CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

There has been a debate on the contribution (or lack of it) of European Christian Missionaries to the development and self-understanding of Africans since the publication of the book, *The mission on Trial* (1977). Some acute observers of the history of ideas have recently reopened the same debate on a local level with particular reference to the Church in Nigeria. A quarter years after the first centenary of the coming of the first missionary heralds of the Gospel in Eastern Nigerian in 1885 is a landmark. In the history of the universal Church, it is a brief period. In the history of evangelization in the Eastern part of Nigeria, it is a vital period. The faltering steps of early days have gradually given way to a robust and fast-growing community of faith, with elements of joys and sorrows, problems and plans, the successes and failures. It helps us to understand better the growth of social, intellectual, political and material development brought to the people of the area by this Church.

The social, cultural and political problems hampering Nigeria’s quest for unity and appropriate human development have become major staples of contemporary concern of the Church in Nigeria (Obinna, 1995).

The multi-dimensional aspects of development in the various facets of the Nigerian Society have received the attention of the Church and still beckon on the Church for dialogue, critical and constructive dynamism if the church must continue to be relevant today and into the future. Indeed the history of the Church in Nigeria does not make full appreciative sense without a decisive entry for the better into the economic, cultural and socio-political development of the nation (Onwuanibe, 1995). Only with such vigorous engagement for the authentic progress and development of the nation can the Church’s message be welcome in the seeking of solutions to emergent development problems facing the country. Ultimately, human development is about the realization of potential. It is about what people can do and what they can become--their capabilities and about the freedom they have to exercise real choices in their lives.
The Holy Ghost Fathers had been in Eastern Nigerian for about eighty-five years. Not until after the Nigeria-Biafra war has their influence been somewhat minimized. Arriving originally from France in 1885, the Roman Catholic Missionaries exerted a considerable influence on the lives of the people of the region far out of proportion to their number. They became a factor to reckon with in the history of the development of the region.

The former Eastern Nigeria has been carved out into nine separate States of Abia, Anambra, Enugu, Ebonyi, Imo, Akwa-Ibom, Cross-River, Rivers and Bayelsa. The missionary efforts of the Holy Ghost Congregation covered the above-mentioned areas with their take-off point at Onitsha, Anambra State. There were only four missionaries who arrived at Onitsha in 1885. By 1918, there were a total of thirty-two Roman Catholic missionaries—Priests, Brothers and Sisters. The beginning of the Church in Nigeria was slow and arduous, but persistent as those great missionaries such as Fr. Leon Alexander Lejeune, Monsignor Pierre Le Berre, Fr. Joseph Lutz, Fr. Horne, Brothers Hermas and Jean-Gotto, Mr. Charles Townsend and Bishop Shanahan courageously made their way into the hinterland to bring the light of Christian faith in Nigeria especially in Eastern Nigeria in the early 1900s (Onwuanibe, 1995, 66). The missionary activities continued to spread to reach the remote part of Igboland, Efikland and other parts of Eastern Nigeria.

The impact of the Church can be felt in the dismantling of inhuman practices and institutions such as slavery, human sacrifice, killing of twins, and in the establishment of Christian villages which eventually gave way to schools for formal education. Translation of the Gospel into the vernacular languages and the production of catechisms in vernacular languages showed the good sense of recognizing the native culture, for language or tongue is a main vehicle of culture and development. Many local customs were banned as “pagan” and there is need today for inculturation in terms of appraising and recognizing good traditional values (Onwuanibe, 1995).

By building schools which range from the primary to secondary levels the Church recognized the importance of education in development. The Church has also had a programme of medical, social and personality development. She lays great emphasis especially through the voices of recent ecclesiastical hierarchy on the determining role of a just and widespread development for all the corners of the globe. She sees this condition as a prerequisite for world
peace via international solidarity. She even gives development a new name: peace (Paul VI, 1967). The Church therefore stresses on the true condition of integral development, one that does not disfigure the human person by a neglect of any of the important constituents of his personality.

1.2 STATEMENT OF THE PROBLEM

Communities in Nigeria have been bedeviled by numerous development challenges which include: severe economic, political and social crises, decline in the standard of education, moral and infrastructural decay, cultural crisis predicated on the fact that traditional values in the people’s cultures have been heavily impacted by materialism, science and technology and ideologies. Health facilities are in total decay.

All these problems call to question the role of the Church in still contributing to the provision of needed succor in these problem areas. In view of these problems and issues, the big question is the relevance of the Church in the present situation. Since relevance is an important feature of any meaningful phenomenon, event or institution, especially in the sphere of human life, the Church’s role in the solution of problems in the 21st century Nigerian society may be definitive in the justification of its existence among the Nigerian people.

Moving from the great signs of vitality and great contributions of the Church to community development since the advent of the early missionaries to Eastern Nigerian, this work will look at the role of the Church in Nigeria today and set how it can help address itself to several problems of poverty and other social problems facing the people and see how it can further join the government and other stakeholders in bringing sustainable development among the people for which it was a source of hope in the past.

1.3 OBJECTIVES OF THE STUDY

The specific objectives of the study include:

1. To identify to what extent the Church can contribute to community development.
2. To determine to what extent the Church has been vital and relevant in community development of Nigeria.
3. To determine the problems of development still facing the Church and how it can still contribute in developing the communities in Nigeria.

1.4 RESEARCH QUESTIONS

- Has the Church played any role in community development in Enugu State?
- To what extent has the Church been relevant in community development of Enugu State?
- How can the Church help provide sustainable development in Enugu State in the 21st century?

1.5 HYPOTHESES

H₀ The Church has played a significant role in the community development of Enugu State.

H₁ The Church has not played a significant role in the community development of Enugu State.

1.6 SIGNIFICANCE OF THE STUDY

This study is significant in various ways:

1. It will provide valuable insights into existing relationship between the government and the church in providing development in our rural communities.
2. It will bring to the fore the prominent roles the Church has been playing in development since she made her advent and the situation today.
3. It could also motivate the various stakeholders in community development to partner well with the Church in bringing development to the grassroots.
4. It will add to existing knowledge and equally serve as a benchmark for further studies.
5. It will serve as a model to other NGOs in their contributions to community development.
6. It could also bring to the knowledge of other religions that religion is not just “otherworldly,” that they work for the material and psychological well being of men and women when they are being well practised.
1.7 SCOPE OF THE STUDY

To determine and study the various roles the Church has been playing in the field of development in Nigeria. It is restricted to the socio-economic, cultural and political roles of the Church especially in Enugu State. The choice of Enugu State is based on the centrality of the state, the capital Enugu metropolis being the capital of the defunct East Central State of Nigeria.

1.8 LIMITATION OF THE STUDY

Among the limitations include, time, resources, human factor, limited data and information.
CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter focuses on those areas of concern, the Church has always seen as problems facing human development and which it has tried in history to help provide solution to. The Church, through her social teachings, has joined in the social struggle to fight poverty and bring better life for the people. This chapter, therefore, specifically reviews literature related to the Church and cultural development, the Church in moral and value orientation, the Church in Education, the Church and human development, conflict resolution and peacemaking, healthcare delivery and development, the Church and socio-economic concerns, political development, gender mainstreaming and gender issues, the Church in scientific and technological development, the Church in social work and charity, and development challenges facing the Church in Nigeria today.

2.2 THE CHURCH AND CULTURAL DEVELOPMENT

The role of the Church in cultural development is an important issue especially in Nigeria. It is reasonable to look at development in relation to the developing world today within the context of cultural explosion in the contemporary world. This cultural interest has often eventuated in a cultural crisis in which traditional values have come under intense pressure or conflict with foreign culture, and their elements (Onwuanibe, 1995). For a better appreciation of the role of the Church in cultural development, it is necessary to understand the meaning of culture.

Culture is a holistic phenomenon which has been defined variously by cultural anthropologists and philosophers. Thus, Taylor defines culture as the 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, 1958: 1). This is a definition which expresses the all-embracing character of culture from the point of view of cultural anthropology. By way of enriching this concept of culture, it has been defined as the ensemble of activities or the state of a
people’s development with regard to intellectual, aesthetic, religious, moral, social-political, scientific and technical activities, and the environment which furthers them from man’s creative springs as he poses and endeavours to answer questions around and beyond himself. It is man’s way of life as he meets his spiritual and physical needs (Onwuanibe, 1985:64). This definition is comprehensive. The environment of man is not only physical but highly moral and spiritual. It is culture which shapes or forms society by creating forms of infrastructures and super-structures for the enhancement of human life. In this sense it is “the spiritual form of society” as Battista Mondin puts it (Mondin, 1985:51).

2.2.1 Cultural Development

When culture refers to the cultivation of personal qualities in terms of intellectual, moral and physical attainments, it is personal culture. It is societal when it embraces the form of society as an artificial environment in terms of infrastructures and symbols of civilization (Onwunaibe, 1995: 61).

In the landscape of culture all cultures are not the same. Cultural anthropologists do not like evaluating one culture against another. They rightly do so since cultural anthropology in its perspective is descriptive and scientific. Cultures are graded high or low according as the principles of valuation are used to critically examine what makes for cultural development or progress or what retards culture. Hence in a tapestry of cultures of a given period or place, some of the cultures will be given high regard as compared with others according as they conform to the stipulation of the valuative principles which relates basically to the enhancement of human life in a genuine way. Culture is not merely material and physical; it is essentially the concern of the mind, of self-consciousness, of the spirit of man, which is the sphere of transcendence. A descriptive collection of cultural data with a view to generalization is at the scientific level. A cultural anthropologist may rightly place monogamy and polygamy on the same level of legitimacy, since they apparently serve their respective purposes in a given culture.

The point of discussing the function of the valuative principle is its importance in dealing with the role of the Church in cultural development for the Church’s stance is theological and moral. In the light of the discussion of the meaning of culture, cultural development means the quantitative and qualitative increase in the scope of the qualities, conditions and achievements
which make further enhancement of human life considered from the reference point of human transcendence; for the authentic being of man is eminently spiritual and transcendent (Onwuanibe, 1985:62).

2.2.2 Man as a Cultural Being

The culturality of man is an important issue in intellectual discussion today. A pressing problem demanding solution is how man is not just a being in nature, natural being, like any other animal in the continuum of nature but a cultural being, who has the potentiality of going beyond the bounds of natural environment to create an artificial one in view of enhancing the quality of his life.

Man develops as man in culture amid nature. In the view of the Church, it is a fact bearing on the very person of man that he can come to an authentic and full humanity only through culture, that is, through the cultivation of natural goods and value. Wherever human life is involved, therefore, nature and culture are quite intimately connected (GS, 1988: 959). Man in all his humanity is not just a product of nature nor of history alone, but the amalgam of history and nature which is called culture (Mondin, 1985: 147).

Man has the capacity for culture because of what Michael Landmann calls “anthropine gap.” It is based on lack of specialization of man unlike animals which are specialized. As he put it: The point of departure is that man as distinguished from animals, has at his disposal neither specialized instincts nor organs highly specialized for particular operation. In contrast to animals, human, according to an ancient observation, at first seems badly equipped in fact, unfurnished and incapable of survival. This lack of specialization is called anthropine gap (Landmann, 1982: 126).

The lack of specialization of man should, however, not be considered as a merely negative quality. It is positively linked with human creativity through which man can create for himself the structures which he lacks by nature. For example, he cannot fly by nature but he creates for himself machines that help him fly in covering distance more than the speed of sound. Man has tremendously constructed out of the forces and materials in nature things to feed, cloth and shelter himself more than nature has provided for animals (Onwunaibe, 1995: 63).
Furthermore, the culturality of man is rooted in the symbolic faculty of his rationality. Man can distance himself from the concrete environment and rise to the representation of things in their absence; he can endow these representations or signs with additional values and meanings to create symbols; cultural development is expressed in symbolic form. The Church as a living reality, not only creates and uses symbols, symbols of Christianity, but also recognizes the symbols of a culture. The relevance of the Church in Nigeria can be seen in the adaptation of the symbols of Nigerian culture or cultures.

2.2.3 The Dialectics of Cultural Development

Cultures impinge on one another in cultural exchange. The impact may take on the form of opposition which may lead to the destruction of one or to integration. The term “dialectics” in this context, in its mild meaning, indicates the process of cultural exchange in which there is a kind of opposition either strong or mild and eventual integration. A dialectical movement is one in which there is a positive (thesis), opposition (antithesis) and a synthesis in which some elements of both agents or factors are preserved in a higher form at the level of reconciliation (synthesis).

Culture is a dynamic reality. The ability of a culture to face up to foreign cultures or elements of another culture and integrate them in the exchange of cultures assures its survival; otherwise atrophies (Onwunaibe, 1995: 65). A culture is critically selective as it appreciates what is good and lasting amid the fades and fashions of the time, and incorporates it in the mainstream of the fabric of the culture. It is creative in bringing about new forms or ways of living in the effort to enhance the quality of life of its people. It shades off bad forms or elements as it undergoes the process of change in acquiring good new forms in the process of cultural development. A major problem which arises in the dialectics of cultural development is the problem of preserving traditional values and of how to harmonize them with the advances in science and technology (Onwunaibe, 1999: 65).
2.2.4 The Church in Cultural Development in Nigeria

The Nigerian culture or cultures have had the impact of Christianity for more than a century, and the influence of the Church can be seen in the landscape of the cultural development in Nigeria. The Church is trans-cultural in the sense that it does not identify itself wholly with any particular culture, since its mission is to bring the whole human race to salvation (GS: 43). Through the transcending vision of the supernatural perspective, the Church can always help in the renewal of cultures in their development. A local culture as in Nigeria can identify to a large extent with its local culture by making the Christian message permeate the local cultures and purify the cultural values of the local culture in the effort to integrate good elements of the local culture in its liturgy and in the Christian living of the People of God (Onwunaibe, 1995: 65).

The beginning of the Church in Nigeria was slow and arduous, but persistent as these great missionaries, such as Fr. Le Berre, Fr. Joseph Lutz, Fr. Horne, Brother Herman and Jean-Gotto, Mr. Charles Townend and Bishop Shanaham courageously made their way into the hinterland to bring the light of Christian faith in Nigeria, especially in Eastern Nigeria in the early 1900s. theirs was the thin edge of the wedge of the contact of Christianity with native cultures in Nigeria.

The impact of the Church could be felt in the dismasting of inhuman practices and institution such as slavery, human sacrifice, killing of twins and in the establishment of Christian villages which eventually gave way to schools for formal education. Translation of the gospel into the vernacular languages and the production of catechism in vernacular languages showed the good sense of recognizing the native culture, for language or tongue is a main vehicle of culture. Many local customs were banned as “pagan” and there is need today for inculturation, in terms of appraising and recognizing good traditional values.

2.2.5 Church in Moral and Value Orientation

There is a great cultural crisis in Nigeria today. Traditional values in Nigeria cultures have been heavily impacted by materialism, science, technology and ideologies (Aligwekwe, 1991). Such values as the sense of religion and God, sense of the dignity of man, respect for elders, honesty, honour, hard work, extended family solidarity, respect for life, personal and
social religion, hospitality, justice and peace have not escaped the cultural influence of foreign elements (Onwuaibe, 1995: 68).

The cultivation of the dignity of the human person is the central point of reference in a culture and not material possession. Authentic cultural development is centered on the dignity of man which has imponderable value. This point has been made strongly by Pope John Paul II. The true model for progress is not one that extols material values only, but one that recognizes the priority of the spiritual. Great and rapid changes are taking place in the social fabric of many nations working together for a better future for their citizens. But no social change will constitute a true and lasting enrichment of the people if it sacrifices or loses the supreme values of the spirit. Development will be one-sided and lacking in humanity if materialism, the profit motive or the selfish pursuit of wealth and power, take the place of the values, such as mutual concern, solidarity, and the recognition of God’s presence in all life. A growing sense of brotherhood, of social love, of justice, the banishing of every form of discrimination and expression, the fostering of individual and collective responsibility, respect for the sanctity of human life from its very conception to its natural end, the preservation of a strong family spirit--these will be the hallmark of successful development and the strength of the people as they move towards the third millennium (John Paul II; 1980: 209).

The Pope is here underscoring the fundamental principles of cultural development enunciated by Vatican Council II which says that human culture evolves today in such a way that it can develop the whole person harmoniously and at the same time assist men in those duties which all men, especially Christians are called to fulfill in the fraternal unity of one human family (GS, 56).

The prospects of overcoming the cultural crises in Nigeria today call for the revaluation of cultural values of Nigeria in the light of the Church’s mission and contribution towards the 21st century in Nigeria. Such cultural values are religious sense, sanctity of life, family solidarity, social responsibility, truth, honesty, hard work, acquisition of wealth, justice, peace and love are to be purified and revalidated as being amenable to the Christian economy of social ethics. The problem of neo-paganism and traditionalism which ignores the cultural gains as a result of the influence of Christianity requires the immediate attention of the Church in terms of deepening the faith of the people by catechetical instruction and by inculturation (Onwuanibe).
Inculturation is an effective means for achieving meaningful cultural development. On this point Pope John Paul II spoke during his historic pastoral visit to Nigeria in 1982. Addressing the Bishops, he said: an important aspect of your own evangelizing role is the whole dimension of the inculturation of the gospel into the lives of your people. The Church today respects the culture of each people. In offering the Gospel message the Church does not intend to destroy or to abolish what is good and beautiful. In fact she recognizes many cultural values and through the power of the Gospel purifies and takes into Christian worship certain elements of a people’s customs. The Church comes to bring Christ; she does not come to bring the culture of another race. Evangelization aims at penetrating and evaluating culture by the power of the Gospel (L’osservatore Romano: 12). This passage reflects the basic principles of inculturation in the Church and it is in full accord with the declaration of the fathers in Vatican II Council who declared: Living in various circumstances during the course of time, the Church, too has used in her preaching the discoveries of different cultures to spread and explain the message of Christ to all nations, to probe it and more deeply understand it, and to give it better expression in liturgical celebration and in the life of the diversified community of the faithful. The goodness of Christ constantly renews the life and culture of fallen man (GS: 58; Luzbetak, 1991).

The above passages, which give the meaning of inculturation show the necessity of inculturation especially in a developing mission country like ours. A lot has been done to rectify the short-comings of early missionaries in Nigeria in terms of deeper studies in Nigerian cultures, in using the native tongue (languages) in the Church celebration etc. The problem of the 21st century Church in Nigeria with regard to culture is development based on originality of inculturation and in purifying native cultural symbolic institution.

2.3 **THE CHURCH IN EDUCATION DEVELOPMENT**

The history of the Church is strongly characterized by the flowering of intellectual progress in education at the primary, secondary and tertiary levels. The roots of modern education really run back to the intellectual revival of the twelfth century when the Church schools, especially in France deepened general interest in literature and facilitated the progress of physical and historical sciences (McSorley, 1944: 351). In the medieval cultural development or achievement the role of the Church can be seen in the establishment of cathedral schools at Paris, Chartres, Leon, Reims and Liege; these later developed into famous universities. Catholics became
patrons of learning, art and science, for example, the Medici family in Florence, the Sforza family in Milan, the Este Lords of Ferrara, Alfonso the Magnanimous of Naple. Ecclesistical patrons include Popes: Nicholas V, Pius II, Julius II, Leo X who sponsored brilliant artists and literary men of the Renaissance. The result was the creation of the famous Leonardo da Vinci’s Virgin of the Rocks, Last supper, Mona Lisa, Michelangelo’s creation of Adam, the Fall, the Last Judgement in Sistine Chapel and his scripture, the Pieta (Chester :351)

Must people would agree that widespread illiteracy, low educational standard and inappropriate education contribute very significantly to African’s economic and social problems (Kinoti, 1996: 51). Unquestionably, education is crucial to economic and social development and it must receive top priority in any serious attempt to find lasting solution to Africa’s problems. Only education will give the people understanding, knowledge, skills and confidence necessary for life in the modern world.

Christian missionaries introduced modern education into Africa and despite their limited resources built some very impressive educational institutions. These institutions produced teachers, artisans and other man power for the mission and junior workers for the colonial government. In many African countries, practically all the political leaders who led Africa from colonial rule to independence and the administrators were products of mission schools and colleges (Kinoti, 1996:51). Good mission schools sought to produce Christians who had intellectual or technical ability as well as to mold the character of the pupils in order that they would become hard working, honest and caring.

