

GOODNESS AND KINDNESS IN AFRICAN RELIGIOUS ETHICS OF THE MUMUYE: SPRINGBOARD FOR SHOWCASING HUMANISM IN CONTEMPORARY TIME

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Abstract

God is the creator of mankind, and every creature is endowed with the ethical sense of right and wrong actions right from creation. The quality of being good and kind are religious virtues that are considered ardent and upright in the ethics of African religion cultures. Goodness and kindness formed the religious ethics of the Mumuye whose inculcation and showcase in the society is weakening, looking relevance and going into extinction today. The research is aimed at Examining Goodness and Kindness in African Religious Ethics of the Mumuye of Taraba State: A Springboard for Showcasing Humanism in Contemporary Time" with the view of re-awakening their efficacy and relevance among the people in contemporary time. The paper adopted an ethnographic and historic methods of research. Data were collected from field survey and books. The paper discovered that, God is the origin of moral goodness and kindness, and He has endowed in men these virtues to foster them in their relationship with Him and their fellow men, which are religiously and normatively inbuilt. It has further been unveiled by the paper that, the rate at which these cardinal virtues are going into extinction without proactive measures been taken to salvage them is decryable today. Also, observance of goodness and kindness are under serious negligence, unpatriotism, agreed, selfishness, and lack of show of love to fellow men and fear of God. The paper suggests proper preservation, inculcation sustenance of the virtues of goodness and kindness by al and sundry.

Keywords: Africa, Ethics, Goodness, humanism, kindness and worldview

Introduction

Generally in every Human society there is a set of pattern ethical conducts about good behaviors and about what is bad or Wong. Religion permits the entire life of Africans. Hence, it is the basis their relationship with the divine who is a sacred affirming reality (Smart 1- 2). Africans in their relationship with their fellow beings and with the sacred, they respect acts of goodness and kindness as virtues. This act of showcasing goodness and kindness among the Mumuye emanated from God as divine virtues infused in men to be showcased among them time without season.

It is lamentable as observed the research today, showcase of goodness and kindness as part of African religious ethics of the Mumuye is weakening and going into bay due to greed,

unkindness, wickedness, selfishness and lack of show of love to all and sundry. The aim of the paper is to re-awaken expression of goodness and kindness as part and parcel of African Religious Ethics of the Mumuye and as a recipe for the showcase of humanism in contemporary time. The paper adopted ethnographic and field survey methods of research. Data were collected from books and personal experiences in the field.

Goodness and kindness formed the strength and bond of pleasant and joyful furtherance of communion with the sacred and profane. Thus, humanity is considered the centre of African religious ethics. It has been observed that, goodness and kindness are sacred virtues often such that they are most significant events celebrated and rated as religious because, God is seen as a sacred and focal object of these virtues (Ozigbo and Nwosu 89). God who is the creator of goodness and kindness as yardsticks of ensuring cordial and harmonious human to divine relationship is the origin of moral goodness. Thus, goodness and kindness came from Him, who is sufficient, good and kind

Thus, these values traced their common origin from the Supreme Giver of life, who implanted them in men to exhibit them without boarder in their relationship with the divine and their fellow men as well. However, today, our world is been ravished by strange values like lying, stealing, drug abuse, insecurity, joblessness, kidnapping, disrespect, nepotism, corruption bribery, incest, adultery and host of them.

Similarly also, these qualities of religious ethical way of life have continued to be affected by change; secularism and individualism, greed, selfishness, poverty, threats to life due to insecurity, which are polar opposite of African expression of kindness and goodness to fellow men today. African traditional religious ethics of the Mumuye emphasizes goodness and kindness without period, boarder, language or regional affiliation. These virtues are hinged on the ontological moral observance of the people, and as part and parcel of religious bounding duty in African ethical operational system which are been weakened on daily basis by people's lackadaisical attitude to lack of show love to their fellow men.

No doubt, goodness and kindness have been the sustaining springboard of African religious Ethics since the time immemorial. It is worrisome to say that, Mumuye society of today is becoming very complex in-humanistic and there is need to re-invigorate these ethical values from going into extinction in order to maintain their status quo as ordained by God (*Kpanti-Laa/Daadapeng*) from being relegated in preference of vices. Socio-religious context of African ethical life is hinged on religious harmony and relationship with God, His agents -the ancestors and with the people (Chukwuemeka 93). Thus, the performance of goodness and kindness are purely and religiously inbuilt in the sense of moral obligation of divine duty from God and to men, which they mandated from in order to enhance for humanism in an age of individualism, greed, selfishness and lack of fear God.

