
AN ASSESSMENT OF CULTURAL HUMANITY AND ITS DEVELOPMENT

Osarobu I.

*Department of Philosophy
University of Lagos, Akoka, Lagos, Nigeria
E-mail: osarobuisanbor@yahoo.com*

ABSTRACT

In our modern society, humanity has advanced many mythologies and approaches toward development and growth, but the same humanity has been neglecting the communal natural makeup which it possesses, where every human value is safeguarded and respected supposedly. This paper tries to explicate the value of cultural humanity which the rights and dignity of the human person are adequately upheld always, towards any idea of development.

Keywords: Cultural Humanity, Human Rights, Developmental Peace, and Human Person.

INTRODUCTION

Humanity believes that it can obtain the conditions for all needed development. She ascertains that peace is possible, because it is in the human hearts that war or reconciliation begins, a peaceful future is built on the basis of a 'new heart' a heart able to recognise in every individual person a brother or sister with equal dignity to respect, with fundamental rights to promote, with legitimate expectations to satisfy.¹ This 'new heart' seems to be very far-reaching because man by himself is preventing the flow of godly achievements and replacing things in disorderly manner. As a sequel, much of humanity has turned to science as a source of fulfilment and hope. Technology has seemingly offered power, control and the prospect of overcoming helplessness and dependency. Holistically a vacuum was created as the search for a better material world was without a parallel spiritual advancement.² All is about the understanding of man, and J.Z. Young will put it, in explaining man's attempts to understanding himself, that:

Everyone is interested in the subject and most of us feel that we should be greatly helped on our life and work if we knew more about ourselves and our fellow men and women, what they do and why they do

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1. John Paul II, Message at the Concert Commemorating the 50th Anniversary of the Bombing of Hiroshima, August 5, 1995
 2. Charles Soyombo, comment on the editorial preface, NACATHS Journal of African Theology, Vol. 18, March 2008

it. In our daily life and reading we pick up isolated facts that provide promising scraps of information on the subject for instance about intelligence, sex or heredity, diet, disease, aging, social relations, aggression, religion, race or population problems, but we feel the lack of a general scheme that shall show us how all these facts are related.³

Man is beyond his own understanding of his very nature. Man receives from God his essential dignity with it the capacity to transcend every social order so as to move toward truth and goodness. But he is also conditioned by the social structure in which he lives, by the education he has received and by his environment. These elements can either help or hinder his living in accordance with the truth the decisions which create a human environment can give rise to specific structure of sin which impede the full realisation of those who are in any way oppressed by them. To destroy such structures and replace them with more authentic forms of living in community is a task which demands courage and patience.⁴ So, we study always for humanity to understand itself better, especially, towards the attainment of purposeful and meaningful development, just this paper is hopeful in this same course also.

THE HUMANITY OF MAN

Thinkers in the cause of history have perceived in different ways and conditions, and no one has been able to define man adequately without external contesting views, and like Battista Mondin, man is an "impossible possibility" as he says that "it emerges that man is a kind of prodigy that combines within himself apparent antithesis: he is a fallen, unrealisable; divinity: an unsuccessful absolute value, or empty of absolutization: an infinite or unsearchable, possibility. For this reason I think that it would not be wrong to define man as "an impossible possibility"⁵ In a widely consideration of man: man is believed to be created by a supreme Deity, God, in His own image and likeness. These makeups differentiated man from every other animal. Man relates with God with these natures are one in consideration of his personality. One cannot be spiritual without the material body housing the man's spirit. Man is rational with divine consciousness which the body cannot give, but the spirit. It seeks the true nature of man that is collaboration of the will. "Man must meet man, nation must meet nation, as brothers and sisters, as children of God. In this mutual understanding and

3. J.Z Young, *An Introduction to the Study of Man*, Oxford: Oxford University Press, 1970, p.1

4. John Paul II, *Centisimus Annus*, 38.

5. Battista Mondin, *Philosophical Anthropology- Man: An Impossible Project?*, Rome: Urbaniana University Press, pp.10-11

friendship, in this sacred communion, we must also begin to work together to build the common future of the human race."⁶

Human person is a composite of both body and spirit. He is a composition of material and spiritual natures. These natures are inseparable greatly interrelated and magnanimously interconnected. In-fact, one of them is meaningless without the other. So, the advancement of man is composite in consideration. Its development cut-across its twofold inseparable nature.⁷ Spiritual development of man emphasises the divine consideration of the dignity of human person in relation to the society, in which it finds a meaning of existence. The State is met to consider in its policies and legislations the spiritual component of the human person. Man's religiosity showcases this sense of belongingness. It shows his dependency on the power of the supernatural forces and figures, in whom presence, man is limited in actualisation of his interests and purposes. Man strongly rely on faith and hope to his nature, and put his truth on the powers which are greatly powerful than him.