Back home in Nigeria, by building schools which range from the primary to secondary levels, the Church recognized the importance of education in development. Some of the schools and colleges were of very high quality, for example, St. Gregory College in Lagos, St Patrick’s College, Calabar, Christ the king College, Onitsha, Holy Ghost College, Owerri, College of Immaculate Conception, Enugu and Stella Maris College Port Harcourt. This tradition of education continued to flourish until after the Nigerian Civil War, when the government took over schools.
As an organization which is dedicated to the salvation of humanity, to the great good of humanity, the Church in Nigeria is justified in her claim to partnership in education. She has always been actively involved in education in Nigeria and rightly so (Onwuanibe, 1995:72).

2.3.1. CHURCH-STATE RELATIONS IN EDUCATION: THE CATHOLIC EXPERIENCE IN NIGERIA

The missionary factor, which reached its high water mark in Nigeria in the first half of the century, is one of the greatest epoch-making events in the history of this important nation. Many Nigerians who were privileged to be witnesses to that great event still have some vivid memories of its course. The school apostolate and Catholic evangelization mission were two sides of the same coin. The two were inseparable ventures (Omenka, 2010: 1). For this reason, the proprietorship and management of Catholic schools were for Catholic authorities jealously guarded prerogatives. Church-State relation during the colonial time experienced some frictions on account of the administration’s insistence on controlled expansion of mission schools. The friction became confrontational during the era of self-rule of the region when the nationalist government made relentless efforts to take the control and management of mission schools into their own hands. Church-State relations in education have until now assumed the nature of permanent antagonism following the forceful and undemocratic state takeover of mission schools and hospitals at the end of the civil war in 1970. The Catholic Church in fulfilling her mission has played a very vital role in the education of the people of this nation. This is evidenced in the numerous voluntary agency, mission schools that sprang up in our towns and villages before the Nigerian Civil war. The cause and effect of civil war dealt a hard blow on the Catholic Church as they impaired the smooth flow of her educational role among the people. The thirty months of the civil war brought to a halt the life of many educational institutions. As if that was not enough, the post war Nigerian government forcefully took over all the Voluntary Agency, Mission schools from the Catholic Church, then depriving her of one of her major means of fulfilling her mission and role in education (CCPE, 2010).

The Church has continued in its struggle to get back its schools, and also built more schools according to her resources even to the tertiary levels of polytechnics and universities as the government has lifted the ban on private tertiary institutions. In the face of the challenges the Church encounters in her education endeavours, the Catholic Church indefatigable in her
conviction to play a major role in the education of our people, took two positive stands. In the first place, she encouraged Catholic communities, parishes, deaneries and dioceses to build new mission schools. In the second place, she continued to struggle for the return of her schools to her (CCPE, 2010). More than thirty-six years after the forceful takeover of Catholic Voluntary Agency, Mission schools, by the government, the present government of Enugu state of Nigeria, on September 9, 2009, finally returned to the Catholic Church all her voluntary Agency Mission schools within the state.

In her continuous efforts to recover the Church’s position as a partner in educational development the Catholic Bishops’ Conference of Nigeria in 2004, published a reviewed Catholic Church Policy on Education and recommended it for use in all the Catholic dioceses of Nigeria. The title of this very important document is “The Catholic Church Policy in Education in Nigeria.” It covers the philosophy of Catholic Education, the Catholic schools, tertiary institutions, mass literacy, teachers for Catholic Education and specific issues.

2.4 THE CHURCH IN HUMAN DEVELOPMENT AND POVERTY ALLEVIATION

Human development is a development model that is about much more than the rise or fall of national incomes. It is about creating an environment in which people can develop their full potential and lead productive, creative lives in accordance with their needs and interests, thus bringing the focus back into people. Development is thus about expanding the choices people have, to lead lives that they value and improve the human condition so that people will get the chance to lead full lives (Streeten, 1994). According to Seers (1969: 124), “the questions to ask about a country’s development are therefore what has been happening to poverty? What has been happening to inequality? If all these have declined from high levels, then beyond doubts this has been a period of development”

In 1990 the UN development program brought out the Human Development Report and the Human Development Index to focus on those aspects of development other than economic, including in the index both health and education. Many UN programs as well as NGOs focus on those aspects and the World Bank has begun to focus on poverty.

Fundamental to enlarging these choices is building human capabilities-the range of things that people can do or be in life. Human development dispenses the concentration of the
distribution of goods and services that underprivileged people need and centres its ideas on human decision. By investing in people, we enable growth and empower people then developing human capabilities (Srinivasan, 1994).

The Church is involved in human development and poverty alleviation programmes. Many third world nations received political freedom from Western colonialists, but many of these countries failed to successfully exploit the political freedom to improve economic growth and human development. Poverty is therefore one of the major problems facing people in third world countries. Any form of development should put human beings at the centre. Human beings are makers of their own destiny, but only on condition that they are truly human, are conscious of their destiny and strength and are free from all forms of oppression and exploitation (Chapunda, 2010).

The message of liberation which the Church carries is addressed to a people in the fringe of human existence. Christ’s message of salvation is to be proclaimed not only to these in purple robes who dwell in palaces, but also to the multitude of peoples, men and women, young and old, who sleep on the side of the road in our towns, who live under the overhead bridges in our cities and compete with vultures in scavenging for food. The historical experience of those to whom the Christian faith is being addressed in Nigeria, and who must find meaning for their religious preoccupation is indeed one of poverty, disease, oppression, widespread abuse of human rights, structural injustice, dictatorship, large-scale corruption unemployment, ignorance, violence and death (Ehusani, 1996). The Nigerian environment in which the gospel of Christ is to be preached is one that is thoroughly depressed. It is an environment in which the majority of people have very little confidence in the present and even have hope in the future. The vast majority of Nigerians, who are today consigned to the fringe of life, will hardly embrace a religion solely for its intellectual content. They will not embrace a religion because of its superior doctrines, no matter how profoundly formulated. They will not embrace a religion that only offers salvation for the soul after a miserable existence in the world. The leaders of the Nigerian Church are today challenged to present the Christian message in such a way that it brings hope to a despairing people (Ehusani, 1996).
2.4.1 THE CHURCH’S DOCUMENTS/TEACHING ON HUMAN DEVELOPMENT AND POVERTY ALLEVIATION

The Church has issued many prophetic statements on issues of social justice, human development and peace, especially in the last one hundred years since Pope Leo XIII. Many of these statements have not been publicized adequately. They are so little known that some commentators have referred to them as “The Church’s best kept secrets.” They include Leo XIII’s Rerum Novarum (The Workers’ Charter), issued in 1891. In the epoch-making documents which came to be known as “the Magna Carta” for a humane economic and social order, the Pope defended the rights of the workers against the exploitative tendencies of the employers at the dawn of modern industrialization. The pope highlighted among others the right of the workers to receive just wage, and to form labour unions as a platform for negotiating with the employers. The Fathers of the Second Vatican Council (1962-1965) declared that “the joy and hope, the grief and anguish of the men of our time, especially those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well” (GS: 1). The celebrated council noted that since it is the human being that must be saved, the human being is the centre of the Church’s mission, the human being, whole and entire, body and soul, heart and conscience, mind and will (GS: 3).

The Council commended the United Nations’ Human Rights Declaration of 1948 and urged that everyone should look upon his neighbors with dignity and come to the aid of all who are in need, “whether he is an aged person abandoned by all, a foreign worker despised without reason, refugee, an illegitimate child (Ibid). The Council said that as a matter of justice, the fundamental rights of everyone should be respected and upheld everywhere. These rights include the right to all means necessary for leading a truly human life, such as food, clothing and shelter, the right to education, the right to employment, to a good reputation, to respect, to appropriate information and to activity in accordance with the upright norms of one’s conscience (GS 26).

Another important document of the Church in human development is Pope Paul VI’s Populorum Progressio (on the Development of Peoples) issued in 1967. The document distinguishes itself for its emphasis on “integral development,” that is, “the development of the human being, the whole person, and all the people.” The document highlighted the economic
source of war, and stressed that economic justice is the basis of peace. The document criticized “unbridled liberalism,” and the international imperialism of money, and declared that for both individuals and nation, “avarice is the most obvious form of moral underdevelopment” (Paul VI, 1967: 11). It added that the injustice of the present situation must be challenged and overcome, for the appearance of destitution side by side with affluence is no longer permissible (Ehusani, 1996).

The 1971 Synod of Bishops dealt with the issue of justice in the world. The document emanating from the synod is titled *De Justitia in Mundo* (Justice in the world). In the document, the synod asserted that “action on behalf of justice and participation in the transformation of the world fully appears to us as a constitutive dimension of the preaching of the Gospel or in other words, if the Church’s mission for the redemption in the human race and its liberation from every oppressive situation” (Justice in the World, 6).

The Synod observed that structural injustices oppress humanity and stifle freedom. This stifling oppression constantly gives rise to great numbers of marginal people, ill-fed, inhumanly housed, illiterate and deprived of political power as well as of the suitable means of acquiring responsibility and moral dignity: (Justice in the World).

On December 10, 1987, Pope John Paul II marked the twentieth anniversary of Paul VI’s *Populorum Progressio* with a new social encyclical, titled *Sollicitudo Rei Socialis* (On Social Concerns). The document in a reflection on the issue of global poverty and the ever widening gap between the rich and the poor, which has given rise to the division of the human community into First World, Second World, Third World, and at times, Fourth world, a situation which the Pope said seriously compromised the unity of humankind. In the document the Pope observed that innumerable multitude of people-- children and adults and the elderly, that is, real and unique human persons, are suffering under the intolerable burden of poverty. (John Paul II, 1987: 12). The Pope said that the phenomenon of “super development” involving consumerism and waste, existing side by side with misery and indigence is inadmissible. He emphasized that the poor distribution of the goods and services originally intended for all is one of the greatest injustices of today, noting that it causes negative consequences both for the rich and the poor (Ibid: 27). He finally said that the Church has an evangelical duty to stand by the poor since the whole tradition of the Church bears witness to “love of preference for the poor.”
Centesimus Annus was issued in 1991 to mark the centenary of Leo XIII’s Rerum Novarum. Pope John Paul II once again denounced the scandal of “Super development” (characterized by consumerism and wastage), existing side by side with “underdevelopment” (characterized by misery and human degradation). He said that the inordinate preoccupation in our day with “having” as against “being” is indicative of a serious malfunction in the social system (Ehusani, 1996: 83).

During the month-long working session of the 1994 Special Assembly of the Synod of Bishops on Africa, otherwise known as the “African Synod,” the issues of justice, development and peace engaged the Bishops so much that out of the 64 Propositions emanating from the working session in which all aspects of Christian life in Africa were dealt with 12 propositions were on issues of social justice.

The Synod was forthright in its condemnation of social injustice in Africa.

They condemned what is widely known as “the international imperialism of many” by which economies of poor African countries are manipulated from outside. While decrying the almost impossible conditions placed by such Western financial agencies as the World Bank, the Paris Club and the International Monetary on the peoples of Africa on account of loans, the Synod fathers called on the governments of the various countries of Africa not to crush their people with external debts, move away from military expenditure, and to put emphasis on education, healthcare and the social welfare of the people” (Message of the Synod, 40). The fathers asked the economic and political powers of the world to take a critical look at the unwholesome situation whereby a higher percentage of the foreign earnings of African nations is used annually to service loans. They called on the Western nations and the World Bank and the International Monetary Fund to consider canceling some of these debts. Together with the Holy Father and the Pontifical Council for Justice and Peace, they asked that at least a substantial if not a total, remission of the debts (Ibid: 35). They called on the creditor nations and agencies to refrain from granting further loans for projects that are of no benefits to the masses, but whose repayment will condemn generations yet unborn to a life of poverty and misery.

The Synod was also concerned with the health situation in most African countries. The Aids epidemic with its spread was particularly troubling to the fathers. They saw it as a
development issue which concerns the Church as a body that is seriously committed to integral human development. With the phenomenon of refugees and displaced persons reaching tragic dimension in Africa, the Synod called on local Churches to continue to offer spiritual and material assistance to these unfortunate people who have been forced out of their homelands by war and ethnic clashes. Many refugees were displaced at the wake of the civil wars and ethnic clashes in Angola, Somalia, Sudan, Liberia, Rwanda and Burundi. The Synod noted that there are also numerous Africans who have gone into exile either because of the unbearable economic climate or the repressive political regimes in their countries. Many of them are subjected to all forms of humiliation in their countries of asylum. The Synod thus cried out to the African Union (AU) and to all governments to remedy this terrible situation without delay.

The issues of the status and rights of women also caught the attention of the fathers of the Synod. They observed that women are often deprived of their social, cultural, economic, political and family rights in our society, and sometimes even in the Church. They condemned all “the customs and practices which deprive women of their rights and respects due to them.” They then called on Episcopal conferences everywhere in Africa to champion the rights of women especially with regard to widowhood, injustice in marriage and inadequate remuneration for their work.

In the Post-Synodal Apostolic Exhortation Ecclesia in Africa (The Church in Africa) which was released in Cameroun in September 17, 1995 John Paul II notes with regret the great economic depression, the political turmoil, the social upheaval, the fratricidal wars, the widespread dictatorship and abuse of human rights, that go on in present day Africa. He challenges the African Church to take seriously her prophetic role and be for the people of Africa the “voice of the voiceless.” He says that Africa’s economic problems are compounded by the dishonesty of corrupt government leaders who in connivance with foreign or domestic agents divert national resources for their own profits and transfer public funds to private accounts in foreign banks. He says: “I earnestly hope that international bodies and people of integrity in Africa and elsewhere will be able to investigate suitable legal ways of having these embezzled funds returned. In the granting of loans, it is important to make sure of the responsibility and forth rightness of the beneficiaries (John Paul II, 1995: 70). The pope calls on the international community to lend a compassionate ear to the anguished cry of the poor nations that are asking
for help in such areas of importance as malnutrition, the widespread deterioration in the standard of living, the insufficiency of means of educating the young, the lack of elementary health and social services, the spread of the terrible scourge of Aids, the heavy and often unbearable burden of international debts, the honor of fratricidal wars bred by unscrupulous arms trafficking, and the shameful and pitiable spectacle of refugees and displaced person (Ibid:14).

In January 1995, the Catholic Bishops of Nigeria had a two day study session in Enugu on the gains of the Africa Synod for the Nigerian Church. An eight-point “Plan of Action” in the area of justice and peace was part of the outcome of the study. The Plan of Action is reproduced below:

Preamble: Justice and peace should be seen as part of integral evangelization, not just an option. The challenge before the Nigeria church is how to bridge the gap between faith and real life. It is therefore recommended that:

1. Gospel values of justice, fair-play and brotherhood must be brought to bear on all dimensions of our national life.
2. The structure of the Catholic Secretariat should be strengthened financially and otherwise to promote justice, development and peace.
3. Justice and peace committees (which already exist on the national, provincial and diocesan levels), should be established in all parishes and local stations.
4. Justice must be reflected, and be seen to be reflected in the structures and policies of the various organs of the Catholic Church in Nigeria.
5. When confronted with cases of grave injustice, prophetic option in the part of the Church may demand real martyrdom, that is, sufferings on the part of the poor and the oppressed.
6. Seminaries, novitiates, Catholic institutes and basic Christian communities must promote the knowledge and spread of the Catholic Social Teaching. Also Church ministers at all levels should be properly educated on possible Christian responses to socio-economic and political situations that challenge the Christian minister.
7. Solidarity action in the form of cooperation and mutual help on inter-church, inter-diocesan and international levels should be encouraged and promoted.
8. Justice demands that the Nigeria clergy and laity together pursue vigorously the return of our schools taken over by government.

At the end of their plenary meeting of September, 1994, held in Enugu, the Catholic Bishops’ Conference noted that it is the mission of the Church to bring the Gospel message to bear, not only on individuals but also on the social, political, and economic situations of the nation with the aim of promoting greater justice, integrity love and peace among people. They called for educational programmes designed in such a way as to empower people to free themselves from misery and degradation as well as work for their own well-being. They pledged the Church’s commitment to this type of education, namely: “through vocational training, adult literacy and public enlightenment programmes, education in fundamental human rights, rehabilitation of the handicapped and conventional schools with a sound religion and moral base (Ehusani, 1996: 93). They called upon Church leaders and well-meaning individuals and agencies to establish more individual and community development programmes such as cooperative and thrift societies, credit union, small scale industries and the provision of technical assistance to farmers.

The Catholic Bishops’ Conference of Nigeria has issued many statements in the past and continues to make more powerful statements that touch on human development and poverty alleviation. The latest is that which came from their communiqué in a conference which held from September, 13th to 17th, 2010 with the title: Nigeria at 50: Towards a Just and Prosperous Nation. This golden jubilee document among other things said: “The last fifty years in Nigeria have been a period of blessings. While God has blessed us with abundant resources, our resources have not been sufficiently developed in this period much less put to the benefit of all Nigerians. Instead, our resources are constantly being dissipated “through acts of injustice, bribery and corruption as a result of which many of our people are hungry, sick, ignorant and defenceless. The result is that the educational and health care systems are at best limping, our roads and highways are in a state of collapse, the electricity supply is epileptic and soaring unemployment. They went further to say that posterity will judge and condemn us if we do not collectively rise against this evil trend (Catholic Bishops’ Conference of Nigeria, 2010: 4).
2.5 THE CHURCH AND THE PROMOTION OF PEACE

Numerous individuals and corporate bodies are involved in peace making. However the most fundamental way in which the Catholic Church promotes peace and conflict resolution is by preaching the Gospel of Jesus Christ. This is a Gospel of love for others, of humility, of justice, of reconciliation and of service (Arinze, 2003: 110). In particular, over the past half-century the Church has evolved into a religious institution at the forefront of the struggle to promote peace and justice based on the dignity of the human person (Fetzko, 2006). This institutional pre-occupation with peace making is rooted in the modern Catholic social teaching planted in Pope Leo XIII’s 1891 encyclical entitled *Rerum Novarum* which strongly articulated Catholic notions of peace and justice grounded in human rights and the common good. Its mature germination is however, in the 20th century Second Vatican Council (Fetzko, 2006) which reiterated and made contemporary the Church’s perennial teaching on peace and justice. For Drew Christiansen, John XIII’s Encyclical Letter *Pacem in Terris* was instrumental in shaping the Church’s current peace orientation (Christiansen, 2001: 3). The encyclical illuminated the Church’s evolving, expansive understanding of peace, basing the Catholic vision in four elements identified by Christiansen as human rights, development, solidarity and world order (Ibid). But among these pillars the foremost is the protection of human rights as John XXIII noted in that encyclical:

Any well-regulated and productive association of men [and women] in society demands the acceptance of one fundamental principle that each individual is truly a person. His is a nature that is endowed with intelligence and free will. As such he has rights and duties which flow as a direct consequence from his nature. These rights and duties are universal and inviolable, and therefore altogether inalienable (John XXIII, 1963: 9).

John XXIII was the pope that called for Vatican II Council with the aim of “opening the window.” His all-inclusive vision of the Church’s mission that involves collaboration between the hierarchy and the other Christ’s faithful showed itself also in his Catholic vision of peace building. Hence his call to help realize “peace on the earth among mankind” (John XXIII, 1963: 1) was extended to all Catholics, not only
the leader of the hierarchy. This was consistent with Vatican II’s more inclusive understanding of the Church, which encouraged collaborative ministry:

Hence among the very serious obligations incumbent upon men [and women] of high principle, we must include the task of establishing new relationships in human society, the mastery and guidance of truth, justice, charity and freedom – relations between individual citizens and their respective states, between states, and finally between individuals, families, intermediate associations and states on the one hand, and the world community on the other. There is surely no one who will not consider this a most exalted task, for it is one which is able to bring about true peace in accordance with divinely established order (John XXIII, 1963: 163).

The papacy of John XXIII and the Vatican II are the high points of Catholic peace building efforts based on the protection of the fundamental human rights. The Second Vatican Council’s Pastoral Constitution on the Church in the Modern World *Gaudium of Spes* reaffirms the peace making principles laid down in the previous encyclicals, notably in John XXIII’s *Mater et Magistra* and *Pacem in Terris*. It takes a clear stand on the matter of war and especially of total warfare and proffers directives on attaining a lasting peace (Neuner and Dupuis, 2001: 992). It has been termed “the most authoritative Church’s social document (Uwalaka, 1995: 97). The document recognizing man’s innate desire for “a truly human world” outlined the true and noble nature of peace, condemned “the savagery of war” and exhorted Christians to cooperate with all in securing a peace based on justice and charity and in promoting the means necessary to attain it under the help of Christ, author of peace (*GS*, 77) on the nature of peace the Council, in this same document, states that “peace is more than the absence of war: it cannot be reduced to the maintenance of a balance of power between opposing forces nor does it arise out of despotic dominion; but it is appropriately called the effect of righteousness (Is 32:27). It is the fruit of that right ordering of things with which the divine founder has invested human society and which must be actualized by men thirsting after an ever more perfect reign of justice” (*GS*, 78).