Ethics

The word ethics has been defined by so many authors to nearly mean the same thing. Ethics has been defined by Omoregbe to mean "a normative science of human concerns itself with judgments of approval judgment as to the rightness or wrong, goodness or badness, virtue or vice, desirability or wisdom of actions dispositions, ends, objectives, or state of affairs"

(133).

Goodness

Goodness is the quality of being good (Horn by 8th edition 646). According to Ajang "Goodness refers those things that have usefulness or are good" (Unpublished Lecture Notes). Going further, Leon-Dufour opines that, " goodness is devoid of doing evil to brother" (213). In another succinct definition of goodness, Nyazing buttresses that "goodness entails good for the people, abstinence from evil, and having concern for the welfare other people" (24).

Humanism

Humanism can be defined as the idea that attempts to return to humans the power and definition of our being. A return from narratives or textual notions of our being to the human conditions and human experience as we live in the present age (Herrick3). In other word, humanism can be said to a system of thought that questions existing idea with the aim and quest for ones (Abam27).

Kindness

Kindness refers to the quality of being kind (Hornby 8th edition 822).

Mumuye in History

There is no existing ethnic group that does not have a historical origin. However, this applies also to the Mumuye, whose historical origin would be examined here. Thus, the history of the Mumuye is not traceable with accuracy because of absence of early and authentic documentation by custodians. However, this paper relied on mostly claims from oral and written sources. In most of the oral and written sources, they maintained that, Mumuye originated from Egypt and travelled to Nigeria to their present location. Capro Research Institute also opines similarly that, "Mumuye originated from the East through Central African Republic and the Cameroon to Kang near Bali in Taraba State" (303).

In another related view expressed, Mumuye originated from Tangayika (Present day Tanzania) and posted them to the Cameroon and finally arrived Nigeria. On arrival Mumuye settled at a hill called Wuro-Sam via Bingkola in Mayo-Bewa in Adamawa State, Nigeria. Some broke to Jada and their relatives are Ndong-Nyocki, Vere, Lamja, Bille, Waka, Dibansi, Gbatiso, Kossa and Yotti/ (Kanjola2). Dong et al went further to affirmed that, "Mumuye migrated from Egypt and settled at Kang in Bali and later migrated and settled at Yorro which is their ancestral further assents that similarly that Mumuye originated from Egypt from where they migrated to their present home(2-3). Furthermore, ancestors of Yorro left Egypt and travelled South ward to spread civilization and established better settlement. Another history opines that, Mumuye first settled at Kam or Kang near Kwararafa, capital of the Jukun kingdom where they established relationships with the Kona sub dialect of the Jukun. The land of Kam became too small due to population explosion and threatening cases of small pox and threatening cases of witchcraft (*Wung vaa/onvaa*), from there they moved to Yorro where first attempt to organized an administration of judicial system was made (Nyazing15). Thus, Mumuye stay at Kang in Bali was probably during the Stone Age, while that of Yorro was during the

Iron Age (Dong et. al 1-2).

The name ‘Mumuye’

The name Mumuye was conferred on them by the Fulane (but the native being Fongung or Zagun (Temple 92). Mumuye was not a name for the Mumuye before. They use pronouns like *Shon Zing*, *Shon Dong*, *Shon-Mang* to address themselves with. *Shon-means* a person and *shon Yorro*-means a person from Yorro. Today, the name Mumuye means the Yorro people which was also said to have been conferred on them by the Hausa traders (Dong and Rudanyuba 3).

Origin of Goodness and Kindness in African Religious Ethics of the Mumuye

Goodness and kindness in African Religious Ethics of the Mumuye derived their sources from God, who is good and Kind in Himself. He is revered and worship among the Mumuye as the origin of Goodness and Kindness. He is an abundant God, who is ethically a Creator – animator whom Mumuye called *Kpanti-Laa / Daadapeng*. Hence, since creation, God has put the idea of Goodness and Kindness in men, in order to foster in their relationship with Him and their fellow men. Hence these virtues cannot be separated from divine abundance because they are tied to religion which man is infused with the concept and fear of the Supreme Being. Thus, Goodness and Kindness are imbedded qualities of God the creator of man, who exercises them as a rational and religious being without been asked to do so (Leon – Dufour 213).

