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THE CONTRIBUTION OF A PHILOSOPHICAL, RELIGIOUS AND THEOLOGICAL UNDERSTANDING OF SOLIDARITY TO CIVIC EDUCATION IN IRELAND AND NIGERIA

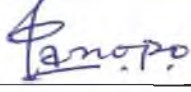Francis 'Femi Oladiipo

Supervisor: Dr John Murray

Submitted in Partial Fulfilment of the Requirements for the Doctor of Philosophy Degree in Education 2012

Declaration

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Abstract

Title: THE CONTRIBUTION OF A PHILOSOPHICAL, RELIGIOUS AND THEOLOGICAL UNDERSTANDING OF SOLIDARITY TO CIVIC EDUCATION IN IRELAND AND NIGERIA

Supervisor: DR JOHN MURRAY

Civic consciousness seems to be lacking in Ireland and Nigeria. In a market-driven culture influenced by media, civic education finds it difficult to promote social integration and the common good. The research question: How can an integrated (philosophical, religious and theological) perspective on the virtue of solidarity contribute to civic education in Ireland and Nigeria?

This conceptual research identifies, defines and illustrates relevant key concepts and relates them to the research question. Irish and Nigerian conceptions of civic education are considered by some to be 'thin/minimal'. Civic education may appropriately and fruitfully include religion for a more 'thick/maximal' approach. Faith, in dialogue with reason, promotes participation, development, rights, responsibilities, democracy, tolerance, inclusion, and peace.

Philosophically, solidarity means civic friendship between persons in community. Religiously, it points to a bond that brings believers together for worship and life in community, which includes almsgiving and care of others. Theologically, it means a bond of friendship based on the virtues of justice and a truly universal charity (inspired by Christ).

This present work presents a thick/maximal conception of civic education in which religion, especially including the virtue of solidarity from the Christian faith, can contribute to a richer civic education. Catholic education, for example, has made use of the virtue of solidarity in its conception of schooling and community. This virtue of solidarity can be developed further, included and integrated in an enriched, thick/maximal conception and practice of civic education for nation building and the common good in Ireland and Nigeria. An integration of faith and reason for teaching of civic education can make it 'thick' (rich) enough to shape the characters of young people for their participation in a democracy.

Dedication

For the glory of God and benefit of his creatures, this project report is dedicated to:

A) The 50th International Eucharistic Congress celebrated in Dublin, Ireland, from June 10th – 17th, 2012, with the theme of solidarity; The Eucharist: Communion with Christ and with One Another.

B) All Irish and Nigerian youths, particularly those who are experiencing some form of exclusion and those who lack a feeling of solidarity in their family, community or society at large.

C) The sweet memory of my sister, Josephine Mojisola Olabisi, who died during the course of this work on 17th February 2010. Aduke, omo Olupo, sun re ooo!

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CHAPTER THREE - PHILOSOPHICAL UNDERSTANDING OF SOLIDARITY

1 INTRODUCTION

1.1 The Topic of the Research

The topic chosen for this research work is: The Contribution of a Philosophical, Religious[1] and Theological Understanding of Solidarity to Civic Education in Ireland and Nigeria. This topic traces its relevance to the experience of people who work with young people today. Civic education concerns how to teach young people about how to live and behave within society. It is a programme or study that prepares young people for their future responsibilities and rights. But in Ireland and Nigeria, and many other places, it does all this without much reference to religion or God because it is seen as a secular subject. We can ask some questions in this regard. Can religion or theology, particularly a theological understanding of the virtue of solidarity, help civic education in achieving its goal for young people? If people answer in the affirmative, then we can ask: What kind of benefit can civic education thus gain? If people answer in the negative, we can ask: Why can't religion or the religious virtue of solidarity contribute to the moral life of young people in society? The contemporary world seems often to reject authority, especially when it comes from religion. But should it? These and many other related questions are included in this research.

1.2 The Central Concepts of the Study

In this research, there are a few concepts that will be used frequently. These are: Solidarity, citizenship, Civic Education, theology, virtue, liberation theology, Catholic Social Teaching, philosophy, natural law, justice, common good, charity, collaboration and peace. These will be defined in this chapter. The meanings and explanations will be given of other concepts as they come up during the course of the thesis.

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[1] Throughout this thesis, the word 'religion' sometimes includes 'theology' and sometimes refers to religions other than Christianity and thus excludes 'theology'. The meaning should be clear from the context.

1.2.1 Solidarity

Solidarity is a concept that has a complex definition. It operates in several spheres of human life, so it has more than one meaning. It has been described as a principle, an attitude, a duty, or the virtue for an interdependent world. It has been argued that it is a synthesis of 'Personalism' and 'Communalism' in the thought of Karol Wojtyla/ Pope John Paul II.[2] Some commentators suggest that solidarity as a virtue carries the same meaning as some concepts and expressions used in philosophy and some papal encyclicals. These are: 'friendship', 'social charity', 'civilisation of love', 'mystical body of Christ', 'common good', and 'communion'. What meaning does each of these concepts and expressions have? What is the relationship of each of these terms with the concept of solidarity? Which one of these definitions is relevant to our research area? These we shall return to in chapter three of this study. Simply put, solidarity means 'bond of unity; civic friendship'.

1.2.2 Citizenship

This concept or term is a contestable one as different authors and commentators have given several different meanings and definitions for it. There are also different levels of citizenship, as expressed by some commentators. Derek Heater says of Aristotle that he held that citizenship is a relative term and the meaning or definition given to it 'depends on features of any given constitution'.[3]

1.2.2a Citizenship as a Status

In *The Politics*, Aristotle argues that 'the nature of citizenship is a question about which there is no unanimity, no agreement … it varies "according to the constitution in each case"'.[4] Aristotle further says that citizenship was only a status that was inherited.

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[2] See Kevin P. Doran, *Solidarity: A Synthesis of Personalism and Communalism in the Thought of Karol Wojtyla/ Pope John Paul II* (New York: Peter Lang Publishing, Inc., 1996), pp.123-241.

[3] Derek B. Heater, *Citizenship: The Civic Ideal in World History, Politics and Education* (Manchester: Manchester University Press, 2004), p. 4.

[4] Aristotle, *The Politics* translated by T. A. Sinclair, revised and re-presented by Trevor J. Saunders (London: Penguin Classics, 1981), pp. 168 and 170, quoted by David Hogan, 'The Logic of Protection: Citizenship,

However, after Aristotle's time, in the Hellenistic and Roman periods it became a status conferred on aliens in recognition of services. Others were excluded, such as resident aliens, women, slaves and peasants.[5]

1.2.2b Citizenship as Rights and Obligations

Citizenship generally refers to the rights and responsibilities accorded a citizen within a country as defined in the constitution of the same country. Citizenship can be acquired by virtue of birth, registration or naturalization.

Citizenship has been defined as the

> relationship between an individual and a state in which an individual owes allegiance to that state and in turn is entitled to its protection. Citizenship implies the status of freedom with accompanying responsibilities. Citizens have certain rights, duties, and responsibilities that are denied or only partially extended to aliens and other noncitizens residing in a country. In general, full political rights, including the right to vote and to hold public office, are predicated upon citizenship. The usual responsibilities of citizenship are allegiance, taxation, and military service.[6]

It is membership within a political community with its corresponding rights and duties regarding political participation. A person having such membership is a citizen. Citizenship is that legal or special status which a member or a citizen of a state has in order to enjoy rights and privileges and to be able to carry out responsibilities accorded to him or her by the state.

1.2.2c Citizenship is a Political or Special Right of a Citizen

A state is an organized group of citizens, a sovereign community of people who have full political, social and economic rights.[7] Citizenship is considered as the set of political rights

Justice and Political Community' in Kerry J. Kennedy (ed.), *Citizenship Education and the Modern State* (London: Falmer Press, 1997), p. 51.

[5] See Heater, p. 4.

[6] Encyclopædia Britannica, 'Citizenship', *Encyclopædia Britannica Online* (2010) <http://www.britannica.com/EBchecked/topic/118828/citizenship> [accessed 07 May 2010].

[7] See S. Oyovbaire, et al. *Countdown to SSCE Government* (Ibadan, Nigeria: Evans Brothers Limited, 1991), p. 58.

that a person possesses in a society or country. However, one can have a citizenship from one country and be a national of another country. For instance, a Nigerian-American may be a national of Nigeria due to the fact that he was born there; at the same time, through a naturalization process, it is also possible for him to become an American citizen. This is possible because nationality derives from either place of birth (i.e. *jus soli*), parentage (i.e. *jus sanguinis*), or ethnicity and religion (as in Israel and Japan).[8] However, citizenship derives from a legal relationship with a state. Legal citizenship[9] is very important but this study is about active citizenship where citizens can participate fully in the development of their state. Every citizen must keep the state in good order and smooth functioning by their positive efforts: economic participation, public service and volunteer work for the progress of the society. Citizenship means the national membership status of an individual, based on laid down conditions of a country. A citizen is a person who is regarded as a subject in a nation.

1.2.2d Citizenship as a Right and Educational Activity in Democracy

In summary, citizenship has three distinct meanings. First, citizenship refers to the legal and political status of a member (citizen) of a country. There are three types of citizenship[10]. They are: citizenship by birth. This is acquired through 'blood'. These are people who were born to the citizens of a state or those who were born on the soil of the country. Citizenship by registration is the second type. One can acquire the legal status of citizenship by marriage or may register for citizenship if one's grandparent was a citizen. The third type of citizenship is acquired by naturalization. This is given to an alien after satisfying the necessary conditions prescribed by the law of the state. It can also mean involvement in public life, which involves the behaviour and actions of a citizen. This is also known as active citizenship. The citizens at this level can participate in many civic duties, ranging from taking part in voting exercises to putting themselves forward for election. Citizenship

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[8] See U.S Citizenship and Immigration Services, 'Citizenship' (2004) <http://www.uscis.gov/files/nativedocuments/Citizenship_2004.pdf> [accessed 07 May 2010].

[9] For more on legal citizenship, see Hogan, 'The Logic of Protection: Citizenship, Justice and Political Community', p. 45.

[10] See Oyovbaire, et al., p. 59.

also refers to an educational activity. This process will be further discussed under 'citizenship education'. Whatever differences there are between Aristotle and the modern commentators regarding citizenship, they have at least one common implication: the idea that 'citizenship programs ought to focus not so much on the protection of individual interests as on social integration and the common good'.[11]

1.2.3 Irish Citizenship

Citizenship by Birth: In the Republic of Ireland[12], anyone born on the island of Ireland is automatically entitled to claim Irish citizenship. Article 2 of the Irish Constitution (Constitution of Ireland – *Bunreacht na heireann*) says

> It is the entitlement and birth right of every person born in the island of Ireland, which includes its islands and seas, to be part of the Irish Nation. That is also the entitlement of all persons otherwise qualified in accordance with law to be citizens of Ireland. Furthermore, the Irish nation cherishes its special affinity with people of Irish ancestry living abroad who share its cultural identity and heritage.[13]

Citizenship by registration: Citizenship is also granted to a person one of whose parents was an Irish citizen at the time of his or her birth. Citizenship by registration can be granted to a person whose grandparent was born in Ireland, if he or she registers in the Foreign Birth Register at an Irish embassy or consular office, or at the Department of Foreign Affairs in Dublin. The same goes for a person whose great-grand parent was born in Ireland if his or her parents had registered in the Foreign Births register before the person's birth.

Citizenship by Naturalization: Irish citizenship can also be granted to a non-national who marries an Irish citizen. The non-national must fulfil certain requirements as stipulated by the law. This includes that the person must have lived at least five years of the previous

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[11] Hogan, 'The Logic of Protection: Citizenship, Justice and Political Community', p. 50.

[12] Constitution of Ireland, 'Citizenship' (1937, Twenty-seventh Amendment, 2004) <http://www.taoiseach.gov.ie/attached_files/Pdf%20files/Constitution%20of%20IrelandNov2004.pdf> [accessed 07 may 2010].

[13] Constitution of Ireland, 'Citizenship in Irish constitution' (2004) <http://www.taoiseach.gov.ie/attached_files/Pdf%20files/Constitution%20of%20IrelandNov2004.pdf> [accessed 7 may 2010].

nine years in Ireland. Citizenship in Ireland is therefore through birth or registration or naturalization

1.2.4 Nigerian Citizenship

Citizenship by Birth: The constitution of the Federal Republic of Nigeria also stipulates three types of citizenship which a person can enjoy. These are: Citizenship by birth, citizenship by registration and citizenship by naturalization.[14] The following have the right of membership or they can become citizens of Nigeria by birth:

> every person born in Nigeria before the date of independence, either of whose parents or any of whose grandparents belongs or belonged to a community indigenous to Nigeria; every person born in Nigeria after the date of independence either of whose parents or any of whose grandparents is a citizen of Nigeria; and every person born outside Nigeria either of whose parents is a citizen of Nigeria.[15]

The date of independence here means the first day of October 1960.

Citizenship by Registration: The second type of citizenship is acquired by registration or by marriage.

> Subject to the provisions of section 28 of this Constitution, a person to whom the provisions of this section apply may be registered as a citizen of Nigeria, if the President is satisfied that – (a) he is a person of good character; (b) he has shown a clear intention of his desire to be domiciled in Nigeria; and (c) he has taken the Oath of Allegiance prescribed in the Seventh Schedule to this Constitution.[16]

The provision of this section of the constitution applies also to any woman who is or has been married to a citizen of Nigeria; or every person of full age (17) and capacity born outside Nigeria, any of whose grandparents is a citizen of Nigeria. A non-Nigerian child adopted by a citizen of Nigeria in accordance with the law of the country may also register.

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[14] See Constitution of the Federal Republic of Nigeria, 'Citizenship' (1999) <http://www.nigeria-law.org/ConstitutionOfTheFederalRepublicOfNigeria.htm> [accessed 07 May 2010].

[15] See Constitution of the Federal Republic of Nigeria, 'Citizenship' (1999), section 25.

[16] Constitution of the Federal Republic of Nigeria, 'Citizenship' (1999), sections 26.

Citizenship by Naturalization: Citizenship by naturalization is processed by any person who is qualified in accordance with the provisions of this section; must be a person of full age (17) and capacity; a person of good character; must have shown a clear intention of his desire to be domiciled in Nigeria; a person who has made or is capable of making useful contribution to the advancement; progress and well-being of Nigeria; must have either resided in Nigeria for a continuous period of fifteen years; or resided in Nigeria for periods amounting in the aggregate to not less than fifteen years.[17]

1.2.5 Supranational or Multiple Citizenship

On the international level, citizenship as concept or terminology has been applied to the totality of the citizens of their constituent countries combined. This is referred to as supranational citizenship. Take for instance, the citizenship in the European Union, and the citizenship within the Commonwealth of Nations. At this level, citizenship is a secondary concept. The rights are derived from national citizenship. Supranational citizenship can only complement the national citizenship of any member state. It can also be referred to as multiple citizenship.