As a commentary on the Council the *Catechism of the Catholic Church* (art 2317) states that “injustice, excessive economic or social inequalities, envy, distrust and pride raging among men and nations constantly threaten peace and cause wars. Everything done to overcome these disorders contributes to building peace and avoiding wars.”
However, the council adds that justice “is not enough.” It calls for a firm determination to respect the dignity of other men and other peoples along with the deliberate practice of fraternal love because they “are absolutely necessary for the achievement of peace. Accordingly, peace is also the fruit of love, for love goes beyond what justice can ensure” (GS, 78). The Council stresses *metanoia*, change of heart as a means of achieving peace that “is more than the absence of war”-- the model of peace in the Jewish term *shalom* which refers to a condition of wholeness, of complete welfare that encompasses the whole person (Andrea, 2004: 154). According to the Council:

Insofar, as men are sinners the threat of war hangs over them and will so continue until the coming of Christ; but insofar as they can vanquish sin by coming together in charity, violence itself will be vanquished and they will make these words come true: “they shall beat their swords into ploughshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more (Is 2:4)” (Is 78).

According to the CCC art 2303 the kind of peace people ought to work for is the image and fruit of the peace of Christ, the messianic prince of peace” (Is 9:5). By the blood of his cross in his own person he killed the hostility, (Eph 2:16; cf Col 1:20-22), he reconciled men with God and made his Church the sacrament of the unity of the human race and of its union with God. He is our peace” (Eph 2:14). He has declared: “Blessed are the peace makers” (Mt 5:9). Commenting further on the Gaudium et Spes’s treatment of peace, the *Catechism* remarks that “peace cannot be attained on earth without safe-guarding the good of persons, free communication among men, respect for the dignity of persons and peoples and the assiduous practice of fraternity” (CCC: 2304). Citing St. Augustine, the *Catechism* teaches that peace is “the tranquility of order” (ibid). “Peace is the work of justice and the effect of charity,” it summarizes. Among the means to achieve a wholesome peace the council, in another landmark document, Declaration on Religious Liberty *Dignitatis Humanae*, states that “to establish and strengthen peaceful relations and harmony in the human race, religious freedom must be given effective constitutional protection everywhere and that highest of man’s rights and duties--to lead a religious life with freedom in society--must be respected” (*Dignitatis Humanae*: 15).
The Council also deplores “the savagery of war” noting that “every act of war directed to the destruction of whole cities or vast areas with their inhabitants is a crime against God and man, which merits firm and unequivocal condemnation” (GS: 80). These must be condemned as frightful crimes” (GS:79). As the council deplores war in small and large scales as genocide it also abhors the development of armament by modern science which immeasurably magnified the horrors and wickedness of war (GS: 80). The council fathers condemn the arm race declaring that “the arm race is one of the greatest curses on the human race and the harm it inflicts on the poor is more than can be endured. And there is every reason to fear that if it continues, it will bring forth those lethal disasters which are early in preparation (GS: 81). The council also gives its decision on self-defence which would be developed later in the *Catechism of the Catholic Church* as the doctrine of “just war”. According to the council, “governments cannot be denied the right of lawful self-defence, once all peace efforts have failed. State leaders and all who share the burdens of public administration have the duty to defend the interests of their people and to conduct such grave matters with a deep sense of responsibility” (GS: 79).

Finally the council commends the international organizations that work for peace and amelioration of war. It tasks the “international bodies to work more effectively and more resolutely together and to coordinate their efforts” (GS: 83). It also asks those who mold public opinion and those engaged in the work of education to regard it as their most important tasks to educate the minds of men to renewed sentiments of peace since everyone of us needs a change of heart in order to bring about the betterment of our race (GS: 82). Within the institutional Church the Vatican II Council directs that some agency of the universal Church be established for the worldwide promotion of justice and peace: “The Council suggests that it would be most opportune to create some organization of the universal Church whose task it would be to arouse the Catholic community to promote the progress of areas which are in want and foster social justice between nations” (GS; 90).
2.5.1 The Peace Efforts of Pope Paul VI

In order to implement the policies of the Vatican II on justice and the promotion of peace, Paul VI set up the Pontifical Commission *Justice and Peace* on 6 January, 1967 by a Motu Proprio *Catholicam Christi Ecclesiam*. Two months later in the Encyclical Letter *Populorum Progressio*, the pope succinctly stated of the new body that “its name which is also its programme is justice and peace” (Paul VI, 1967: 5). After a ten year experimental period, Paul VI gave the commission its definitive status with the Motu Proprio *Justitiam et Pacem* of 10 December 1976. In 1988 the servant of God John Paul II changed its name from commission to Pontifical Council and reconfirmed its general outlines of work (John Paul II, 1988: 142). Among the objectives and mandates of the Council is the promotion of justice and peace in the world, in the light of the Gospel and of the social teaching of the Church (Ibid: 142-144). The Pontifical Council for Justice and Peace reflects on a broad range of questions related to war, disarmament and the arms trade, international security and violence in its various and ever changing forms (like terrorism, excessive nationalism, e.t.c.). It also considers the question of the Church’s role in political systems. It is responsible for the promotion of the World Day of Peace inaugurated by Paul VI on 1 January 1968.

As a body of the universal Church, the Council is at the service of the local Churches. It maintains systematic contacts with Episcopal conferences and their regional groupings and collaborates with them.

The *Message* of the World Day of Peace is another contribution of the Pope Paul VI to the promotion of peace. The message he began with his first celebration of World Day of Peace on 1 January 1968 is always dedicated to issues related to peace: peace is possible, education for peace, truth and peace, peace as a gift from God, peace and youth, religious freedom etc. The message beautifully prepared in many languages, is presented by the Holy See to diplomats to the Secretary General of the United Nations’ Organization and organs of the UN, to heads of states and government, and to ambassadors. It is sent also to every bishop in the Catholic Church for effective dissemination in dioceses, and to other Christian leaders and to some leaders of other religious (Arinze, 2002: 117)). The role of Paul VI in promoting peace among peoples cannot be complete without noting his famous “Never War Again” address to the United Nations’ Plenary Assembly on October 4, 1965, during the last session of the Second Vatican
council as the U.S involvement in the Vietnam War increased. He asked them to recognize that “the peoples of the earth turn to the United Nations as the last hope of concord and peace.” He pleaded with the heads of Nations for disarmament in the immortal words of J.F. Kennedy that “Mankind must put an end to war or war will put an end to mankind” (Paul VI, 1965).

2.5.2 John Paul II, the Pope of Peace

“To many people the servant of God Pope John Paul II is “the most consistent and frequent promoter of peace and human rights for the last two decades” (Mark and Louise Zwick, 2006). The opinion is not without basis. According to Arinze (2002: 120) “Pope John Paul II has spoken again and again, met government leaders, academicians and the common people, and travelled the length and breadth of the globe as a messenger of peace.”

In his encyclical letter Redemptoris Hominis (1979: 256), the pontiff in fidelity to the tradition of the Catholic social doctrine, stressed the importance of respects for human rights. He argued that peace flourishes when these rights are fully respected, but when they are violated what comes is war, which causes other still graver violations. In his encyclical Solicitudo Rei Socialis (John Paul II, 1987), written to mark the 20th anniversary of Paul VI’s Populorum Progressio, the Pontiff condemned the arms race in the Cold Wars and asked the nations in the Eastern and Western blocs to devote resources and investments to alleviating the misery of impoverished peoples instead of arms production and trade (John Paul II, 1987: 23). At the onset of the Gulf War Pope John Paul II discouraged that war saying in his 1990 Christmas message that war is an adventure without return. The Pope spoke against Gulf War 50 times (Mark and Louise Zwick, 2003). In his address to the Diplomatic Corps in 1991 the Pope stated that “peace obtained with arms would only lead to preparation for fresh violence” (Arinze, 2002:121). In his Post-Synodal Apostolic Exhortation Ecclesia in Africa, the Holy Father remarked that “As a body organized within the community and the nation, the Church has both the right and duty to participate fully in building a just and peaceful society with all the means at her disposal” (John Paul II, 1995: 107). Deploring “the tragedy of wars which are tearing Africa apart,” he implored for peace in Africa saying that “it is much better and also easier – to prevent wars than to try to stop them after they have broken out. It is time that people beat their swords into ploughshares, and their spears into pruning hooks (cf Is 2:4)” (John Paul II, 1995: 117). The Pope of peace continued his summon for a peaceful and war-free world. In 1999 he told the world that “when
the promotion of the dignity of the person is the guiding principle, and when the search for the common good is the overriding commitment, then solid and lasting foundations for building peace are laid. But when human rights are ignored or scorned, and when the pursuit of individual interest unjustly prevails over the common good, then the seeds of instability, rebellion and violence are inevitably sown” (John Paul II, 1999: 1). In the same message the Pontiff also condemned as he had always done, “recourse to violence in the name of religious belief” (Ibid: 5) and “the massive and uncontrolled proliferation of small arms and light weapons, which it seems are passing freely from one area of conflict to another, increasing violence along the way” (John Paul II, 1999: 11).

2.5.3 Concrete Actions by the Church

Apart from the publications for peace many popes especially Pope John Paul II has made many concrete gestures for peace in the world. Between 1978 and 1984 Pope John Paul II lent the services of the Vatican to mediate and effectively prevent an imminent Beagle Border Conflict that started between Argentina and Chile in 1904. The Pope also went to both England and Argentina in 1982 when both were at war over the Falklands and spoke of “the absurd and always unjust phenomenon of war” (Arinze 2002:20-21). Another significant peace building efforts by John Paul II is the 1986 Assisi World Day of Prayer for Peace when the Pope invited the representatives of the major world religions to Assisi to pray and fast in promotion of peace. It was the International Year of Peace declared by the United Nations. The Assisi event repeated itself in January 1993 when the same Pope, bishops and representatives of other religions prayed, organized a vigil, fast and solemn Mass for peace during the war in the Balkans (Arinze, 2002:101-102). The last efforts of the Pope towards peace before his death two years later was the “peace offensive” when the Iraq War was in the incubator. This offensive was aptly articulated in the Decree for his beatification recently promulgated:

Sometimes, as in the case of the efforts to avoid war between the United States and Iraq, there is a real "peace offensive" not only in order to save people's lives, but also to bring to a halt the growth of hatred and of the insane ideas about civilization clashes, or about the new phenomenon of world scale terrorism. Thus, the New Year address to the Diplomatic Corps accredited to the Holy See, and the unforgettable February 2002 with the series of meetings of the Pope with
diplomats of "first category": J. Fischer (Feb. 7); Tarek Aziz (Feb. 14); Kofi Annan (Feb. 18); Tony Blair (Feb. 22); José Maria Aznar and the envoy of Seyyed Mohammad Khatami, Head of the Islamic Republic of Iran (Feb. 27); and finally, because of the humanly unbearable situation, the decision to send Cardinal Etchegaray on a special mission to Baghdad (Feb. 15) and Cardinal Pio Laghi to Washington (March 3-9). The "February of the Pope" came to a conclusion with the meeting of Cardinal J.L. Tauran with the 74 ambassadors and diplomats from the entire world; as the Secretary for the Relations with the States, the "Minister for Foreign Affairs" of the Pope, Cardinal Tauran made an appeal in order to avoid war, and called to mind all that the Pope had said in his "peace offensive" (Congregation for Saints' Causes, 2011: 3).

2.5.4 Concrete Actions by Other Members of the Church

Not perhaps hitting the headlines and the front pages of newspapers, but no less important is action for peace taken by Catholics all over the world (Arinze, 2002:121). The action of the Catholics, led by Cardinal Sin of Manila, helped toward peaceful transfer of presidential power in the Philippines in 1986 and 2001. The contributions of Catholic Relief Services in Rwanda during the 1994 genocide cannot be overemphasized. According to the United States Institute of Peace Reports: “No single recent event has effected the direction of CRS so deeply as the 1994 genocide in Rwanda (United States Institutes of Peace, 2001: 10). The Igbos in Nigeria cannot forget the peace efforts of Caritas, an organ of the Pontifical Council for Justice and Peace during the 30-month Nigerian-Biafran war. Back home in Eastern Nigeria, Cardinal Francis Arinze then Archbishop of Onitsha did not only plead for peace but was there at Oraifite during the Biafran surrender on January 1, 1970 when General Yakubu Gowon declared “no victor, no vanguished to end the civil war (Arinze, 2008).

The African bishops have not been silent nor idle on the question of promoting peace. The Bishops recently participated in the Second Special Assembly for Africa of the Synod of Bishops on the theme: “The Church in Africa at the Service of Reconciliation, Justice and Peace,” that was held in October 2009. At the conclusion of the synod, the bishops issued “57 propositions” and a “Draft of Final Message of African Synod.” In the proposition 21 dedicated to “peace” the synod proposed:
(1) the establishment of an African peace and solidarity initiative to intervene in an act of solidarity and assist the local Church in conflict resolution and peace building. This initiative would liaise with the Pontifical Council for Justice and Peace at the diocesan, national and regional levels.

(2) Justice and peace commissions, at the national and regional levels, set up a monitoring desk for the prevention and resolution of conflicts.

(3) Small groups and programmes of formation be developed which are suitable for each level (primary, secondary, college and university) to impart a real culture of peace.

(4) Seminary formators follow a course which would include peace studies and conflict resolution.

(5) A permanent organization for inter-ethnic dialogue be established for the sake of lasting peace.


The Synod fathers also lamented the “greed for power and wealth at the expense of the people and nation,” that cause African nightmares and called on “African arms dealers and traffickers who thrive on small arms that cause great havoc on human lives and local agents of some international organizations who get paid for peddling toxic ideologies” to change habits for the sake of present and future generations” (Second African Synod, 2009: 86-87).

The Catholic Bishops’ Conference of Nigeria officially established the Justice, Development and Peace Commission (JDPC) in 1995 in response to the immediate challenges of the Holy father John Paul II in his Ecclesia in Africa that Episcopal conferences establish where they do not exist, justice and peace commission at various levels to be the voice of the voiceless and defend fundamental human rights. Since then JDPC has been established at various levels and have worked tirelessly not only in the areas of peace and conflict resolution, but in politics and monitoring elections, human rights defense, education and health, and care of the poor. However, not a few dioceses had established the commission prior to call in 1995. An enviable instance is the Catholic Institute for Development, Justice and peace (CIDJAP) established in Enugu Diocese in 1986 by Prof. Obiora Ike. In its 2007 Annual Report, the organization had
accomplished 1255 projects in the various areas of human development, human rights, evangelization, ecumenism and hospitality. In the area of human rights CIDJAP continued during the year 2007 to create awareness in the urgent need for the promotion and respect of rights. CIDJAP handled more than one hundred and twenty litigations, through conflict resolution, arbitration, court representations and counseling. 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 (CIDJAP, 2007: 19).

In the field of promoting peace and campaigning against wars, conflicts and violence it is certainly safe to say that the Catholic Church is second to none not only in Nigeria but universally. It is true that Africa has a lion share of the wars and conflicts in the world today. “Currently there are about twenty active conflicts in the world. Of these, eight are in Africa” (Turkson, 2010). But the Church in Africa has not rested from seeking to forestall war and promote peace. In recognition of the contribution of the African Church to peace building Pope John Paul II has expressed his appreciation of the efforts of the bishops: “I feel it my duty to express heartfelt thanks to the Church in Africa for the role which it has played over the years as a promoter of peace and reconciliation in many situations of conflict, political turmoil and civil war” (John Paul II, 1995: 45)

2.6 THE CHURCH AND HEALTHCARE DELIVREY

Health is a term not so easy to define because it encompasses numerous dimensions. At the creation of the World Health Organization in 1948, health was defined as “a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity (WHO, 1948). In 1986, the same body defined health as “a resource for everyday life, not the objective of living. Health is a positive concept emphasizing social and personal resources as well as physical capacities.” Many authors have lamented the insufficiency of the WHO’s concept of health and added that any good definition of health must encompass the various dimensions of the physical, spiritual, moral, psychological and social dimensions of a human being.
Health care is the treatment and prevention of illness as well as awareness campaigns on diseases. It is delivered by agents who are professionals in the various fields of medicine, dentistry, nursing, pharmacy and allied health institutions. Often health care is delivered by interdisciplinary team of agents and professionals. The healthcare industry incorporates several sectors that are dedicated to providing health care services and products. It includes health care equipment and services as well as pharmaceuticals, biotechnology and life sciences, providers of health care plans and home health care (O’Donnel, 1996).

2.6.1 An Overview of the Catholic Church’s Mission to Care for Health.

Since the earliest times, the Catholic Church has remained faithful to her commitment of mandate to carry out the mission to “heal the sick, raise the dead, cleanse lepers, cast out demons.” Care and concern for those who are in ill health and in suffering is not an option extra for the Church. It is a mandate of the Divine physician who came not for the healthy but for the sick (cf Mk 2:17). This mandate comes from Jesus many encounters with those in need of healing and wellness. He never turned his back on the sick and suffering. The ailments of Jesus’ time are not much different from those of today: cardiac diseases, Alzheimer’s diseases, cancer, HIV/ADS. History attests that Christ’s preferential love for the sick has not ceased through the centuries to draw the very special attention of Christians towards all those who suffer in body and soul. It is the source of tireless efforts to comfort them (CCC: 1503).

In fact over the course of the centuries the church has felt strongly that service to the sick and suffering is an integral part of her mission, and not only has she encouraged, among Christians the blossoming of various work of mercy, but she also has established many religious institutions within her with the specific aim of fostering, organizing, improving and increasing help to sick missionaries who have constantly combined the preaching of the Gospel with the help and care of the sick. (John Paul II, 1985:1).

In her approach to health care delivery the church is guided by a precise concept of the human person and of his destiny in God’s plan (Ibid: 2). “The Church believes that the key, the centre and the purpose of the whole of man’s history is to be found in its Lord and Master” (GS: 10). Because suffering is something which is still wider than sickness and more complex and at the same time still more deeply rooted in humanity itself (John Paul II, 1984: 5), the Church
holds that medicine and therapeutic cures be directed not to the good and health of the body, but to the person as such who, in his body, is stricken by evil. In fact illness and suffering are not experiences which concern only man’s physical substance but man in his entirety and in his somatic-spiritual unity. For that matter, it is known how often the illness which is manifested in the body has its origins and its true cause in the recesses of the human psyche (John Paul II, 1985: 2). The Church’s integral approach to human health is informed by her conception of the human person who is not only body but also soul and spirit in a unity (GS 14; cf 1 Thess 5:23). Man is also a moral being who deep within his conscience discovers a law which he has not laid upon himself but which he must obey (G.S, 16). The multi-dimensional nature of the human person makes it easy to understand the importance in the social-health care services of the presence not only of pastors of souls, but also of workers who are led by an integrally human wellness and who as a result are able to effect a fully human approach to the sick person who is suffering (John Paul II, 1985: 2). With these concepts of the nature of man and his fundamental dignity the Church has over the years developed guiding principles and charters for health care and other related issues. These are contained in such landmark documents as Paul VI’s *Humanae Vitae* (1968) that deals on the regulation of birth; John Paul II’s *Evangelium Vitae* (1995) that deals on the value and inviolability of human life; the *Donum Vitae* (1987) of the Sacred Congregation for the Doctrine of the Faith. It deals on the respect for human life in its origin and serves as a reply to certain health – related issues of the day; the *Dignitatis Personae* (2008) of the Sacred Congregation for the Doctrine of the Faith that helps to provide some responses to new bioethical questions such as embryonic stem cell research, etc. There has also been *Declaration on Euthanasia* (1980) by the Congregation for the Doctrine of the Faith. Many national Episcopal conferences have also adapted these health care moral principles to their respective countries. The *Catechism of the Catholic Church* has summarized the Church’s moral principles in respect of healthcare:

Life and physical health are precious gifts entrusted to us by God. We must take reasonable care of them, taking into account the needs of others and the common good. Concern for the health of its citizens requires that society help in the attainment of living conditions that allow them to grow and reach maturity. If morality requires respect for life of the body, it does not make it an absolute value. It rejects a neo-pagan notion that tends to promote the cult of the body, to
sacrifice everything for its sake, to idolize physical perfection and success at sports” (CCC: 2288-2289).

