

PHENOMENOLOGY OF THE ACTING PERSON FOR THE OTHERNESS OF LIVING IN WOJTYLAN EXISTENTIAL PERSONALISM

Ikechukwu Anthony Kanu, PhD

Department of Philosophy and Religious Studies

Tansian University, Anambra State

ikee_mario@yahoo.com

ORCID iD: 0000-0003-1977-202X

&

Philip Osarobu ISANBOR, PhD

Department of Philosophy, Seminary of All Saints, Ekpoma, Nigeria

Email: osarobuisanbor@gmail.com

OCHID No: 0000_0002_9128_6467

Abstract

From the understanding of Wojtylan existential personalism on the values of the ontologised Ethics of Living, the essay advances the developmental imports of lived experiences of the Acting Person through the understanding of his or her actions being expressed in truth, for the institution of social order and justice. Through the analysis of Karol Wojtyla's phenomenology of the Acting Person as a being whose action and values defines his or her existence in relation to the interpretation and adoption of his or her lived experiences, the paper recognised that the institutionalization of social order and justice will necessary guaranteed the realization of integral humanism as it is about the management of human actions and valued choices in "truth." The paper recognised the fact that the human society has been bedevilled by the Culture of War and which has rendered it very vulnerable and miserable, and even long plunges to the fears of its self-alienation and self-extinction. This paper, adopting the phenomenological method for the analysis of Wojtylan phenomenology of the Acting Person as an active agent of development and as a subject of lived experiences, contemporarily recognised the possibility of the Culture of Peace and the elimination of the Culture of War through ethical and pragmatic adoption of the Otherness of Living. The paper therefore concludes that, away from the influences of the Culture of War inherent in our modern, economic-driven world of values and ideologies, the values of Culture of Peace remain strongly and inevitably indispensably in achieving integral humanism.

Keywords: Integral Humanism, Acting Person, Wojtylan Existential Personalism, Human Person, Otherness of Living

Introduction

The thrusts of attaining integral humanism as recognised by some metaphysical anthropologists and social existentialists are most wholly based on the valuation of human actions and valued choices. With our actions, according to them, we understand our very selves, and in extension, the world of experience. From experiences across human histories and civilisations, we understand that our actions are our world. These determine the choices we make and the responsibilities we take (See, Marcel 1949: 155; Odimegwu 2006: 316-317). For existentialist thinkers like Jean Paul Sartre and Albert Camus, the world revolves around the contents and motifs of human actions and valued choices, either to the negative or to the positive. But for Jurgen Maritain, Hannah Arendt and Gabriel Marcel, the individual as a person is more defined and meaningful in relations to the other persons. Such consciousness of development is based on the respect and promotion of human authenticity and subjectivity, simply through the understanding of the human person as a being of knowledge, especially as a subject of lived experiences and as a recogniser of rights and privileges.

So directly opposite is the thought of some theistic existentialists, such as Thomas Aquinas, Soren Kierkegaard, Jurgen Maritain, Gabriel Marcel, Martin Buber and Karol Wojtyla believe that recognising God in human affairs gives the human persons the substantive consciousness that they are created (Chukwujekwu 2007: 110). By being created, the human persons find the creative capacity and capability always associated with an ultimate and uncreated Being, God (see, Kanu, Isanbor and Adidi 2020: 110; Isanbor and Adidi 2020: 100). And as such, they have the capability and capacity to recreate and procreate the world, simply by developing themselves holistically, wholly enlivened by proper management of their lived experiences which are their rights as rational and intellectual entities (Marcel 1949: 155). To this end, human persons with their rationality and intelligibility cannot but develop themselves as far as there is life in them, and they will always long for it, in order to sustain the community they live in, especially in the fears of their self-extinction and self-alienation (Onah 2017: no. 2). With our rationality and intelligibility, we recognise that development is part of our existence and essence, and it remains a manifestation of the potentiality of human existentiality and subjectivity. It simply demands that they develop rightly and reasonably, owing to the recognition of the dictates of natural law and morality. As existentially put, to develop humanly is to be conscientious and free but recognising the power of auto-transcendence and self-subjectivity in sustaining the created order (Kusumalayam 2008: 23). It is by the power of auto-transcendence and self-subjectivity inherent in nature that we acquire rights and dignity of recognition and authenticity. This is because, we are human and the society demands that we should be rationally existential in maximising our creative power and dynamism,

and this is core of development that is existentially divine, transcendent and humane (Woznicki 1980: 6). This is the sense of understanding the human person as a being of actions and responsibility which is existentially divine and transcendently humane.