THE VALUE OF CULTURAL HUMANITY

Cultural humanity means the state of human's existence where man is at peace with him/herself and nature. It is selfless and non-egoistic state of existence. It suggests a cooperative and developmental society where every individual is regarded as a human entity with shared and divine duties in earthly participation and growth. The individual's role in the society is recognised and respected especially when it tends towards the common good, and his/her life is highly valued. The doctrine of common good is put forward to embrace and measure all human activities with sense of morality and purposefulness. This measurement checkmates all forms of violation, especially in the engagement of science and technology in this contemporary society, and for his happy and purposeful end. Spiritual development is advocated for, because, man is naturally religious, and religion is the building of the spirituality of man in his relationship within the human society. Spirituality cannot be isolated, but find meaningfulness in its application in society. So, both the spiritual and material components of man advocate for holistic development. It is the duty of the Church to be concern with human development. The spiritual growth shapes the tune of consideration of purposes, especially, in modern society, despite the influences of relativism and misplaced tools of globalisation. Hence Paul VI says that, as ministers of Religion, we look on this very elect category of persons, devoted to the physical and mental health of mankind, with great admiration, with great gratitude and

6. Cf. Paul VI, Address to Representatives of Non-Christian Religions, Dec. 3, 1964

7. See, Benedict XVI, *Deus Caritas est*, Rome, 2005. No. 5

with great trust. In many ways physical health, the healing of sicknesses, the easing of pain, the energy of development and work, the duration of temporal existence, and even a great part of moral life depend on the wisdom and care of these protectors, defenders and friends of humanity. We are close to them and, as far as we can, uphold their toil, their honour and their spirit. We hope to have them in solidarity with us in affirming and in defending human life in those exceptional contingencies in which life itself can be jeopardized by deliberate and evil designs of the human will.⁸

The ultimate end of development is to have a better quality of life for everyone in the world. That would certainly mean that it is not only the development of material resources that is aimed at by the right to development, but the holistic of the human person involving his/her physical, moral, intellectual, social, political and cultural growth.⁹

The above assertion by John Kusumalayam suggests the nature of any development needed to attain peace in man's society. In this, he has not mentioned anything that relates to conflicts and abuse of human dignity. Peace has been generally understood as a state of being without conflicts and violence. It is well possible in good reason and mutual trust to help individuals and nations to come closer together and thus aid the solution of various human problems including the extremely vital one of peace and industrial development. This outlook is on the existential communion of humanity which can curtail the activities of man, including his engagement in science and technology into useful moral end and strengthens the bond of trust and reason.

The recent outlook on the possibility of cultural humanity which the reign of peace, equity and justice in human dealing depends has seen that the reign of peace is more than the absence of conflicts, but, also embraces the proper management of human and material resources toward holistic development under the guidance of morality. A secure existence, free from physical and psychological threats to life and limb, is one of the most elementary desires of humanity. It is the fundamental reason why human beings choose to organise Nation States, sacrificing certain individual freedoms for the common good and security. It is a right shared by all- regardless of where they live, regardless of their ideological or political convictions.¹⁰ Morality is about value and security of

8. Paul VI, *Message for World Day of Peace*, 1978

9. John Kusumalayam, p.118

10. *Common Security: A Programme For Disarmament (The Report of the Independent Commission on Disarmament and Security Issues)* (London: Pan Books,1982) p. 8

life. As John Paul II will assert, for example, that morality will be the checkpoint of the working of science, with the consciousness of the value of the human person be the bedrock of adventure and invention, that "only an awareness of the primacy of these values enables man to use the immense possibilities given him by science in such a way as to bring the true advancement of the human person in his or her whole truth, in his or her freedom and dignity. Science is called to ally itself with wisdom."¹¹ Hence, Moses Oke opines that;

it seems to be that the purpose which the social institutions of morality is intended to be is the promotion of social well-being. From this, it is to be supposed that morality will, derivatively, also serve the purpose of promoting the personal well-being of members of a society in which morality is well ordered.¹²

Peace is obtainable from what man makes out of morality. Morality controls man's activities and the respect of moral principles which resides in natural law limits the establishment of the cultures of conflicts and violence that are detrimental to the well-being of man and the society at large. Morality is man's endeavour to harmonise conflicting interests: to prevent conflict when it threatens, to remove conflict when it occurs, and to advance from the negative harmony of non-conflict to the positive harmony of cooperation.¹³ It is because; from little things greatest things often occur. The refusal to resolve little misunderstanding of interests and mismanagement of information will generate to the societal and human conditions that one least expected.