In 1985 John Paul II constituted a Pontifical Commission for the Apostolate of Health Care Workers, which will serve as the co-coordinating organism for all the Catholic institutions, religious and lay, committed to the apostolate of the sick. According to the Apostolic Letter issued Motu Proprio establishing it, the commission has the following duties:

(a) To stimulate and foster the work of formation, study and action carried out by the various international Catholic organizations, as well as by other groups, associations and organizations which operate in the health sector.

(b) To coordinate the activities carried out by various departments of the Roman Curia in relation to the healthcare world and its problems.

(c) To spread, explain and defend the Church’s teaching on the subject of health care and to encourage their penetration into health care practices.

(d) To maintain contacts with the local Churches and Episcopal commissions for the health care.

(e) To follow carefully and to study organizational orientations and concrete initiatives of health care policies on both the international and national levels, with the purpose of discerning their relevance and implications for the Church’s apostolate (John Paul II, 1985: 6).

On February 11, 2010 the health care commission turned 25. “Today, the dicastery seeks to promote the endeavour of education, research and action carried out by the 117,000 international Catholic organizations in the world that offer health care” (Villa, 2010).

The Catholic Church has been intimately concerned with health care delivery even on the most recent epidemic, HIV/AIDS. The Church has constantly called on all men and women of good will “to study and search together new ways and ideals means of helping the people especially youths to adopt morals and a style of life that respects the authentic values of life and love”, arguing that “we have to present this as the main way for effective prevention of infection and spread of HIV/AIDS, since the phenomenon of AIDS is a pathology of the spirit, which besides the body involves also the whole person, their interpersonal relationships, their social and family life and is often accompanied by a crisis of moral values” (Pontifical Council for
Health Pastoral Care, 2003: 2). The commitment and action of the Catholic Church in different continents involve prevention, education and multiform assistance to patients and families (Ibid: 5). The degree of the Church’s involvement is the fight against AIDS is captured aptly in words of the Second Special Assembly for Africa of the Synod of Bishops: “The church is second to none in the fight against HIV/AIDS and care of people infected and affected by it in Africa and throughout the world (Draft of Final Message of African Synod: 31).

2.6.2 THE CONTRIBUTION OF THE CHURCH IN NIGERIA TO HEALTHCARE

The role of the Catholic Church in providing health care in Nigeria started as early as the 1860’s when the Sacred Heart Hospital was established by the Catholic Missionaries in Abeokuta. It was also the first formal introduction of Western medicine into Nigeria. Prior to this date traditional medicine was the only health care product. Throughout the ensuing colonial period the missionaries played a major role in the supply of modern health care facilities in Nigeria. However, the Catholic missionaries predominated, accounting for about forty percent of the total number of mission owned hospitals up to 1960. At the eve of the independence mission hospitals exceeded government hospitals in number: 118 mission hospitals compared with 101 government hospitals. The Roman Catholic hospitals were concentrated in the southeastern and mid-western areas. By 1954 almost all the hospitals in the Midwestern part of the country were operated by the Catholic Church. The Catholic Church also played an important role in medical training and education, providing training for nurses and paramedical personnel and sponsoring basic education as well as advanced medical training, often in Europe, for many of the first generation of Western educated Nigeria doctors (Coutsoukis, 2010). The Church’s pioneering general education, in addition, helped to lay the groundwork for a wider distribution and acceptance of modern medical care to the natives who at the time tended to reject anything not traditional to them including education.

The contribution of the Catholic Church to health care in Nigeria was expressed by the Catholic Bishops of Nigeria in February 1972 after their annual plenary meeting in Lagos “… an urgent need was felt for medical care and hospital treatment and many Catholic hospitals and leprosaria managed by the mission, have been built to serve the people in many different localities” (Catholic Bishops of Nigeria, 1972: 16).
In the single diocese of Enugu Catholic Institute for Development, Justice and Peace (CIDJAP) primary health care programme has reached more than 60 communities within its locations of four health centres spread across Enugu State. The community health centre located at Akegbe Ugwu covers more than 12 communities, the centre at Akpakwume and Nze respectively covers sixteen and twelve communities, while the centre at Ugwuomu Nike covers twenty communities. The people of the above named communities enjoy regular hospital, primary health care and maternity services in the areas of health education, HIV/AIDS awareness and treatment, maternal and childcare, family planning, essential drugs and food and water supply, treatment of minor ailments and dental care, mental health and domestic accident prevention, prevention and treatment of endemic disease, environmental and occupational health. At the centres operated twenty four hours a day with resident doctors, holistic care is given to both the rich and the poor alike in the rural areas, exclusive breastfeeding is encouraged and carried out thereby using natural feeding that every rural person can afford (CIDJAP, 2007: 20-21). Health education, HIV/AIDS awareness and treatment, maternal and childcare, family planning, essential drugs and food and water supply, treatment of minor ailments and dental care, mental health and domestic accident care, mental health and domestic accident prevention, prevention and treatment of endemic diseases, environmental and occupational health. At the centre, operated twenty forms with resident doctors, holistic care is given to both the rich and poor on the rural areas, exclusive breastfeeding is encouraged and carried out there by using natural feeding that every rural person can afford (CIDJDP, 2007: 20-21).

2.7 THE CHURCH AND SOCIO-ECONOMIC CONCERN

The section “Church and socio-economic concern” points to the role of the Catholic Church in social and economic matters. It deals with the position of the Church both in theory and actual efforts in the hard realities of man’s social interaction and his modes of production, distributions, exchange of goods and services.

2.7.1 MAN AS A SOCIAL BEING.

That man is destined to live in society with others is generally assumed. It has been expressed philosophically by Martin Buber that “human persons are essentially directed towards each other. To be man is to be fellow man. Man becomes only in contact with those who have already
become. Only in relation with a thou can man become an I.” The same truth of the social nature of man has been noted by George Mead who holds that any “I” experience remains an empty impulse of energy unless it is made meaningful, definable, through the mediation of the ‘me” which is the image each person receives of himself by the response of others to his actions (Straus, 1977: 115). However, it was Aristotle who first stated that man is a political animal. The meant that man is destined to find his fulfillment only in a society. “Man is by nature a political animal.” He is destined to live in city (polis) whose aim is not just to avoid injustice or for economic stability but rather to allow the citizens the possibility to live a good life (Ebestein, 2002: 59). Thomas Aquinas translated this as animal socialis, a social animal. “It is natural for man to be a political and social animal.” The social nature of man was also voiced by the Book of Genesis when God, in creating woman, said that “it is not good that a man should be alone” (Gen 2:18). Commenting on this statement Edmund Hill precluded that it was not only meant for marriage but that “to realize their full values as persons, human beings need the company of others so that the existence of a community of persons is a function of being a person” (Hill, 1984: 132). Analyzing the biblical text “male and female he created them” (Gen. 1:27), the fathers of the Second Vatican Council noted that “God did not create man a solitary being. From the beginning ‘male and female he created them’ (Gen. 1:27). This partnership of man and woman constitutes the first form of communion between persons. For by his inner most nature man is a social being and if he does not enter into relations with others he can neither live nor develop his gifts” (GS: 12).

In the Council, the Church expressed thoughts on the social nature of man. The Council emphasized that social interaction, socialization is a constitutive element of man, and unless he so acts, and in accordance with “the laws of social living with which the Creator has endowed man’s spiritual and moral nature,” (GS: 23) he is not being truly human. Earlier Pope John XXIII had expressed the fact of man’s social nature and the growth in socialization in this epoch. He spoke of the social nature of man as “a natural, well-nigh irresistible urge in man to combine with his fellows for the attainment of aims and objectives which are beyond the means or the capabilities of single individuals. This tendency has given rise to the formation everywhere of both national and international movements, associations and institutions with economic, cultural, social, sporting, recreational, professional or political ends (John XXIII, 1961: 59-60).
Man’s social nature involves overwhelming implications, imperatives and consequences: unity, plurality, participation, solidarity, and order. Unity has such consequences as communion, collaboration, cooperation, and confraternity. The antitheses are violence, discrimination, dissension etc. Plurality has as consequences co-existence, complimentarily, competition and conflict. Some antitheses could be homogenization, suppression, intolerance and lack of accommodation (Uwalaka, 1995: 80).

2.7.2 MAN AS AN ECONOMIC BEING

That man is an economic being or *homo economicus* is the concept that man struggles to ensure his material survival. In economic theories it refers to humans as rational and narrowly self-interested actors who have the ability to make judgments towards their subjectively defined ends. It is a term first used by the critics of John Stuart Mill in the 19th century. It is also associated with ideas of Adam Smith who wrote that “it is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner but from their right to their own interest.” Smith suggested some sort of rational, self-interested, labour-averse individual but who also has some sympathy for others’ well being (Smith, 1986: 119). The economic nature of man has some biblical basis in the writings of Paul who told the Thessalonians not to let anyone eat if he refused to work (2 Thess 3:10). Considering man as an economic being raises the questions of the material survival of individuals in the society. According to Uwalaka (1995:81) the questions involve the problems of resources or wealth creation, resource allocation and distribution, resource participation, resource acquisition and accumulation, mode of resource exploitation, the relationship between labour and capital, pure efficiency, productivism and social progress, problem of social justice and relation between economic values and other authentic human values. In all these the Church has made useful suggestions by her moral principles regulating economic activities as well as many tangible contributions in advocating for social – economic polices that respect the dignity and the entire vocation of the human person as well as the welfare of the society “for man is the source, the focus and the end of all economic and social life” (GS: 63).
2.7.3 THE CHURCH AND SOCIO – ECONOMIC CONCERNS

To ask if the Church has a role to play in the socio-economic life of the world, is to flog a dead a horse (Uwalaka, 1995: 96) since the Catholic Church works for the integral human development. Bernard Häring has also warned that those who preach individual conversion without committing themselves to social, cultural, economic, political and ecclesiastical renewal are sinning against liberty and liberation (Häring, 1974: 151). From another perspective, social and economic matters are not amoral, not beyond good and evil, but must be examined, and pass the moral scrutiny and interpellation of the Gospel (Uwalaka 1995: 97). “Morality, which is a necessary part of economic life, is neither opposed to it nor neutral: if it is inspired by justice and solidarity it represents a factor of social efficiency within the economy itself” (Pontifical Council for Justice and Peace, 2004: 181). The Church makes a moral judgment about economic and social matters (CCC: 2420). Church’s concern in socio-economic affairs also springs from that fact that “the joy and hope, the grief and anguish of the men of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in their hearts (GS: 1).

Speaking in particular about what the Church can do for Africa economically, George Kinoti argued that African Christians must actively work and pray for the peace and prosperity of African because the fortunes of the nation affect the Christians directly for better or for worse (Kinoti, 1994: 11).

But what can the Church offer human socio-economic activity since her supreme law is the salvation of souls? (1983 CIC, can. 1752). The Fathers of the Second Vatican Council have the response to this all-important issue: “Christ did not bequest to the Church a mission in the political, economic or social order. The purpose he assigned it was a religious one. But this religious mission can be the source of commitment, direction and vigour to establish and consolidate the community of men according to the law of God. In fact, the Church is able, indeed, it is obliged, if times and circumstances require it, to initiate action for the benefit of all men, especially of those in need like works of mercy and similar undertakings” (GS: 42). Moreover, the Church acknowledges the good to be found in the social dynamism of today, particularly progress towards unity, healthy socialization and civil and economic cooperation. The Church can also be a source of close bond between the various communities of men and
nations since by her nature and mission she is universal in that she is not committed to any one culture or to any political, economic or social system (Ibid). This universality and impartiality like that of Jesus has made the Church develop social conscience, care for the poor, the sick and the respect for human dignity and common good in socio-economic issues (Uwalaka, 1995: 98; GS: 26). On these accounts the popes and the Magisterium of the Church have over the centuries outlined principles that foster socio-economic institutions in the spirit of justice, human dignity and public welfare. These are contained in the social doctrine of the Church developed in the 19th century when the Gospel encountered the modern industrial society with its structures for the production of consumer goods, its new concept of society, the state and authority, and its new form of labour and ownership. The development of the doctrine of the Church on economic and social matters attests the permanent value of the church’s teaching at the same time as it attests the true meaning of her tradition, always living and active (John Paul II, 1991: 3). Such works that make up the Catholic Social Doctrine include Leo XIII’s Encyclical Letter, Rerum Novarum (1891) where plight of the poor workers was discussed, Pius XI’s Quadragesimo Anno (1931) which celebrated the 40th anniversary of Rerum Novarum and stressed the social aspect even more than the previous document, both as regards the question of ownership and in the matter of wages; John XXIII’s Mater et Magistra (1961) which dealt on Christianizing the modern advances in socialization; John XXIII’s Pacem in Terris (1963) that treated of peace and justice in the world; Pius XII’s Discourse on the 50th Anniversary of Rerum Novarum (1941) that stated of the primacy of everyone’s right to make use of the goods of the earth; the Second Vatican Council’s Pastoral Constitution of the Church in the Modern World Gaudium et Spes (1965) that treated among other things the concern of the Church in social and economic development. These are also some post-conciliar Catholic social documents like Paul VI’s Populorum progression (1967) and Octogesima Adveniens (1971) that outlined new paths to integral development; Pope John Paul II’s Redemptor Hominis (1979), Laborem Exercens (1981), Sollicitudo Rei Socialis (1987), Centesimus Annus (1991), and Benedict XVI’s Caritas in Veritate (2009). “In all these teachings and pastoral actions the Church tries to shed the light of the Gospel on the social problems of the time” (Okeke, 2007: 24).
2.7.4 **RESPECT FOR HUMAN DIGNITY & EQUALITY OF PERSONS.**

The Church has always taught that the human person is the focus of development, and all structures whether economic, social and all theories must be assessed in the way and manner they affect the human person and his dignity. In the sphere of economics and social life too, the dignity and entire vocation of the human person as well as the welfare of society as a whole have to be respected and fostered, for man is the source, the focus and the end of all economic and social life (*GS*: 63). The human being should be the criterion of every social and economic activity because of “the sublime dignity of the human person, who stands above all things and whose rights and duties are universal and inviolable” (*GS*: 26). The basis of human dignity and rights is the human status of being created in the image of God, (*imago Dei*) when other parts of creation share only in the vestiges of God (*vestigia Dei*) as the fathers of the Church taught (Uwalaka, 1995: 99). Man as the summit and crown of creation is expressed by Christ when he taught that the Sabbath was made for man and not man for the Sabbath (Mk 2:27). Commenting on this the council fathers remarked that “the social order and its development must constantly yield to the good of the person since the order of things must be subordinate to the order of person and not the other way round” (*GS*: 26). The call of the council is that man being distinct from the material object ought to be treated as ends not as means as Kant taught because he was created in the image and likeness of God (Gen 1:27) who has made man little less than a god and with glory and honour crowned him (Ps 8:5).

Following the living tradition of the Church the Vatican II set forth the following principles to give socio-economic development the human face it deserves. According to the council the ultimate and basic purpose of economic production does not consist merely in the increase of goods produced, nor in the profit nor prestige but every economic effort is to be directed for the service of man, in his totality, taking into account his material, intellectual, moral, spiritual and religious needs irrespective of race (*GS*: 64). It taught also that to give respect to human dignity that economic development must remain under man’s direction, not left to the whims and caprices of few people or nations nor the almost mechanical evolution of economic activity (*GS*: 65). It means that from a Christian point of view that the economy is not a simple market process regulating itself by the mere equilibrium of demand and supply in the
market (Rauscher, 1991: 114). But instead “justice must be applied to every phase of economic activity, because this is always concerned with man and his needs” (Benedict XVI, 2009: 37).

Human dignity also calls for duty. Therefore, all citizens have the duty to contribute according to their ability to the socio-economic progress of their own community (GS: 65).

2.7.5 The Equality of Men and Women and All Peoples

Directly following from the dignity of mankind is the fundamental equality of all men and women since each person possesses an original uniqueness (Uwalaka, 1995: 100). The council taught that “all men are endowed with a rational soul and are created in God’s image; they have then same nature and origin, and being redeemed by God can they not enjoy the same divine calling and destiny? There is a basic equality between all men and it must be given greater recognition.” The council admitted that all are not alike as regards physical capacity, intellectual and moral powers but cautioned against any form of social or cultural discrimination in basic personal rights on the grounds of sex, race, colour, social conditions, language or religion since they are incompatible with God’s designs. The theme of equality between men and women and all peoples is given classical formulation in the Pauline letter to the Galatians: “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for you all are one in Christ Jesus” (Gal 3:28). In the right of this the Church has always stood for the right of everyone. In her magisterial writings she has always condemned acts of injustice against women. However, she acknowledges the inherent differences between men and women (John Paul II, 1988). The council also condemned excessive economic and social disparity between individuals and people of the one human race as scandalous and as sin against social justice, equity, human dignity and social and international peace (GS: 29). It therefore called for an abolition of the immense economic inequalities which exist in the world and increase from day to day’ in order to fulfil the requirements of justice and equity (GS: 66). On the local level the Catholic Bishops of Nigeria have called for equal opportunities for all Nigerians: “Within a country which belongs to each one, all should be equal before the law, find equal admittance of economic, cultural, civic and social life and benefit from a fair sharing of the nation’s riches” (CBCN, 1972: 12).
2.7.6 UNIVERSAL DESTINATION OF THE WORLD’S GOODS

The Church also teaches that social and economic development should be made universal. The argument is based on the fact that if there is a God who created nature and handed it to his children there is no doubt that his eternal plan is that it be for all present and potential members of the human race (Uwalaka: 1995: 102). It is also based on the solidarity flowing from the universal brotherhood of all human beings since all peoples have God as their father. According to John XXIII (1961: 131-133) everyone is obliged to contribute to the common good of society at all levels. The Fathers and Doctors of the Church had taught that people are bound to help others especially the poor not merely out of their superfluous goods. In their words a needy person has the right to be helped out of the wealth of others.

The Vatican II articulated their teaching that no person should be left to live in abject poverty while others thrive in superfluous riches to these words: God destined the earth and all it contains for all men and all peoples so that all created things would be shared fairly by all mankind under the guidance of justice tempered by charity. The council taught that people should regard the external goods they possess not merely as exclusively theirs but common to others also in the sense that they can benefit others as well themselves (GS: 69). It called for a limit to personal acquisition and accumulation especially at the expense of the poor. In the axiom attributed to Gratian, the council tasked both individuals and governments to “feed the man dying of hunger, because if you do not feed him you are killing him.” According to Uwalaka (1995: 102) “this is the whole story about liberation and option for the poor which is not option against the rich, but a fundamental option for social justice and love, for the human dignity and solidarity. In the Apostolic Letter Octogesima Adveniens that celebrated 80th anniversary of Leo XIII’s Rerum Novarum, Paul VI brought to knowledge the Gospel basis of the option for the poor:

In teaching us charity, the Gospel instructed us in the preferential respect for the poor and the special situation they have in the society. The more fortunate should renounce some more generously at the service of others. If beyond legal rules there is really no deeper feeling of respect and service of others, then even equality before the law can serve as an alibi for flagrant discrimination, continued exploitation and actual contempt (Paul VI: 1971: 23).
Pope John Paul II’s position on the universal destination of all created goods is radical. His Encyclical Letter *Sollicitudo Rei Socialis* (1987) is a document on social concerns. It gave a theological reflection on issues of global poverty and the ever widening gap between the rich and the poor which has given rise to the division of the human race into first world, second world and third world. He warned that such a situation seriously compromised the unity and universal brotherhood of mankind. The Pope observed that innumerable multitude of people is suffering under the intolerable burden of poverty. It is not only individuals but also whole nations are rendered destitute while some nations are squandering the much needed resources on irrelevances and more painfully on weapons of mass destruction (John Paul II, 1987: 12,13). He criticized the phenomenon of “super development” involving consumerism and waste that exist side by side with abject misery and indigence (Ibid: 27, 28). He went so far as to berate the superfluous adornment of the Church while millions of people hardly take their daily bread: “Faced by cases of need, one cannot ignore them in favour of superfluous Church ornaments and costly furnishings for divine worship; on the contrary, it could be obligatory to sell these goods in order to provide food, drink, clothing and shelter for those who lack these things” (Ibid: 31). In the same document, the Pope noted the evangelical duty of the Church to stand by the poor since the whole tradition of the church bears witness to love of preference for the poor.” (Ibid: 38-45). In *Centesimus Annus* issued in 1991 to mark the centenary of the Leonine *Rerum Novarum*, the Pope argued that the scandal of “superdevelopment” existing side by side with abject “underdevelopment” has a causal connection with war and violence (John Paul II, 1991: 42, 52). Commenting on this George Ehusani argued that “to put an end to war, human beings must be committed to equitable development. This shall happen only when wealthy individuals and affluent nations are ready to make sacrifices (that is, to lose part of their income and power), so that all human beings may have a share in the resources of the earth.” (Ehusani, 1996: 83).