Man’s showcase of goodness and kindness is a bounding duty infused in him by God since the beginning of creation. Even though God has some subordinates who work with Him, one cannot vehemently say that He is not the origin of moral goodness and kindness. No wonder Goodness determined all reality as kindness permeates and originated from the Supreme Being, the owner of the cosmic universe (Nwachuckwu 21). It is not a fallacy to say that, no man is worth creating humanity apart from God, whom Aristotle refers to as ‘Unmoved Mover’. It is Him, who is the source of moral goodness and kindness.

Thus, expressing moral goodness and kindness are like two sides of a coin in the religious expression and duty of men to God, and their fellow men. In a nut shell, the origin of right and wrong is inborn in men right from birth, and the interconnectivity between the visible and invisible worlds is maintained. God is an ethical and Supreme life giver, and His creation conforms to what He infused in them the sense of right and wrong since creation, which expected to be showcased in their relationship with God and fellow men at all times (Martins 157). Since God had implanted in man the innate knowledge of goodness and kindness, and man's existence is hinged on the ontology of the sacred and profane relationship which must be sustained at all times (158).

Goodness and Kindness in African Religious Ethics of the Mumuye of Taraba State: Springboard for the Showcase of Humanism in Contemporary Time

Goodness and kindness are virtues which are religiously tied to the life of African-Mumuye, are built in the divine plan of ethical observances as enshrined by God to serve as springboard for the showcase of humanism in contemporary time, where these ardent values are at bay. Thus, since creation, moral goodness and kindness kept sustaining the

world from God's abundance to be shared in men's relationship with their fellow men. Like other Africans, Mumuye ensure the expression of such goodness and kindness as a pre-requisites of quality of good conduct to *shonzanti / nee zanire* (strangers) and even to their fellow brothers in moments of hope, despair or needs.

Suffice to say that, expression of goodness and kindness are not optional in Mumuye religious life, where today contemporary complexities like greed, in security, hatred, greed, selfishness and lack of show of love prevailed in rendering these values ineffective. However, these values are considered as moral virtues, which are implanted in men to be showcased at all times in the maintenance of a harmonious relationship with divine and fellowmen. Goodness and kindness in African religious ethics of the Mumuye are indeed holistic and spring board for showcasing humanism in a society in-humanism is dwindling, and people are obliged under moral duty of no condition to showcase in their relationship with God and their fellow men.

Suffice to say that, each person is obliged to act freely and responsibly towards his or her fellow brother. Thus, these virtues are there and contributing positively and actively to the well being of the whole community, right from the past and they ought to make positive impact in contemporary times (Afagbegee 281). African moral ethics is considered a spring board for moral balance and propagation, children are disciplined with scorn or beatings on violation of any act of goodness and kindness at childhood in the family. Hence, the fear of God attached great reverence in the expression of Goodness and kindness since God is good and kind at all times.

Whatever Mumuye do, they do them with the fear of *Kpanti-Laa* (God), who is revered as an ethical Supreme Animator-Creator. Hence, to refused to show goodness and kindness in Mumuye ontological living like any other Africans is considered a great sin, and offence to *Kpanti-Laa/Daadapeng* and the ancestor (*N'zopi/nee tete*), who in turn punish people who failed to showcase such moral goodness and kindness. Hence, African ethics is communalistic and not individualistic or in isolation of members of the community. However, the measure of one's recognition is weighed by expression of goodness and kindness as belonging to the life rhythms of the community which is shared, and where God is first recognised among other beings.

Thus, lying, stealing, laziness, disrespect to elders and constituted norms and authorities, and other moral voices are highly eschewed because they cut the flow of religious vital force which link and sustains life on the planet with the Supreme Being. Thus, living a moral life is a virtue that Africans cherished with others as expressed in goodness and kindness. Furthermore, disrespect, lying, stealing, incest, abortion, gossip, deformation of character, envy and other selfish aggrandizement pursuit are highly scorned and considered bad in themselves because they distort the ontological vital flow of blessings from *Kpanti-Laa* (God) and His agents; angels and ancestor from being tapped by the people for common good. As further reiterates, a good man is a man of good character who refrains from vices like killing, stealing, adultery, and disrespect for elders, incest, adultery or doing havoc to other people (Omoregbe 139). However, goodness and kindness are indispensable aspect of African religious ethics of the Mumuye devoid of practicing *nwung-vaa/onvaa* (witchcraft) and sorcery because these activities employ the use of mystical forces to harm one's neighbour which is condemnable all over Africa (140). Nyazing reiterates similarly also that, "goodness entails good life free from evil intention

and the use of witchcraft which causes sickness, suffering, illness, and bareness, ill fortune and accident are considered bad in themselves” (24).