Within the understanding of 'Christian Existential Humanism' or 'Transcendental Personalism', the trending of integral humanism can never exclude from the creative influences of God, especially in their pursuit for social order and justice. This is on the theologico-hermeneutic conviction that God is the author of human existence and living. It is simply based on the morality of agape love and mutual understanding, and this directs the principles of self-possession, self-participation and self-dynamism of the human individual as an *Acting Person*. The moral establishment of the courses for social order and justice is socially and developmentally motivated by the contents of our actions being exercised in "truth in right conscience and freedom", and to be embraced by every willing and rational being as a person and as a subject of lived-experiences. Hence, personalism as a philosophy showcases the phenomenological analysis of the social interplay of God and humanity, faith and reason: a relationship that situates the reasoning of the placement of humanity in the development of the world: salvation of humankind and the reordering of histories, objectivity of human solidarity and social structure for subjectivity and authenticity, and the exercise of true human freedom in responsibility. It is a thought of human rationality and intelligibility that projects the human person in all creatures, and the whole creation radiates within the creative knowledge and work of the human person.

To Karol Wojtyla (Pope John Paul II), having examined the nature of the human person as a composition of two substances: the body and the spirit or the soul, the possible institutionalization of social order and justice is dependable on the applicability of ontologized *ethics of living*, where the human person as *actus personae*, recognises the fullness of creation in the lives of *others* through the contents and exercises of human lived experiences being exercised in "truth in right conscience and freedom." This guarantees the sustainability of the person as a subject of lived experiences (Oredipe 2005: 67). It is owing to the understanding of the human person as a subject of actions forms all lived experiences (Wojtyla 1979: 12). The true conception of human actions guarantees proper understanding of human togetherness, even in the midst of numerous debates and controversies on the true status of the human person by scientific and technological culture and the trending waves of moral and social relativism, objectivism, particularism and nihilism, as against the employment of integral/Godly humanism.

Basics of Wojtylan Existential Personalism

Fundamentally situated, according to some of the existential phenomenologists and humanists like Soren Kierkegaard, Martin Buber, Jurgen Maritain, Karl Jaspers, Douglas Roche, Immanuel Levinas, Paul Oredipe, Francis Ogunmodede, Hannah Arendt, Joseph Ratzinger (Pope Benedict XVI) and Karol Wojtyla (Pope John Paul II), the human person is a being who is conscious of his or her very identity, humanity, personality, subjectivity and individuality (Abanuka 2007: 138). He or she is always in recognition of *others* through his or her phenomenological exaction of his or her authenticity and subjectivity through the principles of self-dynamism, self-participation and self-transcendence. This is what informed the philosophical fashioning of Wojtylan existential personalism, where Wojtyla believed that the possibility of integral humanism is hinged on the ontological valuation of the human person through his or her actions that must be expressed in “truth”, such that, proper management and adaptability of the contents of lived experiences will continually inform our choice and decision making, especially for the betterment of one’s life and that of *others*. According to Paul Oredipe (2005: 63),

without any doubt, the issue of the human person occupies a central place in the thought of Pope John Paul II, his philosophy, before (as Wojtyla and after he became Pope) is itself as a specific illustration of the production of faith and reason in the present moment of great crisis and confrontation regarding the meaning and value of the human person, a most elevated conception of man.

