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**ACTING PERSON AND THE PHENOMENOLOGICAL ETHICS OF
OTHERNESS**

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Abstract

In Wojtylan Existential Personalism (WEP), the human person is known by and with the actions expressed and choices made. That is, the individual is his or her actions and choices as a person in a community of different interests and values for the institutionalization of the factors of Integral Human Development (IHD). The paper recognised, following the philosophical analysis of the placement of the individual as an Acting Person in Karol Wojtyla (Pope John Paul II)'s phenomenology of the person as the ontologised ethics of living, the contemporary developmental problems are as result of dehumanization of the human person by others' actions and choices, resulting to the increasing trend of the Culture of War as against the institutionalization of the Culture of Peace which the society so desired. Such philosophy recognises that both Culture of Peace and Culture of War are solely products of human actions dependably on the valuation of lived experiences, and it is regarded as the core of WEP. It is about the culture of peace through the actions the human person expressed and choices made. For WEP, if lived experiences are properly interpreted, employed and managed, necessarily shape the present and then, more importantly, the future of the human person, as an active agent of development. Adopting a phenomenological method of analysis, the paper concludes that if the acting person as a subject of lived experiences recognises the values of the other persons in the choices and executions of his or her actions, as an ethics of authentic living, then the realization of Culture of Peace as a factor of IHD and its sustainability remains strongly inevitable and indispensable.

Keywords: Acting Person, Human Person, Culture of Peace, Otherness, Wojtylan

Introduction

The social contemporariness of human religiosity recognises the meaningful and philosophical influences and relevance of both essentialism and existentialism as philosophies for Integral Human Development (IHD). Such concern calls for the conscious, contemplative and holistic marriage of the two philosophical and developmental thoughts,

person.¹ As such, the achievement of IHD on the marriage of the two thoughts (existentialism and essentialism), leading to the phenomenology of the human person, especially as an active agent of development and as a subject of lived experiences, philosophically made possible through the phenomenological ethics of otherness. Such societal understanding of the human person and his or her freedom through the phenomenological ethics of otherness socially and developmentally calls for the morality for IHD based on the values of reason and faith.

It is on this basis that Karol Wojtyla developed the existential phenomenology of the Acting Person as a subject of lived experiences. For him, in ethics, the existential phenomenology of the human person is socially expected to be in relation to the contents of his or her lived experiences. This demands the proper social valuations of the contents of the human actions through the exercises of “truth in right conscience and freedom.” This limits the effects of social stereotypes, misconceptions, beliefs, dogmas and errors resulting from bad actions and valued choices. With the indispensable influences of human lived experiences for the realization of IHD, Wojtyla developed existential phenomenology of the Acting Person, as a brand of “existential personalism or humanism.”

With WEP, the values of human actions and choices must be known by the actors, and they must be associated with the effects of lived experiences. Within visible creation, it is understood that the human person is the only creature with such mentality, and sensibly, has the capacity to claim to be the only creature with the capability of knowing realities critically. It also knows that he or she knows, and is therefore interested in the real truth of what he or she knows. Such the phenomenological ethics of otherness is in relation of one's ability to acquire such development purely dependent on the socio-epistemological nature of lived experiences. Therefore, the knowledge of oneself becomes communally based, since two or more persons can have the same lived experiences, hinged on the common human ecology of relevance- as no one really live alone, and no one really suffer alone, as we are in the web of human relationships: *Communio Personarum*.

Wojtyla's idea of social dependency is firstly expressed in one of his works titled: *Sollicitudo Rei Socialis*, as a pope, and where he says, “those who are more influential because they have a greater share of goods and common services, should feel responsible for the weaker and be ready to share with them all they possess.”² Following this conviction on the possibility of social order and harmony through the instrumentality of common good and solidarity, he further reiterates that; “those who are weaker, for their part, in the same spirit of solidarity, should not adopt a merely passive attitude or one that is destructive of social fabric, but, while claiming their legitimate rights, should do what they can for the good of all.”³ Wojtylan idea of social dependency is essentially developed in his theory of inter-subjectivity by the principles of self-participation and self-governance. With these

¹See, J. I. Omoregbe, “Ethics and Aesthetics.” In F. N. Ndubuisi (ed). *Philosophy, Logic and Philosophy of Science*. Lagos: Department of Philosophy, University of Lagos 2011, p. 40.

²John Paul II, *Sollicitudo Rei Socialis*. Vatican City: Libreria Editrice Vaticana, 1987, no. 39.