The Catholic Church’s teaching that the goods of the earth is meant for all peoples has found several expressions in the statements of the Catholic Bishops of Nigeria. In their joint pastoral letter at the dawn of Nigerian independence the Church leaders called on the national leaders to ensure the equality of social and economic benefits for all Nigerians. They asked that those who lead in political and economic activity must take care not to let the gap between the standard of living possible to them and the one available to the masses of the people become greater still… Last of all, we hope that in the course of the industrialization of our country that
we shall avoid creating conditions under which vast masses of badly paid or unemployed labour live in our cities in desperately bad housing conditions. We at least have the opportunity to avoid the mistakes of the Industrial Revolution in Europe and elsewhere” (Catholic Bishops of Nigeria, 1960: 9-10). Twelve years later the Bishops reiterated their dedication to socio-economic well being of all Nigerians especially the poor. In a memorandum titled The Church and Nigerian Social Problems they said:

The Church is the Church of the poor and it is to the needy that we dedicate our services and our lives. But we recognize the need, on our own part, to make a humble examination of conscience. It is not sufficient that we be men of moderate personal expenses in our own private lives, we must also let it publicly appear to men that this is so. Our hearts are given to the poor and we accept that we must be careful to ensure that the poor see this and accept it as true. We must be careful that external appearances do not seem to give the lie to our private good intentions and that externals do not seem to align us with the powerful and privileged classes. In this, as in other things, it is Christ who must be our model... we direct our concern to the needs of the lowly ones, the poor in our land. They suffer many injustices and these injustices seem to branch out from one deep core or centre (Catholic Bishops of Nigeria: 1972:4-15).

The Bishops also mentioned some of the Church’s contributions to social justice. These include their pioneering role in education and health care. They tasked the government on holistic development of the people. They finally resolved to continue their dedication to economic and social development of Nigeria and to impress on all the need of just and equitable distribution of the national wealth (Ibid: 15, 16, 31).

Like the Universal Church, the hierarchy in the Nigerian Church has done creditably well over the last few years with regard to her discerning and teaching roles…. There are indeed various societies, committees and commissions in the Church that take care of the less privileged, the oppressed and the marginalized in society. The Church’s commendable involvement in the Liberian Refugee Camp at Oru in Ogun State is well known. The praiseworthy activities of the CIDJAP in Enugu, and the Justice and Peace Committees of the Archdiocese of Lagos and diocese of Ijebu-Ode towards the improvement of prison conditions
and the freeing of unjustly detained people are also well-known (Ehusani, 1996:99-100). But the author noted further that “yet, providing the succour for the under-privileged and victims of injustice is the realization of only one aspect of the social doctrine of the Church.” He called on the Nigerian Church “to challenging the evil status-quo.” He challenged the Church to respond to her prophetic calling in more practical ways than have been the case in the past (Ibid: 103). Specifically, he asked the Catholic Church in Nigeria to emulate secular organizations that have taken over and are now in the forefront of the struggle for human rights and dignity in Nigeria by engaging in mass action and peaceful demonstrations (Ibid:105-112). To ensure that the goods of the earth serve both the poor and the rich John Aniagwu has also called for a similar action from the Catholic Church in Nigeria. “The time may well have come for the Church in Nigeria to borrow a leaf from the examples of the Philippines and Poland and take to the streets to drive home all her sermons about justice and human rights that have so far gone unheeded. It is to be understood that bishops, priests, seminarians and nuns will be at the head of the proposed mass action. There should be no dearth of laymen and women to march behind their spiritual leaders” (Aniagwu, 1995:15).

2.7.7 THE CHURCH AND SOCIO-ECONOMIC SYSTEMS MODELS

The Catholic Church has always taught that her nature and mission are not primarily social, political nor economic but basically religious for Christ did not bequeath to the Church mission in the political, economic or social orders. But her religious mission can be a source of commitment, direction and vigour to establish and consolidate the community of men according to the law of God. She is also universal in that she is not committed to any one culture or to any political economic or social system (GS: 42). Various socio-economic systems and ideologies have claimed to offer solution to the social problems of peoples. As early as the 19th century when the Church’s first social encyclical was published a number of ideological systems had appeared proferring solutions to the socio-economic situations. One of such systems is socialism which advocates for a totalitarian influence of the state in handling the means and processes of production. It advocates a collective ownership of production and abolition of private property. There was also unfettered capitalism that argues for unrestricted competition and exploitation of workers. The Rerum Novarum made a criticism of these ideologies and rejected them as solutions to the social questions (Leo XIII, 1891). Capitalism is rejected on the ground that
“commoditizes man, destroys man’s social nature and makes the love for gain the philosophy of life and bows to the idolatry of the market.” Socialism makes nonsense of human dignity, empties the individual of his worth, sentences him to perpetual imprisonment, creates the capitalism of the few who feed on the miseries of the deceived masses, offers a utopia that leaves despair and frustration at its trail, builds a bureaucracy of inefficiency and deception. It is a system that constitutes itself a god, the idol of the state and violence with which it promises to turn the rich man’s property for the common use (Uwalaka:1995:104).

But the church has a unique vision of society as a milieu for the realization of Christian love, fraternity and the will of God (Ibid). According to Pope John Paul II, the Church’s social doctrine is not a ‘third way’ between liberal capitalism and Marxist collectivism, not even a possible alternative to other solutions less radically opposed to one another; rather it constitutes a category of its own. Nor is it an ideology but rather the accurate formulation of the results of a careful reflection on the complex realities of human existence, in society and in the international order, in the light of faith and of the Church’s tradition. Its main aim is to interpret these realities determining their conformity with or divergence form the lines of the Gospel teaching on the human person and its vocation which is at once earthly and transcendent; its aim is thus to guide Christian behaviour. It therefore belongs to the field of theology, and particularly moral theology (John Paul II, 1987: 41).

The Catholic position is one that emphasizes the sublime and inviolable dignity of the human person far above profit. In the Encyclical Letter Laborem Exercens John Paul II reiterated this principle: the principle of the priority of labour over capital. This principle directly concerns the means of production; in this process labour is always a primary efficient cause, while capital, the whole collection of means of production, remains a mere instrument or instrumental cause (John Paul II, 1981: 12). From this point of view the position of “rigid capitalism continues to remain unacceptable, namely, the position that defends the exclusive right to private ownership of the means of production as an untouchable ‘dogma’ of economic life” (Ibid). While condemning rigid capitalism, the Church argues also that the elimination of private ownership of the means of production advocated by socialism cannot be an answer to social problems since socialism creates the capitalism of the few who feed on the miseries of the masses.
The Church’s position is neither capitalism nor communism nor mediation between both. According to the Congregation for Catholic Education “The saving mission of the Church, that springs from the teachings, witness and the life of Jesus Christ, the Saviour, implies two unavoidable choices; one for the person according to the Gospel, and another for the evangelical image of society. Without hypothesizing a ‘third way’ with regard to the ‘liberal utopia’ and the ‘socialist utopia,’ believers must always opt for the humanizing model of socio-economic relations which are in harmony with the above-mentioned scale of value.” So what determines the position of the Church in socio-economic models is the truly human model – that is, one in harmony with the dignity of the person: truth, freedom, justice, love, responsibility, solidarity and peace (Congregation for Catholic Education, 1988: 51).

2.8 THE CATHOLIC CHURCH AND POLITICAL DEVELOPMENT

Religion and politics are integral aspects of the human person (Njoku, 2009:38). It is so because man is a religious being as well as a political being. Mankind has an innate desire to seek the transcendent. He also needs material concerns which are part of his being. Man becomes fully alive and integrated only when he balances this dual aspect of his being that are really under normal conditions not opposed to each other. Both are rather complementary. It is against this understanding that the Catholic Church teaches the active participation of the faithful in politics and advocates for a political development that takes care of man’s natural and supernatural destinies. As this section will later expound, the Church exhorts her members and even all men and women of good will to engage with the world to live out the gospel in their lives and build a world fit for human habitation but always with a sense of the otherness of God and the transience of human life and situation (O’Brien and Sharon, 1998: 43).

2.8.1 UNDERSTANDING POLITICS

Aristotle who stated that man is a political animal naturally, used the word “politics” to mean “social” as Thomas Aquinas later interpreted him, for one who is not social is either a beast or a god, that is, one who cannot live in city (polis) in the sense of society (Aristotle, Politics, Book I, 125312-5). For Aristotle politics is the science of eudaimonia, that is, that which is desired in itself. It is a master art because it not only aims at the good of all, but also authorizes and uses the rest of the sciences to legislate on what should be done or abstained from in order to
arrive at the good of all persons (Aristotle, *Nicomachean Ethics*, Books I, 1094a27-1094b1-12). According to Thomas Aquinas, politics is a practical science that orders individual actions towards the common good (Bourke, 1960:232). For Aristotle, politics is not an exact science like the mathematical sciences whose subjects and properties are easy to define. The statesman makes complex judgment or assumptions within the rumble of human affairs to discern the actions that occur in life with their properties of baseness and nobility, justice or injustice, goodness or evil. He asks what kind of action, conduct, character etc. that are just or otherwise, good or bad and why. It is impossible to define ‘just’ or unjust” at once and for all in such a way that everyone agrees to it. Their meaning gives rise to constant dispute and divergence of opinions. It is on this account that politics demands judgment. (Aristotle, *Nicomachean Ethics*, Book I, 1094b11-1095a13).

Following Aristotle, Aquinas located the socio-political within the order of human volition as he noted that the subject matter of social, political and ethical philosophy is human action. He called them *Philosophia moralis* (Finnis, 1998:21). Thus Thomist political theory distinctly emphasizes the continuity between good morals and good politics as the Catholic social teaching always upholds the compatibility of ideal political order with respect for the human person and welfare of the common good (Bourke, 1960:229).

According to the classical philosophers, Aristotle and Plato, politics is a noble art because its basic preoccupation is justice, a social value that secures a good that concerns both the agent and his neighbours. A true statesman must know the reign of justice, what life in the state ought to be else he ruins himself and the state. Justice is the bond of men in the state; for the administration of justice, which is the determination of what is just, is the principle of order in a political society (Aristotle, *Nicomachean Ethics*, Book V, 1253a30-35).

The above is a classical understanding of politics. Following this Njoku has defined politics as the art of governing human affairs with justice and prudence (Njoku, 2009:40). The *Shorter Oxford English Dictionary* defines politics as the science and art of government; the science dealing with form, organization and administration of a state or part of one and with the regulation of its relations with other states (imperial, national, domestic, municipal, parochial and foreign).
The Nigerian context would limit this sense of politics to the art of government at the federal, state and local levels. The same dictionary has a sinister meaning of the term politics—scheming, craftiness, cunning and artfully contriving. It is unfortunate that this seems to have informed Nigerians’ impression that “politics is a dirty game,” involving manipulation and twisting of the rules to their selfish and individual advantages (Ngwoke, 1991:190). A most relevant definition of politics is given by Pope John Paul II in his Encyclical Letter *Laborem Exercens*. He said that politics is a “prudent concern for the common good” (John Paul II, 1981: 20). The definition spells out the very reason for the existence of government itself—the common good, a view Thomas Aquinas derived from Aristotle (Fejfar, 2007). No government is entitled to exist if the realization of the common good is not its priority concern. Politics therefore is not to be understood in negative terms to mean no other than the power tussle between political parties. Politics and every state exist “with a view to some good’- the good of the members (Jowett and Davis, 2008: 25). Pope John Paul II has also called politics “an exercise in virtue” (John Paul II, 2000: 4). According to the Pontifical Council for Justice and Peace, “the political community finds its authentic dimension in its reference to people” (Pontifical Council for Justice and Peace, 2004: 208).

2.8.3 CATHOLIC SOCIAL TEACHING REGARDING POLITICS AND STATE

The Catholic Church’s view of the state leans on the natural law traditions of Plato, Aristotle and Aquinas to insist that the state has a natural origin. For Plato, the state has a natural origin, which springs up from the dependence of human beings. Its original end is economic. It is an association of persons pooling their resources together to make up their individual lacks (Plato, *Republic*, Bk 2, 369a-4). The state is a community of division of labours and specialization, and complementary services. Aristotle, himself believed that the state for which it may mean no less than city, “polis”, is a union of families and communities: “Family is the association established by nature for the supply of men’s everyday wants; at the second stage is the village, which is a union of families of common descent; the third stage is the union of villages into a single community, large enough to be nearly or quite self-sufficing” (Aristotle, *Politics*, Bk 2, 1253b14-28). This is the state which originates in the bare needs of life and exists for the sake of the good life (Njoku, 2009: 49). There is a teleological ambient for this. Every
community is formed for the sake of some good as Aristotle remarked; it truly exists with the
great aim and end as the perfection of its members, living together for mutual complementation.

Just as state has a natural origin, so also is the government of the state. The idea comes up
clearly in St. Thomas Aquinas’ treatment of the origin of political community and its
government. For him, social life is an association of free subjects. Their ordered end inherently
demands leadership or authority. As he argued:

Social life cannot exist among a number of people unless under the headship of one
to look after the common good; for many as such seek many things, but one attends
only to one. Secondly, if one man surpassed another in knowledge and justice, this
would not have been fitting unless these gifts conduced to the benefit of others
(Thomas Aquinas, Summa Theologica, I, q.96, a4).

The point is that man’s propensity to society is already inherent in his nature. It is on this basis
that the Church teaches that “the political community originates in the nature of persons, whose
conscience” (Pontifical Council for Justice and Peace, 2004: 208) reveals to them and enjoins
them to obey the order which God has imprinted in all his creatures (John XXIII, 1963). As a
commentary on Aquinas, F. C. Copleston stated that human society will disintegrate if there is no
one who takes control to organize affairs for the benefit of all (Copleston, 1955: 237).

As Finnis also writes, Aquinas used the word civitas and its synonyms communitas politica or communitas civilis to translate “state of states” or “the state.” The state and its
synonyms are used consistently by Aquinas to signify the whole large society which is organized
politically by the sorts of institutions, arrangements and practices commonly and reasonably
called “government” and Law (Finnis, 1998: 219-220). The state exists as “political,” and seeks
the self-fulfillment of its members in reciprocal action and mutual responsibility (Finnis, 1980:
149). The end of community, in the conceptual schemes of social philosophy, is bound up with
the authority of that community. The political community is established to be of service to civic
or government exists to take care of the common good, for the care of common good necessitates
the existence of government; like society, it is a natural institution, and as a natural institution it
is, like society, willed by God” (Copleston, 1955: 237).
2.8.4 Divine Origin of Political Authority

The Church teaches that all government comes from God following the writing of St. Paul that “you must all obey the authorities since all government comes from God. The civil authorities were appointed by God and anyone who resists authority is rebelling against God’s decision and such an act is bound to be punished. The state is therefore for your benefit” (Rom 13:1-4). “But as no other society can hold together unless someone be over all, directing all to strive earnestly for the common good, every body politic must have a ruling authority, and this authority, no less than society itself, has its source in nature, and has consequently, God for its author” (Leo XIII, 1885: 3). The Magisterium has based her teaching on divine origin of political authority explaining that Paul is dealing with the nature and divine origin of authority in the abstract, not with the election or appointment of individual rulers or kinds of government in the concrete (Ngwoke, 1991: 191-192). Illustrating this Pope John Paul XXIII affirmed that human society can neither be well ordered nor prosperous without the presence of those who vested with legal authority, preserve its institution and do all that is necessary to sponsor actively the interest of all its members, and they derive their authority from God (John XXIII, 1963). However, to make it clear that he was referring to authority in the abstract, and not to specific persons, the Pope cited the commentary of St. John Chrysostom on this Pauline text: “What are we saying? Is every ruler appointed by God? No, that is not what I mean for I am now not talking about individual rulers but about authority as such. My contention is that some should command and others obey, and that all things not come about as a result of blind chance- this is a provision of divine wisdom” (Cited in John XXIII, Ibid). Speaking further on this the Pope said, “the fact that authority comes from God does not mean that men have no power to choose those who are to rule the state, or to decide upon the type of government they want, and determine the procedure and limitations of rulers in the exercise of their authority (Ibid:52).

2.8.4 COMMON GOOD: THE GOAL OF POLITICS

Following the natural law intuitions of the Aristotelian-Thomistic tradition, the Church insists that the political community exists for the exercise of civil liberty and the achievement of the common good (Njoku, 2009:51). And there are rights and duties of the citizens towards the realization of this common good: there is no better way to establish political life on a truly human basis than by encouraging an inward sense of justice of good will, and of service to the
common good, and by consolidating the basic convictions of men as to the true nature of the political community and the aim, proper exercise, and the limits of public authority (GS: 73). Individuals, families and groups make up the civil society. Left to themselves, they may not attain their full potential, hence the need for a wider community to bring about the common good (John XXIII, 1961: 20) “For this reason they set up various forms of political communities. The political community exists, then, for the common good: this is its full justification and meaning and the source of its specific and basic right to exist” (GS: 74). Society exists for human nature with its needs and capacity for completion in the attainment of full humanity. It is a perennial teaching of the Church that politics exists for the common good. But what is the common good? It has various senses. Johannes Messner is right when he argues that the common good does not consist primarily in a piecemeal collection of goods and services made by individuals and put in a common pile nor in the simple allocation of goods from stores to which the members of society have contributed. Rather the common good means that social co-operation makes it possible for the members of society to fulfill by their own responsibility and effort the vital tasks set for them by their existential ends (Messner, 1965: 124). Following John XXIII in Mater et Magistra, the Fathers of the Second Vatican Council defined common good as “the sum total of social conditions which allow people, either as groups or as individuals to reach their fulfillment more fully and more easily (GS: 26). According to Njoku (2009:52) an important truism regarding the common good is that it is a horizon of co-operative search for authentic human values for it is reciprocal interaction that sustains a social group. It is a task to be achieved and accomplished and not a piece of cake to be devoured; hence the Nigerian Slogan “National cake” as referring to the common good, is a misnomer. As the Vatican II teaches, the noble aim sought in political formation is the common good. Political formation requires the cooperation through the participation of all in the political life of the community; leaders should not allow their selfish interests to overshadow the practice of the noble art of politics.

Defending and Promoting Human Rights

For the Church, “the common good is chiefly guaranteed when personal rights and duties are maintained (John Paul II, 2000: 362). And for the Catechism of the Catholic Church (CCC: 2237) “political authorities are obliged to respect the fundamental rights of the human person. They will dispense justice humanly by respecting the rights of everyone, especially of families
and the disadvantaged.” The political community pursues the common good when it seeks to create a humane environment that offers citizens the possibility of truly expressing their human rights and of fulfilling completely their corresponding duties (Pontifical Council for Justice and Peace, 2004: 210). Over the centuries the Catholic contribution to politics is most evident in her advocacy for human rights.

2.8.4 The Moral Basis of Political Authority

The Church also teaches that political authority is a moral force as it must be guided by the same moral values. Authority must be guided by the moral law. All of its dignity derives from its being exercised within the context of the moral order (GS: 74), which in turn has God for its first source and final end (Pius XII, 1944: 15). The Compendium of the Social Doctrine of the Church explained that because of its necessary reference to the moral order, which precedes it and is its basis, and because of its purpose and the people to whom it is directed, authority cannot be understood as a power determined by criteria of a solely sociological or historical character (Pontifical Council for Justice and Peace, 2004: 214). For John XXIII the moral basis of political authority is the cause of political agreement among people: “And where the same law of justice is not adhered to by all, men cannot hope to come to open and full agreement on vital issues” (John XXIII, 1961: 449-450). It is from the moral order that authority derives its power to impose obligations and its moral legitimacy, not from some arbitrary will or from the thirst for power, and it is to translate this order into concrete actions to achieve the common good (Pius XII, 1939: 432-433).