Hence, the concern of transcendental personalism is about a sincere elevation of the human person above his or her material values. It is about seeing where we are privileged in promoting one’s life and that of others, simply in references to the natural law principles which situate the presence of God in human relationship and development. This, for Wojtyla, in sustaining the values of the natural laws in human society, there is the need for the interplay of faith and reason that will project a developmental culture where the minds need to be reformed in order to value the contraries to human violations and mutilations. In the establishing of values and sustaining human salvation, the interrelation of faith and reason in the pursuit of knowledge becomes very inevitable in the courses of integral humanism. Such choices in one’s exercises of potentialities, creativities and intelligibilities are to promote integral humanism, and responsibly sustaining what keep humanities as a collective entity of development of their own world.

Based on the indispensability of the integral humanism through the education of human conscience about the paradox of the modern self as an *Acting Person*, John Paul II (1991) asserts that;

It is an integral and solidary humanism capable of creating a new social, economic and political order, founded on the dignity and freedom of every human person, to be brought about in peace, justice and solidarity. This humanism can become a reality if individual men and women and their communities are able to cultivate moral and social virtues in themselves and spread them in society. Education strengthens this hope of development in humanity, and with the intensity of the needs of it, the society can never do well without it.

As a Metaphysician, Wojtyla considers that the development of the human person as an *actus persona* and this philosophy of life is based on authentic interconnectedness of the body and the spirit of the human person (Woznicki 1979). As a Lublin Scholar, with the social background that was marked by the experiences of the First and Second World Wars, Wojtyla believes that existentialism and essentialism as philosophies of living should be inseparable in forming the ontologised *Ethics of Living*, as far as human actions remain the basis of any development (cf, Udebunu 2007: 166-167). As such, he demands that the doctrine of humanism should be godly and integral in considering the values of the human person as basis of development and for the exercises of authentic and true freedom. For Christian humanism, the Lublin philosopher predicates his philosophical anthropology, and situates it to be existentially metaphysical in considering the transcendental ending of the human person through his or her own actions (Cf, Woznicki 1980: 6, Udebunu 2007: 166-167), for one's development and salvation or liberation are determined by what one does. The ontologised *ethics of living* is to promote human togetherness and oneness through the principles of participation, transcendence, neighbourliness and responsibility.

For Wojtylan existential personalism, the morality of the *Acting Person* recognises the indispensability of human actions in the development of the individual and the society, and the accounts and outcomes of such morality are deterministic on the level of responsibility in the exercises of individual's freedom, which is inseparable of his or her rationality. According to Benedict XVI (2007: no, 23);

As far as the two great themes of "reason" and "freedom" are concerned, here we can only touch upon the issues connected with them.... Is the reason behind action and capacity for action the whole of reason? If progress, in order to be progress, needs

moral growth on the part of humanity, then the reason behind action and capacity for action is likewise urgently in need of integration through reason's openness to the saving forces of faith, to the differentiation between good and evil. Only thus does reason become truly human. It becomes human only if it is capable of directing the will along the right path, and it is capable of this only if it looks beyond itself. Otherwise, man's situation, in view of the imbalance between his material capacity and the lack of judgment in his heart, becomes a threat for him and for creation.

Furthermore, common existentialist understanding of the human person as an agent of development has been in relation to the valuation of his or her freedom. To Hannah Arendt, Gabriel Marcel and Karol Wojtyla, no aspect of developmental process can be excluded in the socialisation and interactional development of any individual outside the operationality of his or her freedom. Then, for the case of Integral human development; proper foundation of proper human civilization is always inferred. Based on the understanding of the society, both Aristotle and Thomas Aquinas associated it with the ontological understanding of the human person that is socialised to take care of the needs of others, they expressed this, saying: "*naturaliter, homo homini amicus est*", meaning, "by his nature, man is a friend to man." This friendship is what gives birth to the society. The society is a product of human relationship, and men and women are all products of it, and it is meaningful when it is properly socialised. It is only when it is abuse that evil is enthroned. As many years later, observing the trending nature of the emerging scientific and technical civilization that Thomas Hobbes unturned this definition of human relationship, by saying, "*homo homini lupus*"; meaning, "man is a wolf to man," understanding the political, social and economic interests that are clouded by human greed and corruptions. This understanding of the person as a brute and wicked; and this conviction has led and been leading to the numerous questions of insecurity and inequality in the society. The right of freedom is the right of conscience, which is about the demarcation of the right from the wrong actions, labours or works of development. According to O'Brien and Shannon (2001: 292),