³John Paul II 1987, no. 39.

principles, the human person as a subject of lived experiences is not separated from others; rather he or she exists and lives in relation with others. This is an imprint that human nature carries within itself, and the future of human generation wholly depends on the consciousness.⁴

Wojtyla continued by stating that the dynamic correlation of human acting with the development of the society is a result of the claim that “man lives and acts together with other men”⁵ This fact could also be defined as cooperation, and yet between the two expressions, for there is a clear semantic difference: to cooperate is not the same thing as to act together with others.⁶ He is aware of the different meanings that might exist in view of the fact that man acts in relation and in common with other men, but he does not explain all of them. He is of the view that a right adaptation of cooperation can only result from a good grasp of the nature of human action.⁷ It is imperative that in social acting, the human person does not become a slave of other members of the society. On the contrary, he or she can attain his or her fulfilment only through communal acting.

The paper recognises the both the Culture of War and Culture of Peace are products of human actions and valued choices based on the employment of lived experiences. As such, the achievement of IHD demands that our actions should ethically monitored and domesticated in order to avoid to possibility of human extinction through increasing Culture of War and other forms of conflicts in our world. Hence, the objective of the paper is to assess WEP on the explication of the phenomenology of the person as an Acting Person, in order to initiate in us as acting agent of development, the social consciousness to adopt the phenomenological ethics of otherness for the realization of IHD which can guarantee the Culture of Peace in our conflict-driven world. Methodologically, the paper is descriptively evaluative. Hence, to reasonably achieve this objective, we shall discuss the followings: The Problematique: Wojtylan lived experiences of the Culture of War in the Mirage of the Culture of Peace, Who then is an Acting Person? Ethics of “Living with Others”: A Possible Culture of Human Continuity; Acting Person and the Phenomenological Ethics of Otherness; Acting to Sustain the World: The Values of “Living for Others” than “Living with Others”; and then, evaluative conclusion.

Human Lived Experiences in the Culture of War and the Mirage of the Culture of Peace

Growing up during the First and Second World Wars, and witnessing the enduring, devastating and dehumanising lived experiences occasioned by the aftermath effects of such wars and conflicts, Wojtyla became very concerned on the needs for robust philosophical and theological valuations of the human person as an Acting Person.

⁴K. Wojtyla, *The Acting Person*. Dordrecht: D. Reidel Publ, 1979, p. 261

⁵Cf, P. O. Isanbor, “Valuing Culture of Peace for Sustainable Development in John Paul II's Philosophy,” *Enwisdomization Journal*, 6(1), (2014), p. 94-121.

⁶J. Omoregbe, *The Human Predicament: ‘Has Human Life on Earth any Ultimate Purpose, any Ultimate meaning? An Existential Inquiry*. Inaugural Lecture Series, University of Lagos, 2001, p. 6.

⁷Karol, Wojtyla, pp.263-264.

societies are made and dated along the trending natures of conflicts as directed by the development and influences of military science and nuclear weapon technology, and then, on the rising influences of secular and evolutionary humanism. From there, he developed the philosophy of existential personalism or humanism from his understanding of Thomistic anthropology of Christian humanism.

It was on the social and philosophical conviction to overcoming the increasing tendencies and trends of the Culture of War and the enthronement of the Culture of Peace in human minds and actions that wrote and published the book: *The Acting Person* in 1979. According to John Paul II:

Culture, in the full sense of the term, is a concept which embraces everything of which man is at once the centre, the subject and the object. It includes all his capabilities, both as an individual and as one who lives in society. It humanises persons, manners and institutions.... in the most diverse fields, scientific and technical progress aims to guarantee the human person a better life so that he can completely and more readily fulfil his specific vocation.⁸

Hence, WEP requires an indefatigable turn to the human subject and a phenomenological analysis of the somatic, emotional, intellectual, and moral dimensions of lived experiences for the purpose of creating a just world order.⁹ For Wojtyla, with such quests for methodic veritable truth of the contents of lived experience we require the adoption of the operation of truth in right conscience and freedom. Outside this, we create the culture of evil for our self-destruction and self-alienation. For him, over the ages, we are still experiencing the dehumanising effects of the activities of the First and Second World Wars. And, with an increasingly appraisal of armament development, financing, technology and procurement, we are currently experiencing the parchments of possible Third World War in forms of economic trade wars and the threats of war occasioned by the development and proliferation of nuclear weapons by powerful nations, and great trade deals in light weapons in the third World nations.

