitalism and regulated capitalism that would serve broader social and environmental goals such as social justice and sustainability. In response, those that accept the realities of economic globalization and liberalization on ideological grounds, as well as on the market efficiency arguments, have called for capitalism with a human face as a strategy to deal with the contradictions of capitalism.[334]

The study reveals that Nigeria's contextual background, ethical and cultural challenges have turned governance into corrupt and profitable venture favoring only the leaders, those at the hem of affairs, their colleagues and next of kin. The situation advances mediocrity and negligence giving rise to ethnic crisis, thereby turning the country into a terrain of extreme battle. In contrast, the definition of capitalism championed by (Amaeshi & Idemudia; 2015) indicates that it is an economic system that promotes ingenuity in human persons. Recognizing its fundamental and creative function in business, the market and the means of production in the economic sector.[335] Amaeshi & Idemudia further that capitalism is anchored on the principles of autonomy, individualism, industrious character, rights to private property, integrity, trust and parity, capitalism ought to be incorporated.[336] In a situation where each of these characteristics is not properly integrated, capitalism becomes non-functional, incomplete, and destructive to the society. This postulation could be an angle of departure for convergence.[337]

Examining the meeting points between Ethics, Culture and Capitalism, it is important to note that these concepts are at crossroads especially in developing countries with emerging democracy as a result of misplaced priorities and misconception of development. Finding a way forward to solve the problem becomes imperative. In that regard, it is the aim of this paper to discover the meeting as well as the missing points: the linking and the licking points. In response to these hypotheses, critical

332 See Ibid.

333 Ibid.

334 See Ibid.

335 See Ibid.

336 See Amaeshi/Idemudia, 2015., op. cit. p. 214.

337 See Ibid.

analyses of these concepts remain absolute.

At the nexus of ethics, culture and capitalism is the principled question of "what ought to be produced, in what ways it is fabricated, and who profits from the goods manufactured."[338] Ethics as J. Kuzmina (2013) describes it, refers to moral standards that guide the conduct of an individual,[339] so that behaving ethically in business is widely regarded, as good business while ethics exist practically in all business in order to ensure standard practice.[340] This description has its root in social ethics, a school of thoughts that cover other aspects of professional and personal ethics, societal and economic matters. According to Obiora Ike (2013) given up the spirit of profit making in the Nigerian business and political sphere that supersedes spirit of common good can move the country achieve its economic and developmental goals.[341] Ike further that this spirit of solidarity promoted by the African culture has been trampled to the ground.[342] Therefore resurrecting ethical and cultural spirit in an economic system requires practical implementation of the African cultural values (live and live: in Igbo "Onye biri ma ibe ya biri"[343]) Catholic Social Thoughts among other optimistic economic proposals.

Ethics emerge in relation to our community in order to have a functioning community where people are interdependent to know and share each other's problems; and reputation is underlined in other to make ethics relevant. This happens within the companies, states and local communities and to a large extent with the nations. This assumption also applies to the values shared across cultures in order to achieve the aim of this paper. The universal values that are shared in all cultures with various researches on ecological and psychological studies, can be perceive when people travel across the globe.

Reflecting on the above statements, this paper argues that issues like reciprocity, fairness sense of justice, trust and what it takes to elicit that trust being truthful, are shared values, interpreted quite differently in diverse cultures. For instance in Nigeria, what does it mean to make a profit in a business, exploit the other, indulge in corrupt business like fraud, business dishonesty, sell fake goods and extort money from people?[344] These are issues that militate against ethics, culture and economic growth in the global and local business arena. On the contrary, some scholars oppose to issues of morals or values rather propose for law instead. For these theorists law

338 See Ibid.
339 Kuzmina, J (2013): Usage of Christian Social Ethics in Business. In: Journal of Economic, Business and Management, Vol. 1 (1), pp. 6-10.
340 See Ibid.
341 See Ike, 2013., op. cit. p. 3.
342 See Ibid.
343 See Ibid.
344 See Amaeshi/Idemudia, 2015., op. cit. p. 213.





seem more practical in dealing with issues of socio-economic challenges such as bad governance, economic inequality, exploitation, non-payment of salaries, corruption (embezzling of wealth) among others.[345] This paper assumes the position of inclusive capitalism (as proposed at the recent conference held in London by IMF) in governance institutions as a fundamental determinant to strengthen as well as sustain global social and economic development. Nigeria as an emerging state has a lot to learn with this strategic economic policy.

This is evident in the European type of capitalism, which differs from the Anglo-Saxon dimension. However, the first is social in orientation, while the second is economic in viewpoint and orientation. These diversities are informed by definite socio-cultural tenets. The advent of capitalism in China, for instance, has its distinctiveness considering the role of the state in the advancement economic. The role of culture in an economic performance cannot be ignored. Even though the importance of such roles have been reduced by some economists, who have usually preferred to emphasize on the accumulation of elements of production and technical advancement as core determinants of economic performance.[346] Yet culture, as a determinant of economic growth was one of the principal notion developed to explain why some societies grow rich while others struggle to meet up. The works of Max Weber in social science, especially in sociology considered culture as a fundamental factor of individual effort and the overall quality of the institutions that underpins market friendly exchange.[347] Although later works have focused on other aspects through which culture may affect economic growth, relatively less research has been conducted in this field. One possible factor is lack of empirical study of cultural invasion (external) and diversity in a business milieu.

For the purpose of clarity, this works assumes diverse conceptions on culture for the model of integrative economic ethics. Integrative Economic Ethics is a first-hand publication that has gone through a succession of rational and philosophical arguments to address foundational issues concerning the correlation between ethics, culture and the market economy.[348] Rather than accepting market competition as a driver of ethical behavior, the author shows that modern economies need to develop ethical principles and cultural driven values that guide market competition, thus moving business ethics into the realms of political theory and public discourse.[349] The development of an integrative approach to economic ethics will be of interest

345 Lagarde, 2014., op. cit. p. 4.
346 See Trompenaars, F/ Hampden-Turner, C (1997): Riding the waves of culture, 2nd edition: Understanding cultural diversity in Business. McGraw-Hill; pp. 1-33.
347 See Trompenaars / Hampden-Turner 1997., op. cit. p. 33.
348 See Ulrich, Peter (2008): Integrative Economic Ethics: Foundations of a Civilized Market Economy, James Fearns (trans.), Cambridge UP, p. 484.
349 See Ibid.

to all scholars and advanced students of business ethics, economics, and social and political philosophy.[350]

Since this paper focuses also on culture as a determinant factor to socio-economic growth in an emerging society, diverse notions on the concept becomes relevant. Culture as a way of life for a group or society applies in business. The aspect of culture in this work is extensive. One may ask, what is the Nigerian cultural values or dimension? Or better still what are the cultural conflicts as against personal interest? The understanding of African Cultural Dimension, which is also subject to critique and will help broaden the role of culture in this context. How do we perceive the cultural traits in our setting? A critical analysis on theoretical conceptions of Hofstede et al on culture reveals that African Cultural Dimension in the following dimension: Collectivism versus Individuality, ("We instead of I"); Masculinity, (Achievement, Success and Competitiveness) or the contrary; Long Term versus Short Term Orientation, (this comes into play in planning and developing the state and self); Power Distance (How do Africans react to inequality, does the culture promote it)? And Indulgence versus Restraints, (Indulgence stands for a society that allows relatively free gratification of basic and natural human drives related to enjoying life and having fun. Restraint stands for a society that suppresses gratification of needs and regulates it by means of strict social norms).[351] Bearing in mind these different characteristics, the implications of culture in business, economy, societal and personal development remains enormous. The conceptions drawn from various clarifications of culture would broaden the scope of this paper. Business culture refers to as "a collection of general beliefs, mores, customs, value systems and behaviors that are unique for each corporation."[352] On the other hand organization culture refers to "as the pattern of basic assumptions that a given group has invented, discovered or developed in learning to cope with its problems of external adaptation and integral integration."[353] Several cultural theorists also associate culture with "integration throughout shared symbols, rituals, meanings and comprehension patterns."[354] Likewise Cameron and Quinn (See Luthans, F / Doh, J ; 2012), define culture "as the core values, assumptions, interpretations and approaches that characterize an organization."[355] On the contrary, Hofstede emerged with diverse definition of culture stating: that culture "is a collective programming of brain, which goes top-

350 See Ibid.

351 See Hofstede, G / Hofstede, J 2005; Luthans, F / Doh, J 2012; & Trompenaars / Hampden-Turner 1997.

352 See Ibid

353 See Luthans, F / Doh, J (2012): International Management: Culture, Strategy, and Behavior. International edition. McGraw-Hill: New York; pp. 116-189.

354 See Ibid.





down and bottom-up hence it certainly is based upon feedback."[356] "Organizational culture involves all organizational members, originated and developed at all hierarchical levels, which is founded on a broad-based history that is realized in the material, behavioral and lingual aspects (or artifacts) of the organization."[357] These definitions seem appropriate considering the main purpose of this paper, which is finding a common ground between ethics, culture and capitalism in order to advance an economic growth.

## Recommendations

The rich insights and sophisticated approaches of Pope Leo XIII Encyclical Letter, "Rerum Novarum" addressing the new issues facing European society as a result of the capitalist revolution and the social change serves as a recommendation in this chapter. Although it is an old document but its social action principles serves as a panacea for the current economic and financial crisis. The issues of dignity and value of the human person and for the poor in particular, has proved to be an enduring feature of Catholic Social Teaching since the time of Pope Leo XIII.[358] However, the significance and willingness of the Church to engage with the rapid evolving occurrences in contemporary society, drawing on the resources of the Catholic Tradition to identify the moral issues involved. This is the core of all advanced Catholic Social Teaching.

The entire development of the social proclamation of the Church and of academic Social Ethics points toward a market economics directive. Specifically with regard to business ethics, primary approaches can be found as early as in the 1960s, which remain interesting to the present day.[359] In the same vain, Pope John Paul II and also Benedict XVI, the function and importance of the business and the capitalist are also esteemed in the social proclamation "expressis verbis."[360] With the central aspects "human being first,"[361] as the social responsibility of the entrepreneur and a regard for that which is beyond the market, Christian Social Ethics can critical contribution in the present societal and academic debate.[362] Christian Social ethics as a principle for this research originates from the philosophy of science stance that usually addresses economic issues in the light of theology and philosophy.[363] The economic demands of our contemporary world have placed a lot of responsibilities

355 See Luthans, / Doh, 2012., op. cit. p. 117.

356 Hofstede, G / Hofstede, J (2005): Cultures and Organizations: Software of the mind. McGraw-Hill: New York; pp. 1-29.

357 Ibid.

358 See Kuzmina., op. cit. p. 6.

359 See Kuzmina., op. cit. p. 7.

360 See Ibid.

361 See Ibid.

362 See Ibid.

on various religious institutions, the state, entrepreneurs, ethicists and economists as capitalists with exclusive preserves to oversee of the economic affairs of the society. The term and the function of the entrepreneur were, for a long time, disregarded in Christian Social Ethics. Nevertheless, Christian Social Ethics has already dealt, on the basis of its understanding of the human being as a person, endowed with freedom and dignity, and the social principles that follow from this, with questions such as private property, freedom of contract and fair wages, as well as market and competition within its own tradition.[364]

In the same vain, *Centesimus Annus*, one of the Catholic Church's Encyclicals conveyed the prophetic message of John Paul II stating: "If by capitalism is meant an economic system, which recognizes the fundamental and positive role of business ethics, cultural norms, the market, private property and the subsequent concern for the means of production, as well as free human ingenuity in the economic sector, then the answer is favorable."[365] On the contrary, if capitalism is meant a system in which freedom in the economic sector is not restrained within a juridical structure, which places the autonomy of an individual at its entire service and also understands it as a particular aspect of that liberty, the core of which is ethical and cultural, nonetheless, the response is certainly the adverse."[366] This statement preempts the need for convergence and integration of ethics, culture and capitalism in order to achieve balanced and advanced economic growth.

Without an individual willingness to sacrifice, the common good cannot be realized. The tight social interconnection and the development of social and political relations since the beginning of the industrial age have greatly increased the financial needs of the state.[367] Nevertheless, Catholic Social Teaching places the common good of the state above the special interests of associations. It appeals to the sense of responsibility of the associations and their functionaries to recognize the primacy of the common good in their programs and praxis in spite of the fully justified advocacy of their own interests. On the basis of these findings, the study recommends Principles Catholic Social Teaching, social action in the light of accountability, transparency and the rule of law. It also advocates for extensive national re-evaluation that will inspire both a vibrant, pro-active and patriotic citizenship and leadership and an active civil society that ensure proper utilization of Nigeria's enormous human and material resources for sustained socio-economic development.[368]

363 See Ibid.
364 See Ibid.
365 See Ibid.
366 See Ibid.
367 See Ibid.
368 See Ike, 2013., op. cit. p. 16.





## 9. Conclusion

In summary, the significance of ethics, culture and capitalism cannot be overemphasized. Its emergence was as a result of numerous developmental and governance challenges confronting developing countries of which Nigeria. Many argue that Africa, as a continent requires modified economic paradigm and business standard that enables it to attain its social and economic growth. This is as a result of the "tyranny of borrowed paradigm"[369] in which African realities are either ignored in theoretical debates or made to fit into Western constructs.[370] Consequently, theories that were created within and for individualistic cultures are often not at home within communal cultures. As a matter of fact, western approaches to managerial and governance often conflicts with the African cultural context. There is a need for a contextualized approach to structural theory that incorporates the African (Nigerian) context and the lived experience of its people in its theorizing and modeling. Such model is needed not only in the interest of moral integrity and social stability, but also in the interest of economic output.

Contemporary works show that countries with greater participation of the private sector are inclined to develop better than their colleagues in the public sector. Reason being that competition in the educational sector encourages, creativity, technical expertise and the progress of science and research.[371] (see Fadeyi & Adisa 2012). Unfortunately, Nigeria is one of the nations that lack political stamina in financing of education. For politicians, education appears irrelevant in the political agenda because many of the stakeholders, actors and even political leaders are illiterates.[372] Such negligence can make the economy stagnant and resistant to transformations. Therefore, it is relevant to reaffirm that Nigeria should learn its lessons from other transition economies that have embraced optimistic and practical socio-economic strategies. Improving on education should encourage stakeholders to create enabling environment for sustained economic growth and development.[373]

The chapter emphasizes the relevance of ethics, culture and capitalism in reviving socio-economic growth. The development of a nation can be achieved through strong institutional contexts and actors, strong governments, civil society, and effective or efficient regulations and governance in Nigeria. This is necessary for sustainable development, poverty eradication, wealth generation and authentic African and Religious cultural values and Identity. The assumption therefore is that inclusive capitalism proposed by IMF (ethics, culture and capitalism as an

369 See Ike, 2013., op. cit. p. 15.
370 See Amaeshi /Idemudia 2015., op. cit. 213.
371 See Fadeyi/Adisa., op. cit. p. 135.
372 See Ibid.
373 See Ibid.

economic system) contributes to advancing, criticizing and balancing the social, economic and political environment. In order to these problems, institutions offering training and awareness programs, world economic forum agenda and conferences both on economic and business levels, need to expand and develop the theoretical as well as the proactive foundation for socio-economic development, which can better prepare future economists, capitalists and political leaders for the contextual realities within the local, national and global context. The following proposals are recommended as panacea to the problems identified.

There is need for contextual economic awareness to address African realities. This involves taking into cognizance the human and technical resources and a variety in socio-economic development. The government should focus on the outlook that is entrenched in the "Ubuntu Values" as an objective of management to benefit a group of people or collections of individuals.[374] Rather, its aim is to serve the community, as well as the larger communities.[375] Per se, the *"common good"* takes precedence as the basic focus of leaders.[376] Regulating institutions by establishing the missing link and the complimentary relationship between ethics, culture and capitalism in governance towards socio-economic development in Nigeria.

This paper recognizes the contributions of national and international institutions (IMF, World Economic Forum, CSR) to the struggle against global economic crisis, however posits that the Social Actions of the Christian Social Thoughts and African cultural tenets seem the panacea to African socio-economic problems. Despite the Western universal discourse that ignores delicate contextual peculiarities by reaffirming the consciousness of culture and ethics in capitalism for socio-economic development, the meeting points between ethics, culture and capitalism remains a challenge.

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2. Amzat, Jimoh / Olutayo, A. Olanrewaju (2009): Nigeria, Capitalism and the Question of Equity 11(4): pp. 239-246.
3. Blessed John XIII, Mater et Magistra 1961, No. 71.

374 See Ike, 2013., op. cit. p.14 .
375 See Ibid.
376 See Ibid.



# 26.

# African Time vs. German Time

**Meggy Kantert**

## Abstract

Interculturality is an important aspect in the age of globalization. When travelling in other cultures, it is essential to not only anticipate language barriers, but also other cultural barriers. Cultural differences become visible even before one begins to speak. Exemplified, the cultural dimension of "time" is used to show differences between the German culture and the culture of the Igbo in South-East Nigeria.

Even with extensive preparation for a culture, the ability to change perspective and endeavour for value neutrality, travelling to foreign cultures remains a quiet personal adventure in which one can not only extend competences and develop new problem solving strategies, but also to get to appreciate one's own cultural identity.

The goal of this article is to guide the interested readership to a greater understanding about their own concept of time as well as broaden the perspective on other (time) cultures.

## 1. Introduction

***‚When God made the world, he gave the Europeans the watch and gave Africans time*** ‘, was one of many quotes I learned from Professor Obiora Ike. Through living and working in Nigeria I learned to understand the deeper meaning of these words, which have enriched my life profoundly. We can learn a lot from Africa, and with this report of my experiences I would like to show how inspiring it can be to have "a look at the clock" in another culture, and how cultural differences can influence the way we deal with one another.

The work presented here is an attempt to show the relevance of cultural dimensions in a foreign culture through the example of the concept of time, and in order to describe this concept only superficially touches the culture of those involved. It attempts to describe and evaluate, based on subjective observation. On the basis of these observations, a reader thus inclined might analyse his own "culture of time" to approach a broadened understanding.

Inspired by the article "Interkulturelle Dimensionen Zeit und Raum: Coaching in einem fremden Kulturkreis" (Kantert 2013), experiences have been examined which are considered representative for observations which have been made over a period of five years in the cultural area of South-East Nigeria in projects and workshops with app. 2,500 participants as well as project and workshop experience in a German cultural context to a similar extent. The present work thus only offers an expanded report on personal experiences, not a representative survey.

The first part of this work contains context and terms, culture and the cultural dimension of "time". The second part explains the respective understanding of time in the two cultures through examples and personal experiences regarding the cultural aspects in question. In the fourth chapter, the author draws a conclusion on intercultural coexistence. Thoughts on the practical consequences of these conclusions conclude this work.

Note on the use of male and female forms: the explicit inclusion of female forms of terms is omitted in favour of the use of simpler language.

## 2. What is Culture? Cultural Terms

### 2.1 Intercultural

According to Schönhuth (2005)[377], "interculturality" refers to what happens when people of different cultural backgrounds meet under certain conditions and interact with one another. The interactions called "intercultural" in the context of this work refer explicitly to different *national cultures*, in this case Germany and Igboland in South-East Nigeria.

### 2.2. Cultural History

In his challenge to the West to dismantle its prejudices against Africa, Ike (2007)[378] reminds us: *"The Igbo people of southeastern Nigeria worked on iron ore at a time*

377 Schönhuth, M. (2005). Glossar: Kultur und Entwicklung - Ein Vademecum durch den Kulturdschungel. Trier. Trierer Materialien zur Ethnologie, Ausgabe 4.

378 Ike, O.F. et al. (2007). Damit Alle leben können. Plädoyers für eine menschenfreundliche Ethik. Erkelenz: Altius Verlag





*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 primitivism."*

### 2.3. Culture

John Paul II (2001)[379] describes culture as follows: *"Culture is the form of man's self-expression in his journey through history, on the level of both individuals and social groups. For man is driven incessantly by his intellect and will to "cultivate natural goods and values", to incorporate in an ever higher and more systematic cultural synthesis his basic knowledge of all aspects of life, particularly those involving social and political life, security and economic development, and to foster those existential values and perspectives, especially in the religious sphere, which enable individual and community life to develop in a way that is authentically human.*

*A culture is always marked by stable and enduring elements, as well as by changing and contingent features. At first glance, in examining a culture we are struck above all by those aspects which distinguish it from our own culture; these give each culture a face of its own, as an amalgam of quite distinctive elements. In most cases, a culture develops in a specific place, where geographical, historical and ethnic elements combine in an original and unique way. The "uniqueness" of each culture is reflected more or less clearly in those individuals who are its bearers, in a constant process whereby individuals are influenced by their culture and then, according to their different abilities and genius, contribute to it something of their own. In any event, a person necessarily lives within a specific culture. People are marked by the culture whose very air they breathe through the family and the social groups around them, through education and the most varied influences of their environment, through the very relationship which they have with the place in which they live."*

Richard v. Weizsäcker (1987)[380] went to such lengths that in his definition of culture *"neither clothing nor habits of food and drink, neither history nor philosophy, neither arts nor sciences, neither children's games nor proverbs, neither the climate nor the landscape, neither economics nor literature, neither the political nor the private nor the reminder about damage through deforestation of the mountains may be left out."*

Ike & Edozien (2003)[381] opine that, *"On the level of social groups, culture has*

379 Papst Johannes Paul II. (2001). Dialogue between Cultures for a Civilization of Love and Peace. Vatikanstadt: Libreria Editrice Vaticana.

380 Richard v. Weizsäcker (1987) . Festrede zur Verleihung der Goethe-Medaillen.

381 Ike, O.F.& Nnoli-Edozien, N. (2001). Understanding Africa. Traditional Legal Reasoning, Jurisprudence & Justice in Igboland. Enugu: CIDJAP Publications.

*remained the form in which humankind expressed themselves on their way through history. In this context, the term of "culture" refers to the entire way of life of a people."*

The term "culture" has its roots in the Latin word "colere", meaning something "to build on" or "to cultivate" – the way in which we cultivate our lives. Culture teaches us what is normal; it selects and evaluates certain actions and views as "good" or "bad". Whereas in South-East Nigeria it is normal to be "too late" by German standards, a person with such a habit would be seen as at least impolite in a German cultural context. The present article thus approaches the culture of those involved as a collective imprint and attempts to present and evaluate the cultural dimension of "time" through subjective observations.

In psychology, a greatly simplified depiction of complex relationships is called a "stereotype". Since we know a matter to be too complex to be understood completely, we rely instead on a judgement based on only a few aspects of the matter. The complex relationships of the world are our fellow human beings as well as other cultures; therefore, this is where stereotypes are commonly used. Every human being carries with them a certain idea of other cultures – "Germans are always on time", or "in Africa, the clocks tick differently", to name only two which, with almost absolute certainty, do not accurately describe all 82 million Germans or the more than 170 million Nigerians. Certainly there are plenty of very punctual Africans and tardy Germans. Thus, a first step towards intercultural understanding is to be aware of one's own cultural standards and to keep in mind that we, too, are observed through a cultural "filter" by others.

*Cultural standards*[382] can generally be defined through five characteristics:

– Cultural standards are way of perception, thought, evaluation and action which are seen by the majority of the members of a culture as normal, typical and mandatory for themselves and others.

– One's own behaviour as well as that of others is guided, regulated and judged based on these cultural standards.

– Cultural standards have a regulatory function in a wide range of situations and in interaction with other people.

– The individual and group-specific way of applying cultural standards for regulating behaviour can vary within certain standards of tolerance.

382 Thomas, A.& Kinast, E.U.& Schroll-Machl, S. (Hg.) (2005). S.24ff. Handbuch Interkulturelle Kommunikation und Kooperation. Band 1: Grundlagen und Praxisfelder. Göttingen: Vandenhoeck & Ruprecht.





– Behaviour which is outside the limits specific to its area is rejected and sanctioned by the social environment.

Differences between cultures can be described through various models [383]. The present article uses the cultural dimension of "time" as an example.

## 3. What is Time? An Understanding of Time

**' What then is time? If no one asks me, I know: if I wish to explain it to one that asketh, I know not'** St. Augustine [384]

For a physicist, the matter is simple: "Time" cannot be explained, but it can be described, divided into parts and measured; time is linear.

Anthropologists see the way in which a culture defines time and deals with it as an indicator for how this culture interprets the meaning of life and human existence.

Time is a cultural product, even though all human beings are born into it. As a dimension of culture, time plays an important role as a basis of society. Every culture has their own time-related behaviour, and their understanding of time has essential influence on how social groups, organisations and individuals deal with time.

### 3.1. *African Time* and the German Understanding of Time

Most Germans live solar year oriented, or more precisely, in accordance with the Gregorian year (365.2425 days of Universal Time, UT). According to astronomers, there are three concurrent definitions: the Tropical year (365.242199 days of UT), the Sidereal year (365.256366 days of UT), or an Anomalistic year (365.259626 days of UT).

Okafor (1980)[385] states that a year in traditional Igbo society does not have 365 days but is concluded once all festivals have been celebrated. These festivals have religious and/or agricultural origins and orient themselves after the phases of the moon (354.3672 days of UT). Onasanya (2009)[386] specifies the Igbo calendar with

383 Hall, E. T. (1990). The Hidden Dimension. Anchor Books: Doubleday. Rosinski, P. (2003). Coaching Across Cultures: new tools for leveraging national, corporate, and professional differences. London: Nicholas Brealey Publishing. ; Hofstede (2001); Trompenaars (2012)

384 Augustinus, A. Confessiones, XI 14

385 Okafor, R. C., (1980). Igbo Minstrels. Ph D. Thesis, Queen's University of Belfast.

386 Angelicus M. B. Onasanya, DBA (2009). The Urgency of Now!: Building a True Nigerian Nation. Bloomington: Xlibris Corporation.

13 months (ago) of 7 weeks in a month (onwa), with one additional day added to the last month.

The seasons, too, are not fixed in time in Igboland the way they are in Germany. While in the latter, spring, summer, autumn and winter are specified– with both a meteorological definition (Spring03/01-05/31, Summer 06/01-08/31, Autumn09/01-11/30, Winter 12/01-02/28 or 02/29), an astronomical definition (Spring03/21 or 03/22 to 06/20, Summer 06/21-09/21 or 09/22, Autumn09/22 to 09/23-12/20 or 12/21, Winter 12/21 or 12/22-03/20 or 3/21), as well as up to 10 phenological seasons, plus a fifth season in the Rhineland (Carnival) -, South-East Nigeria primarily has two seasons: rainy season and dry season, which change as the rain starts and ends, and in addition the Harmattan wind which occurs in December/January.

In Germany, a week has seven days (Montag, Dienstag, Mittwoch, Donnerstag, Freitag, Samstag, Sonntag), whereas in Igbo tradition, it has four (market) days (Eke, Orie, Afo, Nkwo), by which the different villages coordinate their markets. There are calendars with both weekly systems available. In Igboland, regular working hours are from 8 AM to 4 PM, and the entire daily rhythm is guided by the time of sunrise and sunset, barely deviating throughout the year.

When learning German as a foreign language, the Goethe Institute recommends the following: "Guten Morgen!" ("Good morning!") until noon, "Guten Tag!" ("Good day!") until 6 PM, then "Guten Abend!" ("Good evening!"), and "Gute Nacht!" ("Good night!") before going to bed. In Igboland, in the morning one mostly hears "How was your night?" as the equivalent of the English "Good morning!" (the Igbo phrase is "I boola chi", literally "Did you survive the night?"), "Good afternoon" starting shortly before noon, and from about 4 PM "Good evening". "Good night" ("Ka chi foo") translates literally as "May it be light again" or "May we experience a new day".

> Oge ote nkwu rituru (When the wine-tapper climbs down from the palm tree" This statement, when used in dialogue, refers to the time between 10:00 am and 11:00 am and the person spoken to knows when he is being expected)
>
> *Igbo Proverb*

As Ike et al (2003) explain, understanding Africa means *"understanding its timeline and pattern"*. This timeline is relevant for the Igbo understanding of time and defined completely differently. This Igbo concept is difficult to define. *"The*





*Igbo prefer to describe rather than define. They elaborate or show the meaning of a concept or an idea in natural terms"* as well as sayings, proverbs, prayers, stories and tales.

It may surprise, then, that with such fundamentally different understandings of time, there are some very closely related pieces of wisdom:

Oge bụ akụ (Time is wealth)

*Igbo proverb*

Mein Erbteil wie herrlich, weit und breit!

Die Zeit ist mein Besitz, mein Acker ist die Zeit.

(How wonderful my inheritance, far and wide!

Time is my possession, time is my estate.)

*Goethe*

Oge ihe ruo, o mee (There is time for everything)

*Igbo proverb*

Et kütt wie et kütt (What will be, will be)

*„Das Rheinische Grundgesetz" by Konrad Beikircher*

Echi di ime. O nweghị onye maara ihe ọ ga amụ. (Time is pregnant; nobody knows what it will give birth to.)

*Igbo proverb*

Niemand weiß, was die Zukunft bringt (Nobody knows what the future will holds in store)

*Conventional wisdom*

E were ụtụtụ tụtụwa, a tụtụjuo akpa. (If you start collecting from morning, the pocket (bag) will be full. The early bird catches the worm.)

*Igbo proverb*

Der frühe Vogel fängt den Wurm (The early bird catches the worm)

*English proverb, popular in Germany since 1987*

Ihe a kọrọ n'udummiri ka a na-eri n'ọkọchị. (What is sown in the rainy season, is eaten in the dry season)[387]

*Igbo proverb*

Spare in der Zeit, so hast Du in der Not (Save for a rainy day)

*Vernacular*

## 3.2. Monochronic–Polychronic Understanding of Time

Hall & Hall (1983) created the paired terms "monocronic" and "polychronic" (from Greek "chronos", Zeit, "mono", one and "poly", many"). What is done with the time available, how is it divided, planned, structured? Are many things done at the same time, one after another in a fixed order, or whenever they occur? Fig.1 depicts the strongest form of monochronic work style on the left of the "cultural spectrum" and the most extreme form of polychronic work style and behaviour on the right of the cultural spectrum. Each of these value systems results in further modes of thought and behaviour. [388]




- do one thing at a time
- Precise planning, few interruptions; follow rules of privacy
- Punctuality is taken seriously
- Deadlines are met religiously
- Rules are observed
- Tasks are done immediately

- Many tasks are handled simultaneously
- Improvise; constant interruptions are no problem; change plans often and easily
- Punctuality is handled flexibly
- Deadlines are considered an objective to be achieved, if possible
- Rules are circumvented
- Tasks are postponed (people and relationships are more important)

**Figure1**

387 Übersetzung von Igbo ins Deutsche: Anieke, C. C

388 Hall, E. T. & Hall, M. R. (1983). *Hidden Differences. Studies in International Communication. How to Communicate with the Germans*. S.22ff. Hamburg: Sternverlag.





Einszweidrei, im Sauseschritt
Läuft die Zeit; wir laufen mit.
(One-two-three, at rapid pace
Time runs; and we jog along with it.)

*Wilhelm Busch*

The monochronic approach is reflected in the German language; "stopping" or "turning back" time reflects a linear understanding of time. Time is viewed as a discrete commodity: it is "precious" and must not be "lost" or "wasted". "Time pressure" is felt by many members of individualistic cultures, time "flies" and can be "taken up". You can "find the time", "organize time", plan it, kill it or save it.

Beyond all cultural aspects of the perception of time, it is a physical constant, which is simply available – just as many African cultures feel it is. The linear axis on which cultures with a monochronic concept of time place tasks and activities places high demands on the planning ability and reliability of not just individuals, but also the infrastructure and the entire social system. The tolerance for disruptions and delays is correspondingly low in monochronic-time oriented cultures. In polychronic-time oriented cultures, different plans and courses of action can be pursued at any point in time, which demand a greater degree of temporal flexibility; the tolerance for disruptions and delays is correspondingly higher.

This does not, however, automatically result in a Nigerian motto of some kind of "rubber"- time or permanent flexitime as a way of life. In South-East Nigeria, it is not easy to be punctual. In the rapidly expanding metropolis of Enugu, as in many densely populated cities in Nigeria, the streets are hopelessly jammed with traffic in the mornings and evenings, and even adventurous detours via roads still under construction cannot fully make up for time lost in so called "*go-slow*" or "*hold-up*". Frequent blackouts impede communication, and national holidays are often called for only a few days in advance.

Always being in a hurry does not prevent death, neither does going slowly prevent living.

*Nigerian proverb*

People in a polychronic-time cultures experience time as an element of nature. How can one "find", "steal", "kill" or "save" time in that context? Tasks are completed simultaneously or interrupted when necessary. Time is

simply there, and waiting is normal, since everyone has enough time. Time is subordinate to interpersonal relations; the prioritisation of the person over the subject, typical for polychronic-time systems, does not mean that the subject is not important. At the same time, however, it is difficult to relate to a subject without relating to a person. On the other hand, relating to a person and the network behind can help to get prompt appointments which would require far ahead planning in a monochromic-time environment.

The way in which workshops and meetings are held in Igboland, and how they are organised and communicated, is simply impossible to calculate in terms of time. Due to a lack of communication, there are often difficulties in coordination of dates, and long waiting periods are the norm. Participants arrive and leave, or do not arrive at all (often without an excuse). They are on the phone during meetings, deal with staff or work on other tasks, on SMS-texts or e-Mails showing a great deal of flexibility and competence in self-organization.

In Germany, negotiations are scheduled, with a date, start and end time. One strives to keep those times, and if necessary, a follow-up meeting is scheduled. In South-East Nigeria, a day and perhaps a start time is scheduled, but rarely an end time. The meeting concludes when it is over (or possibly when it gets dark, or too late in the day). The start time is more for orientation, and negotiations can begin at any time afterwards.

For Hofsteede (2001)[389], how cultures structure time is connected to the cultural dimension of avoidance of uncertainty. This does not only reveal, how punctual the people of a given culture are, but also, how well cultures deal with unexpected situations. E.g. the "waiting game": How long can one be made to wait before it becomes impolite or even rude, or the waiting person "loses face"? The German "academic quarter" is an indication that waiting times and punctuality are, even

> 5 Minuten vor der Zeit, ist des Deutschen Pünktlichkeit
>
> Five minutes ahead of time is the German's punctuality
>
> *Volksmund*

> Pünktlichkeit ist die Höflichkeit der Könige
> (Punctuality is the courtesy of kings)
>
> *Proverb*

389 Hofstede, G. (2001). Lokales Denken, globales Handeln. Interkulturelle Zusammenarbeit und globales Management.München: Deutscher Taschenbuch Verlag.





in Germany, a matter of status and cause. Whereas for a business meeting, an apology is due after ten minutes' delay, and longer delays need to be communicated immediately, one is expected to wait for the President or a physician for a far longer period *without* expecting an apology. Being less than five minutes early to a job interview can cost you the job you do not have yet, but at a party, being that early will at least annoy the host who might not have finished all preparations. Being ten minutes late when invited for a meal is impolite and requires an apology, more than half an hour is impolite and, when unannounced, can give the host reason to worry about one's well-being.

> Time is a teacher.
>
> *African Proverb*

The idea of "human capital" is strange to the Igboland: Here, as previously mentioned, one relates to people prior to the subject. It may happen that important persons make less important persons or less important matters wait for days; more important persons are treated with high priority and face little or no waiting time. Visitors come without an appointment, wait for as long as they have time, and if necessary come back the following day or at the next opportunity. Waiting rooms (including the office of whoever keeps people waiting which might be used for an impromptu meeting) are used for social exchange, news, social networking, or naps.

In a polychronic culture, an agenda is merely a loose guideline for time management. Participants who are late for meetings are aware of their unpunctuality; they do not announce foreseeable delays and expect no consequences for being late. Setting up a monochronic time schedule and enforcing it strictly will slow down the course of events and might irritate participants.

In a polychronic culture, deadlines are seen more as suggestions than as fixed obligations. If time limits are exceeded, perquisites not met or a task takes more time, this is taken as a given fact, and is rarely communicated. This shows the tolerance towards interruptions or delays which is typical for a polychronic work style.

In Igboland, it is perfectly normal for events to begin up to four hours later than planned, even if the announcement contained notices such as "9

AM *prompt*" or "*sharp*" or even "*No African time*". One can arrive at or leave events as one pleases, just the same as with parties. In Germany, it is unthinkable to leave an event before the end without an important reason, and there are theatres which deny admission after the beginning of the show, at least until the break, as late-comers disturb audience and performers with noise and movement.

One advantage of the polychronic time approach is that it is quiet flexible and relaxed in reacting to disturbances and the unexpected. A holiday announced on short notice, the monthly "Cleaning Exercise" which prohibits car traffic for several hours and which might be cancelled on the morning of the assigned day, malaria and other tropical diseases, or funerals which are attended by everyone, cannot be planned or accounted for in advance.

To those accustomed to a monochronic work style, it can be irritating when others are served simultaneously or preferentially, or someone adds up a bill, makes a phone call and holds or admires a baby at the same time. This also works the other way, of course: In a monochromic time culture, one might prefer to first finish a phone call before greeting someone, to then devote full attention to the new arrival. A visitor from a polychronic time culture might, despite a smile and a hand waving during a phone call, feel unwelcome or at worst unnoticed.

### 3.3. Past, Present and Future Orientation

Trompenaars and Hampden-Turner (2012)[390] see the approach towards time as a relevant factor in intercultural undertakings. The relative importance which is given to past, present and future has consequences for coexistence. Do we see time as consecutive, as a sequence of events, or synchronous, with past, present and future interacting with each other and influencing current actions? Cultures with a more consecutive understanding of time, such as the Germans, prefer to work in well-ordered schedules. As mentioned previously, they place much emphasis on punctuality, planning (and sticking to those plans) and staying on schedule. Activities are isolated from organisation as a whole; tasks are measured by output in time (activity per hour or minute). The temporal structure is inflexible; time is tangible, schedule co-ordinates activity; appointment time is rigid and interpersonal relations are subordinate to present schedule. In such cultures, time is valuable in the sense of "time is money", it should be used productively, and messing up a schedule is not appreciated.

390 Trompenaars, F., Hampden-Turner, C. (2012). Riding the Waves of Culture: Understanding Diversity in Global Business. NY: McGraw-Hill.





In cultures with a primarily synchronous understanding of time, such as the Igbo, time is merely a framework for orientation: the past, the present and the future are seen as interconnected periods. Frequently, multiple projects are worked on concurrently. Long-term planning spans at most five years and a polychronic approach shows itself to be more capable to meet goals in that timeframe due to its flexibility than a monochronic approach, which would result in the need to flexibly re-plan and re-structure due to unexpected events.

So, which time period is appropriate for building a house to completion? The reasons for an unfinished house are as various, in both cultures, as the definitions of what a finished or habitable house is. And how long is "a while". Without the background of that remark or the person making it, it is difficult to make a prediction. "The longest time!", said in Igboland, refers to the relationship with a person, and can span a far shorter period of time than in Germany. The opposite is true for the statement "I am coming.", which in Germany means a couple of minutes at most, but in Igboland merely means that someone has the intention of returning, possibly in several hours' time. When a German says "That will take years", you need to know the person quite well in order to tell how long those "years" are. They might be minutes, hours, days or actual years.

## 4. Conclusion

A lack of intercultural understanding can lead to negotiations not taking place, appointments and schedules not being kept, coordination between colleagues not working and cooperation failing. It can also lead to people feeling uncomfortable with each other, and misunderstandings not being perceived as such or being cleared up.

I have found parallels, opposites and commonalities in many cultures. The essential thing is to be open for other cultures and to expand one's own patterns of thinking without giving up one's own cultural identity. Simply being aware of this can already free one from the restraints put in place by one's own (time-related) culture. Someone who strives for value neutrality is likely to find advantages and disadvantages which are inherent in any system. "Worse" or "better" will then metamorphose into "other" and maybe exciting and fruitful when compared with one's own system. One easily gets over-enthusiastic and starts questioning one's own cultural identity. If one tries too hard to adapt, it can even lead to an identity crisis. The consequence is losing authenticity and credibility and, although many cultures approve of adaptation, it can also alienate, as proper adaptation in all its facets takes a great deal of time and empathy.

Furthermore, it is important to learn coping strategies. Dealing with foreignness, long waiting times or excessive punctuality, and overcoming cultural shocks takes the ability to process cultural differences and foreignness as an autonomous transfer effort of the individual.

In fact, *many elements of a culture can only be understood within the context of the culture*', (Anieke, 2014)[391]. Based on Trompenaars' (1998)[392] quote *"A fish discovers its need for water only when it is no longer in it. Our own culture is like water to a fish. We live and breathe through it."*, is thus a way to recognize and understand a culture with its systemic patterns and peculiarities, to "swim in it", to live in it. By taking on these challenges, the aspects previously described by Weizsäcker become clearer: to eat and drink and probably dance with people, to learn their proverbs and their daily language. This expands one's scope for interpretation and action and helps to judge and to deal with situations in a more differentiated way. But this also means living with a lack of understanding presuming there is mutual respect. This supports dealing with the fact that, just as oneself, the other one is working within the framework of their cultural templates.

As a chance to learn something new and to practice tolerance and flexibility, foreignness can be enriching despite all differences, and can expand intercultural competence. By occasionally addressing the issue, a change of perspective can give reasons sometimes for laughter or at other times quiet deep thoughts. Many times I have caught myself, when arranging appointments to ask dear friends or colleagues – just to be on the safe side – "Is it German time or African time?".

In any analysis of the different models of cultural dimensions, there is always the question of how absolute their statements can be. There is no "the German" or "the Igbo", and within both peoples there so many culture-specific differences that a generalization carries the danger of imposing one's own perspective. As long as one is aware of these dangers, the diverse approaches provide rich material for a tentative view of one's own culture.

The question remains if and how far cultural differences in the understanding of time can be inculturated, or just lead to a sort of temporal biculturality. Thus, "watching the clock" of alien cultures will remain a quiet personal intercultural adventure for everybody.

391 Anieke, C. (2015). Chinua Achebe's Trilogy. A Study In Bicultural Communication. Enugu: ABIC Books.

392 Trompenaars, F. (1998). Riding the Waves of Culture: Understanding Diversity in Global Business. NY: McGraw-Hill.
Many Igbo proverbs are taken from the following work: Okafor, R. C., Ike S. O. (2013). ILU ndi IGBO (Igbo Proverbs). Enugu: Academic Printing Press. Others are taken from the everyday language of both cultures.



# 27

# African Time vs. German Time

Meggy Kantert

## Abstrakt

Interkulturalität bildet einen wichtigen Aspekt im Zeitalter der Globalisierung. Bei Reisen in andere Kulturkreise ist es nicht nur essentiell, die Sprach-, sondern auch andere Kulturbarrieren zu beachten, Kulturunterschiede werden sichtbar, schon bevor man mit dem Sprechen beginnt. Beispielhaft sollen anhand der Kulturdimension „Zeit" Unterschiede im Verständnis und im Umgang mit der Zeit in der deutschen und in der Igbo Kultur (Süd-Ost-Nigeria) aufgezeigt werden.

Trotz guter Vorbereitung auf eine Kultur, der Fähigkeit zum Perspektivwechsel und dem Bemühen um Werteneutralität bleiben Reisen in eine fremde Kultur ein sehr persönliches Abenteuer, bei dem man nicht nur seine Handlungskompetenz steigern und neue Problemlösungsstrategien entwickeln, sondern auch seine eigene kulturelle Identität kennenlernen kann.

Ziel dieses Artikels ist es also, die interessierte Leserschaft zu einem erweiterten Verständnis über das eigene Zeitverständnis sowie zu Toleranz gegenüber anderen (Zeit-)Kulturen zu führen.

## 1. Einleitung

***‚Als Gott die Welt erschuf, gab er den Afrikanern die Zeit und den Europäern eine Uhr'***, war das Erste von vielen Zitaten, die ich von Prof. Obiora Ike hörte. Erst durch meine Arbeit in Nigeria habe ich den tiefen Sinn dieser Worte begriffen, die mein Leben sehr bereichert haben. Wir können von Afrika viel lernen und ich möchte mit diesem Erfahrungsbericht zeigen, wie erhellend ein anderer Blick auf die (Uhr-)Zeit einer anderen Kultur sein kann und wie sich kulturelle Unterschiede im Umgang miteinander auswirken können.

Die vorliegende Arbeit ist ein Versuch, anhand des Umgangs mit der Zeit die Relevanz von Kulturdimensionen in einer fremden Kultur darzustellen und setzt zur Beschreibung des Konzeptes lediglich oberflächlich bei der Kultur der Beteiligten an. Sie unternimmt den Versuch einer Darstellung und Bewertung anhand subjektiver Beobachtung. Auf Basis dieser Beobachtungen mag der geneigte Leser seine eigene „Zeitkultur" analysieren, um eine Annäherung zum besseren Verständnis zu erwirken.

Angelehnt an die Arbeit „Interkulturelle Dimensionen Zeit und Raum: Coaching in einem fremden Kulturkreis" Kantert (2013)[393] wurden Erfahrungen untersucht, die stellvertretend für Beobachtungen stehen, die über den Zeitraum von 5 Jahren im Kulturkreis Süd-Ost-Nigeria in Projekten und Workshops mit insgesamt etwa 2.500 Mitarbeitern/Teilnehmern gesammelt wurden. Projekt- und Workshop-Erfahrungen im deutschen Kontext entsprechen ungefähr demselben Umfang. Die vorliegende Arbeit bietet somit lediglich einen erweiterten Erfahrungsbericht und keine repräsentative Erhebung.

Im ersten Teil dieser Arbeit werden Kontext und Begriffe erläutert, Kultur sowie die Kulturdimension Zeit vorgestellt. Der zweite Teil erläutert das jeweilige Zeitverständnis anhand von Beispielen und Erfahrungsberichten mit Bezug auf den benannten Kulturaspekt. Im abschließenden Kapitel 4 wird ein Fazit der Autorin über interkulturelles Miteinander gezogen. Gedanken über praktische Konsequenzen aus den gewonnenen Erkenntnissen schließen die Arbeit ab.

Hinweis zur Verwendung von männlichen und weiblichen Formulierungen in dieser Arbeit: zugunsten einer einfacheren Sprache wird auf die explizite Ausformulierung der weiblichen Schreibweise jeweils verzichtet.

# 2. Was ist Kultur? Kulturbegriffe

## 2.1 Interkulturell

Laut Schönhuth (2005)[394] bezieht sich Interkulturalität auf das, was passiert, wenn Menschen mit unterschiedlichem kulturellem Hintergrund unter bestimmten strukturellen Rahmenbedingungen einander begegnen und miteinander umgehen. Die hier als interkulturell bezeichneten Interaktionssituationen zwischen Individuen aus unterschiedlichen Kulturen, beziehen sich explizit auf unterschiedliche *Nationalkulturen* (in diesem Fall Deutschland und das Igboland in Süd-Ost-Nigeria).

393 Kantert, M. M. (2013). Interkulturelle Dimensionen Zeit und Raum: Coaching in einem fremden Kulturkreis. Fallbeispiel einer Teamentwicklung in Nigeria. Master Thesis. ZFH Zürich.

394 Schönhuth, M. (2005). Glossar: Kultur und Entwicklung - Ein Vademecum durch den Kulturdschungel. Trier.Trierer Materialien zur Ethnologie, Ausgabe 4.





## 2.2 Kulturgeschichte

In seiner Herausforderung an den Westen, Vorurteile gegenüber Afrika abzubauen, erinnert Ike (2007)[395]: *‚Die Igbo im Südosten Nigerias arbeiteten schon mit Roheisen, als sich - historisch gesehen - Europa noch in der Steinzeit befand. Sie pflegten bereits eine Art republikanischer Demokratie, als ein großer Teil der westlichen Welt noch im Primitivismus schlummerte. '*

## 2.3 Kultur

Johannes Paul II. (2001)[396] beschreibt Kultur folgendermaßen: *‚Die Kultur ist die qualifizierte Äußerung des Menschen und seiner Geschichte sowohl auf individueller wie auf kollektiver Ebene. Denn der Mensch wird vom Verstand und vom Willen unablässig dazu angespornt, die Güter und Werte der Natur zu »kultivieren«, indem er die grundlegenden Erkenntnisse, die alle Aspekte des Lebens betreffen, zu immer höheren und systematischen Kultursynthesen zusammenfügt; besonders gilt das für jene Erkenntnisse, die sein soziales und politisches Zusammenleben, die Sicherheit und die wirtschaftliche Entwicklung, den Umgang mit jenen existentiellen Werten und Geltungen, vor allem religiöser Natur, betreffen, die einen Verlauf seiner individuellen und gemeinschaftlichen Geschichte nach wirklich menschlichen Bedingungen erlauben. Jeder Mensch wird geprägt von der Kultur, die er einatmet durch die Familie und die Menschengruppen, zu denen er in Beziehung tritt, durch die Bildungswege und die verschiedensten Umwelteinflüsse, durch seine wesentliche Verbundenheit mit dem Gebiet, in dem er lebt.'*

Richard v. Weizsäcker (1987)[397] ging so weit zu sagen, dass in seinem Kulturbegriff *‚weder die Kleidung noch die Ess- und Trinkgewohnheiten, weder die Geschichte noch die Philosophie, weder Künste noch die Wissenschaft, weder die Kinderspiele noch die Sprichwörter, weder das Klima noch die Landschaftsformen, weder die Wirtschaft noch die Literatur, weder das Politische noch das Private noch der Hinweis auf ‚Schäden durch Abholzung der Berge' fehlen.'*

Und Ike & Edozien (2003)[398] meinen schließlich, *‚Auf der Ebene individueller wie sozialer Gruppen ist die Kultur diejenige Form geblieben, mit der sich die Menschheit auf ihrem Weg durch die Geschichte ausdrückt. In diesem Kontext bezieht sich der Kulturbegriff auf die gesamte Lebensweise eines Volkes, '.*

395 Ike, O.F. et al. (2007). Damit Alle leben können. Plädoyers für eine menschenfreundliche Ethik.Erkelenz: Altius Verlag

396 Papst Johannes Paul II. (2001). Dialog zwischen den Kulturen für eine Zivilisation von Liebe und Frieden. Vatikanstadt: Libreria Editrice Vaticana.

397 Richard v. Weizsäcker (1987) . Festrede zur Verleihung der Goethe-Medaillen.

398 Ike, O.F.& Nnoli-Edozien, N. (2003). Afrika in eigener Sache. Weisheit, Kultur und Leben der Igbo. Berlin: Iko-Verlag für Interkulturelle Kommunikation.

Der Begriff Kultur entstammt dem lateinischen Wort „colere" und bedeutet so viel wie bebauen, bestellen, pflegen – Die Art und Weise, wie wir unser Leben gestalten. Kultur vermittelt uns, was normal ist, und sie selektiert und bewertet bestimmte Handlungen oder Anschauungen als „gut" oder „schlecht". Während es in Süd-Ost-Nigeria normal ist, relativ zur deutschen Kultur zu spät zu kommen, würde man im deutschen Kulturkreis einen Menschen mit dieser Verhaltensweise zumindest als unhöflich empfinden. Der vorliegende Beitrag setzt daher lediglich oberflächlich bei der Kultur der Beteiligten als kollektive Prägung an und unternimmt den Versuch einer Darstellung und Bewertung der Kulturdimension „Zeit" anhand subjektiver Beobachtung.

In der Psychologie nennt man ein stark vereinfachendes Abbild komplizierter Zusammenhänge *Stereotyp*. Da wir wissen, dass eine Sache zu komplex ist um sie vollständig zu durchschauen, verlassen wir uns ersatzweise auf ein Urteil, das nur wenige Gesichtspunkte der Sache in Betracht zieht. Die komplizierten Sachverhalte auf der Welt sind unsere Mitmenschen und andere Kulturen. Dort kommen Stereotypen daher besonders oft zur Anwendung. Jeder Mensch trägt bestimmte Vorstellungen über andere Kulturen mit sich. *„Deutsche sind pünktlich."*, *„In Afrika ticken die Uhren anders."*, um nur zwei zu nennen, die mit an Sicherheit grenzender Wahrscheinlichkeit nicht auf alle 82 Millionen Deutsche und die mehr als 170 Millionen Nigerianer zutreffen. Durch diese Stereotypisierung übersieht man die Kehrseite: Es gibt durchaus viele pünktliche Afrikaner und auch unpünktliche Deutsche/Europäer. Somit ist ein erster Schritt zu interkulturellem Verständnis, sich seiner eigenen kulturellen Standards bewusst zu werden und zu berücksichtigen, dass auch wir durch den kulturellen „Filter" anderer Menschen betrachtet werden.

*Kulturstandards*[399] können allgemein durch folgende fünf Merkmale definiert werden:

– Kulturstandards sind Arten des Wahrnehmens, Denkens, Wertens und Handelns, die von der Mehrzahl der Mitglieder einer bestimmten Kultur für sich und andere als normal, typisch und verbindlich angesehen werden.

– Eigenes und fremdes Verhalten wird aufgrund dieser Kulturstandards gesteuert, reguliert und beurteilt.

– Kulturstandards besitzen Regulationsfunktion in einem weiten Bereich der Situationsbewältigung und des Umgangs mit Personen.

– Die individuelle und gruppenspezifische Art und Weise des Umgangs mit

399 Thomas, A.& Kinast, E.U.& Schroll-Machl, S. (Hg.) (2005). S.24ff. Handbuch Interkulturelle Kommunikation und Kooperation. Band 1: Grundlagen und Praxisfelder. Göttingen: Vandenhoeck & Ruprecht.





Kulturstandards zur Verhaltensregulation kann innerhalb eines gewissen Toleranzbereichs variieren.

– Verhaltensweisen, die sich außerhalb der bereichsspezifischen Grenzen bewegen, werden von der sozialen Umwelt abgelehnt und sanktioniert.

Unterschiede zwischen Kulturen lassen sich mit Hilfe verschiedener Modelle beschreiben [400]. In der vorliegenden Arbeit wird beispielhaft die kulturelle Dimension „Zeit" untersucht.

## 3. Was ist Zeit? Zeitverständnis

***‚Was also ist die Zeit? Wenn mich niemand danach fragt, weiß ich es, wenn ich es aber einem, der mich fragt, erklären will, weiß ich es nicht.*** ' Augustinus[401]

Für Physiker ist die Sache klar: Zeit kann man zwar nicht erklären, aber man kann sie beschreiben, in Stücke teilen und messen; Zeit ist linear.

Anthropologen sehen in der Art, wie eine Kultur Zeit definiert und mit ihr umgeht Indikatoren dafür, wie diese Kultur den Sinn des Lebens und die menschliche Existenz deuten.

Zeit ist ein Kulturprodukt, auch wenn alle Menschen in sie hineingeboren werden. Als Kulturdimension spielt Zeit als Basissystem einer Gesellschaft eine wichtige Rolle. Jede Kultur hat ihr eigenes Zeit-Verhalten und das Zeitverständnis hat einen essentiellen Einfluss darauf, wie soziale Gruppen, Organisationen und Individuen mit Zeit umgehen.

### *3.1. African time* und *das deutsche Zeitverständnis*

Die meisten Deutschen orientieren sich am Sonnenjahr, genauer gesagt, dem gregorianischen Jahr (365.2425 Tage Universalzeit, UT). Fragt man die Astronomen, bekommt man gleich drei Definitionen: Ein tropisches Jahr (365.242199 Tage UT), ein siderisches Jahr (365.256366 Tage UT) oder ein anomalistisches Jahr (365.259626 Tage UT).

Nach Okafor (1980)[402] hat ein Jahr in der traditionellen Igbo-Gesellschaft keine 365 Tage, sondern ist abgeschlossen, wenn alle Festivals gefeiert sind. Diese

400 Hall, E. T. (1990). The Hidden Dimension. Anchor Books: Doubleday. Rosinski, P. (2003). Coaching Across Cultures: new tools for leveraging national, corporate, and professional differences. London: Nicholas Brealey Publishing. ; Hofstede (2001); Trompenaars (2012)

401 Augustinus, A. Confessiones, XI 14

402 Okafor, R. C., (1980). Igbo Minstrels. Ph D. Thesis, Queen's University of Belfast.

traditionellen Feste haben religiösen und/oder landwirtschaftlichen Ursprung und orientieren sich an den Mondphasen (354.3672Tage UT). Onasanya (2009) [403] spezifiziert den Igbo-Kalender mit 13 Monaten (afo) mit jeweils 7 Wochen in einem Monat (onwa), wobei an den letzten Monat ein Tag angehängt wird.

Auch die Jahreszeiten werden im Igboland nicht zeitlich festgelegt wie in Deutschland. Während im letztgenannten Frühjahr, Sommer, Herbst und Winter festgelegt sind, wobei es wiederum eine meteorologische Definition (Frühling 01.03.-31.05, Sommer 01.06.-31.08., Herbst 01.09.-30.11., Winter 01.12.-28./29.02), eine astronomische Definition (Frühling 21./22.3-20.06, Sommer 21.06.-21./22.09., Herbst 22./23.09.-20./21.12., Winter 021./22.12.-19./20.03.), sowie bis zu 10 Phänologische Jahreszeiten und im Rheinland eine 5. Jahreszeit (Karneval) gibt, hat es in Süd-Ost-Nigeria vorrangig zwei Jahreszeiten: Regenzeit und Trockenzeit, welche mit/ohne den Regen beginnen, sowie den Harmattan-Wind, welcher im Dezember/Januar auftritt.