John Paul II identifies three values labour brings: through work humans transform nature and personally fulfil themselves; work provides a basis for family life and the resources it needs; and through work persons affirm their membership in a nation and participate in attaining the common good. By working, human

beings achieve a deeper realisation of their personhood through a deeper participation in community and the common good

Hence, from the re-interpretation of the Thomistic metaphysical anthropology (Ede 2019: 41), Wojtyla generates the existential phenomenology of the human person as an *actus persona*. The human person is a being that is defined or known by his or her action. By acting is he or she becoming human, and becoming human he or she acts. It is by acting he or she lives with the full consciousness of oneself in reference to God and other persons (see, Woznicki 1980: 40, 50). It is from one's metaphysics that one's ethics exhumes. His ethics is: *to live is to be human, and to be human is to let live by being responsible and truthful with one's choices of actions*. To live is to live for God and for others- by showing values of goodness over evil: wickedness, avarice, greed, selfishness, strife, and pride. In fact, the interrogation of Wojtylan existential personalism on the *Acting Person* is about "who man really is." It is about showcasing the level of concern everyone is in arriving at the real meaning of existence and living. Such concern is by considering the challenges that oppose the real meaningfulness and authenticity of human life, both essentially and phenomenology. It is a question about the knowledge of the human individual by another person on the true values of existence without social and religious operations of or reference to the valuation of *communio personarum* (community of persons). This question is easily asked due to the increasingly actions and politics for the *Cultures of War* and other forms of dehumanization in the world, but no one can easily answer such question without due reference to the operation of ontologised *ethics of living*. According to Wojtylan existential personalism, in the valuation and exercises of freedom, the human person as a being of rationality and intelligibility, has being in dilemma in exercising their actions and valued choices.

Phenomenology of the *Acting Person* in Wojtylan Existential Personalism

An *Acting Person* is a human individual who knows the values of his or her existentiality through his or her actions and integrally expresses them in truth. Naturally, the human person is working being, and such capacity of his or her *beingness* differentiates him or her from other created beings. An *Acting Person* is a working individual who knows that "to work" goes beyond the individual's interests, but the work done to promote common good and solidarity- oneness of living. According to Iroegbu (1994: 16), "to be authentically, truly, genuinely and appropriately human, man is required to possess being to the full, according to the requirement of reason, community, and historical existentiality." Based on his or her rationality and intelligibility, the *Acting Person* as a true agent of purposeful, reasonable and meaningful development is a transmitter of values and has the ability to retain values (Izibili 2005: 331). For it takes reasoning within the

capability of living existentially to be fully human. To be fully human means that such individual has the capacities and capabilities to acts. According to Wojtyla;

The person 'transcendent' his actions because he is free and only so far as he is free. Freedom in its fundamental sense is equivalent to self-reliance. Freedom in the expanded sense is the *Acting Person's* intentional flexibility and partial independence with respect to the possible objects of volition, insofar as man is determined neither by the objects themselves not by their presentation (Wojtyla 1979: 100).

Due to the influencing factors of contemporary human perception of life, the realization of integral humanism in relation to the courses of social order and justice has remain very dilemmatic, and many thinkers like Karol Wojtyla (On the institutionalization of *ethics of living* in a world of conflicting values), Benedict XVI (On the promotion of human charity in truth and the *Mission of Theology*), Douglas Roche (On the promotion of peace and justice through the respect for the poor and vulnerable), Hannah Arendt (On thinking through the lives of others), Paul Oredipe (on the diakonia of truth in the interrelation of faith and reason for the realization of integral humanism), John Kusumalayam (on the conception of the human person as *Imago Trinitatis*), Immanuel Levinas (on the epistemology of Otherness), Martin Buber (on the Internality of human inter-subjectivity), and Alfred de Soras (on the morality of human development) are of the convictions that, the human person as an acting and active agent of development and as a subject of lived experiences should be ready responsible in considering the possibilities of social order and justice through inter-subjectivity of persons.