1.2.6 Dual Citizenship

A system of dual citizenship operates in the United States. Here a legal person has the status to be a citizen of his State of residence as well as a citizen of the United States.
In Nigeria, dual citizenship applies to citizens only by descent, those who are citizens by birth.[18] Having considered some of the definitions and levels of citizenship, the study will now view the concept as a course of study or as a school subject.

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[17] See Constitution of the Federal Republic of Nigeria, 'Citizenship' (1999).

[18] Constitution of the Federal Republic of Nigeria, 'Citizenship' (1999).

1.2.7 Civic Education

The concept of civic education as a subject or course in the school curriculum has taken different names in different countries. Some call it 'civics', some 'citizenship education' while others name it 'civic education' or some sort of study in the subject area.

1.2.7a Civics

Civics has been defined as 'an identifiable body of knowledge, understanding and skills relating to the organization and working of society, including a country's political and social heritage, democratic processes, government, public administration and judicial systems'.[19] It is a study about the machinery of government and the development of attitudes of loyalty and responsibility to the communities of which pupils and learners will eventually become a better citizen.[20]

According to Onibonoje, civics is the subject that tells students how 'men and women organize, regulate, and manage their desires, feelings, works, needs and their lives in such a way that peace, law and order and happiness, [sic] exist'.[21] He further describes it as a subject that teaches students about the qualities and duties of every citizen within a community. Civics as a subject teaches the benefits and rights of a citizen within the country.

1.2.7b Citizenship Education

Citizenship education is a process of learning which enables citizens to make personal decisions and to take responsibility for the moral and political decisions made about their own lives and their communities. This is a process of teaching-training-helping people to

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[19] Australian Government, NSW Department of education and Training, 'Civics and Citizenship' (1999-2010) <http://www.curriculumsupport.education.nsw.gov.au/primary/hsie/crosscurriculum/civics/ index.htm> [accessed 07 May 2010].

[20] See L. J. F. Brimble and F. J. May, *Social Studies and World Citizenship: a Sociological Approach to Education*, (London: Macmillan & Co., 1943), p. 35.

[21] G. O. Onibonoje, *Civics for the Nigerians* (Ibadan: Onibonoje Press, 1965), p. 2.

become active, informed and responsible citizens. It is known also as 'education for citizenship'. It encompasses all forms of education, from informal education at home to formal processes of education in schools, colleges and universities. It prepares students for life in a democracy.

1.2.7c Two Types of Citizenship Education

There are two types of formal citizenship education.[22] The first one is the one that prepares non-citizens to become legally and socially accepted to the status of citizens. This is a programme of integration for non-nationals coming to live in a country. It is a course designed to make them understand their rights and responsibilities while living in the state. It is done by governmental and non-governmental organizations. The second kind of citizenship education is the one taught in schools as an academic subject similar to politics and sociology. This second kind of citizenship education is the concern of this research work.

1.2.7d Citizenship Education, different Definitions, same Meanings

Looking at these various definitions and concepts of education for citizenship, there is little difference between them. The differences come from the way and manner by which each commentator and author expresses their meanings. This subject has been called different names, from civics to citizenship education or civic education, but the content of this subject is much the same everywhere. For the purpose of this thesis, we shall stick to citizenship or civic education. Civic education can be simply defined as the subject that teaches people (citizens) their rights and obligations in the place where they live. We shall now move on to other concepts that will occur regularly in the course of this thesis.

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[22] See Ted Huddleston & David Kerr (eds.), *Making sense of citizenship* (London: Hodder Murray, 2006), p. 2.

1.3 Catholic Social Teaching

Catholic Social Teaching has been described as 'a set of the Church's doctrines and official documents that articulate the social message of the Gospel and lay a framework for how Catholics should conduct their lives in politics, economics and culture'.[23] It has as its central teaching the Christian vision of a society in which all persons, particularly the poor, 'have equal opportunity to reach their full potential'.[24] Catholic social teaching is the official body of social documents issued by the Church's '*magisterium*' which offer the ground for orientations for Christian's social action. It begins with *Rerum Novarum* in 1891.

1.3.1 The Major Themes of Catholic Social Teaching

Rooted in the Scripture and continually developed in Catholic Social Teaching, major themes are the following: The Dignity of the Human person, The Common Good and Community, Rights and Responsibilities, The Preferential Option for the Poor, Participation, Economic Justice, Stewardship of God's Creation, Global Solidarity and Development, Role of Government and Subsidiarity, Promotion of Peace and Disarmament.[25] The central goal of Catholic Social Teaching is to promote and secure the common good – the good of all in the community, society or the world at large. The two concepts that are central here are solidarity and subsidiarity.

1.4. Virtues of Character and Intellect

Virtue or *arête* in the Greek language means something like 'goodness' or 'excellence'.[26] According to Aristotle in the *Nicomachean Ethics* (NE Book 2: VI), there are two categories of virtues in ethics, that of the intellect and that of character. Aristotle teaches

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[23] Catholics Alliance for the Common Good, 'Catholic Social Teaching' (2010) <http://www.catholicsinalliance.org/catholic-social-teaching> [accessed 7 may 2010].

[24] Catholics Alliance for the Common Good, 'Catholic Social Teaching' (2010).

[25] See Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Dublin: Veritas, 2004), pp. 77-102.

[26] J. Barnes (ed.), *The Complete Works of Aristotle*, (New Jersey: Princeton University Press, 1984), p. 78.

that virtues of character (or moral virtues), like crafts, are acquired by practice or exercising.[27] *Courage* is considered as the mean state in relation to feelings of fear and confidence.[28] *Temperance* or self-control is the mean state between pleasure and pain.[29] *Generosity* is the intermediate disposition between giving and receiving money.[30] And *Justice* is that kind of state of character 'which disposes people to do just actions, act justly, and wish for what is just'.[31] Aristotle teaches that Justice as a moral virtue includes lawfulness (universal justice) and fairness (particular justice). 'For law requires us to live in accordance with each single virtue and forbids us to live in accordance with each form of wickedness. And the things that tend to produce virtue as a whole are the actions required by law that are laid down for education in good citizenship'.[32]

The philosopher deals with the virtues of intellect in Book 6 of his treatise. According to Aristotle, these include: skill, scientific knowledge, practical wisdom, (philosophic) wisdom and intellect. Scientific knowledge is knowledge of what is necessary and eternal (universal).[33] Practical wisdom is the capacity to act in accordance with the good of humanity: 'what conduces to living well as a whole ... see what is good for themselves [sic] and what is good for people in general'.[34]

The virtues of character belong to our non-rational level, the feelings of the human person. The intellectual virtues belong to the rational, reasoning part of man. For a complete human action, Aristotle teaches that there cannot be any proper exercise of the ethical virtue without the intellectual virtues, particularly *phronesis* which is prudence (or practical wisdom), for a man cannot be good if he is not prudent.

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[27] Aristotle, *The Nicomachean Ethics*, Roger Crisp, (ed.) (Cambridge: Cambridge University Press, 2000), Book II, Chapter 1, p. 23.

[28] See Aristotle, *The Nicomachean Ethics*, Roger Crisp, Book III, Chapters 6-10, pp. 48-54.

[29] See Aristotle, *The Nicomachean Ethics*, Roger Crisp, Book III, Chapters 10-12, pp.55-59.

[30] See Aristotle, *The Nicomachean Ethics*, Roger Crisp, Book IV, Chapters 1-2, pp. 62- 65.

[31] Aristotle, *The Nicomachean Ethics*, Roger Crisp, Book V, Chapter 1, pp. 81.

[32] Aristotle, *The Nicomachean Ethics*, Roger Crisp, Book V, Chapter 2, p. 85.

[33] See Aristotle, *The Nicomachean Ethics*, Roger Crisp, Book VI, Chapter 3, pp.105-106.

[34] Aristotle, *The Nicomachean Ethics*, Roger Crisp, Book VI, Chapter 5, p.107.

Aristotle concludes that a man cannot be prudent without being good; neither can also he be good without being prudent.[35] In developing virtues, the intellectual virtues, because they are capacities of reason, can be taught. The moral virtues can be acquired, for they are habits and dispositions of character in human persons. (They can also be taught as we can see in today in civic education programmes.)[36] A simple definition of a virtue is; 'a good habit, an inner readiness to accomplish moral good ... [whereas] a vice is a bad habit, an inner readiness to accomplish moral evil'.[37] What then is character? According to Adlers, Allaire and Koch, character is 'the combination of our virtues and vices'.[38] Aristotle teaches that in justice, the whole of virtue is summed up.[39] The Church also lays much emphasis on the concept of justice in Catholic Social Teaching. This will be looked more closely in chapter five under the theological understanding of the virtue of solidarity. Briefly here, let us look at the concept of justice.

1.4.1 Aristotle and Aquinas on Justice

Justice in the classical sense, as Aristotle perceives it, is fairness. Justice is directed towards the good of others. It is something that promotes the interest of the other person. He categorises the terminology as a general concept of justice, as 'the lawful' and as a particular concept, as 'the fair and equal'.[40] He subdivides particular justice into 'distributive' and 'rectificatory' justice. Distributive justice is 'primarily concerned with what people deserve'[41]. The justice of transactions, or commutative justice, is a form of rectificatory justice. Moreover, the idea of justice in Aristotle is that it is 'a state of

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[35] See Aristotle, *The Nicomachean Ethics*, Roger Crisp, Book VI, Chapter 12, p.118.

[36] See chapters two and six below.

[37] J. Ahlers, B. Allaire and C. Koch, *Growing in Christian Morality* (Winona MN: St Mary's Press, 1996), p.16.

[38] J. Ahlers, B. Allaire and C. Koch, p. 16.

[39] See Aristotle, *The Nicomachean Ethics*, Roger Crisp, Book V, pp. 81-102.

[40] See R.C. Solomon and M.C. Murphy (eds.), 'Part One: Classical Sources' in *What is Justice? Classic and Contemporary Readings* (New York: Oxford University Press, 2000), p. 35.

[41] Solomon and Murphy (eds.), p. 35.

character, a cultivation of set of disposition, attitudes, and good habits ... justice is concerned with good judgement and a sense of fairness. It is a virtue of particular importance to those who rule and those who judge'[42].

Thomas Aquinas is similar to Aristotle in his idea of justice. However, he directs that justice alone is not enough; injustice can only be overcome by charity. According to him, 'the virtue of justice ... governs our relationships with others (*ST* IIaIIae 57.1). Specifically, it denotes a sustained or constant willingness to extend to each person what he or she deserves (*ST* IIaIIae 58.1)'.[43] He made distinctions between general or legal justice and particular justice, and commutative justice and distributive justice. Justice is about the goods of the community. God wants us to serve others. The aim of justice is to restore and/or maintain equilibrium. Further, he argues that, 'the purpose of legal justice is to govern our actions according to the common good (*ST* IIaIIae 58.6) ... everyone who is a member of a community stands to that community as a part to a whole (*ST* IIaIIae 58.5)'[44]. What affects the whole certainly affects the part. The welfare of the community is the focus of his legal justice.

1.4.2 Justice understood in Christianity

As a biblical concept, justice could be understood as right relationship. Justice in the Scripture is intrinsically linked with the idea of the covenant, fidelity to the demands of a relationship. 'To be just means first to respect all of one's relationships with others; namely, in the family, in the clan, in the land, in the world, and in nature.'[45] Justice in the scripture is primarily a matter of relationship, to respect one's commitment to others in community. According to the prophets, 'knowledge of Yahweh depends on the practice of

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[42] Solomon and Murphy (eds.), p. 35.

[43] Shawn Floyd, 'Thomas Aquinas: Moral Philosophy' in *Internet Encyclopaedia of Philosophy* (IEP 2006) <http://www.iep.utm.edu/aq-moral/> [accessed 27 May 2010]. See also Thomas Aquinas, *Summa Theologiae*, trans. by Fathers of the English Dominican Province (Westminster: Christian Classics, 1981).

[44] Shawn Floyd, 'Thomas Aquinas: Moral Philosophy'.

[45] J. Fuellenbach, *The Kingdom of God: The Message of Jesus Today*, (New York: Orbis Books, 1995), p. 157.

justice'.[46] Doing justice then means knowing God. This is what is expected of us, between God and His people, between two or more persons. In his pastoral agenda, Jesus makes the kingdom the core of his message (Lk 4: 18 -19).

1.4.3 Virtue Ethics and Character Formation

Virtue ethics is an approach to ethics which emphasises the character of the moral agent rather than placing emphasis on rules/obligation or consequences.[47] The virtuous life, particularly according to Aristotle, is the life that can guarantee the well-being of individuals in society. This approach to life would help citizens to develop good character traits which in return will help them make the best decisions in life. It is to be noted too that, for the Greeks, the virtuous life was inseparable from reason. It includes human rational activity. Virtue ethics theorists place emphasis on being rather than doing.[48] The identity and/or character of the individual citizen are most important and reflection on the actions of individuals is less important.

For Plato, virtue is effectively an end to be sought. As for Aristotle, the virtues function as means to safeguard human relations, particularly authentic friendship, without which one's quest for happiness is frustrated.

1.4.4 The Common Good

Like many rich concepts, it is not easy to give a simple definition of the concept the 'common good'. David Hollenbach admits that it is rare to find the definition of this concept even within 'Western thought, from classical Greek moral philosophy, to medieval

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[46] Fuellenbach, p. 159.

[47] See Piotr Szalek, 'Does Virtue Ethics Exclude Duty Ethics?' Joseph W. Koterski (ed.), *International Philosophical Quarterly* 50/3(2010), (Charlottesvi, VA: Philosophy Documentation Centre, 2010), pp. 352, 354 and 356.

[48] See Szalek, 'Does Virtue Ethics Exclude Duty Ethics?' pp. 355-356.