Eine Woche hat in Deutschland sieben Tage (Montag, Dienstag, Mittwoch, Donnerstag, Freitag, Samstag, Sonntag), in der Igbo-Tradition vier (Markt-)Tage (Eke, Orie, Afọ, Nkwọ), anhand derer die verschiedenen Dörfer ihre Märkte koordinieren. Es gibt Kalender mit beiden Wocheneinteilungen. Im Igboland gelten normale Arbeitszeiten von 08:00 bis 16:00, der ganze Tagesrhythmus wird traditionell vom ganzjährig kaum abweichenden Sonnenauf- und –untergang bestimmt.

Lernt man Deutsch als Fremdsprache, schlägt das Goethe-Institut folgendes vor: „Guten Morgen!“ bis 12:00 Uhr, „Guten Tag!“ bis 18 Uhr, danach „Guten Abend!“ und „Gute Nacht!“ bevor man ins Bett geht. Im Igbo-Land hört man morgens eher „How was your night?“ als „Good morning“ (wörtliche Übersetzung der entsprechenden Phrase in Igbo „*I bọọla chi*“ sinngemäß „Hast du die Nacht überlebt?“), ab kurz vor 12:00 „Good Afternoon“ und nach 16:00 Uhr „Good evening“. „Good night“, („*Ka chi foo*“) bedeutet wörtlich übersetzt in etwa „Möge es wieder hell werden“ oder „Möge ein neuer Tag erfahrbar werden“.

[403] Angelicus M. B. Onasanya, DBA (2009). The Urgency of Now!: Building a True Nigerian Nation. Bloomington: Xlibris Corporation.





Wie Ike et al (2003) ausführen, bedeutet *‚Afrika verstehen (...) seine Zeitlinie und seine Struktur zu verstehen‘*. Diese Zeitlinie ist gänzlich anders definiert und relevant für das Zeitverständnis der Igbo. Das Igbo-Konzept von Zeit ist schwer zu definieren.

> Oge ote nkwu rituru (When the wine-tapper climbs down from the palm tree" This statement, when used in dialogue, refers to the time between 10:00 am and 11:00 am and the person spoken to knows when he is being expected)
>
> *Igbo Sprichwort*

*‚Die Igbo ziehen das Beschreiben dem Definieren vor. Sie elaborieren oder zeigen die Bedeutung eines Konzepts oder einer Idee mittels natürlicher Begriffe. ‘* sowie Sprüchen, Weisheiten, Gebeten, Geschichten und Erzählungen.

Es mag überraschen, dass es bei so unterschiedlichem Zeitverständnis durchaus verwandte Weisheiten gibt:

Oge bụ akụ (Zeit ist Vermögen)

*Igbo Sprichwort*

Mein Erbteil wie herrlich, weit und breit!

Die Zeit ist mein Besitz, mein Acker ist die Zeit.

*Goethe*

Oge ihe ruo, o mee (Es passiert etwas, wenn die Zeit dafür reif ist)

*Igbo Sprichwort*

Et kütt wie et kütt

*„Das Rheinische Grundgesetz“ von Konrad Beikircher*

Echi di ime. O nweghị onye maara ihe ọ ga amụ. (Die Zukunft ist schwanger; niemand weisst, was sie gebiert.)

*Igbo Sprichwort*

Niemand weiß, was die Zukunft bringt

*Volksmund*

E were ụtụtụ tụtụwa, a tụtụjuo akpa. (Wenn man frühmorgens beginnt zu sammeln, sammelt man genug)

*Igbo Sprichwort*

Der frühe Vogel fängt den Wurm

*Englisches Sprichwort, seit 1987 auch in Deutschland populär*

Ihe a kọrọ n'udummiri ka a na-eri n'ọkọchị. (Was man in der Regenzeit anbaut, isst man in der Trockenzeit)[404]

*Igbo Sprichwort*

Spare in der Zeit, so hast Du in der Not

*Volksmund*

### 3.2. Monochrones - Polychrones Zeitverständnis

Hall & Hall (1983) prägten das Begriffspaar „monochron - polychron" (aus dem Griechischem: chronos - die Zeit und mono - eins bzw. poly - viele oder vieles). Was wird mit der zur Verfügung stehenden Zeit gemacht, wie wird sie eingeteilt, geplant, strukturiert? Wird alles gleichzeitig erledigt, geordnet nacheinander oder wie es gerade kommt? In Abb. 1 wird die stärkste Ausprägung eines monochronen Arbeitsstiles links auf dem gesamten „Kulturspektrum" und die extremste Ausprägung eines polychronen Arbeitsstiles und Verhaltens rechts am Kulturspektrum dargestellt. Jedes dieser Wertesysteme erzeugt weitere Denk- und Verhaltensweisen. [405]




- Eins nach dem anderen erledigen
- Exakte Planung, wenig Unterbrechungen
- Pünktlichkeit wird ernst genommen
- Deadlines einhalten
- Beachtung von Regeln
- Dinge werden sofort erledigt

- Mehrere Projekte gleichzeitig bearbeiten
- Improvisieren, ständige Unterbrechungen sind kein Problem
- Pünktlichkeit wird flexibel gehandhabt
- Deadlines werden selten eingehalten
- Regeln werden umgangen
- Dinge werden aufgeschoben

**Abbildung 2**

404 Übersetzung von Igbo ins Deutsche: Anieke, C. C.

405 Hall, E. T. & Hall, M. R. (1983). Hidden Differences. Studies in International Communication. How to Communicate with the Germans. S.22ff. Hamburg: Sternverlag.





Der monochrone Ansatz spiegelt sich deutlich im deutschen Sprachgebrauch wieder, denn die „Zeit anhalten" oder „zurückdrehen" zu wollen, zeugt vom linearen Zeitverständnis. Zeit ist ein „kostbares Gut" und darf nicht „verloren" oder „vergeudet" werden. „Zeitdruck" wird von vielen Angehörigen individualistisch ausgerichteter Kulturen empfunden und Zeit kann „geraubt" oder „gestohlen" werden. Man kann „sich Zeit nehmen" oder „Zeit lassen", man kann „Zeit gewinnen" oder auch „finden", sie „gestalten", verplanen", „sparen" oder „vergeuden".

> Einszweidrei, im Sauseschritt
> Läuft die Zeit; wir laufen mit.
> *Wilhelm Busch*

Abgesehen von kulturellen Aspekten der Wahrnehmung von Zeit ist diese eine physikalische Größe und einfach verfügbar, einfach da - ganz wie in vielen afrikanischen Kulturen empfunden. Die lineare Achse, auf der in Kulturen mit monochroner Zeitauffassung Aufgaben und Handlungen untergebracht werden müssen, stellt hohe Anforderungen an die Planungsfähigkeit und Zuverlässigkeit nicht nur einzelner Personen, sondern auch an die Infrastruktur und das gesamte gesellschaftliche System. Entsprechend gering ist in monochron orientierten Kulturen die Toleranz gegenüber Störungen und Zeitverschiebungen. In polychron orientierten Kulturen können zu einem bestimmten Zeitpunkt verschiedene Handlungsabsichten verfolgt werden, was große zeitliche Flexibilität erfordert. Entsprechend hoch ist demnach hier die Toleranz gegenüber Störungen und Zeitverschiebungen.

> Always being in a hurry does not prevent death, neither does going slowly prevent living.
> *Nigerianisches Sprichwort*

Das bedeutet aber nicht zwingend ein nigerianisches Lebensmotto der „Gummizeit" oder eine eigenwillige Definition von Gleitzeit. Es ist in Süd-Ost-Nigeria nicht einfach, pünktlich zu sein. In der schnell wachsenden Millionen-Metropole Enugu sind ebenso wie in anderen bevölkerungsreichen Städten morgens und abends die Straßen verstopft, da lässt sich auch auf abenteuerlichen Umwegen über noch im Bau befindliche Pisten die im Stau verbrachte Zeit nicht mehr aufholen. Häufiger Stromausfall behindert die Kommunikation und nationale Feiertage werden manchmal mit nur wenigen Tagen Vorlaufzeit ausgerufen.

Menschen einer polychronen Kultur leben in der Zeit als Naturelement. Wie kann man denn da Zeit „finden", „stehlen" oder „gewinnen"? Tätigkeiten werden gleichzeitig ausgeführt oder unterbrochen, wenn es sein muss. Zeit ist einfach da und Warten normal, weil ja alle Menschen genug Zeit haben. Die in polychronen Systemen typische Priorisierung des Personenbezugs vor dem Sachbezug bedeutet nicht, dass die Dinge nicht wichtig sind. Gleichzeitig ist es schwierig, ohne den Personenbezug zur eigentlichen Sache zu kommen. Auf der anderen Seite hilft gerade dieser Personenbezug, und das damit einhergehende Netzwerk, in kürzester Zeit Termine zu bekommen, für die man in einem monochronen Umfeld lange planen müsste.

Die Art und Weise, wie Workshops und Meetings abgehalten werden und wie kommuniziert und organisiert wird, ist im Igboland zeitlich nicht einfach kalkulierbar. Mangels Kommunikation gibt es häufig Schwierigkeiten mit der Terminabstimmung, mit langen Wartezeiten muss gerechnet werden. Teilnehmende kommen und gehen oder erscheinen erst gar nicht (in vielen Fällen unentschuldigt). Sie telefonieren während der Meetings, empfangen andere Mitarbeiter oder bearbeiten mitgebrachtes Material, SMS oder Emails. Es zeigt sich dabei eine hohe Fähigkeit zur Selbstorganisation bei den kommenden und gehenden Mitarbeitern.

In Deutschland werden Verhandlungen terminiert, mit einem Datum, einer Start- und einer Endzeit. Man ist bemüht, diese Zeit einzuhalten, im Zweifel wird ein Folgetermin ausgemacht. In Süd-Ost-Nigeria wird ebenfalls ein Termin und ggf. eine Uhrzeit ausgemacht, allerdings nur selten eine Endzeit. Man ist fertig, wenn alles gesagt ist (oder ggf. wenn es dunkel, bzw. spät am Tage ist). Die Startzeit bietet lediglich einen Anhaltspunkt, die Verhandlungen können zu jeder Zeit danach beginnen.

Der Umgang mit Zeit hängt für Hofsteede (2001)[406] mit der Kulturdimension der Unsicherheitsvermeidung zusammen. Diese gibt nicht nur Auskunft darüber, wie pünktlich die Menschen in einer Kultur sind, sondern sie beschäftigt sich auch damit, ob Kulturen mit unvorhergesehenen Situationen besser oder schlechter umgehen können. Betrachten wir

> Pünktlichkeit ist die Höflichkeit der Könige.
>
> *Volksmund*

> des Deutschen Pünktlichkeit.
>
> *Volksmund*

406 Hofstede, G. (2001). Lokales Denken, globales Handeln. Interkulturelle Zusammenarbeit und globales Management. München: Deutscher Taschenbuch Verlag.





beispielhaft das „Warte-Spiel": Wie lange lässt man warten, ohne dass es unhöflich erscheint oder rüde, oder bis der Wartende gar „sein Gesicht verliert"? Das „akademische Viertel" gibt bereits einen Anhaltspunkt dafür, dass Wartezeiten und Pünktlichkeit auch in Deutschland etwas mit Status und Anlass zu tun haben. Während bei einem Geschäftstreffen schon nach mehr als 10 Minuten eine Entschuldigung fällig wird und längere Verspätungen schnellstmöglich kommuniziert werden müssen, wartet man deutlich länger auf den Bundespräsidenten oder einen Arzt, *ohne* eine Entschuldigung zu erwarten. Kommt man zu einem Vorstellungsgespräch nicht mindestens 5 Minuten zu früh, kann das die noch nicht angetretene Stelle kosten, bei einer Party jedoch zumindest Unmut hervorrufen, wenn man die Gastgeber ebensolange vor der Zeit und - vielleicht mit den Vorbereitungen noch nicht fertig - überrascht. Kommt man bei einer Einladung zum Essen allerdings mehr als 10 Minuten zu spät, wird eine Entschuldigung erwartet, mehr als eine halbe Stunde ist unhöflich und kann unangekündigt den Gastgebern sogar Anlass zur Sorge geben.

> Time is a teacher.
>
> *Afrikanisches Sprichwort*

Die Idee, Personen als Humankapital zu sehen, bewirkt Unverständnis im Igboland: Hier gilt, wie bereits erwähnt, der Personen- *vor* dem Sachbezug. Es kann vorkommen, dass wichtige Persönlichkeiten nicht so wichtige Personen oder weniger wichtige Anliegen tagelang warten lassen; wichtige Personen werden bevorzugt behandelt und müssen nur wenig oder gar nicht warten. Viele Besucher kommen auch ohne Termin, warten solange sie Zeit haben und kommen am nächsten Tag oder zur nächsten Gelegenheit wieder. Räume mit Wartenden (ggf. auch das Büro desjenigen, der warten lässt und derweil daneben eine Besprechung abhält) werden für den sozialen Austausch genutzt, es werden Neuigkeiten besprochen, Netzwerke geknüpft oder ein Nickerchen gemacht.

Eine Agenda bietet in einer polychron orientierten Kultur lediglich grobe Eckpunkte für die Zeiteinteilung. Verspäteten Teilnehmern von Meetings ist ihre Unpünktlichkeit bewusst, sie kündigen absehbare Verspätungen nicht an und erwarten keine Konsequenzen aus dem Zuspätkommen. Hier einen monochronen Zeitplan zu erstellen und strikt durchzusetzen, bremst den Ablauf und kann irritierend auf die Teilnehmer wirken.

Deadlines werden in polychronen Kulturen eher als Anregungen denn als feste Verbindlichkeiten gesehen. Werden Fristen überschritten, wenn Voraussetzungen

fehlen oder die Arbeit mehr Zeit in Anspruch nimmt, wird das als gegeben hingenommen und selten kommuniziert. Hier spiegelt sich die für einen polychronen Arbeitsstil übliche Toleranz gegenüber Unterbrechungen und Zeitverschiebungen besonders deutlich wieder.

Es ist im Igboland durchaus üblich, Veranstaltungen 1 bis 4 Stunden später als geplant zu beginnen, auch wenn in der Ankündigung Zusätze wie „9:00a.m, *prompt*" oder „*sharp*" oder gar „*No African time*" vermerkt sind. Zu Veranstaltungen kann man kommen und gehen wie es passt, ebenso wie zu Partys. In Deutschland ist es undenkbar, ohne triftigen Grund eine wichtige Veranstaltung vor deren Ende zu verlassen und es gibt Theater, die mit Beginn der Vorstellung den Einlass verwehren (zumindest bis zur Pause), weil Zuspätkommende die Anwesenden sowie die Künstler durch Geräusche und Bewegung stören.

Eine Stärke des polychronen Umgangs mit der Zeit ist, dass sehr flexibel und entspannt mit Störungen und Unerwartetem umgegangen wird. Ein kurzfristig angesetzter Feiertag, die monatliche „Cleaning Exercise", die für mehrere Stunden Autoverkehr untersagt und am selben Morgen wieder abgesagt werden kann, Malaria und andere Tropenkrankheiten sowie Beerdigungen, an denen alle teilnehmen, können nicht eingeplant und im Voraus berücksichtigt werden.

An monochronen Arbeitsstil gewohnt, kann es sehr irritierend wirken, wenn andere gleichzeitig oder bevorzugt bedient werden und zur selben Zeit abgerechnet, telefoniert und ein Baby gehalten wird. Das gilt natürlich auch andersherum: In der monochronen Kultur möchte man erst ein Telefongespräch beenden, bevor man jemanden begrüßt, um sich ihm dann ungestört zuzuwenden und die volle Aufmerksamkeit schenken zu können. Ein aus einem polychronem Kulturkreis kommender Besucher kann sich trotz eines Lächelns und einer einladenden Handbewegung während des Telefonates nicht wahrgenommen oder schlimmstenfalls sogar ignoriert fühlen.

## 3.3. Vergangenheits-, Gegenwarts- und Zukunftsorientierung:

Trompenaars und Hampden-Turner (2012)[407] betrachten den Umgang mit der Zeit als relevanten Faktor in interkulturellen Unternehmungen. Die Wichtigkeit, welche der Vergangenheit, der Gegenwart und der Zukunft beigemessen werden, hat Konsequenzen auf das Miteinander. Sehen wir Zeit konsekutiv, in einer Sequenz von Ereignissen, oder synchron, wo Vergangenheit, Gegenwart und Zukunft miteinander in Wechselbeziehung stehen und das Handeln in der

[407] Trompenaars, F., Hampden-Turner, C. (2012). *Riding the Waves of Culture: Understanding Diversity in Global Business. NY:* McGraw-Hill.





Gegenwart bestimmen. Kulturen mit eher konsekutivem Zeitverständnis wie die Deutsche, arbeiten lieber mit geordneten Zeitabläufen. Wie oben bereits erwähnt, legen sie viel Wert auf Pünktlichkeit, Planung (und sich daran halten) und im Zeitplan bleiben. In dieser Kultur ist Zeit wertvoll im Sinne von „Zeit ist Geld" und sollte sinnvoll genutzt werden und einen Zeitplan durcheinanderzubringen wird nicht geschätzt.

In Kulturen mit vorwiegend synchronem Zeitverständnis wie dem Igbo-Volk bietet Zeit lediglich einen Orientierungsrahmen: die Vergangenheit, die Zukunft und die Gegenwart werden als miteinander verwobene Perioden gesehen. Häufig wird an mehreren Projekten gleichzeitig gearbeitet und Pläne und Verträge werden als flexibel angesehen. Langfristige Planung beinhaltet maximal 5 Jahre, wobei sich zeigt, dass der polychrone Ansatz durch seine Flexibilität Ziele in diesem Zeitraum durchaus besser erfüllen kann als der monochrone, da hier bei unvorhergesehenen Ereignissen oft zeitaufwändig umgeplant und -strukturiert muss.

Welche Zeit ist angemessen dafür, ein Haus zu bauen und fertigzustellen? Die Gründe für unfertige Häuser sind in beiden Kulturen so vielfältig wie die Definition, was ein fertiges, bzw. beziehbares Haus ist. Und wie lange ist „eine Weile"? Ohne den Hintergrund dieser Bemerkung oder die Person gut zu kennen, ist es schwierig, eine ungefähre Voraussage machen zu können. „Ich habe Dich eine sehr lange Zeit/eine Ewigkeit nicht gesehen!" („the longest time"), bezieht sich auch im Igboland auf die Beziehung mit der Person und kann aber eine wesentlich kürzere Zeitspanne umfassen als in Deutschland. Im Gegensatz dazu steht die Aussage: „Ich komme gleich" („I'm coming"), die in Deutschland nur wenige Minuten bedeutet und im Igboland lediglich ausdrückt, dass die Person die Absicht hat, zurückzukommen, unter Umständen nach Stunden. Wenden wir uns wieder dem Deutschen zu, der sagt: "Oh, das dauert Jahre…". Auch hier muss man die Person schon kennen, um zu sagen, wie lange diese „Jahre" sind. Es kann sich hier um Minuten, Stunden, Tage oder tatsächlich Jahre handeln.

## 4. Fazit

Mangelndes interkulturelles Verständnis kann dazu führen, dass Verhandlungen nicht zustande kommen, Termine und Zeitpläne nicht eingehalten werden, die Zusammenarbeit zwischen Mitarbeitern nicht funktioniert und Kooperationen scheitern. Es kann auch dazu führen, dass sich die Beteiligten unwohl miteinander fühlen, und Missverständnisse nicht wahrgenommen bzw. nicht ausgeräumt werden.

Ich habe in vielen Kulturen Parallelen, Gegensätze und Gemeinsamkeiten gefunden. Wichtig ist es, sich offen auf die andere Kultur einzulassen und die eigenen Denk- und Verhaltensmuster zu erweitern, ohne dabei die eigene

kulturelle Identität aufzugeben. Allein sich dessen bewußt zu werden, kann schon von den Zwängen befreien, die uns die eigene (hier: Zeit-)Kultur auferlegt. Wenn man sich um Werteneutralität bemüht, kann man die Vor- und Nachteile, die jedes System hat, finden. „Schlechter" oder „besser" wird dann zu „anders" und kann im Vergleich mit dem eigenen System spannend und bereichernd sein und auch die Fähigkeit erweitern, Problemlösungsstrategien zu entwickeln.

Dabei kann man schnell in eine Begeisterung geraten, die Eigenes und die eigene kulturelle Identität in Frage stellt. Das kann insofern zu Identitätskrisen führen, als dass man versucht, sich zu sehr anzupassen. Die Folge ist, dass man an Authentizität und Glaubwürdigkeit verliert und, obwohl viele Kulturen Anpassung wohlwollend zur Kenntnis nehmen, es ebenso häufig befremdet, da eine situationsgerechte Anpassung mit allen nötigen Facetten einiges an Zeit und viel Empathie benötigt.

Des Weiteren ist es wichtig, Bewältigungsstrategien zu erlernen. Mit der Andersartigkeit fertig zu werden, lange Wartezeiten bzw. Überpünktlichkeit und Kulturschocks zu überwinden erfordert die Fähigkeit, kulturelle Andersartigkeit und Fremdheit zu verarbeiten, als selbstständige Transferleistung des Einzelnen.

*‚Viele Elemente einer Kultur können nur innerhalb des Kontextes dieser Kultur wirklich verstanden werden'* Anieke (2014)[408]. Basierend auf Trompenaars'(1998)[409] Zitat *‚Ein Fisch spürt erst dann, dass er Wasser zum Leben braucht, wenn er nicht mehr darin schwimmt. Unsere Kultur ist für uns wie das Wasser für den Fisch. Wir leben und atmen durch sie. '*, ist somit ein Weg, eine Kultur in ihren Mustern und Gegebenheiten des Systems zu erkennen und zu verstehen, „darin mitzuschwimmen", darin zu leben. Wenn man sich dieser Herausforderung stellt, erschließen sich Weizsäckers im o. g. Kapitel beschriebenen Aspekte: mit den Menschen essen und trinken; aber auch Sprichwörter und den alltäglichen Umgangston kennenzulernen. Dies erweitert den Interpretations- sowie den Handlungsspielraum und hilft, Situationen differenziert zu beurteilen und zu bewältigen. Dazu gehört aber auch, dass man Unverständnis unter gegenseitiger Wertschätzung stehen lassen kann. Das fördert einen guten Umgang mit der Tatsache, dass sich der andere - ebenso wie man selbst - an seinen eigenen kulturellen Formvorlagen orientiert.

Als Chance, Neues zu lernen und Toleranz und Flexibilität zu üben, kann Fremdheit trotz vieler Differenzen bereichernd wirken und die interkulturelle

408 Anieke, C. (2015). *Chinua Achebe's Trilogy. A Study In Bicultural Communication. Enugu:* ABIC Books.

409 Trompenaars, F. (1998). Riding the Waves of Culture: Understanding Diversity in Glob al Business. NY: McGraw-Hill.
Viele Sprichwörter sind dem folgenden Werk entnommen: Okafor, R. C., Ike S. O. (2013). *ILU ndi IGBO (Igbo Proverbs).* Enugu: Academic Printing Press. entnommen, alle anderen aus dem allgemeinen Sprachgebrauch der beiden Kulturen.





Handlungskompetenz erweitern. Ab und an thematisiert, können Perspektivwechsel viel Grund zum Nachdenken und zum Lachen geben. Ich habe mich manches Mal dabei ertappt - um ganz sicher zu gehen - meine lieben Freunde und Kollegen in Enugu bei der Absprache von Terminen zu fragen: „*German* time or *African* time?".

Bei der Untersuchung der unterschiedlichen Modelle zu Kulturdimensionen stellt sich die Frage nach der Absolutheit dieser Aussagen. *Den* Deutschen oder *den* Igbo gibt es nicht und innerhalb beider Völker gibt es so viele kulturspezifische Unterschiede, dass eine Verallgemeinerung nicht nur die generelle Gefahr der eigenen Perspektive birgt. Wenn man sich dieser Gefahren bewusst bleibt, bieten die diversen Ansätze reichhaltiges Material für eine vorläufige Sicht auf die eigene Kultur.

So bleibt die Frage, ob und wie sich kulturelle Unterschiede im Zeitverständnis inkulturieren lassen oder zu einer Art zeitlicher Bikulturalität führen, allgemeingültig weiterhin offen. Das „Schauen auf die Uhr" der Fremdkultur bleibt somit für Jeden ein ganz persönliches, interkulturelles Abenteuer.

# Part V

# "Women, Family and Society"



## 28.

# Women, Planet Earth and 'Laudato Si'

Annette Sullivan

Of the one hundred and seventy-two footnotes in Pope Francis' encyclical letter, *Laudato Si'. On Care for our Common Home,* many of which are quotations from Episcopal conferences, only one is from Africa, from South Africa.

'Everyone's talents and involvement are needed to redress the damage caused by human abuse of God's creation' is a quote by Pope Francis, used in his introduction to the encyclical and taken from the *1999 Pastoral Statement on the Environmental Crisis of the Southern African Bishops' Conference*,(Para 14). This quote, urging that the redressing of damage be done through an involvement of all, is an appropriate challenge to come from Africa. African philosophy requires an identity with and a sense of community solidarity. That the African exists and is relevant only within the context of his/her society is the source and summit of African belief. Africans, once fully aware and committed to the care of the earth in these critical times, will, once reawakened to their own rich relationship with mother earth, make a difference to the Pope's call to action given the appropriate technology and funding.

I am not an academic, but I was happy to be given an invitation to be part of *Festschrift* since, while working at CIDJAP, I am indebted to Monsignor Obiora Ike for many things received, visible and invisible, tangible and intangible. What follows is a series of thoughts gathered in family and social circles, church and non-governmental organization meetings, both in the mighty United Nations building in New York and in small and big towns and cities on four continents; as well as from my reading and browsing; but most of all, on my own in the wilderness, in solitude and in prayer.

The topic that has both fascinated and concerned me for some time now is the connection between women, especially African women, planet earth, and the

teaching known as Catholic Social Thought. It is the time for Christian African women to rise up and contribute from their own wisdom and experience to the whole theological debate on climate change which I also see as culture change. I am concerned because African women theologians writing on the topic are hard to find. I have no such book on my bookshelf at present. Though activists are a growing number and were very visible on the streets of Paris in December 2015 for COP 21, the theologians and ethicists were not. Knowing that we are on the cusp of something beautiful emerging, something that will be life-giving to ourselves and future generations of earthlings, I believe Africa's unique contribution is essential to redress what for the most part stems from western thinking and mindsets. Pope Francis has clearly ushered in a new era of ecological thinking and collaboration for not just the western Catholic Church, nor indeed solely for the Catholic Church alone, but for all humanity and global society.

## Changes in the Church: Vatican II

I am happy to have lived through the years of preparation, and the days and weeks of Vatican II, during which snippets of news were heard and shared almost every day during my early years of convent life. Then, after the Closing and final Day, hearing firsthand and reading many testimonies of what it was really like to have been a delegate or a peritus or perita (women could observe but not speak). These experiences added flavor, context and an urgency to the study of the ensuing documents and an understanding of what was 'aggiornomento', ecumenism, local church, inculturation, signs of the times, and the importance of the Council Fathers' cry 'Adsumus'; for we, the people of God, are the Church.

Now that we have marked 50 years of the opening of the Council, it is wholesome to see that fresh attempts are being taken to re-read the documents and evaluate the implementation of their teachings. There is hope, and many indications of that hope have appeared in these past five years, since the arrival of the gentle, learned, "green" Pope Benedict XVI and the experienced, compassionate, convinced and convincing Vatican reformer, Pope Francis. With the latter's outreach to the peripheries, inclusivity, openness, simplicity and passion for the poor; his refusal to stand on ceremony, judge the world and its peoples, he is leading us forward with more good news, and true hope.

Vatican II gave us a new understanding about holiness, which is no longer the prerogative of an elite class of people, wearing mitres, cassocks, or long veils, but is a call that belongs to everyone... One of the most significant actions of the early days of the Council, as I recall hearing, was that of the Fathers rejecting the 'instrumentum laboris' the pre-prepared document on the Church because it opened with the role of the Bishops in Chapter One. The bishops themselves asked





that the Universal Call to Holiness be put at the beginning. That action gave hope, it gave a new understanding of what it meant to be Church, that all members were called people of God, and were Church. With this new understanding, the people of the pews were being given the same call and right to holiness as the elite of the Church. Not only the document but also the thinking had been turned upside-down. The woman next door as well as the Pope and his great nephew, the peoples of all nations, tribes, colours, creeds and cultural practices were called by God to one thing, holiness. That was the good news.

In that new understanding was heard the call to inclusivity, as well as an appreciation of diversity, uniqueness, and interconnectedness.

## Women in Society

The role of women in the Catholic Church had, in the past, been a reflection of the role accorded to women by society, but after two world wars in Europe and the UN Declaration on Universal Rights, women's emancipation, etc., things had changed. Women's influence was being felt in more and more spheres of endeavour, as well as in the home. In 1962, the year of the opening of the Council, one woman wrote a book entitled *Silent Spring,* which sold 20 million copies. She was Rachel Carson and a keen observer of what was happening to her natural surroundings in Pennsylvania, USA. The western world woke to an awareness of an ecological tragedy.

The first Earth Day was in 1970 and since 1980s considerable attention has been given to a woman's role in society, recognizing that the role played in the management of resources such as water, land, forest and biodiversity has been increasingly significant. Women, most often in the role of economic providers, caregivers, household managers carry a great responsibility, wherever they are, for water supplies. Their work for food production, consumption and in-depth knowledge of medicinal plants, forest products and food crops is acknowledged but they have restricted access to control and decision-making powers in these same areas at local levels, where it is men that are in positions of control and power.

However at a higher level, women have made major contributions to climate change research and policy making and are reasonably represented on global change committees and leadership roles in international climate policy. For example, Christiana Figueres is international Secretary of the United Nations Framework Convention on Climate Change (UNFCC) and the former Irish President, Mary Robinson is the United Nations Special Envoy on Climate Change.

Since the scientific revolution in the seventeenth century, European women especially became involved in observational science, including astronomy, natural history and weather observations, although many universities did not admit women until the late nineteenth century.[410] More recently, the proportion of women full professors in the US has doubled since 1993 but they occupy less than one quarter of senior faculty positions in science and engineering and women earn less than men at the same level.

The inclusion of women is important to the future we want, since when women are overlooked as scholars and decision-makers

1. the world fails to take advantage of its full human capacity;
2. less collaborative approaches may be taken in negotiations, and
3. disadvantaged groups and the natural environment may be overlooked.[411]

The Mary Robinson Foundation recognizes the acultural inequalities that impeded the representation of women in climate science negotiations and policies and recommends greater gender balance in the UNFCC and national delegations.[412] Women constitute less than 30 percent of delegation members at UNFCC conferences. Kate Raworth in an article in the *GUARDIAN* entitled: "Must the Anthropocene be the Manthropocene?" points out that, 'leading scientists may have the intellect to recognize that our planetary era is dominated by human activity, but they still seem oblivious to the fact that their own intellectual deliberations are bizarrely dominated by the white northern male voice.'[413]

Since it can be shown that women are 55 percent of graduate students in ecology, flagship international journals such as *Ecology* need to reach out to include articles by women since at present three quarters of the articles are written by men.[414] However, in a short list of nine women climate change policy makers and activists, it is encouraging to see the names of Sheila Watt Cloutier, a Canadian Inuit activist whose field of expertise is persistent organic pollutants, and Christiana Figueres, a Cost Rican diplomat mentioned elsewhere. Hopefully encouragement and motivation is being given to other indigenous women, including Africans and Nigerians.

410 Wikipedia,org/.../ women_in_climate_change

411 Adapted from web page on Mary Robinson Foundation web page

412 Ibid .see note 28

413 Kate Raworth, *The Guardian*, retrieved by Wikipedia, 8 April 2015. https://en.wikipedia.org/w/index/php?/title=women_in_climate_change&old d=686594332

414 Adapted from web page on Mary Robinson Foundation web page. No 17.





## Women theologians

It was theologian Rosemary Reuther in 1975 that first coined the term eco-feminist, but there are many perspectives to eco-feminism. The common umbrella issue in the western world is that there is a link between the oppression of women and the oppression of nature. This is as a result of western culture which has percolated into political and cultural practices in Africa, India, Latin America and other indigenous nations through colonialism, globalism, consumerism and an inordinate desire for profit at any price.

Women theologians globally are challenged to be pro-active in finding the means to publish and promote their own work so that their wisdom can be more widely shared. It is in the field of ecological education and spirituality that many have already written. Students of theologian Thomas Berry know that he bases his works on the new story of creation and somewhere he says that that it's all a question of story. It is not surprising then that many women are among his followers and admirers for they need a good story to pass on to their children. The old story and the account of where we fit into it is no longer effective. A new story is slowly emerging, unfolding, evolving. Pope Francis in his encyclical acknowledges this and has begun to tell it.

In the papal document *Laudatio Si'* there are no footnotes making reference to any woman's work. This is not surprising, but in the text itself, Pope Francis refers to St Therese of Lisieux's little way of love when writing about integral ecology which he defines as being 'made up of simple daily gestures which break with the logic of violence, exploitation and selfishness. In the end, a world of exacerbated consumption is at the same time a world which mistreats life in all its forms.' [415]

## Women in Paris, December 2015

Maybe there are no footnotes referring to feminine theologians in the papal document, but there were plenty of feminine footprints on the ground in Paris at the conclusion of the UN Conference of Parties, known as COP 21. 'Thousands stood on their feet with thunderous applause. The United Nations Climate Change Agreement negotiated by 195 nations had passed!' These words described a Franciscan Sister's experience in Paris. In her reflections, posted on the web[416], Sr. Joan Brown, who was an official observer to the Conference in December 2015 and sponsored by her Franciscan community of Rochester, Minnesota, USA, says

415 Francis, *Laudato Si'. On care for our Common Home* (London, CTS, 2015) no.230

416 Joan Brown OSF, *When it comes to the environment, are we providing bread or stones?* Retrieved from Globalsistersreport.org/column/ capital-e-earth/environment/.../36851

that 'the agreement itself would never have happened without the hard work and pressure by civil society and religious and lay leaders from throughout the world who spoke to the ethical and moral imperatives before and during the conference. Pope Francis' *'Laudato Si'*, the Islamic Declaration on Global Climate Change and statements from Jewish and evangelical leaders and the Dalai Lama were noted at the meeting as being very significant. One of the chief facilitators noted that, for the first time, the ethical and moral imperatives were front and center for the delegates.[417]

COP 21 was not the worst case scenario that many people had feared. It was perhaps the presence of so many women inside the official site, in the public Green Zone and on the streets of Paris that made the necessary difference. For this time the women of the developing world were there in numbers. They had been conscientised and were conspicuously present. Ms Priscilla Achakpa, a Nigerian and the Executive Director of WEP (Women's' Environment and Development Organisation) , had voiced the feminine resolve when she had called on 'all women, all girls, and all of our allies to join in a campaign of six actions, on six themes, over six months' towards the Paris meeting. She said:"We will talk, sing, shout, stand, and sit. We will lobby, hold vigils, protest, blockade, and barricade. We will take action in the smallest villages, the largest cities, the highest mountains, in the oceans, and at the UN Climate Conference."

Women are concerned that governments are moving too slowly. Concerned about the future for their children, grandchildren and great grandchildren whom they hope to see, women want to see an end to climate troubles that affect their search for food, firewood and water. They want change. That women of the developing world heard and acted upon a wake-up call was one of the significant movements regarding positive action for Climate Change in 2015.

## *'Laudato Si'*

The other significant moment in 2015 was the arrival in print of the long awaited document which has been welcomed by people of all faiths and of none, by people of every nation, by young and old, by people of little leaning and deep thinkers, for while the work is simple and easy to read, it is also deeply profound in its content and approach.

## Pastoral Approach

Glancing at the contents page and Chapter headings there is evidence of Pope Francis preference for the pastoral approach. He uses the classical tool used by

417 Same website column as above in footnote





pastoral social analysts as he begins with a description of what is happening, the known and observable, moves through various analyses and theological reflections to recommendations and specific plans for ways forward, including a challenge for the acquisition of a tool for all to acquire-a new universal spirituality.

To describe what is happening and to do the gospel reflection on this reality, he uses the works of his fellow bishops throughout the world. In each of Chapters I and 2 there are seven footnote references to Episcopal pastoral statements, whereas there is only one in each of the other Chapters. This gathering of information from the people at the grassroots gives credence to his desire for a Church that is truly collegial and to his belief in processes that are inclusive and participative in accordance with the basic tenets of the Church's Social teaching.

*The Compendium of the Social Doctrine of the Church* first published by the Pontifical Council for Justice and Peace in 2004 is the most comprehensive study of the Church's rich social teaching heritage. *Laudato Si'* being the first Papal letter devoted entirely to the topic of the environment as a document on social teaching will no doubt be included in a future edition. No doubt a second edition will do two things, firstly rewrite the eighteen pages of Chapter Ten on the Environment and secondly use a more inclusive language following the model of *Laudato Si'*.

Using *The Compendium* in 2011 for a Catholic Social Teaching programme, I concurred with a commentary by Sylvia Thompson where she quotes the end of the closing section that 'if the new scientific capabilities are combined with a strong ethical dimension, the environment can be promoted as a home 'for man and for all men' and says, 'however, in my opinion, it stops there'[418] The new papal document with a more sensitive and careful use of language has made a quantum leap not only in content but also in style

The use of footnotes is referred to above and such are not new in papal and Church documents, nor in any scholarly paper, but what is new is the great variety of sources- from church documents, homilies, messages and encyclicals, saints' writings; universal bodies, e.g. the United Nations Rio Declaration, the Earth Charter, other religions, theologians, and even Sufism. What is innovative are the quotations/references taken from over ten different national Episcopal conferences. The only one from the African continent being that of South Africa as already mentioned.

418 Ed Eoin Cassidy, The Common Good in an Unequal World. Reflections on the Compendium of the Social Doctrine of the Church (Dublin. 2007) p213

## Care and not exploitation

It was revealed by the press that Pope Francis wrote to his fellow Latin American theologian, Leonardo Boff, to ask him for his material on the environment to help him in the writing of what was to turn out one of the most beautiful, important and widely read church documents in modern times. Although not quoted directly nor quoted in the footnotes, the influence of the Brazilian Church and echoes of the thinking of Boff are clearly visible. In Chapter Six, in the section on Civic and Political Love, nos. 228 – 232, there are echoes of Boff's ideas.[419] It can be said that the whole tenor of the encyclical is that of care, compassion and tenderness. It is written from a beautiful, sacred and new perspective without any semblance to dogmatic patriarchal instructions and anathemas of previous centuries.

The noun attached to the word 'political' is also something surprising. 'Political Love' evokes new dimensions to the way politics should work out. Pope Francis quotes Pope Paul VI when he says that the 'Church has set before the world the ideal of a "Civilization of love"' and in the same paragraph goes on to say, 'along with the importance of little everyday gestures, a social love moves us to devise larger strategies to halt the environmental degradation and to encourage a "culture of care" which permeates all of society .When we feel that God is calling us to intervene with others in these social dynamics, we should realize that this too is part of our spirituality,..".(para. 231). The big notions of civic and political love and a culture of care are put before us, giving us a road map as to how our behavior is to be, and a new basic ethic for the environment.

Care and not exploitation is Pope Francis response to the charge that the use of the word "dominion" over the earth gave human beings permission to unbridled exploitation of the earth. He reminds us that contrary to what some observers of modern science might believe, 'we are not God. The earth was here before us and it has been given to us.' (Francis, 2015)[420] and cannot do what we like, we belong to a community and so it is essential that we think of the common good. These notions of the common good and care are different from an inadequate presentation of Christian anthropology in the past which gave rise to a wrong understanding of the relationship between human beings and the world. What was handed on was a Greek vision of mastery over the world, which gave the impression that the protection of nature was something that only the faint-hearted cared about. Instead, our "dominion" over the universe should be understood more properly in the sense of responsible stewardship. (Francis, 2015, p. 35 n.67)[421]

419 Leonardo Boff, *Essential Care-An Ethics of Human Nature*, (London, SPCK, 2007) the section on 'Resonances of care.

420 *Ibid* no.67

421 Pope Francis, *Laudato Si'. On care for our Common Home* (London, CTS, 2015) no.





## Human Ecology

There is also a new dimension to the concept of human ecology when Pope Francis writes that 'learning to accept our body, to care for it and respect its fullest meaning, is an essential element of any human ecology .Also, valuing one's own body in its femininity or masculinity is necessary if I am going to be able to recognize myself in an encounter with someone who is different." (Francis, 2015) [422] no. 155. In this he shows a link between gender theory and human ecology. The term 'human ecology' is also used by the two previous popes, Benedict XVI and John Paul II, and Francis takes the notion yet further by referring to the rights of a family to a decent home as part of human ecology, decrying the overcrowded shanty town accommodation of which he is so familiar and that so many are forced to live in. This is clearly something he has seen for himself.

Besides the local surroundings and the planning designs of cities, although Francis has taken the idea of human ecology further than earlier Popes, he has yet to contextualize it within the process of evolution, and to the latest developments in recognizing that evolution does not stop with natural selection but is also applicable to consciousness as appears in the writings of the fellow Jesuit, Teilhard de Chardin.

## Eco-spirituality

Francis does however draw upon Teilhard's thinking when he refers to the ultimate destiny of the universe as being 'in the fullness of God, which has already been attained by the risen Christ, the measure of maturity of all things,' He extends this to include not only the universe but all other creatures that 'too are moving forward with us and through us towards a common point of arrival, which is God. [423] God is relocated from a vertical dwelling "up above" to one who comes into the world from "up ahead." Teilhard claimed that evolution requires us to imagine God not as a driving force but as one who draws the world from up ahead toward the future. Karl Rahner, spoke of God as the "Absolute Future." Protestant theologian Jürgen Moltmann tells us that the biblical view of God means first of all, "Future."

But in modern times accelerated secularisation does not require the existence of a God of loving goodness. Non-creationists are legion. For them they claim without God everything is possible. Religion is no longer the source of the transcendent for the whole of society. [424] Leonardo Boff, the Brazilian theologian opined that '"the crucial point does not have anything to do with religions; the crucial point has to do with the spirituality that underlies religions, which unites, connects, reconnects

422 Ibid Pope Francis LS. no 155

423 Ibid.Pope Francis LS .no 83

424 Leonardo Boff, *Essential Care-An Ethics of Human Nature*, (London, SPCK, 2007) pps 5,6

and integrates. Spirituality, and not religion, helps the designing of a new paradigm of civilization," (Boff, 2007)

## New Life Styles

Religious revival movement as such would not work because firstly, the basis for behavior change is not religion but spirituality, the lens through everything is viewed, and secondly that a new ethics presuppose new perspectives. Pope Francis calls not only for a new human ecology and an eco-spirituality which all peoples can embrace but also for a new life style for all who live on the planet. Distinctions are made between those of the developed world and those of the developing world but nevertheless all are called to change attitudes and behavior. In 2007 at the United Nations through the IPCC the world was informed by scientists that the observable climate changes were due to human activities. I was there to hear the evidence as it was re-presented at a subsequent meeting of NGOs in New York [425] Since human activities, life styles, mindsets and behaviors needed to change, universal environmental education was of paramount importance .

In Pope Francis closing section, he informs us that

> environmental education has broadened its goals. Whereas in the beginning it was mainly centred on scientific information, consciousness-raising and the prevention of environmental risks, it tends now to include a critique of the "myths' of a modernity grounded in a utilitarian mindset (individualism, unlimited progress, competition, consumerism, the unregulated market). It seeks also to restore the various levels of ecological equilibrium, establishing harmony within ourselves, with others, with nature, and with God. Environmental education should facilitate making the leap towards the transcendent which gives ecological ethics its deepest meaning. It needs educators capable of developing an ethics of ecology, and helping people, through effective pedagogy, to grow in solidarity, responsibility and compassionate care.[426]

## The 'leap towards the transcendent'

God, through the Pope, is calling into action for a new environmental education, people from cultural realms not formed by Israelite and Western religious and cultural traditions. Especially important are those cultures where the relationship

425 60th Annual DPI/NGO Conference held at UN Headquarters in New York 5-7 Sept 2007. As a representative of the SNDdeN Congregation (an NGO registered with UN), I was one of 726 participants representing over 500 NGOs from over 62 countries. We drew up a Framework forAction.

426 (Francis, 2015) no.210





with the earth is all important and a vital part of life in community. Such cultures have a responsibility to share their understanding of how they understand their relationship with the earth with the rest of the world in an effort to open minds and hearts to new possibilities and ways of acting and behaving. Where such values have been eroded away due to the same pursuits that have led the world into this crisis, research on how to reclaim such values in the modern world might lead to the desired changes.

In the city of Enugu where I live, I am surrounded by reminders that the Igbo people, and indeed most African peoples are close to nature. As Christians they continue to bear names related to the earth deity – '*Ala*',or '*Ani*. Examples include *Anichebe*- may the earth protect; *Aniagolu* – the earth we worship; Anijielo- the earth possesses wisdom; *Aniagbaosu* - the earth does not run away. [427] The relationship with the earth is deep within the Africans' consciousness but there may need to be a re-awakening, and along with it, a new understanding of the importance of this fundamental relationship not only for the local culture but for the whole world and planet earth

As Christians we have been brought up with the biblical knowledge that every aspect of creation is good. It is both our challenge and prophetic mission to keep it that way. The Church's call during colonial times to Christianise Africa is being replaced by African Christians themselves calling for a reorientation i.e. for Africans appreciating and re defining for today's world what it means to be authentically and uniquely African and authentically Christian. Efforts already begun are beginning to enrich spirituality for the 21st century so much so that an imaginary follow-up document to *Laudato Si* will surely include footnotes from documents written by the East, Central, North African and West African Bishops Conferences, as well as other indigenous Church communities and, as noted earlier, by women theologians. The world would know again that 'God saw that it was good.'

## A new environmental ethos

Pope Francis does not use the word ethics in any of his headings but since human conduct deals with capabilities and choices which he puts before us, he is, in fact, writing about environmental ethics, which until now has been the Cinderella of students of ethics. The study of environmental ethics is relatively new on the scene and in less than fifty years has grown out of understandings based on new knowledge of how the ecosystem works as well as new abuses resulting from

427 Quoted in Obiora F. Ike & Ndidi Nnoli Edozien, *Understanding Africa, (Enugu, CI DJAP Press, 2002) , p.64 Nigeria*

new behaviours. To understand more, we must become learners and apprentices, go back to the ancient wisdom of different people and rebuild a new ethos that 'favours a new feeling of awe towards the majesty of the universe and towards the complexity of relations that sustain each and every being.' (Boff, 2007) Leonardo Boff expounds his theory that the ethics of human nature is to care. It seems that to him and others, we may have become a careless people. We need a new mindset.

How we treat each other and how we treat the environment are related; and that the answer to environmental problems is not only creating new regulatory laws for people, but increasing awareness of the preciousness of Creation. That as long

as people approach all of life based on material fears — that they won't get what they want or will lose what they've got — then long-term ecological concerns will always take a back seat to immediate "needs."

Catholic Church has continued to embrace and expand these principles of care and compassion but more needs to be done to effect paradigm shifts in the mindsets of all, including African women, ecologists, as well as exponents of Catholic Social Teaching. As Pope Francis says: 'The mindset which leaves no room for sincere concern for the environment is the same mindset which lacks concern for the inclusion of the most vulnerable members of society. For 'the current model, with its emphasis on success and self-reliance, does not appear to favour an investment in efforts to help the slow, weak or the less talented to find opportunities in life."[428].

## Conclusion: Making a difference

Sr. Dorothy Stang, an American member of my religious Congregation, murdered in cold blood in the Amazon in 2005 for her work with local farmers, believed that God created the universe and saw that it was good. "Together we can make a difference, bringing peace, joy, caring, love to our world that is losing sight of our guiding star- the goodness of the real God", she wrote. Dorothy frequently wore a T-shirt bearing words in Portuguese that said, 'The death of the forest is the end of our lives.' When her body was being interred in the place where she had been killed, a voice in the crowd called out: 'We are not burying Sr. Dorothy, we are planting her'! Recent reports show that the community is in fact blooming, that the people are alive to their responsibility to the earth and each other in new and more courageous ways. They themselves are the difference that their 'Martyr of the Forest' called for.

428 Francis, 2015, no 196 (quoting *Evangelii Gaudium*, 2013)





Pope Francis has made a difference.

As we too make a difference, 'Let us sing as we go. May our struggles and our concern for this planet never take away the joy of our hope.'[429]

429 Ibid, (Pope Francis LS. 243)

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# Family Confronts Modernity in Africa: Who Will Win?

Paul Sullins

## Abstract:

Catholic social thought (CST) maintains that the family is the central institution and vital cell of human society in the face of modern secularism which has tended to diminish the importance of the family in favor of the corporation and the state. Alone among occidental cultures, Africa has not experienced a serious decline in the family, but urbanization, rising prosperity, and accommodation to global cultural norms are slowly weakening family solidarity, including among Catholics. Will the family in Africa accommodate to modernity by weakening, or will Africa, and the Catholic Church in Africa, continue its strong resistance to the global corrosion of the family?

## Introduction

The character and disposition of the family is most important question of the modern age, and therefore of the engagement of Catholic social thought (CST) with modernity. Africa, which retains a strong appreciation and practice of traditional and natural family norms, has an important contribution to make to this dialogue. However, as has already occurred in most of the developed world, the intact married African family is slowly being displaced by alternative arrangements more compatible with secular modernity. Ironically, although CST presents one of the strongest systems of faith and reason for grounding the natural family, African Catholics may not offer as potent a source of wisdom and example for strong families as do African non-Catholics. Strong African families are more a matter of African culture than of Christian conviction, presenting both a challenge and an opportunity for the African Church.

## The Family in Catholic Social Thought

Although the ills of labor, the economy and government have received the most attention, the most troubled social institution of the modern age is the family. The "social question" which confronted emerging industrial society two hundred years ago has in the present era resolved into the "family question". At the root of the social question was the difficulty of maintaining genuine family life and solidarity in the face of the separation of the home and the workplace—not only functionally but also ideologically, into the increasingly disconnected spheres of "public" and "private" life—that an industrial labor force required. As workplace advances have led to increasing wealth and progressive economies to decreasing inequality, the state of the family has not improved, but has disintegrated even further. Today the trend in industrial economies is well advanced toward delayed marriage, fewer children, widespread sexual activity outside of marriage, divorce or de facto marital dissolution, induced abortion of children, normalization of homosexual partnerships, and single parenting.

Catholic social thought (CST) has received almost exclusively a corporatist reading, with consequent disregard of its essential focus on the family. Yet in this body of thought the logic of the family is stronger than the logic of the state or the business corporation. The 2004 *Compendium of the Social Doctrine of the Church*, a systematic exposition of CST published by the Pontifical Council for Justice and Peace, sets forth the family as the "vital cell of society" before discussing the labor economy and the state.[430] The family is the "first natural society", whose contribution to present social arrangements is "unique and irreplaceable".[431] The Compendium emphasizes: "*The priority of the family over society and over the State must be affirmed.*"[432] Education is not a separate social institution, as modern statism almost reflexively assumes, but is an expression of the "social subjectivity of the family".[433] Likewise, both the labor economy and the state are enjoined to operate to the support of families, and not the other way around.

The first magisterial expression of CST, Leo XIII's 1891 encyclical *Rerum Novarum*[434], which set forth the broad themes for all to follow, controversially yet emphatically affirmed the right to private property, in the face of intellectually

430 Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, Publication (USCCB Publishing), no. 5-692 (Cittá del Vaticano : Washington, D.C: Libreria Editrice Vaticana ; [Distributed by] United States Conference of Catholic Bishops, 2004).

431 Ibid., sec. 213.

432 Ibid., sec. 214, emphasis in original.

433 Ibid., chap. 5.

434 Leo XIII (Pope), *Rerum Novarum [Encyclical on Capital and Labor]* (Rome: Typis Polyglottis Vaticanis, 1891), http://www.vatican.va/archive/ass/index_en.htm.





popular collectivist notions of the state and corporation, based on a consideration of the conditions necessary for family life. Property, says Leo, is among those "rights and duties peculiar to [the family] which are quite independent of the State." It is necessary for "a man in his capacity of head of a family," since only by property rights, which can be transmitted across generations, can he fulfill the "most sacred" obligation of a father to provide for his progeny.

In *Rerum Novarum* the central question of a just wage for labor is conditioned by the right to family: a workman's wages should "be sufficient to enable him comfortably to support himself, his wife, and his children."[435] The first book-length economic application of *Rerum Novarum*, John Ryan's 1912 study *The Living Wage*,[436] spends an entire chapter on "The Right to a Family Living Wage" as distinct from an individual living wage.

*Rerum Novarum* is explicit that the family is a more fundamental expression of human society than the state, and that the *societas civilis* exists for the sake of the *societas domesticus*, and not the other way around. "[T]he family must necessarily have rights and duties which are prior to those of the community, and founded more immediately in nature. If the citizens, if the families on entering into association and fellowship, were to experience hindrance in a commonwealth instead of help, and were to find their rights attacked instead of being upheld, society would rightly be an object of detestation rather than of desire."[437]

It is for this reason that Leo rejects, as "a great and pernicious error," the contention that government has the right to "intrude into and exercise intimate control over the family and the household,"[438] except in cases of family distress. This family-focused argument becomes the basis for the emerging principle of subsidiarity in CST. The importance and rights of the private sphere, most pointedly exercised in the family, become recognized as extending also to the small voluntary associations of civil society, in which personal relations can be more "familiar" than in the large corporatist enterprises of the state.

*Quadragesimo Anno's* 1931 definition of subsidiarity does not mention the family, but the reform of institutions envisioned in that document by Pius XI follows on the heels of an uncompromising restatement of the principle of the family wage: "In the first place, the worker must be paid a wage sufficient to support him and

435 Ibid., sec. 46.

436 John Augustine Ryan, *A Living Wage; Its Ethical and Economic Aspects* (New York, London : Macmillan, 1912), http://archive.org/details/livingwageitseth00ryan.

437 Leo XIII (Pope), *Rerum Novarum [Encyclical on Capital and Labor]*, sec. 13.

438 Ibid., sec. 14.

his family."[439] To the present day, Catholic social thought continues to affirm the importance of a family wage,[440] though Catholic social action has seldom made it a priority, and has yet to seriously challenge the modern corporate and legal assumption of individual wage equality.

In the last decades of the 20th century, Pope Saint John Paul II's catechesis known as the theology of the body articulated a new basis in personalist philosophy for the family of biological parents and children. In his major social encyclical *Centesimus Annus,* published in 1991, John Paul II predicted that the growing spiritual alienation which brought about the collapse of Marxism would also, if left uncorrected, lead to the undermining of the democratic ideal and the destruction of the family in capitalist states. Without the capacity for transcendence, voluntary self-giving can become replaced by an antagonism of particular interests which precludes the ability to achieve the consensus requisite for both marriage and the common good.[441] In the quarter-century since this prediction, its accuracy has been dramatically borne out in the increasing disintegration of families around the world. In response to the many challenges and struggles of families today, in 2014 and 2015 Pope Francis convened a synod on the family to consider improved pastoral engagement with those struggling to achieve the Catholic ideal of a lifelong marriage characterized by unity, indissolubility and fertility.

## The Contribution of Africa

Alone among occidental cultures, Africa has not experienced a serious decline in the family. This is due, at least in part, to persistent troubling social and political conditions in which family remains an essential source of personal and existential security. Cardinal Sarah of Guinea has recently described this connection in theological terms:

"In secularized Europe and in all the so-called developed countries, wealth has perverted men to such an extent that they do not think in any other way than to satisfy their physical and carnal desires. …In Africa, poverty is still very strong in many of her countries, … Africa, despite her poverty, and indeed because of this poverty, which is the poverty of Christ in the Gospel, can give to the Church her most precious treasure: fidelity to God and to the Gospel, her love of life and the

439 Pius XI (Pope), *Quadragesimo Anno [Encyclical on Reconstruction of the Social Order]* (Rome: Typis Polyglottis Vaticanis, 1931), sec. 71, http://www.vatican.va/archive/ass/index_en.htm.

440 Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, sec. 250.

441 John Paul II (Pope), *Centesimus Annus [Encyclical on the Hundredth Anniversary of Rerum Novarum]* (Rome: Typis Polyglottis Vaticanis, 1991), secs. 41–47, http://www.vatican.va/archive/ass/index_en.htm.





family."[442]

We can, in fact, make an even stronger case for an identification of love of the family with Africa. It is not simply poverty that has led Africa to continue to value family so highly, but also, and perhaps more importantly, the unique values resident in African culture. Traditional African culture has valued the natural family for thousands of years, embedding life in a network of family obligations and fidelity that have little parallel in the modern West. While Greco-Roman culture was occupied with conquest and empire that constrained family obligations, African social life developed by way of tribal identities that built upon and extended family solidarity. To this day, in ways unmatched in the developed West, tribal membership constrains national identity in Africa, with consequently greater emphasis on family relations and obligations. Poverty in Africa has helped to preserve the family largely because it has forestalled the dismantling of African culture, for which the natural family is central.

Whatever the reason, the continued strength of the family in Africa raises the prospect that the African experience may suggest ways that other parts of the world can become more resistant to the decline and/or favorable to the recovery of the family. Cardinal Sarah emphatically asserts this mission as a contribution of the Church in Africa:

"I have a conviction: It will be Africa, and therefore the Church, who will save the family. Marriage between a man and a woman is also marriage between man and the Church, who is the Bride of Christ. Destroying the first union is destroying also the second. Therefore, Africa will not yield a millimeter on this!" [443]

This claim raises crucial questions for the African Church: If the African family is strong because, at least in part, the continent has not yet been perverted by the wealth of the developed world, what will happen to the family in Africa when wealth arrives? Put more broadly, is African support for the natural family a matter of Christian theology or of African culture?