The *Acting Person* is an integral person- an individual who "acts" rather than "reacts." The *Acting Person*, according to Wojtyla, is that individual who knows the true meaning of his existence and works hard in sincerity of purposes and importance, in a very right conscience, to protect and promote such existential living, aims at attaining and sustaining true human freedom and authenticity (Ukagba 2009: 9-10). He or she considers the condition of development which promotes the continuity of human history- integral human solidarity and common good. An *Acting Person* expresses his or her humanness in "truth", projecting that it is only in truth that his or her authenticity and subjectivity can be realized through his or her acting and happening. It is a human disposition that indispensably engineer, promote and institute factors and conditions that will help him or her develop integrally.

In contemporary times, the concept of person and his or her own acting still arouse a serious and sometimes bitter controversy. In ordinary parlance, it connotes an individual as a person is worthy of respect and protection, and whose dignity and rights define his or her characteristics and ontological essence in the midst of other created beings. Nevertheless, philosophers do not agree on the conceptual definition and empirical identification of who a person is (Edema and Isanbor 2018: 38). The human person is a complex and multidimensional reality. Therefore, the elements that are essential for the achievement of one's personhood or fullness are also complex. They cannot be summarised and comprehended in a single claim or right. The various rights recognised or are emerging in the contemporary debate on human rights do not singly help to attain the fullness of personhood (Kusumalayam 2008: 314). The understanding of the nature of the human person has increasingly played a foundational role in the history of philosophy and modern sciences.

Acting Person and the Indispensability of the *Otherness of Living*

Such contemporary challenges on the definition of human actions and valued choices cannot change the true and ontological values of the human person unless by the very human person himself and herself. With true and genuine interpretation and application of such lived-experiences, the human persons fashion their present and determine their future. Such truth is on the recognition of the presence of God in the development of the human persons and their societies, cosmologically through the valuation of the natural law and principles. As generally recognised, the complexities of lived-experiences across eras and epochs, based on the expression of human freedom, innovations, intuitions, creativities, spirituality and intelligence have been one of the very concerns of philosophy, sociology and psychology. Rationally put, the human persons are beyond their physical or experiential representations, and as beings that can define their very selves and that of other created beings. They are beings of many sides of understanding of very selves but of the same meaning, the beings their shape their world by defining themselves. The wholeness of creation directs their very self-participation, self-possession, self-dynamism and self-representation of the human individual as an *Acting Person*. That experiences being expressed in true freedom and truth defined the human person as a being of history, simply as a subject rather than as an object of lived experiences.

As understandably put, according to Wojtyla, the meaning of existence is mostly associated with human actions that shape their development through political, social and economic policies and implementations. Such human values and activities are always existentially reasonable when social order and justice are

established through and in them. Such developments are determined by lived experiences within the effects of human subjectivity and authenticity, whether through actions and valued choices by or for the person, as a subject of acting or/and happening. This is hinged on the unsatisfactory modelling of human consciousness for the betterment of the World of experiences through ontologised *ethics of living*, as ideologically presented by Wojtyla in his existential personalism or humanism.

Essentially speaking, this social concern for the integral humanism is based on the relevance of metaphysics as a main branch of philosophy and as footage of authentic values, which Wojtylan existential personalism is ontically positioned. Every sense of traditional engagement of philosophy tries to proffer solution to a particular human or societal problem. It tries to strengthen the weight of development as a mode of improving a particular way of living. Here, metaphysics becomes the cognitive seat in understanding the human person as a being of knowledge. Within such living, good philosophies recognise that all reasonable humanities are expected to create vibrant and purposeful opportunities to discover better options or factors of living, necessarily through their actions, and guarantee developmental possibilities. This is in order to initiate or guarantee the courses of social order and justice, and then the possibilities to realising integral humanism at local, national and global spheres, and reasonably presupposed, always trying to avoid all avenues of the *Culture of War* and other forms of dehumanization.