In the course of human historical development, there has been some trend of truth drifting away from the ethics of living. It surges from the misunderstanding of the workability of natural law- where humanities are putting the economy of truth under the commerce of relativistic, emotivistic and post-modernistic cultures (in some cultures of development and socialization where the truth is what individual says it is). Such philosophy of living is away from the working and consideration of the natural law principles. In the consideration of natural law through human actions and valued choices, the society as a whole remain

⁸John Paul II, Address to the participants in a Symposium sponsored by the Pontifical Academy of Sciences and the Pontifical Council for Culture, October 4, 1991, no. 4, in *L'Osservatore Romano*, English edition (October 22, 2001), p. 652.

⁹See, J. J. Coughlin, Pope Paul II and the Dignity of the Human Being. *Scholarly Works*, Paper 494. 2003 Assessed via: http://scholarship.law.nd.edu/law_faculty_scholarship/494.

positive and possible when truth is fully and reasonably expressed in truth in right conscience and freedom, in her pursuits of the Culture of Peace.

WEP recognises that the lack of the Culture of Peace is on the lack of the true knowledge of the human person, and then, the problems of life are dependent on the level of knowledge that the human person has about himself or herself as the self of the selves. It is about the applications of truth of existence, and understanding the limitations associated with such existence. The nature of the human person has generated and continually generating a lot of heated debates among philosophers, considering its analysis from his composite nature and as a biological process; through physical as well as metaphysical perceptions.¹⁰ For Wojtyła, “the dignity of the human person is to know the truth, adhere to it and live according to it.”¹¹ Such living is hinged on the growing tradition of natural law that has an underpinning interest on both moral and metaphysical knowledge in exacting the true human nature within the reach of ordinary human reason.¹² The culture of knowledge is that of exacting the truth, but away from it, just to be human who want to be free. In freedom, humanities cheated themselves in the economy of the true, even in philosophy.

With the culture of knowledge that enlivened the histories of human live experiences, WEP seeks that the individual as an Acting Person develops integrally only when being truthful to the exercise of his or her freedom through proper exercises of lived experiences, and as an Acting Person. Through responsible action, the human person avoids what are detrimental to the true human values, such as the acts of the Culture of War. In John Paul II's *Centisimus Annus*; just like John XXIII and Paul VI in their social encyclicals, *Pacem in Terris* and *Populorum Progressio*, the valuation of truth is human's responsibility to the courses of the Culture of Peace. Through these social convictions based on the Mission of Theology for the realization of IHD, we have seen that the civil societies and social organisations may be limited, because of their subtle lacks in the campaign of the Culture of Peace, and embracing more the approaches to the Culture of Wars. To Wojtyła, the development of human knowledge has been historical along the developmental cognitivism of human lived experiences, and they remained meaningful and purposeful through the phenomenology of the present and the future in which one's action of the Acting Person are expressed in relation to his or her created essence. Such social conviction shows that without knowledge of actions, no meaningfulness of existence is possible. It is in “man knowing himself” that IHD is possible and realizable.

Who then is an Acting Person?

From the understanding of the human person, the conceptualization of the Acting Person is inferred. For any actions performed intelligibly and rationally defined the human person as a being of choice and responsibility. The human individual is regarded as a person

¹⁰See, Gbenga Oloidi and Philip Isanbor, 2018: 191;

¹¹See, S. F. Nolan, “The Philosopher Pope: Pope John Paul II and the Human Person,” www.philosophyandculture/PDFs/08_18/thephilosopherpope/sf_nolan.pdf, 2018, p. 11.

¹²Paul Oredipe, *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, 2002, p. 78.

because he or she acts out and lives out his or her essential authenticity, subjectivity, participatory dynamism, sociality, rationality personality and intelligibility. The Acting Person is a being that is. He or she is an ontological being, exists by acting and belonging. He or she is created, and by possession of rationality, recreates ecologically and procreates humanly and biologically in advancing the created order.

Hence, an Acting Person indicates or classifies the individual as a person who is active with all sense of his or her rationality and intelligibility, consciously and conscientiously expressing essential human quality and strength, for the purpose of respecting what it is to “live” rather than to “exist.” The Acting Person recognizes the difference between “living” and “existing.” Existentially, anything or object can exist. But it takes the ontological qualities of rationality and reasoning, expressing human intelligibility in truth, to live. To be active is to work, and to work is to exact the true freedom of living which makes an authentic or integral personality.

In acting, the human person is placed at the centre of creation, and the human person is meant to create an order with the gift of his or her rationality and intellect to guarantee the right of his or her peaceful existence and development, and ultimately to preserve and respect life and that of others since by his or her power and intellect he or she cannot create it. These fundamental human rights are given to mankind especially Right to Life, in which every other rights find their development, and the natural moral law expresses and lays down the purposes, rights and duties that are based upon the bodily and spiritual nature of the human person. But, on the negative side, humankind itself has been betraying this truth of stewardship by abusing human rights, only because he has not placed the proper natural value on his personhood, acting, becoming and happening.