442 Joan Desmond, "Cardinal Sarah: Fidelity to God and Family Is Africa's Most Precious Treasure | Daily News | National Catholic Register," September 18, 2015, https://www.ncregister.com/daily-news/cardinal-sarah-fidelity-to-god-and-family-is-africas-most-precious-treasure/.

443 Ibid.

## The Primacy of Culture

When it proclaims the centrality of the family, is the African Church speaking prophetically to a surrounding culture which is antithetical to the family, or is it reflecting a culture which is itself largely pro-family? The evidence strongly suggests that the latter is the case.

Figures 1-3 present the views of Africans by religious affiliation on the justifiability of three practices relating to the family: divorce, premarital sex, and homosexuality. The data are from the World Values Surveys 2010-2014.[444] The World Values Surveys ask standard questions in the participating countries worldwide, permitting cultural values in different nations and regions to be compared with a high degree of reliability. Respondents were asked to indicate their opinion on a scale of 1 to 10, with 1 representing "Never Justifiable" and 10 representing "Always Justifiable". The figures report the percentage in each group who responded "1", indicating that the practice is never justifiable, by religious affiliation—Catholic, Protestant, Muslim, and Other—for three areas: West Africa (all participating ECOWAS countries); the rest of Africa (all non-ECOWAS African countries); and the rest of the world exclusive of Africa.

Consistent with the perception of stronger family norms in Africa, Figure 1 confirms that opposition to divorce is higher in Africa than in the rest of the world. Except among Muslims, a higher proportion of each religious group in Africa than is true worldwide thought that divorce is never justifiable. West Africans, in turn, were much more strongly opposed to divorce than was the rest of Africa. Over half of the respondents from West Africa believed that divorce is never justifiable, ranging from 49% of Catholics to 60% of those of "Other" religions.

The results for Catholics suggest strongly that their opposition to divorce is more strongly related to their region than to their religion. Catholics in West Africa are twice as likely to say that divorce is never justifiable than are Catholics worldwide, including Catholics in the rest of Africa. But this is also true for other religious groups in West Africa, and Catholics in West Africa express views much more similar to non-Catholics in that region than they are to Catholics in other regions.

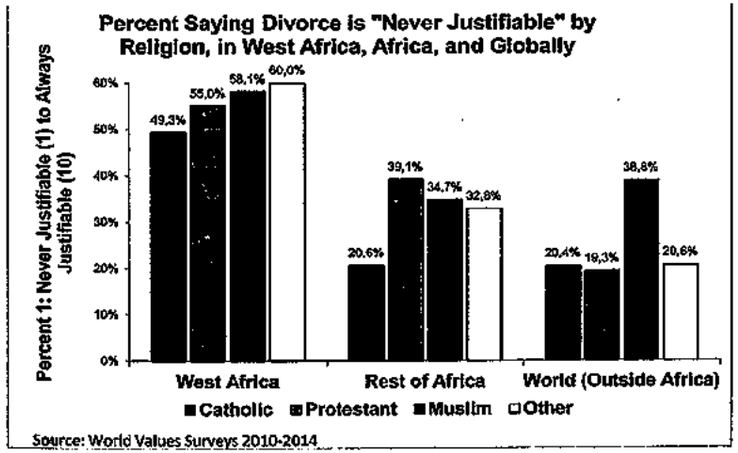
444 *WORLD VALUES SURVEY 1981-2014 LONGITUDINAL AGGREGATE v.20150418. [Computer-Readable Data File]* (Madrid, Spain: World Values Survey Association), accessed November 9, 2015, http://www.worldvaluessurvey.org/WVSDocumentationWVL.jsp.





Notably, Catholics in any part of Africa express lower opposition to divorce than do members of any other religious group. If the proscription of divorce were a unique strength of African

**Figure 1**




Catholicism, as Cardinal Sarah claims, we would expect Catholic opposition to divorce to be higher than that of Protestants or Muslims, and certainly higher than that of other religious groups than these. After all, the Catholic Church, unlike Islam and most Protestant churches, does not formally permit or recognize divorce. But precisely the opposite is the case: throughout Africa, opposition to divorce is much lower among Catholics than among Protestants, Muslims, or other religious groups. Even in West Africa, where opposition to divorce is higher than almost anywhere else in the world, Catholics are the least likely major religious group to say that divorce is never justifiable.

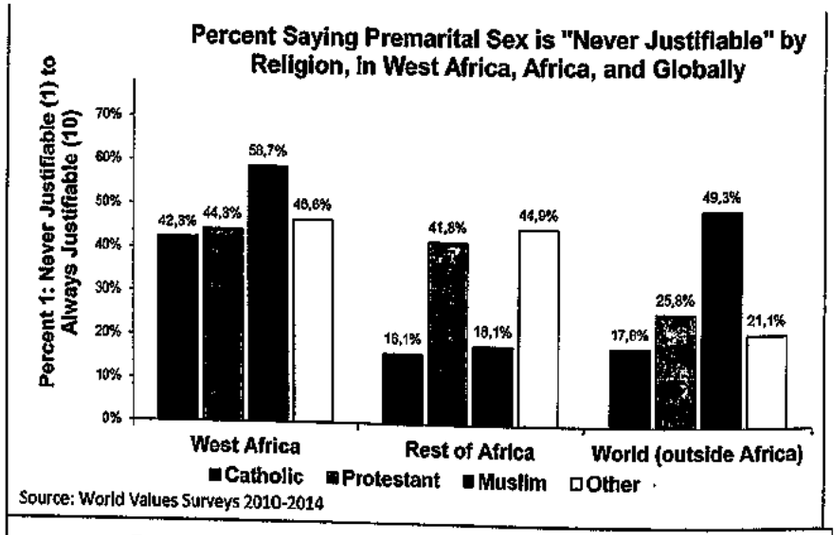
The same pattern holds, though less strongly, for the questions on premarital sex and homosexuality shown in Figures 2 and 3. The variation by religion within region is, in each case, much smaller than the variation by region within religion, indicating that the primary basis for the opinions expressed is not religious conviction but regional culture.

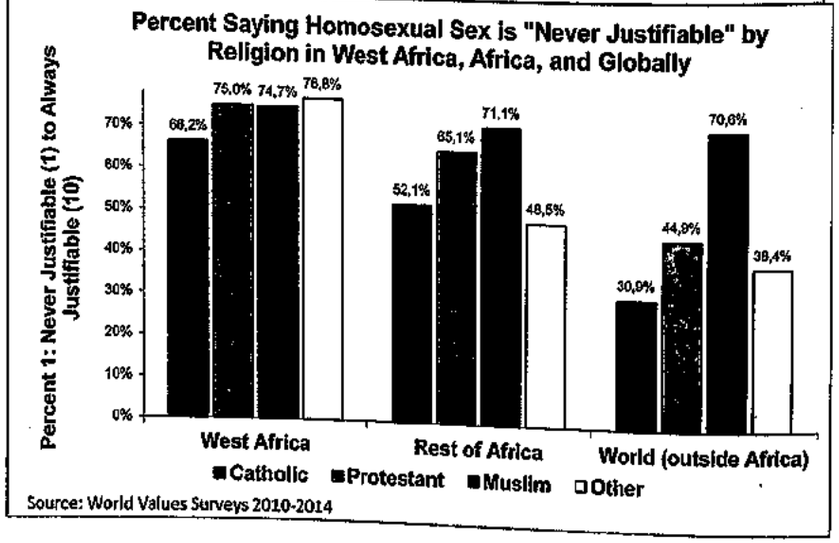
As with divorce, opposition to premarital sex and homosexual sex in West Africa, which is high compared to the rest of Africa and globally, is lowest among Catholics compared to other major religious groups. Fewer than one in six Catholics outside of West Africa expressed the view that premarital sex is never justifiable, as did less than half of Catholics in West Africa. While opposition to homosexual sex is very high in West Africa compared to the rest of the world, in every region

Catholics were discernibly less opposed to homosexual sex than were members of other religious groups. Only in the case of Muslims regarding homosexual sex did there appear to be a religiously-based conviction that trumped the variations of regional culture.

In sum, the commendable stance of Catholics in West Africa against the trends dismantling the family appears to be due, not to Catholic faith, but to West African culture. Just as European culture deconstructs the natural family, African culture strongly supports it; and in both Europe and Africa, the Church reflects its culture.

**Figures 2 and 3**







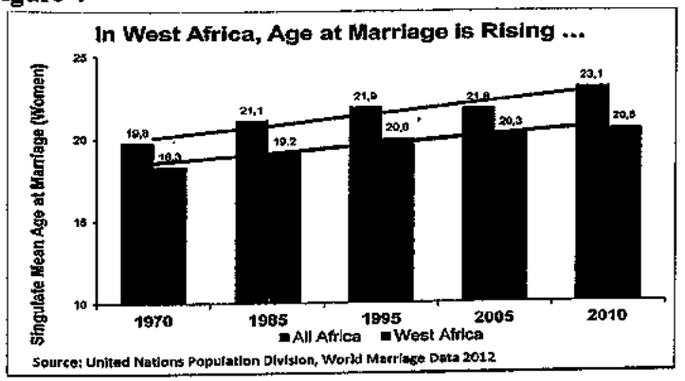

## Portent of Change

If the family focus of African Catholics rests on cultural rather than religious grounds, then there is a real probability that its high valuation of family will decline, as family practices, norms and values in Africa increasingly align with those of the rest of the developed world. In a recent study of sub-Saharan African families, Duone Ekane notes: "Traditional African family patterns are slowly but progressively being altered as a result of the process of modernization which is exhibited through trends like urbanization. Family patterns that were the norm in traditional rural African societies are gradually being altered and substituted by modern values."[445] In addition to urbanization, change is also being driven by acculturation to global family norms and rising economic prosperity.

Two objective indicators of family change in Africa are the gradual rising age of marriage for women and steeply falling fertility. Figures 4 and 5 show the trends. According to United Nations surveillance records, from 1970 to 2010 the age at first marriage for women in Africa rose by 3.3 years, from 19.8 to 23.1 years. Although the trend in West Africa lags behind that of the continent as a whole, age at marriage in West Africa also rose by 2.3 years. Throughout the continent men married at a much older age, which did not increase substantially over the period. Rising age at marriage is much more significant for women than for men, since it directly reduces fertility by shortening the childbearing years. Later marriage is also associated with increased education and workforce participation by women. As Figure 5 shows, total fertility in West Africa has dropped by 25% since 1980, from 6.8 to 5.1 births per woman.

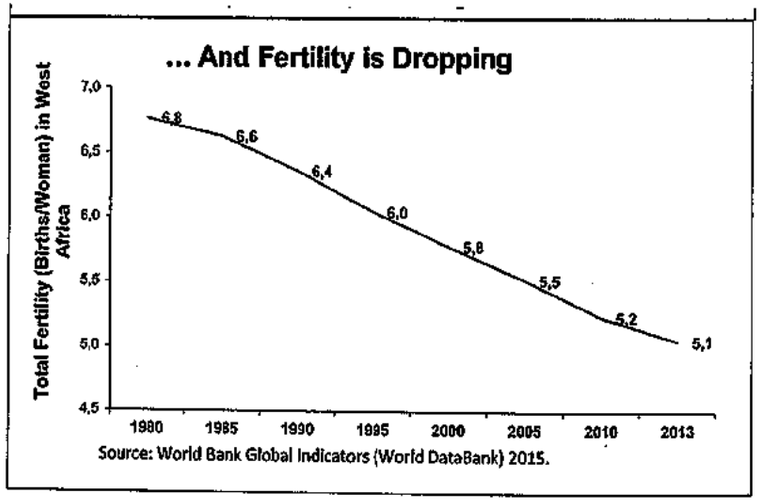
As women in Africa spend a shorter portion of their life in marriage, and give birth to fewer children, the centrality of the family begins to decline. Compared to global norms, fertility

**Figure 4**




445 Duone Ekane, "Contemporary Family Patterns in Sub Saharan Africa," 2013.

**Figure 5**




and marriageability in Africa, and particularly in West Africa, is still very high. But the trend is clearly in the direction of decline. Although traditional marriage, children and family are still much more central in West Africa than almost anywhere else in the world, family norms and practices are headed in the direction of smaller, more varied and less central family arrangements such as prevail in most of the developed world.

As African culture changes, we can expect its support for the traditional family also to change. Is there any reason to think that Catholics in Africa, whose views are already more aligned with the culture than with Catholic teaching, will resist the trend toward decreasing support for the natural family?

As for "not yielding a millimeter" on divorce, one African prelate has already gone on record as being open to rethinking the Church's pastoral approach in this area. Last year Archbishop Palmer-Buckle of Accra, Ghana, reportedly told the Catholic-oriented online magazine CRUX that "he's open to allowing divorced and civilly remarried Catholics to receive Communion, belying impressions of a uniformly hostile African stance toward change on such matters. … "I'll tell you, the Church in Africa is not just saying 'divorce, no'," he said. "If we look at our own pastoral challenges, there must be room to listen and to see how we can pastorally accompany whoever wants to belong more and more to Christ."[446]

446 John Allen, "Key African Prelate Backs Communion for Divorced, Remarried | Crux," February 11, 2015, http://www.cruxnow.com/church/2015/02/11/key-african-prelate-backs-communion-for-divorced-remarried/.





The prospect is sobering, but there is also cause for hope, as the Church in Africa wrestles with the forces of modernity that have corroded the natural family throughout the developed world. Propelled by the seductions of prosperity and a secular ideology of economic development, modernity is advancing on the continent like an unstoppable juggernaut which threatens to sweep away all opposition in its path, including a cultural proclivity for strong natural families. It is hard to see how the African family can resist its own decline, which has in fact already begun. At the same time, the sorry state of the family, despite economic prosperity, in much of the developed West offers a cautionary example for Africans. The African Church has the advantage, if it will make use of it, of knowing what distress modern secular prosperity can bring to its happy and strong families. The Church in Africa also has the experience of resisting and surviving colonial domination, which has left the continent largely bereft in its structures of governance. Perhaps it will also find the strength, by the grace of God, to resist and survive this new form of ideological colonization, which threatens an even worse bereavement in the structures of African domestic life.

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**30.**

# The Dignity of Women: The Oppression of Women in Colonial Namibia and the Suppression of Nigerian Women in Postcolonial Era in the Mirror of Buchi Emecheta's Second Class Citizen

M. Rose- Claret Ogbuehi[447]

Worldwide, there is a general oppression of women which cuts across countries, languages, cultures and traditions. The oppression of women especially in African narratives, has been attributed to many factors, culture being the most dominant amongst others. Culture and tradition have a lot of positive aspects to offer and to appreciate. However, there are some cultural practices and beliefs that are harmful. They disrespect, devalue, suppress and destroy human dignity. Harmful gender practices such as disregard of the girl child, early marriage, wife battering, female genital mutilation, enslavement of women in their matrimonial homes, sexual abuse, rape and others that marginalize women, are the focus of this study. This paper examines some cultural practices that oppress women as they reflect in Buchi Emechetas' *Second Class Citizen.*

Buchi Emecheta, a Nigerian author and sociologist, was born on July 21st, 1944 in Lagos Nigeria, though her parents hailed from Ibusa, Delta State of Nigeria. In the colonial time of the 1940s, it was believed that boys should go to school while girls stay at home. The young Buchi was initially kept at home while her younger brother was sent to school. After several pleadings to her father, she was enrolled in school. Determined to make a difference in her life and more so, seeing how her father who worked with the railway company pronounced "United Kingdom" in hushed tones, "as if he were speaking of God's Holies of Holies" (1974:2), and seeing how the first lawyer from Ibusa, who went to United Kingdom was

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received after his studies, she swore to go to United Kingdom when she grew up. This aspirations made Buchi to read hard. She lost her father at the age of nine. However, due to her intelligence and resilience, she was awarded a scholarship to Methodist Girls School that saw her through secondary school.

She was married at the age of 16 and immigrated with her husband to London in 1962. Life was so difficult in London. Not only was there racism which made it difficult to find accommodation, her husband also became her greatest obstacle. She got a job and worked as a librarian, thus becoming the breadwinner of her family. She gave birth to five children in six years and her husband became physically abusive and cheated on her. To retain her sanity, she started writing and her husband being jealous of her writing ability, burnt her first manuscripts. Having suffered physical bruises inflicted on her by her husband, Buchi divorced her husband at the age of 22 and struggled alone to support and train her children. She was later admitted into the University of London to read Sociology. She worked as a community worker in Camden, North London, between 1976 and 1978. Most of her fiction is based on her own experiences as both a single parent and a black woman living in Britain. Her novel *Second Class Citizen* is her autobiographical writing

Buchi Emecheta's Novels deal largely with the difficult role of women in both Immigrant and African societies. The problems she encountered in London during the early 60s provided background for the books that are called her immigrant novels. Her first two books, *In the Ditch (1972) and Second* Class *Citizen (1974)* introduced Emechetas' three main themes: the quest for equal treatment, self confidence and dignity as a woman. Her other works include, *The Bride Price (1976), The Slave Girl* (1977), *The Joys of Motherhood* (1979). Others are *Destination Biafra* (1982), *Double Yoke* (1982), *The Rape of Shavi* (1983), *Head above Water* (1986) and several works of children's and juvenile fiction. Majority of her works discuss intensively the treatment which are meted out on women in the society and of which Buchi Emecheta aptly captured in the title of one of her novels *Second Class Citizen* (1974). Unlike boys, girls' education was not meant to make them successful. Their primary roles were to satisfy their husbands sexually and make them happy, as well as being good wives, mothers and in- laws. These roles however are based on a wrong conception of womanhood. Indeed if we may ask, what actually does the word "woman" signify?

The word woman can be used generally to refer to an adult female human being as contrasted with a girl. A girl usually grows into a woman. The term woman is usually reserved for an adult who have reached the age of eighteen. According to the story of creation in Genesis 2:21-23:

God made the man fall into a deep sleep. And while he was asleep, he took one





of his ribs and closed the flesh up again forthwith. God fashioned the rib He had taken from the man into a woman, and brought her to the man. And the man said: this one at last is bone from my bones and flesh of my flesh. She is to be called woman because she was taken from man.

The book of Genesis in its account of creation notes that from the very beginning, man was created "male and female" (Gen1:2). Providing an interpretation, it went on to explain that even though man was surrounded by other creatures which God created, he realized that he was alone. (Gen. 2:20). God intervened in order to help him in this situation by saying: "It is not good that the man should be alone, I will make him a helper fit for him" (Gen 2: 18). Thus from the biblical creation account, the woman comes into being as a help mate to the man. Her image is that of complementarity. She is the source of joy and happiness to man and by extension to the whole of humanity.

It could be argued that God's vision for the creation of the woman has been distorted, considered from the events in human history. This would comprise in the prevalence of the objectification of women in such dimensions as rape, wife battering, trafficking, slavery, and all sorts of violence against women. It was against this background that The *Beijing Conference* of 1995 in China called for Action in equality, development and peace for all women everywhere in the interest of all humanity. The conference also called for promoting women's economic independence and education of the girl child in all levels of education and the prevention and elimination of all forms of violence against women and girls among others.

Violence against women violates and impairs the fundamental human rights of women through tampering with their fundamental freedoms. In many societies, to a greater and lesser degree, women and girls are subjected to physical, sexual and psychological abuse that cuts across lines of income, class and culture. With regard to the violence against women, The Beijing Communique notes that:

The term violence against women means any act of gender- based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life (The Beijing Communique, 48).

The oppression and subjugation of women in colonial era could be traceable to some traditions and cultures. In the pre-colonial days, men went out in fields to hunt and women stayed back at home to cater for the children and prepare meals for their families. Men who hunted more meat were accorded high respect as they were regarded as "real men". Those who did not struggle to provide for their families, were accorded no respect and were even out rightly called cowards and were equated to women.

After the Berlin Conference of 1885, when Africa was partitioned without recourse to history or culture of the native peoples, by France, Britain, Belgium, Spain, Nederland and Germany, Namibia acceded to the Germans as their colonial masters starting from 1890 under the name of South- West Africa.(Ogbuehi:2013) When the Germans arrived, they took away their cattle and land. The white merchants who had no regard for Africans at that time, turned African women into sex slaves. (Timm: 2007) They took away girls from their families, married or not and raped them in front of their husbands and families. Such Abomination, intolerable to the Namibians, led to a war between Germans and the natives, culminating in the extermination of the natives. (Ogbuehi: 2003).Also, during the Namibian civil war of 1904-1908, Namibian women suffered all kinds of sexual abuse from the German soldiers. A girl could be raped by five or six soldiers after which she was shot dead. (Timm: 2007) Many girls and women became pregnant and gave birth to mulattos, who were abandoned by their fathers, who considered it a shame for a white to be associated with a black.(Schubert:2003)This was also besides the fact that these abuses led to an increase in sexually transmitted diseases as well as promiscuity with the ultimate death of many women.

During the colonial era, African sexuality was seen as unitary, coherent and different by the colonial masters and so Africans themselves, alleged diseased, primitive, uncontrolled and excessive, came to represent the darkness of the continent. In the traditional setting, women do undergo an initiation which is called "efundula". It was a rite of social maturation. The ritual publicly proclaimed the initiates 'brides' into adults, signifying that they were ripe enough to be pregnant and give birth. Tradition had it that any young woman who became pregnant before the initiation was burnt to death. This initiation does not go without the female genital mutilation, which according to WHO (Arnfred: 2005) "comprises all procedures involving part or total removal of the external female genitalia or other injury to female genital organs whether for cultural or other non-therapeutic reasons". The aim of this mutilation is to prevent women from having clitoral orgasms or as other cultures would put it from being lascivious. The point is clear that these women through this genital mutilation are deprived of their possibility for sexual fulfillment, a possibility which is not denied their men folk and indeed is considered their right. Sex for women is legitimized only as a means of procreation; pleasure for women is associated to depravity and sin. Black women were tantalizing objects for white men's sexual dreams and fantasies. Women were taken as maids in the house of the whites. They were meant to massage the body of the Europeans especially young girls. Some were meant to do the work naked just to satisfy the lust of these men. There were even occasions where girls were gathered, stripped naked and used as exhibitions just to entertain the white male folks. Female workers suffered both sexual and physical abuse. There was a reported case of a land owner whose name was Ludwig Cramer. He assaulted his female workers, stripped them naked





whenever he wanted, irrespective of whether the woman was pregnant or not. He laid his hands also on both men and women to the extent that he caused a stillbirth of one of his workers:

> Ludwig Cramer claimed to have found a small bag of sandy powder hidden behind the modesty garment of one of the women, which he believed was a poison, although the concoction vanished before he could have tested it. Cramer also tortured Konturu, wife of the Herero headman Katoakonda, whom Cramer suspected was the leader of the poisoning plot. He beat her until she fell, and then had her supported while he continued the blows. Only Ada's intervention stopped Ludwig, whereupon he shackled Konturu and searched her body, even probing her genitalia for possible hidden poison. Finally he trod on the pregnant Konturu, precipitating a miscarriage; the second of two stillbirths that he caused in this manner (O'Donnell: 1999)

Cramer's deliberate sexual assaults on his female employees reflected German colonists' increasing preoccupation with African maids' sexuality and reproduction as sources of danger and disruption. It depicts women primarily as reproductive and sexual agents and it has played a key role on how they acted out their domestic conflicts with indigenous female laborers.

Many of the women were as well beaten to death. The colonialists who beat some of their workers were left free. Many women were afraid of becoming pregnant since they were normally beaten till they had stillbirths. White women further accused African maids of charming their colonial husbands with love potions, thereby pardoning settler men for sexual misbehavior and denying that African maids represented a source of sexual competition.

Namibian women were also accused of poisoning white babies just to be punished, especially if the baby cries and some were taken into police custody as O' Donell further narrates:

> Upon her arrival, Mrs Rall sent Sindermaas to clean the bedroom where her ten month- old son was sleeping. The maid performed her task and left the bedroom. An undetermined amount of time passed, when the baby cried out. Mrs Rall hurried to her son's side and found his whole body blue and forehead covered with cold sweat, his eyes dark and shadowed. The infant appeared to be convulsing and was choking. She administered a purgative, reportedly causing him to emit greenish foul vomit and a bloody stool, but he recovered later that evening. The Mother became convinced that Sindermaas has poisoned her baby's teething ring and then quickly disposed of his bodily wastes inorder to conceal her crime. Meanwhile Sindermaas has been taken into custody only to be released due to lack of evidence.

Further still, the colonial administration refused to recognize women leaders and manipulated customary laws to suit their needs. Colonial officials promoted western patriarchy, which reconfigured power within gender relations. Under colonial law, women were regarded as anomaly in any position of power. They were classified as minors, they could neither vote nor own land, and they needed their husbands' permission to enter into legal contracts (See Becker, 2003). This oppression and exploitation did not only bring suffering to the women but also deterred their full contribution to the economic development and the cultural growth of society.

Buchi Emecheta's Second Class Citizen (1974) recounts the struggle of Adah (the main character) and her survival, not only of herself but also her dreams, while growing into a woman, moving from a high class position in her native Nigeria to a very poor class in a predominantly white European society. These struggles comprised among other things in motherhood, being a wife as well as a dignified independent person. And this is besides having to deal with the issues of being black in the face of English racism. Emecheta mirrors the distorted image of the woman in her novel. Adah became the breadwinner of her family and was subjected to all kinds of sexual abuse and battering from the husband. Francis the husband, having come from a cultural background where the man feels preferred and wanted, lords it over the woman just as Emecheta states:

To Francis, a woman was a second- class human, to be slept with at any time, even during the day, and if she refused, to have sense beaten into her until she gave in, to be ordered out of bed after he had done with her, to make sure she washed his clothes and got his meals ready at the right time. (1974: 77)

The above serves to put in perspective the real ordeal of various married women, who suffer oppression and suppression from their husbands. We make bold to say that in postcolonial time, some progress has been made to improve the situation of women but so much needs to be done especially in the African continent. Namibian women underwent inhuman treatment at the hands of the colonial masters. They were treated with ignominy and contempt. Their human dignity and womanhood was reduced to nothingness. Many were beaten to death, while others were raped and some lost their babies. They even suffered innocently at the hands of their fellow white counterparts. Many women have been turned into slaves by their reckless and irresponsible husbands as could be seen in Buchi Emecheta's novel *Second Class Citizen*. Many more have died from various physical, psychological and other complications arising from these abuses. Constrained by cultural pressure, many marriages in Africa could be termed "Hellfire". Many women find themselves in this precarious situation without an imaginable exit part, held in check by the culture and tradition in which they find themselves. This as it were ensures that the continuous unbroken cycle of abuses, give rise to all sorts of sicknesses, physical and psychological alike. This in my view is counterproductive as women





are prevented from reaching their full potentials and being equally productive economically, socially and academically. A real developed or developing society must be one in which no human being (woman or otherwise) is disadvantaged in maximizing his/ her potentials. These would include ensuring that all persons: have equal social status in the society; have equal opportunity for education; have the ability to make their own choices and decisions; live their lives freely with a sense of respect, dignity and self worth; get safe and comfortable working environment; make their own choices and decisions. Unless we are united in bringing to fruition this society, we cannot jointly ascribe to ourselves the adjective human.

In upholding the dignity and rights of women, John Paul 11 in his Apostolic Letter, *Mulieris Dignitatem* affirms the important role women play in their various families, homes, in the church and in the society. He acknowledges that the time has come, when the work of women is to be recognized and appreciated. The Pontiff writes:

> The hour is coming, infact has come, when the vocation of women is being acknowledged in its fullness, the hour in which women acquire in the world an influence, an effect and a power never hitherto achieved. That is why at this moment when the human race is undergoing so deep a transformation, women imbued with a spirit of the Gospel can do so much to aid humanity in not falling.

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# Higher Education Development in Sub Saharan Africa: Imperatives for Reform Thinking

## (Case Studies: Kenya, Nigeria and South Africa)

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## Abstract

A critical evaluation of the input and the output functions of higher education in the socio-economic development of Sub-Saharan Africa brings to the fore the unarguable need for reform of its curriculum design and application. This reform is centered on curriculum development and application, a core factor in training students for acquisition requisite academic skills for development. This work explores the roles of educational institutions, government agencies, collaborative agencies and other stakeholders in formulating, managing, funding and articulating an achievable value oriented teaching, learning and research base for productive development. An analysis of the historical evolution of tertiary institutions in some countries like Nigeria, Kenya and South Africa were made to show the comparative gap created in lack of evolving stable policies for curriculum design, management, funding, collaboration and accountability. This work highlights the endemic problem of corruption as a bane of development in the management and implementation of educational policies including the dearth of productive, self-reliance and employable graduates in the Sub-Sahara African. Essentially, the crux of this work is to evolve a paradigm shift from the traditional ways of thinking about curriculum design which is centered on mere churning out students, who cannot use the acquired knowledge to make critical changes and respond effectively to the contemporary socio-economic challenges. Of importance to this work, as enunciated, is the role of all stakeholders in the educational sector to

collaborate in bringing a fundamental change, managing the increase in tertiary education enrollment without commensurate resource allocation, focusing on creating research centers and designing a competitive and non-discriminatory curriculum that can enhance productive teaching and learning mechanisms. This work further admits that education is the catalyst to every development but such must be designed to be goal oriented, receptive to changes and engender quality. This is a qualitative research work and data sourced from secondary sources. In this work, reference is made to the higher education system and curriculum development of Nigeria, Kenya and South Africa as case studies.

**Keywords:** *Higher Education; Critical Thinking; Entrepreneurship research & Innovation; Curriculum Development; Nigeria; South Africa; Kenya; Sub-Saharan Africa; Technology; Quality Assurance*

## Introduction

Higher Education Institutions (HEIs) are facing new challenges that require reforms and new approaches in their governance and management styles (Nyaigotti-Chacha, 2004). Education is especially important in Africa as a critical driver of economic growth and pivotal in the development agenda (Bloom, Canning and Chan, 2014; World Bank, 2000). The Task Force on Higher Education (HE), set up by UNESCO and the World Bank to explore the future of higher education in the third world countries, concluded that better higher education is needed for the nations to benefit from the global knowledge-based economy (The World Bank, 2000).

According to recent studies by Glewe, Maiga and Zheng (2014), there is a strong positive relationship between quality education and economic growth. However, education quality in sub-Saharan Africa ranks lower than other developing countries. Adapting to the 21st-century knowledge age puts more pressure on developing nations to try and provide their citizens with mass education in a much shorter period unlike the Western world, who have had time to build their higher education systems for decades (Maharey, 2011). An urgent call has been made for higher institutions to have a well-defined globalization strategy to provide useful planning tools for effective utilization of global resources (Popescu, 2015). It has somewhat become a necessity in the 21st century for the institutions to address those challenges for their long-term sustainability and to achieve their missions and to justify the reason for their existence (Jowi, 2003).

One of the goals of any nation is to formulate policies that articulate the objectives and purposes of higher education while each Institution aims to translate its core mission into achievable goals through teaching, learning and research. Some scholars argue that the values and beliefs upon which higher education is based, are actually more important than the remuneration, books and teacher-student ratio





per capita income (Chege, 2006). Moving on, the proponents draw an analogy between an academic career and a religious vocation in which the philosophy – a core belief of the university becomes the overarching governing mantra for driving excellence in such institutions. Essentially, the major problem of higher education in sub-Saharan Africa may not necessarily be a lack of a robust strategic plan or funding resources, but rather a purpose for which the institutions are established.

This report raises some critical questions relating to the current challenges of higher education development in sub-Saharan Africa, in areas of curriculum design and equipping both academics and students with training needed to produce highly skilled and employable graduates. Scholars call for a paradigm shift from the traditional curriculum, that has at its best left graduates with little self-confidence, efficacy and esteem to succeed in self-employment in the 21st century (Ezepue, 2015) and grossly unable to demonstrate their learning in a way that will satisfy potential employers.

The key questions the author ask are as follows:

1. Is there a new approach to thinking about and planning higher education for development?
2. What are the challenges facing Higher Education Institutions (HEIs) in sub-Saharan Africa and how can the lessons learned from the reforms be used in promoting high-impact socio-economic development?
3. What are the prospects for change and innovation in African HEIs and what are the roles of Academia, Industry, and Government in achieving excellence in research, teaching, and learning?

## The Current Situation

An evaluation of the situation just under two decades ago showed deficiencies in resources, high-quality faculty, academic curriculum, gender gap, academic performance standards and the studying conditions for students (World Bank, 2000). Today, there has been little improvement on the past report. Apart from a slight narrowing of the gender gap (from 66% in 2000 to 63% in 2010), the progress has recently stalled in Africa – overall contribution to the world scientific output merely increased from 1.4% in 1981 to 2.6% in 2013 (Bloom et al., 2014). The impact of globalization, the widening of stakeholder groups, the innovations in knowledge creation and utilization, and other internal and external factors are just some of the significant challenges to the advancement of higher education in sub-Saharan Africa. Unfortunately, higher education has failed to keep pace with the teeming African population demands, and this has given room to various types of bribery and corruption in tertiary education admissions process, falsification of entry requirement documents and malpractices in order to secure a slot in the

limited spaces available (Amenyah, 2009). The introduction of a benchmarking Knowledge Economy Index (KEI) by the World Bank to evaluate how Governments support higher education, innovation and Information Technology (Kruss et al., 2015), saw most sub-Saharan African countries at the bottom of the table with the exceptions of South Africa, Botswana and Mauritius who pegged in the middle. An evaluation of education in Kenya revealed higher economic returns on education in Africa than in other regions (Keriga and Bujra, 2009). The gains have been measured in terms of investment in human capital and a strong link to employment. However, a focus also on the values that govern higher education institutions alongside the technical and financial aspects is important for one to understand the issues with higher education in Sub-Saharan Africa. Overall, there has been a global shift in focus on tertiary education following the interest of international donors in all levels of education and capitalizing on the importance of higher education in developing a global economy that supports a competitive economic advantage gained through knowledge.

## Historical perspective of higher education

### Kenya

The history of higher education in Kenya dates back to the early 1920's, following the establishment of Makerere, Uganda - a Technical College in 1922 – an institution formed to serve the needs of 3 Eastern Africa nations: Kenya, Uganda and Tanganyika & Zanzibar, which later expanded to cover Malawi and Zambia (Nyaigotti-Chacha, 2004). Fighting colonies deemed it appropriate to constitute a committee in 1941 to explore means by which they could seek assistance from UK universities in developing a higher education sector within their colonies (Turner, 1982). Makerere was the only East African college providing tertiary education between 1940 to about 1956 when a Royal Technical College (RTC) that later became the University College, Nairobi in 1963 was founded. History has it that the first introduction of university education was a private initiative, which was rejected at the time but eventually led to RTC (Oketch, 2004). By then, the University of East Africa offered the University of London programmes and had been founded with constituent colleges in Kampala (Makerere), Nairobi and Dar es Salaam. The University of East Africa was later dissolved to create three autonomous universities in 1970 - universities of Dar es Salaam, and Makerere with the University of Nairobi being the first in Kenya. What then followed was a rapid expansion of the system and establishment of several commissions (Keriga and Bujra, 2009) which provided education to all qualified citizens and by extension strengthen the human resources. It also provided support to the vision of the independent state, the growing economy and progressively sought out a responsive educational system.





As population grew, demand for education exceeded available capacity, thereby prompting the creation of another university in 1984; the technologically-oriented Moi University. More full-fledged public universities followed suit, some from constituent colleges formerly attached to the University of Nairobi and about 20 private universities with varying degrees of accreditation. The dramatic rise in student enrollment, especially during the last four decades has to a great extent corresponded with increased access to a variety of certificate, diploma, degree and master courses and the introduction of, sandwich, evening and parallel programmes.

The Kenyan high education system has been marred with several criticisms and often said to focus only on "schooling" than on "educating" students, hence, the blame for its failure to inculcate unique values and beliefs to peoples' orientation (Keriga and Bujra, 2009) and in the words of Ntarangwi:[448]

> *'Kenya's education system has not been able to tailor its contents to the socioeconomic and cultural realities of the people capable of developing local solutions for local problems. Instead it continues to uphold an education system that is centered around schooling rather than learning, consequently producing a people who consistently look to Europe for models of development that matches their own social and physical environment'* – Ntarangwi Mwenda, Kenyan Award winning Scholar (2003).

### Nigeria

The history of University education in Nigeria dates back to the late 40's with the establishment of the University College, Ibadan (UCI) in 1948. Initially it was part of the Metropolitan University of London, but, later became a full-fledged independent University in 1962 – now renamed University of Ibadan (UI). After the Second World War, representatives of African Institutions, including UCI, sought and got assistance in developing higher education institutions in Africa through grants-in-aid (Rhodes, 1973). UI, famous for academic excellence is renowned for giving credibility and global recognition to tertiary education in Nigeria, as observed by the Nigerian National Universities Commission (NUC) and a former Nigerian Minister of Education, Prof. Jibril Aminu (NUC; Aminu, 1983).

Following the Ashby Commission Report (Ashby, 1960) on higher education in Nigeria, four universities, also known as the first generation Nigerian universities were established between 1960 and 1962 in the following sequence; University of Nigeria, Nsukka, University of Ile-Ife, Ahmadu Bello University, Zaria, and University of Lagos[449]. This development was followed by the creation of the

[448] In an article for African Development, The Challenges of Education and Development in Post-Colonial Kenyan: Ntarangwi M provides a critique of the Kenyan Education system

[449] (1) The University of Nigeria, Nsukka - Created by the Statute of the Government of the former Eastern Region in 1955 and opened in 1960; (2) The University of Ile-Ife, now Obafemi Awolowo University. The University was not recommended by Ashby. It was founded in .1961 by

Mid-West Institute of Technology in 1970 in the defunct Mid-West state, which later became University of Benin two years after and converted to a Federal Government University status in 1975 (Ogunu, 1990). Subsequently, the Third National Development Plan between 1975 – 1980 provided for seven second generation universities established as follows; University of Calabar, University of Jos, University of Maiduguri, University of Sokoto, University of Ilorin, University of Port Harcourt, Bayero University, Kano[450]. In addition to Federal Government owned tertiary institutions, State Governments in also established various states in addition to Federal Government owned were made possible by the placement of tertiary education on the Concurrent Legislative List in the Nigerian constitution giving rise to the following eight State universities from 1979 to 1983; Bendel State University, Ekpoma, 1980; Anambra State University of Science and Technology , Enugu, 1980; Imo State University, Okigwe, 1981; Rivers State University, of Science and technology, Port Harcourt, 1981; Ondo State University, Ado-Ekiti, 1982; Ogun State University, Ago-Iwoye, 1982; Lagos State University, Badagry, 1983 and Cross River state university, Uyo, 1984.[451] The Federal University of Abuja was established in 1988 after which other Federal universities followed as thus: Tafawa Balewa University, Bauchi; Federal university of Technology, Akure; University of agriculture, Makurdi; University of Agriculture, Abeokuta; Federal University of Technology, Yola; Federal University of Technology Minna; Federal University of Technology, Owerri[452] (Ogunu, 1990). Today Nigeria ranks number 1 in African in terms of the number of Higher Educational Institutions; 40 Federal Universities, 40 State Universities, and 61 Private Universities (excluding colleges of education and polytechnics).

the Government of the former Western Region. It first enrolled students in 1962. (3) The Ahmadu Bello University, Zaria - founded in 1962 by the government of the former Northern Region, and (4) The University of Lagos established in 1962 by the Federal Government.

450 (1) The University of Calabar, which began as the Calabar Campus of the University of Nigeria in 1973 (2) The University of Jos, founded as a Campus of the University of Ibadan in 1971. (3) The University of Maiduguri, 1975. (4) The University of Sokoto, 1975. (5) The University of Ilorin, which was a former Campus of the University of Ibadan but became a full university in 1977 after becoming a University College in 1975. (6) University of Port Harcourt which took off initially as a University College in 1975 and affiliated to the University of Lagos. It became a full-fledged university in 1977. (7) Bayero University, Kano, which started as Northern Government owned Abdullahi Bayero College in 1961, became Bayero University College of Ahmadu Bello university in 1962, and a full university on 1st

451 (1) Bendel State University, Ekpoma, 1980 (2) Anambra State University of Technology, Enugu, 1980 (3) Imo State University, Okigwe, 1981 (4)Rivers State University, of Science and technology, Port Harcourt, 1981. (5) Ondo State University, Ado-Ekiti, 1982. Ogun State University, Ago-Iwoye, 1982 (6) Lagos State University, Badagry, 1983 and (7) Cross River state university, Uyo, 1984.

452 (1) Tafawa Balewa University, Bauchi (2) Federal university of Technology, Akure, (3) University of agriculture, Makurdi (4). University of Agriculture, Abeokuta (5) Federal University of Technology, Yola (6) Federal University of Technology Minna (7) Federal University of Technology, Owerri





Furthermore, Nigeria also ranks highest in the African academic export. The strategic thrust of tertiary education in West Africa is to build strong linkages between Institutions and Industry, and meeting the demands of Industry and the economy by providing graduates with relevant job skills (Bawakyillenuo et al., 2013).

## South Africa

The first university for black South Africans, Fort Hare was established in 1916, about a hundred years after the creation of universities for the white. The head of Lovedale College, James Stewart, put forward a proposal to the Colonial Native Affairs Commission in 1904, for the need to create an African University to train African teachers. The college, formerly known as the Inter-State Native College opened with 2 African women, 18 African men, and two white students, struggling to expand for years. The first white tertiary institution, University of Cape of Good Hope, originally the South African College (SACS) was formed in 1829 and converted into a full status university in 1918. It served as an administrative board for the colleges of the Cape, preparing the colonial elites for university study abroad. Other universities established include: 1922 University of the Witwatersrand (School of Mines University, Johannesburg - 1895), University of South Africa (UNISA) from which sprung up the Universities of Natal, Pretoria, Potchefstroom, and Free State in the 1930's. The agitation of the Afrikaner elites fighting their nationalist cause led to the creation of Victoria College in 1865, renamed Stellenbosch University in 1918 (Cooper and Subotzky 2001; Ajayi et al., 1996). The aforementioned universities in exception of Fort Hare served the ruling white classes. As at 1948, when the Nationalist Party took over power, less than 5% of university enrolled students were blacks who were mostly registered at Fort Hare (Badat, 1991).

One peculiar feature of the development of higher education in South Africa was that it evolved along racial and ethnic lines largely by a deliberate state policy. Higher education was considered a privilege for the whites before the Second World War, and the colonizing party were reluctant in educating Africans at higher education levels for fear of encouraging anti-colonialism and resistance (Reddy, 2004). The continued denial of access to higher education spurred South Africans in fighting colonial domination despite struggle for financial support from the state. Therefore it is imperative to note that the roles and cultures in the contemporary South African universities are directly linked to the history of white domination and of power inequality prevalent in the colonial and apartheid eras (Wolpe, 1991, Nkomo, 1990, Badat, 1999). Today, statistics show a significant rise in the student enrolment in South African HEIs an indication of the HEIs effort in bridging the gap of inequitable access to education caused by the apartheid (Walker and Mkwananzi, 2015).

General trends suggest a growing impact of business practices on higher education policies (King, 2015, Harvard Business Review) fuelled by the increased dominance of worldwide privatization, influence of new managerialism and marketisation in the higher education sector (Ntshoe, 2004).

## Challenges to Higher Education Development and Research

1. *The role of higher education in social transformation:* In the case of South Africa, higher education establishments played an evident role during Apartheid than in the ongoing changes in the contemporary South African society (Reddy, 2004). The argument that educational institutions contributed to the apartheid collapse, therefore, makes it difficult to conclude that there is a positive correlation of causality between higher education and social transformation in South Africa. Whereas in countries like Kenya, the opposite seems to be the case, as considerable importance is placed on the impact of education in promoting economic and social development since independence in 1963 (Sufuna, 1998).
2. *Institutional Leadership and Management Capacity Development Issues:* Dearth of vision for leadership development and of qualified personnel in management positions remains a major challenge for higher education sectors in Africa especially regarding coping with rapid change as seen at a global level. The urgent need to maintain morale and enhance staff productivity is crucial to long-term sustainability of the educational sector.
3. *Politics in the Educational Sector:* This problem is prevalent in Nigeria, where continuity in implementation of reforms seems to be dependent on the agenda of the ruling party (Abdulkareem & Fasasi, n.d.). Consequently, lack of continuity inhibits the expectation of long term education policies running its course and not being politicized irrespective of the party in power. This is also applicable to South Africa, where political and economic power was vested in the minority and evidenced by the pattern of educational inequality (ideological terms and in ways the state provides for education) specifically at how educational policies affects the pattern of enrollment ratios and level of state expenditure distribution in the labour market and higher education (McCall and Yang, 2014; Pillay, 1990).
4. *Accessibility and relevance of higher education:* The major challenge that citizens of developing countries face in the twenty-first century is the inaccessibility of quality education (Maharey, 2011; Ntshoe, 2003). To achieve the benefits of education in imparting social and intellectual skills for achieving social and economic success, the question of accessibility and content always rises. Part of the criticisms against the sub-Saharan education system is the inability to utilize efficient resources in meeting





educational needs, the quality of the curricula and weak management structures.

5. *Lack of useful Data:* Unavailability of accurate data to aid assessment of the effectiveness of sub-Saharan educational system and rethinking of strategies continues to affect realistic projections and delay policy implementation plans across the regions. An accurate future forecast in academic planning will require input based on historical trends (Ogunu, 1990).
6. *Financial challenges and issues of equity in access to higher education:* One of the challenges faced by higher education and research is the shortage of state subsidies. This is partly due to changes in the world economy which left most African countries in financial problems resulting in a decline in public higher education funding. At the same time, recipients of such subsidies were found to be coming from middle to high-income backgrounds, which resulted in the stipulation that they should share the cost of education. This has led to the commercialization of educational programmes, financial difficulties among students especially the poor and, therefore, issues of access to education.
7. *Privatization of higher education:* Due to the decline in government subsidies, more higher education institutions are operating as private for-profit institutions. These schools target programmes that are in high demand in the job market and are therefore more competitive. At the same time, they use staff from subsidized institutions at a low cost, who will want to supplement their meager incomes.
8. *Quality and standards:* Globally, nearly all universities are struggling to balance the severe cuts on education budget and the influx of students in search of higher degrees. In Kenya and Nigeria, overcrowding, small budgets and staff retention problems have contributed to inefficiency and falling academic standards. Most higher education institutions lack well-designed educational programs and as a result, fail to perform to a consistently high standard.
9. *Brain drain:* There has been an outflow of skilled personnel to developed countries. This is a result of some issues among them poor working conditions, low salaries, big classes conflict, declining funding opportunities, etc. This compromises educational and research quality as the best and brightest seek work in environments where research and teaching is well funded and aligned to societal and industry needs.
10. *Information and Communication Technology (ICT):* Africa is attracting top companies to drive the hi-tech sector. However, education drives technology and so no high capability will emerge for running creative processes if there are no good universities (Ekekwe, 2013, Harvard

Business Review). ICT in the 21st century has become a necessity for higher education and productive research. However, access to ICT in African Higher Education Institutions is constrained by some factors that include lack of capacity and unfavorable policy environments; especially the high cost of bandwidth.

11. *Competition between Private and Public Institutions:* The fact that public institutions have strongly demanded the accreditation and scrutiny of those in the private sector, while resisting the call for same on the public sector education providers creates doubt on the real motive for their agitation. Public institutions makes a case for citizens to be protected from excessive entrepreneurialism and to ensure that private sector education providers meet the minimum quality standards (Materu, 2007 - World Bank). Until recently, public providers have argued against being accredited purely on the basis of government charter under which they were initially set up, and this has bred complacency and decline in the quality of graduates. Tension between the two parties has left little room for research collaborations and exchange of ideas.

## Policies that Hinder or Support Higher Education Reform

1. Regional collaboration: The establishment of governing bodies such as Inter-University Councils enhances inter-institutional cooperation and improves the quality of education at regional levels.
2. Poor economic, political and social policies in addition to an imploding youth population seeking tertiary education have contributed to decreasing accessibility to quality education. Therefore, the reform agenda for African higher education calls for a scope beyond tax generation, and an agenda that addresses educational inequality such as inclusiveness of children from rural areas and ethnic minorities (Johnstone, 2004; Task Force on Higher Education and Society, 2002; Pillay, 1990).
3. In quest for progress, people are naturally motivated by a desire for positive change and transformation (Omolewa, 2008). In Nigeria, some of the key reforms carried out by the Federal Government of Nigeria in the higher education sector include; resuscitation of the National Open University, establishing a Unified Tertiary Matriculation Examination (UTME) and post UTME screening, introducing Information Communication Technology (ICT) in learning and research and revamped the Nigerian Certificate in Education (NCE) as a minimum teaching qualification (Abdulkareem and Fasasi, n.d.; FRN, 2004).
4. The UNESCO's African Network of Scientific and Technological





Institutions (ANSTI), formed in 1980 with the mandate to build capacity for learning and research through regional collaborations facilitation (UNESCO, 2010). The NGO has on a regular basis hosted bi-annual conferences for Vice-Chancellors, Deans of Science, Engineering and Technology Faculties (COVIDSET) with the sole aim of promoting science, engineering and technology development education in Africa. The UNESCO initiative, in particular, highlights the relevance of education as a catalyst for changing lives and transforming societies.

5. One of the positive key reforms in Kenya and East Africa is the appointment of citizens as the Chancellors for public universities – a shift from the traditional practice of Presidents as chancellors common in West Africa. The rationale behind the approach is to use suitably qualified individuals such as experienced administrators, educationists, academics, business managers, that are capable of driving the institution's vision in addressing their challenges, and who can also be held accountable for delivering on the agenda.
6. The lack of recognition for Higher Education in the central role as a national development and socio-economic transformation tool for the people. In addition, lack of deliberate policies on financing research and utilizing the research findings at the central level as contained in the Kenya's Vision 2030 report on educational reform is a policy challenge that needs to be addressed by national leadership in different African countries.
7. The World Bank programme in Sub-Saharan Africa 'Tertiary Education In Africa' is focused on six specific areas namely: governance and management; sustainable financing; quality; diversification and public-private partnerships; regionalization; and labour market relevance and linkages – with the overall aim of making higher education function effectively for Africa. Adopting some of these within higher education policies will enhance the performance of higher education in Africa.
8. New policies on education and enhancement of university financing: The Kenya government has created new robust policies to govern education one of which is the creation of a Directorate of Higher Education, singularly to provide strategic and operational leadership in addressing the issues affecting the sector (Nyaigotti-Chacha, 2004). Also, the revamping of Loan institutions, Higher Education Loans Board (HELB) to address issues of university student loans and finding other funding sources such as philanthropic organizations and commercial banks.
9. The role of middle-level training institutions: Colleges play a significant role in higher education development, and the approach has worked in other developing nations such as India, where colleges work in collaboration with established universities to bridge gaps and offer degrees

in specific areas – similar to US community Colleges. The trial of this strategy in Kenya yielded significant results. The Nigerian Government has succeeded in ensuring each State has at least one new university at minimum, over the established government funded Federal universities and has by this venture granted more licenses for degree awards. (Lawal, 2008; Nyaigotti-Chacha, 2004).

10. Adoption of modern Technologies: The use of technologies as a problem tool will help societies maximize productivity, saving resources and helping to close the knowledge gap.

## Lessons Learned from Higher Education Development and Research

### It is not cheap

Finance is undoubtedly a significant challenge in pursuit of providing the required learning environment in higher education institutions in sub-Sahara Africa. The number of students seeking tertiary education in Africa has outgrown the number of scholarships and grants offered by Governments. According to Johnstone (2004), higher education in the 21st century saw an influx of demand from individuals partly because of the higher earnings it was presumed to convey, and from the government on the contribution to its socio-cultural, economic and political development. The tide of student demand is, even more, compelling in Sub-Saharan Africa, beset with fragile democracies and declining economies and having to contend with a high per-student cost of higher education and maintaining high quality in education in a financial austerity. For a populous country such as Nigeria, the high birth rates, increasing pressure and the proportion of secondary school leavers aspiring for tertiary education can only exacerbate the financial problem.

Some governments such as in Kenya have introduced University Student Loan Schemes (USLS) managed by the Ministry of Education to provide loans for tuition and personal needs (Nyaigotti-Chacha, 2004). Similarly, Nigeria runs intervention schemes, such as Tertiary Education Trust Fund (TETFund) charged with managing, disbursing and monitoring the 2% education tax to public tertiary institutions in Nigeria (TETFund.gov.ng, 2011). However, the heavy dependence of most countries in the Sub-Saharan Africa on exports and imports, multinational enterprises and government-owned monopolies as the principal source of taxation has become a concern following massive privatization exercises, resulting loss of control and rising difficulty in tax collection (Johnstone, 2004). Unlike TETFund, students on USLS are required to repay loans on completing their studies. The loan scheme, which is a strategy used in most developed economies has its fair share





of problem with unpaid student loans. Recently, the UK Higher Education Policy Institute in a report to the UK ministers bemoaned the soaring cost of loans, the increasing level of loan write-offs and the consequences of the resulting significant cuts on apprenticeships, science, research and new education policies (FT, 2015). Declining economic activity due to the global financial crisis of 2008 continues to affect African economies in ways that influence funding for higher education institutions, resulting in budget cuts across boards (World Bank, 2010). Thus, there is increased pressure for African tertiary institutions to explore alternative funding sources and to plan systematically for unexpected outcomes by using models that open up effective alternative direction given different scenarios. With improved higher educational quality accompanied by high sustainability cost, access to loans will become difficult considering tight budgetary constraints. It is important for the government to consider the cost of higher education as a short-term plan for a long term gain rather than an economic burden.

### Failure to address the employment skills gap at both public and private institutions

There seems to be a mismatch between the higher education graduate skills acquisition and the practical skills expected on the job market. Traditionally, university degrees were meant to prepare graduates for public sector work but as populations grew, the institutions were no longer able to equip students with the required skills to meet the increase in job demand. Neither can both the public and private sectors cope with the training of graduates, who lack critical and innovative skills needed to thrive in today's work environment (Friesenhahn, 2014). Against this backdrop is the need for education policy makers in Africa to unravel the elements of mismatch and eliminate identified factors causing them.

### It is imperative for economic growth

The higher education sector can help economies catch up with technologically advanced societies in this knowledge economy as graduates are competent to use modern technologies (Bloom et al., 2006, Harvard Business Review). The acquired knowledge can be applied in developing new skills, problem-solving tools, training non-graduates in the workplace, and in job creation through entrepreneurship.

> *"The university must become a primary tool for Africa's development in the new century. Universities can help develop African expertise; they can enhance the analysis of African problems; strengthen domestic institutions; serve as a model environment for the practice of good governance, conflict resolution and respect for human rights, and enable African academics to*

*play an active part in the global community of scholars* – Kofi Annan, former UN secretary General."[453]

A case has been made to establish a multidisciplinary research hub to drive entrepreneurship education, innovations in learning teaching and assessment (LTA) and enterprise development initiatives in higher educational institutions in social, economic development (Ezepue, 2015). Innovative ideas are the currencies of our time (Maharey, 2011), meaning that nations need a well-educated population to thrive while citizens need access to quality education to succeed.

## Rapid growth in tertiary enrolment, and comparatively low participation ratios

Enrolment in the sub-Saharan Africa tertiary education grew faster in the last four decades than in any other region – moving from about 200,000 students in the 1970's to over 4.5 million in 2008 (UNESCO, 2010). A 2010 UNESCO report on trends in tertiary education in Africa shows an average growth of 8.6% in the gross enrolment ratio (GER) from 1970 to 2008 compared to 4.6% global average over the same period – a rate that exceeded the population growth across the region for the relevant age cohort. However, the explosive growth has not translated to a corresponding increase in tertiary enrolment compared to the global average for the same period: 6% vs. global 26%.

## The need for a Quality Assurance mechanism at both National and Institutional levels

The national strategies for higher education call for an urgent need to prioritize effective quality assurance mechanisms beyond those of institutions themselves (Jarvis, 2014; Materu, 2007, World Bank). The call is for a more focused commitment to the roles of education in African sustainability development driven by the significance attached to tertiary education as a key driver for achieving the newly adopted Sustainable Development Goals (SDGs), and in managing innovations in the way higher education is provided (Manteaw, 2012). Pressure for accountability by National and international to the different stakeholders – funders and the public has resulted in institutions paying more attention to their Quality Assurance systems exploring ways of further creating a link between the Higher Educational Institutions and the global labour market. To address quality concerns, part of the global shift in focus triggered by insufficient investments in the

[453] United Nations Information Service (2000): "Information Technology Should be used to Tap Knowledge from Greatest Universities to Bring Learning to All, Kofi Annan Says." Press Release No: UNIS/SG/2625. August 3, 2000. Internet: www.unis.unvienna.org/unis/pressrels/2000/sg2625.html (Last accessed: May 6, 2005).





educational sector has led to some countries adopting innovative revenue generation approaches such as supplementing education budgets with competitively-allocated funds to revitalize quality improvements in research (Bloom et al., 2014). Quality Assurance within Higher Education Institutions can be achieved with the use of external examiners, self-evaluation and academic audits (which is lacking and most crucial). A necessary pre-requisite is training of staff in self-evaluation and peer-reviewing. Institutions that accept self-assessment are better empowered to capitalize on their strengths, identify and address their weaknesses and in taking charge of their performance quality with less pressure that comes with an external review.

## Collaboration in Quality Assurance at Regional levels

Quality Assurance (QA), is a term increasingly becoming a dominant regulatory tool for the higher education sector globally (Jarvis, 2014). The World Bank report (2002) identifies higher education regional collaborations in the form of networks and partnerships as an efficient mechanism for achieving greater synergies and reap rewards of mutual assistance – even more so in Africa where human resource is a constraint. The report puts forward the notion that partnering with QA agencies and foreign institutions can provide support and complement the local capacity especially in the short-term while building a vast knowledge pool for the long term. QA collaboration comes at a cost. However, the general advice on public funding policy strategy is to link funding to quality factors as it adds credibility to the process and also ensures that the fund recipients treat QA as a priority.