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European Christian theology, to a form of early modern Christian spirituality...' even though it was central for them.[49]

Hollenbach describes the concept of the common good in several ways. First, it has 'the notion of general welfare, as ordinarily understood today, which sums up the economic welfare of the individual members of the society into one aggregate sum'.[50] Secondly, he notes that 'the concept of public interest is often used as an alternative to this aggregate notion of general welfare ... [and] builds upon the modern commitment to the fundamental dignity and rights of all persons ... [Thus] public interest is a disaggregate concept'.[51] And thirdly, Hollenbach describes the concept of common (public) good as 'a good that is present for all members of a relevant community if it is there for any of them'. He emphasises that 'the key element in all of them: public welfare, public interest or public good, is the good of being a community or society at all ... the good realized in the mutual relationships in and through which human beings achieve their well-being'.[52]

The Second Vatican Council defines the common good thus: 'The common good of society consists in the sum total of those conditions of social life which enable men to achieve a fuller measure of perfection with greater ease. It consists especially in safeguarding the rights and duties of the human person'.[53] The principle of the common good has three essential elements: 1) respect for persons; 2) social welfare; and 3) peace and security. Bernard Kelly commenting on the principle of the common good, refers to the Second Vatican Council on *The Pastoral Constitution of the Church (Gaudium et Spes,* no 76) saying that 'the sphere of the state is that of the common good [which] ... includes respect for fundamental human rights and the promotion of a way of life in accordance with

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[49] D. Hollenbach, *The Common Good and Christian Ethics*, (Cambridge: Cambridge University Press, 2002), p. 7.

[50] Hollenbach, p. 7.

[51] Hollenbach, p. 7.

[52] Hollenbach, pp. 9 and 82.

[53] Second Vatican Council, *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*, 'the common good' (1965) <http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html> [accessed 27 May 2010], n.26, par.1.

fundamental moral principle'.[54] The state facilitates and promotes the common good through the enforcement of law and order, and through provision of essential public services, and welfare services. This idea is linked to social justice. According to Hoose, 'social justice has to do with what the individual owes to the social collective. In order for people to honour their duties to the common good, the society must be organised in such a way that everyone can participate. It is a virtue to be cultivated within the person'.[55]

1.4.4a Catholic Catechism on the Common good

The *Catechism of the Catholic Church* teaches that the common good concerns the life of all and it consists of three essential elements. They are: 'respect for and promotion of the fundamental rights of the person; prosperity, or the development of the spiritual and temporal goods of society; the peace and security of the group and of its members'.[56] Summarily, the common good is the good of the society through which everyone realizes their wellbeing. It is the integral good of all in the community. More narrowly, as a political common good, it is 'the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and easily'.[57] The political common good helps to achieve the integral common good of all. The kingdom of God is the supernatural common good. Justice serves the common good.[58]

1.5 The Purpose and Significance of the Study

The purpose of this study is to examine whether and how an integrated philosophical, religious and theological understanding of the virtue of solidarity can influence the content and pedagogy of the subject of civic education. This integration may give all people of good will (including those who do not belong to any religious affiliation) the opportunity of

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[54] B. Kelly, *An Introduction to Moral Theology: Fundamental Concepts in their Christian Perspective*, (Dublin: Four Courts Press, 1983), p. 107.

[55] Bernard Hoose, *Christian Ethics* (London: Cassel, 1998), p. 169.

[56] See *The Catechism of the Catholic Church*, (Dublin: Veritas, 1994), nn. 1906 – 1909 & 1925.

[57] *Gaudium et Spes*, n. 26. See CCC, n. 1906 and Hollenbach, pp. 9 and 82.

[58] See chapter five below.

being able to consider that religion need not be removed from debates in the public square. An integrated and rich concept of solidarity can also enhance the teaching of public ethics or civic education in a democratic community.

It would seem that, to some extent, civic values and civic consciousness are being eroded among young people today. Freedom that is not guided by moral and Christian principles gives rise to much anti-social behaviour among the youth. Young people are involved in drinking to excess, vandalism, violence, taking drugs and sexual immorality, to mention but a few social evils. They face challenges posed by the influence of the 'market – value culture'.[59] They are compromised by the secular 'certificate oriented' education culture in Nigerian society and the 'academic success' culture in Ireland. How can young people respond to the moral challenges of their age? A theologically influenced civic education can give an answer to the above questions and issues.

1.6. Citizenship Education, an Essential Part of Catholic Education

According to Alan Kearns, 'Citizenship education gives expression to the values which people hold within a sovereign state'.[60] These values include: truth, freedom, justice, human rights and responsibilities. These values are among those promoted through Catholic education.[61] J. Muller corroborates this in his discussion of the five essential 'marks' of the Catholic schools or Catholic school ethos.[62] They are: Inspired by a Supernatural Vision, Focused on Christ, Permeated by a Catholic Worldview, Sustained by the Martyrology of Teaching, and Imbued by a Spirit of Prayer. Citizenship education can be seen as an essential part of Catholic education. Catholic schools exist as an enterprise

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[59] See Bart Pattyn, 'The Need for Understanding Mass Psychology in Media Ethics', in Eoin G. Cassidy, Andrew G. McGrady (eds.), *Media and the Marketplace: Ethical Perspective*, (Dublin: Institute of Public Administration and individual authors, 2001), pp. 93-108. In the same volume, see also Cassidy, 'Ethical Inquiry and Media Practice', pp. 5-7.

[60] Alan Kearns, 'Citizenship and World Ethos' in E. G. Cassidy (ed.), *Community, Constitution and Ethos: Democratic Values and Citizenship in the Face of Globalization*, (Dublin: Otior Press, 2008), p.70.

[61] See E. Woulfe and J. Cassin (eds.), *From Present to Future: Catholic Education in Ireland for the new Century*, (Dublin: Veritas, 2006), p. 102.

[62] See Woulfe and Cassin (eds.), pp. 66-85.

for the Church, but also for the common good of the whole of a society. This means that Catholic education is a service to Christ and to others, working for the building up of the kingdom of God.[63] Particularly since the Second Vatican Council, Catholic education has expanded to include democratic values in its ethos. It now includes 'working towards Christian unity, respecting the values of other traditions, effecting dialogue between faith and culture, and developing the link between Christian faith and action for justice in the Church and society'.[64] This takes Catholic education to another level of responding to contemporary challenges.

1.6.1. Reason and Revelation

Moral theology may be rightly found in Catholic education and Catholic civic education, and, perhaps, to some extent, even in secular civic education. In this age of multi-cultural and multi-faith Ireland and Nigeria, what is needed is an education of inclusion that is aware of differences in culture and beliefs and sees such differences as avenues to dialogue helping us to work together for the common good. This education, which lays emphasis on conscience formation of the young people, drawing on all the personal and social resources available, is paramount in our society now. Thus, moral theology in general and philosophical, religious, and theological understanding of the virtue of solidarity in particular, can contribute to civic education today.

1.7 Methodology

The methodology proposed for this work is conceptual research. This approach seeks to identify, define and illustrate key concepts. It relates them to the research question. After surveying the research already done in the area and other related ones, further study of concepts, especially solidarity in some detail, is then presented and related to its contribution to civic education. As civic education by nature is an interdisciplinary subject, a wide range of thinkers will be involved in its conception. This is the nature of this thesis. We are aware of the weakness of not being able to focus on one of them in depth. Solidarity

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[63] See J. Norman, *Ethos and Education in Ireland,* (New York: Peter Lang Publishing, 2003), p. 84.

[64] Lane, *Re imagining the Catholic school*, (Dublin: Veritas, 2003), p. 57

can bring different disciplines together to enrich civic education. This research draws on both Western and African perspectives. The content and pedagogy of citizenship education for young people in Ireland and Nigeria will be compared. Both countries share some similarities and dissimilarities. As such, both countries may learn from each other as well as collaborating in some aspects of civic education.

This thesis is divided into six chapters. Chapter one explores the concept of civic education and other related concepts as they affect this school subject in Ireland and Nigeria. The research sets out to seek ways in which reason and revelation can assist each other in the project of moulding public morality. Starting from the topic of the research, it goes on to state the relevance of the study, methodology and literature review of the subject area. The literature review surveys the few studies that have been done on CSPE/Civic Education. Their results show some positives, but overall they strongly suggest that CSPE/Civic Education is far from achieving fully the aim of integration and nation-building. This chapter outlines the expected outcome of the research. An integrated understanding of the virtue of solidarity, influenced by philosophy, religion and theology, is presented for the Irish and Nigeria models of civic education.

The second chapter looks at what impact civic education has on young people in the two countries. After an analysis of the problems confronting civic education in Ireland and Nigeria, challenges of disunity and lack of civic consciousness are discovered. The chapter examines how civic education can effectively facilitate the moral development of young people, to become active, informed and responsible citizens. It also looks at how it might help prepare them for participation in their society. It is also discovered that Ireland and Nigeria apply to some extent thin/minimal approaches in their conception of civic education, in both content and methodology. The chapter sets out to see how religion and theology can more richly inform the content of civic education in both countries.

The third chapter focuses on a philosophical understanding of solidarity. Solidarity can be understood in the three major ethical theories but it can be most appropriately understood in virtue ethics. Virtue ethics lays emphasis on the moral agent's character; deontological ethics deals with duties and obligations of the moral agent; and consequentialism/

utilitarianism views morality in terms of the usefulness of moral actions and policies. Solidarity, a civic friendship among people, based on their love of humanity, is seen by many major philosophers as social charity (understanding this term philosophically, not theologically). Solidarity aims towards the common good (wellbeing) and lead to peace (a state of harmony) within society. It can be worked into the content of civic education.

Chapter four presents the idea that religions bind people together. The idea of love for the other and care for the environment are present in the two major world religions selected, Judaism and Islam, and in African Traditional Religion (ATR). One thing that is common to all of them is that they all share the idea of solidarity. They all believe in love of neighbour and in justice, though this often / usually seems limited to believers of the same religion alone. In ATR, for example, solidarity is expressed through communal life, the five principal Yoruba beliefs, and moral life, '*Iwa*', but it is usually limited to the Yoruba group or community. Religion and its values can be incorporated into the content of civic education.

In chapter five, the theological understanding of solidarity carries on the argument. From the point of view of Catholic theology, solidarity is love of the other, civic friendship, based on justice and the theological virtue of charity. It is only from the theological understanding of justice and charity that universal solidarity can be fully understood. While philosophy and some other religions give principles to human beings, Christianity believes that God shows his love first to human beings before inviting them to do same to others. Believers experience unity or solidarity through the church, the word of God, the Holy Sacraments and Christ's teachings, especially about love for everyone, including enemies. Solidarity is the virtue for civil life, aiming at the common good and peace. Understood theologically, it can enrich the content of civic education.

This final chapter examines the importance of religion in liberal society and particularly from the point of view of RE as complementary to civic education in achieving the latter's aim. Religion is an important social and cultural factor which can help civic education both in its content and pedagogy to prepare young people for their life in society. *Zakat* and almsgiving are examples of ways by which religious solidarity is put into action. Proper

understanding of religious solidarity can support the civic education project. For example, it can encourage citizens to support one another with their wealth.

Both philosophy and religion teach people principles that can bind people together in community. Neither of them seems to be rich enough on its own to make the content of civic education 'thick' enough for the perfect service of the common good. An integration of both with the theology of love, including even love of enemies, can bring about human solidarity as a universal good. Because the Catholic faith is predominant in Ireland and widely practised in Nigeria, it is appropriate to expand the minimal conception towards a holistic/maximal conception of Civic Education through Catholic Social Teaching (CST). The chapter concludes the thesis by stating that an integration of philosophy, religion and theology – centred on a universal concept of solidarity – is important for an enriched civic education. Finally areas of further research are suggested.

1.8 Literature Review of the Study Area

1.8.1 Civic Education Research in Ireland

From an overview of the available research, the following points have been noted about the teaching of civic education in Ireland and in Nigeria.

In Ireland, there is evidence that little substantial research has been done directly on or about civic education or what is officially known as 'Civic, Social and Political Education' (CSPE). CSPE was introduced into the school curriculum for junior cycle in September 1997. It was also included in subject inspection for the academic year 2007-2008. However, Graham Finlay argues that CSPE is not working properly in Ireland based on low status of the subject and because the teachers were not adequately prepared.[65] A report on Breifne College, Cavan, on Subject Inspection in Civic, Social and Political Education was

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[65] Graham Finlay, 'Comprehensive Liberalism and Civic Education in the Republic of Ireland' in *Irish Political Studies* 22/4 (2007), p. 483.

published on 20th June 2008, and serves as an example.[66] Below is the summary of main findings and recommendations:

The following are the main strengths identified in the evaluation:

The organisation, teaching and learning of CSPE is very well supported by the school community.

The school is involved in the Green-Schools movement

The allocation of time to the teaching of CSPE is in line with syllabus recommendations.

The good practices of teachers continuing with their classes from first year to third year and of teaching another subject to their CSPE classes were evident.

A very comprehensive subject department plan is in place and planning is very well supported by the subject coordinator and school management.

Planning and preparation by teachers for individual lessons was excellent. Lessons had very clear aims which were shared with the students at the beginning of each lesson observed.

Teachers are fully supportive of the educational importance of CSPE.

In the lesson observed, teachers used a wide variety of teaching methodologies that actively engaged the students in the learning process. This resulted in students enjoying the lessons.

Classroom management was excellent in the lessons observed; teachers were affirming of students and they created a safe environment where students willingly expressed their views of the topics under discussion.

During interactions with the inspector and during class discussions students showed a good knowledge of their courses and there was evidence that they were developing appropriate skills.

Assessment of students' progress is on-going; teachers use focused questioning, short class tests and formal assessments.

As a means of building on these strengths and to address areas for development, the following key recommendations are made:

As a means of informing and involving parents in the CSPE programme, it is recommended that a brief written outline of the subject is provided to parents of first-year students. This could be done at an open night, at a parent-teacher meeting or included with a school report.

It is recommended that in reviewing the subject department plan a focus be given to identifying learning outcomes linked to curriculum content, teaching methodologies, resource provision and methods of assessment.

It is recommended that the good work done in CSPE in the junior cycle is further developed by including a module on CSPE within the planned teaching programme for TY.

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[66] See National Council for Curriculum and Assessment, 'Curriculum – CSPE' (1997).

As a means of supporting students for whom English is an additional language (EAL) it is recommended that key terms in relation to topics under discussion be provided by teachers and that students be encouraged to use a dictionary to write and learn these terms in their first language.

It is recommended that consideration be given to using the Coursework Assessment Book for some class groups.

The use of *assessment for learning (AfL)* principles, particularly 'comment-only' marking should be developed further as a means of effectively supporting students in preparing for the certificate examinations.