Ethics of “Living with Others”: A Possible Culture of Human Continuity

To many existentialists, the human person as an agent of development and as a subject of lived experiences is endowed with a creative capacity which enables him or her to form a culture or a human environment as a result of his or her actions and valued choices. Such disposition of development recognised that he or she is made up of spiritual and material components. They also understand that the human culture projects and defines what is ethical. That is, ethics is culture-centred or culture-based, and the human person is only free when he or she understands the ethical contents of his or her culture or society in he or she lives in. “it is culture which humanizes the human person; culture is the medium through which the person becomes more fully what he or she is called to be. Indeed part of human's vocation 'to dominate the earth' is the economic and cultural development of society.”¹³ Joseph Omoregbe succinctly captures the thesis of existentialism as he quipped thus:

To exist means to be personally committed to a freely chosen way of life; it means being conscious of the problems of human life with the choices open to man freely opting for a certain way of life while assuming full personal responsibility for it. To

¹³Thomas McGovern, The Christian Anthropology of John Paul II: Overview (1)

exist is to be at the helm of one's affairs, personally directing its main course it means really living one's own life the way one has freely chosen and assuming responsibility for it.¹⁴

The human person invents culture. The culture is the world we live in, as it is a morality, and it is the ethics of human living and development. So, the human person invents the world culturally and ethically. The contents of the world are the contents of its morality. The ethical vibrancy of any human society or grouping, as we here picture it, demands that all members of such society or grouping are being guided by justice, respect the rights of others and do their duty. It demands, too, that they be animated by such love as will make them feel the needs of others as their own, and induce them to share their goods with others, and to strive in the world to make all men alike heirs to the noblest of intellectual and spiritual values. Nor is this enough; for human society thrives on freedom, namely, on the use of means which are consistent with the dignity of its individual members, who, being endowed with reason, assume responsibility for their own actions.¹⁵ The implication of the above assertions is that humanity is beyond materialistic valuation and structuring it embraces metaphysical comprehension that cares for its impulses even in its labour and commerce.

On this, within moral considerations of civil society's organisations, religions, for instance, call for the understanding of the essence of humanity in all aspects of development.¹⁶ Majority of modern and contemporary philosophical cultures on which the trends of modern and contemporary developments, especially in the name of scientific and technological humanism, are based on the adoption of the belief of existentialism that glorifies the culture of human work and capability as solely the medium of advancement and growth, are questioned on the neglect of the spiritual or the metaphysical nature of humanity. The modern and contemporary developments project the workability of the doctrine of existentialism that believes on the human existence preceding the human essence.

The purpose for ethical living in human society, according to the existentialists, is basically to instil some social order, peace and justice, the conditions of humanistic freedom that will the enabling environment for the individual to maximise or exhibit his or her authenticity and development. For some existentialists, like Soren Kierkegaard, Gabriel Marcel, Martin Buber and Jean-Paul Sartre, man either finds the hope of personal triumph and salvation; rediscovers the intimacy in man to man relationship and interaction; discovers the meaning of life; or finds little meaning, and direction for humankind, respectively.¹⁷ The characteristic tone and stress of the existentialists in the human psyche and emotion lead to the authenticity of life. These tone and stress denote man's presence in a particular place or

¹⁴ J. Omoregbe, *A Simplified History of Western Philosophy*. Vol. 3. Lagos: JERP Ltd, 1991, p. 38

¹⁵ John XXIII, *Pacem in Terris*, 35

¹⁶ See, J. Omoregbe, 2001, p. 6.

¹⁷ Abam Arikpo, "Existentialism and Education" in Uduigwuomen, A. F. and Ogbinaka, K. (eds) *Philosophy of Education: An Analytical Approach*, Lagos: JERP Ltd, 2011, p.123.

situation. They are his constitution, guts, reality, spirit, and continuity. The human person may only adopt a certain role or identity in order to solely relieve his or her pain, or infliction on the human psyche and emotion.

In nutshell, the human person as an individual has the capacity to exact his or her relevance in the society, as “the human person as an individual can only live an authentic life if he or she accepts the limiting conditions of human existence and choice in the midst of them.”¹⁸ It is in communality of person that individual's authenticity is expressed, only in authentic freedom and will. Jaspers situates that “the fact that every individual man is unique but at the same time the uniqueness of an individual presupposes the uniqueness and needs of other individuals..., the objective communication with others as necessary for authentic living.”¹⁹ Nevertheless, experience indicates that human intervention does not always yield positive results. “Of necessity, moral judgment has to do with the application of moral principles in concrete cases and situations. For human actions are located between moral principles and concrete situations. Consequently, moral life becomes a milieu where moral principles take on flesh and are actually expressed and realised.”²⁰ Many cultural and social developments of the present century, rather than fostering genuine human development, have had a dehumanizing effect on the human person because of the particular moral and economic climates created by the guiding institutions of society – social inequalities, ethical problems created by the misapplication of technology, especially in the areas of human sexuality, and the enormous economic imbalances between nations.