Because of its moral basis, authority must recognize, respect and promote essential human and moral values (Pontifical Council for Justice and Peace, 2004: 214). John Paul II has called these innate and “flow from the very truth of the human being and express and safeguard the dignity of the person; values which no individual, no majority and no state can ever create, modify or destroy (John Paul II, 1995: 483). The same pontiff argued that these values do not have their foundation in provisional and changeable “majority” opinions, but must simply be recognized, respected and promoted as elements of an objective moral law, the natural law written in the human heart (cf Rom 2:15) and as the normative point of reference for civil law itself (John Paul II, 1995:70). Not a few pontiffs have noted the tragedy that would result from the clouding of the collective conscience: If skepticism were to succeed in casting doubt on the
basic principles of the moral law, the legal structure of the state itself would be shaken to its very foundations, being reduced to nothing more than a mechanism for the pragmatic regulation of different and opposing interests (Pius XII, 1939:423; John Paul II, 1993: 97, 99).

The Church proposes further that political authority must enact just laws, that is, laws that correspond to the dignity of the human person and to what is required by right reason. According to Aquinas “human law is law insofar as it corresponds to right reason and therefore is derived from the eternal law. When, however, a law is contrary to reason, it is called an unjust law, in such a case it ceases to be law and becomes instead an act of violence” (St. Thomas, Summa Theologica, I-II, q. 93, a.3.). It means that whenever public authority which has its foundation in human nature and belongs to the order pre-ordained by God, fails to seek the common good, it abandons its proper purpose and so delegitimatize itself (Pontifical Council for Justice and Peace, 2004: 215).

The moral basis of public authority also demands of citizens non-compliance to obnoxious laws. Therefore, citizens are not obliged in conscience to follow the prescriptions of civil authorities if their precepts are contrary to the demands of the moral order, to the fundamental rights of persons or to the teachings of the Gospel (CCC: 2242). Categorically John Paul II (1995:73) asked citizens to refuse to cooperate in morally civil acts. He noted further that “those who have recourse to conscientious objection must be protected not only from legal penalties but also from any negative effects on the legal, disciplinary, financial and professional plane” (Ibid: 74). It is a grave duty of conscience not to cooperate, no even formally, in practices which, although permitted by civil legislation, are contrary to the law of God (Pontifical Council for Justice and Peace, 2004: 216).

The Church teaches also that in politics that the citizens have right to legitimate resistance. “Recognizing that natural law is the basis for and places limits on positive law means admitting that it is legitimate to resist authority should it violate in a serious or repeated manner the essential principles of natural law” (Ibid). The Catholic Church’s social doctrine indicates the criteria for exercising the right to resistance. “Armed resistance to oppression by political authority is not legitimate, unless, all the following conditions are met:

(a) There is certain, grave and prolonged violation of fundamental rights;
(b) All other means of redress have been exhausted;

(c) such resistance will not provoke worse disorders;

(d) There is well-founded hope of success;

(e) It is impossible reasonably to foresee any better solution (CCC: 2243).

As articulated by Paul VI, recourse to arms is seen as an extreme remedy for putting an end to a “manifest, long-standing tyranny which would do great damage to fundamental personal rights and dangerous harm to the common good of the country. A real evil should not be fought against at the cost of greater misery” (Paul VI, 1967: 31). The Church therefore advocates passive resistance. The reason is simple. The gravity of the danger that recourse to violence entails today makes it preferable in any case that passive resistance be practiced, which is a way more conformable to moral principles and having no less prospects for success” (Congregation for the Doctrine of the Faith, 1987: 79).

2.8.5 THE CHURCH’S ADVOCACY FOR PUBLIC PARTICIPATION

The Catholic Church values and teaches the participation of all in public life. In the Vatican II the Fathers of the council taught that it is fully consonant with human nature that there should be politico-juridical structures providing all citizens without any distinction with ever improving and effective opportunities to play an active part in the establishment of the juridical foundations of the political community, in the administration of public affairs, in determining the aims and the terms of reference of public bodies, and in the election of political leaders (GS: 75).

In fact the Church advocates that every citizen ought to be mindful of his/her right and duty to promote the common good by using his vote (Ibid). The Church specifically condemns any political set up that unnecessarily restricts personal autonomy and participation in political life. In any case it is inhuman for public authority to fall back on totalitarian methods or dictatorship which violates the rights of persons or social groups (Ibid).

Pope John Paul II’s Encyclical Centesimus Annus contains an explicit and articulate judgment with regard to democracy:
The Church values the democratic system in as much as it ensures the participation of citizens in making political choices, guarantees to the governed the possibility both of electing and holding accountable those who govern them, and of replacing them through peaceful means when appropriate. Thus she cannot encourage the formation of narrow ruling groups which usurp the power of the State for individual interests or for ideological ends. Authentic democracy is possible only in a state ruled by law, and on the basis of a correct conception of the human person. It requires that the necessary conditions be present for the advancement both of the individual through education and formation in true ideals, and of the subjectivity of society through the creation of structures of participation and shared responsibility (John Paul II, 1991: 46).

But not any thing serves as a democracy for the Church. An authentic democracy is not merely the result of a formal observation of a set of rules but is the fruit of a convinced acceptance of the values that inspire democratic procedures, the dignity of every human person, the respect of human rights, commitment to the common good as the purpose and guiding criterion for political life. If there is no general consensus on those values, the deepest meaning of democracy is lost and its stability is compromised ((Pontifical Council for Justice and Peace, 2004: 220).

The Church considers ethical relativism one of the greatest threats to modern-day democracies, because it maintains that there are no objectives or universal criteria for establishing the foundations of a correct hierarchy of values. John Paul (1991:46) berated this ignoble obstacle to democracy: Nowadays there is a tendency for claim that agnosticism and skeptical relativism are the philosophy and the basic attitudes which correspond to democratic forms of political life. Those who are convinced that they know the truth and firmly adhere to it are considered unreliable from a democratic point of view, since they do not accept that truth is determined by the majority in that it is subject to variation according to different political trends… As history demonstrates, a democracy without values easily turns into open or thinly disguised totalitarianism. Writing later on the same issue the pope argued that democracy’s moral value is not automatic, but depends on conformity to the moral law to which it, like every other form of human behaviour, must be subject. In other words, its morality depends on the
morality of the ends which it pursues and of the means which it employs (John Paul II, 1995: 70).

The Church’s teaching on the responsibility of both the citizens and the leaders has inspired the consolidation of democratic systems around the world. On the part of the citizens the Second Vatican Council wrote that “all citizens therefore shall be mindful of the right and also the duty to use their vote to further the common good” (GS: 75). Such a call for public participation in politics for the common good has not only been made in general. During the First African Synod in 1994 the Bishops of Africa directed this call to the children of Africa when they asked that each person, according to his state of life, should be specially trained to know his rights and duties, the meaning and service of the common good, honest management of public goods and the proper manner of participating political life in order to be able to act in a credible manner in the face of social injustices (First African Synod Proposition 47 quoted in John Paul II, 1995 B: 107).

As far back as February 1979, the Nigerian Bishops issued a long letter entitled The Civic and Political Responsibility of the Christian. They explained that the proper use of one’s vote is an exercise of patriotism and piety. They called for prayerful reflections as well as adequate information: “Voting conscientiously and purposefully is the citizen’s most available and direct way of contributing to the election of most suitable leaders and support of publicly beneficial policies.” They suggested that voters should reflect well, discus with fellow citizens the choices, critically appraise the claims, promises and platforms of the candidates and parties (Catholic Bishops of Nigeria, 1979: 20-24). The basic principle is “one person, one vote.” This gives every citizen some share in the government; the right to choose his or her leaders. The right to vote gives the common people a weapon over the few, the rich, and the wealthy. Since it is a right, it is freely exercised and so no person can be compelled to vote. Yet in the Catholic tradition it is a right that should be taken very seriously, even as a duty. Thus Pius XI could state that “Catholic will be very careful not to neglect using his right to vote when the good of the Church and that of his country is as stake.” The Catechism of the Catholic Church (CCC: 2240) is even stronger when it makes voting a moral obligation. “Submission to authority and co-responsibility for the common good makes it morally obligatory to pay taxes, to exercise the right to vote and to defend one’s country.”
In practice, the Catholic Diocese of Nsukka has constantly stressed the relationship between participating in political exercises, especially voting for the right person and the Sacrament of the Eucharist (Osauzo, 2010). On the eve of the 1999 elections, the Nigerian Bishops put this challenge before citizens:

The electorate should exercise their civil rights responsibly by voting only for leaders who can be expected to serve honestly and selflessly, and insist to have the leaders of their choice. They should resist every temptation to sell their votes for money, for as we said in 1983, ‘it is criminal to buy or sell votes’. They should demand to be duly informed of all that they need to know for the exercise of their civil duty to vote and participate in the electoral process (Cited in Schineller, 2010).

The implication is that citizens should (a) use one’s vote for the good of Nigeria, not the good of a particular party or tribe or individual (b) vote for candidates who are accountable, and concerned for the common good, for basic rights such as education, health, social services. (c) Remember that not to vote may mean the wrong person is elected and (d) vote according to one’s conscience- not allowing oneself to be pressured or bribed.

The Church addresses similar call for responsible participation to those who intend to or hold public offices: “Let those who are suited for it or can become so, prepare themselves for the difficult but most honourable art of politics. Let them work to exercise this art without thought of personal convenience and without benefit of bribery. Prudently and honourably let them fight against injustice and oppression, the arbitrary rule of one man or one party, and lack of tolerance. Let them devote themselves to the welfare of all, sincerely and fairly, indeed with charity and political courage (GS: 75). In a similar way the Nigerian Bishops in 1983, wrote “we encourage Christian laymen (and women) with a talent for the difficult yet noble art of politics to prepare for it, for we believe that the sacred task of providing food for the hungry, water for the thirty, shelter for the homeless, schools and hospitals for all, can be promoted through active participation in politics; it makes them available on a large scale, through democratic measures” (Catholic Bishops of Nigeria, 1983: 40).

Archbishop Onaiyekan of Abuja also echoed this severally in Abuja: ‘If our political life is chaotic and full of dishonest people, it is all the more reason why good people should squeeze
their way into it…. The main task of the Catholic politician is to ensure that justice is done to all, including the Church too, and that the society is well governed” (Onaiyekan, 2000).

The Catholic Church’s contribution to politics is part of her task in evangelism. The Nigerian Bishops both collectively and individually have always recognized this task. They have generally exhorted that those elected into public office, and their associate should be evaluated in light of issues such as the following: Uplifting the status of women, respect for life at all stages, imbibing the spirit of transparency and accountability, safeguarding the rights of children, the poor, orphans, widows, the weak of society, not using one’s authority for exploitative practices, discouraging money politics and political manipulation of the masses, fostering political education, and awareness to assure free and fair elections, settling a political disputes through dialogue and negotiations, being a voice of the voiceless, fostering trust between the elected, and the electorate and pursuing the common good (Ochiagha, 1984: 6)

One of the greatest contributions of the Catholic Church to Nigerian politics is election monitoring and other election related issues. In 2007 the CIDJAP Enugu, coordinated the conference and the South eastern zonal launch of the Nigerian Alliance for Peaceful Elections (NAPE) (CIDJAP, 2007: 21). In 2003 the national Justice, Development and Peace Commission of the Catholic Church (JDPC) recruited up to 200,000 election monitors who posited a marvelous performance going by the bravery they displayed and the gravity of the information they harvested from the field (Odigbo, 2008: 90). For the 2011 elections various diocesan organs of JDPC are seriously preparing to ensure free and fair elections. The Catholic national JDPC is among the Project 2011 Swift Count Coalition that intends to see to effective monitoring and reporting in the 2011 elections, in all the 774 local government areas in Nigeria (Babalola, 2010).

2.9 THE CATHOLIC CHURCH IN SCIENTIFIC AND TECHNOLOGICAL DEVELOPMENT

Just as it is in other issues that invariably affect the human person and his or her welfare as well as the entire society the Catholic Church has always intervened, given her opinion and not infrequently cooperated to ensure that the issue has a human face. The history of interaction between the Church and science and technology is a long and twisted one with rungs of cooperation as well as conflicts at various periods.
2.9.1 SCIENCE AND SCIENTIFIC METHOD

The English word “science” comes from the Latin term *Scientia* meaning a series of deductions from well known truths. *Scientia* also stands for natural science. In contemporary times, science is often described as a systematic study of nature, by observation and experiment leading to the formulation of mathematical laws and theories (Henry, 2009: 39). *Scientia* or knowledge is an enterprise that builds and organizes knowledge in the form of testable explanations and predictions about the natural world (Popper, 1959: 3). For Aristotle, scientific knowledge was a body of reliable knowledge that can be logically and rationally explained: “In general the sign of knowledge or ignorance is the ability to teach, and for this reason we hold that art rather than experience is scientific knowledge, for the artists can teach, but the others cannot” (Aristotle, *Metaphysics*, I. 981b). It is widely believed that modern science arose in the Europe of the 17th century during the Scientific Revolution (Barrett, 2004: 14). It was a period marked by a new way of studying the natural world by methodical experimentation aimed at defining laws of nature while avoiding concerns with metaphysical concerns (Washington State University, 2010). By the 20th century, the modern notion of science as a special kind of knowledge about the world, practiced by a distinct group and pursued through a unique method was essentially in place. It was used to give legitimacy to a variety of fields through such titles as ‘scientific” medicine engineering, advertising, etc (Thurs, 2007: 22). The pursuit of science can be traced to human longing to know what the world is like and to understand why it is so (Henry, 2009: 39). This human interest in cognition has brought forth an impressive array of scientific knowledge. There are therefore such scientific fields as natural sciences and social sciences, basically. The natural sciences study natural phenomena including biological life, while the social sciences study human behaviours and societies. These two groups are empirical sciences because the knowledge they deal with must be based on observable phenomena and capable of being tested for its validity by other researchers working under similar conditions (Popper, 1959: 3). There are also the purely logical sciences, like mathematics and statistics, and logic. They are also called formal sciences (Löwe, 2002: x). According to Popper (Ibid) the formal science have both similarities and differences with the empirical sciences (the natural and the social). They are similar to empirical sciences in that they involve an objective, careful and systematic study of an area of knowledge. They are different because of their method of verifying their knowledge, using *a priori* rather than empirical methods. Popper argues further that the formal sciences are
vital to the empirical sciences since they are essential in the formation of hypotheses, theories and laws both in discovering and describing how things work (natural sciences) and how people think and act (social sciences).

Science has a unique method. The scientific method involves making an observation, formulating a hypothesis to account for it and therefore, performing experiments to test the hypothesis (Henry, 2009: 40). For Newton (1979: 794) to be termed scientific, a method of inquiry must be based on gathering observable, empirical and measurable evidence subject to specific principles of reasoning. Scientific inquiry is generally intended to be as objective as possible, to reduce biased interpretations of results. Another basic expectation is to document, archive and share all data and methodology so that they are available for careful scrutiny by other scientists, giving them the opportunity to verify results by attempting to reproduce them. (Wikipedia, 2010). For Karl Popper a hypothesis, proposition or theory is scientific only if it is among other things falsifiable.

Falsifiability is a logical possibility that an assertion could be shown false by a particular observation or physical experiment (Popper, 1963: 16). For the logical positivists, verifiability is test both for scientificity as well as meaningfulness of any statement.

Scientific enquiry is a complex process with experimental observation and theoretical data inextricably interwoven. There are two ways of relating experiment and theory, namely, induction and deduction. The inductive method, upheld by Francis Bacon, explains science as generalizing from particular experimental sequences to universal pattern. It moves from a series of observations to a hypothesis, that is, from the specific to the general. In deduction, instead of moving from the particular event to the general laws and theory, science begins with a law or theory and then deduce what will happen in a specific problem. Thus the deductive method emphasizes the process of reasoning (Henry, 2009:40). According to Barbour (1966: 142), “this approach has the virtue of recognizing the difference in logical status between theories and observation which is overlooked in the inductive approach.” Both the methods of induction and deduction assume the neutrality and autonomy of science (Henry, Ibid).
2.9.2 TECHNOLOGY

Technology is the usage and knowledge of tools, techniques, crafts, systems or methods of organization in order to solve a problem or create an artistic perspective. The term technology comes from the Greek word *technologia* -- *techne*, an art, skill, craft and *logia*, the study of something, or the branch of knowledge of a discipline.

Technology rose to prominence in the 20th century in connection with the Second Industrial Revolution in 1880s. The meanings of technology changed, in the early 20th century when the American social scientist Thorstein Veblen, translated ideas from the German concept of *technik* into technology. In German and other European languages, a distinction exists between *technik* and *technologie* that is absent in English, as both terms are usually translated as technology. By the 1930s, technology referred not to the study of the industrial arts but to the industrial arts themselves (Schatzberg, 2006: 486-512). Writing in 1937 Read Bain said that “technology includes all tools, machines, utensils, weapons, instruments, housing, clothing, communicating and transporting devices and skills by which we produce and use them” (Bain, 1937: 860). He wrote further that “social institutions and their so-called non-material concomitants such as values, morals, manners, wishes, hopes, fears and attitudes are directly and indirectly dependent upon technology and are mediated by it” (Ibid). The definition most common among scientists and engineers is that technology is an applied science: “Technology is a practical application of science to commerce or industry” (Wordnetweb).

There are varieties of the definitions of technology. The Merria-Webster Dictionary defines technology as the “practical application of knowledge especially in a particular area” and “a capability given by the practical application of knowledge. For Ursula Franklin, technology is the practice, the way we do things around here (Franklin, 1989: 6). According to Stiegler (1998: 17, 18), technology is the pursuit of life by means other than life and as organized inorganic matter. Ten years later, he redefined biotechnology as the “reorganization of the organic” instead of the former “organized inorganic matter (Stiegler, 2008: 23).

Technology can be most broadly defined as the entities, both material and immaterial, created by the application of mental and physical effort in order to achieve some value. In this usage technology refers to tools and machines that may be used to solve real world problems. It
is a far reaching term that may include simple tools or more complex machines. But they need not be material. Virtual technology like computer software and business method fall under this definition of technology (Wikipedia, 2010).

The term technology can also be used to refer to a collection of techniques. It is thus the current state of humanity’s knowledge of how to combine resources to produce desired products, to solve problems, fulfill needs, or satisfy wants; it includes technical methods, skills, processes, techniques, tools and raw materials. Thus we can have technologies in various fields: medical technology, space technology, computer technology, biotechnology etc.

Technology has enormous impact both positively and negatively on culture (Borgmann, 2006: 351). An example is the rise of mass communication technology that has lessened barriers to human interactions, and as a result has helped spawn new sub-cultures, the rise of cyber-culture from the development of internet and computer technologies. The negative aspect of technology is seen in the productions of weapons especially those of mass destruction.

**2.9.3 SCIENCE AND RELIGION: ANY CONFLICT?**

It is one of the most tenacious myths of our epoch-- that relations between science and the Catholic Church in particular are bad, and that faith and science exist, from ages past, in a kind of perpetual conflict (Schönborn, 2008: 23). There are numerous claims in the recent time that the Church is opposed to science and technology. It is argued that faith is irrational and incompatible with scientific progress. It is also commented that the Catholic Church has always persecuted scientists citing the cases of Galileo and Charles Darwin. Such a state of conflict between science and the Church was much popularized by two books published in the late 19th century, namely, *History of the Conflict between Religion and Science* (1875) by J. W. Draper and *A History of the Warfare of Science with Theology in Christendom* (1896) by A. D. White. But today these manifestos of conflict are almost universally discredited as serious works of historical scholarship. They are rather viewed as highly partisan tracts reflecting the tensions existing in the experiences of the authors themselves (Henry, 2009: 182). Speaking on the false claim of conflict between science and religion Fraser Watts remarked that “the idea that science and religion have always been in conflict is an invention of the late 19th century, and that the truth about their historical relationship is much more complex” (Watts, 1998: 2). According to
Rodney Stark (2004), the fable of the Catholic Church’s ignorance and opposition to the truth persists because the claim of an inevitable and bitter warfare between religion and science has, for more than three centuries, been the primary polemical device used in the atheist attack on faith. Stark argued further that “the falsehood that science required the defeat of religion was proclaimed by self-appointed cheerleaders like Voltaire, Diderot and Gibbon, who themselves played no part in the scientific enterprise-- a pattern that continues today…. Professional scientists have remained about as religious as the rest of the population and far more religious than their academic colleagues in the arts and social sciences” (Stark, 2010).