Post-evaluation meetings were held with the teachers of CSPE and with the principal at the conclusion of the evaluation when the draft findings and recommendations of the evaluation were presented and discussed.[67]

After determining the strengths of the CSPE, the final report recommended its inclusion in the overall school plan. CSPE is not a subject at Senior Cycle as yet. However, there have been plans since 2004 to introduce CSPE at senior level. As a follow up on CSPE, a survey on how to develop a syllabus for a new Senior Cycle citizenship education subject provisionally entitled 'Politics and Society' was carried out in 2008. At the end, the report of the survey suggests that

Course development for practising teachers should address the needs of those with an appropriate academic qualification but lacking the necessary teaching experiences/pedagogical skills, as well as those individuals with the necessary teaching experience/pedagogical skills but lacking core/conceptual knowledge of key disciplines.[68]

Another research carried out in 2010 shows the following results about Irish students' participation in democracy:

Eighty-seven per cent of Irish students indicated they intended to vote as adults, compared with 81% internationally. However, Irish students indicated lower levels of trust in the national government (52%) and in the media (48%) than the international averages (62% and 61% respectively). Trust in political parties (40%) and in schools (75%) was in line with international averages. Participation in voluntary groups (50%) and in human rights organisations (9%) is also in line with international averages. This is also the case for participation in debates at schools (66%) and participation in school decision making (38%).[69]

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[67] Department of Education and Science, 'Subject Inspection of Civic, Social and Political Education (CSPE) REPORT (2008)' <http://www.education.ie/insreports/report5_70380I.htm#_Toc214679583> [accessed 7 July 2011].

[68] Mella Cusack, 'Senior cycle citizenship education: Interest levels and the professional development requirements of practicing teachers' (2008) <http://www.developmenteducationreview.com/issue7-perspectives1?page=show> [accessed 4 June 2012].

[69] Department of Education and Skills, 'Ready to Engage? – First results of the International Civic and Citizenship Education Study (ICCS)' (2010) < http://www.education.ie/home/

A recent report on CSPE and Teaching Contemporary or Controversial Issues, for example, poverty awareness, rights and responsibilities and so on, points out those contemporary issues are central to CSPE. The report emphasizes that dealing with them raises concerns for some teachers. The following is their submission:

> However, a report entitled *Teaching Contemporary Issues What Teachers Think* highlights an overall positive picture on the teaching of contemporary issues from teachers' perspectives. In particular it identifies three key aspects in successfully engaging students:
>
> relevance and resonance with students own lives
>
> varied and active learning methodologies
>
> an action dimension.[70]

Audrey Bryan and Meliosa Bracken published their research recently on development education generally, which is related to CSPE. They offered 'combined insights into the status and practice of Development Education in post-primary schools as well as an interrogation of how development issues are represented in the formal curriculum'.[71] They submit that

> the potential for critical Development Education in the post-primary sector is compromised by curriculum materials whose content does not enable students to fully appreciate the extent to which their own lives are intimately bound up with broader systems of social and global inequality. It is further hindered by a system that marginalizes global themes, privileges recall and outputs over learning and provides little time or space for self-reflective interrogation. In addition to the low status accorded to development within the formal curriculum, those aspects of the curriculum which do explicitly address global themes are often problematic and would require substantial modification in order for them to be compatible with the radical aims and understandings of Development Education articulated by official agencies like Irish Aid ... [D]espite widespread criticism of stereotypical images which strip inhabitants of the majority world of their dignity and agency, these

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home.jsp?maincat=&pcategory=40100&ecategory=54200&sectionpage=12251&language=EN&link=link001&page=1&doc=50273> [accessed 4 June 2012].

[70] Quoted in 'About CSPE - CSPE and Teaching Contemporary or Controversial Issues', CSPE.ie (2010) < http://www.cspe.ie/teachers/index.tmpl?secid=20021103183953&subid=20021103231338 > [accessed 1 June 2010].

[71] Audrey Bryan and Meliosa Bracken, *Learning to Read the World? Teaching and Learning about Global Citizenship and International Development in Post-Primary Schools,* (Dublin: Irish Aid, 2011), p. 13.

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continue to be used in state-sanctioned textbooks designed for use in schools throughout the Republic of Ireland, the educative value of which is highly questionable.

Collectively, the textual analysis suggests that there is a clear need for textbooks to engage more systematically with the structures of global inequality and to be underpinned by alternative theoretical frameworks which would enable students to critically interrogate how they think about development and the Global South.[72]

It is important to note that there has been little research done in Ireland on civic education in the home or community. However, there has been research done on Irish education generally and in particular on Catholic education, which is of relevance to CSPE, and civic education more universally.[73]

1.8.2. Civic Education Research in Nigeria

In Nigeria, there has been some research done on civic education as part of the school subject called Social Studies. Relevant research has also been done on education in general. Character training has been part of the goal of education both in the colonial era (1860-1960) and in post-colonial Nigeria.[74] To achieve that, first, there was the introduction of Universal Primary Education, aimed at eliminating the political and social problems of Nigerian society. Second, there was the formulation of a National policy on education, which was to make every secondary school heterogeneous. Thirdly, education was to forge national unity through the school curriculum. Students were to learn the same subjects, use the same textbooks and sit for the same examinations. Part of this was the launching of one-year compulsory national service to be done by all graduates of tertiary institutions in states

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[72] Bryan and Bracken, p. 263.

[73] See for example E. G. Cassidy (ed.), *Community Constitution and Ethos*: Democratic Values and Citizenship in the Face of Globalization (Dublin: Otior Press, 2008), p.70. See also E. Woulfe and J. Cassin (eds.), *From Present to Future: Catholic Education in Ireland for the new Century*, (Dublin: Veritas, 2006), p. 66-85 and 102; J. Norman, *Ethos and Education in Ireland* (New York: Peter Lang Publishing, 2003); p. 84, and D. Lane, *Re imagining the Catholic school* (Dublin: Veritas, 2003), p. 57. See also sections 6.5, 6.7 and 6.8 below.

[74] See B. White, 'Talk about School: Education and the Colonoal Project in French and British Africa (1860-1960)', *Comparative Education* 32/1 (Oxfordshire: Taylor & Francis, 1996), p. 20. See also A. Banjo, 'Making a Virtue of Necessity: an Overview of the English Language in Nigeria', *The Journal of Modern African Studies* 35/4 (Cambridge: Cambridge University Press, 1997), p. 780 and T. M. Bray and G. R. Cooper, 'Education and Nation Building in Nigeria since the Civil War', *Comparative Education* 15/1 (Oxfordshire: Taylor & Francis, 1979), pp. 32-36.

other than their state of origin. This was aimed at developing common ties among youths. It was to be conducted by National Youth Service Commission (NYSC).

A research by Cynthia Sunal in 1987 on the function of citizenship education in Primary schools shows that teachers perceive the limitation of civic education.[75] Olusegun Akinbote describes civic education as part of the Nigerian philosophy of education and he raised suggestions on how to make it more effective.[76] Ede Iyamu and Jude Obiunu conducted research on 'Impact of Citizenship Education on the Civic Consciousness of Nigerian Youth' in 2005. They concluded that through citizenship education, the social values and civic consciousness of youth can be influenced positively, and that more youths can achieve their potential if they are exposed to such programmes on a regular basis.[77] A. Yusuf wrote a paper on the same subject. He fears that the wave of ethnic violence and religious crises in Nigeria, if not checked, may break the country. He concludes therefore that introduction of citizenship education at all levels of education and its careful and appropriate implementation will make Nigeria more stable, strong and united.[78] Recently there is an increase in acts of violence based on forces of religion, intolerance, ethnic divide and corruption, to mention only a few, particularly among young people. The views of many researchers show that civic education is far from achieving its aim.[79] As noted above, there seems to be a little evidence of research done directly on civic education in Nigeria until recently. In 2011, Social Studies Association of Nigeria has devoted two volumes of their

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[75] See Cynthia Sunal, 'Citizenship education in primary school, Nigeria', *Theory and Research Education* 15/2 (1987).

[76] See Olusegun Akinbote , 'Citizenship education in Nigeria', *Canadian Social Studies* 29/4 (1995).

[77] See Ede, O. S. and Obiunu, J. 'Impact of Citizenship Education on the Consciousness of Nigerian Youth', *Journal of Instructional Psychology* 4/32 (2005) (Michigan: George Uhlig Publisher, 2009). See also Federal Republic of Nigeria, *National Policy on Education* (Lagos: NERDC, 2004 and 2007).

[78] A. Yusuf, 'Citizenship Education: An Instrument for Unity and Stability in Nigeria', in *African Journal of Educational Studies* 4/2 (2006) <http://www.musero.org/publications/citizenship_education.pdf> [accessed 31 May 2010].

[79] See M. Omo-Ojogu, H. E. Ibhafidon, Celia Otote 'An assessment of citizenship education in Nigeria (2009) <http://www.allbusiness.com/society-social-assistance-lifestyle/ethics/12955050-1.html> [accessed 29 May 2010]. See also O. Nduka, 'Citizenship in Nigeria', A key note address to the Nigerian Academy of Education (2004) and AbdulRaheem Yusuf, Samuel Ayorinde Agbonna, Alice Arinlade Jekayinfa and Ahmed Saliu 'Effects of citizenship education component of social studies on civic literacy and attachment of upper basic students in Ilorin Metropolis, Nigeria' in *African Journal of Political Science and International* Relations 5/9 (2011) [accessed 9 June 2012], pp. 437-441.

journal to civic education. Clement Okam and Halilu Lawal argue that there is need for the civic education teachers to recognize pedagogical implications of the interdisciplinary and multidisciplinary challenges of the subject for effective citizenship in the task of development of Nigeria.[80] Drawing on Terence H. McLaughlin, Rasheed A. Adetoro and Muraina O. Omiyefa suggest that all groups and interests, including religion, in a society should be brought on board for a richer conception of civic education.[81]

1.8.3 Influences on Moral Outlook of Young People in the Two Countries

Looking critically at challenges facing young people, one may be able to draw out some reasons for the inability of civic education to impact on the lives of young people.

The influences of the contemporary 'market-value culture' affect young people in some negative ways. As a result, many experience difficulties of different kinds and engage in much anti-social behaviour. In Nigeria, particularly, where about seventy per cent of the young people are jobless or under-employed, the situation is critical. There is hunger, poor education, poor health service delivery, acts of prostitution, dishonesty and fraud. Many of these young people seem to think that the end can justify any means.

1.8.4 Media's Influence on Young People

A majority of the influences on the moral outlook of the young people, including the drive towards secularism and individualism, are sold to them through the media. These are enumerated below:

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[80] See Clement Okam and Halilu Lawal, 'Exploring Civic Education for Effective Citizenship in the task of Nation Building in Nigeria' in Samuel E. Ogundare, *Nigerian Journal of Social Studies* (2011) 14/1, pp. 1-18. In the same volume, see Ahmadu M. Nasir, 'Manpower Planning and Civic Education: Catalysts for Developing Sustainable Social Values', pp. 39-48.

[81] See Rasheed A. Adetoro and Muraina O. Omiyefa, 'Civic Education or Citizenship Education? Preference of Social Studies Teachers for Value Re-Orientation' in Samuel E. Ogundare, *Nigerian Journal of Social Studies* 14/1 (2011), pp. 99-108. See also Terence H. McLaughlin, 'Citizenship, Diversity and Education: a Philosophical Perspective', *Journal of Moral education,* 21/3 (1992).

The media do not always present the reality of the world to these young people. Various elements have been attributed to be characteristics of the modern media. Some are positive while some are negative. What really constitutes the culture of the modern media one may ask? Bart Parttyn argues that media imposes its own meta-story on other stories.[82] Paul van Tongeren talks about the role of media in creating a meta-story. He holds that media shapes (the young) people's identity.[83] Andrew G. McGrady argues that modern media does not only reflect or shape culture but it is also becoming a culture of its own.[84]

1.8.4a Five Major Elements of Media Influence

Today, culture can be defined in three ways by media: a shaper of consumers' taste, a storyteller and a provider of narrative. Media is characterised by five major elements. It tells a meta-story. It tells stories one's identity is shaped.[85] Secondly, it has more influence on the culture of young people, it can thereby exploit youth culture, for instance through adverts. 'The media are shaping a trans-national western popular culture which exerts a stronger influence on young people than their national local culture'.[86] It is a globalisation of culture. Thirdly, the influence of Media also diminishes other forms of social interaction, it reduces social participation.[87] Media affects social cohesion and personal identity.[88] Sensationalism is very prominent in media culture. 'People are more receptive to forms of undemocratic propaganda communicated through sensational reporting of news events'.[89]

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[82] See Bart Pattyn, 'The Need for Understanding Mass Psychology in Media Ethics', pp. 93-108.

[83] See Paul van Tongeren, 'Narrativity, Ethics and the Media', *Media and the Marketplace*, pp. 109-120.

[84] See McGrady, 'Cultural Ecology and Media Ethics: A Perspective from a Christian Philosophy of Communication', in *Media and the Marketplace*, pp. 121-133.

[85] Cassidy, 'Ethical Inquiry and Media Practice', p. 7.

[86] Cassidy, 'Ethical Inquiry and Media Practice', p. 5.

[87] Cassidy, 'Ethical Inquiry and Media Practice', p. 6. See also in the same volume, Tongeren, 'Narrativity, Ethics and the Media', pp. 109-110.

[88] See Bart Pattyn, 'The Need for Understanding Mass Psychology in Media Ethics', *Media and the Marketplace*, p. 97-98.

[89] Cassidy, 'Ethical Inquiry and Media Practice', p. 6.

This reduces social participation and encourages individualism. The fifth is that although media shapes culture, it also constitutes a culture itself.[90]

1.9. Little Substantial Civic Education Research in both Countries

From the foregoing, we suggest that in Ireland and Nigeria alike researchers have not paid sufficient attention to civic education in itself. In Ireland, Catholic schools teach citizenship education (CSPE) as part of the process of Catholic education and as a subject on the national curriculum. However, it needs to be asked whether the people involved all agree that civic education is an integral part of Catholic education, or understand how it can be thus. CSPE is part of the curriculum of all schools in Ireland, of course, and not just Catholic schools, and it is seen as a distinct subject, and not necessarily a part of RE. However, many teachers of CSPE are also RE teachers, and there are many links between the two subjects.

We have pointed out some research done on civic education. However, there has been no research done on the possibility of integrating a philosophical, religious and theological understanding of the virtue of solidarity into civic education.