## Conclusion

Higher education policies in sub-Saharan Africa should be conceived as part of the larger government vision and long-term national development plan primarily to revamp governing bodies, and to enhance integration among stakeholders in the tertiary education sector (Bawakyillenuo et al., 2013). The policies should explore ways of: improving standards of governance; addressing the acute shortage in the fields of science & technology; providing equitable education for all; legally compelling industries to open up for research and boosting funding for tertiary education. It should also establish a certification framework that regulates the sector, and also fulfill a humanist aspect of empowering citizens to be active change agents in the society. Finally, higher education policies should encourage research funding that will support in a meaningful way work that contribute to the development of Africa.

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## Part VI:

## *"Religion and Catholic Social Teaching"*



# 32.

# The New Evangelization and its Social Dimensions in the Light of Evangelii Gaudium

Lothar Roos

*The Church's Social Teaching "En-Route in Africa"*
*A. Pope Francis and the New Evangelization*
I. Impulses for a „New Era of Evangelization"
1. Francis – a Messenger of Joy
2. Francis – an Advocate of the Poor
3. Francis – a Spirit-filled Pastor
*a) „The Personal Encounter with the Saving Love of Jesus"*
*b) „The Spiritual Pleasure of Being the People"*
*c) „The Mysterious Work of the Risen Lord and His Spirit"*
*d) „The Missionary Power of the Intercessional Prayer"*
*e) „Mary, Mother of Evangelization"*

*B. Pope Francis and the „Social Dimension of Evangelization"*
I. Evangelii Gaudium in the Context of the Church's Social Teachings
1. „Not Document About Social Questions"
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1. On 'Individual Freedoms' Successful Model
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III. Correctly Understanding of Pope Francis
1. The Pope sees himself as a Pastor of the Poor
2. The Pope speaks not as a Social Ethicist, but as a Prophet
3. The Pope is primarily concerned with renewing the Ethics of Virtue

## The Social Teachings of the Church "En-Route in Africa"

About fifty years ago, the Second Vatican Council was concluded, and in the same year, the pastoral constitution 'Gaudium et Spes' (GS) was published. One of its most important statements was: The Church will 'always and everywhere (...) claim the right to spread the word of its faith in true freedom, to spread its social teachings, to fulfill its task among the people without obstruction, and to subject political matters to moral scrutiny whenever the basic rights of the human being or the salvation of their souls call for it.' (GS 76,5) The Church´s social teachings are thus not a late addition to its task of evangelization, but are instead, intrinsically linked to it. In his apostolic letter "Octogesima Adveniens" (OA) in 1971, Pope Paul VI expresses this inner connection beautifully with the words: 'The Church has to proclaim to the people the love of God and the salvation given to it through Christ. Through this, it also shines the light of the Gospel on the daily lives of the people and helps them to act according to God´s plan in his loving intentions and to reach the full measure of what the nature of their own efforts is' (OA 1)

Ten years later (1981), the saintly Pope John Paul II published his fist social encyclical 'Laborem Exercens' (LE). Shortly thereafter, Obiora F. Ike was able to begin his doctoral studies at the Faculty of Catholic Theology of the University of Bonn, which he concluded in 1986 with the dissertation "Value, Meaning and Social Structure of Human Work with Reference to 'Laborem Exercens' and its Relevance for a Post-Colonial African Society". In it, he came to a remarkable conclusion: There is a great convergence between image of the human being and the social order in "Laborem Exercens" on one hand, and corresponding views within Igbo culture. He thus made it clear that the social teachings developed in the context of the social questions of the 19th century Europe, are very similar to the corresponding parts of Igbo culture in their view of the human being and the social ideas and structure connected to it. No less important was the conclusion that the social problems present in today´s Nigeria are of a very similar nature as those that cropped up in 19th century Europe. Obiora F. Ike could thus show in his doctoral dissertation how important, how indispensable the Church´s social teachings are for post-colonial Africa.

On returning home, it was only logical for him to expand the „Catholic Institute for Development, Justice and Peace" (CIDJAP), which had been initiated by the Bishop of Enugu, Dr. M.N. Eneja, as its new director; with the goal of spreading Catholic social teachings in the context of today´s Nigerian society and making it bear fruit. An important step in that direction was the international congress organized by Obiora F. Ike in 1990, "Catholic Social Teachings En-Route in Africa". It was attended by, besides European professionals, representatives from





ten African countries.[454] During his studies in Bonn, Obiora F. Ike had become acquainted with the extraordinary importance of Cardinal Joseph Höffner for German post-war society. In 1997, ten years after his death, I published his classic textbook "Christliche Gesellschaftslehre"- Christian Social Teaching as a revised edition. It has since been translated into ten languages, including recently into Chinese. The English translation, "Christian Social Teachings" was printed in the Cardinal Höffner Memorial Printing Press in Enugu and distributed throughout Africa.

Obiora F Ike's dissertation in Bonn, proved to be a true pilot project. After him, five other Nigerian priests gained their PhD in the subject "Christian Social Teachings and Pastoral Sociology", including the current Bishop of Enugu, Dr. Callistus Onaga. That four ordained sisters of the "Daughters of Divine Love" are currently living and working in the Collegium Albertinum in Cologne is another "side effects" of Obiora F. Ike´s studies in Bonn.

In the meantime, he had become so well-known that Pope Benedict XVI called for him to participate in the African Synod in 2009. At this opportunity, he presented the Pope with my paper „Menschen, Märkte und Moral. Die Botschaft der Enzyklika Caritas in veritate".[455] (Human Beings, Markets and Moral: The Message of the Encyclical "Caritas in Veritate") Benedict XVI wrote to me on November 18th, 2009 that my paper "had reached my hands through Professor Obiora F. Ike. I was surprised that an African professor spoke German and personally gave your greetings to me." It is impossible to show in this place the importance of Pope Benedict XVI for the Church´s social teachings.[456] Let me just say this much: Benedict XVI sees the Church´s social teachings as rooted in a "trinitary humanism" that gains its strength from the sources of natural law and revelation. He summarizes this in the laconic sentence: "A humanism that excludes God is an inhuman humanism" (CiV 78). The unbreakable bond between faith in God and social order that popes have emphasized repeatedly, is the absolute foundation of thoughts and actions in traditional African cultures.

In the following, it will be shown how Pope Francis connects the new evangelization and its social dimension in his apostolic letter „Evangelii Gaudium" (EG) of November 24th, 2013 and gives them his own emphasis.

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454 Obiora F. Ike (ed.), Catholic Social Teachings En-Route in Africa, Enugu 1991.

455 Lothar Roos, Menschen, Märkte und Moral. Die Botschaft der Enzyklika „Caritas in veritate", (Reihe Kirche und Gesellschaft, hrsg. von der Katholischen Sozialwissenschaftlichen Zentralstelle Mönchengladbach Nr. 362), Köln 2009.

456 See also: Lothar Roos / Werner Münch / Manfred Spieker, Benedikt XVI. und die Welt beziehung der Kirche (Veröffentlichungen der Joseph-Höffner-Gesellschaft Bd. 5), Paderborn 2015.

## A. Pope Francis and the New Evangelization

The state of the faith and the Church today is well-known to all and sundry. It is also clear that, in such a critical situation, one can only go back to the roots of the Gospel. Pope Francis talked about this: "The entirety of Evangelization rests on the word that is received, observed, lived, celebrated and witnessed." The Holy Bible is thus the source of evangelization. It is thus indispensable, he states, that the word of God – to quote his predecessor Benedict XVI – "becomes to an ever greater degree the center of Church activity" (EG 174/175). If we follow this rule, this means: Each "new era of evangelization" must align itself with the very "first evangelization", which is shown to us in the Old and New Testaments. How Pope Francis proposes to do this will be explained now.

## I. Impulses for a "New Era of Evangelization"

Which impulses does Pope Francis consider crucial for initiating a new era of evangelization?

### 1. Francis – a Messenger of Joy

Pope Francis seeks to invite those who believe in Christ to a new era of evangelization which is marked by the „joy of the Gospel". He begins with an experience that had great personal influence on him: "The joy of the Gospel fills the heart and the entire life of those who meet Jesus." This meeting "liberates from sin, from sadness, from inner emptiness, from isolation; with Jesus Christ there is always – again and again – joy." (EG 1). To find this joy, the Pope invites „every Christian, no matter where and in which situation, to renew on this day his personal encounter with Jesus Christ, or at least to make the decision to let themselves be found by Him." He who "dares" this does not disappoint the Lord. Whoever takes even a small step towards Jesus will discover that „He waits to welcome them with open arms... with a compassion that never disappoints and that will always bring joy back to us. He allows us to hold our heads high and start anew (EG 3). In a short overview of the entire history of divine salvation on Earth, Francis says: „How tenderly do we feel the fatherly love in these words! (EG 4). The Pope continues: „Why would we not also enter into this current of joy? (EG 5). The joy of a believing heart is, in the end, founded in „being loved without limit beyond everything (EG 6). He would not tire of repeating the words of his predecessor Benedict XVI, which lead us to the heart of the Gospel: „In the beginning of being a Christian, there is not an ethical decision or a great idea, but an encounter with an event, with a person, which gives our lives a new horizon and such its decisive direction." (EG 7, compare Benedict XVI, Deus caritas est) In this „joyful friendship with Christ „lies the source of evangelization". He who even once „accepts this love which gives him back a meaning of life, how can





he hold back the wish to share it with others? (EG 8). Only thus can the joy of the Gospel be created, can it shape life and enjoin the thus gifted to be witnesses of their own joy. Behind all this, there is the universal wish for salvation held by God, as it already showed itself in the calling of Abraham: „In you, all the peoples of the Earth shall be blessed." (Gen 12,3). This is why Pope Francis calls for not excluding anyone from evangelization.

Evangelization has to occur in three areas: In the first place, the area of „common pastoral care" is concerned with „igniting the hearts of the faithful which regularly gather as a parish", but also „to include the faithful in maintaining a firm and honest Catholic faith (...) even when they do not participate in church services frequently." (EG 14) In „second place" we mention the area of „the baptized who in their way of life do not do justice to the demands of baptism, do not feel a part of the Church and do not any longer feel the consolation of faith." As an „ever watchful mother", the Church strives to allow them to turn around so they may again feel the joy of faith. The task of evangelization is direct „in third place towards those who do not know Jesus Christ or have always rejected him. Many of them have secretly been looking for God, „moved by a yearning for his presence, even in countries with ancient Christian traditions. All of them have the right to receive the Gospel. Christians have the duty to spread it to everyone without exception (...) as someone who shares joy, shows a beautiful horizon, offers an enjoyable feast." (EG 14). For Francis, it follows here that „we cannot wait passively in our churches", but must „go from a merely awaiting pastoral care to a decisively evangelizing pastoral care. After all, Jesus said that in heaven there will be more joy over a single sinner who turns around than over ninety-nine just ones who never need to turn around." (See: Lk 15,7) (EG 15)

### 2. Francis – An Advocate for the Poor

A conspicuous and large part of Evangelii Gaudium is concerned with „ the social dimension of evangelization"(EG 176-258). For Francis, it is a special concern to „clearly lay out the inescapable social dimension of evangelization, in order to encourage all Christians to express it in their words, behavior and deeds." (EG 176-258) For: „To confess to a heavenly father, who loves every single human being without limit, includes the discovery that this awards each of them limitless dignity", as Francis quotes St. John Paul II. Accepting the Gospel invites to „let yourself be loved by God and to love him back with the same love that he presents to us. " As the love of God is meant for all human beings, it follows from here as a „fundamental reaction that the believer „strives for the well-being of others as something that is close to his heart." (EG 178) The identification of Jesus with „the least"of his and own brothers and sisters (see also Mt 25,40) has consequences for society: To the same degree that we give room to the „rule of God", „life in

society will become a room for fraternity, justice and dignity for all." (EG 180) In this way, „the realm that grow from among us will always go into history." (EGO 181) Thus, one should not banish religion to „the inner personal life without any influence on social and national events, without caring about the well-being of the institutions of human society, without speaking up about the results which concern us all." For belief always includes „the deep-seated wish to transmit values, to leave behind something better after we are gone." Although the „just order of society and state" is a central task of politics, „the church cannot and must not stand aside in the struggle for justice", as Francis quotes his predecessor. (DCE 28) This is the core of „the Church´s social teachings", which offers „orientation for transforming acts" in order to be „a beacon of hope" which „comes from the loving heart of Jesus Christ." (EG 183) It was always to be kept in mind that „neither the Pope nor the Church has a monopoly on interpretation of social reality or for a suggestion for solving the current problems." (EG 184) In this, Francis shows that he is grounded in the emphasis on „rightful autonomy" of cultural circles and the expert competent in them, which the pastoral constitution of the Council emphasized as pre-eminently important (compare GS 36).

## 3. Francis – A Spiritual Pastor

Under the headline „Évangelizing in Spirit" in the final part of the apostolic letter, Francis formulated „some thoughts on the spirit of the new evangelization". (EG 260) The links this to the even of Pentecost and reminds us that the spirit moved the Apostles to spread the Gospel „with a loud voice, at all times and in all places, even against the current". The Holy Spirit gives the strength, even today, „without which all action will come to nought and evangelization has no soul". (EG 259) To face this task, the Pope says: „Before I some motivation or spiritual suggestions, I call to the Holy Spirit – I ask Him to come and renew the Church, to awaken, to drive them that they boldly go beyond themselves to spread the Gospel to all nations." (EG 261).

But how do we become „evangelizers in spirit"? What can enable us to do this? What moves us, despite all resistance, to spread the Gospel, why should and could we do this? Pope Francis names four motives for this:

### a) „The Personal Encounter with the Saving Love of Jesus"

The first reason, he says, is „the love of Jesus which we have received." We should recognize his loving gaze as for example Nathanael experienced it in his calling (see Joh 1,48). How can we do this? Pope Francis replies: „How wonderful is it to stand before the cross or kneel before the sanctum and to simply be there before His eyes!" There is „nothing better to pass on to others" than the Gospel.





(EG 264) We should not forget, Pope Francis says, „that the Gospel answers the deepest desires of man. For we all were created for what the Gospel offers to us. The friendship with Jesus and the brotherly love." The Gospel „is able to go where nothing else can go. Our unending sadness can only be cured b unending love." It is the „path to liberation from sin and death." (EG 265)

"Evangelisers in spirit "must cultivate an „inner space "which" gives a Christian sense to the effort and activity" Without a prolonged period of worship, of meeting the word of God in prayer, of honest discourse with the Lord, all tasks can lose their sense, we weaken with exhaustion and difficulty and our zeal diminishes. „The Church urgently needs the lungs of prayer." In detail, he names „the prayer groups, the intercessional groups and the praying recital as well as the eucharistical worship" (EG 262). At the same time, he soberly points out the "human frailty" which is at work at all times. Thus we should not say that „it is more difficult "than it used to be, but „it is different". The appeals to us: „Let us instead learn from the Saints who went before us and who dealt with the difficulties of their own times." (EG 263)

### b) „The Spiritual Pleasure of Being the People"

The „personal encounter with the saving love of Jesus" is not limited to the inside of each person. It also evokes „the spiritual pleasure of being the people". With it, the people of God come into focus: „The mission is a passion for Jesus, and at the same time a passion for His people" He who loves Jesus, then always does this as part of the community of the faithful, the Church. Jesus „takes us from among the people and sends us to the people, so that our identity cannot be understand without this association" (EG 268) These „people of God"however must not be a world unto themselves. Pope Francis speaks of them as „the temptation to be a Christian who keeps a safe distance to the stigmata of his Lord". But Jesus wants „that we get in touch with the body of suffering of others" and do not „to maintain a distance to the core of human suffering". (EG 270) As members of God´s people „we experience the joy of evangelization, sharing life with the people who are true to God, and at the same time try to kindle the fire at the heart of the world". (EG 271) Every baptized person can and should say: „I am the mission on this earth, and because of it I am in this world", such as one who „is a nurse with all their soul, a teacher with all their soul, a politician with all their soul – those who decided deep within themselves to be there with others and for others." (EG 273) He who lives that way feels that it is „beautiful to be God´s faithful people. And we achieve the fullness of it if we pull down the walls and let it fill our hearts with faces and names!" (EG 274)

### c) „The Mysterious Work of the Resurrected and His Spirit"

As his third motive, the Pope names „the mysterious work of the Revived and His spirit". In this he wants to confront the „pessimism, fatalism and distrust" which is so common today, which holds that nothing can be changed. With that attitude it would be „impossible to be a missionary". At its heart, it would cause a lack of faith in „Jesus Christ having defeated sin and death and being full of power. Jesus really does live." Francis cites from the mission of evangelisation in the Gospel of Mark: „The Lord stood with them and strengthened their revelation". (Mk 16,20) And he adds: „This is still happening today. We are invited to discover it, to live it". (EG 275) Although it often seems „as if God does not exist (...) there may be much darkness, but goodness always returns, always grews anew and spreads (...) Values tend to always reappear in a new way, and indeed man is often risen again to new life from what seemed irreversible. This is the power of the resurrection, and any who preach the Gospel are a tool of this dynamic." (EG 276)

At this point, it seems that Francis realizes that many might see this as window dressing. For he is well aware that there are „always new difficulties". The „results" of pastoral efforts are often „miniscule", so one would be tempted „become weary of it". But this ought not lead the messengers of the Gospel to „hang their heads" and be ruled by „chronic unhappiness", finally from „a lethargy" which „dries up" the soul. (EG 277) Especially in such moods, it is important to „believe in God, to believe that is true that he loves us, the he lives, that he is able to intervene in mysterious ways, that he will not leave us, that he in his power and his endless creativity will create good from bad", that he „will go into history victorious together with those called upon, those chosen and true." (Rev 17,14) In that sense the „realm of God is in our world", as a „good seed" which grows among the weeds. (Compare Mt 13, 24-30) For Jesus did „not rise in vain. Let us not remain at the margins of this process of living hope." (EG 278) For even God acts „in the midst of apparent failures". „He who gives himself to God out of love" may hope „that none of their works that are done with love are lost".

In this place, Francis warns against false comparisons: „Evangelization is not a business nor an entrepreneur's project, it is not humanitarian organization, no event to count how many have taken part due to our propaganda; it is something far deeper that defies all measurement. Perhaps the Lord uses our devotion to give his blessings to another place in the world which we would never reach. The Holy Spirit acts as it pleases, when it pleases and where it pleases; we however involve ourselves without any claims to seeing tangible results". (EG 279) Such „trust in the invisible"could „cause a kind of vertigo"; it is like „diving into a sea of which we do not know what awaits us. I myself have experienced this countless times. But there is no greater freedom than to be carried by the Holy Spirit, to forego





trying to calculate or control everything, and to allow Him to illuminate us, to lead us, to give us direction and let ourselves drift where He wants us." (EG 280)

### d) „The Missionary Power of Intercessional Prayer"

Finally, Pope Francis sees a fourth motivation „for a new missionary impulse"in the missionary power of intercessional prayer". „There is a form of prayer with drives us in particular to devote ourselves to evangelization and motivates us seek the well-being of others: Intercessional prayer." He refers to „the inner being of the greatest evangelizer", the Apostle Paul. None of his letters lack the request for prayers. (See for example Phil1 4,7) In the way of prayer of looks for the possibility of salvation of humanity, there is „no unbelieving, negative or hopeless outlook, but a spiritual outlook born of deep faith which acknowledges that God himself works in them (the people). At the same time, it is a gratitude that spring from the heart that is truly open towards others. In this way, the heart of the evangelizer, when he rises from prayer, has become more generous, freed from the closed state of mind and eager to do good and share life with others. The great men and women of God were great intercessionists. The intercessional prayer is like a small piece of „sour dough" in the fold of the Trinity. We can say that the heart of God is moved through our intercessional prayer. But in truth, He always pre-empts us, and what we want to enable with our intercessional prayer is for His power, His love, His loyalty can show themselves to the people with greater clarity." (EG 281-283) The great intercessionists of scriptural history, Abraham, Moses, the Prophets, the Martyrs who prayed for their persecutors, from Stephen to the blood witnesses in the „Third Reich" such as Dietrich Bonhoeffer and Maximilian Kolbe, come to live before our eyes at these words of the Pope.

### e) „Mary, Mother of Evangelization"

Pope Francis concludes his apostolic letter on „the joy of evangelization with thoughts on „Mary, the mother of evangelization" (EG 284-288). In the words of Jesus on the cross, „See your mother!" (Joh 19,26f) with which he entrusts Mary to the Apostle John, his „beloved friend", lies not primarily „a pious care for his mother". Rather, they shoed „a statement of revelation which expressed the secret of a special salvation. Jesus left us his mother as our mother. At the foot of the cross, in the highest hour of the new creation, Christ leads us to Mary". Thus he showed the „inner link between Mary, the Church and every believer". (EG 285) Francis refer to the various place of worship of Mary world-wide and says: Here it is that pilgrims find „the strength of God to bear the sufferings and burdens of life". (EG 286) For this „pilgrimage of evangelization does not lack times of draught, of darkness, of manifold burdens, such as a Mary experienced them in her time in Nazareth as Jesus grew up. In this way, Maria lived many years in familiarity with the secret of her son and advanced on her path of faith", as St. John Paul II phrased

it in his encyclical „Redemptoris Mater" in 1986 (compare EG 287) Thus, Francis concludes his apostolic letter, we ask Mary „that she help us with her motherly prayer, that the Church should become a house for many, mother for all people, and the creation of a new world become possible". From the final sentence of the Revelation of John, „Lo, I make all anew" (Rev 21,5) he shapes a touching prayer to Mary which concludes with the request: „You, virgin of the listening heart and the watchfulness, mother of love, bride of the eternal wedding, intercede for the Church whose pure original image you are that it never close itself or stand still in its passion to build the realm of God. Mother of the living Gospel, source of joy for the small, pray for us. Amen. Halleluja! " (EG 288)

### B. Pope Francis and the „Social Dimension of Evangelization"

In his apostolic letter „Evangelii Gaudium", Pope Francis is concerned with the entire way of life of the Church in today's world. In particular, he voices his „concern" that currently, the „social dimension of evangelization is not stressed properly" and thus the Church is in danger of „misstating the real and complete meaning of the charge of evangelization." (EG 176) Because he sees this that way, the presentation of the „social dimension" of evangelization takes up nearly half of the apostolic letter. In particular, he addresses the important problems of today's economic society and harshly criticizes the „ruling economic system". This criticism has caused a vigorous echo. Going from there, we wish to ask in following which place the statements of the Pope have in the context of the Church's social teachings. (I.) Then we will address specific particularly controversial statements (II.) Finally we want to present how the Pope's intentions are to be interpreted correctly. (III.)

## I. Evangelii gaudium in the Context of the Church´s Social Teachings

### 1. „No Document about Social Questions"

Pope Francis explicitly bases his apostolic letter on the analyses „which the other document of the unversal teaching offices have presented" (EG 51), which refers to, in particular, the papal social encyclicals from „Rerum Novarum" of Leo XIII (1891) to „Caritas in Veritate" of Benedict XVI (2009). „Evangelii Gaudium" was „not a document about social questions. On this matter, we with the 'Compendium of Social Teachings of the Church' a very appropriate instrument, the study and use of which I strongly recommend." (EG 184) As can be seen especially in the second chapter of „Evangelii Gaudium" (50-75), Pope Francis is referring particularly to the economic situation which he has experienced in Argentina and in other nations of Latin America. The economic and political circumstances that are prevalent





there differ wildly from those that arose in the social states of Western Europe under the influence of Catholic social teachings since the end of the 19th and in the 20th century. The dedicated social criticism which Pope Francis undertakes in „Evangelii Gaudium" does not question or change the principal statements of the Church's social teachings about ethics in the economic order in any way. But how, then, is his dedicated criticism of the „ruling economic system" to be understood in the context of the Church's social teachings?

### 2. Prophetic Social Criticism

In the Church's social teachings, the „modes of expression"are to be distinguished: Among the elders of the Church of antiquity, but also in modern social encyclicals of the popes, one finds texts which can be seen in the tradition of social criticism of the prophets of Israel, such as Amos, as a protest against „injustice which calls to the heavens". This is thus called „prophetic social criticism". Here, the Church appeals to the conscience to not simply arrange oneself with egregious grievances. The second mode of expression in the Church's social teachings consists of social ethics' „principles of justice and equity", which if followed were to lead to a correction of social injustices. Insofar as the Church gives concrete recommendations for the practical implementation of such principles – which is the third mode of expression –, these are not dogmata, but contributions to a discussion on how to apply the principles in practice.

Reading „Evangelii Gaudium" with these three modes of expression in mind, one will quickly realize that Pope Francis is arguing predominantly in the sense of „prophetic social criticism". Typical for this is the quote from a letter of Brazilian bishops (2002) in which Christians are called to „hear the screams of the poor". Those would come predominantly from „the population on the fringes of the cities and from rural areas"which „are without land, without shelter, without bread, without health – violated in their rights". In Brazil there is „enough food for all", and hunger is caused mostly by „a poor distribution of goods and income". (EG 191) But removing hunger is not enough for the Pope: „Our dream lies in higher aspirations", specifically achieving „prosperity in its manifold aspects „as he quotes St. John XXIII (Mater et Magistra 3). „This includes education, access to healthcare and especially work, for in free, creative, responsible and solidary work, man expresses and increases the dignity of his life." (EG 192)

## II. Critical Comments about Specific Remarks

Notwithstanding the special nature of the apostolic latter, as explained previously, one can note that specific statements present both facts and assessments which should be seen critically from the point of view of both Catholic social teachings and the economic and social sciences in question.

## 1. On the „Private" Success Model

The Pope points out that in the current „private" success model, there appears to be little sense in investing with the goal of „helping those who remain behind, the weak or the less gifted, achieve something in their lives." (EG 209) Here one has to ask: Does the Pope want to remove the „private success model" by one run by the government? There are no further statements on this. The criticism of the Pope of the „private success model" leads to a very basic question: How would private, public and cooperative investments have to complement each other in order to help the „weak" and „less gifted"? This is perhaps exactly the question the Pope was hoping to call attention to.

## 2. On „Private Property" and the „Common Good"

The Pope appropriate notes, in agreement with the teachings on property Thomas Aquinas: „The private ownership of goods is justified by protecting and increasing them in such a way that they better serve the common good." (EG 189) Here, it does not become sufficiently clear who „private property"and the „common good" are connected. For Thomas, this happens when as many people as possible manage their property on their own accord in such a way that they secure the means of living for themselves and their families. In this way, they achieve „the common good" and do not need to be supported by the state. Since, however, some of the people are not capable of providing for themselves for a variety of reasons, it is also part of the common good to organize the solidarity which „also gives to the poor what he is due", as the Pope puts it. Today´s social state covers the social obligations of property through a progressive tax system and through payments into a system for social security.

## 3. On the Extent and Causes of Inequality

The Pope notes: Humanity is on the verge of a historic change. Over this, however, one should not „forget that the majority of men and women in our time are living their days in insecurity. Fear and despair grip the hearts of many people, even in rich countries. Disrespect and violence" are increasing, „the social inequality is becoming even more clear." (EG 52) But are things really getting worse? Does the Pope consider the advances that have been presented in various UN documents and in science to be false? Or is he simply exaggerating the negative aspects in order to appeal to our conscience? A comment of UNIAPAC on „Evangelii Gaudium" from February 2014 states: „Over the last 20 years, more than 750 million people were lifted out of extreme poverty (< $1.25 a day) thanks to the economic development and dynamism of the modern market economy. Never in human history have we witnessed such a dramatic reduction of poverty. In fact, extreme poverty has been more than halved from 47% of the world population to 22%. These 22% remain an





absolute scandal, but this reduction is a fact full of hope".[457]

In this context, the Pope speaks of a „No to an economy of exclusion and of disparity of incomes" and says: „This economy kills". But is every disparity of incomes to be discarded? In this example, certain translation faults become obvious: The opposite of the disparity of incomes criticized here would be their parity. This senseless demand is not made by the Pope, however. In the original Spanish, he speaks not of „disparity" but of „inequidad" (EG 53). What he means by this is made clear in another place where Pope Francis criticizes the „poor distribution" (mal distribución) of incomes. (EG 191) He also states: „Today, everything is dominated by the criteria of competitiveness and the law of strength, where the powerful destroys the week. As a consequence, great masses of the population see themselves excluded and marginalized, without employment, without perspectives, without escape." The thus „excluded are not just exploited, they are refuse, detritus." (EG 53) Here, one must ask: Where is this true, and who is responsible for it? The Pope´s answer is: „The enshrined mechanisms of the ruling economic systems". Which economic system does he mean? Obviously, he does not refer to an economic system in the sense of a comparative theory of economic orders, but to a mentality, the „globalization of indifference", which makes it „impossible"to „feel empathy" with the poor of the world. (EG 54). This does however not address the question how much the grievances described are caused by political failures and disincentives and not on „the economy" as such.

## 4. On the Financial Crisis

Under the heading „No to the deification of money", the Pope speaks of the financial crisis, the roots of which he sees in a deep „anthropological" crisis, in the „negation of the primacy of man! We have created new idols ... the worship of the ancient Golden Calf." (EG 55) He explains the financial crisis with „the ideologies which defend the absolute autonomy of the market and the financial speculations" and which deny „the right of control of the states" over them. In this context, the Pope points out „debt" and its „interest". Here, one looks in vain for the question, whose political misdecisions led to excessive national debts. The Pope continues: „In this system everything that is weak, such as the environment, is defenseless against the interests of the deified markets which are to rule absolutely." (EG 56) It remains unclear, however, what he means by „market" and what is to take their place. On the ethical judgement of the market, both St. John Paul II (Centesimus Annus 42) and Benedict XVI (Caritas in Veritate 35f) have made fundamental contributions to which Pope Francis could have referred.

457 UNIAPAC, Prosperity for all – The role of business, government and civil society in over coming poverty, Paris/Cologne/Buenos Aires/Mexico/Zurich 2014, S. 4.

To ameliorate the financial crisis, he demands a „financial reform" which „does not ignore ethics". This, he says, demands „an energetic change in the basic attitude of the political leadership" true to the rule that „money must serve, not rule!" He does not look at how far the financial crisis was caused by certain kinds of failure of government (such as the politically induced real estate crisis in the US). The section closes with the sentences: „The Pope loves everyone, rich and poor, but in the name of Christ he has the duty to remind that the rich are to help the poor, to respect them and to support them. I admonish you to selfless solidarity and to a return of economics and finance to an ethics that benefits humanity." (EG 58) Here we can see the Pope´s primary approach in the ethics of virtue.

## 5. On the Causes of Global Injustice

Finally, the Pope noted: If „the exclusion and the social injustice in society and among the different peoples cannot be removed", the danger of unrest and violence would grow. This was because „the social and economic system is unjust at its root." In this context he speaks of „an evil at the roots of society." (EG 59) To explain what this evil is, Pope Francis points to the „mechanisms of our current economy." (EG 60) He reject „the undue generalizations which hold the poor, and poor nations," to be themselves responsible for their situation. In contract to his, St. John Paul II, in his encyclical „Sollicitudo Rei Socialis" (SRS), courageously directed the demand at certain developing countries for „reform of some unjust structures and especially their own political institutions, to replace corrupt, dictatorial and authoritarian regimes with democratic participatory order." (SRS 44) He saw it as one of the most important causes for the backwardness of certain countries „that in today´s world, among other rights, the right to entrepreneurial initiative (ius ad propria incepta oeconomica)" is restricted which „which paralyses or destroys entrepreneurial spirit and thus the creativity of the citizens as an active subject." (SRS 15) In „Evangelii Gaudium" one looks in vain for such statements. At least Pope Francis speaks of „many countries where – in the government, in industry and in the institutions – there is deepy rooted corruption" at work, „independently of the political ideology of the rulers."

# III. Correctly Understanding Pope Francis

In closing, we wish to try doing justice to the intentions of Pope Francis with three hints, notwithstanding all that can be said in criticism of his positions.

## 1. The Pope sees himself as a Pastor of the Poor

If the „social dimension of evangelization is not given proper focus", this would result in misrepresenting „the true and complete meaning of the charge





of evangelization." „To acknowledge a heavenly father who has infinite love for each individual human includes the discovery that this grants infinite dignity", as he quotes his predecessor St. John Paul II. (EG 178) The Christian faith thus always includes „a deep-seated wish to change the world, to transmit values, to leave behind something better after we are gone." This is precisely what the social teachings of the Church are about, which offer „orientation for transformative action" and thus are to be „a sign of hope" which „comes from the loving heart of Jesus Christ." (EG 183)

## 2. The Pope Speaks not as a „Social Ethicist"but as a „Prophet"

In „Evangelii Gaudium", Pope Francis barely touches the theory of comparative economic orders. The term of a „social market economy" is not found there, although the ethical principles connected to it play an important role. Here he points explicitly at the documents of his predecessors on the Church´s social teachings. He primarily wishes to make it clear how the „ruling economy" which he has experienced in his home continent has very little to do with a social market economy. This is primarily due to the personal failings of human beings, which he criticizes in a prophetic manner. A scientist is charged with rationally analyzing the interconnections of an economic order worthy of humanity. A prophet criticizes the current state of affairs and calls people to turn back from it. The social ethicist analyzes, the prophet appeals. Both approaches are needed here.

## 3. The Pope is Primarily Concerned with Renewing the Ethics of Virtue

Reforms can only succeed if a „reform of conditions and an improvement of morals" go hand in hand, as Pius XI said in „Quadragesimo Anno". (77) It is clear the Pope Francis places the emphasis on the „improvement of morals", the ethics of virtue. Here he could have pointed out that there are not only „structures of evil", but that there can also be „structures of good." The institutiions of a „social market economy" demand different structures than a „radical capitalistic ideology." (Centesimus Annus 42) In a free society however the „structures of good" can only form and be effective to the degree that the parts of society muster the ethics of virtue without which an economic society that serves humanity cannot function. A separation of „institutional ethics" and „individual ethics" cannot be maintained under modern circumstances. Good institutions can be ethical pillars of morality, but they cannot replace personal morality. Malicious subjects of a free society cannot bring forth good institutions, or at least they will seek to circumvent (such as through tax evaion, corruption or technical manipulation) these institutions. Especially this connection between ethics of virtue and economic structures is

what Pope Francis is concerned with. He thus appeals primarily to the personal conscience to change the „ruling economic system" and its appeals.

Cardinal Walter Kasper has interpreted the Pope's approach to social criticism as follows: When he declares for example that „this economy kills", he makes no claim to economic analysis but merely states: „Where 1.4 billion live in extreme poverty, and 5.6 million children die from malnutrition each year, something cannot be right with the global economic system. Pope Francis intends to raise his voice against this 'globalization of indifference'." (Die Tagespost, February 18th, 2014, No. 20, p. 5) The executive chairman of Adveniat, Prelate Bernd Klaschka, put it like this: Pope Francis argues „from the perspective of the shoe-shiner." (Kirchenzeitung für das Erzbistum Köln, 11/2014, p. 5) He seeks not „to change faith, but to change the faithful", as Archbishop Georg Gänswein put it in an interview. The same is true for his social teachings.

In his Opening Speech on the occasion of the previously mentioned congress „Catholic Social Teachings En-Route in Africa", Obiora F. Ike said: „The Gospel message has reached all the countries of Africa... In Nigeria, this Gospel has taken root and is yielding abundant fruits. The time has come, however, for us to re-assess this message from the rich and challenging perspective of the Social Question of the teeming millions of our people. The Social Teachings of the Church appear as an academic, socio-pastoral discipline that gives leaven, meaning, interpretation and gospel values to the Social Question. It is the task of the theologians of this continent to look into this new source of analysis and tap the rich fruits which it can offer to the people of Africa.[458]

With a view towards the "task of the theologians" that Obiora F. Ike spoke of, he himself has, beginning with his doctoral thesis in Bonn and continuing to the present day as a director of CIDJAP, contributed much thought as well as action. For this, many people will certainly thank him on the occasion of his 60th birthday. Hopefully, he will be granted many more years in which to continue the work he has begun, so that he, as he put it, can tap the rich fruit for the people of his home and of all of Africa. May God continue to give him health, joy, good ideas and courage in rich measure.

458 Obiora F. Ike (ed.), Catholic Social Teachings En-Route in Africa, Enugu 1991, S. XVIII.



# 33.

# Die Neuevangelisierung und ihre soziale Dimension

## gemäß Evangelii Gaudium

Lothar Roos

Die Soziallehre der Kirche „En-Route in Africa"
A. Papst Franziskus und die Neuevangelisierung
I. Impulse für eine „neue Etappe der Evangelisierung"
1. Franziskus – ein Bote der Freude
2. Franziskus – ein Anwalt der Armen
3. Franziskus – ein geisterfüllter Seelsorger
a) „Die persönliche Begegnung mit der rettenden Liebe Jesu"
b) „Das geistliche Wohlgefallen, Volk zu sein"
c) „Das geheimnisvolle Wirken des Auferstandenen und seines Geistes"
d) „Die missionarische Kraft des Fürbittgebets"
e) „Maria, die Mutter der Evangelisierung"

B. Papst Franziskus und die „soziale Dimension der Evangelisierung"
I. Evangelii gaudium im Kontext der Soziallehre der Kirche
1. „Kein Dokument über soziale Fragen"
2. Prophetische Sozialkritik
II. Kritische Anmerkungen zu einzelnen Aussagen
1. Zum „privatrechtlichen" Erfolgsmodell
2. Zu „privatem Besitz" und „Gemeinwohl"
3. Zu Umfang und Ursachen der Ungleichheit
4. Zur Finanzkrise
5. Zu den Ursachen der globalen Ungleichheit
III. Papst Franziskus recht verstehen

1. Der Papst versteht sich besonders als Seelsorger der Armen.
2. Der Papst spricht nicht als Sozialethiker, sondern als Prophet.
3. Dem Papst geht es primär um die Erneuerung der Tugendethik.

## Die Soziallehre der Kirche „En-Route in Africa"

Vor gut fünfzig Jahren wurde das Zweite Vatikanische Konzil beendet und im gleichen Jahr die Pastoralkonstitution *Gaudium et Spes (GS)* veröffentlicht. Eine ihrer wichtigsten Aussagen lautet: Die Kirche nimmt „immer und überall... das Recht in Anspruch, in wahrer Freiheit den Glauben zu verkünden, ihre Soziallehre kund zu machen, ihren Auftrag unter den Menschen unbehindert zu erfüllen und auch politische Angelegenheiten einer sittlichen Beurteilung zu unterstellen, wenn die Grundrechte der menschlichen Person oder das Heil der Seelen es verlangen." (GS 76,5) Die Soziallehre der Kirche kommt also nicht nachträglich zu ihrer Glaubensverkündigung hinzu, sie hängt vielmehr untrennbar mit ihr zusammen. In seinem Apostolischen Schreiben *Octogesima adveniens (OA)* bringt Papst Paul VI. 1971 diese innere Verbindung in schöner Weise mit den Worten zum Ausdruck: „Die Kirche hat den Menschen die Liebe Gottes und das ihr durch Christus geschenkte Heil zu verkünden. Eben damit lässt sie aber das Licht des Evangeliums auch in Handel und Wandel der Menschen hineinstrahlen und hilft ihnen damit, dem, was Gott in seiner liebevollen Absicht mit ihnen vorhat, zu entsprechen und das Vollmaß dessen zu erreichen, was Sinn ihres eigenen Strebens ist" (OA 1).

Zehn Jahre später (1981) veröffentlichte der heilige Papst Johannes Paul II. seine erste Sozialenzyklika *Laborem exercens (LE)*. Bald darauf konnte Obiora F. Ike an der Katholisch-Theologischen Fakultät der Universität Bonn sein Dissertationsstudium beginnen, das er 1986 mit der Arbeit „Value, Meaning and Social Structure of Human Work with Reference to Laborem exercens and its Relevance for a post-colonial African Society" abschloss. Er kam dabei zu dem bemerkenswerten Ergebnis: Es gibt eine erstaunliche Konvergenz zwischen dem Menschenbild und der sozialen Ordnung der Enzyklika *Laborem exercens* und den entsprechenden Vorstellungen der Igbo-Kultur. So konnte er deutlich machen, dass die im Kontext der sozialen Frage des 19. Jahrhunderts in Europa entwickelte kirchliche Sozialverkündigung hinsichtlich ihres Menschenbildes und der damit verknüpften sozialen Haltungen und Strukturen eine hohe Kohärenz mit den entsprechenden Vorstellungen der Igbo-Kultur aufweist. Nicht weniger wichtig war dann die Einsicht, dass die im heutigen Nigeria vorhandenen sozialen Probleme ganz ähnlicher Natur sind, wie jene, die im Europa des 19. Jahrhunderts aufgetreten waren. Obiora F. Ike konnte so in seiner Doktorarbeit aufzeigen, wie bedeutsam, ja unverzichtbar die Soziallehre der Kirche gerade für das heutige





Nach der Rückkehr in seine Heimat war die logische Konsequenz, das vom Bischof von Enugu, Dr. M.N. Eneja, initiierte „Catholic Institute for Development, Justice and Peace" (CIDJAP) als dessen Direktor weiter auszubauen mit dem Ziel, die Katholische Soziallehre im Kontext der heutigen nigerianischen Gesellschaft bekannt und fruchtbar zu machen. Ein wichtiger Schritt auf diesem Weg wurde dabei der von Obiora F. Ike 1990 veranstaltete internationale Kongress „Catholic Social Teachings En-Route in Africa". An ihm nahmen, neben europäischen Fachvertretern, Repräsentanten aus zehn afrikanischen Ländern teil.[459] Während seines Bonner Studiums hatte Obiora F. Ike auch die überragende Bedeutung Joseph Kardinal Höffners für die Entwicklung der Katholischen Soziallehre in der deutschen Nachkriegsgesellschaft kennengelernt. Dessen klassisches Lehrbuch «Christliche Gesellschaftslehre» habe ich zehn Jahre nach Höffners Tod 1997 als ergänzte Neuausgabe veröffentlicht. Sie wurde inzwischen in zehn Sprachen übersetzt, zuletzt ins Chinesische. Die englische Übersetzung unter dem Titel „Christian Social Teaching" wurde in der „Cardinal Höffner Memorial Printing Press" in Enugu gedruckt und in ganz Afrika verbreitet.

Die Promotion von Obiora F. Ike in Bonn erwies sich als wahres „Pilot-Projekt". Nach ihm wurden fünf weitere nigerianische Priester im Fach „Christliche Gesellschaftslehre und Pastoralsoziologie" promoviert, darunter der heutige Bischof von Enugu, Dr. Callistus Onaga. Auch dass heute vier Ordensschwestern der Kongregation „Daughters of Divine Love" im Collegium Albertinum, dem Haus der Priesteramtskandidaten des Erzbistums Köln, leben und wirken, ist eine „Nebenwirkung" des Bonner Studiums von Obiora F. Ike.

Dieser war inzwischen durch seine vielfältigen nationalen und internationalen Aktivitäten in Rom so bekannt geworden, dass ihn Papst Benedikt XVI. als Teilnehmer der Afrika-Synode 2009 berief. Bei dieser Gelegenheit überreichte er dem Papst meine Schrift „Menschen, Märkte und Moral. Die Botschaft der Enzyklika Caritas in veritate".[460] Benedikt XVI. schrieb mir am 18.11.2009, meine Schrift sei „durch Prof. Dr. Obiora Ike in meine Hände gekommen. Ich war ganz überrascht, dass ein afrikanischer Professor deutsch sprach und mir Ihre Grüße persönlich überbrachte." Es ist nicht möglich, hier die wichtige Bedeutung Papst Benedikt XVI. für die Sozialverkündigung der Kirche darzustellen.[461] Nur soviel sei gesagt: Benedikt XVI. sieht die Sozialverkündigung der Kirche in einem „trinitarischen Humanismus" begründet, der aus den Quellen des Naturrechts und

459 Obiora F. Ike (ed.), Catholic Social Teachings En-Route in Africa, Enugu 1991.

460 Lothar Roos, Menschen, Märkte und Moral. Die Botschaft der Enzyklika „Caritas in veritate", (Reihe Kirche und Gesellschaft, hrsg. von der Katholischen Sozialwissenschaftlichen Zentralstelle Mönchengladbach Nr. 362), Köln 2009.

461 Siehe dazu: Lothar Roos / Werner Münch / Manfred Spieker, Benedikt XVI. und die Weltbeziehung der Kirche (Veröffentlichungen der Joseph-Höffner-Gesellschaft Bd. 5), Paderborn 2015.

der Offenbarung gespeist wird. Er fasst dies in dem lapidaren Satz zusammen: „Der Humanismus, der Gott ausschließt, ist ein unmenschlicher Humanismus" (CiV 78). Die von den Päpsten immer betonte untrennbare Verbindung zwischen Gottesglauben und sozialer Ordnung ist für das Denken und Handeln in den alten afrikanisches Kulturen selbstverständlich.

Wie Papst Franziskus die Neuevangelisierung und ihre soziale Dimension in seinem Apostolischen Schreiben *Evangelii gaudium (EG)* vom 24. November 2013 miteinander verbindet und sie mit eigenen Akzentuierungen weiterführt, soll in Folgendem dargelegt werden.

## A. Papst Franziskus und die Neuevangelisierung

Wie es um die Situation von Glaube und Kirche heute steht, ist allen bekannt. Klar ist auch: Wenn man sich in einer kritischen Situation befindet, dann kann der Ausweg nur heißen: zurück zu den Quellen der Glaubensverkündigung! Papst Franziskus sagt dazu: „Die gesamte Evangelisierung beruht auf dem Wort, das vernommen, betrachtet, gelebt, gefeiert und bezeugt wird." Die Heilige Schrift ist also die Quelle der Evangelisierung. Es sei deshalb unerlässlich, dass das Wort Gottes – so zitiert er nun seinen Vorgänger Benedikt XVI. – „immer mehr zum Mittelpunkt allen kirchlichen Handelns werde" (EG 174/175). Wenn wir dieser Maxime folgen, dann bedeutet das: Jede „Neuevangelisierung" muss sich an jener „Erstevangelisierung" orientieren, die uns die biblischen Schriften des Alten und Neuen Testamentes vor Augen führen. Wie dies Papst Franziskus im Einzelnen vornimmt, soll nun entfaltet werden.

### I. Impulse für eine „neue Etappe der Evangelisierung"

Welche Impulse hält Papst Franziskus für wichtig, um eine neue Evangelisierung anstoßen?

#### 1. Franziskus – ein Bote der Freude

Papst Franziskus möchte die Christgläubigen zu einer neuen Etappe der Evangelisierung einladen, die von der „Freude des Evangeliums" geprägt ist. Er beginnt mit der ihn offensichtlich persönlich tragenden Erfahrung: „Die Freude des Evangeliums erfüllt das Herz und das gesamte Leben derer, die Jesus begegnen". Diese Begegnung „befreit von der Sünde, von der Traurigkeit, von der inneren Leere, von der Vereinsamung, mit Jesus Christus kommt immer – und immer wieder – die Freude" (EG 1). Um diese Freude zu finden, lädt der Papst „jeden Christen ein, gleich an welchem Ort und in welcher Lage er sich





befindet, noch heute seine persönliche Begegnung mit Jesus Christus zu erneuern oder zumindest den Entschluss zu fassen, sich von ihm finden zu lassen". Wer dies „wagt", den enttäuscht der Herr nicht. Wer auch nur einen kleinen Schritt auf Jesus zumacht, wird entdecken, „dass dieser bereits mit offenen Armen auf sein Kommen wartete... Mit einem Feingefühl, das uns niemals enttäuscht und uns immer die Freude zurückgeben kann, erlaubt er uns, das Haupt zu erheben und neu zu beginnen" (EG 3). In einem kurzem Durchblick durch die gesamte Geschichte des göttlichen Heilshandelns am Menschen, sagt Franziskus zusammenfassend: „Wie viel zärtliche Vaterliebe ist in diesen Worten zu spüren!" (EG 4). Der Papst fährt fort: „Warum wollen nicht auch wir in diesen Strom der Freude eintreten?" (EG 5). Die Freude des glaubenden Herzens gründe letztlich darin, „jenseits von allem grenzenlos geliebt zu sein" (EG 6). Er werde nicht müde, jene Worte seines Vorgängers Benedikt XVI. zu wiederholen, die uns zum Zentrum des Evangeliums führen: „Am Anfang des Christseins steht nicht ein ethischer Entschluss oder eine große Idee, sondern die Begegnung mit einem Ereignis, mit einer Person, die unserem Leben einen neuen Horizont und damit seine entscheidende Richtung gibt" (EG 7, vgl. Benedikt XVI., *Deus caritas est* 1). In dieser „glücklichen Freundschaft" mit Christus „liegt die Quelle der Evangelisierung". Wenn jemand einmal „diese Liebe angenommen hat, die ihm den Sinn des Lebens zurückgibt, wie kann er dann den Wunsch zurückhalten, sie den anderen mitzuteilen?" (EG 8). Nur so kann die „Freude des Evangeliums" entstehen, das Leben prägen und die so Beschenkten bewegen, Zeugen ihrer eigenen Freude zu sein. Hinter all dem steht der universale Heilswille Gottes, wie er bereits in der Berufung des Abraham ausgesprochen ist: „In dir sollen gesegnet werden alle Geschlechter der Erde" (Gen 12,3). Deshalb ruft Papst Franziskus dazu auf, niemand vom Auftrag der Evangelisierung auszuschließen.

Die Evangelisierung müsse „in drei Bereichen" erfolgen: An *„erster Stelle"* gehe es im Bereich der *„gewöhnlichen Seelsorge"* darum, „die Herzen der Gläubigen zu entzünden, die sich regelmäßig in der Gemeinde zusammen finden", aber dabei „ebenso die Gläubigen einzubeziehen, die einen festen und ehrlichen katholischen Glauben bewahren ... auch wenn sie nicht häufig am Gottesdienst teilnehmen" (EG 14). An „zweiter Stelle" erwähnen wir den Bereich der *„Getauften, die jedoch in ihrer Lebensweise den Ansprüchen der Taufe nicht gerecht werden,* keine innere Zugehörigkeit zur Kirche haben und nicht mehr die Tröstung des Glaubens erfahren." Als „stets aufmerksame Mutter" setze sich „die Kirche" dafür ein, dass sie eine Umkehr erleben, die ihnen die Freude am Glauben ... zurückgibt." Der Auftrag der Evangelisierung richte sich an dritter Stelle auch an jene, *„die Jesus Christus nicht kennen oder ihn immer abgelehnt haben"*. Viele von ihnen suchten insgeheim Gott, „bewegt von der Sehnsucht nach seinem Angesicht, auch in Ländern alter christlicher Tradition. Alle haben das Recht das Evangelium zu empfangen. Die Christen haben die Pflicht, es ausnahmslos allen zu

verkünden ... wie jemand, der eine Freude teilt, einen schönen Horizont aufzeigt, ein erstrebenswertes Festmahl anbietet" (EG 14). Daraus folgt für Franziskus: „Wir können nicht passiv abwartend in unseren Kirchenräumen sitzen bleiben", sondern müssen „von einer rein bewahrenden Pastoral zu einer entschieden missionarischen Pastoral" übergehen. Denn schließlich habe Jesus gesagt, im Himmel werde mehr Freude herrschen über einen einzigen Sünder, der umkehrt, als über neunundneunzig Gerechte, die nicht nötig haben umzukehren (vgl. Lk 15, 7) (EG 15).

## 2. Franziskus – ein Anwalt der Armen

Ein auffälliger und umfangreicher Teil von Evangelii gaudium befasst sich mit der „sozialen Dimension der Evangelisierung" (EG 176-258). Für Franziskus ist ein besonderes Anliegen, „die unausweichliche soziale Dimension der Verkündigung des Evangeliums deutlich darzulegen, um alle Christen zu ermutigen, sie in ihren Worten, Verhaltensweisen und Taten zum Ausdruck zu bringen." (EG 258). Denn: „Einen himmlischen Vater zu bekennen, der jeden einzelnen Menschen unendlich liebt, schließt die Entdeckung ein, dass er ihm dadurch unendliche Würde verleiht'", wie Franziskus den heiligen Johannes Paul II. zitiert. Die Annahme des Evangeliums lade dazu ein, „sich von Gott lieben zu lassen und ihn mit der Liebe zu lieben, die er selbst und mitteilt". Da diese Liebe Gottes allen Menschen gilt, folgt daraus die „grundlegende Reaktion", dass der Glaubende „das Wohl der anderen wünscht und anstrebt als etwas, was ihm am Herzen liegt" (EG 178). Die Identifikation Jesu mit „den Geringsten" seiner und unserer Brüder und Schwestern (vgl. Mt 25,40) hat gesellschaftliche Folgen: In dem Maße, wie wir in uns selber der „Herrschaft Gottes" Raum geben, „wird das Gesellschaftsleben für alle ein Raum der Brüderlichkeit, der Gerechtigkeit, des Friedens und der Würde sein" (EG 180). Insofern erzeugt das „Reich, das unter uns vorweggenommen wird und wächst, ... immer Geschichte" (EG 181). Man dürfe deshalb die Religion nicht in „das vertrauliche Innenleben der Menschen verbannen, ohne jeglichen Einfluss auf das soziale und nationale Geschehen, ohne uns um das Wohl der Institutionen der menschlichen Gemeinschaft zu kümmern, ohne und zu den Ereignissen zu äußern, die die Bürger angehen." Denn der Glaube schließe immer „den tiefen Wunsch ein, die Welt zu verändern, Werte zu übermitteln, nach unserer Erdenwanderung etwas Besseres zu hinterlassen". Obwohl die „gerechte Ordnung der Gesellschaft und des Staates ... zentraler Auftrag der Politik" sei, „kann und darf (die Kirche) im Ringen um Gerechtigkeit (...) nicht abseits stehen, wie Franziskus seinen Vorgänger zitiert für ein verwandelndes Handeln" anbiete und so „ein Zeichen der Hoffnung" sein soll, „das aus dem liebevollen Herzen Jesu Christi kommt" (EG 183). Dabei sei immer zu berücksichtigen, dass „weder der Papst noch die Kirche das Monopol der Interpretation der sozialen Wirklichkeit oder für einen Vorschlag zur Lösung der





gegenwärtigen Probleme" besitzt (EG 184). Damit zeigt Papst Franziskus, dass er ganz auf dem Boden jener Betonung der „rechten Autonomie" der Kulturbereiche und der darin kompetenten Fachleute steht, welche die Pastoralkonstitution des Konzils als äußerst wichtig herausgestellt hat (vgl. GS 36).

## 3. Franziskus – ein geisterfüllter Seelsorger

Unter der Überschrift „Evangelisierende im Geist" formuliert Franziskus im letzten Teil seines Apostolischen Schreibens „einige Überlegungen zum Geist der neuen Evangelisierung" (EG 260). Er knüpft an das Pfingstereignis an und erinnert daran, dass der Geist damals die Jünger bewegt hat, „mit lauter Stimme, zu allen Zeiten und allen Orten, auch gegen den Strom" das Evangelium zu verkünden. Dazu verleihe der Heilige Geist auch heute jene Kraft, „ohne die alles Tun ins Leere zu laufen droht und die Verkündigung letztlich keine Seele hat" (EG 259). Um sich selber diese Anforderung zu stellen, sagt der Papst: „Bevor ich einige Motivationen und spirituelle Anregungen gebe, rufe ich einmal mehr den Heiligen Geist an – ich bitte ihn zu kommen und die Kirche zu erneuern, aufzurütteln, anzutreiben, dass sie kühn aus sich herausgeht, um allen Völkern das Evangelium zu verkünden" (EG 261).

Wie aber werden wir „Evangelisierende im Geist"? Was kann uns dazu fähig machen? Was bewegt uns, trotz aller Widerstände das Evangelium zu verkünden, warum sollen und dürfen wir das tun? Dafür nennt uns Papst Franziskus vier Motive:

### a) „Die persönliche Begegnung mit der rettenden Liebe Jesu"

Der erste Beweggrund zur Verkündigung des Evangeliums sei „die Liebe Jesu, die wir empfangen haben". Wir sollten den Blick seiner Liebe erkennen, wie ihn z. B. Natanael bei seiner Berufung erfahren hat (vgl. Joh 1, 48). Wie können wir das? Papst Franziskus antwortet: „Wie schön es ist, vor einem Kreuz zu stehen oder vor dem Allerheiligsten zu knien und einfach vor seinen Augen da zu sein!". Es gäbe „nichts Besseres, das man an die anderen weitergeben kann", als das Evangelium (EG 264). Wir sollten nicht vergessen, so Papst Franziskus, „dass das Evangelium *auf die tiefsten Bedürfnisse der Menschen antwortet.* Denn wir alle wurden für das erschaffen, was das Evangelium uns anbietet: Die Freundschaft mit Jesus und die brüderliche Liebe". Das Evangelium, sei „in der Lage, dort einzudringen, wohin nichts anderes gelangen kann. Unsere unendliche Traurigkeit, kann nur durch eine unendliche Liebe geheilt werden". Sie ist der „Weg zu Befreiung von Sünde und Tod" (EG 265).