The long tradition of the Church has never expressed any opposition between science and the faith nor has she ever stood on the way of scientific and technological progress. She has rather fostered and promoted the empirical sciences. Writing in 1998 Pope John Paul II argued most extensively on the interrelationship between faith and reason. For him faith and reason are the two wings by which the human mind rises to the contemplation of truth (John Paul II, 1998). He debunked the alleged conflict between faith and reason and Church’s opposition to science and technology. The Catholic Church is in no way opposed to scientific progress (Pontifical Council for Justice and Peace, 2009: 247). Rather she considers “science and technology as a wonderful product of a God-given human creativity, since they have provided us with wonderful possibilities, and we all gratefully benefit from them” (John Paul II, 1981: 3). Speaking about a decade later John Paul remarked that “We rejoice in the technological and economic progress which people using their intelligence, have managed to make” (John Paul II, 1990: 5). The Fathers of Vatican II, in the same spirit stated that human activity that aims at improving the circumstances of the world “presents no problem to believers: considered in itself, it corresponds to the plans of God,” for man was commanded to conquer the earth with all it contains and to rule the world in justice and holiness (GS: 34). Stating the compatibility of the Christian faith with genuine scientific and technological endeavours, the council argued that far from considering the conquests of man’s genius and courage as opposed to God’s power as if he set himself up as a rival to the Creator, Christians ought to be convinced that achievements of the human race are a sign of God’s greatness and the fulfillment of his mysterious design. With an increase in human power comes a broadening of responsibility on the part of individuals and communities. There is no quest, then of the Christian message inhibiting men from building up
the world or making them disinterested in the good of their fellows. On the contrary, it is an
incentive to do these very things (GS 34).

A most clear expression of the compatibility of authentic scientific and technological
advancement with the Catholic faith has been made by the First Vatican Ecumenical Council
(1869-1870): the perpetual agreement of the Catholic Church has maintained and maintains that
there is a twofold order to knowledge, distinct not only as regards its source but also as regards it
objects. The council taught that “even though faith is above reason there can never be any real
disagreement between faith and reason, since it is the same God who reveals the mysteries and
infuses faith, and who has endowed the human mind with the light of reason.” The council
asserted that not only can faith and reason never be at odds with one another but they mutually
support each other, for on the one hand right reason established the foundations of the faith and,
iluminated by its light, develops the science of divine things; on the other hand, faith delivers
reason from errors and protects it and furnishes it with knowledge of many kinds. The council
held that any appearance of contradiction between faith and reason is chiefly due to the fact that
either the dogmas of faith are not understood and explained in accordance with the mind of the
Church or unsound views are mistaken for the conclusions of reason (Vatican Council I, 1870).

Instead of opposing science and technology or teaching its incompatibility with faith, the
Church has rather fostered it and taught “the norm for human activity.” She teaches that science
and technology must “harmonize with the authentic interest of the human race in accordance
with God’s will and design, to enable men as individuals and as members of society to pursue
and fulfill their total vocation” (GS: 35).

During the Second Vatican Council the Fathers reaffirmed the decrees of the previous
council that “methodical research in all branches of knowledge provided it is carried out in a
truly scientific manner and does not override moral laws, can never conflict with the faith,
because the things of the world and the things of faith derive from the same God (GS: 36). The
Church herself advocates for scientific and technological progress for “the idea of a world
without development indicates a lack of trust in man and in God. It is therefore a serious mistake
to undervalue human capacity to exercise control over the deviations of development or to
overlook the fact that man is constitutionally oriented towards being more” (Benedict XVI, 2009:
14).
Emphasizing further the necessity of technology, Benedict XVI stated that “the challenge of development today is closely linked to technological progress with its astounding applications in the field of biology. Technology--it is worth emphasizing--is a profoundly human reality, linked to the autonomy and freedom of man. In technology we express and confirm the hegemony of the spirit over matter. Technology enables us to exercise dominion over matters, to reduce risks, to save labour, to improve our conditions of life. It touches the heart of the vocation of human labour. In technology seen as the product of his genius, man recognizes himself and forges his own humanity.” The Pope therefore, called for a promotion of science and technology since it is “a response to God’s command to till and to keep the land that he has entrusted to humanity” (Benedict XVI, 2009: 69).

In ecclesiastical norms the Church affirms “the autonomy of earthly affairs” by which is meant the gradual discovery, exploitation, and ordering of the laws and values of matter and society. The Church is quick to deplore a shortsighted view of the rightful autonomy of science. The Church condemns seriously the opinions and ideologies that take the autonomy of science to mean that material being does not depend on God and that man can use it as if it had no relation to its Creator (GS: 36). The Catholic position is that man must never forget that his capacity to transform and in a certain sense, create the world through his own work is always based on God’s prior and original gift of the things that are. He must not make arbitrary use of the earth, subjecting it without restraint to his will, as though it did not have its own requisites and a prior God-given purpose, which man can indeed develop but must not betray. When he acts in this way, instead of carrying out his role as a co-operator with God in the work of creation, man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature, which is more tyrannized than governed by him (John Paul II, 1991: 37). The autonomy of science that the Church teaches and which often is misunderstood and misinterpreted is that while working in the obviously delicate area of science and technology, the researcher must adhere to the design of God: God willed that man and woman be the king of creation (John Paul II, 1983). The meaning of true scientific autonomy is rephrased by John Paul II when he noted that “a central point of reference for every scientific and technological application is respect for men and women, which must also be accompanied by a necessary attitude of respect for other living creatures. In a word “true concept of development cannot ignore the use of the elements of nature, the renewability of resources and the consequences of haphazard industrialization” (John Paul II, 1987: 34).
Because scientific and technological undertakings are truly human acts it is an illusion to claim moral neutrality in them and their applications. For the *Catechism of the Catholic Church*, the guiding principles cannot be inferred from simple technical efficiency, or from the usefulness accruing to some at the expense of others or, even worse, from prevailing ideologies. Science and technology by their very nature require unconditional respect for fundamental moral criteria. They must be at the service of the human person, of his inalienable rights, of his true and integral good in conformity with the plan and the will of God (CCC: 2294). Knowing that “Christ did not bequeath to the Church a mission in the political, economic or social order” (GS: 42), the Church, by expressing an ethical judgment on some developments of the scientific and technological research does not intervene in the area proper to the sciences but rather calls everyone to ethical and social responsibility for their actions (Congregation for the Doctrine of the Faith, 2008: 10).

**2.9.4 THE CONTRIBUTIONS OF THE CHURCH TO SCIENTIFIC AND TECHNOLOGICAL DEVELOPMENT**

The Catholic Church has been making more than a simple contribution for science and technology. She has not simply favoured and fostered science, the rise of modern science is traceable to the Catholic Church in the 13th and 14th centuries when the natural philosophers of Latin Christendom created the experimental science characteristic of modern times (DeMarco, 2010). Science and technology only got matured during the Industrial Revolution. Its birth was actually in the Catholic Churches and monasteries and universities in the middles ages. In fact, science suffered a “still birth” in other religions and regions except in Christian Europe.

Christian worldview accounted for why it was in Western Europe that science enjoyed the success it did as a self-sustaining enterprise. Non-Christian cultures did not possess the same philosophical tools, and in fact were burdened by conceptual frameworks that hindered the development of science and technology (Woods, 2005: 10). The Christian worldview relevant to the rise of science and technology is found in both the Old and New Testaments. They provide views of the world as well as human capacities that are most congenial to the development of science. First, the notion that God’s creation is ordered means that the physical universe is organized in a rational manner that is consistent, unified and free of contradiction. The notion that man is created in God’s image gives him the confidence that he is capable of discovering the
orderly pattern of nature. Thirdly, since every thing that God created is good, it is worthwhile to uncover and utilize the good wherever he finds it. The commandment to love is a powerful incentive to utilize what one has discovered and developed for the practical benefit of others. The notion of the incarnation means that matter has a certain dignity and is a suitable substance for celestial bodies, as opposed to the pagan belief that they were composed of a higher and imperishable element. As historians of science have noted, the idea that creation took place in time and came out of nothing, and the linearity of time played important roles in the development of modern science. And all these are Christian ideas (DeMarco, 2010).

The Book of Wisdom (7:15-21) offers a frame of mind that is most conducive to the development of science, a frame of mind non-existent in other medieval religions:

For he has given me the true knowledge of the things that are: to know the disposition of the whole world, and the virtues of the elements, the beginning, and the ending, and midst of the times, the alterations of their courses, and the changes of the seasons, the revolutions of the year, and the dispositions of the stars, the natures of living creatures, and rage of wild beasts, the force of the winds, and the reasoning of men, the diversities of plants, and the virtues of roots, and all such things as are hid and not foreseen, I have learned: for wisdom, the designer of all things, has instructed me.

Science and technology have roots also in the medieval universities that are solely a Christian undertaking. Prior to the formal establishment of these universities: Bologna (1088), Paris (1150), Oxford (1067), Modena (1175), Palencia (1208) etc, learning was run for hundred of years as Christian Cathedral Schools or monastic schools in which monks and nuns taught classes. These date back to the sixth century A.D (Riché, 1978: 126). The universities were established to pursue knowledge in the spirit of free inquiry. The medieval universities produced many great intellectuals like St. Albert the Great (c.1200-1280) who had encyclopedic type of knowledge of biology, chemistry, physics, astronomy and geography. There was also Saint Thomas Aquinas who made significant contributions to the study of scientific methodology. The Catholic contribution to science is evident today in the number of intellectuals and scientists and technologists whose inventions and discoveries are pillars of the modern science.
More revealing is how many priests have distinguished themselves in the sciences. It turns out that, for instance, the first person to measure the rate of acceleration of a freely falling body was Fr. Giambattista Riccioli. The man who has been called the Father of Egyptology was Fr. Athanasius Kircher (also called “master of a hundred arts” for the breadth of his knowledge). Fr. Roger Boscovich, who has been described as “the greatest genius that Yugoslavia ever produced” has often been called the father of modern atomic theory. In the sciences it was the Jesuits in particular who distinguished themselves. Some thirty-five craters on the moon, in fact, are named after Jesuit scientists and mathematicians (Woods, 2005:15).

According to Wright (2004:189), by the 18th century the Jesuits had contributed to the development of pendulum clocks, pantographs, barometers, reflecting telescopes and microscopes, to scientific fields as various as magnetism, optics and electricity. They observed, in some cases before anyone else, the coloured bands on Jupiter’s surface, the Andromeda nebula and Saturn’s rings. They theorized about the circulation of the blood (independently of Harvey), the theoretical possibility of flight, the way the moon effected the tides, and the wave-like nature of light. Star maps of the southern hemisphere, symbolic logic, introducing plus and minus signs into Italian mathematics— all were typical Jesuit achievements and scientists as influential as Fermat, Huygens, Leibniz and Newton were not alone in counting Jesuits among their most prized correspondents (Wright, 2005).

Seismology, the study of earthquakes, has been so dominated by Jesuits that it has become known as “the Jesuit Science.” It was a Jesuit, Fr. J. B. Macelwane, who wrote Introduction to Theoretical Seismology, the first seismology textbook in America, in 1936. To this day, the American Geophysical Union, which Fr. Macelwane once headed, gives an annual medal named after this brilliant priest scientist to a promising young geophysicist (Woods, 2005).

The Jesuits were also the first to introduce Western science into such far-off places as China and India. In 17th century China in particular, Jesuits introduced a substantial body of scientific knowledge and a vast array of mental tools for understanding the physical universe, including the Euclidean Geometry that made planetary motion comprehensible. Jesuits made important contributions to the scientific knowledge and infrastructure of other less developed nations not only in Asia but also in Africa and Central and South America. Beginning in the 19th
The Catholic cathedrals in Bologna, Florence, Paris and Rome were constructed to function as solar observatories. No more precise instruments for observing the sun’s apparent motion could be found anywhere in the world. When Johannes Kepler posited that planetary orbits were elliptical rather than circular, Catholic astronomer Giovanni Cassini verified Kepler’s position through observations he made in the Basilica of Saint Peter in the heart of the Papal States. Cassini, incidentally, was a student of Fr. Riccioli and Fr. Francesco Grimaldi, the great Catholic astronomer who also discovered the diffraction of light and even gave the phenomenon its name (Woods, 2005:60).

The Church’s contribution to scientific and technological development is not nil in Nigeria. The early Irish missionaries who came to Onitsha in 1885 soon opened the Wharf school that was run by the religious brothers, who chosen from the rank and file of professional laymen, had excellent knowledge and skills in various sciences and trades. In the Wharf school in Onitsha the brothers taught the boys trades such as carpentry, show-making, brick-making, farming, gardening, metal and brass works. In 1901 Fr. Lejeune established a proper industrial school at the school. A brick-making factory established in Aguleri was producing as much as 22,000 bricks in a week. The Catholic relevance to technological development in those early days was aptly articulated in this report on Christ the King College, Onitsha in 1939: “the college workshop is a centre of lively interest and practical results. Useful articles are planned, sketched and made in metal and brass. Iron window frames and gates are to be made by the senior classes (Onitsha Diocesan Archive, 1939). The Church’s contribution to science and technology is also noticeable in the medical field. According to Couttsoukis, by 1954 almost all the hospitals in the Midwestern part of Nigeria were operated by the Church that also played an important role in medical training and education, providing training for nurses and paramedical personnel and sponsoring basic education as well as advanced medical training, often in Europe.
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CHAPTER THREE

RESEARCH METHODOLOGY

3.1 INTRODUCTION

Research methodology is the general strategy applied in the collection and analysis of the data, which is necessary for answering questions at hand. It is the different ways, methods and systems a researcher uses in administering and collecting data in a research study (Kumar, 2005:2). This chapter, therefore, shall concentrate on the research design, sources of data, population of the study, sample determination methods, methods of data collection, the research questions, hypotheses as well as the tools of statistical analysis.

3.2 Research Design

Being a purely empirical study, it will require the survey design in which there are fixed sets of questions and responses for quantitative comparisons. According to Osuala (2005) the survey depends chiefly on the techniques of sampling a large number of subjects by interviewing and/or the use of questionnaires.

In this survey a sample of the population in Enugu State is employed since it is absolutely impossible to study the entire population of the beneficiaries of the contributions of the Catholic Church to community development even in a more limited area than the state.

3.3 Sources of Data

Data for this study were sourced from both the primary as well as the secondary sources. The primary data were obtained directly from the field. They came from responses to structured questionnaires administered directly to the sample population covered by the study and where the church has had enormous impact in their community. This is the most relevant and reliable type of date. The secondary sources are gleaned from various materials: published and unpublished works as well as archives, reports, magazines, newspapers internet and historical records. These give support to the primary data.

3.4 Population of Study

The population size of the study will be made up of the entire residents of Enugu State. The state has 17 local government areas. According to the 2006 National Census Enugu State has
a population of 3,267,837 (Federal Government of Nigeria, 2009). Four communities will be selected, two each from urban and rural areas of the state. They are New Haven and Trans-Ekulu for the urban, and Abia and Agbogugu for the rural areas. This makes for an even distribution and for a more balanced and objective sampling.

3.5 Sample Size Determination

The study makes use of the 1991 National Population Census data. According to the final results for Enugu State the populations for the four selected communities are as follows:

Table 3.1

<table>
<thead>
<tr>
<th>COMMUNITY</th>
<th>POPULATION</th>
<th>% OF POPULATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Haven</td>
<td>18,753</td>
<td>38.03</td>
</tr>
<tr>
<td>Trans-Ekulu</td>
<td>11,474</td>
<td>23.27</td>
</tr>
<tr>
<td>Abia</td>
<td>6,305</td>
<td>12.80</td>
</tr>
<tr>
<td>Agbogugu</td>
<td>12,767</td>
<td>25.90</td>
</tr>
<tr>
<td>Total</td>
<td>49,299</td>
<td>100%</td>
</tr>
</tbody>
</table>


The sample size of the study was determined using the Taro Yamane’s formula (Yamane, 1964:280):

\[ n = \frac{N}{1 + (Ne^2)} \]

Where:

\[ n = \text{sample size} \]

\[ N = \text{population size} \]
\[ e = \text{error limit} \]
\[ l = \text{constant value} \]

Therefore:

\[ n = 49299 \]
\[ e = 0.05 \text{ (5\% error limit)} \]

\[ n = \frac{49299}{1 + 49299 (e)^2} \]

\[ n = \frac{49299}{1 + 49299 (0.05)^2} \]

\[ n = \frac{49299}{1 + 49299 \times 0.0025} \]

\[ n = \frac{49299}{1 + 123.24} \]

\[ n = \frac{49299}{124.24} \]

\[ n = 396.804 \]
Therefore, sample size = 400 approximately

3.5.1 **Number of Respondents for each community.**

The number of respondents selected from each of the four communities was done to correspond to the size of the community’s population approximately.

<table>
<thead>
<tr>
<th>COMMUNITY</th>
<th>POPULATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Haven</td>
<td>152</td>
</tr>
<tr>
<td>Trans-Ekulu</td>
<td>92</td>
</tr>
<tr>
<td>Abia</td>
<td>52</td>
</tr>
<tr>
<td>Agbogugu</td>
<td>104</td>
</tr>
<tr>
<td>Sample</td>
<td>400</td>
</tr>
</tbody>
</table>

Source: 2010 Field Work

3.6 **Methods of Data Collection**

The two main methods employed for data collection are the primary and secondary methods. For the primary methods, the main instrument used for the collection of data was survey questionnaires. A set of questions were constructed and structured for the selected respondents in order to elicit vital information from them on the subject of the study, and also to allow for a meaningful testing of the hypotheses. The secondary method of data collection mainly involved the use of textbooks, journals, magazines, seminar papers, archives, historical records in the review of the relevant literature.

3.7 **Methods of Data Analysis /Tools of Statistical Analysis**

Given the array of data that was obtained descriptive and quantitative analytical tools were used. These include the simple percentages, Chi-square ($X^2$) and graphs.
(a) Percentages: The use of percentages enables the researcher to easily transform questionnaires into values which are quantitative. It also helps in independent analysis of variables.

(b) The Chi-square: It is a test technique used to show whether two population characteristics are related, according to Soyibo (1990:118). The chi-square method of analysis relies on the same difference between observed frequency (O) and the expected frequency (E) in each cell. The formula for calculating the expected frequency is as follows:

\[
\text{Expected Frequency} = \frac{\text{Row Total x Column Total}}{\text{Grand Total}}
\]

The formula for calculating the chi-square \( (X^2) \) is as follows:

\[
X^2 = \frac{(O - E)^2}{E}
\]

Where:

- \( O \) = Observed frequency
- \( E \) = Expected frequency
- \( O - E \) = Deviation
- \( (O - E)^2 \) = Deviation Square Summation

In the calculation, the null hypothesis is either confirmed or rejected. It is confirmed if the difference between the observed and expected frequency is so insignificant that it could be attributed for chance. But the null hypothesis is rejected if the discrepancy is so large that it could not be attributed to chance.
Generally, the observed number of times a set of events occurs determines the degree of freedom which is calculated thus:

\[ \text{df} = (R-I)(C-I) \]

Where:

\( \text{df} \) = degree of freedom
\( R \) = number of rows
\( C \) = number of columns

### 3.7.1. Decision Rule

A decision rule or criterion specifies the action to be taken and the justification for it regarding research findings. There are therefore two sets of figures that are relevant to the decision making rule of the use of Chi-square (\( \chi^2 \)). The two variables are the chi-square calculated value (\( \chi_o^2 \)) and the chi-value critical value (\( \chi_{e0}^2 \)). The rule for calculating the chi-square value (\( \chi^2 \)) and the chi-square critical value are as shown below.

Reject Ho, if \( \chi^2 > \chi_{e0}^2 \)

Accept Ho, if \( \chi^2 \leq \chi_{e0}^2 \)

Where:

Ho= Null hypothesis
H1= Alternate hypothesis
\( \chi_o^2 \)= Calculated value of chi-square
\( \chi_e^2 \)= Chi-square critical value
\( \geq \)= greater than
\( \leq \)= less than
\( \leq \)= Less than or equal to
REFERENCES


CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF DATA

4.1. Introduction

In order to effectively evaluate the role of the Catholic Church in community development in Enugu State, a survey of four selected communities was undertaken. In all, a total of 400 respondents were randomly selected from the communities. It is worthy of mention that the administration and retrieval of research questionnaires was a huge success as it recorded an almost 100% percent.

This chapter offers the presentation and analysis of data collected for the study with the help of the questionnaires. Such tools as tables were used to present the data for easier analysis and comprehension. Facts from secondary sources were also used to support the outcome of the analysis of data gotten from primary sources. All these will be presented in frequency tables, and variables such as age, sex, educational background and occupation of respondents will be used to test the responses.

4.2. Analysis and Interpretation of Data

This section shows that out of the 400 questionnaires administered to 400 respondents 308 were returned.