1.9.1 Challenges facing Civic Education Today

There are three challenges that the researcher wants to look at in this study. They all revolve around the subject of civic education and young people in Ireland and in Nigeria. The first one is about the impact of civic education on young people. And the second is about loss of community and solidarity. The third, most important challenge is how a philosophical, theological and religious understanding of the virtue of solidarity can contribute to civic education. Two major questions arise from these challenges. What is the impact of civic education among the young people in Ireland and Nigeria? How can the philosophical, religious and theological understanding of the virtue of solidarity contribute to civic education in Ireland and Nigeria? From the above challenges and questions, a range of significant research questions have become apparent. These questions include:

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[90] See Andrew McGrady, 'Cultural Ecology and Media Ethics: A Perspective from a Christian Philosophy of Communication', *Media and the Marketplace*, p. 123.

- Are the integrity of civic education and the distinctiveness of Catholic theology's contribution to moral or character formation being compromised in the face of the influence of a 'market – value culture'? Are they compromised by the secular 'certificate oriented' education culture in Nigerian society and the 'academic success' culture in Ireland?

- To what extent has civic education in Ireland and Nigeria been influenced or informed by Catholic education? How has Catholic theology, especially the Church's body of social doctrine, Catholic Social Teaching, contributed to the content and pedagogy of civic education?

- What effect has *Omoluabi* education[91] had on civic education for young people in Yoruba Land? Can something similar be done in Ireland?

- Is Catholic teaching on the principles of subsidiarity, global solidarity and the common good being eroded by the contemporary influence of individualism?

- What are the sources that can support teachers and parents or guardians in meeting the challenges of civic education/formation? Can these sources legitimately include philosophical, religious and theological sources? If so, what are to be these sources? What does Catholic Social Teaching give to answer these questions? What does liberation theology give? How are the two sets of answers related?

- How are politicians to evaluate civic education? How are parent to do so? Teachers? Church people? Media practitioners? How are young people to evaluate their own experience of civic education? Despite the teaching of civic education in the two countries of our study, in the light of the reports, the challenges that young people face seem to be

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[91] It is about conscience (or character) formation. *Omoluabi* is the one who has good 'character' in all ramifications. See Wande Abimbola (ed.), *Yoruba Oral Tradition* (Ile-Ife: African Languages and Literatures Series, n.1, University of Ife, 1975), pp. 364 and 389. See also O. Olajubu (ed.), *Iwe Asa Ibile Yoruba* (Ibadan: Longman Nigeria Ltd, 1982), pp. 18-22. *Omoluabi* education facilitates a particular form of education for the purposes of stability, unity, peace and harmony in Yoruba Land. It resonates with and speaks the language of Catholic Social Teaching. The concept of *omoluabi* in the culture of the Yoruba holds dearly to social order or harmony (peace) as the basic moral value of education among its people. Such values promote human dignity, love, unity and freedom.

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insurmountable. Can there be another way out? We shall do some social analysis of the problem.

From the available research on civic education, one can deduce that the conception of civic education is not yet rich enough to create sufficiently strong awareness of social values and civic consciousness in Ireland and Nigeria. The ineffectiveness of civic education shows in much antisocial behaviour among young Irish and Nigerians. Media too affect the moral outlook of young people both negatively and positively. It can also be said that the teachers need in-service training and on-going formation. Civic education will need to expand its conception in terms of contents and pedagogy to be able to meet its aim of preparing young people towards contributing their quota in the project of nation building. Positive use of media can also contribute in no small measure to teaching of civic education in society.

1.10 Conclusion: Expected Outcome of Research

This research seeks for ways that the philosophical, religious and theological understandings of the virtue of solidarity can contribute to civic education. It goes beyond conscience (or character) formation as outlined in *Omoluabi* education. *Omoluabi* is the one who has a completely good character, a disciplined and authentic person who has a good name in the community. That could serve as a starting point as it is central to moral theology, Catholic Social Teaching and civic education. The work presents a model of philosophically, religiously and theologically influenced civic education, drawing from philosophy, some selected religions (Judaism, Christianity, Islam, African Traditional religion) and the theology of solidarity as well as theologies of inculturation, justice and peace.

Moreover, the research also compares and contrasts the Irish model and Nigerian model of civic education to see whether and how each can learn from the other. Irish civic education could learn much from the Nigerian *iwa* or character formation approach, as informed by the Yoruba beliefs which underlie their social ethics as manifested in community, human relations, altruistic philosophy, sacredness of life and respect for elders. On the other hand, some values, such as human rights, freedoms and responsibilities; the rule of law; the

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democratic system; civic participation; and sustainable development, found in Irish society and Western culture more generally, can also help to inform civic education in Nigeria. An integration of a philosophical, religious and theological understanding of solidarity can make richer the content and pedagogy of civic education in both countries and more widely. The integration is expected to transform young people into active citizens, and lead them to participate freely with others on an equal level and help them to contribute meaningfully to the nation building project and the common good of Irish and Nigerian societies.

2   CIVIC EDUCATION

2.1 Introduction

Chapter one above examines the topic of our research and some central concepts of the study. It presents the conception of civic education programmes in Ireland and Nigeria. It shows the significance of the study as well the method to be used, makes a review of available literature on the study area, and points out the expected outcome of research. This chapter states the problem which this research sets out to confront. A brief analysis is offered both of Ireland and Nigeria. It examines briefly the process of formal education as well as the philosophy of education found in Greek philosophy, and some influences of Christianity on a theory of education. It also examines in some detail conceptions of civic education in Europe and Ireland, and in Nigeria. It begins to present a richer conception of civic education that can accommodate important social issues like patriotism, tolerance, diversity and religion, for improved integration and nation-building.

2.2 Social Problems Challenging Civic Education in Ireland and Nigeria

2.2.1 Situation in Ireland

As stated above, many young people are involved in drug taking, indecent acts, and violent acts and so on. Many young people do not want to be directed by authority or religious belief today. Today, Ireland is besieged with a lot of ethical problems.[1] They include war, hatred, intolerance, technological dehumanization, consumerism, sexual promiscuity, divorce, suicide, abortion, vandalism, dealing or buying and use of drugs, aggressive begging, street drinking and drinking excessively, joy riding, acts of

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[1] See Rushworth M. Kidder, 'An Ornamental Congress?' in Ethics Newsline (2010) <http://www.globalethics.org/newsline/category/commentary/page/4/> [accessed 10 march 2010].

vandalism and the like.[2] Corruption is a major problem affecting the ethical response of young Irish.[3]

2.2.2 Situation in Nigeria

In Nigeria particularly, young people are engaged in act of prostitution, street or Motor Park begging and the like.[4] Peter Schineller argues that 'the flouting of conscience and the absence of conscience are evident in the vices that trouble and undermine the very existence of the nation. There is dishonesty ... cheating through bribery and exploitation of fellow citizens, smuggling, and stealing, speeding, [and] corruption is a common place'.[5] According to Emmanuel Ayoola, a retired Justice and Chairman of the 'Independent Corrupt Practices and Other Related Commission (ICPC)', Nigeria has lost more than $300 billion to corrupt leaders since independence.[6] (Nigeria became an independent sovereign nation on October 1 1960.) Furthermore there is riotous behaviour in public places, recklessness in driving, lack of respect for law and order. There is rampant avarice, a lack of a right attitude to work, intolerance, cheating through so many means, and fraud, including the notorious advance fee fraud known as '419' in Nigeria. Young people are also involved in acts of oil bunkering, and kidnapping to get a ransom from the victim's relations. Act of kidnapping seems to have become a business among young people.[7]

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[2] For a comprehensive report on 'Trends in Youth Crime', see Mairéad Seymour, *Annual Report of An Garda Síochána 1999, 2000, 2001, 2002* (Dublin: Stationery Office.) and Diversion Programme Report (2005 – 2009) <http://www.iyjs.ie/en/IYJS/DiversionProgrammeReport2009English.pdf/Files/DiversionProgrammeReport2009English.pdf> [accessed 20 July 2011].

[3] See Elaine Byrne, *Political Corruption in Ireland 1922-2010, A Crooked Harp? (Manchester:* Manchester University Press, 2012).

[4] See G. Ehusani, *A Prophetic Church,* (Ede, Nigeria: Provincial Pastoral Institute Publications, 1996), pp. 21-22. See also E.E.O. Alemika and I.C. Chukwuma, *Juvenile Justice Administration in Nigeria: Philosophy and Practice* (Lagos: Centre for Law Enforcement Education, 2001), pp. 13, 27 and 45.

[5] P. Schineller, 'The Church teaches', *Evangelization at the service of the Nation,* (Abuja: Catholic Secretariat of Nigeria Publication, 2003), p.169.

[6] See Iyobosa Uwugiaren, 'Politicians Stole U.S. $300 Billion Since 1960 – ICPC' in 'Leadership'<http://allafrica.com/stories/201005270477.html> [accessed 28 May 2010].

[7] See Dayo Johnson, 'Company Pays N2 Million Ransom for Kidnapped Expatriate' in 'Vanguard', a Nigerian Daily News (2010) <http:// allafrica.com/stories/200902120472.html> [accessed 28 May 2010].

2.3 Education

Formal Education is the process of teaching or learning and acquiring information or knowledge in a school or college, or the knowledge that one gets from this.[8] Generally, education is a process by which the learner is socialised into the learning system and prepared for social participation in society. This links education as social capital with civic and social engagement in society. Putman argues for this tight linkage between education and any social and civic service. He says:

> Education is one of the most important predictors – usually, in fact, the most important predictor – of many forms of social participation – from voting to associational membership, to chairing a local committee to hosting a dinner party to giving blood. The same basic pattern applies to both men and women and to all races and generations. Education, in short, is an extremely powerful predictor of civic engagement.[9]

Education's subject is the human person and, as such, it affects the human as a social being in the community. It correlates therefore with all forms of civic and social activities in the community and society at large. Such activities are civic, social, political, cultural and economic by nature. All these affect the life of human persons in their society. In the light of these points, we can say with confidence that education is linked intrinsically with every aspect of human life, especially with the moral life of a citizen, including how a citizen ought to behave in a democratic society.

2.3.1 Some Key Developing Ideals on Education

Plato, influenced by the Sophists and especially by the instruction of Socrates, was the first philosopher who gave a developed philosophy of education. This became a paradigm of 'philosophy of education'. Plato in his *Republic*, which shows his vision of an ideal state, on the basis of observation argues that all human beings have three distinct abilities: reason, appetite and the ability to enforce the decisions of reason concerning what is good against the inclination of appetites.[10] Furthermore, Plato argues

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[8] See Cambridge Dictionary Online, 'education', Cambridge University Press (2011) <http://dictionary.cambridge.org/dictionary/british/education> [accessed 9 May 2012].

[9] Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community*, (New York: Simon and Schuster, 2000), p. 186.

[10] See Plato, *The Republic*, Desmond Lee (trans.), (London: Penguin Books, 1st ed. 1955, 2003), pp.140-142.

that, similarly, all states should have the three functions 'of legislation, economic production and distribution, and that of armed enforcement of law and foreign policy'.[11] When each citizen performs their function in the state, there will be harmony, which he refers to as justice. He recommends education as the chief method of achieving a reform of the individual's character and of the state, the result of which will be a movement towards personal and social justice.[12] Plato, like Socrates, argues that virtue can be known and education is the means by which it can be inculcated.

It is on this note that Aristotle teaches that, in order to live well, one needs to grow up with a proper upbringing and good habits, through the use of reason, to support whichever course of action is best at any given time.

> What we need, in order to live well, is a proper appreciation of the way in which such goods as friendship, pleasure, virtue, honour and wealth fit together as a whole. In order to apply that general understanding to particular cases, we must acquire, through proper upbringing and habits, the ability to see, on each occasion, which course of action is best supported by reasons. Therefore practical wisdom, as [Aristotle] conceives it, cannot be acquired solely by learning general rules. We must also acquire, through practice, those deliberative, emotional, and social skills that enable us to put our general understanding of well-being into practice in ways that are suitable to each occasion.[13]

After Plato's work, other philosophers of the ancient world (Sophists, Stoics and Epicureans) did not add anything substantial to the theory of education or change it. They only commented on education.[14]

Later Hellenistic thought was influenced by Plato. The ideas of obedience to law and the 'happiness of love that unites all those who obey the law' with the lawgiver, were added to the philosophy of education.[15] Here, the ideal of Christian brotherhood was highlighted. Later still, Christian philosophers, especially Augustine (354-430) and Thomas Aquinas (1225-1274), centred their educational ideal on God and a theological view of his relations with creatures. According to Kingly Price, this trend continued

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[11] Kingsley Price, 'The Philosophy of Education, History of' in *Encyclopaedia of Philosophy*, ed. by Paul Edwards, (New York: The Macmillan Company and The Free Press, 1967), vols 5 and 6, p. 231.

[12] Price, p. 231.

[13] See Richard Kraut, 'Aristotle's Ethics' (2010) in *Stanford Encyclopaedia of Philosophy* ed. By Edward N. Zalta <http://plato.stanford.edu/entries/aristotle-ethics/> [accessed 9 December 2010].

[14] See Price, p. 232-241.

[15] See Price, p. 232.

until the modern period, when John Dewey (1859-1952) changes its course.[16] Dewey is perhaps the most influential among the twentieth-century philosophers of education.[17] Dewey thought that education has a social function within society; it is a 'fostering, a nurturing, a cultivating, process',[18] 'a constructive agency of improving society ...'.[19] It is a 'process of renewal of meanings of experience through a process of transmission ... instituted to effect social continuity'.[20] For him, 'education must foster the reform of society towards an ever better condition'.[21] Schools are for social progress. Philosophy of education went from Plato's classical supernaturalism to Augustine's Christian supernaturalism and now to Dewey's naturalism. What is important to us is that there was all through this process an agreement that education stands as a process of socialising citizens into society for social participation.

2.3.2 Citizenship as a Key Aim of Education.

The intrinsic aim of education is to acquire knowledge, skills, virtues and practices. And the justification for these is that they are good in themselves and they are desirable. They also contribute to citizenship. This is the view of philosophers like Aristotle, Hegel and so on.[22] Dewey, too, argues that education's intrinsic aim is growth or development of the individual's mind.[23] There are other aims of education like vocational and economic aims.[24] The first is 'education for the purpose of acquiring vocational skills' while the latter is 'education for work', to make individual contribute to economy of the state. These are extrinsic aims of education. The intrinsic aim of education is for citizenship. Education for citizenship has been described by John White

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[16] See Price, p. 232-241.

[17] See Price, p. 240-241.

[18] John Dewey, *Democracy and Education: An Introduction to the Philosophy of Education* (New York: Macmillan, 1948), p.18.