„Evangelisierende mit Geist" müssen einen „inneren Raum" pflegen, „der dem

Engagement und der Tätigkeit einen christlichen Sinn verleiht. Ohne längere Zeiten der Anbetung, der betenden Begegnung mit dem Wort Gottes, des aufrichtigen Gesprächs mit dem Herrn verlieren die Aufgaben leicht ihren Sinn, werden wir vor Müdigkeit und Schwierigkeit schwächer und erlischt der Eifer. Die Kirche braucht dringend die Lunge des Gebets". Im einzelnen nennt er „die Gebetsgruppen, die Gruppen des Fürbittgebets und der betenden Schriftlesung sowie die ewige eucharistische Anbetung" (EG 262). Zugleich weist er nüchtern auf die „menschliche Schwachheit" hin, die zu allen Zeiten am Werk ist. Deshalb sollten wir nicht sagen, „dass es heute schwieriger ist" als früher, „es ist anders". Dazu sein Appell: „Lernen wir indessen von den Heiligen, die uns voran gegangen sind und die die jeweiligen Schwierigkeiten ihrer Zeit angepackt haben" (EG 263).

## b) „Das geistliche Wohlgefallen, Volk zu sein"

Die „persönliche Begegnung mit der rettenden Liebe Jesu" beschränkt sich aber nicht auf die Innerlichkeit des Einzelnen: Sie bewirkt zugleich „das geistliche Wohlgefallen, Volk zu sein". Damit kommt das Volk Gottes in den Blick: „Die Mission ist eine Leidenschaft für Jesus, zugleich aber eine Leidenschaft für sein Volk". Wer also Jesus liebt, tut dies immer in der Gemeinschaft der Glaubenden, der Kirche. Jesus „nimmt uns aus der Mitte des Volkes und sendet uns zum Volk, so dass unsere Identität nicht ohne diese Zugehörigkeit verstanden werden kann" (EG 268). Dieses „Volk Gottes" darf aber keine Welt für sich ohne die Anderen darstellen. Papst Franziskus spricht hier von der „Versuchung, Christen zu sein, die einen sicheren Abstand zu den Wundmalen des Herrn halten." Jesus aber will, „dass wir mit dem leidenden Leib der anderen in Berührung kommen" und nicht, „gegenüber dem Kern des menschlichen Leids auf Distanz zu bleiben" (EG 270). Als Glieder des Gottesvolkes „erfahren wir die missionarische Freude, das Leben mit dem Volk zu teilen, das Gott treu ist, und versuchen zugleich, das Feuer im Herzen der Welt zu entzünden" (EG 271). Jeder Getaufte darf und soll sagen: „*Ich bin eine Mission* auf dieser Erde, und ihretwegen bin ich auf dieser Welt", etwa wer „aus ganzer Seele Krankenschwester, aus ganzer Seele Lehrer, aus ganzer Seele Politiker ist – diejenigen, die sich zutiefst dafür entschieden haben, bei den anderen und für die anderen da zu sein" (EG 273). Wer so lebt, für den ist es „schön, gläubiges Volk Gottes zu sein. Und die Fülle erreichen wir, wenn wir die Wände einreißen und sie unser Herz mit Gesichtern und Namen füllt!" (EG 274).

## c) „Das geheimnisvolle Wirken des Auferstandenen und seines Geistes"

Als drittes Motiv der Evangelisierung benennt der Papst „das geheimnisvolle Wirken des Auferstandenen und seines Geistes". Damit möchte er dem heute oft verbreiteten pastoralen „Pessimismus, Fatalismus und Misstrauen" entgegentreten, es könne doch nichts verändert werden. Mit dieser Haltung werde es „unmöglich,





Missionar zu sein". Im Grunde fehle dann der Glaube daran, „dass Jesus Christus die Sünde und den Tod besiegt hat und voller Macht ist. Jesus Christus lebt wirklich". Franziskus zitiert hier aus dem Missionsauftrag des Markusevangeliums: „Der Herr stand ihnen bei und bekräftigte die Verkündigung" (Mk 16, 20), und er fügt hinzu: „Das geschieht auch heute. Wir sind eingeladen, es zu entdecken, es zu leben" (EG 275). Zwar scheine es oft so, „als existiere Gott nicht ... Es mag viel Dunkles geben, doch das Gute neigt dazu, immer wiederzukommen, aufzukeimen und sich auszubreiten ... Die Werte tendieren dazu, immer wieder auf neue Weise zu erscheinen, und tatsächlich ist der Mensch oft aus dem, was unumkehrbar schien, zu neuem Leben erstanden. Das ist die Kraft der Auferstehung, und jeder Verkünder des Evangeliums ist ein Werkzeug dieser Dynamik" (EG 276).

An dieser Stelle spürt Papst Franziskus wohl, dass manche dies vielleicht als „Schönfärberei" empfinden könnten. Diesen Eindruck möchte er nicht erwecken. Denn er sei sich dessen voll bewusst, dass „ständig neue Schwierigkeiten" auftreten. Die „Ergebnisse" der pastoralen Bemühungen seien oft „gering", so dass man versucht sei, „überdrüssig zu werden". Das dürfe aber bei den Boten des Evangeliums nicht dazu führen, „die Arme vorübergehend hängen" zu lassen, von einer „chronischen Unzufriedenheit beherrscht" zu werden, letztlich „von einer Trägheit", welche die Seele „austrocknet" (EG 277). Gerade in solchen Stimmungslagen käme es darauf an, „Gott zu glauben, zu glauben, dass es wahr ist, dass er uns liebt, dass er lebt, dass er fähig ist, auf geheimnisvolle Weise einzugreifen, dass er uns nicht verlässt, dass er uns in seiner Macht, in seiner unendlichen Kreativität Gutes aus dem Bösen hervor gehen lässt", dass er „siegreich in der Geschichte fortschreitet zusammen mit den ‚Berufenen, Auserwählten und Treuen' (Offb 17, 14). Insofern sei das „Reich Gottes schon in der Welt da", wie der „gute Same", der mitten unter dem Unkraut wächst (vgl. Mt 13, 24-30). Denn Jesus sei „nicht umsonst auferstanden. Bleiben wir in diesem Lauf der lebendigen Hoffnung keine Randfiguren!" (EG 278). Denn Gott handle „inmitten scheinbarer Misserfolge". „Wer sich Gott aus Liebe darbringt und sich ihm hingibt", darf hoffen, „dass keine der Arbeiten, die man mit Liebe verrichtet hat, verloren geht."

An dieser Stelle warnt Franziskus vor falschen Vergleichen: „Die Mission ist weder ein Geschäft noch ein unternehmerisches Projekt, sie ist keine humanitäre Organisation, keine Veranstaltung, um zu zählen, wie viele dank unserer Propaganda daran teilgenommen haben; es ist etwas viel Tieferes, das sich jeder Messung entzieht. Vielleicht verwendet der Herr unsere Hingabe, um Segen zu spenden an einem anderen Ort der Welt, wo wir niemals hinkommen werden. Der Heilige Geist handelt wie er will, wann er will und wo er will; wir aber setzen uns ohne den Anspruch ein, auffällige Ergebnisse zu sehen" (EG 279). Solches „Vertrauen auf den Unsichtbaren" könne „ein gewisses Schwindelgefühl hervorrufen", es sei „wie ein Eintauchen in ein Meer, wo wir nicht wissen, was auf uns zukommen

wird. Ich selbst habe das viele Male erlebt. Es gibt aber keine größere Freiheit als sich vom Heiligen Geist tragen zu lassen, darauf zu verzichten, alles berechnen und kontrollieren zu wollen und zu erlauben, dass er uns erleuchtet, uns führt, uns Orientierung gibt und uns treibt, wohin er will" (EG 280).

## d) „Die missionarische Kraft des Fürbittgebets"

Schließlich sieht Papst Franziskus eine vierte Motivation „für einen neuen missionarischen Schwung" in der „missionarischen Kraft des Fürbittgebets". „Es gibt eine Gebetsform, die uns besonders anspornt, uns der Evangelisierung zu widmen und uns motiviert, das Wohl der anderen zu suchen: das Fürbittgebet." Er verweist dabei auf „das Innere eines großen ‚Evangelisierers'", nämlich auf den Apostel Paulus. In keinem seiner Briefe fehle die Bitte um das Gebet (vgl. z. B. Phil 1, 4. 7). In der Haltung des Gebets auf die Heilsmöglichkeit der Menschen zu blicken, sei „kein ungläubiger, negativer und hoffnungsloser Blick, sondern ein geistlicher Blick aus tiefem Glauben, der anerkennt, was Gott selbst in ihnen (den Menschen) wirkt. Zugleich ist es die Dankbarkeit, die einem Herzen entspringt, das wirklich aufmerksam ist gegenüber dem anderen. Auf diese Weise ist das Herz des Evangelisierenden, wenn er sich vom Gebet erhebt, großzügiger geworden, befreit von einer abgeschlossenen Geisteshaltung und begierig, das Gute zu tun und das Leben mit den anderen zu teilen. Die großen Männer und Frauen Gottes waren große Fürbitter. Das Fürbittgebet ist wie ein kleines Stück ‚Sauerteig' im Schoß der Dreifaltigkeit. ... Wir können sagen, dass das Herz Gottes durch unser Fürbittgebet gerührt wird. Aber in Wirklichkeit kommt er uns immer zuvor, und was wir mit unserem Fürbittgebet ermöglichen ist, dass seine Macht, seine Liebe, seine Treue sich mit größerer Klarheit unter dem Volk zeigen" (EG 281-283). Die großen Fürbitter der Heilsgeschichte, Abraham, Mose, die Propheten, die Märtyrer, die für ihre Verfolger gebetet haben, von Stephanus bis zu den Blutzeugen im „Dritten Reich" wie Dietrich Bonhoeffer und Maximilian Kolbe, werden in diesen Sätzen des Papstes vor unseren Augen lebendig.

## e) „Maria, die Mutter der Evangelisierung"

Papst Franziskus schließt sein Apostolisches Schreiben über die „Freude des Evangeliums" mit Gedanken über „Maria, die Mutter der Evangelisierung" (EG 284-288). In den Worten Jesu am Kreuz, ‚Siehe deine Mutter!' (Joh 19, 26f.), mit denen er Maria dem Apostel Johannes, seinem „geliebten Freund" anvertraut, gehe es nicht „in erster Linie" um „eine fromme Sorge um seine Mutter". Vielmehr zeige sich hier „eine Aussage der Offenbarung, die das Geheimnis einer besonderen Heilssendung zum Ausdruck bringt. Jesus hinterließ uns seine Mutter als unsere Mutter ... Zu Füßen des Kreuzes, in der höchsten Stunde der neuen Schöpfung führt uns Christus zu Maria". So zeige er die „innere Verbindung zwischen Maria, der Kirche und jedem Gläubigen" (EG 285). Franziskus verweist





dann auf die verschiedenen Heiligtümer der Marienverehrung in der Welt und sagt: Hier finden die Pilger „die Kraft Gottes, um die Leiden und Mühen des Lebens zu ertragen" (EG 286). Denn auf diesem „Pilgerweg der Evangelisierung fehlen nicht die Phasen der Trockenheit, des Dunkels bis hin zu mancher Mühsal, wie sie Maria während der Jahre in Nazareth erlebt hat, als Jesus heranwuchs ... Auf diese Weise lebte Maria viele Jahre in Vertrautheit mit dem Geheimnis ihres Sohnes und schritt voran auf ihrem Glaubensweg", wie der heilige Johannes Paul II. in der Enzyklika *Redemptoris mater* 1987 formulierte (vgl. EG 287). Deshalb, so schließt Franziskus sein Apostolisches Schreiben, bitten wir Maria, „dass sie uns mit ihrem mütterlichen Gebet helfe, damit die Kirche ein Haus für viele werde, eine Mutter für alle Völker, und dass die Entstehung einer neuen Welt möglich werde". Aus dem Schlusssatz der Offenbarung des Johannes heraus „Seht ich mache alles neu" (Offb 21,5) formuliert er dann ein ergreifendes marianisches Gebet, das mit den Bitten schließt: „Du, Jungfrau des hörenden Herzens und des Betrachtens, Mutter der Liebe, Braut der ewigen Hochzeit, tritt für die Kirche ein, deren reinstes Urbild du bist, damit sie sich niemals verschließt oder still steht in ihrer Leidenschaft, das Reich Gottes aufzubauen. ... Mutter des lebendigen Evangeliums, Quelle der Freude für die Kleinen, bitte für uns. Amen. Halleluja!" (EG 288).

# B. Papst Franziskus und die „soziale Dimension der Evangelisierung"

In seinem Apostolischen Schreiben *Evangelii gaudium* geht es Papst Franziskus um den gesamten Lebensvollzug der Kirche in der heutigen Welt. In auffälliger Weise bringt er dabei seine „Besorgnis" darüber zum Ausdruck, dass gegenwärtig die „soziale Dimension der Evangelisierung nicht gebührend deutlich dargestellt" werde und so die Kirche Gefahr laufe, „die echte und vollständige Bedeutung des Evangelisierungsauftrags zu entstellen" (EG 176). Gerade weil er dies so sieht, umfasst die Darstellung der „sozialen Dimension" der Evangelisierung fast die Hälfte seines Apostolischen Schreibens. Er äußert sich dabei besonders zu wichtigen Problemen der heutigen Wirtschaftsgesellschaft und kritisiert scharf das „herrschende Wirtschaftssystem". Diese Kritik hat zu einem lebhaften Echo geführt. Davon ausgehend wollen wir im Folgenden zunächst fragen, welchen Stellenwert die Aussagen des Papstes im Kontext der Soziallehre der Kirche haben (I.). Danach wollen wir uns mit einzelnen, besonders umstrittenen Aussagen befassen (II.). Schließlich wollen wir darstellen, wie die Intentionen des Papstes recht zu verstehen sind (III.).

## I. Evangelii gaudium im Kontext der Soziallehre der Kirche

### 1. „Kein Dokument über soziale Fragen"

Papst Franziskus setzt in seinem Apostolischen Schreiben ausdrücklich die Analysen voraus, „welche die anderen Dokumente des universalen Lehramts dargeboten haben" (EG 51), also insbesondere die päpstlichen Sozialenzykliken von *Rerum novarum* Leo XIII. (1891) bis zu *Caritas in Veritate* Benedikt XVI. (2009). *Evangelii gaudium* sei „kein Dokument über soziale Fragen. Darüber verfügen wir mit dem *Kompendium der Soziallehre der Kirche* über ein sehr geeignetes Instrument, dessen Gebrauch und Studium ich nachdrücklich empfehle" (EG 184). Wie besonders aus dem zweiten Kapitel von *Evangelii gaudium* (50-75) hervorgeht, hat Papst Franziskus dabei vor allem jene wirtschaftliche Situation vor Augen, die er selber in Argentinien und in anderen Staaten Lateinamerikas erlebt hat. Die dort herrschenden wirtschaftlichen und politischen Verhältnisse sind weithin anders als jene, die in den westeuropäischen Sozialstaaten gerade auch unter dem Einfluss der Katholischen Soziallehre seit dem Ende des 19. und im 20. Jahrhundert entstanden sind. Mit der dezidierten Sozialkritik, die Papst Franziskus in *Evangelii gaudium* vornimmt, werden in keiner Weise die prinzipiellen Aussagen der kirchlichen Sozialverkündigung zur Ethik der wirtschaftlichen Ordnung in Frage gestellt oder verändert. Wie aber ist dann seine dezidierte Kritik am „herrschenden Wirtschaftssystem" in die Sozialverkündigung der Kirche insgesamt einzuordnen?

### 2. Prophetische Sozialkritik

Bei der kirchlichen Sozialverkündigung sind *drei Aussageweisen* zu unterscheiden: Bei den Kirchenvätern des Altertums, aber auch in den modernen Sozialenzykliken der Päpste, finden sich Texte, die man in Anschluss an die Sozialkritik der Propheten Israels, etwa des Amos, als Protest gegen offenkundig „himmelschreiendes Unrecht" verstehen kann. Man spricht deshalb von *„prophetischer Sozialkritik"*. Hier appelliert die Kirche an das Gewissen, sich mit eklatanten Missständen nicht einfach abzufinden. - Die zweite Aussageweise der kirchlichen Sozialverkündigung besteht aus sozialethischen *„Grundsätzen der Gerechtigkeit und Billigkeit"*, deren Berücksichtigung zu einer Korrektur sozialer Ungerechtigkeiten führen soll. - Sofern die Kirche hinsichtlich der praktischen Umsetzung solcher Grundsätze *konkrete Handlungsempfehlungen* gibt - das ist die *dritte Aussageweise* ihrer Sozialverkündigung – handelt es sich dabei nicht um „Dogmen", sondern um Diskussionsbeiträge dazu, wie man in Richtung der „Grundsätze" praktisch vorgehen könnte.





Liest man unter Beachtung dieser drei Aussageweisen *Evangelii gaudium*, dann wird man schnell feststellen, dass Papst Franziskus vor allem in Sinne *„prophetischer Sozialkritik"* argumentiert. Typisch dafür ist das Zitat aus einem Dokument der Bischöfe Brasiliens (2002), in dem die Christen dazu aufgerufen werden, „die Schreie der Armen zu hören". Diese kämen vor allem von „Bevölkerungen der Stadtrandgebiete und der ländlichen Regionen", die „ohne Land, ohne Obdach, ohne Brot, ohne Gesundheit – in ihren Rechten verletzt sind". In Brasilien sei „ausreichend Nahrung für alle da", der Hunger sei vielmehr auf „die schlechte Verteilung der Güter und des Einkommens zurückzuführen" (EG 191). Den Hunger zu beseitigen genügt dem Papst aber nicht: „Unser Traum hat noch höhere Ziele", nämlich „Wohlstand in seinen vielfältigen Aspekten" zu erreichen, wie er den heiligen Johannes XXIII. (*Mater et magistra* 3) zitiert. „Das schließt die Erziehung, den Zugang zum Gesundheitswesen und besonders die Arbeit ein, denn in der freien, schöpferischen, mitverantwortlichen und solidarischen Arbeit drückt der Mensch die Würde seines Lebens aus und steigert sie" (EG 192).

## II. Kritische Anmerkungen zu einzelnen Aussagen

Ungeachtet der eben dargelegten Eigenart des Apostolischen Schreibens kann man jedoch feststellen, dass bei einzelnen Aussagen sowohl Fakten als auch Bewertungen dargeboten werden, mit denen man sich aus der Sicht der Katholischen Soziallehre bzw. der betroffenen Wirtschafts- und Sozialwissenschaften kritisch befassen kann und muss.

### 1. Zum „privatrechtlichen" Erfolgsmodell

Der Papst stellt fest, „in dem geltenden ‚privatrechtlichen' Erfolgsmodell scheint es wenig sinnvoll zu investieren, damit diejenigen, die auf der Strecke geblieben sind, die Schwachen oder die weniger Begabten, es im Leben zu etwas bringen können" (EG 209). Hier muss man fragen: Will der Papst etwa das „privatrechtliche Erfolgsmodell" durch ein staatliches ersetzt wissen? Dazu finden sich keine weiteren Aussagen. Aus der Kritik des Papstes am „privatrechtlichen Erfolgsmodell" ergibt sich die grundsätzliche Frage: Wie müssen privatrechtliche, staatliche (öffentliche) und genossenschaftliche Investitionen einander ergänzen, um den „Schwachen" oder „weniger Begabten" wirklich zu helfen? Genau auf diese Frage wollte der Papst wohl aufmerksam machen.

### 2. Zu „privatem Besitz" und „Gemeinwohl"

Zutreffend stellt der Papst im Sinne der Güterlehre des Thomas von Aquin fest: „Der private Besitz von Gütern rechtfertigt sich dadurch, dass man sie so hütet und mehrt, dass sie dem Gemeinwohl besser dienen" (EG 189) . Dabei wird aber nicht

genügend deutlich, wie der „private Besitz" und das „Gemeinwohl" miteinander verknüpft sind. Für Thomas geschieht dies dadurch, dass möglichst viele Menschen eigenverantwortlich so wirtschaften, dass sie dadurch den Lebensunterhalt für sich und ihre Familien sichern. Genau dadurch verwirklichen sie das „Gemeinwohl" und müssen deshalb nicht vom Staat unterhalten werden. Da jedoch ein Teil der Menschen aus unterschiedlichen Gründen nicht in der Lage ist, für sich selbst zu sorgen, gehört es ebenfalls zum Gemeinwohl, jene Solidarität zu organisieren, die auch „dem Armen, das zurückgibt, was ihm zusteht", wie der Papst formuliert. Der heutige Sozialstaat kommt dieser Sozialpflichtigkeit des Eigentums vor allem durch ein progressiv abgestuftes Steuersystem und durch Abgaben für das System der sozialen Sicherung nach.

## 3. Zu Umfang und Ursachen der Ungleichheit

Der Papst stellt fest: Die Menschheit erlebt im Moment eine historische Wende. Darüber dürfe man jedoch „nicht vergessen, dass der größte Teil der Männer und Frauen unserer Zeit in täglicher Unsicherheit lebt Angst und Verzweiflung ergreifen das Herz vieler Menschen, sogar in den reichen Ländern Respektlosigkeit und Gewalt" nehmen zu, „die soziale Ungleichheit tritt immer klarer zu Tage" (EG 52). – Werden die Verhältnisse tatsächlich immer schlimmer? Stimmt es, dass der „größte Teil" der Menschheit in „täglicher Unsicherheit" (EG 52) leben muss? Hält der Papst die positiven Fortschritte, wie sie etwa in verschiedenen Dokumenten der UNO und von Wissenschaftlern dargestellt werden, für unzutreffend? Oder geht es ihm einfach nur darum, die negativen Aspekte zu überzeichnen, um so nachdrücklich an unser Gewissen zu appellieren? Ein Kommentar der UNIAPAC zu *Evangelii gaudium* vom Februar 2014 stellt dazu fest: „Over the last 20 years, more than 750 million people were lifted out of extreme poverty (< $1.25 a day) thanks to the economic development and dynamism of the modern market economy. Never in human history have we witnessed such a dramatic reduction of poverty. In fact, extreme poverty has been more than halved from 47% of the world population to 22%. These 22% remain an absolute scandal, but this reduction is a fact full of hope".[462]

Der Papst spricht in diesem Zusammenhang ein „Nein zu einer Wirtschaft der Ausschließung und der Disparität der Einkommen" und sagt: „Diese Wirtschaft tötet". Aber ist jede „Disparität" der Einkommen zu verwerfen? An diesem Beispiel werden auch bestimmte Übersetzungsmängel deutlich: Das Gegenteil der hier kritisierten Disparität der Einkommen wäre ihre Parität. Diese unsinnige Forderung wird jedoch vom Papst nicht erhoben. Denn im spanischen Urtext ist nicht von „Disparität", sondern von „inequidad" (EG 53) die Rede. Was damit gemeint ist,

462 UNIAPAC, Prosperity for all – The role of business, government and civil society in overcoming poverty, Paris/Cologne/Buenos Aires/Mexico/Zurich 2014, S. 4.





geht auch aus einer anderen Stelle hervor, in der Papst Franziskus die „schlechte Verteilung" (mal distibución) der Einkommen kritisiert (EG 191). Er stellt weiter fest: „Heute spielt sich alles nach den Kriterien der Konkurrenzfähigkeit und nach dem Gesetz des Stärkeren ab, wo der Mächtigere den Schwächeren zunichte macht. Als Folge dieser Situation sehen sich große Massen der Bevölkerung ausgeschlossen und an den Rand gedrängt, ohne Arbeit, ohne Aussichten, ohne Ausweg." Die so „Ausgeschlossenen sind nicht ‚Ausgebeutete', sondern Müll, Abfall'" (EG 53). – Hier ist zu fragen: Wo trifft dies zu und wer ist dafür verantwortlich? Die Antwort des Papstes lautet: „Die sakralisierten Mechanismen des herrschenden Wirtschaftssystems". Welches Wirtschaftssystem ist damit gemeint? Offensichtlich geht es ihm dabei nicht um ein „Wirtschaftssystem" im Sinne einer vergleichenden Theorie wirtschaftlicher Ordnungen, sondern um eine Mentalität, nämlich die „Globalisierung der Gleichgültigkeit", die „unfähig" mache, „Mitleid zu empfinden" mit den Armen der Welt (EG 54). Nicht in den Blick kommt dabei allerdings die Frage, inwieweit die beschriebenen Missstände auf politisch bedingte Unterlassungen und Fehlanreize und nicht auf „die Wirtschaft" als solche zurückgehen.

## 4. Zur Finanzkrise

Unter der Überschrift „Nein zur neuen Vergötterung des Geldes" kommt der Papst auf die Finanzkrise zu sprechen, deren Ursache er in einer tiefen „anthropologischen" Krise sieht, nämlich in der „Leugnung des Vorrangs des Menschen! Wir haben neue Götzen geschaffen ... die Anbetung des antiken goldenen Kalbs" (EG 55). Er führt die Finanzkrise „auf Ideologien zurück, die die absolute Autonomie der Märkte und die Finanzspekulation verteidigen" und die das „Kontrollrecht der Staaten" darüber bestreiten. In diesem Kontext weist der Papst auch auf „die Schulden" und „ihre Zinsen" hin. Hier vermisst man die Frage, durch welche politische Fehlentscheidungen es zu überhöhten Staatsschulden kam. Der Papst fährt fort: „In diesem System ist alles Schwache wie die Umwelt wehrlos gegenüber den Interessen des vergöttlichten Marktes, die zur absoluten Regel werden" (EG 56). Unklar bleibt, was hier unter „Markt" verstanden wird bzw. was an dessen Stelle treten soll. Zur ethischen Bewertung des Marktes haben der heilige Johannes Paul II. (*Centesimus annus* 42) und Benedikt XVI. (*Caritas in veritate* 35f.) Grundlegendes gesagt, auf das Papst Franziskus hier hätte hinweisen können.

Zur Abhilfe der Finanzkrise verlangt er eine „Finanzreform", welche die „Ethik nicht ignoriert". Dies erfordere „einen energischen Wechsel der Grundeinstellung der politischen Führungskräfte", gemäß der Maxime „Das Geld muss dienen und nicht regieren!" Nicht in den Blick kommt dabei die Frage, inwieweit die Finanzkrise durch bestimmte Formen von „Staatsversagen" verursacht wurde

(z.B. durch die vor allem politisch induzierte Immobilienkrise in den USA). Der Abschnitt schließt mit den Sätzen: „Der Papst liebt alle, Reiche und Arme, doch im Namen Christi hat er die Pflicht, daran zu erinnern, dass die Reichen den Armen helfen, sie achten und fördern müssen. Ich ermahne euch zu uneigennütziger Solidarität und zu einer Rückkehr vom Wirtschafts- und Finanzleben zu einer Ethik zugunsten des Menschen" (EG 58). Hier tritt wiederum der primär tugendethische Ansatz des Papstes deutlich hervor.

## 5. Zu den Ursachen der globalen Ungleichheit

Zuletzt stellt der Papst fest: Wenn „die Ausschließung und die soziale Ungleichheit in der Gesellschaft und unter den verschiedenen Völkern nicht beseitigt werden", wachse die Gefahr von Unruhe und Gewalt. Dazu komme es, „weil das gesellschaftliche und wirtschaftliche System an der Wurzel ungerecht" sei. In diesem Zusammenhang spricht er von dem „in den Strukturen einer Gesellschaft eingenisteten Bösen" (EG 59). Worin konkret dieses „Böse" besteht, dazu verweist Franziskus auf die „Mechanismen der augenblicklichen Wirtschaft" (EG 60). Er weist den Vorwurf zurück, dass „die Armen und die armen Länder mit ungebührlichen Verallgemeinerungen" selber an ihrer Situation schuld seien. Im Unterschied dazu richtete der heilige Johannes Paul II. in seiner Enzyklika *Sollicitudo rei socialis* (SRS) mit großem Mut an die Adresse bestimmter Entwicklungsländer die Forderung, nach der „Reform einiger ungerechter Strukturen und insbesondere der eigenen *politischen Institutionen*, um korrupte, diktatorische und autoritäre Regime durch *demokratische Ordnungen der Mitbeteiligung* zu ersetzen" (SRS 44). Er sieht es als eine der wichtigsten Ursachen der Rückständigkeit bestimmter Länder an, „dass in der heutigen Welt unter den anderen Rechten oft auch das *Recht auf unternehmerische Initiative* (*ius ad propria incepta oeconomica*)" eingeschränkt werde, was „den Unternehmungsgeist, d.h. die Kreativität des Bürgers als eines *aktiven Subjektes* lähmt oder gar zerstört" (SRS 15). In *Evangelii gaudium* fehlen vergleichbare Hinweise. Papst Franziskus spricht immerhin davon, dass „in vielen Ländern – in den Regierungen, im Unternehmertum und in den Institutionen – tief verwurzelte Korruption" am Werk sei, „unabhängig von der politischen Ideologie der Regierenden."

# III. Papst Franziskus recht verstehen

Wir möchten abschließend mit drei Hinweisen versuchen, den Intentionen des Papstes gerecht zu werden, unbeschadet all dessen, was man kritisch zu einzelnen Positionen sagen kann.





## 1. Der Papst versteht sich besonders als Seelsorger der Armen.

Wenn die „soziale Dimension der Evangelisierung [...] nicht gebührend deutlich dargestellt" werde, habe das zur Folge, „dass dadurch die echte und vollständige Bedeutung des Evangelisierungsauftrags" der Kirche entstellt werde. „Einen himmlischen Vater zu bekennen, der jeden einzelnen Menschen unendlich liebt, schließt die Entdeckung ein, dass er ihm dadurch unendliche Würde verleiht", wie er seinen Vorgänger, den heiligen Johannes Paul II. zitiert (EG 178). Der christliche Glaube schließe deshalb immer „den tiefen Wunsch ein, die Welt zu verändern, Werte zu übermitteln, nach unserer Erdenwanderung etwas Besseres zu hinterlassen". Genau darum gehe es der Soziallehre der Kirche, die „Orientierung für ein verwandelndes Handeln" anbiete und so „ein Zeichen der Hoffnung" sein soll, „das aus dem liebenden Herzen Jesu Christi kommt" (EG 183).

## 2. Der Papst spricht nicht als „Sozialethiker", sondern als „Prophet".

Papst Franziskus befasst sich in *Evangelii gaudium* kaum mit der Theorie vergleichender Wirtschaftsordnungen. Der Begriff einer „sozialen Marktwirtschaft" kommt nicht vor, obwohl die damit verbundenen ethischen Postulate durchaus eine Rolle spielen. Dazu verweist er ausdrücklich auf die Dokumente seiner Vorgänger zur Soziallehre der Kirche. Er möchte vor allem deutlich machen, dass die „herrschende Wirtschaft", wie er sie vor allem auf seinem Heimatkontinent bisher erfahren hat, mit einer sozialen Marktwirtschaft kaum etwas zu tun hat. Dies hängt vor allem mit persönlichen Fehlhaltungen von Menschen zusammen, die er in prophetischer Manier massiv kritisiert. Der Wissenschaftler hat die Aufgabe, die Zusammenhänge einer des Menschen würdigen Wirtschaftsordnung rational zu erkunden. Der Prophet kritisiert die bestehenden Verhältnisse und ruft die Menschen zur Umkehr auf. Der Sozialethiker analysiert, der Prophet appelliert. Beide Ansätze brauchen einander.

## 3. Dem Papst geht es primär um die Erneuerung der Tugendethik.

Reformen können nur gelingen, wenn „Zuständereform und Sittenbesserung" Hand in Hand gehen, hat schon Pius XI. in *Quadragesimo anno* (77) gesagt. Eindeutig ist, dass Papst Franziskus den Schwerpunkt auf die „Sittenbesserung", also die Tugendethik legt. Dabei hätte er auch darauf hinweisen können, dass es nicht nur „Strukturen des Bösen", sondern auch „Strukturen des Guten" geben kann. Die Institution einer „Sozialen Marktwirtschaft" erfordert andere soziale Strukturen als eine „radikale kapitalistische Ideologie" (*Centesimus annus* 42). In einer freien Gesellschaft können aber „Strukturen des Guten" nur in dem Maße

entstehen und wirksam sein, wie die Glieder der Gesellschaft jenes Tugendethos aufbringen, ohne das eine dem Menschen dienliche Wirtschaftsgesellschaft nicht funktionieren kann. Eine Trennung von „Institutionenethik" und „Individualethik" lässt sich unter modernen Verhältnissen nicht durchhalten. Gute Institutionen wirken zwar als ethische Außenstützen der Moral, können aber die persönliche Moral nicht ersetzen. Böswillige Subjekte können in einer freien Gesellschaft keine guten Institutionen hervorbringen, oder sie versuchen zumindest diese (z.B. durch Steuerhinterziehung, Korruption oder technische Manipulation) zu unterlaufen. Gerade um diesen Zusammenhang von Tugendethos und wirtschaftlichen Strukturen geht es Papst Franziskus. Er appelliert deshalb vor allem an das persönliche Gewissen, das „herrschenden Wirtschaftssystem" und seine Appelle zu ändern.

Walter Kardinal Kasper hat den sozialkritischen Ansatz des Papstes so interpretiert: Wenn dieser z.B. erkläre, „Diese Wirtschaft tötet!", dann beanspruche er damit keine wirtschaftswissenschaftliche Analyse, sondern stelle fest: „Wenn 1,4 Milliarden in extremer Armut leben und jährlich 5,6 Millionen Kinder an Unterernährung sterben, dann kann mit dem globalen Wirtschaftssystem etwas nicht in Ordnung sein. Gegen diese ‚Globalisierung der Gleichgültigkeit' will Franziskus seine Stimme erheben" (Die Tagespost vom 18. Februar 2014, Nr. 20, S. 5). Der Adveniat-Hauptgeschäftsführer Prälat Bernd Klaschka formulierte dies so: Papst Franziskus argumentiere „aus der Perspektive des Schuhputzers"(Kirchenzeitung für das Erzbistum Köln, 11 / 2014, S. 5). Er wolle nicht „den Glauben verändern, sondern die Gläubigen", so Erzbischof Georg Gänswein in einem Interview. Das gilt auch von seiner Sozialverkündigung.

In seiner Opening Speech anlässlich des bereits erwähnten Kongresses „Catholic Social Teachings En-Route in Africa", sagte Obiora F. Ike: „The Gospel message has reached all the countries of Africa... In Nigeria, this Gospel has taken root and is yielding abundant fruits. The time has come, however, for us to re-assess this message from the rich and challenging perspective of the Social Question of the teeming millions of our people. The Social Teachings of the Church appear as an academic, socio-pastoral discipline that gives leaven, meaning, interpretation and gospel values to the Social Question. It is the task of the theologians of this continent to look into this new source of analysis and tap the rich fruits which it can offer to the people of Africa."[463]

Mit Blick auf den von Obiora F. Ike genannten „task of the theologians" hat er selbst, beginnend mit seiner Dissertation in Bonn und bis zum heutigen Tag als Direktor des CIDJAP, viel gedacht und bewegt. Dafür werden ihm sicher viele Menschen an seinem 60. Geburtstag herzlich danken. Hoffentlich werden ihm

463 Obiora F. Ike (ed.), Catholic Social Teachings En-Route in Africa, Enugu 1991, S. XVIII.





noch viele Jahre geschenkt, um das begonnene Werk weiterzuführen, so dass es, wie er sagte, reiche Früchte (rich fruits) für die Menschen in seiner Heimat und in ganz Afrika hervorbringt. Möge Gott ihm dazu weiterhin Gesundheit, Freude, gute Ideen und Mut in reichem Maße schenken.

# 34.

# Social Teachings *and* Social Action-A Challenge for the Church:

# What Is New About the Approach of Pope Francis

Ursula Nothelle-Wildfeuer

It was Pope John XXIII who, in his social encyclical "Mater et Magistra" (No. 6) explicitly spoke about this dual mission of love. While in the third social encyclical, this is still stated unquestioned as what the Church holds up as a „torch of love" and „gives" to the world; in Pope Francis' works this has been written into the Church's books as a mission and a measure of lasting reform. Within the Church, this is still and again a surprising but sometimes irritating message, and even within the society as a whole this new tune is mostly heard with surprise.

In this way, entirely new (apparent) alliances begins to form:

Whether in Bolivia, in Ecuador or in Cuba: When Pope Francis comes to Latin America, he finds a degree of receptiveness for his writing that his predecessors would never have dreamed of. The Ecuadorean president Rafael Correa for example quoted extensively from the encyclical „Laudatio si" in his welcoming speech in June 2015, „as if he had for a long time been following the principles that Pope Francis had only just set down in writing."[464]. It was no different for the Pope in Cuba: „This economy kills", President Raul Castro intoned what had become one of the central sentences of the apostolic letter „Evangelii Gaudium", and thus invoked a unity in the approach to economic ethics between the Holy See and Havanna.

464 Rüb 2015.

The much-discussed question how political a spiritual leader is allowed to be has entered a round with Francis, and receives a special note in that now, not only right-wing but suddenly predominantly left-wing governments take the Pope as their own. To those who seek to accuse the Pope, this becomes: Francis the Socialist.

Is this possibility for a political embrace the new element in the way Francis is pope? The immediate reactions Francis showed to such appropriations do not follow a dramaturgical pattern, but possibly a line of argument. The Pope sees himself in no way as a politician, as a critic of the system within a secular order – he stays away from any political, system-related positioning, but he does not stay away from questions of substance. His commentaries on social, economic and environmental ethics come alive through an articulate criticism of specific circumstances, and at the same time always have a specific reason: care for the dignity and survivability of ever single human being. The background of his statements in theology and social ethics, and what about it is so specific to him, is to be examined in this article. Thoughts on how and inhowfar he is in good company here among the totality of Catholic social teaching will also be presented.

Or to put it in a different way: Of course Francis has a formative effect with his style of communication. Even though Daniel Deckers is justified in saying after the Pope's latest journey to the US and Cuba that „one [might and should] argue about whether or not Pope Francis with his picturesque language and striking gestures always hits the right tone"[465], one must on the other hand also record that his language, his gestures, his symbolic actions have within a very short time made him the compassionate and honest face of the Catholic Church – a Church which had been and still is facing considerable challenges regarding its credibility. Is that the new element of Francis? But, despite all excitement about the character Francis, there is the question about firstly the exact content, the addressees and intentions of his statements. And secondly, about how Francis feels with regards to the question – often considered central within the Catholic Church – of: What does tradition mean to you?

For this reason, the following sections have gathered various components which all give an answer to the basic question of what is new and challenging about the way Francis is pope, to then collect all points in a final conclusion.

## 1. His Dynamic View of the Church: "The Changing Church" (EG 20)

The previous quoted statement from „Evangelii Gaudium", „This economy kills", is the starting point of many discourses about Pope Francis, and so it is for our own thoughts on the matter. The economic ethicist Ingo Pies – rightly – stressed,

465 Deckers 2015.





regarding Pope Francis' harsh and very clear criticism of capitalism, to be assured of and to use the proper hermeneutics. "This text is not a clerical contribution to public discourse. Instead, it is a papal statement on the *internal* communication of the Catholic Church."[466] Starting with the address, but also regarding the overall nature of the text, which Bernd Hagenkord calls „a schedule for Church reform"[467] this is clearly recognizable. Certainly a closer look will point out different complexes of topic, but the overarching intention of the Pope is „to invite all those who believe in Christ to a new stage of evangelization which is shaped by joy and to show new directions for the path of the Church in the coming years." (EG 1) The Pope is thus primarily focused on the Church and its authentic way of acting, insofar as it is supposed to be guided by the joy of evangelization which – in contrast to the joy which is so often sought in our society – cannot be produced by us and is not simply just available as a product.[468] Instead, this joy points to the all-preceding initiative and "loving invitation of God" (EG 4) Pope Francis sees „a changing Church" (EG 20) which is to be re-modelled in the framework of the re-evangelization process. This is indeed a desire which is primarily – as Ingo Pies correctly points out – directed at the internal spaces of the Church; it concerns Catholic Christians, they are its targets and they are prompted to take the initiative. But this should not be interpreted too narrowly: These internal spaces of the Church include, according to Francis, no „locking the message in the house of God and silencing it. " (EG 183) Instead, authentic faith always includes the wish to „change the world, transmit values, to leave something better behind." (EG 183) Here it can be heard what Francis is emphasizing in a special and new way, what was the intention behind social teaching from the beginning, what the Council formulated in its pastoral constitution and what Latin American Liberation Theology or popular theology has made concrete: The unity of faith and world, or of faith and society. Thus Francis makes it strikingly clear that this change is not only a change on a level of personal encounter, but that all areas and levels of society are included in it. For all these areas, the Pope claims no specific competence; instead, he is concerned first and foremost with the authenticity of the Church in its mission of evangelization.

A changing Church, then-Cardinal Bergoglio already said in the pre-conclave, is „called to go beyond itself and to the margins. Not just the geographic margins, but the margins of human existence: to the mysteries of sin, of pain, of injustice, of ignorance, of the lack of religious practice, of thinking, of any suffering."[469] A changing Church, he says, does not revolve around itself, does not live for itself,

466 Pies 2014, 233.

467 Hagenkord 2013, 11.

468 Vgl. Hagenkord 2013, 14.

469 Bergoglio.

and did not claim Jesus for itself, but instead lets him step on the outside. In this – as he always touches on in his statements – the Church does not at all give itself up, but instead finds itself in going beyond itself, that is, finds Jesus and His message.

In this, a counter-movement can be seen to the tendency that has shown itself again and again in Church history and which is currently being felt as a current: In the face of the Church's current loss of relevance especially in Western societies, in the face of the obviously unstoppable loss of authority and trust of the Church and against the background of the indifference towards the Church and its institutions it would be best to retreat to niches at the margin of society, and „winter" as a small flock or holy remnant in the hope that someday there will be better times for the Church and its truth. According to that idea, the Church should refrain from becoming involved with this sinful, corrupt „godless" world. Against this, the Pope presents in „Evangelii Gaudium" a neologism: „Primerear", which means as much as „to take the initiative, to seek those who are far away, and invite those who are exluded, to offer compassion." (EG 24) He refers to Jesus washing the feet of sinners, which he himself echoed symbolically in his first year as Pope in a Roman prison – including to women and Muslims. In clear contrast to a Church that isolates itself, Pope Francis speaks of a „roughed-up Church which is injured and dirty because it went out onto the street", which he „prefers" to „a Church that is ill due to its isolation and comfort in clinging to its own security." (EG 49)

## 2. His Demand for Authenticity of the Church: „A Poor Church for the Poor" (EG 198)

One of the central demands, one which causes considerable resistance, that Pope Francis makes in „Evangelii Gaudium" is that for a „poor Church for the poor". (EG 198) Critics ask: Would it not have been enough to speak of a Church for the poor? Or, as the suggestion in a discussion forum goes, better yet: of a „faithful Church for the poor"? The existential seriousness, personally and regarding the Church, with which the Pope carries his demand for authenticity raises my concern and frightens all those who have made themselves comfortable with a church that is a powerful and in parts also ostentatious institution.

### 2.1 An Option for the Poor

With his demand for a „poor Church for the poor", Pope Francis makes a genuinely theological statement; he is serious about an „option for the poor", which is „primarly a theological category, and only secondarily a cultural, political or philosophical question." (EG 198) The option for the poor is supported in its theological foundation by two central statements of the Second Vatican Council:





Firstly, on the first article of the pastoral constitution „Gaudium et spes" which says: „Joy and hope, grief and fear of people today, especially the poor and persecuted of all kinds, are also joy and hope, grief and fear of the disciples of Christ"; secondly, on the Church constitution „Lumen Gentium", Article 8, which states that the Church sees the image of Christ the poor, weak and suffering an surrounds them with its love. More precisely, it is a genuine theologomenon of liberation theology that entered Western European theology and the Church's social teachings after a spirited discourse between the Congregation for the Doctrine of Faith and proponents of libertation theology. Ever since, this option for the poor is considered a genuine theological approach to the question of „Why?" of Christian social ethics.

That we Christians should take care of the poor is, on one hand, one of the foundations of our Christian faith and activity; it is one of the most frequently discussed aspects and one of those most formative for the external perception of Christian faith. The care for the poor has been recognized far beyond the Christian context as a pre-eminent duty – the Millennium Goals make this clear – and despite all problems it realizes itself in all that we call the "welcoming culture" for refugees. On the other hand, it has become obvious in the theological debate of the "option for the poor" that its meaning is to be examined in detail, as behind it, there is the claim that it is – at least in its original intent – not simply *a* pastoral or moral criterion among many, but a necessary fundamental change of perspective[470] on how to think about and to live faith. This genuine and original tenet of liberation theology expresses itself clearly in all that Pope Francis has done and preached so far: It is not *a* possible or even desirable expression of the Church, it is the principal nature of being a Church. The Church can either be poor, or it cannot be a Church. That is the message of the so-called Pact of the Catacombs, and that of the Pope[471]

Insofar, one can say with justification that, with Pope Francis, the Church has been given – as the Jesuit Klaus Mertes describes it – the „possibility of relecture of an internal Church history of conflict between the Vatican and liberation theology."[472] Mertes locates the Pope – interestingly, but also irritatingly in view of the categories used – as „libertation theology minus Marxism plus popular piety."[473] .

Of course, in this option for the poor there several aspects of the concept of poverty to be distinguished: There is „material, economic, spiritual, social and

470 Vgl. Nothelle-Wildfeuer 2011.

471 Vgl. auch Dölken 2015, 31.

472 Mertes 2015, 12.

473 Mertes 2015, 12.

moral poverty"[474], the Pope says in his preface to the recently published book on poverty by the Prefect of the Congregation of the Doctrine of Faith, Cardinal Gerhard L. Müller, in which he stated more precisely what he had written in „Evangelii Gaudium". The first place – says Francis – must be taken by economic poverty, which especially in the West „equals a lack of economic power" and the „status" of which is assumed to be „negative."[475] The Pope tends to agree with this perspective, as he sees money as something primarily positive, a „means for increasing and expanding in some ways – such as through property – the asset of personal liberty." However, it could also turn against man, by „removing him from other man and limiting him to an egocentric and egoistic horizon."[476] Where economic goods are used solely for one´s own desires and that of one´s own close circle, inequality is produced which is in no way compatible with fundamental solidarity. A fruit of this solidarity would be the reduction of economic poverty „which plagues us so much."[477] This economic form of poverty is thus not the one mentioned in the beatitudes, which is to be preserved for religious reasons, but a poverty which is to be eliminated for reasons of human dignity and justice. Here, however, it is important, according to the Pope, that the poor are not „used according to personal or political agenda" and our efforts are not „exclusively in deeds and support and aid programs", in devoting „conscious devotion" to the other, „loving devotion" as „the beginning of true care for his person." (EG 199) The option for the poor has its deep Christological roots in faith in the God who became poor for us human beings in order to grant us eternal salvation. The poor know him in a special way „as the suffering Christ, thanks to their own suffering." (EG 198) Thus, they have a special role to play in evangelisation. In the words of Bishop Klaus Hemmerle: „Let me learn of you, of you thought and speech, of your questions and being, that I may then learn anew the message I am to deliver to you."[478] Or, to put it in yet a different way: The theology of the people of God „sees the people as a hermeneutic place from which the signs of the time may be read."[479]

A second form of poverty, according to the words of Francis, is that of the creature which knows that each human being is dependent on the help and care of others for its existence: „Our live not only depends on our material goods. We are not created by ourselves, we alone cannot give ourselves all that we need."[480] In this poverty

474 Papst Franziskus 2014, 9.

475 Papst Franziskus 2014, 9.

476 Papst Franziskus 2014, 9.

477 Papst Franziskus 2014, 11.

478 Hemmerle 1983, 329.

479 Galli 2015, 17.

480 Papst Franziskus 2014, 11.





of the creature, Pope Francis sees no handicap, but instead it becomes a resource for every individual and for the common good. Poverty is thus transformed into an essential spiritual dimension, the beatitude „Blessed be the poor" (Lk 6,20) thus receives an entirely new value. That beatitude not only refers to the economic and social dimension of poverty. Rather, it is concered with „the poverty of succession All promises of God for the poor and the suffering, the best evidence for the failure of human self-redemption, the best evidence for the state that we humans cannot effect our own redemption, but need help, liberation, redemption from somewhere else. The poor who are declared blessed are not those who barely have enough to live, but those who give witness for being dependent on others, on the active redemption by God which we receive from without. It is about an attiude which is born in the willingness „to let the liberation of God happen to oneself."[481] An existence understood in that way does not sign itself over to material good, does not strive for more success expressing itself in property and riches – what else would be symbolized by the small Fiat 500 with which the Pope drove to his meeting with Barack Obama? Instead, the an existence understood in that way gains a new look at reality beyond things, on the basis of independence won through poverty, a new liberty for making one´s own life.

## 2.2 Blessed be the Poor Church

And what does this new understanding of poverty mean for a Church that, in the words of Pope Francis, is to be a „Church for the poor"? Certainly he wants a Church which is authentic in its succession of Jesus whenever it takes up His impulses of care for the people on the margins of society, on the geographic and existential margins, and makes them the center of its self-image. This is the sense in which this much-quoted sentence is to be understood: „I prefer a 'banged-up' Church which is hurt and dirty because it has gone out on the street to a Church with, due to its isolation and its complacency in clinging to its own security, has become sick."[482] Implementing these clear demands is the decisive criterion for the authenticity of the Church.[483]

Following that statement, an understanding has form in the reception of the papal missive and the context of the debate over the events in Limburg, that the Church needs sufficient means to do justice to its charitable and pastoral mission. This does not only refer to the simple demand that the Church Tax be abolished.[484] A poor Church is whose self-imagine does not revolve around itself and its assets,

481 Büchele 1989, 111.

482 Papst Franziskus, Evangelii gaudium Nr. 49.

483 Papst Franziskus, Evangelii gaudium Nr. 207, vgl. auch Dölken 2015, 32 f.

484 Vgl. Bernhardt 2015, 67.

which does not keep those assets to itself egoistically and egocentrically – in the pre-conclave, Bergoglio called this „the spirit of theological narcissism"[485] – but uses them and itself to go beyond itself and preach the gospel. Such a Church is always transparent towards God, it puts itself entirely in His service in order to refer to him. It does not make its own claims to power, it does not let others worship it: „Far too often has the Church (and its „court") kept company with the powerful, the rich and the famous of this world, in great things and small, in including at social functions (marriages of nobility and such), even to this day.

The time of prince bishops should be over."[486]. Instead, Francis points at a Church which, for one thing, is close to the people, and for another, exists not for its own sake but sees itself as receiving in the act of giving. The poor Church makes it clear that the encounter with the poor, which we express theologically in pastoral care, makes possible the encounter with God, that the care for the poor is not for the sake of evangelisation but free from any attempt to make it a means to an end, that it is however not less compared to the other traits of the Church, liturgy and martyrdom.

In that sense it is true: „Blessed be the poor Church." A „poor Church" is to be beatified because it does not look at itself, but point wholly to Him who became poor for us human beings in order to raise us from our poverty and give us salvation. The „poor Church for the poor" then becomes a sign of salvation and expresses its sacramental character!

## 3. His Clear Position for the Church: Church against Exclusion

The changing Church which is a Church for the poor is, in the logic of the Pope´s theology, als oa Church which has to take a position with regards to the excesses an inhumaneness of the globally dominant capitalist system. The harsh criticism of capitalism in „Evangelii Gaudium" (although the term „capitalism" itself is not to be found in it [487]) is thus not merely one topic in the apostolic letter among others, but a founding element of his understanding of the Church, which aside from suggestions for Church reform which have been received positively has also caused great unease or even rejection among many Catholics and other partners in discourse.

485 Bergoglio.

486 Bernhardt 2015, 69.

487 Vgl. Hengsbach 2014, 119.





### 3.1 Prophetic Social Criticism: „This Economy Kills." (EG 53)

With strong, striking words, Pope Francis states his negative judgement of capitalism, which is summarized in the statement that „this economy kills." (EG 53) Here he links a material and a sociological aspect: It is a „No to an economy of exclusion and of disparty of income." (EG 53) This names the ascept that is decisive in this context: „This is not simply a phenomenom of exploitation and repression any more, but something new." (EG 53) The „new" is that the Pope sees people excluded from society: „Those excluded are not simply exploitet, they are refuse, trash." (EG 53). Exploitation was the central problem of society in the phase of early industrialisation in the 19th century, but now it is about exclusion. Great criticism from an economic perspective has been directed about his speech about an old man who ekes out his existence on the street, whom nobody cares about while a Baisse of two points makes plentiful headlines. A glance at the general context of the statement shows that those who accuse the Pope of having no clue about economic processes and connection make a hermeneutic error and misunderstand his language and intention: He is practicing social criticism in prophetic language. His driving intention is the carse for the people, especially the poor, the disenfranchised, the excluded. The quoted example articulates his indignation about the fact that a loss at the stock market – no matter how small – seems to have a far greater importance in the public perception than any loss of a life of dignity or of participation in society. Exactly this reference to the dignity of man and the result concern for those whose dignity in society risks being lost is a genuine mission for the Church and makes up the specific social dimension of evangelism.

### 3.2 The Social Criticism of the Pope in the Context of Christian Social Ethics

Sure, some would have wished – especially after the more differentiated statements of his predecessors, in particular John Paul II, about market and competition – for a statement honoring the efforts for a socially responsible capitalism grounded in the rule of law. This differentation with regards to capitalism has given the Catholic social teachings a direction in dealing with questions of the economic order. It differentiates between a capitalism which is to be evaluated positively, in which the market has been by social and government forces and controls to work towards the common good, because it cannot do that on its own, and lawless capitalism which is directed solely towards maximization of profit and is thus to be evaluated negatively. (See also CA 42) Even Pius XI, in „Quadragesimo Anno 88" of 1931, warned that the principle of free competition, which „is justified and doubtlessly useful within the proper limits" should not be elevated to a higher principle, especially of the social order. Against that background, the Pope recognizes the

danger of a dehumanizing social darwinism, against which one must protest based on the Christian view of the human being as a person, so that the human being is not reduced to an object of economic interests.

Perhaps Pope Francis should have – as Rainer Hank says in his criticism in the Frankfurter Allgemeine Sonntagszeitung[488], as does Ingo Pies – taken a look at the aspects of much-criticized capitalism which support development, as a glance as the statistics shows that the number of the very poor has been sinking since the late 70s despite a growing world population. The main cause of this development is considered to be the opening of China and India to capitalist principles. Nevertheless, this does not refute the disparity of incones which Francis criticizes, the growing inequality, „because vast distances between rich and poor are possible with a reduction of absolute poverty but a faster growth of the very highest incomes."[489].

Francis could also have presented the Christian tradition of property ethics with its two dimensions of private property and social responsibility and the very different accents placed on these dimensions in a far more differentiated and balanced way. Here it needs to be pointed out that Church and biblical tradition scorn neither wealth nor the rich[490], and does a free market economy does not grow out of foundations of faith, either.[491] Pope Francis, however, rightly makes it the core of his concerns that the social function, the criteria of the common good and solidarity, if they „become part of our flesh and blood, open the way for further structural transformation and make them possible." (EG 189)

And finally the critics of the Pope admonish: There is also the social market economy, which is specifically no capitalism in the vein of the Manchester liberalism as it shaped early industrialization – he could have acknowledged that approach, the more so since especially Christian impulses have had a formative influence on the conception and implementation of the social market economy.

## 3.3 A Papal Wake-Up Call for a Human Face of Economics

But: all this is not the focus of the Pope. He is not concerned with a systematic treatise on social questions and their solutions – this is not his intention, although one cannot say he is simply „talking around." Rather, he is practicing prophetic social criticism of the system at work world-wide, in which money becomes an

488 Vgl. Hank 2013.

489 Wiemeyer 2014, 105.

490 Vgl. Hank 2013.

491 Vgl. Grözinger 2013.





end unto itself and leads a life removed from all social responsibility. He criticizes that the „worship of the Golden Calf (Ex 32,1-35) has found a new and merciless form in the fetishism of money," in a dictatorship of the economy and „tyranny" of markets and financial speculation. The result of this situation – and that is the actual focus of his criticism – is a state of gross social injustice. The Pope knows these from his own experience. But seeing this only as a reply to the in some ways dramatic Argentine circumstances[492] falls short of the reality. His attention is on those human beings who are excluded (which touches the core of the current discourses on the phenomenon of exclusion), on those human beings who become „refuse" and „trash" in our „disposable culture", who are „without work, without perspectives, without escape" (EG 53) as a consequence of these excesses. In the view of this analysis, it is support from an unexpected side when politicians all across the political spectrum refer to the papal statements. This is not the first such moment in history: Back in the 19th century, Karl Marx and Bishop Wilhelm Emmanuel von Ketteler agreed on much in their criticism of capitalism, though much to the dismay of Mary who in 1869, on a journey through the Rhineland, lamented in a letter to Friedrich Engels (1820-1895): „The dogs (such as Bishop Ketteler in Mainz, the priests at the Düsseldorf congress and so on) are toying with the question of the workers whenever it suits them."[493] But that was as true then as it is now: The fundamental question is not a diagnosis or a description of symptoms, but a therapy: Pope Francis does not want to establish a new system. Besides numerous statements critical of the markets, there are various passages in the text which – as Ingo Pies[494] points out – reveal a fairly positive stance towards the market. Instead, the Pope wishes to change the ruling system. With that intention, he is quite in line with the representatives of the Christian social movement of the 19th century (such as Bishop Ketteler and Georg von Hertling) who also intended a reform *within* the system. He also names the crucial principle for reform: the dignity of man and the common good. In this he is again in the best tradition of social ethics. All economic activities are to be judged according to this criterion: „The work of the entrepreneur is a noble effort, as long as he is open to the question of the deeper meaning of life; this enables him, in his effort, to increase the goods of this world and more them more accessible for all, and thus truly serve the common good."(EG 203)

Francis also exhorts – primarily directed at us (Western) Europeans and representatives of the social market economy – that in the face of a „globalization of indifference" (EG 54) and „worship of money" (EG 55) we should give the economy (back) its „face" and a „truly human goal." (EG 55) The Pope is not a

492 Vgl. Deckers 2013.

493 Marx und Engels 1957 ff, Bd. 32, 371.

494 Vgl. Pies 2014, 216.

proponent of the social market economy. This certainly not only because he does not know this system extensively, perhaps only in rudimentary basics. Instead, his demands for an economic order worthy of human dignity are meant to make the representatives of the Western system think: Without wanting to negate the achievements of the systems of social market economy and the Christian impulses implemented in it, the large number of those who are dependent on social transfer payments, the process of demographic change and the problem of intergenerational justice, the growing low-wage sector and the danger of old age poverty, the financial and economic crisis and the lack of limits imposed on the financial markets, all make the question of what the consequences of this papal „wake-up call" are all the most urgent. To achieve a just order in line with human dignity – as Francis emphasizes – it is necessary to decide in favor of ethics that „relativizes money and power", that „condemn manipulating and degrading the person" and last but not least „point towards a God who expects a binding answer outside the categories of the market." (EG 57)

## 3.4 The Catholic „et ... et"

Pope Francis is far from suggesting help according to the „Mother Teresa Principle" (as Rainer Hank puts it in his criticism), that is, alms and charity without a care for just structures. If that was the new aspect of Pope Francis, this new aspect would be a serious step back behind the evolved level of social and structural ethics. Instead, to Francis the mission of Jesus to His disciplines „Give them food!" means both „removing the structural causes of poverty (...) and the most basic and daily gestures of solidarity in the fact of very concrete misery." (EG 188) It is certainly not the opinion of the Pope that the solution to poverty and injustice is solely the task of the market and its laws, but he definitely stresses the necessity of structural changes according to the principles of justice. Indeed, Francis' language is is very picturesque and thus striking. It is also directed as an appeal at every individual person. This is a new accent by this pope. Nevertheless he does not lose sight of the structural and institutional dimension. He calls for love as a principle of action and structure, but not on the level of face-to-face relation. In this, he does distinguish between justice and love in great semantic detail, but obviously views both as complementary. He links market and morals inseparably when he speaks of „growth in justice." (EG 204) This, he says, presupposes economic growth and a social security system, but it also has a clear „more". It would have to be specifically directed towards „a holistic support for the poor", which in turn specifically calls for the corresponding „decisions, programs, mechanisms and processes." (EG 204)

The Church – this is a fair summary of the abovementioned thoughts – is authentic in its mission against exclusion where it keeps to the Catholic „et... et": Both





justice and love, both individual and social ethics approaches, both spontaneous gestures and acts of love, and structural measures to realize more solidarity.