Acting Person and the Phenomenological Ethics of Otherness

In our world of multiplicity of human interests, values and ideologies, there is a general understanding that the ultimate end of development is to have a better quality of human life through the ethics of otherness. This would certainly mean that, it is not the development of material resources only or alone that is aimed at by the “Right to Development”, but the holistic well-being of the human persons involving their physical, moral, intellectual, social, political, and cultural growths. Just like Immanuel Levinas, Hannah Arendt, Benedict XVI, Claude Levi-Strauss and John Paul II posited that one lives and develops for his or her very own self and that of the others. This is simply because this is the human consciousness that indispensable sustains the wholeness of existence. This is truth itself. Hence, the pragmatic conceptualization of the ethics of otherness is about the authentic exercises of truth on the beingness of oneself in an indispensability of the other persons through one's actions, choices and values, where truth existentially situates a relationship of subjective relevance of the person, and as a subject of development, and then projects one's consciousness that does not present oneself as an object for other self.

The human person and the values of his or her life is what enriches the world though his or

¹⁸Robert I. Katsina, *An Appraisal of the Existentialist Philosophy of Gabriel Marcel*. MA Thesis, Department of Philosophy, University of Nigeria, Nsukka, 2009, p. 42.

¹⁹Robert I. Katsina, *An Appraisal of the Existentialist Philosophy of Gabriel Marcel*, p. 42.

²⁰M. F. Asiegbu, *Ibid*.

her ability and capacity to communicate and exercise emotions and interests in the lives of others. For he or she makes, creates and issues in progress the reality of his or her beingness in the life of the society he or she belongs.²¹ Such consciousness of authentic living, as a result of resident of truth in oneself, helps oneself to accept the others as his or her very self. Such truth is the true development of oneself in the lives of others. For development is enlivened by the hopes of better tomorrow, as the human persons do not only live for today, knowing that the power of their existence lies on the hope of tomorrow in order to better existence in midst of conflicting developmental ideologies and values. To live, the human persons have to be beings of tomorrow, which is determined by their actions of today conditioned by our actions and choices. It is living for others that one lives his or her own life through ethical valuing his or her actions. He or she meaningfully directs his or her actions to promote the ethics of otherness that promote the essences of his or her existence. This simplifies the philosophy of integral humanism on the valuation of human actions and freedom through the recognition of human authenticity, subjectivity, irreducibility and intelligibility.

The normative vision of the human person is based on the understanding of the individual as a moral, social and religious whose values of living are determined by the kinds of actions he or she exercises. Human actions being exercised in true and authentic freedom enlivens the world, and according to Anthony Akalue, "it should be not that the human freedom is meant to be an impediment to authentic relationship between persons rather it should be a bridge to aid human advancement and foster morality."²² Such morality in relation to the courses of one's environment or society is about developing the consciousness of security and peace by "living and letting others live", which crystallizes the ethics of Otherness through the valuation of our actions in love, sincerity, continence and justice. Contrarily put, in the midst of contemporary conflicting developmental values and ideologies, "it is painful to note that the people use freedom in the wrong way. For some the freedom of the will is an avenue to be violent and as a result see their views as the most superior."²³ As such, breeding the Culture of War and other forms of dehumanization from the acts of imposing his or her ideas, values, and personal morality on the other persons, groups or even nations, rather than accommodating or tolerating the views of others through the media of social or political compromise, integration, assimilation and dialogue in order to institute the Culture of Peace which defines the true meaning and operation of IHD.

Existentially recognised, the Acting Person is not a mere thing- an object thrown into the world as Martin Heidegger has postulated and would make the humankind to believe. The Acting Person is an intellectual being and relational entity, a being capable of rationalizing

²¹P. Iroegbu, "What is Life: Body, Mind and Soul?" In P. Iroegbu and A. Echekwube (eds.). *Kpim of Morality*. Ibadan: Heinemann Books, 2005, p. 437.

²²A. Akalue, "Man, Religion and Philosophy: Towards a Normative Vision of the Human Person." In G. Ogbenika and F. Ikhianosime (eds). *Formation of the Human Person in the 21st Century*. Ekpoma: SAS/Floreat System, Benin City, 2021, p. 243.