[19] Dewey, p. 120.

[20] Dewey, p. 473. See also pp. 119, 137, 145, 384, 427 and 466.

[21] See Price, p. 241.

[22] See John White, *The Aims of Education Restated* (London and New York: Routledge and Kegan Paul, 1982), pp. 9-10.

[23] See Dewey, *Democracy and Education*, (New York: Macmillan, 1916), p. 50.

[24] See White, pp. 21, 23, 29, 61-68, 101-107, 113, 118, 124, 132, 146, 152 and 158.

as education for membership of a state-community.[25] White views the state as a form of community, persons who are joined together by 'fraternal bonds, born of co-operation for shared ends. These can exist in small groups but not, so it is often argued, in large ones numbering several millions'.[26] White argues against this latter point thus:

> Like other communities, the family, for instance, it [the state] consists of individuals in relationship to each other; its well-being is that of these related individuals. Individuals are related together within the family directly, within the state indirectly, via their membership of other intermediate institutions – families, work-groups, etc. In the state-community the work and lives of these institutions and individuals are harmonised so that they co-operate – to some extent – for common ends... If we remember that the state-community is not an amorphous heap of individuals but includes mediating groups of all kinds, there is no reason why the *currents of co-cooperativeness and fellow-feeling* which run through the latter should not circulate, albeit less swiftly, through the body politic as a whole.[27]

In a state-community, as pointed out in chapter one above, citizenship gives individuals the right and freedom to participate in political, economic and social lives of the state. So, education for citizenship, as an overall aim of education or as a specific programme in education, is for socialising citizens, who are themselves moral agents, and local or smaller communities into that bigger community, the state. White's conclusion is that the main aim of education is to create morally individual persons, in essence moulding children in moral virtues. This particular aim of education shows that education is not just about making citizens literate but making them participants in the life of their community and state as *bona fide* members who are active and not dormant citizens. This aspect of education is what we refer to when defining concepts relevant to civic education.

2.4 Civic Education

As already explained in earlier definitions of key concepts, citizenship as an educational activity is a process of learning-teaching and training–helping, whereby students become active, informed and responsible citizens. It is the academic subject within the school curriculum that focuses on the preparation of young people for their future participation in the life of society, especially in the areas of accepting responsibilities and claiming rights. It fulfils this function by focusing on 'social integration and the

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[25] See White, p.110.

[26] White, p. 110.

[27] White, pp. 109 and 110. Italics added.

common good'.[28] This aspect of education encompasses all forms of education, from informal education at home to formal education in schools, colleges and universities. It is an educational activity which prepares young people for their involvement in public life as legal and political citizens in a democratic society. Since citizens are moral agents, civic education instructs them on how to behave correctly and carry out right actions in a democracy. Civic education prepares young people to be morally responsible as they contribute to social integration and the development of the state. The quality of their contributions will be based on the quality of their preparation in terms of the quality of virtues inculcated in them. The virtuous life, particularly according to Aristotle, is the life that can guarantee the well-being of individuals in society. This approach to life would help citizens to develop good character traits which in return will help them make the correct decisions in life.

2.4.1 Citizenship Education in Ireland

In the Republic of Ireland, citizenship is taught as an examination subject for Junior Certificate. The model used is known as Civic, Social and Political Education (CSPE), for 12-16 year olds. CSPE is a 'Junior Certificate course in Active Citizenship based on Human Rights and Social Responsibilities. The Universal Declaration of Human Rights and the United Nations Convention on the Rights of the Child are the two key documents which underpin this course'.[29] CSPE was introduced into the school curriculum for Junior Cycle in September 1997. It was also included in subject inspection for the academic year 2007-2008. The central concern or aim of CSPE is to develop 'the pupils' personal and social confidence, contribute to their moral development, and prepare them for the responsibilities of citizenship'.[30] It is to prepare them for active participatory citizenship within the society, the countries of Europe and the world at large.

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[28] K. Kennedy (ed.), *Citizenship education and the Modern State* (London: Falmer Press), p. 50.

[29] National Council for Curriculum and Assessment, 'Curriculum – CSPE' (1997), <http://www.curriculumonline.ie/en/PostPrimary_Curriculum/Junior_Cycle_Curriculum/Junior_Certificate_Subjects/Civic,Social_and_Political_Education/Civic,_Social_and_Political_Education_Guidelines/Section_1_An_Overview_Of_CSPE/> [accessed 9 May 2010]. Emphasis deleted.

[30] National Council for Curriculum and Assessment, 'Curriculum – CSPE' (1997).

2.4.1a Seven Major Concept of CSPE

The course hinges on seven major concepts. They are: Rights and Responsibilities, Human Dignity, Stewardship, Development, Democracy, Law, and Interdependence. Below are the explanations given to each concept by The Citizenship Education Support Team.[31]

Rights and Responsibilities: Pupils should be aware that every individual is entitled to basic social, cultural, economic, civic, religious and political rights and to the safeguarding and protection of these rights. Denial of human rights results in the domination and oppression of people. Responsibilities go hand in hand with the rights accorded to individuals. Every person is responsible for their actions towards other people at all levels. Irresponsibility results in self-interested or careless actions which can be damaging to other people at all levels.

Human Dignity: Pupils should be aware of the dignity which every individual should be accorded as a human being, and of how the provision of basic needs (e.g. food, health, security, education) is vital to human dignity. Failure to fulfil the basic needs of people results in loss of human dignity, deprivation, etc.

Stewardship: Pupils should be aware that as individuals born on the planet every person becomes a temporary owner or steward entrusted and empowered with its care and maintenance e.g. with constructive management of its finite resources, appreciation of the cultural diversity of its peoples, etc. This stewardship will be passed on to future generations and includes complex decision-making on complex issues, particularly in the area of development, where compromise is often the only way forward for those involved. Absence of stewardship leads to the belief that our role in relation to the natural world, the environment, other peoples and cultures is incidental or inconsequential. This results in phenomena like unnecessary depletion of resources, pollution of the environment, diminishment of cultural heritage etc.

Development: Development can be defined as a process of improvement (social, economic, cultural, and political) to meet the needs in people's lives at all levels (personal, local, and national, international). Pupils should be aware that development is usually planned and can often be influenced through the democratic process. They should also be aware that the process of development is complex, often controversial, and one where planned solutions do not always meet the needs of all parties involved. Failure to develop leads to decline and underdevelopment.

Democracy: Pupils should be aware that through the democratic process, at all levels of society, every individual can exercise power through participation. Participation at an individual or group level represents a central right and responsibility in an ordered democratic society. Nonparticipation or exclusion can lead to alienation, apathy and lack of responsibility on the part of the individual.

Law: Pupils should be aware that laws and rules serve important purposes in any community or society, including the peaceful resolution of conflicts, the protection of life and property etc. They order and set out common codes of conduct for relationships between individuals, and between individuals, groups and society as a whole. They are a means through which we ensure that the rights of individuals are protected and promoted. They inform us of our rights and of our responsibilities for the observance of those rights. Laws and rules are subject to change. Changes in laws may reflect developments in society, or may result from the actions of individuals. A belief in justice and fairness is basic to the process of developing, implementing and valuing laws. Lawlessness and ignorance of the value of laws results in the denial of the rights of each and every individual and a decline in the quality of life in communities and society.

Interdependence: Pupils should be aware of the interrelatedness of all human life at the individual, community, national and global levels. The actions of an individual can have effects, sometimes in places and situations they have never seen e.g. the effects on economies, businesses and the environment of the purchases we make as consumers, the effects of our votes in elections on developments at local, national and international levels. Absence of an understanding of interdependence leads to an isolated, powerless and self-interested view of events.

It is important to note that there is no mention of solidarity in the outline of content for CSPE above, although some concepts related to solidarity are mentioned.

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[31] National Council for Curriculum and Assessment, 'Curriculum – CSPE' (1997).

In the Syllabus, the CSPE course is divided into four units as follows:

Unit One - The Individual and Citizenship (September year one to February year one).

Unit Two - The Community (February year one to November year two).

Unit Three - The State – Ireland (November year two to June year three). And

Unit Four - Ireland and the World (September year three to April year three).

Assessment for CSPE course is carried out in two modes: The first one is through a Report on Action Project (RAP) or through a Course-Work Assessment Book (CWAB). This carries 60% of the entire assessment. The second mode of assessment is through an examination paper which comes up at the end of the third year. This carries 40% of the assessment.

2.4.2 Civic Education in Nigeria

In Nigeria, the course of citizenship in the national school curriculum was referred to as Civics. It ceased to be a subject on its own for more than twenty years until in the year 2007, when the Federal Government launched a new 9-year Basic Curriculum of Education (BEC) in which Civic Education is an essential part.[32] The government adopted the home-grown National Economic Empowerment and Development Strategy (NEEDS) to respond to the global reforms in the social and economic context. NEEDS' core elements are value re-orientation, poverty eradication, job generation, wealth creation and using education to empower the people. The national concern is to develop and transform Nigerian's youths into effective and responsible citizens who will contribute their quota to national development.[33]

2.4.2a Ten Major Themes of Civic Education.

Ten themes are covered in the new Civic Education curriculum. They are: (1) Our Values, (2) Citizenship, (3) National Consciousness and National Identity, (4) Human

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[32] Nigerian Education Research and Development Council launched 'The 9-Year Basic Education Curriculum' on 8 November 2007 <http://www.nigerianmuse.com/20071116210239zg/nigeriawatch/ education/FG_Launches_New_School_Curriculum> [accessed 9 May 2010].

[33] See Nigerian Educational Research and Development Council, 'Nigeria: Poverty Reduction Strategy Paper' (2005) <http://planipolis.iiep.unesco.org/upload/Nigeria/PRSP/Nigeria%20PRSP.pdf> [accessed 9 May 2010], p. 60.

Rights and Rule of Law, (5) Representative Democracy, (6) Duties and Obligations of Citizens, (7) Nigerian Constitution, (8) Social Issues, (9) Peace and Conflict, and (10) National Economic Life.[34] These have been explained under various different headings below:

Values: beliefs of a person or social group in which they have an emotional investment either for or against something. Types of values are honesty (human quality of communicating and acting truthfully related to the truth as a value), cooperation (the process of working or acting together which can be accomplished by both intentional and non-intentional agents) and self-reliance (doing things for ourselves rather than having things done for us).

Citizenship: the membership of a nation based on laid down conditions. It is referred to the present and future capacity for influencing politic. It implies active involvement in political life. Citizenship can be acquired by birth, by registration and by naturalization.

National Consciousness and National Identity: the condition of being awake and able to understand what is happening around you. This includes having knowledge about national identity, history of national symbols, ethnic composition of Nigeria and need for unity in Nigeria.

Democracy: political democracy can be defined as government of the people, by the people, for the people. Economic democracy can be defined as a way of life which is based in the conviction that all people are valuable as individuals, have inalienable rights among which are life, liberty, property, security and pursuit of happiness and that these rights must be defended and preserved

Duties and obligations of citizens: a duty is something which you must do, and which the law can force you to do (moral duty is not enforced by law, e.g. almsgiving). Obligation means the same as duty. Duties of citizenship includes abiding by the constitution, respecting the dignity of other citizen, making positive contribution to the community, rendering assistance to appropriate and lawful agencies in maintenance of law and order, and declaring ones income honestly to lawful agencies and pay tax promptly.

Constitution: the body of basic laws, principles, conventions, rules and regulations which determines how a country is governed. Its sources are written document, unwritten document and judicial pronouncements.

Fundamental human rights: the natural or inalienable rights and privileges to be enjoyed by citizens of a country. Such rights include the right to acquire and own shelter in any part of Nigeria, right to basic and free education, right to life, freedom of association and right to protection. Others are civic rights, economic rights and political rights.

Promoting national unity: the three symbols used are coat of arms, national flag and national currency. These represent the rich natural diversity, fertile land for agriculture, cultural identity, and peace and prosperity of the land.

Traffic rules and regulations: guides for citizens on the use of roads and precautions to take to avoid road accidents.[35]

In the above named concepts, the concept of solidarity is not listed, though implied. Included in the curriculum are suggested teacher and student activities for each theme.[36] There are two forms of assessment: 'continuous assessment' and 'end of term assessment'.

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[34] See Nigerian Education Research and Development Council, *The 9-Year Basic Education Curriculum* <http://www.udesa.edu.ar/files/EscEdu/Inclusi%C3%B3n%20Educativa/39%20Godswill%20Obioma%20(Nigeria).pdf> [accessed 9 may 2010].

[35] See Bayo Fijabi, *Civic Education for Junior Secondary Schools* (Ibadan: Faman Publishers, 2009), pp. 6-56. The author's word, we used in this summary.

[36] See Nigerian Education Research and Development Council, *The 9-Year Basic Education Curriculum*.

At this juncture, it will be important to see how philosophers of education conceive the cultivation of civic virtues in terms of *thin/minimal* and *thick/maximal*. While the thin conception is about the minimal content of this subject of education, the thick is more expanded and accepts diversity (the ideas of plurality and multicultural dimensions).

2.4.3 Conceptions of Civic education

Terence McLaughlin, who tried to give a substantial notion of 'education for citizenship' in the context of diversity of a pluralistic democratic society, has suggested that, 'Much of the ambiguity and tension contained within the concept of citizenship can be roughly mapped in terms of thin/minimal and thick/maximal interpretations of the notion.[37]

2.4.3a A Thin/Minimal Conception of Civic Education

By minimal or thin interpretation he means an approach that asks little participation from citizens in public life. Citizens only need to be law abiding citizens. A thin/minimal approach also encourages a spirit of rather limited public service. Drawing on Terence McLaughlin and David Kerr, Rasheed A. Adetoro and Muraina O. Omiyefa argue that minimal interpretation 'seek to promote elitist interests, lead to narrow, formal approaches to citizenship education … [it is] largely content-led and knowledge-based and its primary purpose is to inform through the provision and transmission of information'.[38] Its pedagogy is based on giving information and not going further with regard to student-teacher engagement. By contrast, a maximal or thick interpretation expects more of citizens' participation in public life.

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[37] Terence H. McLaughlin, 'Citizenship, Diversity and Education: a Philosophical Perspective', *Journal of Moral education,* 21/3 (1992), p. 245. See also Eamon Callan, *Creating Citizens: Political Education and Liberal Democracy* (Oxford, New York: Clarendon Press, 1997), p. 7 and Penny Enslin, Shirley Pendlebury and Mary Tjiattas, 'Deliberative Democracy, Diversity and the Challenges of Citizenship Education', *The Journal of Philosophy of Education Society of Great Britain,* 35/1 (2001), pp.116-118.