The establishment of cultural humanity is on the application of the elements of peacekeeping, peace-building and peace- management. At global level, the role of U.N peacekeeping missions has expanded beyond traditional tasks to include political, economic, and humanitarian activities. Cultural humanity is laid on the foundational principle of morality or task by the national governments in relationship with U.N Security Council in maintaining zero-tolerance in conflict resolution and management when adequately adopted.

EVALUATION: THE RELIGIOSITY OF MAN AND THE VALUE OF HUMAN LIFE

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11. John Paul II, *Familiaris consortio* (The Christian Family in the Modern World), 22 November, 1981, no.8
 12. Moses Oke, 'Self-Interest as the Group of Moral Obligation', in *Second Order Journal*, Vol 1, No. 2, July, 1988, p.81
 13. Moses Oke, "Self-Interest as the Group of Moral Obligation", p.81

Man, who does not even know himself by what he possesses and does, but only can have a bit of knowledge of himself by hinging on the providence of the Divine, who is beyond the reign and limitation of time and space, can only tell man what who and what he is. The natural elements invested in the human nature, such as the human rights and benefits, bring the understanding of the personhood of man as a complex unified being-ness of purpose, to him/her, and this purpose is the return of humanity to the Divine at every purposeful end. Human is an end in itself, never a means, on which modernity in the name of social and economic development and growth is trying to place it. This recent consciousness of the value of humanity is very derogatory and detrimental; because man is beyond himself, therefore, he does not even own his existence. He has a source, who is a God, whom he must return to and account on the created world.

The first of the great challenges facing humanity today is that of *the truth itself of the being who is man*. The boundary and relation between nature, technology and morality are issues that decisively summon personal and collective responsibility with regard to the attitudes to adopt concerning what human beings are, what they are able to accomplish and what they should be.¹⁴ Humankind religiously canvasses for the respect of his/her dignity, and he/she cherishes the value of life with right thinking model. The involvement of the principles of religions and the humanity of man is in the promotion and protection of the fundamental human rights in the name of the established value of eternal or divine law, in which the natural law of which the rights are enacted, and the human resilient effort of their protection and promotion, is the religiosity of human rights. The ecclesial communities pitch their tents on the divine law to support the advocacies for the respect, protection and promotion of human rights and dignity, because the human persons make up the ecclesial community. They do not belong to the ecclesial community only, but also, to socio-political and cultural society where the state is expected highly to promote and protect the rights and interests of the human individuals.

Though, we are not the same in physicality and strength, we have the similarity of rights and dignity. As in the words of Vatican II Council Fathers, "true, all men are not alike from the point of view of varying physical power and the diversity of intellectual and moral resources. Nevertheless, with respect to the fundamental rights of the person, every type of discrimination, whether social or

14. Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, Kenya: Paulines Publication Africa, 2004. No. 16

cultural, whether based on sex, race, colour, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent."¹⁵ The religiosity of human rights is the on-going ecclesiological communities' advocacies of the human rights, and it can also be seen as the international resilient efforts, in bringing harmony, peace and justice to the world as it relates to man's proper understanding of his essence and his place in created world.

The metaphysical status of fundamental human rights is about the divine investment on the nature of the demands and establishment of these rights in accordance with the conceptual strength of the human dignity. Man is highly dignified and metaphysically complex in his consideration of his personhood. The complex nature of the human person is difficult to have a fuller understanding of its definition. But, the metaphysical consideration of his personhood is centred on the complex unity of spirit and body of his nature as a human being. The beingness is metaphysical and also fundamental, and which presupposes that his rights and dignity are metaphysical, but recognisable in the physicality of his nature. "The metaphysical concept of the individual is defined without mediation, whereas the ethical concept of the person is a definition based on the ethical-social interaction."¹⁶

It is also about the investment of the divinity on the humanity of man. In the acclamation of human rights the union of the divinity and the humanity is explicated in the personhood of man. Man is made complete by this recognition and weighted his essence on the natural law vested these rights on him. Without these rights man is a shadow of reality, then he can be merely refer to as animal, but not, he is that with rationality and divine investment of transcendent essence which differentiate him among the rest of creation.