## 4. His Holistic Approach: An Integral Ecology

Half a year before the UN climate conference in Paris, and thus just in time, Pope Francis published his social encyclical „Laudatio Si". Long announced as an environmental encyclical and often also called just that, it cannot simply be subsumed under the label of an environmental or climate encyclical. Instead, the Pope wants to rouse all those who share his worry about the „common house" to take action against the destruction of the environment, against poverty and injustice, and for a more comprehensive peace. In this, he opens a third string of social evangelization after the workers' question (since 1891 with „Rerum Novarum") and the development question (since 1967 with „Populorum Progressio"), that of holistic ecology.

„Nothing in this world is irrelevant to us" (LS 3), it says right in the beginning; for that reason, there is a duty for the Church to participate in the societal discourse on the all-encompassing common good. In this, the Church would not seek to replace scientific expertise or make specific suggestions, but would have to „listen and support an honest debate between scientists." (LS 61) However, in making some (too) specific remarks, such as on the use of cars or on heating, he contradicts that same principle.

On the other hand, Francis strongly demands – although he knows that many today scorn the idea of a creator or consider it irrelevant – a greater emphasis on the contributions made from a perspective of Christian faith: „The fact that they were published in a religious language does not in any way reduce their value in the public discourse." (LS 199)

He shares this position with the philosopher Jürgen Habermas, who stated in his famous dialogue the then-Prefect of the Congregation for the Doctrine of Faith, Joseph Ratzinger, that „a liberal political culture can expect even from its secularized citizens that they participate in good faith in efforts to translate contributions from a religious language in one that is accessible to the public."[495]

Francis bases his fundamental statements on the nature of man as being created in God's image and the dignity resulting from this on „three fundamental, closely linked relationships: the relationship to God, to one's neighbor, and to Earth." (LS 66) He turns clearly against the claim that the charge of creation theology to rule the Earth opens the door for human self-importance and the despotic exploitation of Earth. Rather than that, he considers „rule" to refer to „a relationship of mutual responsibility between man and nature." (LS 67) Creation should not be

[495] Habermas 2005, 36.

exploited mercilessly for man´s own interest, but instead be subject to a steward´s administration and care. As a consequence, man should pursue ecology and ethics in a context of being himself part of creation. At the same time, the special position of man is to be kept in mind: Man will always see himself as a subject, and can never „be reduced to the category of mere object." (LS 81)

His concept of integral ecology is echoed when he points out the inner connection between the various dimensions of creation: „When justice no longer lives in the land, the Bible says, all of life is in danger." (LS 70) Our care for our own life and for nature are not to be separated from „fraternity, justice and loyalty towards others." (LS 70) The basic elements of an order informed by social ethics, Francis says, are private property, which is always burdened by a „social mortgage", the responsibility of all mankind for the environment as a collective good. The common good, solidarity and subsidiarity play important roles, a principle of „pan-generational justice" must take the place of a utilitarian criterion of efficiency, as the Earth belongs to all human beings, including those yet to come. Classic basic elements of social ethics can all be found in his social encyclical, as he puts himself in the tradition of social evangelism but accentuates it with his new approach.

Entirely in line with previous social teachings, he demands an ethical standard which minds the uncompromisable dignity of each individual human being in combination with the awareness of the worth of each creature, and which curtails „human trafficking, organized crime, drug trafficking, trade in blood diamonds and the hides of animals which are endangered." (LS 123) He demands an all-encompassing ethical and religious horizon, a perspective on human freedom: „There ought to be another point of view, a way of thought, a policy, an educational program, a way of life and a spirituality, which form a resistance against the advance of technocratic paradigms." (LS 111)

For Francis, it is decisive that every truly ecological approach „always turns into a social approach which has to take up the justice of ecological discussions, in order to hear the lament of the poor in the same way as the lament of the Earth." (LS 49) Solutions to problems are only suitable, in his eyes, if they keep in mind the „feedback loops of natural systems with each other and with the social systems" (SL 13), protect labor and are directed towards giving anyone access to labor, do not forget the reverence for creation in science, keep the environment in mind and also preserve the history, culture and architecture of a region. He demands the cooperation of human, social, economic and cultural ecology.





## 5. Conclusion: The Question of the Church´s Authenticity: The Smell of the Flock

The previous remarks have proven the initially presented basic thought: The Pope eludes any political, system-related positioning, but he does not elude questions of substance. His commentaries on social, economic and environmental ethics live off their clear criticism of specific circumstance and always have a specific reason: The care for the dignity and viability of every single human being. But that alone is not what is new about Pope Francis.

The dignity of every human being is central to him, inseparably linked with the joy of the Gospel. It is exactly this constitutive link that is the genuine theological center of the Christian message. In a special and new way, his focus is on the inseparable relationship between ecclesiology and (social) ethics. He makes the care for the dignity of every single human being, especially the poor and marginalized, and for their inclusion and participation in society, on which the Gospel is founded, a deciding measure for the question of the Church´s credibility. The Church is authentic when it becomes as sign of salvation for all humans as a poor Church, and when it makes its indispensable contribution to a dignified and integral order of society. In this, Pope Francis marks a significant point in the development the Church´s social evangelism: The Church has always formulated its social teachings as directed at society – one could say „ad extra" - but has barely minded it or reflected on „ad intra". This changes fundamentally with Francis! Herein lies that which some pastors as well as some of the flock may find threatening. But the Pope pursues this intention wholly undisturbed by the approval or disapproval of different circles of either society or Church.

The Pope approaches his goal with his own language, expressions and gestures, which directly approachable for many. Indeed, the „the willingness, but also the competence in engaging with the peculiarities of theological language,"[496] as Ingo Pies puts it, may be disappearing. But the many striking gestures of the Pope allow for a more intuitive understanding of his message.

Not least he is also implements what the Second Vatican Council, especially in „Lumen Gentium", developed as a theological challenge which has not been implemented – understanding the Church and and its offices not a institutions of power, but as expressions and institutions of service to God and the human beings.

The question of what is new about Pope Francis cannot simply be answered by referring to a new theology, as he does not simply develop something completely unknown. Sure, as a pope "from the other side of the world" he bring with him

[496] Pies 2014, 240.

some new theological impulses. But of course he stands on the shoulders of theologians and teaching traditions. Rather, the new element about him is the constitutive seriousness about accents which had so far not been stressed or seen with such clarity: the Church in service of every single human being, of the world and of society – and this not simply as "Mater et Magistra" (which is the title of the much-quoted third social encyclical of 1961 on the titular topic of social teaching and social action), as a teacher, but as a servant of God and of man. Nothing else is behind him saying that "the shepherds should not acquire the smell of the flock"

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# 35.

# Soziale Lehre *und* soziale Tat als Herausforderung für die Kirche - Das Neue am Ansatz von Papst Franziskus

Ursula Nothelle-Wildfeuer

Es ist Papst Johannes XXIII. gewesen, der in seiner Sozialenzyklika *Mater et magistra* (Nr. 6) expressis verbis von diesem doppelten Auftrag der Liebe spricht. Während dies in der dritten Sozialenzyklika noch unhinterfragt als das vor Augen gestellt wird, was die Kirche als „Fackel der Liebe hochhält" und der Welt „gibt", so findet sich bei Papst Franziskus inhaltlich nun genau dies als Auftrag und Maßstab zur dauernden Reform der Kirche ins Stammbuch geschrieben. Das ist innerkirchlich immer noch und immer wieder eine überraschende und z.T. auch irritierende Botschaft, aber auch gesellschaftlich werden die anderen Töne mit Erstaunen wahrgenommen.

So entstehen ganz neue (vermeintliche) Koalitionen:

Ob in Bolivien, Ecuador oder in Kuba: Wenn Papst Franziskus nach Lateinamerika kommt, findet seitens der Regierenden eine Rezeption seiner Reden und Schriften statt, die sich seine Vorgänger noch nicht einmal hätten träumen lassen. Der ecuadorianische Präsident Rafael Correa etwa zitierte im Juni 2015 in seiner Begrüßungsansprache ausführlich aus der Enzyklika *Laudato si*, „ganz so, als verfolge er [sc. der Präsident. Anm.d.Verf.] in der politischen Praxis schon lange, was der Papst soeben aufgeschrieben habe"[497]. Auch in Kuba erging es dem Papst nicht anders: „Diese Wirtschaft tötet" intonierte Präsident Raul Castro einen der zentral gewordenen Sätze aus dem Apostolischen Schreiben *Evangelii gaudium* und beschwor damit einen wirtschaftsethischen Schulterschluss zwischen Heiligem Stuhl und Havanna.

[497] Rüb 2015.

Die gern diskutierte Frage, wie politisch denn ein geistlicher Führer sein dürfe, geht mit Franziskus in eine neue Runde und erhält ihre spezifische Note darin, dass hier nicht nur rechte, sondern plötzlich gerade linke Regierungen den Papst vereinnahmen. Gern als Vorwurf formuliert wird daraus: Franziskus, der Sozialist.

Ist diese Möglichkeit politischer Umarmung das Neue an der Art, wie Franziskus Papst ist? Die unmittelbaren Reaktionen von Franziskus auf derlei Vereinnahmungen folgen dramaturgisch keinem bestimmten Muster, aber möglicherweise einer argumentativen Linie: Der Papst versteht sich in keiner Weise als Politiker, als Systemkritiker innerhalb einer weltlichen Ordnung, er entzieht sich jedweder politischen, systembezogenen Positionierung, er entzieht sich aber nicht den Sachfragen. Seine sozial-, wirtschafts- und umweltethischen Einlassungen leben von deutlicher Kritik an konkreten Zuständen und haben dabei immer einen konkreten Grund: die Sorge um die Würde und Lebensfähigkeit eines jeden einzelnen Menschen. Vor welchem theologischen und sozialethischen Hintergrund er zu seinen Äußerungen kommt und was daran sein Spezifikum ist, soll im Folgenden genauer untersucht werden. Überlegungen, ob und inwiefern er damit in guter Gesellschaft im Gesamt der Katholischen Sozialverkündigung steht, werden dabei auch einbezogen.

Oder noch einmal anders formuliert: Natürlich wirkt Franziskus stilprägend, was seinen kommunikativen Stil angeht. Auch wenn Daniel Deckers nach der jüngsten Kuba- und USA-Reise des Papstes sicher zu Recht feststellt, dass man „darüber streiten [mag und muss], ob Papst Franziskus mit seiner bildreichen Sprache und seinen eindringlichen Gesten immer den richtigen Ton trifft“[498], muss man doch andererseits festhalten, dass seine Sprache, seine Gesten, seine Symbolhandlungen ihn auch innerhalb kürzester Zeit zum barmherzigen und ehrlichen Gesicht der katholischen Kirche haben werden lassen – einer Kirche, die hinsichtlich ihrer Glaubwürdigkeit vor großen Problemen stand bzw. steht. Ist das das Neue bei Franziskus? Aber bei aller Begeisterung über den *Typen* Franziskus bleibt die genauer zu stellende Frage erstens nach dem genauen Gehalt, zu Adressaten und Aussageabsichten seiner Äußerungen. Und zweitens danach, wie Franziskus in Bezug auf die – oft zur katholischen Gretchenfrage stilisierten – Frage zu verorten ist: Wie hältst du's mit der Tradition?

Aus diesem Grund werden in den folgenden Abschnitten verschiedene Komponenten zusammengetragen, die alle eine Antwort geben auf die Grundfrage: Was ist neu und herausfordernd an der Art und Weise des Franziskus, Papst zu sein, bevor dann in einem abschließenden Fazit diese Frage zusammenfassend beantwortet wird.

498 Deckers 2015.





## 1. Seine dynamische Sicht der Kirche: „Kirche im Aufbruch“ (EG 20)

Das gerade bereits zitierte Wort des Papstes aus *Evangelii gaudium*: „Diese Wirtschaft tötet“ bildet den Ausgangspunkt vieler Diskurse über Papst Franziskus und so auch unserer nachfolgenden Überlegungen. Der Wirtschaftsethiker Ingo Pies betont mit Bezug auf diese harsche und überdeutliche Kapitalismuskritik von Franziskus sicher zu Recht, dass es notwendig gälte, sich der angemessenen Hermeneutik zu vergewissern und zu bedienen: „Bei diesem Text [sc. Evangelii gaudium. Anm. U. N.-W.] hat man es nicht mit einem kirchlichen Beitrag zum allgemeinen gesellschaftlichen Diskurs zu tun. Stattdessen handelt es sich um eine päpstliche Verlautbarung zur *Binnen*kommunikation der Katholischen Kirche.“[499] Bereits an der Anrede, aber auch am Gesamtduktus des Textes, den Bernd Hagenkord als „Programmschrift zur Kirchenreform“[500] bezeichnet, lässt sich dies deutlich erkennen. Sicherlich sind bei genauerem Hinschauen unterschiedliche Themenfelder zu benennen, aber allem übergeordnet ist die Intention des Papstes, „die Christgläubigen zu einer neuen Etappe der Evangelisierung einzuladen, die von dieser Freude geprägt ist, und Wege für den Lauf der Kirche in den kommenden Jahren aufzuzeigen“ (EG 1). Der Papst hat also wesentlich die Kirche und ihr authentisches Handeln im Blick, insofern es sich leiten lassen soll von der Freude des Evangeliums, die – im Unterschied zu dem in unserer Gesellschaft so häufig gesuchten Spaß – nicht von uns zu produzieren ist und als Selbstproduziertes nicht einfach zur Verfügung steht.[501] Vielmehr verweist diese Freude auf die allem vorausgehende Initiative und „liebevolle Einladung Gottes“ (EG 4). Papst Franziskus hat „[e]ine Kirche ‚im Aufbruch‘“ (EG 20) vor Augen, die im Rahmen dieses (Neu-)Evangelisierungsprozesses selbst missionarisch umzugestalten ist. Das ist in der Tat ein Anliegen, das zunächst einmal – wie Ingo Pies richtig herausstellt – in den kirchlichen Binnenraum hinein gesprochen ist; es geht die katholischen Christen an, sie sind gemeint und aufgefordert, die Initiative zu ergreifen. Aber das darf man nicht verengt interpretieren: Zum Innersten der so verstandenen Kirche gehört es nach Franziskus, die Botschaft nicht „in ein Gotteshaus einzuschließen und zum Schweigen zu bringen“ (EG 183). Vielmehr schließe ein authentischer Glaube immer konstitutiv den Wunsch ein, „die Welt zu verändern, Werte zu übermitteln, nach unserer Erdenwanderung etwas Besseres zu hinterlassen.“ (EG 183) Hier klingt bereits das an, was Franziskus in besonderer und neuartiger Weise betont, was die Intention der Soziallehre von Anfang an war, was das Konzil in der Pastoralkonstitution theologisch formuliert und was dann die lateinamerikanische Theologie der Befreiung bzw. Theologie des Volkes

499 Pies 2014, 233.

500 Hagenkord 2013, 11.

501 Vgl. Hagenkord 2013, 14.

konkretisiert hat: nämlich die Einheit von Glaube und Welt bzw. Glaube und Gesellschaft. So macht Franziskus auch eindringlich deutlich, dass es bei dieser Veränderung nicht nur um eine Veränderung auf der Ebene personaler Begegnung handelt, sondern dass alle Bereiche und gesellschaftlichen Ebenen eingeschlossen sind. Für all diese Bereiche beansprucht der Papst keine spezifische fach- und sachbezogene Kompetenz, sondern ihm geht es entscheidend um die Authentizität der Kirche in ihrer Evangelisierungsaufgabe.

Kirche im Aufbruch ist, so sagte es bereits Kardinal Bergoglio im Vorkonklave, „aufgerufen, aus sich selbst herauszugehen und an die Ränder zu gehen. Nicht nur an die geografischen Ränder, sondern an die Grenzen der menschlichen Existenz: die des Mysteriums der Sünde, die des Schmerzes, die der Ungerechtigkeit, die der Ignoranz, die der fehlenden religiösen Praxis, die des Denkens, die jeglichen Elends."[502] Eine Kirche im Aufbruch kreise nicht um sich selbst, lebe nicht für sich selbst und beanspruche Jesus nicht für sich selbst, sondern lasse ihn nach außen treten. Damit aber – so auch das, was in seinen Aussagen immer wieder anklingt – gibt sie gerade nicht sich selber auf, sondern kommt im Hinausgehen zu sich selber, d.h. zu Jesus Christus und seiner Botschaft.

In all dem klingt eine Gegenbewegung an zu einer Tendenz, die es in der Kirchengeschichte immer wieder gab und die gegenwärtig auch als eine Strömung deutlich zu spüren ist: Angesichts des weit verbreiteten Bedeutungsverlustes der Kirche vor allen in den westlichen Gesellschaften, angesichts des offenkundig unaufhaltsamen Autoritäts- und Vertrauensverlusts der Kirche sowie vor dem Hintergrund der Gleichgültigkeit der Kirche und ihren Einrichtungen gegenüber sei es das Beste, in Nischen am Rande der Gesellschaft als kleine Herde und als heiliger Rest zu „überwintern" in der Hoffnung, dass irgendwann wieder bessere Zeiten für die Kirche und ihre Wahrheit kommen müssten. Dieser Vorstellung zufolge solle die Kirche sich davor hüten, sich mit dieser sündigen und verderbten „gottlosen" Welt einzulassen. Dem hält der Papst in *Evangelii gaudium* einen „Neologismus" entgegen: „*Primerear*", was so viel bedeutet wie „die Initiative zu ergreifen, die Fernen zu suchen, und die Ausgeschlossenen einzuladen, Barmherzigkeit anzubieten" (EG 24). Er verweist hier auf die Fußwaschung Jesu, die er selber zeichenhaft und äußerst symbolträchtig im ersten Jahr seines Pontifikats in einem römischen Gefängnis – u.a. auch an Frauen und Muslimen – vollzogen hat. In deutlichem Unterschied zu einer Kirche, die sich abschottet, spricht Papst Franziskus von „eine[r] ‚verbeulte[n]' Kirche, die verletzt und beschmutzt ist, weil sie auf die Straßen hinausgegangen ist, [die ihm] lieber [ist], als eine Kirche, die aufgrund ihrer Verschlossenheit und ihrer Bequemlichkeit, sich an die eigenen Sicherheiten zu klammern, krank ist." (EG 49)

502 Bergoglio.





## 2. Seine Forderung nach Authentizität der Kirche: „Arme Kirche für die Armen" (EG 198)

Eine der zentralen und durchaus auch Widerspruch hervorrufenden Forderungen, die Papst Franziskus in *Evangelii Gaudium* aufstellt, ist die nach der „arme[n] Kirche für die Armen" (EG 198). Kritiker fragen: Hätte es nicht auch gereicht, von der Kirche für die Armen zu sprechen? Oder, so der Vorschlag in einem Diskussionsforum, noch besser: von einer „gläubige[n] Kirche für die Gläubigen"? Die existentielle Ernsthaftigkeit, persönlich und auch auf die Kirche bezogen, mit der der Papst diese Forderung nach der Authentizität vertritt, lässt aufhorchen und macht all denen Angst, die sich bequem eingerichtet hatten mit der Kirche als machtvoller und z.T. auch prunkvoller Institution.

### 2.1 Option für die Armen

Mit dieser Forderung nach der „arme[n] Kirche für die Armen" macht Papst Franziskus eine genuin theologische Aussage; er macht ernst mit der „Option für die Armen", die „in erster Linie eine theologische Kategorie und erst an zweiter Stelle eine kulturelle, soziologische, politische oder philosophische Frage [ist]." (EG 198). Diese Option für die Armen kann sich in ihrer theologischen Grundlegung auf zwei zentrale Aussagen des II. Vatikanums berufen: Zum einen auf den ersten Artikel der Pastoralkonstitution *Gaudium et spes*, in dem es heißt: „Freude und Hoffnung, Trauer und Angst der Menschen von heute, besonders der Armen und Bedrängten aller Art, sind auch Freude und Hoffnung, Trauer und Angst der Jünger Christi"; zum anderen auf die Kirchenkonstitution *Lumen gentium* Artikel 8, in dem ausgesagt wird, dass die Kirche in den Armen, Schwachen und Leidenden das Bild Christi erkennt und sie mit ihrer Liebe umgibt. Es handelt sich genauerhin um ein ursprünglich genuin befreiungstheologisches Theologoumenon, das nach heftiger Auseinandersetzung zwischen Glaubenskongregation und Vertretern der Theologie der Befreiung letztlich doch auch Einzug gehalten hat in die westeuropäische Theologie und kirchenamtliche Sozialverkündigung. Seither gilt diese Option für die Armen als genuin theologischer Zugriff auf die Frage nach dem „Warum" einer christlichen Sozialethik.

Dass wir Christen uns um die Armen kümmern sollen, gehört auf der einen Seite zum Grundbestand unseres christlichen Glaubens- und Handlungswissens; es gehört zu den am meisten thematisierten und außenwirksamen Aspekten des christlichen Glaubens. Die Sorge um die Armen ist inzwischen sogar weit über den Kontext des Christlichen hinaus als vorherrschende Verpflichtung erkannt – die Milleniumsziele machen es deutlich - und auch trotz aller Probleme eindrucksvoll realisiert in all dem, was wir Willkommenskultur für Menschen auf der Flucht nennen. Auf der anderen Seite aber ist in der theologischen Debatte um die „Option für die Armen" offenkundig geworden, dass deren Bedeutungsgehalt differenziert zu untersuchen ist, steht doch hinter ihr der Anspruch, dass es sich

– zumindest im ursprünglichen Anliegen - dabei nicht einfach um *ein* pastorales oder moralisches Handlungskriterium unter mehreren handelt, sondern um einen grundlegend geforderten Perspektivwechsel[503], den Glauben zu denken und zu leben. Dieses genuin und ursprünglich befreiungstheologische Anliegen kommt auch in allem, was Papst Franziskus bislang getan und gepredigt hat, deutlich zum Ausdruck: Es geht ihm nicht um *eine* mögliche oder auch wünschenswerte Erscheinungsweise der Kirche, sondern um das Kirche-Sein prinzipiell. Kirche wird entweder arm sein oder sie wird nicht (Kirche) sein. Das ist die Botschaft des sog. Katakombenpaktes und auch die des Papstes.[504]

Insofern kann man mit Recht sagen, dass mit Papst Franziskus der Kirche mithin auch – so beschreibt es der Jesuit Klaus Mertes – die „Möglichkeit zur Relecture einer auch innerkirchlich bewegten Konfliktgeschichte des Vatikans mit der Befreiungstheologie gegeben."[505]. Mertes verortet den Papst theologisch höchst interessant und - im Blick auf die benutzten Kategorien - irritierend unter „Befreiungstheologie minus Marxismus plus Volksfrömmigkeit"[506].

Freilich sind bei dieser Option für die Armen verschiedene Aspekte des Armutsbegriffs zu unterscheiden: Es gibt „materielle, wirtschaftliche, geistliche, soziale oder moralische Armut"[507], so der Papst in seinem Vorwort zu dem jüngst erschienen Buch zum Thema Armut des Präfekten der Glaubenskongregation Kardinal Gerhard L. Müller, in dem er das, was er in *Evangelii gaudium* ausführt, präzisiert. An erster Stelle muss – so Franziskus - die wirtschaftliche Armut genannt werden, die vor allen Dingen im Westen „mit dem Fehlen wirtschaftlicher Macht gleich[gesetzt]" und deren „‚Status' negativ"[508] gewertet werde. Dieser Perspektive kann der Papst sogar durchaus etwas abgewinnen, denn im Geld erkennt er ein primär positiv zu wertendes „Mittel, das in gewisser Weise – wie das Eigentum – das Vermögen der menschlichen Freiheit erweitert und steigert". Allerdings könne es sich auch gegen den Menschen wenden, ihn „vom Menschen entfern[en] und ihn auf einen egozentrischen und egoistischen Horizont [begrenzen]"[509]. Werden die erwirtschafteten Güter nur für den eigenen Bedarf oder den des eigenen Bekanntenkreises genutzt, dann werde dadurch Ungleichheit produziert, die in keiner Weise dem entspricht, was fundamentale Solidarität meint. Eine Frucht dieser Solidarität werde die Verringerung der wirtschaftlichen Armut sein, „die

503 Vgl. Nothelle-Wildfeuer 2011.

504 Vgl. auch Dölken 2015, 31.

505 Mertes 2015, 12.

506 Mertes 2015, 12.

507 Papst Franziskus 2014, 9.

508 Papst Franziskus 2014, 9.

509 Papst Franziskus 2014, 9.





uns so sehr plagt."[510] Diese ökonomische Form der Armut ist also nicht die, die die Seligpreisungen meinen und die es aus religiösen Gründen gerade zu bewahren gilt, sondern eine Armut, die aus Gründen der Menschenwürde und der Gerechtigkeit zu beseitigen ist. Dabei ist es aber dem Papst zufolge hoch bedeutsam, den Armen nicht aufgrund einer Ideologie „zugunsten persönlicher oder politischer Interessen zu gebrauchen", unseren Einsatz auch „nicht ausschließlich in Taten oder in Förderungs- und Hilfsprogrammen" zu sehen, sondern dem anderen „aufmerksame Zuwendung", „liebevolle Zuwendung" als „Anfang einer wahren Sorge um seine Person" (EG 199) zu schenken. Die Option für diese Armen hat ihren zutiefst christologischen Grund im Glauben an den Gott, der für uns Menschen arm geworden ist, um uns dadurch das ewige Heil zu schenken. Die Armen kennen in besonderer Weise „dank ihrer eigenen Leiden den leidenden Christus" (EG 198). Ihnen kommt daher eine besondere Aufgabe bei der Evangelisierung zu. Mit den Worten von Bischof Klaus Hemmerle: „Lass mich dich lernen, dein Denken und Sprechen, dein Fragen und Dasein, damit ich daran die Botschaft neu lernen kann, die ich dir zu überliefern habe."[511] Oder, noch einmal anders formuliert: Die

510 Papst Franziskus 2014, 11.

511 Hemmerle 1983, 329.

Theologie des Volkes Gottes „sieht das Volk als hermeneutischen Ort, von dem aus die Zeichen der Zeit gelesen werden können."[512]

Eine zweite Form der Armut ist nach den Worten von Franziskus die kreatürliche, die darum weiß, dass jeder Mensch für seine eigene Existenz und in seinem Geschöpf-Sein auf die Hilfe und Fürsorge anderer angewiesen ist: „[U]nser Leben [hängt] nicht nur von ‚unseren Gütern' ab Wir sind nicht von uns selbst geschaffen, und wir können nicht allein uns alles das geben, dessen wir bedürfen."[513] In dieser kreatürlichen Armut erkennt Papst Franziskus dann kein Handikap, sondern sie wird zur Ressource für jeden Einzelnen und für das Gemeinwohl. Armut erhält so eine wesentlich geistliche Dimension, die Seligpreisung „Selig ihr Armen" (Lk 6,20) bekommt einen neuen Stellenwert. In der Seligpreisung ist nicht einfach die ökonomisch-soziale Dimension von Armut gemeint. Vielmehr geht es „um die Armut der Nachfolge : Alle Verheißungen Gottes für die Armen und Leidenden, für die Elenden und Gebeugten, die Weinenden und Hungernden findet erfüllt, wer dem Sohn glaubt."[514] Diese Armut ist das beste Zeugnis für das Scheitern menschlicher Selbsterlösung, das beste Zeugnis also für den Verweis darauf, dass wir Menschen uns nicht selber erlösen können, sondern Hilfe, Befreiung, Erlösung von woanders her erfahren müssen. Die Armen, die selig gepriesen werden, sind also nicht die, die kaum etwas zum Überleben haben, sondern die, die Zeugnis geben für dieses Angewiesen-Sein auf andere, letztlich auf die Erlösungstat Gottes, die uns von außerhalb zuteil wird. Es geht um eine Haltung, die ganz von dem Bewusstsein gespeist ist, nichts aus sich selber zu haben, sondern sich und seine gesamte Existenz Gott zu verdanken, um eine Haltung, die getragen ist von der Bereitschaft, „die Befreiung Gottes an sich geschehen"[515] zu lassen. Eine so verstandene Existenz überantwortet sich nicht vergänglichen Gütern, strebt nicht immer weiter nach neuen, sich in Besitz und Reichtum artikulierenden Erfolgen – was sonst symbolisiert der kleine Fiat 500, mit dem der Papst vor dem Weißen Haus zum Treffen mit Barack Obama vorfuhr. Vielmehr gewinnt eine so verstandene Existenz auf der Basis der in der Armut gewonnenen Unabhängigkeit eine neue Sicht für die Wirklichkeit hinter den Dingen, eine neue Freiheit für die Gestaltung des eigenen Lebens.

## 2.2 Selig eine arme Kirche

Was bedeutet diese Armutsverständnis nun für die Kirche, die nach den Worten von Papst Franziskus eine „arme Kirche für die Armen" sein soll? Sicher geht es ihm um eine Kirche, die ganz in der Nachfolge Jesu dann authentisch ist, wenn sie seine Impulse der Sorge um die Menschen am Rande der Gesellschaft, an den

512 Galli 2015, 17.

513 Papst Franziskus 2014, 11.

514 Baumann 2009, 24.

515 Bücheie 1989, 111.





geographischen und existenziellen Grenzen aufnimmt und zum Zentrum ihres Selbstverständnisses macht. In diesem Sinne ist auch die viel zitierte Formulierung zu verstehen: „Mir ist eine ‚verbeulte' Kirche, die verletzt und beschmutzt ist, weil sie auf die Straßen hinausgegangen ist, lieber, als eine Kirche, die aufgrund ihrer Verschlossenheit und ihrer Bequemlichkeit, sich an die eigenen Sicherheiten zu klammern, krank ist."[516] Die Umsetzung dieser klaren Forderungen sind das entscheidende Kriterium für die Wahrhaftigkeit d[517].er Kirche.

Im Anschluss an diese Aussage hat sich in der Rezeption des Papstschreibens und auch im Kontext der Debatte um die Limburger Ereignisse doch schnell eine Verständigung darüber eingestellt, dass die Kirche, um ihrem caritativen und diakonischen Auftrag gerecht werden zu können, entsprechende Mittel benötigt. Gemeint ist auch nicht die schlichte Forderung nach dem Verzicht auf die Kirchensteuer bzw. nach deren Abschaffung.[518] Aber die arme Kirche ist die, die in ihrem Selbstverständnis nicht um sich und ihre Mittel kreist, diese nicht egoistisch und selbstbezogen bei sich behält – im Vorkonklave nennt Bergoglio dies den „Geist des theologischen Narzissmus"[519] –, sondern sie und sich selbst einsetzt, um nach außen zu treten und das Evangelium zu verkündigen. Eine solche Kirche ist transparent auf Gott hin, sie stellt sich ganz in seinen Dienst, um auf ihn zu verweisen. Eigene Machtansprüche stellt sie nicht, lässt sich nicht von anderen beweihräuchern: „Viel zu oft hat sich die Kirche (und ihr ‚Hofstaat') den Mächtigen, Reichen und Schönen dieser Welt zugesellt, im Großen und im Kleinen, auch bei gesellschaftlichen Ereignissen (Adelshochzeiten pp.) bis auf den heutigen Tag. Die Zeit der Fürstbischöfe sollte vorbei sein."[520] Vielmehr meint Franziskus eine Kirche, die zum einen volksnah ist und zum anderen nicht für sich selbst existiert, sondern sich sieht als die, die empfängt, indem sie weitergibt. Die arme Kirche macht deutlich, dass die Begegnung mit den Armen, was wir theologisch in der Dimension der Diakonia zum Ausdruck bringen, tatsächlich Gottesbegegnung ermöglicht, dass die Sorge um die Armen nicht zu Missionierungszwecken passiert, sondern frei von solcher Funktionalisierung ist, dass sie jedoch nicht minderwertig im Vergleich zu den anderen Wesensvollzügen der Kirche, zur Liturgia und Martyria, ist.

In diesem Sinne gilt dann auch: „Selig eine arme Kirche". Eine „arme Kirche" ist deswegen selig zu preisen, weil sie ganz von sich absieht und ganz auf den verweist, der für uns Menschen arm geworden ist, um endgültig unsere Armut aufzuheben und zu erlösen. Die „arme Kirche für die Armen" wird genau darin

516 Papst Franziskus, Evangelii gaudium Nr. 49.

517 Papst Franziskus, Evangelii gaudium Nr. 207, vgl. auch Dölken 2015, 32 f.

518 Vgl. Bernhardt 2015, 67.

519 Bergoglio.

520 Bernhardt 2015, 69.

zum Heilszeichen, dies bringt ihren sakramentalen Charakter zum Ausdruck!

## 3. Seine klare Positionierung der Kirche: Kirche gegen Exklusion

Die Kirche im Aufbruch, die arme Kirche für die Armen ist, ist in der Logik der Theologie des Papstes auch eine Kirche, die sich notwendig zu den Auswüchsen und Unmenschlichkeiten des weltweit vorherrschenden kapitalistischen Systems positionieren muss. Die harsche Kapitalismuskritik des Papstes in *Evangelii gaudium* (wobei der Begriff „Kapitalismus" kein einziges Mal im Text zu finden ist[521]) ist darum nicht *ein* weiteres Thema seiner Apostolischen Schrift neben mehreren anderen, sondern ein konstitutives Element seines Kirchenverständnisses, das allerdings neben den so positiv aufgenommen Anstößen zur Kirchenreform großes Unbehagen oder sogar deutliche Ablehnung bei vielen Katholiken und auch anderen Gesprächspartnern hervorgerufen hat.

### 3.1 Prophetische Sozialkritik: „Diese Wirtschaft tötet." (EG 53)

In starken, eindringlichen Worten formuliert Papst Franziskus sein negatives Urteil über den Kapitalismus, das gipfelt in der Aussage, dass „diese Wirtschaft tötet" (EG 53). Dabei verknüpft er einen materiellen und einen soziologischen Aspekt: Es geht um ein „Nein zu einer Wirtschaft der Ausschließung und der Disparität der Einkommen" (EG 53). Damit ist der in diesem Kontext entscheidende Aspekt benannt: „Es geht nicht mehr einfach um das Phänomen der Ausbeutung und der Unterdrückung, sondern um etwas Neues" (EG 53). Das „Neue" besteht darin, dass der Papst die Menschen aus der Gesellschaft ausgeschlossen sieht: Die „Ausgeschlossenen sind nicht ‚Ausgebeutete', sondern Müll, ‚Abfall'." (EG 53) Ausbeutung war das zentrale Problem der Gesellschaft in der Phase der Frühindustrialisierung des 19. Jahrhunderts, jetzt aber geht es um Exklusion. Aus ökonomischer Perspektive vielfältig kritisiert wurde seine Rede von dem alten Mann, der auf der Straße sein Dasein fristet, aber keinerlei Aufsehen erregt, während eine Baisse um zwei Punkte entsprechende Schlagzeilen macht. Ein Blick auf den Gesamtkontext dieser Aussage zeigt, dass, wer dem Papst hier vorwirft, er habe keine Ahnung von wirtschaftlichen Prozessen und Zusammenhängen, einen hermeneutischen Fehler begeht und seine Sprache und Intention verkennt: Er übt in prophetischer Sprache Sozialkritik. Seine Stoßrichtung ist die Sorge um den Menschen, insbesondere um den Armen, Entrechteten und Ausgestoßenen. Das zitierte Beispiel artikuliert seine Empörung darüber, dass der Verlust an der Börse – und sei er auch noch so gering – in der öffentlichen Wahrnehmung einen unvergleichlich höheren Stellenwert zu haben scheine als der Verlust eines Lebens in Würde und der Verlust der Teilhabe an der Gesellschaft. Genau dieser Hinweis

521 Vgl. Hengsbach 2014, 119.





auf die Würde des Menschen und die sich darin artikulierende Sorge um die, denen diese Würde in der Gesellschaft verlorenzugehen droht, ist genuin kirchlicher Auftrag und macht die spezifische soziale Dimension der Verkündigung aus.

### 3.2 Die Sozialkritik des Papstes im Kontext christlicher Sozialethik

Sicher, mancher hätte sich angesichts der differenzierteren Aussagen seiner Vorgänger, vor allem Johannes Pauls II., zu Markt und Wettbewerb eine Würdigung der Bemühungen um einen sozial verantworteten und rechtsstaatlich eingehegten Kapitalismus gewünscht. Dessen Differenzierung hinsichtlich des Kapitalismus ist für die Auseinandersetzung der katholischen Soziallehre mit Fragen der Wirtschaftsordnung wegweisend geworden. Er unterscheidet zwischen einem positiv zu wertenden Kapitalismus, bei dem der Markt durch gesellschaftliche und staatliche Kräfte und Kontrollen auf das Gemeinwohl hin geordnet wird, weil er das von sich aus nicht selbst bewirken kann, und einem rechtsfreien, allein auf Gewinnmaximierung ausgelegten negativ zu beurteilenden Kapitalismus (vgl. CA 42). Auch Papst Pius XI. hatte schon 1931 in *Quadragesimo anno* 88 davor gewarnt, das Prinzip der Wettbewerbsfreiheit, das „innerhalb der gehörigen Grenzen berechtigt und von zweifellosem Nutzen" ist, zum regulativen Prinzip, vor allem auch der Gesellschaftsordnung werden zu lassen. Im Hintergrund erkennt der Papst hier die Gefahr eines menschenverachtenden Sozialdarwinismus, gegen den vor dem Hintergrund der christlichen Sicht des Menschen als Person Widerspruch einzulegen ist, darf doch der Mensch nicht zu einem Objekt ökonomischer Interessen herabgewürdigt werden.

Vielleicht hätte Papst Franziskus – so heißt es in der Kritik etwa bei Rainer Hank in der Frankfurter Allgemeinen Sonntagszeitung[522] oder auch bei Ingo Pies – auch einen Blick auf die entwicklungsfördernden Effekte des kritisierten Kapitalismus werfen sollen, zeige doch ein Blick auf die Statistik, dass die Zahl der absolut Armen trotz wachsender Weltbevölkerung seit den späten 70-er Jahren massiv gesunken sei. Als Grund für diese Entwicklung wird vor allem die Öffnung zu marktwirtschaftlichen Prinzipien in China und Indien genannt. Gleichwohl widerlegt dies noch nicht die von Franziskus angeprangerte Disparität der Einkommen, die wachsende Ungleichheit, „weil Abstände zwischen arm und reich bei Abnahme der absoluten Armut, aber schnellerem Wachstum des Einkommens der Einkommensspitzen, möglich sind"[523].

Auch die Tradition christlicher Eigentumsethik mit ihren beiden Dimensionen des Privateigentums und der Sozialpflichtigkeit und den sehr unterschiedlichen Akzentuierungen dieser Dimensionen hätte Franziskus sicher differenzierter

522 Vgl. Hank 2013.

523 Wiemeyer 2014, 105.

und ausgewogener darstellen können. Dabei ist allerdings auf jeden Fall zu beachten, dass die biblisch-kirchliche Tradition weder Reichtum oder die Reichen verachtet[524] noch die freie Marktwirtschaft einfach aus Glaubensgrundsätzen erwächst[525]. Jedoch formuliert Papst Franziskus mit Recht als Kernpunkt seines Anliegens, dass die soziale Funktion, die Kriterien des Gemeinwohls und der Solidarität, wenn sie „uns in Fleisch und Blut übergehen, den Weg für weitere strukturelle Umwandlungen [öffnen] und sie möglich [machen]." (EG 189)

Und schließlich werfen die Kritiker des Papstes ein: Es gibt doch die Soziale Marktwirtschaft, die eben gerade kein Kapitalismus nach der Art des Manchesterliberalismus frühindustrieller Prägung ist – auch diesen Ansatz hätte er zur Kenntnis nehmen können, zumal vor allem auch christliche Impulse maßgeblich zur Konzeption und zur Implementierung der Sozialen Marktwirtschaft beigetragen haben.

## 3.3 Ein päpstlicher Weckruf für ein menschliches Gesicht der Wirtschaft

Aber: All das ist nicht der Focus dieses Papstes. Es geht ihm *nicht* um eine systematische Abhandlung sozialer Fragen und ihrer Lösungsansätze – das ist nicht seine Intention, obwohl man in keiner Weise sagen kann, dass er „nur so daherredet". Vielmehr übt er prophetische Sozialkritik am weltweit wirksamen System, in dem Geld zum Selbstzweck wird und ein Eigenleben, der sozialen Verantwortung entzogen, führt. Er übt Kritik daran, dass die „Anbetung des antiken goldenen Kalbs (Ex 32,1–35) eine neue und erbarmungslose Form gefunden [hat] im Fetischismus des Geldes", an der Diktatur der Wirtschaft sowie der „Tyrannei" der Märkte und Finanzspekulationen. Aus dieser Situation resultierten – und das ist der eigentliche Schwerpunkt seiner Kritik – aktuelle Zustände grober sozialer Ungerechtigkeit. Diese kennt der Papst zutiefst aus eigener Anschauung. Darin aber nur eine Replik auf die z.T. dramatischen argentinischen Zustände zu erkennen[526], greift zu kurz. Sein Augenmerk liegt auf den Menschen, die ausgeschlossen sind (und damit trifft er genau den Kern der aktuellen Diskurse um das Phänomen der Exklusion), auf den Menschen, die in unserer „„Wegwerfkultur"" „Müll" und „„Abfall"" werden, die als Konsequenz der Auswüchse dieses Systems „ohne Arbeit, ohne Aussichten, ohne Ausweg" (EG 53) dastehen. Es mag im Blick auf die Analyse dieser Lage Zustimmung von unerwarteter Seite geben, wenn sich Vertreter aus dem gesamten Parteienspektrum auf die päpstlichen Aussagen beziehen. Das ist übrigens nicht das erste Mal in der Geschichte: So waren sich auch schon Karl

524 Vgl. Hank 2013.

525 Vgl. Grözinger 2013.

526 Vgl. Deckers 2013.





Marx und Bischof Wilhelm Emmanuel von Ketteler im 19. Jahrhundert in der Kapitalismuskritik einig, allerdings sehr zum Missfallen von Marx, der sich 1869 anlässlich einer Reise durch das Rheinland in einem Brief an Friedrich Engels (1820-1895) beklagte: „Die Hunde kokettieren (z.B. Bischof Ketteler in Mainz, die Pfaffen auf dem Düsseldorfer Kongress usw.), wo es passend scheint, mit der Arbeiterfrage."[527] Aber das galt damals und gilt auch heute: Die Gretchenfrage ist nicht die Diagnose bzw. die Beschreibung der Symptome, sondern die Therapie: Papst Franziskus will kein anderes System etablieren. Neben diversen marktkritischen Äußerungen gibt es im Text auch Passagen, die – wie Ingo Pies[528] herausstellt – eine marktpositive Einstellung zum Ausdruck bringen. Vielmehr will er das herrschende System ändern. Mit dieser Intention befindet er sich durchaus auf einer Ebene mit den Vertretern der christlich-sozialen Bewegung des 19. Jahrhunderts (z.B. Bischof Ketteler, Georg von Hertling), die ebenfalls eine Reform *innerhalb* des Systems im Sinn hatten. Das alles entscheidende Kriterium für diese Reform nennt er auch: die Würde des Menschen und das Gemeinwohl. Damit steht er auch wiederum in bester sozialethischer Tradition. Mithilfe dieses Kriteriums sind alle wirtschaftlichen Aktivitäten zu beurteilen: „Die Tätigkeit eines Unternehmers ist eine edle Arbeit, vorausgesetzt, dass er sich von einer umfassenderen Bedeutung des Lebens hinterfragen lässt; das ermöglicht ihm, mit seinem Bemühen, die Güter dieser Welt zu mehren und für alle zugänglicher zu machen, wirklich dem Gemeinwohl zu dienen." (EG 203)

Franziskus schreibt mithin nicht zuletzt auch uns (West)Europäern und Vertretern einer Sozialen Marktwirtschaft damit die Forderung ins Stammbuch, angesichts der „Globalisierung der Gleichgültigkeit" (EG 54) und der „Vergötterung des Geldes" (EG 55) der Wirtschaft (wieder) ein „Gesicht" und ein „wirklich menschliches Ziel" (EG 55) zu geben. Der Papst ist nicht der Vertreter der Sozialen Marktwirtschaft. Das liegt sicherlich nicht nur daran, dass er dieses Wirtschaftssystem nicht in extenso, vielleicht sogar nur in rudimentären Grundzügen kennt. Vielmehr sollen seine Forderungen für eine menschenwürdige Ordnung der Wirtschaft auch die Vertreter des westlichen Systems noch einmal zum Nachdenken bringen: Ohne die bisherigen Leistungen des Systems Sozialer Marktwirtschaft und der darin implementierten christlichen Impulse negieren zu wollen, bleibt doch angesichts der großen Zahl derer, die auf sozialstaatliche Leistungen angewiesen sind, angesichts des demografischen Wandels und der Problematik der Generationengerechtigkeit, angesichts des wachsenden Niedriglohnsektors und der Gefahr der Altersarmut, angesichts der Finanzmarkt- und Wirtschaftskrise sowie der fehlenden Einhegung des Finanzmarktes die Frage nach den Konsequenzen dieses päpstlichen „Weckrufs" auch für die aktuelle Realisationsform der Sozialen Marktwirtschaft zu stellen. Um eine gerechte, menschenwürdige Ordnung herzustellen, sei – so

527 Marx und Engels 1957 ff, Bd. 32, 371.

528 Vgl. Pies 2014, 216.

betont Franziskus – eine Entscheidung notwendig für eine Ethik, die „das Geld und die Macht relativiert", die „die Manipulierung und die Degradierung der Person [verurteilt]" und die nicht zuletzt „auf einen Gott [verweist], der eine verbindliche Antwort erwartet, die außerhalb der Kategorien des Marktes steht." (EG 57)

## 3.4 Das katholische „et ... et"

Papst Franziskus schlägt beileibe nicht nur Abhilfe nach dem „Mutter Teresa Prinzip" (so Rainer Hank in seiner Kritik) vor, also Almosen und Barmherzigkeit unterhalb der Sorge um gerechte Strukturen. Wenn das das Neue bei Papst Franziskus wäre, wäre das Neue ein gravierender und bedenklicher Rückschritt hinter das im Laufe der Entwicklung erreichte Niveau der Sozial- und Strukturenethik. Vielmehr beinhaltet die Aufforderung Jesu an seine Jünger „Gebt ihr ihnen zu essen!" für Franziskus sowohl, die „strukturellen Ursachen der Armut zu beheben als auch die einfachsten und täglichen Gesten der Solidarität angesichts des ganz konkreten Elends". (EG 188) Es ist sicher nicht die Überzeugung des Papstes, dass die Lösung von Armut und sozialer Ungerechtigkeit allein das Werk des Marktes und seiner Gesetze sei, aber er betont sehr wohl die Notwendigkeit struktureller Umwandlungen gemäß der Gerechtigkeitsprinzipien. In der Tat ist Franziskus' Sprache sehr bildreich und gerade aufgrund dessen sehr eingängig. Sie ist sicherlich auch stark appellativ an den einzelnen gerichtet. Das ist sicherlich ein neuer Akzent gerade dieses Papstes. Dennoch hat er auch die struktur- und institutionenbezogenen Dimension im Blick. Er fordert die Liebe als Handlungs- und Strukturprinzip, aber wiederum nicht nur auf der Ebene der face-to-face-relations. Dabei unterscheidet er nicht in präziser begrifflicher Trennschärfe Gerechtigkeit und Liebe, sondern sieht beide offenkundig als komplementär an. Er verknüpft Markt und Moral untrennbar miteinander, wenn er von einem „Wachstum in Gerechtigkeit" (EG 204) spricht. Das setze zwar Wirtschaftswachstum und ein Sozialhilfesystem voraus, habe aber zugleich ein deutliches „Mehr". Es müsse ganz spezifisch ausgerichtet sein „auf eine ganzheitliche Förderung der Armen", die wiederum spezifische und dem entsprechende „Entscheidungen, Programme, Mechanismen und Prozesse" (EG 204) verlange.

Kirche ist – so lassen sich die vorstehenden Überlegungen zusammenfassen – da authentisch in ihrem Einsatz gegen Exklusion, wo sie das katholische „et ... et" wahrt: sowohl Gerechtigkeit als auch Liebe, sowohl individual- als auch sozialethische Zugangsweisen, sowohl spontane Gesten und Akte der Nächstenliebe als auch strukturelle Maßnahmen zur Realisierung von mehr Solidarität.





# 4. Sein ganzheitlicher Ansatz: Eine integrale Ökologie

Ein halbes Jahr vor der UN-Klimakonferenz in Paris, also just in time, veröffentlicht Papst Franziskus seine Sozialenzyklika Laudato si. Lange angekündigt als Umweltenzyklika und auch vielfach einfach als solche benannt, lässt sie sich aber nicht einfach unter dem Label einer Umwelt- oder Klimaenzyklika subsummieren. Vielmehr will der Papst alle, die die Sorge um das „gemeinsame Haus" teilen, aufrütteln, sich gegen die Zerstörung der Umwelt, gegen Armut und Ungerechtigkeit sowie für einen umfassenden Frieden einzusetzen. Damit eröffnet er nach der Arbeiterfrage (seit 1891 mit *Rerum novarum*) und der Entwicklungsfrage (seit 1967 mit *Populorum progressio*) einen neuen Strang der Sozialverkündigung, nämlich den einer ganzheitlichen Ökologie.

„Nichts von dieser Welt ist uns gleichgültig" (LS 3), so heißt es gleich zu Beginn; deswegen besteht für die Kirche eine Verpflichtung zur Beteiligung am diesbezüglichen gesellschaftlichen Diskurs um das umfassende Gemeinwohl. Dabei wolle die Kirche nicht die Fachwissenschaften ersetzen oder konkrete Vorschläge machen; vielmehr müsse „sie zuhören und die ehrliche Debatte zwischen den Wissenschaftlern fördern" (LS 61). Wenn der Papst dann doch einige (zu) konkrete Hinweise etwa zur Nutzung von Autos oder zum Heizen gibt, widerspricht er allerdings diesem Grundsatz selbst.

Andererseits fordert Franziskus – auch wenn er weiß, dass heutzutage viele die Idee eines Schöpfers ablehnen oder für irrelevant halten – dezidiert die Berücksichtigung der Beiträge aus christlich-gläubiger Perspektive: „[D]ie Tatsache, dass sie in einer religiösen Sprache erscheinen, mindert in keiner Weise ihren Wert in der öffentlichen Debatte." (LS 199)

Diese Position teilt er übrigens mit dem Philosophen Jürgen Habermas, der in dem berühmt gewordenen Dialog mit dem damaligen Präfekten der Glaubenskongregation Joseph Ratzinger ausführt, dass „[e]ine liberale politische Kultur [...] sogar von den säkularisierten Bürgern erwarten [kann], dass sie sich guten Glaubens an Anstrengungen beteiligen, relevante Beiträge aus der religiösen in eine uns allen öffentlich zugängliche Sprache zu übersetzen."[529]

Franziskus bettet seine Grundaussagen über die Geschöpflichkeit und Ebenbildlichkeit des Menschen und dessen daraus resultierende Würde ein in „drei fundamentale, eng miteinander verbundene Beziehungen: die Beziehung zu Gott, zum Nächsten und zur Erde" (LS 66). Er wendet sich dabei deutlich gegen die Behauptung, mit dem schöpfungstheologischen Herrschaftsauftrag sei

529 Habermas 2005, 36.

Tür und Tor für menschliche Selbstherrlichkeit und despotische Ausbeutung der Erde geöffnet. Das Herrschen meine vielmehr eine „Beziehung verantwortlicher Wechselseitigkeit zwischen dem Menschen und der Natur." (LS 67) Die Schöpfung dürfe nicht rücksichtslos für die eigenen Interessen der Menschen ausgebeutet werden, sondern es gehe um treuhänderische Verwaltung und Fürsorge. Folglich müsse der Mensch Ökologie und Ethik im Kontext der Mitgeschöpflichkeit betreiben. Zugleich bleibt die Sonderstellung des Menschen zu beachten: Der Mensch wird immer als Subjekt betrachtet und kann niemals „in die Kategorie des Objektes herabgesetzt werden" (LS 81).

Sein Konzept einer integralen Ökologie klingt an, wenn er den inneren Zusammenhang der verschiedenen Dimensionen der Schöpfung deutlich macht: „[W]enn die Gerechtigkeit nicht mehr im Lande wohnt, dann – sagt uns die Bibel – ist das gesamte Leben in Gefahr." (LS 70) Unsere Sorge für unser eigenes Leben und für die Natur sei eben nicht zu trennen von „der Brüderlichkeit, der Gerechtigkeit und der Treue gegenüber den anderen." (LS 70) Als Grundelemente einer dementsprechenden sozialethischen Ordnung nennt Franziskus das Privateigentum, das immer mit einer „sozialen Hypothek" belastet sei, die Verantwortung der gesamten Menschheit für die Umwelt als kollektives Gut. Gemeinwohl, Solidarität und Subsidiarität spielen eine wichtige Rolle, statt des utilitaristischen Effizienzkriteriums habe das Prinzip „generationsübergreifender Gerechtigkeit" zu gelten, da die Erde ja allen Menschen, auch den erst noch kommenden Generationen, gehöre. Klassische sozialethische Grundelemente fehlen mithin nicht in seiner Sozialenzyklika, er stellt sich in die Tradition der Sozialverkündigung, akzentuiert sie aber mit seinem Ansatz neu.

Ganz in der Linie der bisherigen Soziallehre fordert er einen ethischen Maßstab, der die unteilbare Würde jedes einzelnen Menschen in Verbindung mit dem Bewusstsein von dem Wert jedes Geschöpfes im Blick hat, der „Menschenhandel, organisierte Kriminalität, Rauschgifthandel, Handel von Blutdiamanten und von Fellen von Tieren, die vom Aussterben bedroht sind" (LS 123) unterbindet. Er fordert einen umgreifenden, ethischen und religiösen Horizont, eine Perspektive aus menschlicher Freiheit: „Es müsste einen anderen Blick geben, ein Denken, eine Politik, ein Erziehungsprogramm, einen Lebensstil und eine Spiritualität, die einen Widerstand gegen den Vormarsch des technokratischen Paradigmas bilden." (LS 111)

Für Franziskus ist entscheidend, dass jeder wirklich ökologische Ansatz „sich *immer* in einen sozialen Ansatz verwandelt, der die Gerechtigkeit in die Umweltdiskussionen aufnehmen muss, um *die Klage der Armen ebenso zu hören wie die Klage der Erde*." (LS 49) Problemlösungen sind in seinen Augen dann tauglich, wenn sie die „Wechselwirkungen der Natursysteme untereinander und mit den Sozialsystemen" (LS 139) in den Blick nehmen, die Arbeit schützen und





darauf ausgerichtet sind, allen Zugang zu Arbeit zu verschaffen, in der Forschung die Ehrfurcht vor der Schöpfung nicht vergessen, die Umwelt im Blick behalten und daneben auch Geschichte, Kultur und Architektur eines Ortes bewahren. Gefordert ist das Zusammenspiel von Human-, Sozial-, Wirtschafts- und Kulturökologie.