²³Anthony Akalue, p. 243.

soul- the element that bears and communicates the intellectus.²⁴ Such gifts of rationality and intelligibility exact meaningfulness in true freedom. For many social existentialists, the normative vision of the person calls for a proper harnessing the rational ethics of freedom, the socio-developmental ethics that evaluates the individual beyond the effects of oneself; rather, within the fates of the others. This means that the Acting Person must continually live in a manner that justifies rationality and intelligibility²⁵, in order to promote his or her self-authenticity and self-subjectivity, and for the recognition of the right to freedom. Thus, “this right covers the ability itself and everything required to exercise it. The freedom to develop one's personality autonomously is therefore included in this right as is the physical inviolability of human beings and the natural, economic and social foundation of their existence.”²⁶ This is because, if the Acting Person does not take advantage of his or her rationality and intelligibility, he or she may be steeped on a path of self-annihilation. Thereby, many of the existentialists and social philosophers down the ages have been passionate about doing for an authentic relationship of the human person. They do this because of the belief that the human person is a relational being.²⁷

Understandably put, the sociological impulses of the phenomenological ethics of otherness project that the unity of people does not mean conformity of interests against the workability of natural law and morality, but the respect of the differences that exist with people of different interests. This is in consonance with Levinas' face theory which objectifies the importance of the otherness of living for social collective epistemology of the self. According to Levinas, the important element of inter-subjectivity of development is to establish knowledge community with his Face Theory. In such theory, the consciousness of the otherness of living is seen in oneself. This is because, “when I see you, I see myself in you.” Therefore I do need to learn from you (the other) and doing so, is doing such to oneself. The 'face' in this context means or presupposes the consciousness of the others that one cannot be avoided (or nobody or no one should be neglected, since the face cannot be detached from the body). To live is to exist and to exist is to live.

Hence, the conceptualization of the phenomenological ethics of otherness is based on and developed from the existentiality of human authenticity and subjectivity. It is developmental conceptualization of human symbiotic harmony of actions that accounts for the others in the oneself of interests. It is seeing the others in one's self in the pursuance of developmental processes, affairs and policies. It is a conditioning of collective growth and advancement in the communality of persons. It works against the social situation obtainable in the early stages of human society as depicted in the “state of nature” (confer the philosophies of social contract theory by Thomas Hobbes and John Locke) which is characterised by economic inequality, unequal distribution of income and property,

²⁴Justin C. Anyarogbu, *Osu Denigration in Igbo Land and Gabriel Marcel's Ethics of Interrelation*. *Ekpoma Review*, 8, 2021, pp. 32-53, see, 48.

²⁵Anthony Akalue, p. 243.

²⁶Justin C. Anyarogbu, p. 48.

²⁷Anthony Akalue, p. 243.

poverty (for the weak) etc. It is an effort to rid the state of nature of all such ills.²⁸

In obtaining integral humanism, without others being considered in developmental programmes and policies through secularist consciousness, the world will lack the externality of existence, so breeds the cultures of greed, selfishness, sectionalism and individualism for such human society. The consideration of phenomenological ethics of otherness enlivens the world in hope of reformed present and for better future where everyone sees himself or herself in the joys and sufferings of other persons. Within contemporary understanding of the human person, the consideration of the phenomenological ethics of otherness suggests the cooperation of human interests and national policies towards human and societal growth and advancement. It is about the solidarity of purposes and desires, in the culture of human empowerment and liberation.

Acting to Sustain the World: The Values of “Living for Others” than “Living with Others”

The ethical notation of human person can be fully alive when he or she realises his or her authenticity, especially in the integral exercises of his or her freedom. Without prejudice to successive scientific and technological ascent what is needed is some form of authenticity which will be in the nature of re-appraisal of existing and emerging structures of progress, canonising those that are in tune with human and universal destiny and sustaining others only to the extent they can be attuned to real human advantage knowing that the universe is made for man and not man for the universe. It is only by authenticity in advancement can development be sustained upon continuous empowerment by intuition of human's meaningful survival.

In commenting of the rate of socio-human development in contemporarily industrialised society, McGovern elucidates the meaning of development by saying that; “true development, in keeping with the specific needs of the human being-man or woman, child, adult or old person-implies, especially for those who actively share in this process and are responsible for it.” This projects the existential import of the ethical nature of the human individual that must live to subjectively realising true happiness for oneself and that for others. This is because “a lively awareness of the value of the rights of all and of each person. It likewise implies a lively awareness of the need to respect the right of every individual to the full use of the benefits offered by science and technology.”²⁹ It is meaningless to talk of the dignity of the human person or of human rights unless the individual is a spiritual, personal being with a supernatural destiny. And yet these words are bounded about by people who believe that the human person is just a chemical compound or at the best, a higher kind of animal.³⁰ The human person is an interpersonal

²⁸B. Nneji, Severe Poverty and Human Rights: A Socio-Philosophical Critique. *West African Journal of Philosophical Studies*, 12(1), 2009, p. 100.