Hence, the concern for the ontologised *ethics of living* inherent in Wojtylan existential personalism is known to project the societal adoption and adaptation of the *Otherness of Living* for the realization of social order and harmony, and at the end of earthly existence, transcendental happiness. Such existential phenomenology of the *Otherness of Living* recognises that both the *Culture of War* and the *Culture of Peace* are products of the actions, and institute one's lived experiences as a free agent of one's own participatory authenticity at one's own phenomenalist conception of existence. Ethically, in and through actions, the human person fulfils one's auto-teleological dimensions of one's self-transcendence, self-determination, self-completion and self-participation of one's own existentiality (Woznicki 1980: 57). To Wojtyla, the courses or factors of integral humanism, as product of the actions of the *Acting Person* must be expressed in "truth." For the values of human lived experiences define the conscience and freedom of an *Acting Person*.

In addition, some theistic existential thinkers always have recourse to the fact that social institutions cannot be separated from the human person being a philosophical entity. His or her actions and valued choices invite philosophical enquiry and interrogation to his or her life. This is where the Christian Humanists and existentialists like Karol Wojtyla (John Paul II) and Joseph Ratzinger (Benedict XVI) emphasize on the development of the human person in reference to the divinity of God, especially with their phenomenological-anthropological analysis of the nature and mission of theology in our contemporary world. Both John Paul II with the vision of the *Theology of the Body* and Benedict XVI with the vision to change the World through the *Mission of Theology*: project the phenomenology of truth in human actions dependent on the principles of natural law. They cannot afford to be elusive in humanistic struggle for human authenticity and recognition. Hence, the knowledge of some histories of human socialization strongly shown that their quest for integral humanism are through the pursuance of social order and justice, and they have been very problematic and conflicting to those philosophical thoughts with atheistic mindsets, especially through the adoption of/ or adaptation to the philosophies of Karl Marx and Jean Paul Sartre. This is simply due to the fact that the human person has not properly understood the true meaning of one's own existence in reference to God.

Therefore, Wojtylan existential personalism is on the need to develop the human person as an acting agent of development within the ontologised *ethics of living* through the interaction of faith and reason. With such philosophy of living, the human persons consider themselves as beings of oneness, very important for the sustainability of the factors of social order and justice. This is because; the human person desires some level of peaceful living and development without questionings and false interpretation of human actions, based on the social logics of obedience, morality, character and conscience (see, O'Brien and Shannon, 292). Although, for Wojtyla, the contemporary lack of some of human common good and solidarity has been due to many misused cultures of human's freedom, and these have caused and been causing many personal and collective unrests. In freedom, a World without social order and justice will be a theatre where anything happens. It possibly breeds disobedience to the rule of law, immorality of cultures, and disregard to the personality of God. It becomes the indispensable determinant for the *Culture of War* and other acts of dehumanization. Without social order and justice inherent in actions, every atom of war is ever possible, and global hunger and slavery are ever readily embraced and instituted. More importantly, Wojtylan existential personalism posits that it is only when social order and justice is considered as an indispensable factor or condition for the *Otherness of Living* can human society attain integral humanism. The achievement of these purposes for

the sustainability of human's existence is determined on the level of their social logics of obedience, morality, character, conscience, and it accentuates the valuation of their lives and management of their freedom. This is by making the issues of human rights as imperative as possible for the realization of *Culture of Peace*. Without true freedom, the social factors of integral humanism such as simplicity of purpose, patience of will, communal courage, solidarity, common good, ecological continence and spirituality, become elusive.

Conclusion

In all, with this paper, in the midst of contemporary imposing values for the *Culture of War* rather than the *Culture of Peace*, we direct our ethical consciousness towards achieving integral humanism through the valuing of the *ontos-logos* of Wojtylan existential personalism on the development of the *Acting Person* in search for the *Otherness of living* in our contemporary dehumanized and conflict-driven World. It recognised that, with human actions, mankind fashions histories and controls the future through the cultivation of individualism, sectionalism, escapism and isolationism and misguided patriotism. Such actions are motivated by greedy and selfish interests and desires, and at such, the interests for violent conflicts and other forms of dehumanization question or interrogate the motivations or reasons on which human actions are carried out, and the modalities of which actions of the same persons who want rights to be respected, promoted and protected. It reasonably and socially projects the possibilities in creating proper awareness on the need to manage human lived experiences of the past in order to have ordered present and integral future generations, by promoting the factors of integral humanism. Therefore, the philosophy of Wojtylan existential personalism is a conviction which owes that God cannot be excluded from the attainment of integral humanism, and if the human person must develop integrally, he or she must exercise the values of his or her existence or *beingness* in truth- in the subjectivity and inter-subjectivity of an *Acting Person*. It is a philosophy that sees God through human actions and choices of values. The exercises of human actions in truth are about integrating the human person with God through faith and reason.