Table 4.1 Returned Questionnaires

<table>
<thead>
<tr>
<th>Community</th>
<th>Sample studied</th>
<th>Questionnaires distributed</th>
<th>Questionnaire returned</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Haven</td>
<td>152</td>
<td>152</td>
<td>120</td>
<td>38.96%</td>
</tr>
<tr>
<td>Trans-Ekulu</td>
<td>92</td>
<td>92</td>
<td>69</td>
<td>22.40%</td>
</tr>
<tr>
<td>Abia</td>
<td>52</td>
<td>52</td>
<td>44</td>
<td>14.29%</td>
</tr>
<tr>
<td>Agbogugu</td>
<td>104</td>
<td>104</td>
<td>75</td>
<td>24.35%</td>
</tr>
</tbody>
</table>
Since only 308 of the questionnaires distributed were filled and returned the researcher has now 308 copies of the questionnaires for his analysis.

4.3. Socio-Demographic Patterns of the Respondents

This section presents the gender, age, occupation, marital status, educational level, and location of the respondents.

4.3.1 Gender

Attempts were made to categorize the respondents based on sex and location

Table 4.2 Distribution of Respondents by Gender

<table>
<thead>
<tr>
<th>Gender</th>
<th>Location</th>
<th>Urban</th>
<th>Rural</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td></td>
<td>95(50.26%)</td>
<td>62 (52.55%)</td>
<td>157</td>
</tr>
<tr>
<td>Female</td>
<td></td>
<td>94(49.74%)</td>
<td>56(47.45%)</td>
<td>150</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>189</td>
<td>118</td>
<td>307</td>
</tr>
</tbody>
</table>

Source: 2010 Field Work

The above table indicates that in the urban areas there are female respondents. However in the rural areas there are more male respondents than female in the same places. The discrepancy in the rural areas may possibly be due to cultural factors that often favoured male education more than female education. It affected the responses since the filling of the questionnaires needed literacy.
### 4.3.2 Age Groups

When respondents were classified according to age groups and location the results of the responses are shown in table 4.3

Table 4.3 distribution of Respondents by Age class and Location.

<table>
<thead>
<tr>
<th>Age classes</th>
<th>Location</th>
<th>Urban</th>
<th>Rural</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 18 yrs old</td>
<td></td>
<td>5 (2.65%)</td>
<td>5 (4.20%)</td>
<td>10</td>
</tr>
<tr>
<td>18-30 yrs</td>
<td></td>
<td>59 (31.21%)</td>
<td>28 (23.52%)</td>
<td>87</td>
</tr>
<tr>
<td>31-40 yrs</td>
<td></td>
<td>59 (31.21)</td>
<td>47 (34.50%)</td>
<td>106</td>
</tr>
<tr>
<td>41-50 yrs</td>
<td></td>
<td>40 (21.17%)</td>
<td>21 (17.65%)</td>
<td>61</td>
</tr>
<tr>
<td>51 yrs above</td>
<td></td>
<td>26 (13.76%)</td>
<td>18 (15.13%)</td>
<td>44</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>189</td>
<td>119</td>
<td>308</td>
</tr>
</tbody>
</table>

Source: 2010 Field Work

The survey results show that respondents aged 31-40 year are most dominant as they constitute twice the size of respondents aged 51 years and above.

### 4.3.3 Marital Status

The researcher grouped the respondents on the basis of marriage. It is shown in table 4.4

Table 4.4 Respondents Marital Status

<table>
<thead>
<tr>
<th>Status</th>
<th>Location</th>
<th>Urban</th>
<th>Rural</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td></td>
<td>54 (28.72%)</td>
<td>36 (30.25%)</td>
<td>90</td>
</tr>
<tr>
<td>Married</td>
<td></td>
<td>128 (68%)</td>
<td>71 (59.66%)</td>
<td>199</td>
</tr>
</tbody>
</table>
The results show that there were more married respondents in the urban areas. There were also more separated/divorced respondents from the urban areas than the rural where traditional marriage bonds are still strong.

4.3.4 Occupation of the Respondents

Responses were obtained from respondents who have different occupations. Results are summarized in table 4.6

Table 4.6 Distribution of Respondents according to Occupations

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Location</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Urban</td>
<td>Rural</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td>Farming</td>
<td>10 (5.31%)</td>
<td>16 (13.44%)</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>Trading</td>
<td>21 (11.18%)</td>
<td>19 (15.97%)</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>Teaching</td>
<td>24 (12.72%)</td>
<td>16 (13.44%)</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>Civil/public service</td>
<td>159 (57.98%)</td>
<td>46 (38.66%)</td>
<td>155</td>
<td></td>
</tr>
<tr>
<td>Retired</td>
<td>7 (3.72%)</td>
<td>4 (3.37%)</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Unemployed</td>
<td>17 (9.04%)</td>
<td>18 (15.12%)</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>188</td>
<td>119</td>
<td>307</td>
<td></td>
</tr>
</tbody>
</table>

Source: 2010 Field Work

The results show that the most dominant group among the respondents are civil/public servants followed by those who are unemployed.
4.3.5 Educational Qualification

Responses were also obtained from people who have diverse educational qualifications. The results are shown in Table 4.7.

Table 4.7 Educational Qualification

<table>
<thead>
<tr>
<th>Qualification</th>
<th>Responses</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>WASC/GCE/SSCE</td>
<td>50</td>
<td>16.23%</td>
</tr>
<tr>
<td>NCE/OND</td>
<td>50</td>
<td>16.23%</td>
</tr>
<tr>
<td>BSC/BA/HND</td>
<td>120</td>
<td>38.96%</td>
</tr>
<tr>
<td>Post Graduate Degree</td>
<td>88</td>
<td>28.57%</td>
</tr>
<tr>
<td>Total</td>
<td>308</td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: Field Work, 2010

4.4. HAS THE CHURCH PLAYED ANY ROLE IN COMMUNITY DEVELOPMENT IN ENUGU STATE

Table 4.8 Respondent’s response on whether the Catholic Church has played any development role in Enugu State.

Table 4.8 Has the Catholic Church Played Any Role in Development in Enugu State?

<table>
<thead>
<tr>
<th>S/N</th>
<th>Responses</th>
<th>No of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>308</td>
<td>100%</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>-</td>
<td>0%</td>
</tr>
<tr>
<td>3</td>
<td>Not sure</td>
<td>-</td>
<td>0%</td>
</tr>
</tbody>
</table>
All the respondents responded in the affirmative to the central thesis of this study. They all agreed the Church has in many ways impacted and even spearheaded community development in Enugu State.

Table 4.9 showing the responses on how the church has impacted on development in Enugu State.

Table 4.9 How the Church has Impacted on Development in Enugu State

<table>
<thead>
<tr>
<th>S/N</th>
<th>Responses</th>
<th>No of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Poor</td>
<td>5</td>
<td>1.62 %</td>
</tr>
<tr>
<td>2</td>
<td>Average</td>
<td>70</td>
<td>22.72 %</td>
</tr>
<tr>
<td>3</td>
<td>Good</td>
<td>75</td>
<td>24.35 %</td>
</tr>
<tr>
<td>4</td>
<td>Excellent</td>
<td>150</td>
<td>48.70%</td>
</tr>
<tr>
<td>5</td>
<td>Not certain</td>
<td>8</td>
<td>2.59 %</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>308</td>
<td>100%</td>
</tr>
</tbody>
</table>

The results show that an overwhelming majority of the respondents consider the Church very vital to community development in Enugu State. Only 1.62% of the population considered the contribution of the Church to development poor, while only 2.59 percent of the respondents claimed ignorant of the Church’s role in development in Enugu State.

Table 5.1 showing the number of respondents who have personally benefited from the Church’s contribution to development in Enugu State.
Table 5.1 Beneficiaries from Church’s Contribution to Community Development in Enugu State.

<table>
<thead>
<tr>
<th>S/N</th>
<th>Responses</th>
<th>No of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>300</td>
<td>97.40%</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>3</td>
<td>0.97%</td>
</tr>
<tr>
<td>3</td>
<td>Not sure</td>
<td>5</td>
<td>1.62%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>308</td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: Field Work, 2010

The results indicate that almost all the respondents are beneficiaries, in one way or the other, of the Church’s community development effort in Enugu State.

Table 5.2 showing the respondents' responses on what areas the Church has played roles in community development in Enugu State.

<table>
<thead>
<tr>
<th>s/n</th>
<th>Areas/responses</th>
<th>No of respondents</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Cultural emancipation</td>
<td>30</td>
<td>9.74%</td>
</tr>
<tr>
<td>2</td>
<td>Education</td>
<td>38</td>
<td>12.33%</td>
</tr>
<tr>
<td>3</td>
<td>Peace making</td>
<td>35</td>
<td>11.36%</td>
</tr>
<tr>
<td>4</td>
<td>Healthcare</td>
<td>40</td>
<td>12.98%</td>
</tr>
<tr>
<td>5</td>
<td>Political awareness</td>
<td>25</td>
<td>8.11%</td>
</tr>
<tr>
<td>6</td>
<td>Civil rights protection</td>
<td>25</td>
<td>8.11%</td>
</tr>
<tr>
<td>7</td>
<td>Science and technology</td>
<td>23</td>
<td>7.46%</td>
</tr>
<tr>
<td>8</td>
<td>Poverty alleviation</td>
<td>35</td>
<td>11.36%</td>
</tr>
<tr>
<td></td>
<td>Promotion of equality between men and women</td>
<td>17</td>
<td>4.25</td>
</tr>
<tr>
<td>---</td>
<td>------------------------------------------</td>
<td>-----</td>
<td>------</td>
</tr>
<tr>
<td>10</td>
<td>Moral education</td>
<td>40</td>
<td>12.98%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>308</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


The above table shows how what areas the Catholic Church has played greatest role in community development in Enugu State. All the respondents agree that the Church has been relevant to the areas of cultural emancipation, education, healthcare, peace making, political awareness, civil rights protection, science and technology, poverty alleviation, gender issues and moral training.

Table 5.3 showing responses on how the Church can continue providing sustainable development in Enugu State in the 21st century.

<table>
<thead>
<tr>
<th>S/N</th>
<th>Responses</th>
<th>No of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Monitoring elections</td>
<td>53</td>
<td>17.20</td>
</tr>
<tr>
<td>2</td>
<td>Moral training</td>
<td>60</td>
<td>19.48%</td>
</tr>
<tr>
<td>3</td>
<td>Establishment more healthcare facilities</td>
<td>50</td>
<td>16.23%</td>
</tr>
<tr>
<td>4</td>
<td>Emphasizing options for the poor</td>
<td>75</td>
<td>24.35%</td>
</tr>
<tr>
<td>5</td>
<td>Raising again the standard of education</td>
<td>70</td>
<td>22.72%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>308</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Field work, 2010.
The above results show the areas the respondents would like the Church to emphasize in the state to continue providing more developments that really touch on the lives of the people. The greatest number of the respondents prefer that the Church pay more attention to the poor and weak, the under priviledged, who unfortunately are the most affected by the under-development ravaging the country. The preferential option for the poor is coincidentally the language of the Church from the beginning since the Founder Jesus Christ came to bring good news for the poor and let the oppressed go free (cf Lk 4:18).

4.5. HYPOTHESES TESTING

The chi-square test was adopted to test the hypothesis. The level of confidence chosen is 95% using the Murray’s formula: The formula is stated as follows:

\[ X^2 = \sum (O_i - e_i)^2 / e_i \]

Where:

- \( X^2 \) = Measurement of discrepancy existing between the observed and expected frequencies
- \( O_i \) = observed frequencies
- \( O_e \) = expected frequencies
- \( \Sigma \) = summation

The decision rule with regards to the above statistical formula is that where the computed value of \( X^2 \) exceeds its critical or table value, the ‘null hypothesis’ (Ho) is rejected and the ‘alternative hypothesis (Hi) is accepted. But where the computed value of \( X^2 \) equals or is less than that of the critical or table value, the null hypothesis (Ho) is accepted.

The hypothesis is

\[ H_0 \] The Church has not played a significant role in community development in Enugu State.
H1: The Church has played a significant role in community development in Enugu State.

The researcher used the outcomes of the data in table 4.8 to test this hypothesis. The table is reproduced below for convenience. It shows the respondents’ responses on whether the Catholic Church has played significant role in community development in Enugu State.

**Has the Catholic Church Played Any Role in Development in Enugu State?**

<table>
<thead>
<tr>
<th>S/N</th>
<th>Responses</th>
<th>No of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>308</td>
<td>100%</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>-</td>
<td>0%</td>
</tr>
<tr>
<td>3</td>
<td>Not sure</td>
<td>-</td>
<td>0%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>308</td>
<td>100%</td>
</tr>
</tbody>
</table>

4.5.1 **TEST OF HYPOTHESES**

Calculated of Expected Frequency

\[
E_i = \frac{\text{Total Observed Frequency}}{\text{Number of response}}
\]

\[
E_i = \frac{308}{3} = 102.66 \approx 103
\]

The degree of freedom (df) is found by the formula (n – 1)
### TABLE 5.4 TEST OF HYPOTHESES

Contingency table

<table>
<thead>
<tr>
<th>Responses</th>
<th>0i</th>
<th>Ei</th>
<th>Oi – ei</th>
<th>(Oi – Ei)^2</th>
<th>(Oi – Ei)^2 / Ei</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>308</td>
<td>103</td>
<td>205</td>
<td>42025</td>
<td>408.00</td>
</tr>
<tr>
<td>No</td>
<td>-</td>
<td>103</td>
<td>-103</td>
<td>10609</td>
<td>103</td>
</tr>
<tr>
<td>Don’t know</td>
<td>-</td>
<td>103</td>
<td>-103</td>
<td>10609</td>
<td>103</td>
</tr>
<tr>
<td>Summation</td>
<td>308</td>
<td></td>
<td></td>
<td></td>
<td>614</td>
</tr>
</tbody>
</table>


**Decision Rule:** As the table 5.4 shows the table value 614 is greater than the critical value. Using the decision rule, the null hypothesis (H₀) is rejected while the alternative hypothesis (H₁) which states that “the Church has played a significant role in community development in Enugu State” is accepted.
CHAPTER FIVE
SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This final chapter of the research will make a summary of the outcomes of the study, draw a fitting conclusion to the work and proffer some recommendations.

5.1 Summary of Findings

From the fruits of the research it can be summarized that the Church has played some significant roles in the areas of cultural development, education, poverty alleviation, politics, health care, socio-economic development, women empowerment, peace making and conflict resolution, and science and technology in Enugu state.

In the aspect of culture, the Church transformed the behavioural character of the hitherto traditional society through good examples, charitable works, the Christian faith and western education. The Church was to a great degree responsible for the many cultural progress in Enugu state: the abolition of killing of twins, development of vernacular, women education etc.

The Church has played an indispensable role in Education. She is truly the pioneer educator not only in Enugu state but in the whole of South Eastern Nigeria. The Church brought schools, primary, secondary, vocational and teacher training colleges and universities. Before the government take over of mission schools in 1970 the Church’s management and ownership of schools yielded innumerable positive results like high academic performance and discipline among teachers and students. It was a system totally contrary to the present examination malpractice infected schools.. It was a system that never knew of the long and incessant teachers’ strikes characterizing Nigerian educational system these days.

In the area of conflict resolution the Church is at the fore front. In addition to the efforts of the universal Church, the particular Church in Enugu Diocese is a major stakeholder in peace making. She has intervened in many local conflicts. In the recent face off between Umuode and Oruku communities the Church worked tirelessly to ensure that peace is restored. With regard to health care the church is almost indispensable in Enugu state. She has more than one fourth of the specialist hospitals and clinics in Enugu state. Her role in politics and public accountability is being cherished again as the election into different public offices draws nearer.
5.2 Conclusion

The church never considers herself not concerned with human reality. Though she is divine she has human elements. She is therefore involved in human communal affairs. She cannot keep aloof from the question of community development. In the words of the fathers of Vatican II, “the joy and hope, the grief and anguish of the men of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well” (GS :1).

From the research it is safe to conclude that the Church’s involvement in community development is necessitated by her solidarity with the human conditions. The primary source of data also enables the researcher to conclude that the Church is significantly involved in community development. It shows that there is no area of community development in Enugu state that does not bear the imprints of the Church’s solidarity with the community.

5.3 Recommendations

Despite the enormous impact of the Church on community development in Enugu state the study revealed certain areas the Church needs to step up her efforts in order to continue its relevance to the communities. The following are therefore recommended.

In the area of education the Church has no close rival. She is not only a pioneer educator but has also the greatest number of schools in Enugu state, as a non-governmental organization. However, the cost of education in these schools seems to depreciate the aim of these schools. It is true that these schools have more culture of inculcating morals and academic excellence, yet the high cost of school fees and tuitions makes these schools exclusive rights of the rich in the community. This study is wont to recommend that the ecclesiastical authorities in charge of these institutions consider the economic situation of the average parent and take a critical look at the charges.

In a similar way, the remuneration given to teachers in these schools ought also to be considered. It is a common knowledge in the state that teachers in Catholic schools are by far less paid than their counterparts in other private or government school. It is a long story of poor remuneration for teachers. It dated back to era prior to the government take over of schools. It is
therefore not surprising that not a few teachers applauded that face off between Church and
government and have been apprehensive at the recent return of these schools by the Enugu state
government. This study therefore recommends that the Church toe the path of honesty and
integrity it preaches by adopting the standard of remuneration set by the Nigerian government.

In the area of socio-economic concern and poverty alleviation the Church has done much but not
enough. She has written numerous documents on the economy and the plight of the poor.
However, many of her leaders and members have not lived up to the bloated doctrine of the
“preferential option for the poor.” It is not uncommon to see some leaders and members of the
Church engage in white elephant projects and exorbitant lifestyle, at the negligence and often at
the expense of the poor who lacks three square meals daily. It is therefore recommended that the
Church correct such erring members and leaders, and make for equitable distribution of the
wealth of the earth since it is meant for all persons and peoples.
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World Health Organization (1946), *Preamble to the Constitution of the World Health Organization* as adopted by the International Health Conference, New York, 19-22 June,
1946; signed on 22 July 1946 by the representatives of 61 states (Official Records of the WHO, no. 2, P.100) and entered into force on 7 April 1948).


Dear Respondent,

Re: The Role of the Church in Community Development in Nigeria. A Case Study of Enugu State.

The researcher is an M.Sc student of the above institute researching on the topic stated above. He wishes to solicit your co-operation in filling the attached research questions. The research is basically and exclusively for academic purposes. Please be assured that any data and information volunteered will be handled with utmost confidentiality.

Thanks for your cooperation.

Aneke, Paulinus Chidi

(PG/M.Sc/08/47658)

Section One: Personal and Social Information of Respondents

1. Where do you live?
   a. New Haven
   b. Trans-Ekulu
   c. Abia
   d. Agbogugu

2. Gender: Male ( ) female ( )

3. Age
a. Below 18 years ( )
b. 18-30 years ( )
c. 31-40 years ( )
d. 41-50 years ( )
e. 51 years and above ( )

4. Marital Status
   a. Single ( )
   b. Married ( )
   c. Separated / Divorced ( )

5. Occupation
   a. Farming
   b. Trading
   c. Teaching
   d. Civil / Public service ( )
   e. Retired ( )
   f. Unemployment ( )

6. Educational Qualification
   a. WASCE / GCE / NECO ( )
   b. NCE / OND ( )
   c. BSC/BA/HND
   d. Post graduate degree ( )
Section Two: The Role of the Church in Community Development in Enugu State

7. Has the Church played any significant role in Enugu state?
   a. Yes ( )     (b) No ( )     (c) Not sure ( )

8. How has the Church impacted on community development in Enugu state?
   a. Poor ( )     (b) average ( )  (c) God ( )     (d) excellent ( )
      (e) Not certain ( )

9. Have you personally benefited from the Church’s contribution to community development in Enugu state?
   a. Yes ( )     (b) No ( )     (c) Not sure ( )

10. Do you think the Church has played significant roles in these areas in Enugu state?
    a. Cultural emancipation / development ( )
    b. Education ( )
    c. Peace making ( )
    d. Health care ( )
    e. Political awareness ( )
    f. Civil rights protection ( )
    g. science and technology ( )
h. poverty alleviation (  )

i. promotion of equally between man and women

j. moral education

11. What areas do think the Church needs to play greater roles towards providing sustainable development in Enugu state in the 21st century?

a. ______________
b. ______________
c. ______________

12. Feel free to connect generally on the role of the church in community development in Enugu State.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Thanks so much for your cooperation.