²⁹John Paul II, *Sollicitudo Rei Socialis.*, no. 27

³⁰Dennis O'Shea, *Theology and Sociology*, Oxford: Catholic Social Guild, 1963, p.7.

being, and without this quality he or she cannot obtain for himself or herself an authentic living.

The consideration of IHD centred on the physical-spiritual unity of the nature of the human person. It is a development of wholeness of the human beingness, considering the transcendent value of the human person in his/her engagement of production, growth, advancement, and exercise in freedom and intellect. On this, Gabriel Marcel writes:

The other as other exists for me only in so far as I am opened to him, but I am only open to him in so far as I cease to form a circle with oneself within which I somehow place the other, or rather, the idea of the other, and the idea of the other is no longer the other as such, but the other related to me, as fragmented, as parceled out in the process of being parceled out.³¹

Morality, for Marcel, is the act of existing for others, or more properly or probably, living for others. It is in others, considering their happiness, that true human authenticity is realized. The consideration of the others in one's affairs brings the communality of interests, a culture of common goodness, a philosophy of commonness of existence. Hence along all philosophy of common human history, we envision or look out for the possibilities of the Culture of Peace in all human societies. Such philosophy of life concerns itself with the well-being of man, although it does not involve itself with the direct organization of the human society, social groups and institutions. Such philosophy of life inquires, for example, into the rational groups for the coming to be at all of the human societies.”³² Although, some of the courses sometimes or appear to be elusive due to some mismanagement of human intellect and freedom. But, the inevitability of the nexus of peace and development cannot be overstressed, especially when this societal interconnectedness is related to religious, social, political and economic integrations of values and ideologies.

Ethical principles depend on the realisation of the Culture of Peace than the Culture of War and other forms of conflicts. According to Egwim, “peace, properly so called, is by far more than mere absence of war and violence. Often there are no war and violence, but there is no peace.”³³ It is about the culture of winning in war and then winning for peace. It is about the culture that is against the propagations and operations of mere raw power, naked fear, unbridled egoism, crass military³⁴ and then the adoption of envisioned humanism that the values of harmonised conditioning for true development. With these factors of development, the human person has increasingly put himself or herself in danger and constantly lives in fears and trembling for not knowing what science and technology can offer him or her in the next day. It is a situation where the designer fears what he or she has

³¹Gabriel Marcel. “An outline of Concrete Philosophy in Creative Fidelity” Printed in *the Existentialist Tradition*. ed, Nino Languilli, 1949, p. 155.

³²Benjamin Ike Ewelu, “Philosophy, Public Service and Peace in the Society.” *West African Journal of Philosophical Studies*, Vol. 18, 2016, pp. 55-69, see, p. 61.

³³Benjamin Ike Ewelu, p. 60.

³⁴P. O. Ujomu and F. O. Olatunji, “Security as Freedom in the Quest for the Value of Human Life: a Conceptual Analysis.” *Tattva: Journal of Philosophy*, Vol. 9, No. 1, pp. 43-67, see, 43.

of meaningful development, humanity has not being able to separate the evident function of religion in contemporary existence.³⁵ The negation of social interaction indicates that “our world is constantly in search of harmony and peace as there are conflicts and wars (cold and hot) in our political, social, economic, moral and religious spheres of life between individuals, groups, communities, and nations.”³⁶ It is about social integration of interests that cannot be fully explained. For the purpose of 'civilization of love', Pope Paul VI asserts that:

Without peace there is no trust, without trust there is no progress. And that trust, we declare, must be rooted in justice and fairness. Only in a climate of peace can right be recognised, can justice advance, can freedom breathe, if such is the value of peace, then peace is a duty.³⁷

Hence, this quest of the Culture of Peace inherent in the nature of the person necessarily intensifies with the developmental trend of contemporary humanity, especially in science and technology. The same human person is accepted to develop integrally with the conscious actions against the influences of a great magnitude of environmental aberrations and fallouts, presented to us by the embrace of modernisation and civilisation.³⁸ The defence of human dignity promotes human life and its right and benefits. It is a talk on the effects of procured abortion, medical anti-reproductive sterilization, sexual contraception, extra-judicial killing, biological warfare, jungle justice and the likes. The act of faith in the environment of the Culture of War may be very difficult to sustain, for peace and social order make the act of reasoning very meaningful for the consideration of the operational effects of the act of faith.