Thus, tolerance does not mean one should be condoning evil (Omoregbe 126). Goodness and kindness are intense qualities of moral way of life in African community spirit, which are expected to be exhibited by every Mumuye to everybody in the community. Any Mumuye by virtue of his/her existence and experiences see witchcraft practices and poisoning as condemnable. Thus, as sadly notes, witchcraft is one of African's socially, economically, politically, religiously and psychologically nagging phenomenon which constitute obstacle to showcasing goodness and kindness (Shishima 13) where today many families feared receiving or offering kindness and goodness to people that come around.

In African Ethics, rightness amount to those acts, attitudes, behaviours, characters, which are considered good in themselves and they must be propagated for a better humanity striped by lack of show of love (Dong & Rudanyuba 18). Virtuous life involved cultivation of values such as kindness, generosity, justice, respect for elders and constituted norms, obedience to legitimate authorities, humility for constituted authorities. Mbiti summarizes that “goodness expression entails high maintenance of virginity, sacredness of life before marriage” (214). Goodness and kindness in African religious ethics determines all reality as it is original from God. Hence, they formed the core of human existence as reference point of living life of excellence (Nwachuckwu 21).

Africans considered showcasing goodness and kindness as harbingers of blessings from God, angels and ancestors. However, fraternity is highly built in the expression of goodness and kindness by any ethically conscious Mumuye which need to be re-activated for a better showcase of fraternal love in a world radishes by lack of love and care for others. However, an ethical Mumuye is identified basically by the expression of religious ethics of goodness and kindness, built in love for the concern of common good. He is merciful, sympathetic, respectful, peace and just in all that he does (Dong and Rudanyuba 4).

To showcase goodness and kindness to people is considered a taste of one's moral worth. Any kindness given to any body without considering boarder is considered upright and there is a reward and blessing from such holy act (Martins 60). As further reiterated similarly, a typical Mumuye showcase of goodness and kindness is built on generosity to all and sundry with warmth reception and food or drink (Cotter as qtd. in Hickey 18). Goodness and kindness are found in the expression of communal life which forms the nucleus of religious and social institutions, customs, economic knitted in secular and profane spheres of life that are cohesively and intrinsically interrelate of life that are cohesively and intrinsically interrelated to form one reality in a dynamic world distorted by trends of change (Afagbegbee 279).

Mumuye like any other Africans consider rendering goodness and kindness to people as a religious duty inbuilt in them to think, behave and act righty, and which give interpretations in African ethics of moral expression owing its origin from God and ancestors. In another opinion, expression of goodness and kindness is part of the traditional religious ethics of any sound African, where there is no boundary to tribal, regional or ethnic and religious affiliations. For instance, water and locally made alcoholic drinks among the Mumuye called (*Saa* or *Mee*), roasted *daa* (groundnut) occupied special and unique position in Mumuye traditional ethics when a visitor comes to any home.

Suffice to say that, these virtues imply a duo sense of implicit acceptance, care and concern

for man as being, who co-exist with others. It is therefore a religious feeling involved with others irrespective of their parental affiliation (Chuckwuemeka193). Any bond of extension of the act of showcasing goodness and kindness come higher and above individual which formed the bond of joyful furtherance of communion in the divine with fellow men devoid of sentiment. Thus humanism is the centre of consideration in such expression of virtues (Oborji 119).

For the Mumuye like any other Africans, this virtue solidified and fosters Godly and human relationship where abundance of life is realized in being kind to people as the virtue is going into extinction. There is a fear that is always attached to being kind to people that, one may be in need of help too one day, and so there is need to be kind to mankind (Martins 60). Thus, expression of goodness and kindness is build in religion, with God as their origin. However, it is inhuman to refuse to assist fellow men (Nyameh 2).