## 5. Fazit: Die Frage nach der Authentizität der Kirche oder: Der Stallgeruch der Schafe

Die vorstehenden Ausführungen haben den eingangs aufgezeigten Grundgedanken als richtig erwiesen: Der Papst entzieht sich jedweder politischen, systembezogenen Positionierung, er entzieht sich aber nicht den Sachfragen. Seine sozial-, wirtschafts- und umweltethischen Einlassungen leben von deutlicher Kritik an konkreten Zuständen und haben dabei immer einen konkreten Grund: die Sorge um die Würde und Lebensfähigkeit eines jeden einzelnen Menschen. Das aber ist noch nicht das Neue, das Papst Franziskus auszeichnet.

Zentral ist für ihn die Würde eines jeden Menschen, untrennbar verbunden mit der Freude am Evangelium. Genau in dieser konstitutiven Verbindung liegt das genuin theologische Zentrum der christlichen Botschaft. In besonderer und neuer Weise ist sein Fokus mithin das untrennbare Verhältnis von Ekklesiologie und (Sozial-)Ethik. Er macht die zutiefst im Evangelium grundgelegte Sorge um die Würde eines jeden einzelnen Menschen, speziell der Armen und am Rande der Gesellschaft Stehenden, sowie um deren Inklusion in die Gesellschaft und Partizipation an ihr, zum entscheidenden Maßstab für die Frage nach der Glaubwürdigkeit der Kirche. Die Kirche ist authentisch, wenn sie selbst als arme Kirche zum Heilszeichen für alle Menschen wird und wenn sie als solche ihren unverzichtbaren Beitrag leistet zu einer menschenwürdigen und integralen Ordnung der Gesellschaft. Damit markiert Papst Franziskus auch einen bedeutsamen Punkt für die Entwicklung der kirchlichen Sozialverkündigung: Ihre Soziallehre hat die Kirche immer im Wesentlichen für die Gesellschaft – man könnte sagen: ad extra – formuliert, deren Relevanz ad intra wurde kaum beachtet und reflektiert. Das ändert sich mit Franziskus fundamental! Hierin liegt wahrscheinlich auch das, was mancher Hirt und manches Herdenmitglied als bedrohlich empfindet. Aber diese Intention verfolgt der Papst, ganz unbeirrt von Zustimmung oder Widerspruch aus unterschiedlichen Gesellschafts- oder Kirchenkreisen.

Diesem Ziel nähert sich der Papst in der ihm eigenen und für viele direkt zugänglichen Sprache, Mimik und Gestik. In der Tat schwindet sicherlich, wie Ingo Pies schreibt, „die Bereitschaft, aber auch die Kompetenz, sich auf die Eigenwilligkeit der theologischen Bildersprache einzulassen."[530] Gerade aber die zahlreichen eindrucksvollen Gesten des Papstes ermöglichen wiederum ein intuitives Verstehen seiner Botschaft.

530 Pies 2014, 240.

Nicht zuletzt setzt er auch damit das um, was das Zweite Vatikanum vor allem in *Lumen gentium* theologisch durchaus als Herausforderung entwickelt hat, was auch eindeutig noch auf Umsetzung wartet, nämlich das Verständnis von Kirche und kirchlichem Amt nicht als Institution der Macht, sondern als Ausdruck und Einrichtung des Dienstes an Gott und den Menschen.

Die Frage nach dem Neuen bei Papst Franziskus lässt sich mithin nicht mit dem Verweis auf eine neue Theologie beantworten, er entwickelt nicht etwas bislang völlig Unbekanntes. Sicher bringt er als Papst „vom anderen Ende der Welt" neue theologische Prägungen und Impulse mit. Aber er steht selbstverständlich auf den Schultern theologischer und lehramtlicher Traditionen. Vielmehr ist das Neue bei ihm das konstitutive Ernstmachen mit Akzenten, die bislang nicht in der Deutlichkeit betont oder gesehen wurden: Kirche im Dienst an jedem einzelnen Menschen, an Welt und Gesellschaft – und dies nicht primär als Mater et Magistra (so der Titel der mit dem Titel-Stichwort der Sozialen Lehre und der sozialen Tat zitierten dritten Sozialenzyklika von 1961), als Lehrmeisterin, sondern als Dienerin Gottes und der Menschen. Nichts anderes steckt dahinter, wenn er davon spricht, dass die Hirten den Stallgeruch der Schafe annehmen sollen.

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# 36.

# Africa and the Pestilence of Imported Gods

Onyemaechi E. F. Ogbunwezeh

## 1. Libation to Foreign gods

A society that imports her gods, has offered to live under the caprice of foreign pestilences. She has mortgaged her destiny to the insular enclaves of alien theologies. Her doctrines and dogma are overthrown by derivatives of alien thought patterns, rendered canonical by capricious and absentee conclaves. In such a theatre, foreign metaphysics rises to displace local values. Irreverent incoherence isolates and devastates local cosmologies. Local mores are alienated to make way for the import to march to supremacy. Such is the trajectory of the contact between an occupying power and native reality. This inheres in the fact that conquering powers are also epistemic imperialisms. For every conquest to be total, it must principally devastate the mental universe of the conquered; making it an ideological no-man's land, or tabula rasa, upon which the conqueror and its agents proceed to rewrite or rewire the conceptual genetic blueprint of the conquered, to suit the designs of empire. This is why every imperialism battles to dethrone local conceptual schemes, usurp the role of local values in the lives of the conquered; lording it over local pedestals of meaning and theories of value, with all the inquisitorial decisiveness and totalitarian recklessness that has underwritten every enterprise of imperialism.

If not, how can a society commission its own collapse? How can a society hand over its head on a platter to a conqueror because he asked for it? How can a people yield their gods to be decapitated or burnt at the conqueror's fires simply because the conqueror just showed up, knocked on the door and politely asked for that? No society commissions its own self-destruction. Any society that ever collapsed succumbed to some force or pressure. Those societies were conquered; either from within or from without. They bow to the onslaught of one or more complex set of

factors. Most of them succumbed either to the conquest of invincible ignorance; the arrogant over, or underestimation of its capabilities and chances in the face of novel threats; or the overwhelming firepower of conquerors guns, germs, treachery, or steel as Professor Jared Diamond tried to articulate.[531]

By conquering the native epistemic authority, the conqueror secures either their timid acquiescence in the face of their exploitation, or the collaboration of their ignorance in their own destruction. To that end, whenever imperialism makes a landfall, it shocks and awes local sensibilities with the crude violence it advertises, the superlative savagery it consults, and the ruthless perfidy it deploys. It massacres opposition into submission. Treachery is the software of its transactions in such instances. The ruthlessness of the violence shocks the recipients into psychological immobility. It knocks their resistance cold. They are frozen in awe of the new phenomenon. It assaults the citadels of local meaning. It rapes local epistemologies, which have no response to this onslaught. It mocks the local deities which neither anticipated such catastrophes, nor have responses to them. This creates a social psycho-trauma that packs the destructive equivalent of Giga-tons of Hiroshima-grade nuclear explosion. Many societies cannot but succumb to this ruthless force or risk instant extinction. At this, the conquering power then gains a foothold. With this foothold, the conquered society is then invited to cannibalize itself; pressurized into participation in its own funeral; or genetically re-engineered into convoking its own self destruction by instalments.

One major reservoir of a culture's epistemic authority is its language. And a culture is conquered when the conqueror succeeds in imposing its own language as the vehicle of meaning upon the conquered. At this, the accreted putrescence of other climes rides roughshod infecting native conceptual flora; engendering some toxic erosion of local meaning and significance. It is just a matter of time before such societies end up importing every other thing; from the pseudo-sublime to the most ridiculous rejects of the conqueror. This is a normal trajectory. Since such a society has chosen the pontificating pronunciations of foreign epistemologies to interpret her values for her, she has offered to see reality from the eyes of her conquerors. Everything the conqueror canonizes, even if that piece of shit does not speak to local realities; one usually sees the conquered falling over themselves to incarnate it in their lives, and re-echo it in their circumstances. There have been cases were the conquered even began loving their conqueror's in a Stockholm syndrome gone awry. Such slaveries are total. They last forever. Liberation from such chains is almost impossible. This is because the conquest of a society's epistemology means a total control of its perceptual faculties, value system, and sources of

531 See: Jared Diamond, Guns, germs, and Steel: the fates of human societies, Norton & Co., New York, 1997





psycho-social legitimacy. Whatever would compel a society to exile its own gods and assume that of its conquerors; keep silence at its own plunder; participate in its decimation; help its own cannibalization and finance its own funeral; must engender some tsunamic bout of self-destruction, before it can succeed. Ndiigbo of Southern Nigeria has it that whatever can out-bite a dog has got quite some teeth.

Whenever or wherever this is achieved, local gods are then coaxed to speak in foreign tongues. Alien ceremonies are convoked on hills where local ancestors, once poured libations to the memory of their forebears. Communion wafers are eaten in temples built upon the demolished shrines of our spirits; where our ancestors celebrated their kolanuts in commensality and brotherhood, with the gods of our land in attendance. Wines pressed off European grapes solemnly displace the nourishing and ritual potencies of the fruits of our palms. As temperate wines displaced tropical gins, our Earth Mother was denied her due libations. Not only that we could not offer sacrifices to our ancestors due to the indisposition of our chained spirits, the imported deities and their armed convoy of mercenaries, in time, rose to criminalize even our thinking about the august memory of our forebears. We were forbidden even to sit down by our own tropical equivalents of the Rivers of Babylon to weep over our lost innocence. Our names was deemed and condemned as vestiges of paganism, not worthy of one who accepts to be born of water and the spirits brought to us by the conqueror. There was no funeral to propitiate our pain. We were not even allowed the luxury of mourning. We are even compelled to forget our mother-tongues, without our tongues cleaving to the roofs of our mouth. The earth housing our umbilical cords in its bosom was desecrated. The buccaneers conscripted by foreign realms mocked us as the guardians of our land lay in their conquered state. Our earth was cosmic in her anger. She craved libation to appease her. Since the conquerors could not bring themselves to offer Her Nkwu-enu* they resorted to water-boarding her with the blood of her sons and daughters as an abominable libation, which she tearfully swallows; not to nourish herself, but to deny abomination a place in the sun, and spare the elements the pain of that desecration.

Africa is now a society of imported gods!!!!

This explains not only the massive violence with which foreign gods implanted their feet on our firmament; and with which they sustain their precarious hold on the minds and bodies of our people, but also the ease with which we tend to all things foreign as if to say that foreign is synonymous with good.

The soul of the African is now a battlefield for competing epistemologies; a casino for the rogue gambling of foreign nonsense. And we are paying for it in the blood of our people, massacred at the altars of rogue ideologies, to assuage the tenets

of foreign dogmas. We are paying for it in the heritage of cognitive dissonance and inferiority complex that dog our individual and collective existence. We are equally paying for it in the destruction of millennium old heritages of our culture and civilization. We are also paying for it in the proliferation of various dysfunctional ideologies, arising out of the crosspollination of various tenets of defunct cultures, which we grant relevance in our lives, and which has continued to weigh down our march to true independence. We are paying for it in the eternal disharmony between our realities and the foreign ideas we profess as valid, even in a continent where many of them will never gain relevance due to the toxicity of these species to the local soil.

This recurring decimal of violence plaguing the relationship between various imported dogmas all over Africa is testament to the fact that the pantheons of our ancestors have been demolished. Our gods were forced into exiles. The deities that sanctioned our consanguinity seemed to have been conquered by the same forces that conquered our lands. We became estranged from our roots, and our most intimate acquaintances. Our brothers in this new conceptual scheme metamorphosed into games for our sport; commodities for our exploitation; and enemies to be massacred at will, because they fly the banners of a dissimilar, imported ideology. The Christian-Muslim conflict that paralyzed many African geopolities today, like the Boko Haram Insurgency in Northeast Nigeria, and the Balaka and Anti-Seleka massacres in Central African Republic are simply footnotes in this long history of violence that Africans were conscripted to inflict on each other, on behalf of foreign doctrines.

## 2. Egbe eburu Mbe!! (The Kite has Devoured the Tortoise)

The hawk can devour the chicken for breakfast. Nature ordains that. But nature must have definitely gone rogue, for a kite, instead of grabbing a chick for its meal, carries off the tortoise. It is symptomatic of *uwa mmebi*-nature gone rogue! The natural equilibrium of things is disrupted when nature goes rogue. The elements are not in harmony anymore. They run haywire. The gods are angry. The things that were not normal, graduate to daily occurrence. It is in contexts like this that abominations become tradition.

As Africa fell apart at the advancing pestilence of Arabian and European colonial incursions, African gods were sacked and exiled from their abodes. Some of them are now resting as lifeless relics of a primitive past in some European Museum. Our ancestors and living Deads, were forced into secretly drinking libations of imported whisky, in cases where they are lucky to get some. In most cases, they were banished to drinking from whichever corrupted stream they could lay their tongues on, or risk an existence characterized by dry throats.





They had no choice since our good old palmwine was dismissed by foreign forces as an instrument of paganism. In this melee, the Ikenga was thrown overboard. Many of them were abandoned, broken, and supplanted with foreign statues, in homesteads, where they held sway before the pestilence. They were broken by their sons, at the nudging of visitors they welcomed with open arms. Insults were heaped upon injuries as their sons became intimate bedmates of the conquering ideologies. To that end, they took to hovering around their former homesteads as strangers would. They were forced into doing the round of Ofekes. Their sons and daughters abandoned them for the Whiteman's religion. Our feasts and festivals were abandoned as the hangovers of primitive infancy. Our chants and incantations were labelled pagan. Our shrines were left unkempt and allowed to be run over by wild bushes. There was no one in attendance any more at our shrines, groves, and feasts. The Eze muo(s) and Ezeulu(s) were abandoned by the people. The sons of the Eze muo(s) and Ezeulu (s) entered seminaries to become catholic priests. That compromised the future of the Eze muo tradition. Our sacred forests which testified to the ecological foresight of our ancestors lost the battle for relevance to the bugs of bulldozing greed, which preferred concrete blocks to an integral environment. Soil erosion, floods and hitherto unknown climatic phenomenon, all rose to attack our ecological apostasy. We chose the conqueror's system of government, although it never spoke to our reality. We adopted it although it was fundamentally ignorant of our history. And we practice and are still clinging to it, although it has corrupted our will, destroyed our land and bequeathed us a legacy of mal-development. It was the supreme apostasy. In the fullness of time, we all rose in unison to genuflect subserviently and bow our heads at the altars of foreign gods.

Europe and Arabia conquered not only African lands. They seemed to have conquered the wisdom of our Chi** as well; bequeathing us the bloodthirsty fooleries accumulated by these religions in the course of their various histories. Instead of African deities like Agbala*** inhabiting our caves to guard our lands, we were mentally re-engineered into rejecting and displacing Agbala and her ilk, with the tenets of some borrowed faiths. We even captured the potent symbols of our deities and sold them to the Whiteman. Instead of our sacred forests and shrines, our deities are now displayed naked, to be mocked and admired by the uncircumcised eyes of foreigners, in profane exhibitions at the British Museum or the Vatican archives. Deities like 'Ikenga' that bade us purchase our manhood with the currency of honorable deeds, were overthrown by irrationalities like the suicidal cowardice that seeks sex in a paradise of 72 virgins, when we must have finished killing off all those who disagree with the irrationalities we peddle as religion in Allah's name.

Be that as it may, contemporary events have shown that Africa bowed to the power emanating from the conquerors guns, and not to the logic of their theologies. Till date, no one has been able to convince Okonkwo and the host of other elders gathered in the village square on that day pictured in Achebe's Things Fall Apart, of the illogicality of the story that God could have a son without a mother. That and many other such dogmas remain constructively illogical to us is never in doubt. But we are asked to believe and propagate them, because they are dogmas! Namely: some truths revealed by God, but transcending human comprehension. Remember, they are still trying to explain it to us. I wonder how a reasonable person would spend his time trying to explain what purportedly transcends human understanding to us. Has he understood it? If yes, what does that make of the "transcending human understanding part"?

## 3. We Question because we bear the Scars!!!!

Descartes started his revolutionary philosophy with a query. He queried the basis of reality. He did this by querying the apparatus of our knowledge. He questioned our epistemic facilities. He questioned our perceptual faculties. In one swoop, he turned the epistemological basis of metaphysics on its head. How do we know what we know? He arrived at Cogito. He thinks! That he thinks suffices for him to explain his existence. He thinks, and for him to think presupposes that he exists. He thinks, therefore he is. I think, therefore I am. Cogito ergo sum. Descartes in spite of his other philosophical, scientific and literary achievements, gained admittance into our most august memories as cogito ergo sum! With that, he was fossilized in the minds of modern man. Descartes was a great. Why would he question reality and existence? He could do that not only because he could think, but because he is a part of reality and existence.

Africans have been questioning their predicament because they have been a part of that predicament, both as victims and sometimes as perpetrators of actions that consolidates the predicament. We question because our frame bears the scars of our predicament. African sons and daughters have been asking where this rain started to beat us. This is a word in that long strain of questioning. The queries gain more relevance today due to the insistence of our predicament.

Today after years of allegiance to imported deities, the jury is out. We are not developing. We have not attained the utopia that was promised us by these deities. Rather, we have been sucked into a vortex of imperial ruthlessness, where we are used and abused for the amusement of other parts of the world, both by internal and external exploiters. Uhuru has eluded Africa. Alien religions did not bring down their heavens upon our earth. It rather bloodied our earth with the blood of our relatives. Foreign creeds did not cure our petty thieveries. It rather gave us tools to elevate them to the ontological level. Instead of giving us a good life for all, it





rather taught us to become robber barons in the name of good economics. It neither banished the human propensity in us to covet; it rather sanctified our covetousness with the holy waters of cant. Instead of stealing to feed our hungry stomachs, we can now steal to feed our avarice. Where Igbo philosophy of man counseled "onye aghana Nwanne ya", imported ideologies canonized greed the basis of good economics. It compelled us to dismantle our social ties to feed individual greed for profits. Where our social anthropology counseled "Egbe belu ugo belu", imported ideologies countered "rout the competition".

And the results are there for all to see! The scars are scandalous!

We were co-opted in the sale and marketing of our brothers. We were compelled at gunpoint, into trading our future in the "unfairest" of terms. Africa was depopulated to make Europe and the Americas flow with wealth. The crème la crème of Africa's posterity was eviscerated. The bridge between the past and the future was torpedoed. The youth that learnt from the elders to hand over to the unborn, were forcefully taken across the great ocean; never to come back again. Never to ever fulfill their evolutionary function and destiny. With that evaporated millennia-worth of knowledge and experience. Lost forever and never to be regained again. Our homesteads were deprived of defenders. The youths who filled in this role disappeared as if the earth opened up to swallow them. Ours became a society of the old and the infants. That trade decisively changed Africa's nature, culture, and future. With the slave trade, we allowed and participated in the celebration of a historical atrocity on our soil. We, as a society was conscripted in the sale of our brothers to profit foreigners, as many of us have continued to do till this day. The wailings of our sold brothers and sisters continues to suffuse our ancestors with supplications mourning our stolen heritage. Their backs were broken by drudgery. Their humanity was ripped off them. Many of them were fed to the fishes. Many never got the dignity of a funeral. Many of them died in their chains. And we got neither reparation nor restitution. We got no apologies or remorse from those who murdered our destiny as sacrifice to their greed.

When the industrial revolution rendered slavery unprofitable to their greed, they came for the products of our land. We were forced to sell our commodities at their price. Some of our littoral regions became the Oil Rivers. That name was instructive. We yielded our products to oil foreign economies and the pockets of their robbery gangs, christened traders. We learnt the trade and decided to control our resources. The imperialist grew livid at our quick realization that we could turn the tables to our advantage. Their artilleries were trained at our habitation to lay it to waste. We succumbed to a military invasion designed to control our trade routes. They sacked our kings and exiled our chiefs. Jaja Opobo died in exile. Ovaremwen Nogbaisi was forced to swallow the defeat of the stool of his fathers. Then the Whiteman took over our government. He hired those at the periphery of

our societies and ordained them chiefs over us, by his fiat. Colonialism planted its foot firmly on our soil. We left the ways that gave us food without poisoning our environment, polluting our waters, or depleting our soils. We were brought into using chemicals to grow our food and poison our bodies. They brought us diseases we never knew. Instead of cultivating our land to grow our food, we were compelled to cultivate our land to feed foreign industries.

Our motherland still bears the impress of this beast. We are now speaking the language of those who raped us. We were compelled to bury our mother tongues as unprogressive vestiges of inferiority in order to sound modern. At that, we surrendered meaning to what the alien conclaves canonized as such, although local reality kept on exploding our stupidity in this regard. In time we were reduced to murdering our beautiful dialects with dysfunctional embroideries of foreign citadels of meaning.

As all these settled on our embrace, we started believing the view, which defined us as modern and developed, to the extent that we are able to successfully ape the ways and pretensions of the conqueror.

With this dissonance, we internalized the manufactured narrative of inferiority peddled about us. We started arranging and conducting our lives on other people's terms. As we scrambled to come to terms with the shock that has rearranged the tectonic plates of our society, the next shock loomed on the horizon. We were thrown into a dangerous dilemma, and forced to take a stand. Either we define or allow ourselves to be defined according to the canons of this narrative, or we spend our time vehemently rejecting the image of us constructed in this narrative. Either way, we were forced to a reactionary position. It is a dangerous position. Here we can never win, no matter how hard we try. History is a weapon. Whoever tells your story has the keys to your destiny. He can deploy that story to the ends and aims of his choosing. We ran the risk of being conjugated in foreign verbs by narrators, who pontificate over our history to direct our destiny. Or we resist their badges and create our own. Our attempts to create our own were immediately dismissed as heretical dissimulations of victimological nature. The microphone was pried off our hands before we can even announce our names. Our voices and literatures become banished to be read in the dark basements of leftist radicals.

It was a Machiavellian gambit. Imperialism knew that the more time we spend trying to define ourselves or defend ourselves from the definitions peddled about us, the more we lose sight of the big picture. Imperialism subsists on the oppressed losing sight of the big picture. For any imperialistic enterprise to be successful, the target audience must be kept busy pursuing rodents. This keeps them amply busy, while the rogue power delivers the viral software that brainwashes them into believing that it is in their best interest to serve the rogue willingly and religiously.





The conqueror put a knife to cut all that held us together. Our society was torn apart. Our beings became a warfront for conflicting allegiances. This dissonance opened the gates for poverty to invade our experience. Atavistic competition that hallowed individual greed above the common good rose to impious prominence. We joined the orchestra of greed. We learned the philosophy of destruction. To prove our proficiency, we started singing symphonies of exploitation. With poverty, we condemned many of our kind to crime. Our resources could no more finance our existences. We were marched like herds of goats into urban pens, to rip open the bowels of our earth, so that the conqueror would have coal to drive his industries and war machines. We were configured into yielding our labors and resources to service foreign economies. We were rewired and re-tooled into abandoning our needs and aspirations to devote our lives and entire existences to servicing the conqueror needs. None was left for our lives. We called it modernity and civilization. In time we started competing for the most basics of necessaries. Competition invited a jungle. Before we knew what was happening African children were marched off to war; pumped full with drugs and ordered to rape their mothers, cut off their father's genitals, chop off their brothers' hands and feet, and shoot their most intimate acquaintances in a surreal theatre of oedipal perversity: all in defense and/defiance of geopolitical monstrosities bequeathed to us by Europe as states and nations. Sierra Leone, Liberia, and Uganda, all played hosts to these dimension of bestiality. Our country-sides were turned into murderous battlefields, where we kill each other in the name of our various gods. Jos, Nigeria is one such theatre. Maiduguri and many other Northern Nigerian cities.

African politicians became empowered by the imported cant known as western version of democracy into going up to the capital cities, which ape imperial power centers, to steal legally from the commonwealth, in service to their individual greed. There, they go to execute and crucify the African principle of community, which counseled that the individual exists because his community exists.

The list is so long as to defy enumeration!

## 4. The Neutrality of Ideologies?

Importation of theologies or ideologies is neither positive nor negative in itself. After all, every theology is an agglomeration of borrowed myths and contrived projections. Some are fractionally distilled legends echoing subconscious wishes of the human heart. Others are primitive needs and will to power elevated to the ontological level. But be that as it may, each of these must acquit itself positively if it is to assume some relevance in its new abode. It must conduce to the use designed and intended for it by its importers. If not, it would be jettisoned in time. Human experience has shown that culture is dynamic. Cultures borrow and lend to each other across time and space. They import and export some of their

pedestals as contact with others increases. To this end, some have arisen to define civilization as culture at an export level.

I have personal reservations at this definition.

Epistemic Imperialisms and cultures of nihilistic savagery have been exported across cultural lines over time. Besides the fact that my philosophic vocation would never permit an unexamined acceptance of any definition that offers itself up for consideration; I wonder if I would accept that as civilization, without any qualification. I eternally refuse to accept the slaughtering of the Mesoamericans into extinction by the rampaging avarice of a buccaneering Europe, as a civilizing mission. If I am to accept that, what would I in justice, tell the Sapa Inca and his Inca people of Peru and South American Andes? Should I tell them to accept their massacre in good faith, as that is the price of civilization? How could I ever justify the plundering, dismembering; the physical and mental enslavement of generations of Africans? Is it civilization that African humanity was packed in the putrid holds of ships; in chains that reeks with inhumanity, and sold off as articles, to masters who would rape their labors, their genitals and their humanity?

Could anyone be justified in labelling that civilization?

I forever refuse to utter or invoke the names of Pizzaro, Cortes, Columbus, Francis Drake, James Cook and other arrant pirates of expired European Empires with any reverence in my breath, no matter what the doctored historical books pretend to tell. Neither would I forever hold anything but scorn for all those philosophies and philosophers that scaffolded their rape of other peoples. Justice and the deities guarding her portals forever hold that the ghosts of megalomaniac rapists like Leopold II, the butcher of the Congo would never rest in any sanctuary of good odour. If Leopold II and other such imperial sadists are not manifestations of savagery, why the pyramid of chopped hands harvested at his orders in the Congo? Is this guy, and every other such knave, not the perfect proof of the obverse of what civilization should be? On the contemporary front, I wonder if I would ever accept the fraudulent falsehoods peddled by Washington under George W. Bush, and Whitehall under Tony Blair to explain away their bowing to the rapacious covetousness of their elitist constituencies for Iraqi Oil, as an operation to give Iraq the gift of democracy. If all these could be accused of being civilizing missions, then we must elevate Adolf Hitler to the sainthood. We should then apologize to the Nazi henchmen executed at Nuremberg. We should beatify the psychotic tyranny of Josef Stalin and all other scoundrels of history.





## 5. Signature of Epistemic Pathology

I was aroused to consider our experience with our imported ghosts due to what has become a consistent festival of socio-cultural disharmony in the interaction between local realities and the constructs we inherited from elsewhere in the recent past. We can confidently say that Africa is now at a great crossroads. Our imported constructs have refused to mix well with our local realities and experience. Imported experiences have continued to settle like oil atop the waters of our indigenous reality and social experience. They have not mixed well. The cognitive dissonance engendered by this situation on the sources of our social legitimacy and epistemic authorities in Africa have been very grave.

Very clear instances of this could be seen in almost all facets of our lives. It could be seen in the way we practice our borrowed faiths; the way we practice our borrowed democracy; the way we practice our borrowed ways of life. The Christian religion for instance, enjoys patronage on Sundays and attracts huge followership, at least nominally across our land. But the Babalawos; the Ezemuo(s); the guardians of our abandoned gods, equally enjoy a business boom. The two pedestals are supposed to be mutually exclusive. But in Africa, one does not exclude the other. We mix the worst tenets and dimensions of them together and the dissonance continues. Another proof of this chaotic and toxic brew emanating from the mixture of these two worlds can be seen in the life of a typical Nigerian car owner or the average driver on the Nigerian road. Many drivers sitting behind the wheels of many cars in Nigeria on any given day never had any formal driving school experience. Many of them don't even know how to drive, except moving a car from A to B; whatever happens in-between is not their business. Yet, their first port of call on buying a car, is not to the driving school to get some driving lessons, but to pastors, priests and other henchmen and women of God or Satan as their inclinations dictate, to have the vehicles blessed, or evils cast and bound off the cars, so that they would always arrive at their destinations safely, even though they don't know how to drive.

If we accuse the conquerors of conceptually colonizing us, what do we make of the consistent attempts of our compatriots to massacre meaning at the altars of ignorance? What do we make of those whose delight is in imposing ignorance upon the gullible? In which category should we classify those, who canonize the irrationality of their private neuroses, as pious declarations of the Christian faith? If you think this is a metaphor, then you have not encountered the average Nigerian pastor of the so-called "mushroom churches" and their well-dressed, technology savvy counterpart in Lagos, Abuja, Nairobi or Johannesburg. They have names like Helen Ukpabio, Emeka Ezeugo King, Daddy in the Lord, etc. These guys are traders and marketers of mass ignorance. Many catholic and Anglican priests have become vanguards of this charlatanism. Some of them have tapped into this huge

reservoir of superstition that many an African mind is susceptible to; to wreck inestimable havoc on our posterity.

The greatest crime that these insanities on religious steroids are committing is labeling our children as witches. In the Cross Rivers region of Nigeria, one crazed psychotic declared that we have over 400,000 witches and wizards in Akwa Ibom State. These charlatans commission a heartless assault on childhood. They market sorcery and stigmatize our posterity as witches, thereby handing their ignorant relatives the blank cheque to murder innocence, and commit unspeakable crimes on the innocent frames of these young people; searing them for life and killing them in most cases.

Europe hunted women and children down for centuries as witches. Humanity wallowed in this dark recidivist grotto until renaissance came with its enlightenments. We realized the superstitious base of such exorbitant ignorance dressed in the exquisite robes of false spirituality. Before that, millions of men, women, and children have been massacred and burnt as human barbecue to deadly ignorance that masqueraded forever as spirituality. Today, these religious henchmen and henchwomen; ignorant scoundrels, who are allergic to common sense and the lessons of history, have created a religious abattoir where the psychosocial wellbeing of Nigerian childhood is slaughtered. With this, Akwa Ibom State, in Nigeria, and every other such places on our continent have nominated themselves the cemeteries of childhood.[532]

These are signatures of some deep, epistemic pathology that inspires behaviour and action across a broad spectrum of the African population today. This is rightly identified because every religion or ideology comes armed with an epistemology. Every imported god comes with its own baggage. Why wouldn't that be the case, when even the most materialistic expression of empiricism is capable of constructing a metaphysics? This is very simple to see in the daily lives of African societies of contemporary times, as our example above shows. But suffice it to say that such arrant importations of foreign gods, to wear the garbs of our abandoned gods, never bid us refine our iniquitous propensities. History has shown that it rather seems to brew a toxic mix of superstition, superimposed and hawked upon a veneer of sciento-technical rationality at best. Or at worst, it essays to displace local value system totally, and imbue the adherents of the new gods with such an epistemic arrogance of absolute proportions; a dogmatic bigotry that is superlatively impervious and allergic to reason; a murderous hatred of contrary viewpoints; and an impulsive readiness to murder opponents on their gods' behalf. In such contexts, we are not urged to change our cannibalisms, but are better

532 See: Ogbunwezeh, Emmanuel Franklyne „Cemeteries of Childhood (2010) http://www.nigeriavillagesquare.com/articles/cemeteries-of-childhood.html





equipped with new conceptual tools to elevate them an ontological notch higher. We are now better equipped to commit our cannibalisms with cutleries instead of the good old fingers. Instead of committing murders in petty forms, we now commit mass murders with better weapons, and better PR managers to ensure an invite for peace talks from the UN.

The list runs through the roof.

The only difference between our old situation and our new status is that we are now armed with a more refined repertoire of hypocrisy to deploy with a clear conscience, whenever we are sinning to our hearts' content. We are now predisposed to consult these dispositions that are at variance with reason; while advertising our creeds as peaceful. And we do this most solemnly, with the most convulsive and the most obscene version of hypocrisy that is accessible to human stupidity.

This explains why a Christian would steal, rape, plunder lands, exploit peoples, abuse children, and barbecue opponents in bonfires; all in Jesus name. It also underwrites many a Muslim, murdering opponents of his faith while screaming Allahu Alkbar. It confects a justification for many a Jewish agent, putting a bullet in the head of an enemy of Israel while chanting the Shamma Yisrael. This equally explains why many a religious history has been a pornography of bloodletting. Muslims and Christians have been slaughtering each other and other lesser mortals in their vicinity since both religious attained power and institutionalisation. With hindsight we can say that Achebe's Okonkwo was right in fighting the marauding bearers of foreign gods that invaded his land. These imported gods seem most times incapable of exorcising us of our worst natures. As many an Islamic terrorist dreamt of sex orgies involving 72 virgins in a paradise, where I doubt they would have need for their penises; as reward for blowing off the heads of innocent men, women and children; Mahatma Gandhi was forced by Christian behaviour into confessing his love of Christ, but disdain of Christians, since his observations taught him that being Christian seems to mean being unlike Christ in all things; although his Hindu persuasions did not protect him from his rabid racisms against Africans.

If the cryptic desire to express their repressed sexualities in a heaven of 72 virgins is their only motivation for murder, these guys would have long revised their pretensions. Swing clubs are everywhere on earth to cater to their repressed neurosis. Prostitution happens to be the oldest vocation in history. They knew that they need not murder to gain admittance to a heavenly swing club. Some few dollars or Euros could buy one that pleasure here on earth. But that is not the only motivation. Foreign gods have a knack for blood also.

## 6. Foreign Gods also Drink Blood!

Truth is reality staring at us in its nakedness. She stands on the integrity of her own majesty. Truth needs no violence to peddle her. The audacity of truth is unbearable to false hearts. That is why truth calls for courage to express her. But she needs neither armies nor warriors to peddle or defend her. Inversely, truth requires extraordinary violence to suppress. Falsehood on the other hand, requires force and the arms of might to peddle her unto acceptance. The unreasonableness of an idea is most times directly proportional to the violence it requires for its defense. This is to say that the more unreasonable an idea is, the more violence it requires to peddle it.

This explains why gods of crooked religions drink blood. Lots of it!!!

Thousands of Africans have been slaughtered; offered as unwilling holocausts at the bloodthirsty altars of imported gods. More Nigerians have been killed in the conflict between Christians and Muslims in recent times, than any other singular factor other than the civil war. Every religion sacralizes blood, both actually and metaphorically. But religions with Abrahamic roots seem to be in love with blood.

Not that the same could not be said of many other religions, but its Abrahamic manifestation underwrote and has had more influence in the history of the major imperial enterprises in history, whose heritage we have been forced to share. The Bible; a resource drawn upon by Jews, Christians, and Muslim was a documented odyssey in bloodletting, culminating in the Christian God taking his son to the Mountains of Skull to have him villainously executed, for what Christians construe as a cosmic redemption of mankind. Although this has been another strain of the perennially recycled myth, which can be traced back to the ancient Egyptian god Horus, Jesus the Christ went a step further to elevate love of neighbour, forgiveness, and turning the other cheek, as the centerpieces of his salvific enterprise. But Christian history has been anything but about turning the other cheek or love of neighbour.

Prior to that drama at Golgotha, Abraham, the father claimed by Jews, Christians and Muslims as the Patriarch of their faiths; in a brutal renunciation of all the natural affiliations commanded by consanguinity, took his son Isaac; his only son, to the plains of Moriah; just like Okonkwo of Achebe's Things Fall Apart, did the son of his house, Ikemefuna; and there to murder this son of his loins, who calls him father. All because his God decreed it!!! This may have been where Christians and Muslims of Jos Plateau State borrowed their ideology, of pouring libations with the blood of their fellows, at the altars of these imported gods. If my God who is an absolute value for me, could ask me to renounce my nature; relieve myself of responsibilities of the most intimate bonds of relationship imposed on me by





consanguinity; and murder my child for the sake of paradise or to prove my faith; then there are no more restraints holding me back from massacring my neighbour with reckless abandon in the name of my faith or paradise; no matter how neurotic that sounds to rational sensibilities.

Where African gods made do with the bloods of chickens and goats, the imported Deities demand our hearts, our wallets and our blood. Since Islam and Christianity came to Africa, we have witnessed the good, the bad and the ugly. The good have been many. But the bad have been many as well. On the bad side of the ledger, we have been converted into an extended theatre of nihilistic savagery that has characterized the history of both religions from the Middle East through Europe and Arabia respectively. Nigeria for instance, has become the new frontier in the war of one religious ideology over the other.

On the Christian side, we inherited a Christianity armed with over six centuries of experience in murdering its opponents, repression of opposition, epistemic tyranny, crusading, fighting for pieces of choice real estates and getting empires and kings to do their killings for them; spying and torture. It was a Christianity compromised by its schisms and political splits between Anglicanism and Catholicism and their various splinter pockets. This history is equally one, which saw Protestant England and Catholic Northern Ireland murdering each other for God and country over the course of centuries, even to the thresholds of contemporary times. Europe was Christian during the longest period of the celebration of savagery, ever seen by human history known as the 30 year war. It was the Christian Church that bequeathed history the abomination of the Inquisition. Islam is not any better. Islam came with a twelve century old heritage of murder and massacre of those the Koran identified as infidels. Islamic jihads killed millions over 12 centuries.

Religion may not be the cause of all major wars in history[533], but the cycle of violence at the instance of religion in Africa has been so nauseating that it seems, that every African should now abandon these foreign gods and go back to the gods and goddesses of our fathers. Our fathers' gods may not have been less violent, but most of them were not gods with imperial pretensions. They had no room in their various Theodicies for categorization of peoples into infidels and believers. Freedom of thought and conscience is the hallmark of their various amphitheaters. They were potent gods that fought for themselves. They never needed the arms of flesh to fight their causes. Yet they were deemed powerless. But they were wiser than most versions of the Christian and Islamic gods, who required their followers to fight for them. African gods were thunderous whenever they rise to do battle with their adversaries. They wipe out the families and homesteads of those who committed abomination, as Africans believed. They don't have a problem

533 Karen Armstrong, Fields of Blood: Religion and the History of Violence, London, Penguin Random House, 2014

with those who disagree with them. The pantheons of African gods are democratic and never imperial. That explains why an African can worship so many gods at the same time, without any of them being jealous of the size of sacrificial piece of meat the other one gets. But since Africans embraced the religion of the one who called himself a jealous God; they have been at the forefront of being so murderously jealous on their gods' behalf; and murdering their brothers pursuant to that insanity.

## 7. Mercenaries of God

Our ancestors never needed the dogmas of Vatican or the Fatwahs of Mecca to tell them what is good and what the obverse is. Today, our nouveau religieux are simply satellites of the Vatican and Mecca, or other such power centers that dictate on doctrine and dogma. Time was when Vatican told the world "Extram Ecclessiam, Nulla Salus est" Salvation could not be had outside the Church. I wonder which salvation that meant. That was conceptual imperialism at its finest. Centuries of Christians believed that papal nonsense. The renaissance in spite of the impeding conservatism of the Church happened. It gradually eroded the basis of ecclesial authority. The church sought to hold itself in balance. It fought losing battles with the new epistemic authority availed humanity by science. It was not until an aggiornamento happened that the church really considered some of the impious nonsense it peddled in the past. John XXIII was compelled by modern circumstances to ventilate the stuffy entrails of the church. He opened the window. He let in some fresh air. It was at this time that the Christian church searched for voices within her ranks, which would have been condemned to slow bonfire by the Inquisition, were they born a century earlier, did she try to salvage a little credibility.

To offset the faux pas of the "Extram Ecclesiam" assertion without losing face, the Church borrowed heavily from one of her sons. Karl Rahner was a brilliant Austrian theology professor, who believed in the church and her salvific mission. It was he who reworked that assertion with all its theological implications. He believed the assertion that salvation could not be had outside the church. But took it a step further to account for the fate of all those who found themselves outside the Catholic Church and millions of other who would never come into that faith. He then extended the definition of the Church. He extended it to include everybody, whether baptized or not. The only ticket now for admittance, unlike in the past definition, is that this person must do "good according to the dictates of his conscience", even if he had never heard the name of Christ. He comprehensively baptized everyone a Christian, even those who were born before Christ came. He called them "anonymous Christians". (Lumen Gentium 14-16) That signified the church's readiness to moderate that stand. The Lumen Gentium, the Second





Vatican Council Dogmatic Constitution on the Church, gave an apostolic blessing to that modification. The former stand is akin to the baloney sold by Muslims that only Muslims will be in paradise. In this purview, which is a license for conversion or murder, one is allowed either to become a Muslim, risk a second class status, or face the sword of the believer.

The Christian Church has been a great conceptual and cultural imperialist, thanks to the amorphous nature of its message. This message has the ability of utilizing the vehicles of other cultures to propagate its own. This is what has ensured its survival across time and across various cultures. Time was when the church needed to go against opposition of learned men, who were busy deploying the intellectual resources and patrimonies of the ancient world in their apologetics against faith. The "heretics" quoted Aristotle and Plato to back up their assertions. After fighting them to no avail, the Church realized that instead of yielding ground to these voices of discontent, that she should fight them using other strategies. If you cannot beat them, lead them, became the strategy. The Church rose up to baptize those strains of Aristotle and Plato that conduced to her message and mission, thereby cutting the ground off the feet of the dissenters. Thomas Aquinas took Aristotle to the baptismal font, while Augustine dragged Plato there. That has been the methodology of the Christian Church since that day in Athens in AD 51, when St. Paul; the very intelligent, epileptic lawyer from Tarsus, and one of the greatest Christian proselytizers; stood in the Acropolis of Athens, rode roughshod on the Athenian concept of the unknown God, to sell them his own version of it. At that encounter at the Acropolis, they argued about arguments, but Paul exercised his most delicate craft masterfully. Unfortunately, the Bible did not give us an unbiased account from the side of the Athenians.

Islam does not fare better in this regard. A glance into history would apprise you of this.

To make most of these "illogical" theologies persuasive to logical minds, who would normally resist these cocktails of myths and borrowed tales, these religions created militant mercenaries out of their adherents, who would be ready at a moment's notice, to lay down their lives to fight for what the priestcraft of their various persuasions tells them God's will is, at any given point in time. The Christian church even went a step farther to make jingoistic militancy and the ability to inflict unrestrained violence on adversaries in Jesus' name a sacrament. They called it confirmation. When confirmation couldn't raise enough soldiers to crusade for that choice piece of real estate in Palestine called the Holy Land, the Holy See resorted to selling indulgences and other heavenly real estates, to raise cash to finance the war for the Holy Land. That would not be the end of selling for sordid money, heavenly graces and other mythical appurtenances that confers hope on the people in this vale of tears, while the priestcraft indulged all their

appetites here on earth. Islam took it equally a notch higher. It decriminalized murder, in as much as it was committed against an infidel. A crime was cooked to religious palatability. Those who killed for their faith became virtuous. And those who died for it gained an unimpeded access to paradise.

Suffice it to note that religion has effected some of the greatest whitewashings of crime in history. From temple prostitution to the anathematization of sex-one of the most beautiful acts of our natures, religion has most times been at the forefront of delegitimizing every natural delight that makes human life pleasurable. In religion's name, violence has been baptized, rebaptized, and canonized; roguery and plunder whitewashed. In fact, impious neurosis of various shades and forms have been given religious blessings, and forced upon large swathes of ignorant humanity, as absolute truths at which they must bend their knees, in absolute obeisance.

What about the priestcraft of religion?

History has not been kind on the institution of priestcraft of religion. The priestcraft of various religions have been summaries of debauchery. Some priests have been experts in the darkest villainies known to history. Honesty and probity has been foreign to many of them. Total impiety constituted the religion of many of them. Many of them preached virtue on pulpits, while all vices fought for supremacy within them. Many worshipped avarice, ambition and debauchery, using every instrument of treachery, perfidy, flattery, ass-kissing, and so on. In spite of a great host of good, holy and saintly men and women of various religions, there have been many men and women of God, who preached moralities on pulpits and religiously violated every single one of them immediately the lights were turned off. Several priests were prominent patrons of irreverent circles. Many of them lie with infernal ease; spent monies skimmed off impoverished people on impious pleasures; affect scandalous piety as respite from adultery; and have Bacchus as the only true god they worship. Till date, in spite of contemporary catholic attempts at sublimating its violent past and propensities; a departure engendered by the aggiornamento of the Second Vatican Council, which reached its apogees in John Paul II apologizing to the whole world in 2000 for all catholic atrocities in history; imported theologies have always spawned mercenaries for God since that day at the portals of the garden at Gethsemane, when Simon Peter drew his sword to harvest an ear in defense of his master. Almost all imported religious are guilty here. They have their soldiers of Christ; soldiers of the cross; God's army, Hezbollah-Army of Allah, and so on. Military divisions or armies are never created to serve ice-creams. They are killing machines. Throw religion into the mix, and the most incomprehensible motivation for murder arises. With such armies massed on both sides of religious disagreements and conflicts in Nigeria, blood will continue to flow on such frontlines of war between Christians and Muslims like Jos, Nigeria or





Maiduguri in North east Nigeria. Such conflicts will always have hideous results. "Holy thieves" is not only oxymoronic or a conceptual monstrosity, thieves that pretend to holiness are in actual fact the most dangerous of crooks. This would tell you what happens when murderers in the most proximate potency, are offered religious reason to practice their trade.

## 8. At the Mercy of Alien Doctrines: The Example of "Hardship Allowance"

Stealing is an ignoble vocation. But it is a very hard one. I am all for a guy who does the dirtiest job, getting seriously remunerated for his troubles. I mean: he is entitled to hardship allowance. But that job must not be criminal. It must be a legitimate, noble, productive and edifying occupation. Obiora Ike supports this stance with a seminal x-ray of the value, dignity and structure of human work and its implications for a post-colonial African society[534]. This comports to my stance that a thief will never qualify for hardship allowance in my consideration. No ethical tradition, or responsible disposition would ever justify that. Paying a thief some special allowance to compensate him for his troubles of robbing us, empties productivity of meaning, and plunges society into the paths of retrogression. No society has ever advanced, when its citizens are empowered and remunerated to prowl on the lives and property of their compatriots. No society subsists or survives on robbery. Remunerating robbery compromises social progress. And we would never subscribe to that. Thievery is a base occupation. I can only consider some allowance for a thief; who reserves no other means to survive, outside petty stealing to forestall gastronomic emergency. This allowance would be to wean him off his disreputable occupation, and stabilize him enough to get back to positive employment. Apart from this, I wonder how any sane mind would countenance "hardship allowance" from the community treasury, for a monumental thief, who solemnly steals way beyond the limits of his greedy elasticity. I wonder how the people could keep quiet in timid acquiescence, as thieves stake claims to hardship allowance from the commonweal, for the most "difficult job" of robbing us with their pens.

If you cannot fathom this, you are in great company. I am also in the company of many normal thinking people, who cannot fathom the Nigerian politician. The introduction to this piece made it very clear. A country that imports everything including its ideologies is a country enslaved to the capricious whims of the sources of its imports. A country that produces nothing save recycling expired ideologies; regurgitating failed policies; and canonizing her geriatric crooks has nothing of

534 Obiora Ike, Value, meaning, and social structure of human work: with reference to "Laborem exercens" and its relevance for a post-colonial African society, Frankfurt am Main, Peter Lang, 1986

substance to contribute to the march of human civilization. That country deserves to lose its name; be swept into forgetfulness by the ebbs of history, or allowed to disintegrate into its component parts, to see if any productive renaissance could sprout out of such decay.

Nigeria is a case in point here!

We imported Western style democracy. Instead of edifying us and leading us to the fertile shores of development, it has denuded us of our humanity and nourished our greed and avarice. The western style democracy we imported protects neither our lives nor our property. Our ancient African ways kept our society whole, helped us preserve our environment and guaranteed the ecological integrity necessary for integral existence. But the one we imported was the robber-baron version, which canonizes only capital and decapitates men. To that end, even till today, the crudest version of dysfunctional politics that characterized the medieval courts of Europe, and the corresponding sycophancy that it spawned as it ravaged and pushed Europe into the dark ages, are unfortunately the two most lucrative cottage industries in Nigeria of contemporary times.

These industries promise the greatest return of profits on investments. Godfathers invest their money to buy offices in a primeval version of political simony. Influences are traded, sold, and purchased with thuggery, assassinations, threats, inflammation of ethnic allegiances, treachery and an overabundance of backstabbing and perfidy. These two industries employ many otherwise intelligent minds and convert them into citadels of corruption; purchasable consciences only there to attend to the needs of their avarice.

To get to office, they are ready to sell their souls to the infernal powers. Here political simony is the surest route to power. They kick, kill, bite and bribe to get into office. Once in office, instead of taking care of the business of the people, whose supposed mandate they enjoy, they spend their office, principally stuffing and satiating their greed with resources cornered and skimmed off the commonweal. Their second vocation is then settling all the capricious matrices that bought or smoothened their ways to power. Little time and consideration is dedicated to the people's business. They people are never an important consideration in such a scheme. They people are used as cosmetic slogans to hide the rotten metaphysic, which inspired and nourishes their concept and grasp of power. Power is for service, only if the god that desires their genuflection, or service is their avarice, and every other minor deity that panders to that.

To this end, the Nigerian politics has become an essential arena where greed marries audacious impunity. We have virtually no opposition party in parliament. This is because the ruling party equally rules the electoral umpire. To win an





election anywhere in the country, one must sell his soul to the ruling party. Many of the politicians have no convictions or ideologies of the kind of politics they want to play or represent. All they want is power for its own sake. And they march into the ruling party in droves. They are content in getting into office. They are not content or concerned with achieving anything of substance, while in office. They are clever in their rogueries. Nigerians have been out-dribbled into keeping their eyes shut, while the ruling party runs the affairs of the electoral umpire. And the electoral umpire allows only those who are marked with the signs of the ruling beast. I wonder how the beast would ever allow credible elections, since even kids are suffused with nightmares since they got acquainted with the face of the Nigerian beast. The beast must then rule with the scepter of iron, and give us scorpions and stones, whenever we ask for bread.

You need not go farther than looking at the quality of debates at all levels of our legislature in Nigeria; from the local councils; through the state houses of assembly to the National assembly. The only debates in these houses that attract strident and vociferous debate, sometimes conducted with fisticuffs is when it comes to the salaries and perks of office of the members of parliament, their budgetary allocation; or the impeachment of a chief executive that refused to bribe them. Other than that, no legislation of substance that has the people as it center has ever emanated from our senate or House of Representatives. But these men and women are paid allowances in excess of what we as a country budget for the education of our children and posterity. It towers over what we budget to eradicate the artificial poverty that our politics and its international supporters have plunged the majority of our people into. It transcends what we budget for agriculture and feeding of our population; it dwarfs what we budget for infrastructure development or in restoring the ecological integrity of the Niger Delta, which has remained a placard of our collective callousness.

These representatives collect sitting allowance for every sitting, even when they are not present. It is a cool investment. You can stay in your house and sleep all day and your sitting allowance keeps on flowing into your account. I wonder how an employee, who plays truancy at work without adequate explanation, could keep his job although his employer is well aware of his antics. It is either that the employer is stupid, irresponsible or compromised. If not, the employee should have been thrown out long ago. If you watch sittings of the Nigerian senate on TV, one is something repulsed by the lackadaisical approach of the Senators to what should be a very serious business. Empty seats stares you in the face. You cannot but ask yourself, where the guy who is supposed to represent your interests seats to do that. He may be representing you by servicing his phallic needs on top of one of his mistresses in a hotel room in Abuja; or he may be busy junketing from one South American capital to the other, since this has become their choice destination

for money laundering since Europe and America started trying to set an example with Ibori and Atiku.

The greatest insult to the Nigerian suffering masses, is that these guys who are deluged with unmerited pleasures and perks of office, are in addition to that, skimming serious money off the Nigerian treasury as HARDSHIP ALLOWANCE, for doing simply NOTHING! Quote me: They do nothing!!! They collect hardship allowance for riding air-conditioned cars, and a kilometre long retinue of security, hangers on, and assistants, when Nigerians have no roads to drive their cars, or an efficient transportation system to cater to their needs. Many of these guys are conscienceless jobbers. Added to that is their lack of integrity and shamelessness. Many of the Senators have never introduced any bill in the senate since they got in there, in spite of the extreme wastage of resources in maintaining offices that many of them have never sat down in. Many of them have never been to their constituencies except during election campaigns, to get to talk to the people whom they represent about their needs and problems. Yet, many go home with chunky funds for constituency projects, and accounts to no one about that, even though we have never seen many projects across these constituencies to justify these funds; and no one is asking questions about these monies.

Yet we have the scandal called Hardship allowance!

It is simply remunerating robbery. We are paying our politicians for robbing us. That is Nigeria! And this explains why the country is not developing.

These are some examples of the pestilences of imported gods, and imported ideologies.

* Igbo for Palmwine.

** Chi is Igbo the god guarding the portals of destiny

*** Agbala is Igbo goddess of the caves, which guards our community; a powerful spirit that does great things.



## Meet the Man

Msgr. Prof. **Obiora Francis Ike** is a Nigerian Catholic Priest, Prelate, scholar, grassroots development practitioner and human right activist. He is the Founder and Director of the Nigerian Ethics Research Centre, the Catholic Institute of Development, Justice, Peace and Caritas, Co-Founder and Chairman of the leading Nigerian Umuchinemere Microfinance Bank, and Chairman of the Enugu State Economic Advisory Committee. As an academic, he is also Professor and Chair for Ethics and Intercultural Studies at the Godfrey Okoye University, Enugu.

Ike's activities are dedicated to youth development, poverty eradication, health, conflict management, interreligious dialogue and values-driven leadership. A recipient of over 50 awards, he is President of the Club of Rome, Nigeria Chapter since 2006, Executive Director of the Geneva based Global Ethics Centre, members of several science and arts institutes, and founder and director of over 17 NGOs in Nigeria and abroad. Ike has a personal website: www.obioraike.com

# Bio-Data and the Impressive Life of Prof. Dr. Msgr. Obiora Francis Ike

## BIRTH

Family name:**IKE**
First names:**Obiora Francis, Prof. Dr.**
Date of birth:**07.04.1956**
Nationality:**Nigerian**
Email: obiorike@yahoo.com
Website: www.obioraike.com

Obiora Francis Ike, was born in the Muslim city of GUSAU, Northern Nigeria on 7th April 1956 of Christian parents to Chief Richard Maduabuchi Ike (1912- 2013) and Mrs Lucy Mgbafor (née Nzekwe, 1930 - 2001).

## STUDIES

Ike passed the West African Examinations Council (WAEC) with Distinction in nine subjects, the General Certificate of Examination (GCE) London 1975 and the Advanced Level General Certificate Examination (GCE A/L) of the University of London. Further university studies of Philosophy, Theology, History, Political Science and Economics took place from 1975 to 1986 in five countries starting at Bigard Memorial Seminary, Enugu (Nigeria), Leopold Franzens university of Innsbruck (Austria) from 1978 to 1981; Reminisce Friederich Wilhelms university of Bonn (Germany) from 1982 to 1986; The Sorbonne Paris (France); university of London, (UK); and the International Institute of Post Graduate Studies, Dubrovnik (Croatia),

Certificates Obtained include the B.A. (Innsbruck/Rome); B.Theol. (Innsbruck/Rome); M.Phil. in Philosophy (1980) obtained in First Class Grades; M.A in Theology (1981); Dr. Theology (Bonn); PH.D. (1986); Diploma in Journalism and Economics 1979 (University of London) and Diploma in International Studies (1983). Several Certificates obtained





include diplomas in French, German, ICT, political studies, etc.

The dissertation and thesis research topics from Bachelor's degrees to Doctorate Degrees revolve around the following critical areas of inquiry:

"Karl Marx on Religion - A philosophical probe" (Enugu 1978);

The political, social and economic aspects of missionary activities in Nigeria - A Historical exposition" (Innsbruck, 1981);

"Karl Marx on Religion and Christianity - A philosophical inquiry" (Innsbruck, 1980);

"Value Meaning and Social Aspects of Human Work in Laborem Exercens of Pope John Paul II and its Application to A Post-Colonial African Society" (1985, Bonn);

"The influence of 19th century British utilitarian philosophy on colonial law and its application to Nigeria" (1986, Bonn),

## INSTITUTIONS ATTENDED

| | |
|---|---|
| 1982 – 1986 | Rheinische Friedrich Wilhelms Universitaet, Bonn, Germany, Doctor of Theology, Social Ethics (DD); Philosophy Dissertation in Jurisprudence, PhD: |
| 1978 – 1982 | University of Innsbruck, Austria; B.A; B.Phil.; M.Theol; M. Phil |
| 1975 – 1978 | Bigard Memorial Seminary Enugu/ Pontifical Urban University RomeBachelor of Philosophy (B.A) |
| 1979 | University of London, UK,Diploma in Journalism; Cambridge University Certificate in Economics and History; |
| 1983 | Postgraduate Institute of International Studies, Dubrovnik, Yugoslavia; Diploma in International Studies; |
| 1969 – 1974 | College studies at All Hallows Seminary, Onitsha; St John's Seminary, Nsukka with Graduate Certificates of West African School Certificates (WASC, 9 subjects, Grade One |

result); General Certificate of Examinations, Cambridge, UK, Ordinary Levels and Advanced levels;

1974 -1975 Teaching Experience and Practical year Volunteer Service as Tutor at Sacred Heart Seminary, Nsude Nigeria .