References

- Abanuka, A. (2007). "Solidarity as a moral virtue in John Paul II's personalism." In S. C. Chukwujekwu (ed). *Personalism and humanism in the philosophy of Pope John Paul II*. Okpuno-Awka: Pope John Paul II Major Seminary.
- Anyarogbu, J. C. (2021). Osu Denigration in Igbo Land and Gabriel Marcel's Ethics of Interrelation. *Ekpoma Review*, 8: 32-53.

- Asiegbu, M. F. (2005). Objectivity Necessary for Moral Judgment and the Project of Self-Realisation. *West African Journal of Philosophical Studies*, 8: 64-76.
- Babic, J. (2019). Ethics of War and Ethics in War. *Conatus - Journal of Philosophy*, 4(1): 9-30. doi:<https://doi.org/10.12681/cjp.19708>
- Benedict XVI (2007). *Spe Salvi*. Vatican City: Libreria Editrice Vaticana.
- Benedict XVI (2009). *Caritas in Veritate*. Vatican City: Libreria Editrice Vaticana.
- Costello, P. (2008). Pope John Paul II's Participation in the Neighbourhood of Phenomenology. In N. M. Billias, A. B. Curry and G. F. McLean (eds). *Karol Wojtyla's philosophical legacy*. (pp. 45-56). Washington: Centre of Research in Values and Philosophy.
- Coughlin, J. J. (2003) Pope Paul II and the Dignity of the Human Being. *Scholarly Works*, Paper 494. Assessed via: http://scholarship.law.nd.edu/law_faculty_scholarship/494.
- Egwim, S. (2014). Between Conflict and Peace: The Wisdom of Docility and Openness. *West African Journal of Ecclesial Studies*, 10: 101-119.
- Ekanola, A. B. (2005). Towards an Enduring Social Peace in a Violence Ridden Society: From a Culture of War and Violence to a Culture of Peace and Non-violence. *West African Journal of Philosophical Studies*, 8: 56-70.
- Ewelu, B. I. (2016). Philosophy, Public Service and Peace in the Society. *West African Journal of Philosophical Studies*, 18: 55-69.
- Ikhianosime, F. E. (2019). Levinas' Theory of Alterity and the Sketching of an Epistemology of Otherness. *Ekpoma Review*, 3: 120-138.
- Iroegbu, P. (1994). *Kpim of personality*. Owerri: International Universities Publications.
- Isanbor, P. O and Adidi, D. T. (2020), Interrelation of God and causality in African metaphysics. *Albertine Journal of Philosophy*, Vol. 4, pp. 95-104.
- Isanbor, P. O. (2018). A Review of John Paul II's Social Anthropology on Peace for Integral Human Development. *Enwisdomization Journal*, 7(2): 163-178.
- Isanbor, P. O. (2021). Environment in the Cultures of War and Peace. In I. A. Kanu (ed). *African Eco-Philosophy: Cosmology, Consciousness and the Environment*.