Agents of Goodness and Kindness in African Religious Ethics of the Mumuye of Taraba State, Nigeria

There are agents responsible for moral enactment and showcase of goodness and kindness in African religious ethics of the Mumuye of Taraba State, Nigeria and some of them are thus examined:

I. God (*Kpanti-Laa Daa Dapeng*)

God is the explanation of man's origin and sustenance (Mbiti 92). God governs rational creature and rational participation in the eternal law. He imposes rational will in men to them guide his ethical conduct (Omoregbe 60). He is one who is good in Himself that inbuilt goodness in the creatures He created so that they too can have a guide of an ethical life. He is addressed in Mumuye as *Kpanti-Laa* (King of the Sun) because He is the source of all moral goodness and kindness. Hence, it is on this note that, Nyazing asserts similarly also that, "the sun is mysterious because It is 'eternal' It rises and sets each day without failing on its duty (2). This makes Him almighty since the sun readily obey him in men's heart to live upright with their fellows and also to worship him religiously by observing ethical code that guides moral living now and in the next world.

II. Ancestors (*Znopi/Nee tete*)

Ancestors are people who lived good lives and have children to remember them. In another view, ancestors are intermediaries of God. They are referred to as next persons close to God, who stand between the people and God (Adasu 20-21). Similarly also, the term '*Zopi*' among the Mumuye has various but related meanings primarily it is a designation for ancestor. It also refers to the skills of ancestors, who are referred to as next agents close to *Kpanti-Laa* (God). Similarly also as posits, ancestors are also agents of goodness and kindness in Mumuye religious ethics.

However, as custodians of morality, ancestors also exhibit and ensure virtuous lives are lived by their kins men, community and families which are regarded as spring board promoting love among mankind. Thus, wrong doing relates to the contravention of specific codes of the community's expectations including taboos of the community which are highly detestable in African religious ethics. In similar vein, these forms of behaviours are meant to preserve order and to ensure the continuation of life in its fullness by all without

segregation. To violate that which keeps the community as one, is to break moral codes which are considered sinful in the eyes of the ancestors (Magesa 154).

Ancestors in any African life and community are considered agents of moral repute. Hence, they are considered next to God whom Mumuye called (*Kpanti-Laa*), and are agents of traditional religious ethics in Africa, who reiterate moral observances to be maintained for peace, progress and development of the society. Ancestors are considered also as spirits living closer to the Supreme. They have enhanced powers which they use primarily for the benefit of their descendants. They offer protection and help for their people (Nyazing 24-24).

iii. Elders/Families

For African people, the family has a much wider cycles of members than the word suggests in Europe or North America (Mbiti 106). Elders formed the nucleus of moral instructions in their various families and communities. They are mentors and custodians of moral institutions and observances (Dong and Rudanyuba 37). No wonder, they are also regarded as the living custodians of moral values in traditional African society after the ancestors, whom they received such moral instruction to ensure proper observation in the communities. The elders are also the custodians of *Vaa* (secret cult) which serves as moral police in various Mumuye communities. Hence, families are the moral bud of formation of the child. They see it as a point of duty to showcase goodness and kindness to people because, such acts are regarded ardent values and blessings that knit the communities and their ancestors.

Elders's roles are inestimable when it come to ensuring cardinal values are kept and observed since when they are handed down from the ancestors and are well re-emphasized and protected for greater results to be achieved. It is in this similar manner a Mumuye proverb succinctly opines that, *shonboro nee moni yaa sha daa ba* " (where there is an elder, fire does not burn groundnut). This vividly shows that, elders are agents of moral goodness and kindness who ensured peaceful communal coexistence, openness, solidarity and common purpose are achieved (18).

iv. Age grades or friendship groups

Age grade /friendship group belonged to agents of showcasing goodness and kindness among the Mumuye. These groups have mutual spirit of expressing goodness and kindness to people in kind or word, and without boarder. Hence, Goodness and kindness formed part and parcel of the religious African Ethics of the Mumuye, it cannot be over emphasized because its helps to foster spirit of fraternity with the living and the departed members of the society, and for reception of blessings from the Supreme Being and or His agents.