The consideration of the Culture of Peace propels the social conditioning which ensures that social justices are the required principles and conditions necessary for the promotion of an environment that will make realise itself fully and completely, and the divine force and natural consideration of the growth of human personhood.³⁹ The human communality linguistically generates ethical principles to express the worthiness of the human personhood and its rights. This conception of the human life and its rights will lack total completeness of purpose of the corresponding duties are not judiciously considered as an agent of IHD. One cannot talk about rights without the human and State's duties that make them realisable. The demands of the Culture of Peace see human and State duties as conditions that are inevitable towards the recognition of all human rights and respect of human dignity.

³⁵Douglas Roche, *The Human Right to Peace*. Mumbai: Better Yourself Books, 2008, p. 100.

³⁶Stephen Egwim, “Between Conflict and Peace: the Wisdom of Docility and Openness.” *West African Journal of Ecclesial Studies*, Vol. 10, 2012/2014, pp. 101-119, see, p. 101.

³⁷Paul IV, *Message for the World Day of Peace*. VC: Libreria Editrice Vaticana, 1968

³⁸P. O. Isanbor, “Valuing Culture of Peace for Sustainable Development in John Paul II's Philosophy,” *Enwisdomization Journal*, 6(1), (2014), 94-121.

³⁹See, Anthonia Bolanle, *The Church: An Instrument of Peace and Reconciliation in the Nigerian Society*. *West African Journal of Ecclesial Studies*, 10, (2013), pp. 87-100.

Evaluative Conclusion

From the foregoing, the paper considered the analysis of WEP in relations to the consciousness of lived experiences for the realization of IHD through the institutionalization of the Culture of Peace. The concerns laid credence to the phenomenological ethics of the Acting Person and recognised that the human person does not develop outside the participatory influences of his or her community, that is, the otherness of living. The human person is expected to act in promoting the Culture of Peace through the valuation of the contents of "Truth." With this, he or she develops his or her self-possession, self-participation and self-dynamism based on his or her understanding of the morality of lived experiences, as evidently showcased in WEP.

Although, some other thinkers argue that the attainment of any iota of the Culture of Peace always eschew from conflicting human interests. To them, to have the Culture of Peace in our world there must be a revaluation of the models and contents of our thinking and values through the actions we expressed. That, no meaningful development is possible without some conflicts of interests. It is morality of social reformation and stability based on the compromised management of human actions and policies. The quest for democracy is the quest for the Culture of Peace since such governance involves the participation and integration of everyone. Such actions for social changes are basically on the societal values of what conflicts and agitations are to the individuals and nations. Such projection of the Culture of Peace depends on the knowledge we have about ourselves and governance. This determines the provisions of the developmental values being guaranteed by well-enlightened and peaceful minds.

In all, the demands for integral humanism in our contemporary existence are hinged on the kinds of activities which the Acting Persons are currently engaging in constantly becoming a being of the changing World. This is on the hopeful crystallization of human interests that true development is possible only on the valuation of the human person through the exercises their actions in "truth." Away from truth, we create different premiums or values of living within us. Such premiums or values do not, in any way, fully reasonable to accentuate the respects that are due to the human individual as a person, irrespective of colour, race, ethnic grouping and educational background of such individual. The authentic individuality of the human person rests the sources of social order and justice that make the individuals as a person enjoy the courses of their living.

Therefore, within the operation of the principles of self-realization, self-participation and self-dynamism, self-authenticity and self-subjectivity rest of the phenomenological ethics of otherness. It is about the consideration of the other selves in oneself. It is about the power of one's generosity that rests in the values of listening to the needs of others. With such consciousness, listening to others becomes a powerful tool of development rather than the desire to talk to others, listening brings someone equal with others, and with it, one feel the consciousness of common needs for common. With the power of listening, poverty and suffering succumb to common feeling that can be overcome by and with truth, charity and genuine solidarity- and it becomes our common food for our common survival. The power of

listening to the needs of others submerges the influences of greed and selfishness, for greediness and selfishness are the causes of poverty and suffering in the world. They create emptiness in the hearts of the world. Only in truth and charity can one consider his or her very self and the other selves, and this can heal our world of the influences of greed and selfishness. It is only in truth and charity that can make the world to sit on the foundation of common good and solidarity. It is on this consciousness is the world created, which is the true nature of God. With such consciousness, what you have as a person become that of others, and what other persons become yours.

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