- (pp. 209-232). USA, Maryland: Association for the Promotion of African Studies.
- Isanbor, P. O. and Uzomah, M. M. (2016). Douglas Roche on Cultures of War and Peace: The Global Ethics for Human Rights, Social Order and Development. *EPHA: Ekpoma Journal of Religious Studies*, 11(1&2): 6-104.
- Isanbor, P. O. and Uzomah, M. M. (2017). Natural Law Philosophy and the Quest for Social Order, Justice and Development. *African Journal of Religion and African Studies*, 5(2): 62-72.
- Izibili, M. A. (2005). "The place of man in business organisation: an ethical appraisal." In P. Iroegbu and A. Echekwube (eds). *Kpim of morality*. Ibadan: Heinemann.
- John Paul II (1991). *Centesinus Annus*. Vatican City: Libreria Editrice Vaticana.
- John Paul II (1987). *Sollicitudo rei Socialis*. Vatican City: Libreria Editrice Vaticana.
- Kanu, I. A., Isanbor, P. O. and Adidi, D. T. (2020). Rational affirmation of God's existence in Meyer's realist hermeneutic metaphysics. *Igwebuike: African Journal of Arts and Humanities*, 6(6), 2020, pp. 106-116;
- Kanu, I. A. (2018). African Philosophy, Globalization, and the Priority of Otherness. *Journal of African Studies and Sustainable Development*, 1(1): 52-69.
- Kochler, H. (2008). Karol Wojtyla's Notion of the Irreducible in Man and the Quest for a Just World Order. In N. M. Billias, A. B. Curry and G. F. McLean (eds). *Karol Wojtyla's Philosophical Legacy*. (pp. 166-182). Washington: The Council for Research in Values and Philosophy.
- Kusumalayam, J. (2008). *Human Rights*, Mumbai: St Paul Press
- Marcel, G. (1949). An Outline of Concrete Philosophy in Creative Fidelity. Printed in *the Existentialist Tradition*. ed, Nino Languilli.
- Nneji, B. (2009). Severe Poverty and Human Rights: A Socio-Philosophical Critique. *West African Journal of Philosophical Studies*, 12(1): 94-105.
- O'Brien, D. J. and Shannon, T. A. (2001). *Catholic Social Thought: The Documentary Heritage*. NY: Orbis.

- Odimegwu, F. H. (2006). "Globalization and African identity." In M. F. Asiegbu and J. A. Agbakoba (eds). *Philosophy and praxis in Africa*, (pp. 309-328). Ibadan: Hope Publications.
- Onah, G. O. (2017) *To restore the dignity of man: why and how?* The Fifty-Seven Founders' Day Lecture, University of Nigeria, Nsukka, Nigeria, 5th October, 2017.
- Oredipe, P. (2002). *The Interrelation of Faith and Reason in the Search for Truth: An Appraisal of John Paul II's Fides et Ratio*. Doctorate Thesis in Philosophy, Rome: Pontifical University of Holy Cross.
- Oredipe, P. K. (2005). "Integral humanism: an ethical challenge in faith and reason." In P. Iroegbu and A. Echekwube (eds). *Kpim of morality*. Ibadan: Heinemann.
- Oredipe, P. K. (2017). Faith and Science: Reconciliation- Synthesis. A Review of the Papal Challenge. *Ekpoma Review*, 3, 71-89.
- Stagaman, D. (1993). The Implications for Theology of the Acting Person. In J. M. McDermott (ed.). *The Thought of Pope John Paul II: A Collection of Essays and Studies*. (pp. 213-220). Rome: Edirtice Pontifica Universita Gregoriana.
- Udebunu, C. (2007). "John Paul II, the Catholic church and the new world order." In S. C. Chukwujekwu (ed). *Personalism and Humanism in the Philosophy of Pope John Paul II*. Okpuno-Awka: Pope John Paul II Major Seminary.
- Ukagba, G. U. (2009). Philosophy and Christian idea of Development and its Relevance to the African Situation. *Nigerian Journal of Christian Studies*, Vol. 4 & 5, pp. 1-15.
- Wojtyla, K. (1979). *The Acting Person*. Dordrecht: D. Reidel Publ. Co.
- Wojtyla, K. (1980). The Problem of the Theory of Morality. In K. Kaminski, et al. (eds). *Theory of Being*, (pp. 185-195). Lublin: KUL.
- Wojtyla, K. (1993). *Person and Community: Selected Essay*. New York: Lang Publication.
- Woznicki, A. N. (1980). *A Christian Humanism: Karol Wojtyla's Existential Personalism*. New Britain: Mariel.