Every man has a duty towards the respect for human life and its dignity. The whole essence of developmental peace is based on the legal and human regulations and policies that have regards for the dignity of the human personhood, by anybody or group whatsoever. This is about the promotion and protection of human life that housed all rights and privileges. "Basically, the most jealously guarded aspect of human life above every other is his dignity. Man's primary goal is the full perfection of the human being as a person."¹⁷ The defence of human dignity promotes human life and its right and benefits.

15. *GS*, 29

16. D. Bonhoeffer, *Sanctorum Communio: A Theological Study of the Church*, in J. Kusumalayam, *Human Rights*, *Ibid*, p.40

17. M. Izibili, "The Place of Man in Business Organisation: An Ethical Appraisal" in P. Iroegbu & A. Echekwube (eds), *Ibid*, p.332

Developmental peace and social justice are the required principles and conditions necessary for the promotion of an environment that will make this realisation itself fully and completely, and the divine force and natural consideration of personhood of man also support the growth of man.

For example, thus, the Church condemns as a grave offense against human dignity and justice all those activities of governments or other public authorities which attempt to limit in any way the freedom of couples in deciding about children. Consequently, any violence applied by such authorities in favour of contraception or, still worse, of sterilization and procured abortion, must be altogether condemned and forcefully rejected. Likewise to be denounced as gravely unjust are cases where, in international relations, economic help given for the advancement of peoples is made conditional on programs of contraception, sterilization and procured abortion.¹⁸

From the above assertions the recognition of man as a divine entity is hinged on his natural personhood. Hence, Kusumalayam observes that the nature on the uniqueness of each person in the Trinity, the interrelationship among the persons in the Trinity, and their equality, and all significant for the human persons, as individuals as well as part of human community or even mankind as a whole, when we reflect on them in the context of human rights.¹⁹ He went further to elucidate the reasons for such respect that; the stewardship that is entrusted to the human person is something that follows from the dignity of the human person as the image of God. Given the capacities and creativity of the human person, he/she is called not simply to 'manage' the affairs of his household, but to the dignified task of being 'co-creator' with God in the creation.²⁰

This conception of the human life and its rights will lack total completeness of purpose if the corresponding duties are not judiciously considered by man. One cannot talk about rights without the human and State's duties that make them realisable. The demand of developmental peace sees human and State duties as conditions that are inevitable towards the recognition of all fundamental human rights and respect of human dignity. "We must be responsible for one another, and this is stewardship that is entrusted to every individual human person."²¹

18. John Paul II, *Familiaris Consortio*, 30

19. J. Kusumalayam, *Human Rights*, p. 209

20. J. Kusumalayam, *Ibid*, p.261

21. John XXIII, *Pacem in Terris*, Encyclical Letter, Rome, 1963, No. 55

RECOMMENDATION

1. Peace is a duty and it calls for individual and communal responses. Peace is development itself. Everyone should know the nothing good happens outside the reign of peace, justice and unity, and that should be the very reason why everyone should strives to make these elements or factors visible and adequately realistic in human living; just because human living is a total meaninglessness without development that necessarily projects him as living rational animal.
2. Since, humankind must continue to desire, seek and work towards progress and growth, then, individual, groups, nations and international agencies should all believe on the possibilities for the realization of peace, justice and unity, whether at local or global level, by putting on the right orientation toward the management of human freedom, intellect and creativity, and also toward the respect for human rights and dignity.

CONCLUSION

It becomes necessary, therefore, on the part of all, to recover an awareness of the primacy of moral values, which are the values of the human person as such. The great task that has to be faced today for the renewal of society is that of recapturing the ultimate meaning of life and its fundamental values.²² This is development in itself. Development is in and part of the nature of man; and the conception of human rights and dignity is about the respect of the human person towards development. The whole affairs of humanity seem to affirm this claim, because, in the cause of history, the experience has shown that man is not static being but a progressive one, and anything against the flow of development, is against the relationship of the divinity with humanity, which establishes a supernatural investment in the human person to return to him with the aim of purposeful end.

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22. John Paul II, *Familiaris consortio*, no.8