[38] Rasheed A. Adetoro and Muraina O. Omiyefa, 'Civic Education or Citizenship Education? Preference of Social Studies Teachers for Value Re-Orientation' in Samuel E. Ogundare, *Nigerian Journal of Social Studies* 14/1 (2011), pp. 99-108. See also Terence H. McLaughlin, 'Citizenship, Diversity and Education: a Philosophical Perspective', *Journal of Moral education,* 21/3 (1992) and David Kerr, 'Citizenship Education: an International Comparison' (1999) < http://www.inca.org.uk/pdf/citizenship_no_intro.pdf> [accessed 8 June 2012].

2.4.3b A Thick/Maximal Conception of Civic Education

For McLaughlin, thick/maximal 'education for citizenship' is education about 'public virtues'.[39] He argues that a citizen is expected to be more active than just being a passport holder, having the right to vote but remaining unreflective. He posits that a thick interpretation means that a citizen has fuller views, 'conceived in social, cultural and psychological terms. Thus, the citizen must have a consciousness of him or herself as a member of a living community with a shared democratic culture involving obligations and responsibilities as well as rights, a sense of the common good, fraternity and so on'.[40] He sees the minimal interpretation as limited but the maximal view as covering virtually all of life and as dynamic not static. The latter, he contends, allows continuous debate and redefinition of 'education for citizenship'. He argues that the 'common school' is the ideal community where liberal democratic perspective of the maximal conception of civic education can thrive, not in a confessional school system.[41] This claim, however, we would argue is not always true. For example, Catholic schools and Catholic education are not against liberal democracy. They rather promote ideals of liberal democracy, as examined in chapter six below.

2.4.3c Callan favours the Thick/Maximal Conception of Civic Education

In support of the maximal interpretation of civic education, Callan argues that liberal politics is a politics of virtues.[42] Elaborating on making the project of inculcating virtues in citizens he states that:

> Future citizens need to develop some *imaginative sympathy* for compatriots whose experience and identity incline them to see political questions in ways that differ systematically from their own. A respect for reasonable differences and a concomitant space of moderation and compromise has to be nurtured. A vivid awareness of the responsibilities that the rights of others impose on the self, as well as sense of dignity that one's own rights secure for the self, must be engendered.[43]

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[39] McLaughlin, (1992).

[40] McLaughlin, (1992), p. 247.

[41] See Terence H. McLaughlin, 'Liberalism, Education and the Common School' in Yael Tamir (ed.), *Democratic Education in a Multicultural State* (Oxford: Blackwell Publishers, 1995), pp. 83-86.

[42] Eamon Callan, *Creating Citizens: Political Education and Liberal Democracy* (Oxford, New York: Clarendon Press, 1997), p. 3.

[43] Callan, p. 8. Emphasis added.

The thick/maximal interpretation is open to plurality and diversity through debate that includes sympathy. Continuous debate in defining what could be the thick/maximal view of 'education for citizenship', Callan said, is possible through public deliberation or dialogue under pluralism. Talking about an ethic of care as very important in public virtues ethics, he says: 'An ideal of care ... urges us ... [to] effectively ... turn strangers into soul-mates ... Our world is a place of real moral pluralism. We need an account of dialogue that does not pretend otherwise'.[44] For him, no policy can guarantee maximal success in this but only a mind informed by particular 'virtues that would give direction to the political education we want for our children'.[45] While he favours the maximal interpretation, he argues that it can be achieved only by dialogue.

2.4.3d McLaughlin and Callan on the Thick/Maximal Conception of Civic Education

McLaughlin and Callan have thrown their weight behind the maximal interpretation of 'education for citizenship'. They have also suggested that this will be possible through dialogue, arriving at a rich and fuller concept of public virtues to be included in civic education. The present work considers that while this allows for a plurality of cultures and diversity of opinions, it cannot be a complete process if this is left for policy makers, politicians and educators alone at the national level. Other stakeholders, like parents and other community leaders (cultural, social *and religious*), need to be given equal participation in the process of dialogue towards a thick/maximal interpretation of this subject.

2.4.3e Kevin Williams Interprets Oakeshott's Conception of Civic Education

Another philosopher who supports the thick/maximal view is Michael Oakeshott.[46] His conceptions of civic education are of two contrasting accounts: the ideological and ecological. We shall briefly look at the two, as interpreted by Kevin Williams. Williams argues that Oakeshott's work shows that 'even within established democracies the

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[44] Callan, p. 209.

[45] Callan, p. 223.

[46] See Michael Oakeshott, 'Political Education' in *Rationalism in Politics and Other Essays* (London: Methuen, 1962, paperback edition, 1981), pp.111-136.

character of the learning required in order to acquire the civic literacy and the shared values necessary to maintain social cohesiveness is extraordinarily complex'.[47] Oakeshott bases his philosophy of civic education on two styles of political activity – the ideological and the traditional/ecological conceptions.

2.4.3f Oakeshott's Concept of the 'ideological' Approach

An ideology, for Oakeshott, is 'no more than a representation of values and ideals that are already found in actual political institutions'.[48] This means that 'the "most useful" and convincing kind of political ideology ... is based on experience of successful performances'.[49] How does this translate to civic education? Oakeshott argues that this form of education, when it is merely ideological, is an instruction in an accepted ideology. He likens it to the political education offered by the pigs, in Orwell's *Animal Farm*. This is what he would call 'mere "empirical activity" that is, the politics of expediency and self-interest'.[50] This form of education is rejected by Oakeshott on the basis that it is manipulative and/or 'offers only an education in "habits of ambition"'.[51] Nevertheless, it is not totally 'thin' because it takes some consideration of how citizens should live in society.

2.4.3g Oakeshott's Concept of the 'ecological' Approach

On the other hand, the ecological approach to civic education 'involves the "pursuit of intimations" rather than the use of abstract theories and ideologies as the basis for change in politics'.[52] John C. Rees explains further that Oakeshott

> has declared political activity to be the exploration and pursuit of what is intimated by the traditional arrangement of a society, and therefore it follows that the purpose of an education for

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[47] Kevin Williams, 'Michael Oakeshott and the Ecology of Civic Education', in *YearBook of the Irish Philosophical Society*, ed. by Fiachra Long (Maynooth: 2008), p. 133.

[48] Williams, (2008), p. 135.

[49] Williams, (2008), p. 137.

[50] Williams, (2008), p. 138.

[51] Williams, (2008), p. 138.

[52] Williams, (2008), p. 139.

> politics is quite simply to initiate us into the pattern and the spirit of those arrangements, into 'a concrete, coherent manner of living in all its intricateness'.[53]

This style involves 'initiation into the tradition of political activity as it has come to be, and as it is currently, practised in that society'.[54] Oakeshott likens the learning process here to the way people learn their native language: by observation and imitation of elders in the community.

2.4.3h Williams' Criticisms of Oakeshott's Approaches

Williams is of the opinion that Oakeshott says too little about political education in school, stating that 'he fails to consider the possibility that some people may fail to make any connection with the ecology of their civic culture'.[55] Pupils need to be *taught* that an ideology does not tell the whole truth about a civic culture. Williams criticises Oakeshott for appearing too excessively negative by basing politics and political education on habits, thereby making it look too much like the moral life.[56] He also criticises Oakeshott for not drawing sufficient attention to the importance of argument and critical reasoning. The school can be used to develop participation and the practice of dialogue (discussion) in a conversation, for instance through a pupils' union, rather than just to initiate pupils or students into the political activity of their society. Oakeshott's political education seems not to take note of the voice and apathy of the poor and marginalised in society.[57]

2.4.3i Oakeshott's Idea, not Thick Enough

It seems that Oakeshott's concept of civic education is not rich enough to allow critical contributions from other groups who may not favour the political tradition of the time. Civic education is not only for politicians and their cohorts but for every citizen, for a

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[53] John C. Rees, 'Professor Oakeshott on Political Education' in *Mind: A Quaterly Review of Psychology and Philosophy*, ed. by Thomas Baldwin, 62/245 (Oxford: Oxford University on behalf of Mind Association, 1953), p. 73. The internal quote is from Michael Oakeshott, 'Political Education', (1951).

[54] Williams, (2008), p. 143.

[55] Williams, (2008), p. 143.

[56] See Williams, (2008), p. 145.

[57] See Williams, (2008), pp. 146 – 147.

meaningful and richer contribution towards the growth of society. Oakeshott's ecological approach seems to go beyond a thin/minimal view but it is not 'thick' enough to be a thick/maximal view because of its limitations mentioned by Williams. It hangs in between the two approaches, the minimal and maximal, especially as it limits the learning process to one based rather unthinkingly on the political tradition of the state. It is noteworthy that Oakeshott's approach is positive because of its idea about the importance of people's tradition. As McLaughlin has suggested, this debate about conception of civic education should take proper shape as a national discussion or debate in democratic society.

2.5 Civic Education and Cosmopolitan Citizenship

To continue the debate, we shall now turn to Muna Golmohamad's 'cosmopolitan citizenship' which also speaks the language of White's 'community-state' explained above. Golmohamad argues that confining the idea of citizenship to a national framework is inadequate because 'concerns about diversity, unity, identity and social cohesion are extensively and more frequently encountered trans-nationally'.[58] Relying on A. Giddens and Daniel Bell's works, Goldmohamad states that globalisation and the reality of the interdependency of national sovereignty have brought citizenship beyond the national level. Sovereign nations can no longer solve the problem of citizenship alone. As a result, education for meaningful democratic citizenship needs a cosmopolitan approach which is 'compatible with, and reinforces, liberal values'.[59] His notion of citizenship is that of membership of a moral and political international community. This goes further than Aristotle's polis and modern day nations.

2.5.1 Citizenship Education with a Vision of International Community

Goldmohamad's view is that we have to move from limited national patriotism, which concerns itself about nation-building, to an international or world-building polity. Patriotism means, in its usual narrow sense, loyalty to or love of one's nation. In this sense, he regards citizenship as loyalty to, and membership of, a 'commonwealth',

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[58] Golmohamad, 'Education for World Citizenship: Beyond National Allegiance', *Educational Philosophy and Theory* 2009, 41/4.

[59] Golmohamad (2009).

transferring our patriotism to the global community. Reflecting on M. Williams and A. Giddens, he observes that the fact of diverse communities resulting from global change has brought about multiple identities.[60] Therefore, he argues that '[t]o be "unashamedly patriotic" demands care and attention, avoiding extreme forms of nationalism which have been known not to be tolerant of diversity'.[61] He continues by saying that multiple identities emanating from multicultural society and diverse population have resulted in identity crises. This he says is responsible for the apathy of young people regarding political participation. A true patriotic spirit would need to be tolerant of diversity.

2.6 Civic Education and Tolerance

Gordon Bell argues that tolerance is one of the key concepts to be inculcated in citizenship education thorough a European education programme. He states that 'the development of tolerance is a necessary condition of citizenship education in order to safeguard ethnic concerns for autonomy, identity and unity'.[62] Etymologically, toleration derives from the Latin *tolerare*. This word means 'to bear, support, put up with, endure'.[63] To tolerate means to put up with or accept another person with a different opinion. Tolerance is close to meaning of justice as being fair to the other. The act of religious toleration is the 'practice of allowing people to practice religions which are different to the established religion of the country'.[64] The religion of a country may also mean the dominant religion or the one that has the majority of believers. Toleration, though not a virtue itself, it is best understood as a particular aspect of the virtue of patience. Patience, which subsumes toleration, is described as 'the virtue by which we endure things that are themselves evil for the sake of attaining a positive

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[60] Goldmohamad relies on A. Giddens, *Runaway world* (London: Profile Books Ltd, 2000), p. 21 and M. Williams, 'Citizenship as Identity, Citizenship as Shared Fate, and the Functions of Multicultural Education', in K. McDonough & W. Feinberg (eds), *Education and Citizenship in Liberal Democratic Societies: Teaching for cosmopolitan values and collective identities* (Oxford, Oxford University Press. 2003), pp. 209.

[61] Golmohamad (2009).

[62] Gordon H. Bell, 'Educating European Citizens', in Gordon H. Bell, *Educating European Citizens: Citizenship Values and the European Dimension* (David Fulton Publishers Ltd, 1995), p. 16.

[63] D. Q. McInerny, 'Toleration' in Michael L. Coulter, Stephen M. Krason, Richard S. Myers and Joseph A. Varacalli, eds., *Encyclopedia of Catholic Social Thought, Social Science, and Social Policy* (Lanham, Maryland: The Scarecrow Press, INC., 2007), p. 1074.

[64] Mairi Robinson and George Davidson (eds.), 'Toleration' *Chambers 21st Century Dictionary* (Edinburgh: Chambers, 1996), p. 1479.

good, or avoiding a greater evil'.[65] Applying this general principle to the social level, McInerny argues that 'in any society, certain things have to be tolerated for the sake of the overall stability of the society. At any given time every society realizes that some social problems can be removed only at the risk of causing yet larger problems'[66]. He says that every society must exercise toleration but not without limits. He suggests some guidelines for judgement of what and how to tolerate. These are:

> First, if the removal of an evil could result in a positive contribution to the common good, then it should be removed. Second, if the removal of an evil could have a negative effect on the common good, then it should be tolerated. Third, if the presence of an evil does no obvious harm to the common good, it may be tolerated. Fourth, if a certain evil is so great that tolerating it could jeopardize the very existence of the society, then by no means should it be tolerated. Concerning the fourth point it may be observed that social suicide is no more justified than is individual suicide.[67]

Applying the guidelines to the religious sphere, McInerny opines that putting up with a religious belief other than one's own is genuine toleration. According to him,

> genuine toleration as operative within the religious sphere, would be exercised by a member of a particular religion who sincerely believes that the religion to which he belongs is the true religion, or at least superior to all other religions, but who sees that the existence of religions other than his own must be allowed because of the foundational value, for religion, of human freedom.[68]

From the above, toleration generally is the act of allowing an evil for the benefit of the common good. On a particular note, it is allowing for opinions other than one's own. On a religious level, it is to put up with another religious belief for the sake of human freedom. However, toleration can be distorted. One distorted notion of toleration is an attempt to 'alter public opinion concerning basic tenets of the natural law'.[69]

According to Manfred Svensson, Aquinas' conception of tolerance follows partly the tradition of his time. He argues that Aquinas' conception of tolerance is synonymous to

[65] McInerny, 'Toleration', p. 1074.

[66] McInerny, 'Toleration', p. 1075.