## DIPLOMAS AND CERTIFICATES

• Doctor of Theology, Rheinische Friedrich Wilhelms University, Bonn, Germany;

• Phil. Dissertation, Bonn;

• Master of .Philosophy (M.Phil) University of Innsbruck, Austria

• Master of Theology (M. Theol) University of Innsbruck, Austria;

• B.Phil. Enugu/Urbaniana Rome; with a thesis topic Karl Max on Religion and Christianity

• B.Theol, Innsbruck /Urbaniana, Rome; with a thesis on the political, cultural and social aspects of missionary activities in Igbo land; an historical exposition

• Diploma of Journalism, London;

• Certificates in Economics, University of London; Certificate in International Studies, Dubrovnik;

• Language Diploma Certificates in French, Sorbonne, France;

• Language Diploma Certificates German,

• Language Diploma Certificates Hebrew, Latin and Greek.





## CAREER

Reverend Ike received Catholic Priestly ordination on 4th July1981 at St Karl Borromaeus Pfarrkirche Hohenems, Vorarlberg, Austria from Bischof of Feldkirch, Dr. Bruno Wechner at the young age of barely twenty five years. He has so far remained the youngest ever ordained clergy man in the entire Diocese of Enugu and Eastern region of Nigeria. His life motto upon priestly ordination has remained "To Be All Things To All People".

He has served the Church in the last 34 years of priesthood -1981 to 2015 - as Pastoral director and Chaplain of the Seniorenzentrum (Old Peoples Home for sick and aged) Deutschordens Wohnstift Cologne, Germany under His Eminence, Cardinal Joseph Hoffner from 1982 to 1986.

At various times in his 34 years as priest, Ike has served as the Vicar General of Enugu Diocese, The Episcopal Vicar for Public Relations, The Vicar for Youth, The Chaplain to the youth, The Pastor and Chaplain to the Holy Rosary College of over 2000 all-female Boarding Secondary School in Enugu; Chaplain to the Catholic Women Organization of over 300000 women at both the diocesan and the regional level of Onitsha Ecclesiastical Province made up of 9 dioceses in Nigeria to mention but a few.

He was the first Chairman of the Onitsha Ecclesiastical Province for Justice, Development and Peace and served for several years as an expert to the Bishops Conference of Nigeria (1986 to 2000). Ike is currently the parish Priest of St Leo the Great, Enugu since 2010 made up of over 4000 Christians and was appointed in 1999 by Pope John Paul a "Papal Chamberlain" with the title MONSIGNORE, At the time, he was the youngest recipient of this Honour in Nigeria and West Africa ever so appointed.

## PROJECTS

Ike is Director of Diocesan Projects of Enugu Diocese for many years since 1986 during which he raised over fifty million US Dollars for various projects of development, charity, human promotion and infrastructure. These projects include the establishment of housing estates, churches, vocational and skills training centers, schools for education, projects and programs of agriculture, the construction of 17 hospitals for primary health

care in rural areas and secondary health services to sick persons in Nigeria with supplies of equipment and Medicare and health personnel.

There are initiatives and projects of a publishing house, scholarships for deserving female and male students, construction of orphanages and the establishment and founding of a Licensed Bank for micro credit schemes for deserving creditors, the poor and rural communities. Projects of Human Rights and access to justice for prisoners and inmates denied of their freedom are many, including rehabilitation initiatives with legal aid and a clear stand against the death penalty. He is an administrator and manager with skills which has created jobs and livelihoods for employment opportunities for many people. He has a staff strength of about 100 persons currently associated with projects under his directorship and watch.

## INITIATIVES AND FOUNDATIONS

Ike is founder of the Nigerian Congress of Catholic Prison Pastoral Care; founder of the research and educational institution Catholic Institute for a Development Justice and Peace (CIDJAP) which is probably the only Ethics Institute in Nigeria;

Founder of Access to Credit Program for women and men under two programs that revolved since inception over one million Euros for members of SEPTA and GWEDE.

As co- founder of the Catholic Community Bank Umuchinemere Microfinance Bank in 1994/1995, access to credit for the poor through alternative banking, micro-finance and small projects Fund has been extended to well over three hundred thousand persons. The bank he co-founded in Nigeria, Umuchinemere Micro Finance Bank Ltd, with twenty branches in Nigeria has an asset base worth over three billion Naira (about one hundred and fifty million Euros) within twenty years of its existence in 2015, having started with an initial capital of only fifty thousand Naira in 1995. Today, the bank has twenty branches in south east Nigeria, over two hundred staff with Father Ike as the current Board Chairman with a tenure.

At the Foundation stages of the establishment of a new PRIVATE University licensed under the Federal Government of Nigeria as GODFREY OKOYE





UNIVERSITY, a catholic institution, Ike has been and remained a member of the Planning Committee, Member of the Funding Committee, Member of the University Senate, Member of the Board of Trustees and Professor in the university.

He has supervised the sponsorship and further studies, training and education of several hundreds of Nigerians, clergymen, religious women, Lay persons and youth within Nigeria, West Africa and abroad.

## ACADEMIC CAREER

Academic and teaching experiences started as Lecturer for Professional Ethics (Berufsethik), Religion and Philosophy (1980-86) in Deutschoprdens Fachseminar fuer Altenpflege, Cologne, Germany; Senior Lecturer for Political and Socio-Economic Sciences in the Spiritan International School of Theology, Attakwu, Nigeria (1987-1990); Founder and Executive Director of the Catholic Institute for Development Justice and Peace, (CIDJAP), Enugu Nigeria since 1986; Chair and Professor of Catholic Social Teaching, History and African Studies in linkage with the Enugu State University of Science and Technology. The CIDJAP is the ETHICS INSTITUTE in Nigeria which trains and awards Diploma Certificates to graduates of the 18 month program held in association with university affiliations in Bonn Germany and Nigeria. The Institute has graduated hundreds of students over the years since inception in 1990.

At the age of thirty seven, he was made Visiting Professor to the Theologische Fakulteit, Tilburg, Netherlands (1993) and Guest Professor to the Johann Wolfgang Goethe University, Frankfurt/M (1997). Monsignor Obiora Ike is currently Professor of Ethics and Intercultural Studies at the Godfrey Okoye University, a Catholic University in Enugu since 2009. Ike has taught in over twenty universities in four continents.

Recently in March, 2014, Professor Ike was nominated and inaugurated as the only African member of the prestigious European Academy of Science and Arts in Salzburg, Austria which membership includes twenty seven Nobel Prize Recipients. .

He is a member, Governing Council, Enugu State University of Science and Technology (ESUT), Member, Board of Trustees of Godfrey Okoye

University; Member International Advisory Board, School of Business, University of Stellenbosch, Cape Town, South Africa and Founding Director of the proposed Graduate School of Business, Godfrey Okoye University, Enugu State, Nigeria.

## Enugu State University of Science and Technology (ESUT)

- Chairman of ESUT Search committee for the appointment of the Vice Chancellor 2015
- Member Interview Panel for the appointment of VC ESUT 2015
- Chairman of ESUT panel for the interview and appointment of Registrar and Bursar for ESUT 2015
- Member Governing Council of ESUT 2010-2015. Reappointed till 2020
- Member of the Appointments and Promotions Committee of ESUT 2010-2015. Reappointed till 2020
- Council Member for ESUT Finance Committee 2010-2015. Reappointed till 2020
- Assessor of Professorial Appointments to the University (with over 50 Candidates promoted as Professors)
- Raised funds for ESUT and Facilitated the linkage between ESUT and the GTZ Frankfurt, Germany for Resource and Personnel Development Aid to the ESUT Engineering Department, 1994 to 2000 and 2001-2005





## Godfrey Okoye University

- Professor of Ethics and philosophy since 2009
- Chairman, Capital Projects Campaign of Godfrey Okoye University, 2012 that raised 1.8 Billion for the University Development
- Member, Board of Trustees, Godfrey Okoye University 2008-2015. Reappointed from 2015-2020
- Chairman, Resources Management Committee, Godfrey Okoye University 2015-2020
- Professor and Chair of Ethics and Intercultural Studies
- Director, International Relations Department

## University of Nigeria

Prof. Ike has been on numerous occasions to mention;

- Resource Person/ Facilitator, Training of Teachers (involving all Faculty Heads) from Nsukka, Uyo and Asaba
- Guest lecturer
- Moderator
- Workshop facilitator
- Guest of Honor
- Awardee

## Johann Wolfgang Goethe University/ Frankfurt am Main

- Intercultural Colloquium 1992
- Intercultural Theologie 1994
- Guest Professor 1997/1998
- External Examiner and PhD Supervisor. Examined and Promoted Doctoral Candidates

## Tilburg/Holland

- Guest Professor
- Master's Thesis External Examiner

## Pan-African University, Lagos

External Examiner. Masters and PhD Supervisor. Moderated and Promoted Candidates for Masters and PhD

## University of Pretoria, South Africa

External Examiner and PhD Supervisor. Promoted candidates for PhD

## Stellenbosch University, South Africa

Member of the International Advisory Board, Business School Executive

## MEMBERSHIP OF ORGANIZATIONS

IKE is Member of the Club of Rome and President of the Club in a Nigeria. He is known in international circles as a Thought Leader, a motivational Public Speaker, someone with high profile and credibility and is much sort after and respected.





Professor Ike has met with and worked with Presidents of countries such as the Presidents of Germany, Turkey, Afghanistan, Nigeria, the United Nations Secretary General, then Mr. Kofi Annan to mention but a few. He advises the Nigerian government at various levels and was called amongst the four hundred Nigerians who worked under the Presidency of Dr. Goodluck Jonathan to provide a new Constitution for the country in 2014 at the National Conference. In Enugu State he was recently in 2015 June, appointed the Chairman of the fifteen member Economic Advisory Council to government.

## ETHICS TEACHER IN THOUGHT AND ACTION

As the first Nigerian to graduate and specialize in Christian Social Ethics far back in 1985, then a new discipline in scientific circles, he is regarded in some circles as The Father of Christian Social Ethics in Nigeria. He has taught many students and promoted them to doctorate degree holders and professors over a teaching career of over thirty years.

Ike joined the Globethics.net in 2009 after the Kenya conference and has contributed two major works to Globethics Publications namely A GLOBAL SURVEY OF BUSINESS ETHICS and SHARING VALUES ACROSS CULTURES. He was made the National Contact for Nigeria by the Founder and Board of Globethics.net at a recent Global Ethics Forum in Geneva in June, 2015.

He is President of the Africa Association for the Advancement of Christian Social Ethics for sustainable development and Thought Leadership since 1990, President Club of Rome, Nigerian Chapter; Director and Board Member of many non-governmental organizations including the Growing Businesses Foundation, Lagos; Enugu State Development Trust Fund; African Child Defense Initiative; Poverty in Africa Alternative; chairman of the board of Directors of Umuchinemere Procredit Microfinance Bank Ltd; founder and member of the Nigerian Association of Catholic Social Scientists; chairman interreligious Christian-Muslim Dialogue Forum, Enugu State; Founder of the Africa Fund on Self Employment (AFOS Nigeria SEPTA); and Grassroots Women Empowerment and Development Education (GWEDE) In 1992 and 1996.

Ike is active in many organizations and is a Director of over 15 LOCAL And International Organizations including Nigerianisch-Deutsche Kontakte Cologne, Germany; KinderCamp Germany ; Domspatz Munich; MHIRA NGO as Director in Philadelphia, New Jersey USA for people with Mental Health and Addictions; Alternative Dispute Resolution, Lagos; Nigeria Caritas Council of the Catholic Bishops Conference; Member, New York Academy of Sciences; Past President for Africa on the Global International Prisons Chaplains Association, Canada; Past President and International Board Member of the International Congress of Catholic Prisons Pastoral Care with seat in Geneva and registered with the Vatican, Rome. He has served at the Commonwealth Education Fund; Chairman of the board of Enugu Development Trust Fund, etc.

## SOME GOVERNMENT SERVICES

Obiora Ike is member of the Economic Team of Enugu State Government representing Non-governmental Organizations; Chairman of Justice Development and Peace Commission; Election Monitor of Nigerian Elections in 1999, 2003, 2007 and 2015. He is Chairman of the Education Commission, was a Delegate to the National Conference of the Federal Republic of Nigeria (2014); Member of the then South East governors Forum for the production of a New Federal Constitution for Nigeria; spiritual director and Patron of the Oha na Eze Ndi Igbo, A CULTURAL Igbo Think Tank Association for the protection of language and legal rights and integrity of the Igbo Nation within Nigeria, and is a Member of Imeobi Ohaneze. Government appointed to serve as Council Member of the Enugu State University of Science and Technology (ESUT) and is a member of its Ethics Committee, Appointments, Promotions and Finance Council, Chairman of the Search Committee of a new Vice Chancellor for ESUT and for its Principal Officers.

- Member, Committee for Speedy Dispensation of Criminal Justice in Anambra State 1989-1992
- Member, Enugu State Education Advisory committee for Mass Literacy 1991-1998
- Member, Accident Victims Rehabilitation Committee 1987-1992





- Member, South-East Governors Forum and Elders Committee 2009 till date
- Member, South-East Committee for the Review of the Nigerian Constitution 2012-2014
- Member of the 2014 Nigerian National Conference (CONFAB) March-September 2014
- Member, South-East Governors Forum Committee on the Resolution of the Crisis in Ohaneze 2012-2013
- Member Enugu State Economic Planning Commission 2012-2013
- Member South-East Nigeria Development Fund (SENDEF)
- Life Board Member Spinal Cord Injuries Association of Nigeria 1998- till date
- Member of the Board of Directors, Development Partners for Enugu State
- Chairman, Enugu State Conflict and Peace Committee on the Oruku-Umuode Crises 2000-2002
- Chairman, Enugu State Development Trust Fund 2001-2007
- Chairman, Enugu State Economic Advisory Committee

## SCHOLASTIC AWARDS, HONOURS, DISTINCTION AND PRIZES

Scholastic/ Professional and Developmental Awards

• Received the United Nations Sadik Nafis Award for Humanitarian Service and Courage, Lisbon, Portugal (2013)

• Certificate of Honour for Memorable Support, presented by Thomas Eke Nweke Progresive Education Empowerment Foundation, 26th June 2013

• ARCoR Medal of Excellence and Appreciation and Gratitude, presented by Romanian President and Prime Minister, Association For the Club of Rome, Romanian Chapter, 2013

• Honoured with the Progressive Education Empowerment Foundation Award (2013)

• Awarded with the title "Senior Advocate of Nigeria for the Handicap and Persons with Disability" by the Persons with Disability Organization for his unique role in consistently supporting handicap persons for the past 30 years through CIDJAP (2013)

• Member, European Academy of Sciences and Arts (2013)

• Leadership and Department Friendly Award, Nigeria Prisons Services 14th December 2012

• Recognized in the biographical directory Who-is-Who in Enugu State (2011)

• Awarded the Heinrich Pesch Prize for enormous contributions to the development of the church's social teaching and application (2010)

• Nominated in 2009 as Synod Father by Pope Benedict at the Africa Synod in Rome.





• Recognized in the biographical directory Men of Achievement by the International Biographical Centre, Cambridge, England. ISBN: 0 948875 27 5. (2007)

• Listed in Who-is-Who in the Nigeria (2006)

• Recognized in The Igbo Icon; A compendium of Igbo Achievers' by Divine Associates Global Services Ltd., Lagos, Nigeria. National Library Lagos ISBN: 978-065-8041 (2006)

• Awarded Afrika Verdienst Preis, CV Afrika Hilfe e.V, in Germany (2005)

• Honoured with a Paul Harris Fellow by Rotary International, Munich/ Ludwigshafen, Germany (2001)

• Appointed as an Honorary Member of the International Biographical Centre Advisory Council (2001)

• Made Honorary Chaplain (Prelate) to Pope John Paul II, Rome, Vatican (2000)

• Elected member of the Board of Trustees, Spinal Cord Injuries Association of Nigeria (SCIAN) (2000)

• Appointed member of the National Advisory Board of Mass Media Africa Peace Centre (2000)

• Recognized in the biographical directory Who's Who in Nigeria by the Nigerian International Biographical Centre, Lagos, Nigeria. ISBN: 978-34466-2-2. (1999)

• Recognized for his humanitarian works by the Old Girls Association, Holy Rosary College, Enugu (1999)

• Nominated as the Chairman, Board of Trustees of Child Defense Foundation, Enugu (1999)

• Appointed as a member of the Trustees of Development Education Centre (D.E.C.), Enugu (1999)

• Made the Papal Chamberlain, "Monsignore", Vatican City under His Holiness Pope John Paul II (1999)

• Appointed as the Spiritual Father of the Nigeria Union of Teachers, Enugu North Branch (1998)

• Appointed as a Patron of Sacred Heart Parish, Uwani, Enugu (1997)

• Published in Who's Who in the World by Marquis Who's Who Publication, New Jersey, USA. ISSN: 0-8379-1116-8 (1996)

• Awarded Knight of Postgraduate Students for his contribution and service to Humanity, Education, Economic and Social Development to Nigeria by the Association of Postgraduate Students of Enugu State University of Science and Technology (1996)

• Recognized for the Meritorious Services rendered to Humanity by the Nigerian Universities Management Students' Association (NUMSA), Enugu State University of Science and Technology (ESUT) Chapter (1996)

• Won the Peace Prize Shalom, Eichstaett University, Germany (1996)

• Elected a member of the Steering Committee of the International Prison Chaplains Association (IPCA) (1995)

• Awarded for Distinguished Health and Social Services by International Health Foundation, Enugu (1995)

• Appointed as an International Member of the American Association for the Advancement of Science (1994)

• Appointed as a Patron of Association for Promoting Quality Education in Nigeria (APQEN) (1994)





• Appointed as a member of the Development Committee of the College of Health Sciences of the Enugu State University of Science and Technology (ESUT) (1994)

• Appointed to lecture Faculty students of THEOLOGISCHE FACULTEIT TILBURG University in Netherlands in African Cultures and the Christian Faith; Social Ethics and Culture and Christianity and Islam in Africa (1993)

• Recognized and elected an Active Member of the New York Academy of Sciences (May, 1993)

• Appointed member of the Board of Trustees of the Centre for Women Development by the Enugu State Government (1992)

• Recognized in the biographical directory 5,000 Personalities of the World (Edition Five) by The American Biographical Institute

• Listed in Who-is-Who among African Theologians

## CULTURAL/ TRADITIONAL AWARDS AND RECOGNITIONS

• Awarded by the Igbo Catholic Community, USA

• Honoured with the Chieftaincy title; Omeluoha 1 of Agba Umana for the good services rendered to the community by His Royal Highness, Igwe Donatus N. Ilo, the traditional ruler of Agba Community in Ezeagu L.G.A. of Enugu State (1999)

• Invested with chieftaincy titles - Onwa n'etilora of Umana Ndiagu (1988) Enugu State, Nigeria

• Chieftaincy titles Omeloha of Ugwuomu, Nike (1991) Enugu State, Nigeria

• Chieftaincy titles Okwuloha of Agba Umana (2008) Enugu State, Nigeria

## ADMINISTRATIVE AND ACADEMIC EXPERIENCES ACADEMIC EXPERIENCES

• Professor of Ethics and African Studies at Godfrey Okoye Catholic University, Enugu.

• Lecturer for Professional Ethics (Berufsethik), Religion and Philosophy (1980-86) in Deutschoprdens Fachseminar fuer Altenpflege, Cologne, Germany;

• Senior Lecturer for Political and Socio-Economic Sciences in the Spiritan International School of Theology, Attakwu, Nigeria (1987-1990);

• Founder and Executive Director of the Catholic Institute for Development Justice and Peace, (CIDJAP), Enugu Nigeria since 1986;

• Professor of Catholic Social Teaching, History and African Studies in linkage with the Enugu State University of Science and Technology.

• Visiting Professor to the Theologische Fakulteit, Tilburg, Netherlands (1993)

• Guest Professor to the Johann Wolgang Goethe University, Frankfurt/M (1997).

• Member of the International Advisory Board, University of Stellenbosch, South Africa.,

Member of the Governing Board of the Enugu State University of Science and Technology,.

Member of the Board of Trustees, Godfrey Okoye University, Enugu and

Member of the Board of MAHIRA for Health, New Jersey! USA.





## ADMINISTRATIVE EXPERIENCES

• Co-ordinator West-Africa Business Ethics survey towards a research under Prof Deon Rossouw for a Global Ethics database; 2012;

• Co-Founder and Chairman of Board of the leading Nigerian Umuchinemere Microfinance Bank Ltd (1994/1995);

• Classroom Teacher of over 35 years; (since 1980)

- Lecturer and Professor of Social & Economic Ethics and African Studies in Nigeria and Germany;

• Development Practitioner; Founder/Co-Founder of several NGO's (17)

• Expert on Development Co-operation including CIDJAP;

• Micro Enterprise Development Cooperation (MDC together with Growing Business Foundation, Lagos);

• PLEAS (Prisoners Legal Education and Assistance Scheme);

• Justice and Peace FARMS;

• Grassroots Women Empowerment and Development Education (GWEDE);

• Small and Medium Scale Entrepreneurs and Training Association (SEPTA);

• Director of CIDJAP - Catholic Institute for Development Justice Peace and Caritas;

• Director of Studies for Diploma Programme of CST/TLP (Catholic Social Teaching/ Theology for Lay People Programme since 1990;

• Consultant Partner European Union SRIP Programme, Nigeria;

Director of Growing Businesses Foundation (GBF),

• Consultant and Expert to Nigerian Conference of Catholic Bishops;

• Partner Misereor and Missio Aachen, Germany;

• Consultant Rhein Donau Foundation Cologne;

• Partner Pontifical Missionary Works, Germany;

• Expert to the Pontifical Council for Justice and Peace, Vatican;

• Federal Ministry of Finance Workshops and Seminars;

• Christian Missionary Organisations,

• Enugu State Governments of Nigeria

• Cross Rivers State Governments of Nigeria

• Anambra State Governments of Nigeria

• Kano State Governments of Nigeria

## DEVELOPMENT ORGANIZATIONS ENGAGED

• Enugu State Development Trust Fund;

• African Child Defense Initiative;

• Poverty in Africa Alternative;





• Umuchinemere Procredit Microfinance Bank Ltd;

• Nigerian Association of Catholic Social Scientists;

• Christian-Muslim Dialogue Enugu State;

• Africa Association for the Promotion of Catholic Social Teaching;

• Founder of the Africa Fund on Self Employment (AFOS Nigeria);

• Small and Medium Scale Entrepreneurs and Training Association (SEPTA) Enugu

• Grassroots Women Empowerment and Development Education (GWEDE).

## CHAIRMANSHIP/ DIRECTOR OF PROFESSIONAL ORGANIZATIONS AND NGOs

• Umuchinemere Community Bank & Micro Finance Bank Ltd

• Caritas Internationalis, Caritas Council/Foundation (Nigeria - Rome)

• CIDJAP Legal Education and Development Assistance Scheme

• Nigeria - German Contacts, Cologne, Germany

• Grassroots Women Empowerment and Development Education (GWEDE)

• Justice and Peace Farms, Enugu

• Prisoners Legal Education and Assistance Scheme (PLEAS)

• Trinitas Company Ltd, Enugu

• Center for Public Policy and Research, Abuja

• Commonwealth Education Fund, (CEF), Abuja

• Child Defence Foundation, Enugu

• Initiative for Food Environment and Health Society (IFEHS), Abuja

• Human Rights law Service, (HURILAWS) Lagos

• Small and Medium Scale Entrepreneurs Association, (SEPTA),

• Ezi Muoma Ltd Nigeria

• Africa fund on Self-employment (AFOS) Germany/Nigeria

## MEMBERSHIP OF ORGANIZATIONS

IKE is Member of the Club of Rome and President of the Club in a Nigeria. He is known in international circles as a Thought Leader, a motivational Public Speaker, someone with high profile and credibility and is much sort after and respected.

Professor Ike has met with and worked with Presidents of countries such as the Presidents of Germany, Turkey, Afghanistan, Nigeria, the United Nations Secretary General, then Mr. Kofi Annan to mention but a few. He advises the Nigerian government at various levels and was called amongst the four hundred Nigerians who worked under the Presidency of Dr. Goodluck Jonathan to provide a new Constitution for the country in 2014 at the National Conference. In Enugu State he was recently in 2015 June, appointed the Chairman of the fifteen member Economic Advisory Council to government.





## MEMBERSHIP AND CO-CHAIR OF PROFESSIONAL ORGANIZATIONS

• Chairman, Third Synod Preparatory Committee, Catholic Diocese of Enugu (2013)

• ESUT APIC Committee for Academics since 2012

• Vatican Africa Synod by appointment of Pope Benedict XV1, Rome (2009)

• Board Member and Director, Nigerianisch-Deutsche Kontakte Koeln;

• Alternative Dispute Resolution; Nigeria Caritas Council;

• New York Academy of Sciences;

• International Prisons Chaplains Association, Canada;

• Commonwealth Education Fund;

• Justice Development and Peace Commission.

• Global Ethics Network

• Research Project Ethical-Ecological Rating, Frankfurt/M, Germany

• Annual Autumn Conference on Intercultural Theology of the University of Frankfurt/M, German

• Catholic Bishop's Conference of Nigeria (CBCN) Committee on Justice Development and Peace Commission (JDPC), Catholic Secretariat of Nigeria (CSN)

• Caritas Foundation Nigeria

- Member of IME OBI OHANEZE NDIIGBO and a Spiritual Director to Ohaneze.

## PUBLICATIONS/ BOOKS

Ike, O F., Wende Dein Gesicht der Sonne zu., Pattloch, Munich, Germany, 2007.

Ike O.F. ed. (2005)Nigerian Prisons, Hell above Ground; Ten Years of Nigerian Congress of Catholic Prison Pastoral Care (NCCPPC), Reflections and Action – 1004-2004, CIDJAP Press, Enugu. 355pgs, ISBN978-8062-53-9

Ike O.F. (2005) Globalization and African Self-Determination - What is our Future? IKO Verlag, Frankfurt, 2005; ISBN 978-8062-21-0, 257 pages

Ike O.F. (2003) - Development is about People, Business is about Ethics (CIDJAP Joint Publication, Enugu, ISBN 978-049-240-2, 140 pages

Ike O.F. (2003) - Afrika in Eigener Sache: Weissheit, Kultur und Leben der Igbo (IKO Verlag fuer Interkulturelle Kommunikation, Frankfurt/London, , ISBN 3-88939-691-7; Die Reihe Ezi-Muoma Afrika Verstehen Nr. 1; Herausgeber: Ike/Hoffmann)

Ike O.F. (2001) - Understanding Africa: Traditional Legal Reasoning, Jurisprudence & Justice in Igboland; (CIDJAP Joint Publication, 2001, Enugu, ISBN 978-34677-3-5)

Ike O.F. (2001) - Micro-enterprise Development Co-operation; International Best Practices in Micro-finance: Grameen Experience, Lessons for Nigeria (2001, Enugu; ISBN 978-201-50-1)

Ike O.F. (2001) - Africa in the Age of Globalization: Challenges of Cultural Identity in an Interdependent World (IKO Verlag Frankfurt, Edited by Lucia A Reisch, Ethical Ecological Investment, 2001, ISBN 3-88939-578-3)

Ike O.F. (2000) - UNDP Human Development Report, Millennium Edition, Lagos, Nigeria; 2000/1





Ike O.F. and Edozien N.N (2000) - African Self-determination in a Global Context: a Critical Appraisal of the Frankfurt-Hohenheim Guidelines & Corporate Responsibility Rating Concept (Joint Publication Oekologische Kommunication Band 8, Munich 2000; ISBN 3928244-64-7)

Ike O.F. (1998) - Freedom is More than a Word, CIDJAP Enugu, 1998, 275 pages ISBN 978-34677-0-0

Ike O.F. (1997) - Development Strategies and Financial management of Projects, CIDJAP Enugu, 1997, 175 pages

Ike O.F. (1997) - The Fantasy of Human Rights, CIDJAP Enugu, 1997, 325 pages

Ike O.F. (1990) - Catholic Social Teaching En-route in Africa, CIDJAP Enugu, 1990, 400 pages

Ike O.F. (1996) - Theology and Economy in Dialogue, CIDJAP Enugu, 1996, 85 pages

Ike O.F. (1990) - Church and Society in Dialogue, CIDJAP Enugu, 1990 ISBN 978-270-796-1, 168 pages

Ike O.F. (1986) - Value Meaning and Social Structure of Human Work, European University Studies, New York, Frankfurt, 1986, 561 pages

## BOOK CHAPTERS AND CONFERENCE PROCEEDINGS

Ike O. F. (2013)Verfolgte Christen Einsatz für die Religionsfreiheit, Nachlese Zum Kongress, (pp. 23-31) Am 30. April 2013 in Salzburg

Ike O.F. (2013) Renewing Mission and Identity of the Catholic Intellectual and Social Ethical Tradition through Communicating Faith in the Diversity of Cultures. In Eder M., Kuhn E, and Reinalter H. (eds.) Wede und Hindernisse Religioser Toleranz zur Freidenssaffenden Kraft der Religionen (pp. 97 – 116) VDG Weimer, Satz. ISBN 978-3-89739-972-7

Ike O. F et al (2013)CIDJAP Human Rights Manual – the Law and the Police. Ike O.F and Onaga C. (eds) Enugu-Nigeria, CIDJAP Press

Ike O. F. (2013)A Socio-Theological Reflection on the Cross, Africa and the Christian Challenges. In Knop J. and Nothelle-Wildfeuer (eds) Krauz-Zeichen Zwischen Hoffnung Universtandnis und Emporung (pp. 57 – 68) Grunewald, Germany ISBN 978-3-7867-2978-5

Ike O. F. et al (2012) The History of Enugu Diocese, Marking the Centenary Celebration, 2010, Omenka N. and Anijielo A. (eds) Enugu Nigeria, Snapp Press. 347 Pages. ISBN 978-978-910-184-9

Ike O. F. (2012) The Return of Mission schools. In Omenka N, Agu A. and Anijielo A. (Eds), Our Journey with God – Golden Jubilee Reflection, (pp. 184 – 187), Enugu-Nigeria, Snap Press. ISBN 978-978-910-187-0

Ike O.F (2011)Catholic Social Teaching and the Common Pastoral Good. In Adinike G. (ed), Witnessing in the Public Square, Reflections on Archbishop Val Okeke's Letter "you and the common good" (pp. 165 – 196). Anambra Nigeria, Feros Press. ISBN 978-978-50577-2-0

Ike O.F. (2011)Nichts Kann mich umbringen. In Vision 2000 Magazine, Europas Wurzel Neu Belben, Elizabethstrasse, Germany.

Ike O. F. (2008)Mystery, Masquerade and Emmanuel. In Eziokwu bu Ndu, An Ezeagu Ecclesiastics and Religious Publication, International Journal of Life and Culture (pp 9– 18) Enugu-Nigeria, CIDJAP Press

Ike O.F. (2007) Africa Renaissance: Solidarity and Renewal within Africa Today. In Christian Beck/ Wolfgang Fischer, DAMIT ALLE LEBEN KONNEN – Pladoyers fur eine menschenfrenndliche Ethik (pp 171 0 184) Altius Verlag, Germany. ISBN 978-3-932483-16-5

Ike O.F. (2006)Catholic Social Thought and Action in Nigeria. In Ike O.F. (ed.) Eternity is Love; Africa and the Legacy of Guardium et Spes; 40 Years After (pp. 65 – 78). Enugu- Nigeria, CIDJAP Press. ISBN 978-0711-351-7





Ike. O. F. (1997)Religion: Law and Culture – Igbo Traditional Society of Nigeria. In Maria HungerKamp und Mathias Lutz (eds), Grenzen Uberschreitenden Ethik – Festschrift fur Prof. Dr. Johannes Hoffmann Anlasslich Seines 60. Geburtstags. (pp.47- 82). Frankfurt am Main; IKO Verlag ISBN 3-88939-444-2

Ike O. F. (2005)Evangelization und Mussion. In Gerg Ganswein and Martin Lohmann (ed), Katholische, Wissen aus Erter Hand (pp 108 – 113) Herder, Freiburg, ISBN – 978-3-451-33208-1

Ike O. F. (1992)Katholische Soziallehre und Dritte Welt aus Afrikanisher Perspective. In Franz Furger and Joachim Wiemeyer (eds) Christliche Socialethik im Weltweiten Horizont. (26 – 35) Germany, Aschendorff Verlag ISBN 3-402-04533-8

Ike O. F. (1997)Wer Berfreit Ist, Kan Befreien – Only the Free can Liberate others. Theologische – ethische werkstatt; kkontext Frankfurt, Johannes Hoffmann (ed). Iko Verlag, Germany. ISBN 3-88939-425-6

Ike O. F. (1999)Human Rights Education and Action as Service. In Riika R. and Klaus K. (eds.) SPIRITUS, LUX, CARITAS, International Congress in Deacony. (pp. 67 – 81) Finnland, Gummerus Printing. ISBN 951-97097-2-X

Ike O.F (2000)Legal and Judicial Reform in Nigeria, Economic Management Capacity- Building Project. In Olisa Agbakoba SAN, Uche Emelonye and Wilfre Mamah (eds.), Report Back to Rule of Law Assessment, Mission to Nigeria; (pp 49 – 57). Lagos, Nigeria, HURRILAWS Publication.

Ike O. F. (2000) The Jubilee, the Church and Social Transformation in Nigeria. In Ursula Nothelle- Wildfeuer, Nobert Glatzel (eds) Christliche socialethik im Dialog – zur zukumftsfahigkeit von Wirtschaft, Plitik und Geselleschaft (pp 405 – 416). Bonn, Marcus Arnold. ISBN 3-929304-37-6

Ike O. F. (2007)The Church and Civil Society: the Case of Nigeria. In Kruip/ Reifeld (ed) Church and Civil Society – The Role of Christian Churches in

the Emerging Countries of Argentina, Mexico, Nigerian and South Africa (111 – 126) Konrad Adenauer Stiftung eV. Germany. ISBN 3-939826-21-9/ 978-3-939826-21-7

Ike O. F. (2007)Zeugnis des Nigerianischen Christen. In Peter P. J. Beyerhause (eds) Weltweite Gemeinschaft im Leiden fur Christus (pp 54 – 57) Estonia, Paket AS. ISBN 978-937965-59-8

Ike O.F. (1994)Fundamentalisme als Splijtzwam – Christedom en Islam in een Afrikaanse Context. In Beck H.L and Merks K.W. (eds) Fundamentalisme (pp. 105 – 124) Amba/ Baarn, Schoten. ISBN 90-263-1327-6

Ike O.F. (1995)Justice and Peace in Stress Management. In Ezeilo B.N (ed) Family Stress Management (pp. 181 – 190) Enugu Nigeria, CECTA Ltd. ISBN 978-022-113-1

Ike O.F. (1997)Bishop Micheal Ugwuja Eneja; A man of Simplicty in Lifestyle and lover of African Cultural Values. In Osayi R.E (ed) Bishop Micheal Eneja; an Analysis of Philosphic Thoughts (pp 35 – 41) Snapp Press, Enugu Nigeria. ISBN 978-2919-46-2

Ike O.F. (1999)Kirche in Afrika – Vor dem Dialog mit Europa. In Werner S. and George Stein (eds) Auf Neue Art Kirche Sein (pp 580 – 592). Munchen, Don Bosco Press. ISBN 3-7698-1184-4

Ike O.F. and Edozien N.N. (2001)Africa in the Age of Globalization: the Challenge of Cultural Identity in an Interdependent World. In Lucia A. Reisch (ed) Ethical Ecological Investment; Towards Global Sustainable Development (pp 99 – 104) Iko Verlag, Frankfurt. ISBN 3-88939-578-3

Ike O.F. and Edozien N.N. (2001) Ezi Muoma – Afrika Verstehen, Afrika in Eigener Sahe-Weisheit, Kultur und Liben Der Igbo. 195 pgs. Enugu-Nigeria, CIDJAP Press. ISBN 978-34677-3-5

Ike O.F. (2004)Human Rights, Conflicts and Reconciliation: A Global Reckoning with Emphasis on Four African Wisdom Calabashs. In Ike O.F (ed) Globalization and African Self Determination, What is our Future. (pp. 49 – 62) Enugu Nigeira, CIDJAP Press. ISBN 978-8062-21-0





Ike O.F. / Edozien N.N (2005):The Future lies within and Beyond Us. In, Carlos R., Ghanem N., Milena R. and Sylvia K (eds), Letters to the Future (pp 27 – 28), Spain, Textos

Ike O.F. (2006) Impact of Globalization in Africa. In Ibe C. Francis cssp (ed.) Bishop Joseph Shanahan Memorial Annual Lecture No. 11; Globalization and Bank Capitalization Policy in Nigeria; Implicaiton for the Common Man. (27 – 39), Enugu Nigeria, Snapp Press. ISBN 978-049-622-X

## ARTICLES IN SCHOLARLY JOURNALS

Ike O.F. (2013) Overview of West African Sub-Region. In Deon Rossouw and Christopher Stuckeberger (eds) Global Ethics Survey of Business Ethics in Training, Teaching and Research. (143 – 160) Globethics.net, Switzerland. ISBN 978-2-940428-38-7

Ike O.F (2013)Research Teaching and Practice of Catholic Social Thought on the African Continent through Communicating Fiat hint eh Diversity of Cultures. In Bigard Theological Studies Journal (BTS) Dec – June 2014, Vol. 34. No. 1. (pp 23 – 38) Bigard Press, Enugu. ISBN 978-912-880-5

Ike O.F. (2011)If You Want Peace Work for Justice. In Njoku M. C and Anieke C. C, Stories of Peace Volume 1 (pp 54 – 60) Enugu Nigeria, NGB Press. ISBN 978- 2922-61-3

Ike O. F. (2011) The Integral Nature of African Cultures and Religious Values as Ethical Values. In Ariane Hentsch Cisneros and Shanta Premarradhana (eds.) Sharing Values: A Hermeneutics of Global Ethics. (pp. 309 – 322) Globethics Series No. 4, Switzerland. ISBN 978-2-940428-25-0

Ike O. F. (2002)Christian and Politics. In Ogunu Micheal (ed.) Holiness and Social Responsibility of the Nigerian Catholic Laity (pp 56 – 93) Publication of the Catholic Laity Council of Nigeria, December 2002

Ike O.F. (2001) Development is about People, Business is about Ethics (July/September 2001, Volume 7, No 3, Nigeria Economic Summit Group Economic Indicators Journal; ISSN 1595-20307)

Ike O.F (1996)The Social, Political and Economic Situation in Nigeria: A Critical Survey. In Wer befreit ist, kann befreien. ISBN 3-88939-425-6. Being lecture presented on 13th May, 1996 in the Thalia-Theater, Hamburg

Ike O.F (1997)The Social Challenge. In Wer befreit ist, kann befreien. ISBN 3-88939-425-6. Being paper presented at the First Annual Plenary Assembly of Catholic Bishops Conference of Nigeria (CBCN) in Eucharistic Heart Generalate, Ikeja from 18th to 21st February, 1997.

Ike O.F (1995)Prisoners Standing in the Need of Reconciliation (Biblical and Theological Perspectives). In Wer befreit ist, kann befreien. ISBN 3-88939-425-6. Being paper presented at the International Prisons Chaplains Association (IPCA) Worldwide Conference III Aylmer, Quebec (Ottawa) Canada. Conference Theme: Reconciliation: The Challenge of Prison Chaplains. 18th – 23rd, August, 1995.

Ike O.F., Theology of the Cross. A Theological Investigation into the Reality of the Cross in the Prison Environment. In Wer befreit ist, kann befreien. ISBN 3-88939-425-6. Being paper presented at the International Commission of Catholic Prison Chaplaincies (ICCPC) IXth ICCPC Worldwide Congress, Warsaw, Poland

Ike O.F (1996)Theological Significance of Justice and Peace. In Wer befreit ist, kann befreien. ISBN 3-88939-425-6. Being paper presented at the Theological Conference: Evangelisation in the Catholic Archdiocese of Onitsha in the Light of the Africa Synod – a Study of the Apostolic Exhortation "Ecclesia in Africa", Onitsha, 29th – 30th April, 1996

Ike O.F (1996)The Mission of Social Work. Wer befreit ist, kann befreien. ISBN 3-88939-425-6. Being keynote address delivered to the Social Work Unit held in the Department of Sociology/Anthropology of the University





of Nigeria, Nsukka at the Launching of a N10M Bus/Library Appeal Fund and other Activities to mark the "Social Work Day" Celebrations on March 13th, 1996.

Ike O.F (1996)The Role of Non-Governmental Organizations in Agricultural Development. Wer befreit ist, kann befreien. ISBN 3-88939-425-6. Being paper presented at the International Workshop on Market, Gardening, Farm Associations and Food Provision in Urban and Peri-Urban Africa, Netanya, June 23-28, 1996.

Ike O.F (1996)Catholic Publishers as Evangelizers through Promoting Education, Development, Justice and Peace. Wer befreit ist, kann befreien. ISBN 3-88939-425-6. Being paper presented at the Seminar of Catholic Publishers in Africa on "Publishing at the Service of Evangelization" in Nairobi, Kenya. 12th – 25th November, 1996

Ike O.F (1995) The Plight of Widows. Wer befreit ist, kann befreien. ISBN 3-88939-425-6. Being abstracts of a paper presented at a One Day National Workshop on the Plight of Widows organized by the Medical Women's Association of Nigeria in Modotels, Enugu on 10th December, 1995.

Ike O.F (1996)Women and Politics. In Wer befreit ist, kann befreien. ISBN 3-88939-425-6. Being paper presented under the auspices of the International Federation of Women Lawyers FIDA (Enugu Zone) at a Post Beijing Workshop on 24th January, 1996 in Enugu.

Ike O.F (1996)The Role of Religion in the Political Empowerment of Women. In Wer befreit ist, kann befreien. ISBN 3-88939-425-6. Being paper presented at a Forum on empowering women for participation in the politics of the Fourth Republic on 17th December, 1996 in Filbon Hall, New Haven, Enugu. It was organised by FIDA (International Federation of Women Lawyers Enugu branch) in collaboration with the Enugu State Commission for Women

Ike O.F (1996)Development through Self-Reliance: Chances for Africa, the 'AFOS' Experience in Nigeria. In Wer befreit ist, kann befreien. ISBN 3-88939-425-6. Being paper delivered at the First Plenary Session of the Association of Catholic Entrepreneur in Germany meeting at Kleinheubach, Miltenberg/Main on 1st – 2nd March, 1996.

Ike O.F (2001) The Impact of Globalization on Africa. ... A Call to Solidarity and Concern. Ezi Muoma – Afrika verstehen. ISBN 3-88939-753-0. Being paper presented at a conference on cultural values as key determinants for sustainable economic development jointly organized by the United Nations Development Programme (UNDP) in collaboration with Growing Businesses Foundation (GBF) at the second annual conference on Corporate Social Responsibility and the launching of the first Nigerian issue- dialogue for the United Nations Global Compact held on 31st May, 2001 at UBA House, Marina, Lagos.

Ike O.F, Edozien N.N. Africa in the Age of Globalization. The Challenges of Culture Identity in an Interdependent World. Ezi Muoma – Afrika verstehen. ISBN 3-88939-753-0. Being paper presented to the Ethical-ecological Investment: Towards Global Sustainable Development and submitted for the Project Group Ethical-ecological Rating, Frankfurt-Hohenheim.

Ike O.F (2004)Human Rights, Conflicts and Reconciliation: A Global Reckoning with emphasis on Four African Wisdom Calabashes. Ezi Muoma – Afrika verstehen. ISBN 3-88939-753-0. Being paper presented at the International Association of Human Rights Conference, Frankfurt, Germany in May, 2004.

Ike O.F., Edozien N.N (2003). Developing Content on Africa – Why the West must take another look at Africa. Ezi Muoma – Afrika verstehen. ISBN 3-88939-753-0. Being paper presented for the Financial Times and the Bertelsmann Foundation, 2003.





## Conference Lectures and Papers

• January 2013, Enugu, Nigeria presented a paper entitled; Transformational Leadership and Professional Medical Ethics in the Nigeria Health Sector; at the 44th Annual Meeting and Scientific Conference of the Pediatric Association of Nigeria held at Golden Royale Hotel, Enugu on 24th January 2013.

• December 2012, Enugu, Nigeria Presented a paper entitled; Philosophical Response to Socio-Political and Economic Challenges in Africa at the Jubilee Symposium of the Spiritan International School of Theology (SIST), Attakwu on 7th December 2012.

• December 2012, Lagos, Nigeria Presented a paper entitled; The Path to Transformative Leadership at the Conference on Nigeria Leadership Summit organized by the Anabel Leadership Academy, Lagos from 11th - 12th December 2012.

• November 2012, Abuja, Nigeria Presented a paper entitled; The Church in Nigeria: The Family of God in Communion Dialogue and Mission at the Second National Pastoral Congress in Nigeria held at the Pope John Paul II Centre, Wuse, Abuja on 14th November, 2012

• January 2012, Abuja, Nigeria Presented a paper entitled; Practical implications of the Second Special Assembly for Africa of the Synod of Bishops in the light of increasing Intra-State Conflicts at the Year 2012 Annual St. Paul Lecture organized by National Missionary Society of St. Paul to commemorate the Feast of the Conversion of St Paul. This was held at National Missionary Seminary (NAMISEM), Gwagwalada, Abuja on 21st January, 2012.

• December 2011, Enugu, Nigeria Presented a paper entitled; Religion, Culture and Civilization - The Need for Dialogue during a Symposium to unveil the Maiden Edition of Enugu Cultural and Tourism Fiesta in Nike Lake Hotel Resort on 15th December, 2011.

• September 2011, Imo, Nigeria presented a paper entitled; Ntohapu: Oru Oma Nke Ozioma at Nkuzi Odenigbo Lecture help on September 2011 in Imo State, Nigeria.

• July 2011, Enugu, Nigeria Presented a paper entitled; Transformational Leadership and the Challenges of Governance in Enugu State; at the Governance Retreat for Members of the State Executive Council of Enugu State towards "Good and Responsive Governance" in July 2011 at Nike Lake Resort, Enugu.

• May 2011, Enugu, Nigeria presented a paper entitled; Globalization and Africa: The Challenges of Critical Inquiry for the University General Studies Program; Need for Paradigm Change, at the University of Nigeria, Nsukka 50 years General Studies Program Public Event towards Global Competitiveness and Paradigm Change on 25th May, 2011.

• March 2011, Stellenbosch, South Africa Presented a paper entitled; Moral Leadership of Businesses for Sustainable Development in Africa; at the Official Launch of the University of Stallenbosch-ed Center for Business in the Society on 4th March 2011.

• September 2010, Enugu, Nigeria presented a paper entitled; Ethical Leadership: Implications of the new generation of Nigerian academic leadership at the UNN Mission, Vision, and Action Workshop in September 2010.

• April 2010, Enugu, Nigeria Presented a paper entitled; Addressing issues of Reconciliation, Justice and Peace in the Church and in the World at the first Nsukka Catholic Diocesan Synod; "One Lord, One Faith, One Baptism" on 14th April 2010.

• February 2009, Enugu, Nigeria Presented a paper entitled; The Past, the Present and the Future make a People; at the first Festival of Igbo Civilization and Culture in commemoration of the Golden Jubilee of Chinua Achebe's "Things Fall Apart" held in Enugu on 7th February, 2009.

• May 2008, Frankfurt, Germany; Delivered a paper entitled; Corruption:





Threat to Democracy and Market Economy - The Case of Nigeria during an International Symposium on 'NACHALTIGKEIT ALS GRUNDPRINZIP FUER DIE RAHMENORDNUNG VON FINANZ UND GUETERMAERKTEN' held at BANK FUER KREDITANSTALT UND WIEDERAUFBAU (KfW) Frankfurt/Main Germany from 29th- 31st May 2008.

• March 2008, Kinshasha, Congo; Presented a paper entitled; Critical Appraisal and Overview of the First Africa Synod 1994: Preparation, Implementation, Reception, Shortfalls and Challenges as lessons towards the upcoming Second Synod of Africa, 2009 at the Centre Catholique Nganda, Kinshasa, République Démocratique du Congo in March 2008.

• November 2006, Enugu, Nigeria; Presented a paper entitled; The Social Teachings of the Church and the Management of Oil and Gas Wealth in Nigeria. Under the theme; "Nigeria: Making Oil and Gas Wealth Serve the Common Good" at the Divine Love Retreat and Conference Centre (DRACC), Emene, Enugu from the 1st-4th of November, 2006.

• May 2006, Frankfurt, Germany; Presented a paper entitled; Towards a World for Everybody: Communicating Faith in the Diversity of Cultures. Context - Nigeria at the International Symposium to mark 20 years of "Theologie Interkulturell" of the Faculty of Catholic Theology of the Wolfgang Goethe University, Frankfurt/M, Germany in May 2006.

• September 2003, Indiana, USA; Presented a paper entitled; African Renaissance: Solidarity and Renewal within Africa Today at the Conference on Solidarity with Africa organized by the Institute of Church Life, University of Notre Dame, Indiana, USA on 23rd September 2003.

• October 2001, Lagos, Nigeria; Presented a paper entitled; Expectations on Social Infrastructures from the Federal Government of Nigeria's Year 2002 Budget organized by Pricewaterhousecoopers (PWC) on 3rd October 2001.

• September 2001, Lagos, Nigeria; Presented a paper entitled; Righteousness in Governance at the Rev. (Dr.) Mike Okonkwo Foundation Public Lecture organized by TREM at the Shell Recital Hall Muson, Onikan, Lagos on the 5th of September 2001.

• Presented a paper entitled; Towards a Self Sustaining and Self-Reliant Church: Theological Perspectives from the Social Teachings of the Church and Local Experiences in Development.

• Presented a paper entitled; Overview of the Role of the Catholic Church in Education in Enugu Diocese (1962 - 2012); The Takeover and Return of Voluntary Agency and Mission Schools by the Government of East Central State of Nigeria

• Presented a paper entitled; Audacity, Character and Scholarship - Renewing Mission and Identity of the Challenges of Leadership to the University and the Nigerian Society.

• Presented a paper entitled; Africa: Salt of the Earth and Light of the World in the 21st Century New Evangelization. A draft paper for the 2012 World Synod of Bishop on the theme "The New Evangelization for the Transmission of the Christian Faith".

• Presented a paper entitled; Business Ethics as a Field of Teaching, Training and Research in West Africa.

• Presented a paper entitled; Catholic Social Thought and the Context of Nigeria.

• Presented a paper entitled; Catholic Social Teaching and the Common Good.

• Presented a paper entitled; Evangelization and Mission.

• Presented a paper entitled; Human Rights, Conflicts and Reconciliation: A Global Reckoning with emphasis on four African Wisdom Calabashes.





• Presented a paper entitled; Past Tense = Future Sense: Applying African Cosmology to modern issues of Sustainability and Corporate Governance.

• Presented a paper entitled; Renewing Mission and Identity of the Catholic Intellectual Tradition through Communicating Faith in the Diversity of Cultures.

• Responded to a questionnaire from Christian Solidarity International (CSI) on Islam, Sharia Legal System, Christian Persecution and Threat to National Stability in Nigeria.

• Presented a paper entitled; Religion and Politics - Perspectives of the Social Teachings of the Church. The Case of Nigeria.

• Presented a paper entitled; The Integral Nature of African Cultural & Religious Values as Ethical Values.

• Presented a paper entitled; Morality and Moral Philosophy.

• The Church and Unemployment, a paper delivered to the Justice, Development and Peace Commission, Archdiocese of Abuja, Nigeria

• Pope John Paul 11's Laborem Exercens and its Relevance for the Nigerian Ethics of work in the public and civil service

• Ethics and Democracy

• A Historical overview of the social teaching of the Church, the underlying theological motivations and the possibility of application in the corresponding social problems of Africa in the light of the Apostolic Exhortation "Ecclesia in Africa."

• The Legacy of Laborem Exercens, the meaning and dimensions of Human Work in John Paul II theology of Human Work: Challenges on Nigeria.

• Church and contemporary Nigerian Society: Social Teachings of the Church, Past and Present- Enunciation of relevant theological principles. Paper presented at the seminar by the Nigerian Association of Ecumenical Theologians, Jos

• Property and communal ownership structure in traditional Africa: An examination of relevant socio-economic and cultural issues in determining the ownership of community based telecommunication businesses.

• Religion, Society and the Crises of Values and Marriage in contemporary Nigeria

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• Corruption: Threat to Democracy and Market Economy- The Case of Nigeria. A paper presented at the international symposium on 'nachaltigkeit(sustainability) als grundprinzip fuer die rahmenordnung von finanz und guetermaerkten

• The Social Teachings of the Church and the management of oil and gas wealth in Nigeria: Making oil and gas wealth serve the common good (Nigeria), a paper presented at DRACC to the Bishops Conference of Nigeria Directorate on 'Church and Society'

• The integral nature of African cultural and religious values as ethical values.

• Righteousness in Governance, paper delivered at an International Symposium organized by The Redeemed Evangelical Mission, (TREM), Nigeria

• Human Rights, Conflicts and Reconciliation: A global reckoning with emphasis on Africa, a paper delivered at the National Conference organized





by the Christian Rural Development Agency Of Nigeria(CRUDAN)

• Nine years of democracy dividends in Ebonyi State- a critical assessment of the journey so far.

• Human Rights, Education and Action

• African Renaissance: Solidarity and Renewal within Africa today, a paper presented to the Catholic Bishops Conference of America 'inviting America and the west to solidarity with Africa'.

• Expectations on Social Infrastructure from the Federal Government of Nigeria Year 2002 budget Development in Africa: Cultural, Ethical and Religious Considerations

• Evangelization as Justice and Peace

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• The Jubilee, the Church and Social Transformation in Nigeria

• The challenges of New Evangelization in Nigeria

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• Religion and Politics – Perspectives of the Social Teaching of the Church.

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Ike. O.F Challenges on Global Poverty and global Health f-From Millennium Development Goals (MDG'S) to Sustainable Development Goals (SDG'S) Presented at the Catholic Social Institute,. Bad Honef Germany, 5th March, 2016

## THESIS AND DISSERTATIONS SUPERVISED/ MODERATED

• Human Quality Treatment: Evidence in Nigeria SMEs, Scale Validation and Relationship to Organisational Commitment and organizational Satisfaction, ***Kemi Ogunyeni***, Lagos Business School, Nigeria (2013)

• Philosophical Premises for Ecomic Development: SEN's Capability Approach, ***Symphorien Ntibagirirwa*** University of Pretoria, South Africa. (2012)

• Employer Loyalty – The Need for Reciprocity, ***Abiola Olukemi Ogunyemi***, Lagos Business School, Lagos (2012)

• Igbo Indigenous Economy and the Search for Sustainable Development in Post Colonial African Society ( A Socio- Ethical Styudy, ***Rev. Fr. Leonard Chidi Ilechukwu***, Johann Wolfgang Goethe University Frankfurt Main Germany

• Church and State; the Nigeria – the relationship between the Church and the State in Nigeria in the areas of Human Rights, Education, Religious Freedom and Religious Tolerance. ***Dr. John Nwafor,*** Wolfgang Goethe University Frankfurt Main Germany (2002)

• Community Radio and Its Influence in the Society, the Case of Enugu State Nigeria ***Dr. Okechukwu Offor***, Johann Wolfgang Goethe University Frankfurt Main Germany.

• Towards an Ethical- Ecological Assessment of Companies in Nigeria, ***Emmanuel Franklyne Onyemaechi Ogbunwezeh,*** Johann Wolfgang Goethe University Frankfurt Main Germany, (2009)

• ***Fr. Peter Egielewa***, Frankfurt Goethe University, Germany, Faculty of Theology, (2014). Moderation of Thesis on Media, The Catholic Print and Development in Auchi Diocese.

## POSITIONS CURRENTLY HELD

• Professor of Ethics and Peace Studies, Godfrey Okoye University, Enugu, Nigeria;

• Visiting Professor, Wolfgang Goethe University, Frankfurt/M, Germany;

• Director, Catholic Institute for Development Justice Peace and Caritas, Enugu, Nigeria;

• Member Governing Council, Enugu State University of Science and Technology;

• Member, Board of Trustees, Godfrey Okoye University, Enugu State,

• Advisory Board Member, School of Business, University of Stellenbosch, South Africa;

• President, Club of Rome, Nigeria Chapter;

• President, Africa Association for the Advancement of Catholic Social Sciences;





## LANGUAGE PROFICIENCY

• English – proficiently spoken and written

• German – proficiently spoken and written

• French – Conversational

• Hausa – Conversational

• Igbo – Proficiently spoken and written

• Latin, Greek and Hebrew – a little spoken

## LIFE PRINCIPLES, TRAVEL EXPERIENCES AND GLOBAL CITIZENSHIP

Professor Dr. Obiora Ike is a Good Will Ambassador of the Federal Republic of Austria and Germany, a Nigerian born European national with German citizenship and a bridge builder for positive image and good relations for the African continent. He has visited Switzerland since 1978 and collaborates with Swiss Christian institutions positively over many years. Ike knows many European cities well and is widely travelled in the USA, Africa, Asia and Latin America. He belongs to a new crop of global citizens who believe in a positive transformation of society for the common Good. His personal life values and family background and upbringing in a large family of ten children (five girls and five boys) are shaped by tolerance, inclusion, freedom, rule of law, democratic principles, integrity and hard work. A strong believer in Team Work, Ike maintains that Loyalty, Sincerity, Accountability and honesty remain his driving principles, all founded on Christian Ethics.

## SPECIFIC EXPERIENCE IN VARIOUS REGIONS

| **Country** | Date from – Date to |
|---|---|
| Germany | 1982 – 2014 |
| Nigeria | 1986 – 2014 |
| Austria | 1980 – 1982 |
| France | 1983 |
| South Africa | 2008- 2012 |
| Switzerland | 2010 – 2012 |

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This book is for Obiora Francis Ike. No words needed!