Challenges Hindering Expression of Goodness and Kindness in African Religious Ethics of the Mumuye in Contemporary Time

There are challenges hindering expression of goodness and kindness in African religious Ethics of the Mumuye in contemporary time, which include:

i. Poverty

Poverty is seen as a diseases that has eaten deep into the fabric of many Nigerians. Due to lack of ability to cater for those unforeseen visitors or fellow men posed a challenge to the expression of goodness and kindness in African religious Ethics of the Mumuye today. Many families consider poverty as a yardstick not to good and kind.

ii. Security threats

Security threat is a nagging contemporary monster bedeviling the globe today. Hence, due to security threat, people are afraid to showcase goodness and kindness to their fellowmen because of the fear of the unknown. Thus, people are under threat due to insecurity to render goodness and kindness to fellow men, and which remained obstacles.

iii. Human nature

The human nature is unpredictable. Thus, wicked and lack of kind heart to express or show goodness and kindness to people also posed a challenge to expressing these ardent virtues to fellow men at all times without season.

iv. Greed/envy

Greed and envy are deadliest vices that have prevented people from showcasing goodness and kindness to their fellow men. Hence, people who are greedy and envious in nature often see others' successes as threats, and at times refused to showcase goodness and kindness to their fellow men.

v. Lackadaisical Attitudes of Parents

Weak spirited attitude of parents towards exhibiting such virtues is nothing to write home about. Hence, parents or guardian's have not done enough to inculcate the virtues of goodness and kindness in their wards and even fellow men, expression of goodness and kindness is at bay. As a result of this, there is a gap when it comes to ensuring these virtues are fostered time without season to people in the society.

vi. Failure of Stakeholders to brace to action

Religious and relevant stake holders have not done enough by re-emphasizing and re-awakening the relevance of goodness and kindness among their people during and after worship session. Thus, these virtues are eroding daily due to lack of patronage and continual re-emphasis of their significance in daily observances among the people.

vii. Laxity on the part of School authorities

School authorities which are the child's second home for learning have not also done enough to safeguard and inculcate the virtues of goodness and kindness on both staff and students. Hence, such laxity also affect showcasing goodness and kindness among people in the society. Similarly as also notes, reluctance to ensure inculcation of religious ethics of goodness and kindness as pre-requisite of an ethical society pose serious challenge in the furtherence of these virtues in the society today.

Recommendations

Despite decline in expressing goodness and kindness in African religious ethics of the Mumuye as spring board for showcasing humanism in contemporary time, the paper makes the following recommendations:

- I. People should not forget their roots and cardinal values that built their existence with the divine and fellow men. They should adhere strictly to the inculcation and observance of these ethical values as the basic of an ethically and cordially communed society.
- II. Cardinal values should highly be emphasized and inculcated in children right at infancy and adults ages. Hence, parents should eschew compromise of inculcating these virtues with modern values that are incompatible. They should ensure children are ethically well trained in order to be good ambassadors of the society.
- III. African religious ethics of the Mumuye and similar groups should highly be injected with positive vitality in order to withstand the challenges been posed by unethical values, which aid in eroding cardinal values of humanism and replacing them with selfishness, greed, lack of show of love to fellow men, secularization and material consumerism.
- IV. Indigenous writers and custodians should work hand in hand with relevant stake holders in preserving African ethical values of goodness and kindness through writing and oral didactic lessons for posterity sake.
- V. There is need also for moral values of goodness and kindness to be invigorated in African religious ethics of the Mumuye and other similar ethnic groups in order for them to continue to reflect the showcase of humanism in contemporary time, which is at bay.

Conclusion

African religious ethics of goodness and kindness of the Mumuye is normative and religious in nature. It does not exist in isolation of the community, and every body is expected to showcase them at all times. Hence, ethics is the concern of African ethical life style which is hinged in the expression of their relationship with God, ancestors and their fellow men. Thus, goodness and kindness in African Religious Ethics of the Mumuye are revered values that formed the basic ontological relationship of the Mumuye in their dealing with God, ancestors and fellow men. Thus, virtues of goodness and kindness are religious normative ethics which should be protected, inculcated and protected in order to change the narration of in-humanistic values that are contrary been imbibed as a living standard among the Mumuye in contemporary time.

There is need to show case goodness and kindness as virtuous acts to all and sundry without boarder because, there is reward for expressing such virtues from both God ancestors and even fellow men. Furthermore, goodness and kindness attached great significance in men's relationship with the divine. Hence, revitalization and promotion

showcasing goodness and kindness must be championed by all and sundry and at all times without boarder in order to maintained and ensured humanistic and cordial relationship prevails in a world ravished by greed, materialism, selfishness, insecurity, and lack of show of love to fellow men.

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