[67] McInerny, 'Toleration', p. 1075.

[68] McInerny, 'Toleration', p. 1075.

[69] McInerny, 'Toleration', p. 1075.

patience or endurance.[70] Furthermore, he argues that the intolerant texts found in Aquinas are only to acknowledge tradition but that he taught also that through tolerance the weak or powerless in society can endure a certain evil.[71] Aquinas conceives of tolerance as a necessary political strategy where the powerful can permit a certain evil for the benefit of peace and for the common good.[72] Here, Svenson argues, Aquinas is developing his own theory of tolerance. From the exposition of Svensson about Aquinas' conception of tolerance, it seems that, since evil abounds in society, there is a need to endure or permit certain evils at times for the sake of peace and for the common good. Determining when to tolerate an evil is necessary if we are to practise genuine toleration.

Genuine toleration may be likened to what J. Budziszewski calls 'true tolerance'. Budziszewski argues that true tolerance 'is not the art of tolerating; it is the art of knowing when and how to tolerate ... [it is the] fruit of judgement ... a special case of what Aristotle called practical wisdom ... because its most important function is the protection of ends against pretended means'.[73] He argues that true tolerance is a human virtue, not a 'liberal' virtue, although, he states that this is the only virtue that 'the liberal political tradition has made a point of'.[74] He argues further that 'the specific virtue of true tolerance has to do with the fact that sometimes we put up with things we rightly consider mistaken, wrong, harmful, offensive, or in some other way not worth approval'.[75] To substantiate his point on the exercise of true tolerance, he gives the following example of a debate in which

> all parties honour liberty of thought and discussion, [and] the truly tolerant man or woman recognizes the wide variety of characters, cultures, and callings with which these virtues are consistent. He carefully distinguishes mere social conversation from the facts of ethics – mores from morality – and works to avoid confusing conformity with good character. Though he withdraws approval toward their flaws, he does not withdraw charity toward their persons... he

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[70] See Manfred Svensson, 'A Defensible Conception of Tolerance in Aquinas', in *The Thomist: A Speculative Quarterly Review*, 75/2 (2011), pp. 293-297.

[71] See Svensson, pp. 293-299. See also Thomas Aquinas, *Summa Theologiae*, (London and New York: Blackfriars, 1964), II-II, q. 11, a.3 and II-II, q. 10, a.11.

[72] See Svensson, pp. 297-307.

[73] J. Budziszewski, *True Tolerance: Liberalism and Necessity of Judgement* (New Brunswick: Transaction Publishers, 1992), p. 7.

[74] Budziszewski, p. 6.

[75] Budziszewski, p. 7.

> remembers that he himself is an object of tolerance to others – especially when he is most inclined to pass judgement on them… no tolerant man or woman will tolerate practices that tend to destroy or cripple the inward power of choice in himself or in any other.[76]

Budziszewski concludes that true tolerance 'depends on beliefs, not doubt … on having convictions – the right convictions – about what is good for human beings and about how to realize these goods'.[77] He points to the claim of Christians who hold that their act of tolerance is required by God himself. He argues that the same ultimate concern which make Christians tolerant also 'sets limit to what is tolerated … tolerance does not mean tolerating every evil, out of indifference to ends, but tolerating some evils, for the very sake of these ends.[78] He goes further to clarify the point.

> To tolerate someone else's ultimate concern means in part to tolerate his faith in it, and in part to tolerate the services that it demands of him … the Christian's tolerance must be absolute with respect to permitting what others believe. But it does not extend to honouring what they believe … whatever claims of conscience the Christian may honour, he cannot allow a person to plead reasons of conscience in justification of murder.[79]

Toleration is not without limits, as it is for the sake of the good of the individual as well as that of society.

Applying 'true tolerance' to education, he argues that any programme of education, liberal or religious, will bring various traditions into competition.

> They do not agree about truth; they do not agree which concern deserves to be regarded as ultimate. And neutrality is impossible. They must find common ground: some liberals do concede ultimacy to one or another of the intrinsic goods, such as [the] virtue of truth. Other liberals do cede ultimacy to God, regarded not as the intrinsic goods – like other intrinsic goods except higher – but as the very Ground of their goodness.[80]

He argues that the government should be neutral on issues between 'sects of religions and between religion and irreligion'.[81] Government should not take side with one group against the other. Politics is about how to manage the different discordant views in the

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[76] Budziszewski, pp. 8-9.

[77] Budziszewski, p. 10.

[78] Budziszewski, p. 226.

[79] Budziszewski, p. 226.

[80] Budziszewski, pp. 238-239.

[81] Budziszewski, p. 246.

public square. Tolerance is not a virtue itself but it is subsumed in the virtue of patience and it can be seen as part of the virtue of justice. It is for the good of the other person and society, the common good. Tolerance needs practical wisdom to make right judgement in making choices. Tolerance needs some limits so that it will not become indifferent to public issues in the name of tolerance. True tolerance is important to civic education so that students can learn the act of tolerating other views in the class and public discussions generally. True tolerance can aid patriotism and citizenship in general.

2.7 Citizenship and Civic Education in Europe

Citizenship in the European sense means the notion of belonging to an international civil community. Hugh Starkey argues that many people who are living in Europe do not necessarily need to belong to the political community where they live; however, they are citizens of a civil community.[82] This means then that they accept and respect 'the fundamental laws and values of that community'.[83] Among those who belong to a civil community but not to a political community are young people who are under the age of eighteen.

2.7.1 Citizenship Education in some European Countries

There is citizenship education in the school curriculum of the European countries. We shall look at some of them.

Citizenship Education in the United Kingdom: The rise of multi-faith Britain and secularization leads to an early development of citizenship education in the UK. In different part of the United Kingdom, the concept adopts a different title.

In *Britain*, this aspect of study about citizenship is called 'Citizenship Studies'[84]. It is based on four 'strands' - social and moral responsibility, political literacy, community involvement, and identity and diversity. It covers topics like politics, government, the legal system, human rights the media, multiculturalism, equal opportunities, and global

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[82] See Gordon H. Bell, *Educating European Citizens: Citizenship values and the European Dimension* (London: David Fulton Publishers, 1995), p. 20.

[83] Bell, p. 20.

[84] The National Curriculum, 'Citizenship studies', (2007) < www.qca.org.uk/curriculum > [accessed 9 may 2010].

issues. Before the 1944 Education Act, Religious Education and citizenship education were not separates subjects.[85] There was no distinction between the values of State and Church, or public values and private beliefs. However, the 20th century brought about a multi-faith Britain, which led to secularization, and eventually gave rise to citizenship education that is free of religious affinity. This secularization process was not limited to England; it includes the whole of the United Kingdom. (It also affected the Republic of Ireland.) In *Wales*, the model used is 'Personal and Social Education'. And in *Scotland*, in schools, citizenship is not taught as a separate subject. It is inserted into every subject and cut across every area of studies. It is a cross-curricula pedagogy whereby all subjects are to make reference to citizenship. So, 'Modern Studies' is the subject taught in schools which covers 'the social, political and economic study of local, national and international issues'.[86] 'Education for citizenship is about learning to be a good citizen now - and having opportunities to exercise that citizenship - as well as learning to be an effective citizen in the future'.[87] It is about how to develop the capability of citizens for thoughtful, active and responsible participation in political, social, economic and cultural life.[88]

In *France*, civic education is known as ECJS (education, civique, juridique et sociale).[89] It helps pupils (between ages 6 to 16) to understand their environment, historical background, their rights and duties. The emphasis of civic education in French primary schools is always on education for freedom.[90]

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[85] See Don Raw, 'Education for Citizenship in Europe', in Gordon H. Bell (ed.), *Educating European Citizens: Citizenship values and the European Dimension* (London: David Fulton Publishers Limited, 1995), p. 51.

[86] Modern Studies Association, 'Modern studies', (2009) < http://www.msa-scotland.co.uk/ > [accessed 9 May 2010].

[87] Learning and Teaching Scotland, 'Education for citizenship in Scotland', (2002) <http://www.ltscotland.org.uk/citizenship/about/whatiscitizenship.asp> [accessed 9 may 2010].

[88] Learning and Teaching Scotland, 'Education for citizenship', (2002).

[89] International Review of Curriculum and Assessment Frameworks Internet Archive, 'Citizenship education', (2008) <http://inca.org.uk/france-system-mainstream.html> [accessed 9 May 2010].

[90] See Hugh Starkey, 'From Rhetoric to Reality: starting to Implement Education for European Values', in Gordon H. Bell (ed.), *Educating European Citizens*, p. 28.

2.7.2 Education for European Citizenship

Education for European citizenship (in countries that form the United Nations and Council of Europe) is a process of teaching and learning about shared European values or principles - which are also universal principles - human rights, equality, human dignity and freedoms.[91] Thomas Murphy affirms that one of the aims of CSPE is to prepare young people to take up the responsibilities of citizenship at all levels: the national, and the context of wider European and global communities.[92] And education for world citizenship, for Brimble and May, is that 'education which promotes among all peoples a sympathetic peaceful co-operation based on democracy'.[93] At both the European citizenship level or world citizenship, the idea that flows through is that of human rights and freedom for peaceful cooperation among citizens of different communities.

2.7.3 Patriotism, Citizenship and Civic Education in Europe

In his review of Yael Tamir's 'Liberal Nationalism', Kevin Williams argues that fostering national or patriotic sentiment is an aim of civic education. Tamir bases her argument on the possibility of reconciling two traditions in political philosophy often seen as mutually exclusive. These are the 'liberal tradition with its values of respect for individual freedom and the promotion of autonomy and the tradition of nationalism with its values of solidarity, loyalty and belonging'.[94] Nationalism and patriotism have attracted the attentions of political philosophers and also philosophers of education.[95] Many modern nation-states are not only artificial but also multinational and multicultural by nature. Within the national identity of such states are diverse elements, including cultural, religious, ethnic and other groups. Such pluralism should lead to an enrichment of the national culture. Williams, who agrees with Tamir on the idea of

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[91] See Starkey, pp. 21-27.

[92] See National Council for Curriculum and Assessment, 'National Council for Curriculum and Assessment Discussion Paper' (1993), online at:
http://www.ncca.ie/uploadedfiles/publications/cspe%20guide05.pdf> [accessed 27 May 2010].

[93] Brimble and May, *Social Studies and World Citizenship*, p. 3.

[94] Kevin Williams, 'National Sentiment in Civic Education', *Journal of Philosophy*, 29/3, 1995, p. 433.

[95] See Kevin Williams, 'Patriotism and Respect for Diversity', *Irish Educational Studies* 18, Spring, 1999, p. 2.

pluralism, points out the difficulty associated with any civic education that has 'notions of blood and soil and racial purity'. He warns against what he calls an excessive or narrow sense of patriotic sentiment.[96] This can lead educators to fear that fostering national sentiment is intrinsically at odds with liberal education.[97] He argues that to remove such fear, the idea of nationality must be addressed as 'inclusive, expansive or outward-looking and also self-critical, [so that] nation-centred civic education will not be narrowly ethnocentric'.[98]

2.7.4 Patriotism, Part of a Thick/Maximal Conception of Civic Education

Williams presents the positive features of patriotism in civic education: a pluralism of values, a national bond, and rich cultural as well as social and psychological elements, all of which make for a thick/maximal sense of civic identity.[99] This sense of identity can help individual citizens to have feelings of solidarity towards others, particularly the disadvantaged and poorer nations. Such 'commitment usually builds upon sentiments of solidarity and responsibility for others which have been developed in the national context'.[100] He gives the example of taxation, which presupposes a redistributive principle, as a crucial feature of national civic culture. In this sense of civic identity, versions of patriotism that are liberal and inclusive are promoted, rather than negative ones like war, tribalism, nationalism and the rest. It is only through this thick sense of civic identity that one can reach out to others, moving from patriotism to cosmopolitan loyalty.

William thinks that moving from national patriotic sentiment to cosmopolitan sentiment can guarantee solidarity with the other but it cannot guarantee the achievement of the 'European Project'. This project means 'the promotion of a united Europe or "New Europe"... the political aspiration to vest fiscal, foreign, and defence policy in a supra-

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[96] See Williams (1999), p. 3-5.

[97] Williams (1995), p. 436.

[98] Williams (1995), p. 436. See also Williams (1999), pp. 6 and 9.

[99] See Williams (1995), p. 438.

[100] Kevin Williams (1995), p. 439. See also Kevin Williams (1999), p. 7-9. And also Kevin Williams, 'Realism, Rationalism, and the European Project', in Francis Crawley, Paul Smeyers, and Paul Standish (eds.), *Universities remembering Europe: nations, Culture and Higher education* (Oxford: Berghahn Books, 2000), pp. 62-63.

national authority as well as the extravagant aspiration to integrate the cultures of the nation-states of Europe'.[101] He argues that many of the nation-states have already several layers of allegiance of citizens to the state, and have long civic traditions, but putting all citizens of Europe together in a single European state is unlikely to happen and is unnecessary.[102] Despite all the positive elements present in such a project, Williams argues that the values found in the civic cultures of European states are western and not peculiar to Europe alone. One of these positive elements is concern to prevent the reoccurrence of war between nations within the region. Others are the promotion of peace, and the principles of democracy, social justice and respect for human rights.[103]

2.7.5 Goldmohamad Argues for Cosmopolitan Citizenship

Goldmohamad says that, as a result, hybrid identities are 'becoming increasingly commonplace'.[104] He therefore offers a multi-layered citizenship, such as one of England *and* Wales, as a remedy for young people's lack of interest in civic culture. This is a new type of politics which embraces everyone in the 'nation'. As such, it demands a new citizenship. He draws on the Danish model of integrative society, built on a consultative relationship between the state, its institutions and citizens. He posits that cosmopolitan citizenship will need to make a balance between unity and diversity, national and cosmopolitan, based on the principle of justice. We can accommodate diversity through an understanding of the notion of the integrated self, which sees self as encircled by relationship with others at different layers, the self as part of the community. This is a movement from Aristotle 'small scale and isolated community to a large scale, 'global age; age of association and integration'.[105] This disposition towards becoming an integrated self has a fuller and richer understanding of the notions

[101] Williams, 'Realism, Rationalism, and the European Project', p. 47. See also Kevin Williams, 'Promoting the New Europe: Education or Proselytism?' *Studies, an Irish Quarterly Review* 85/337, 1996, p. 49.

[102] See Williams, 'Realism, Rationalism, and the European Project', pp. 48-49.

[103] See Kevin Williams, 'Education for European Citizenship: a philosophical Critique', *Studies in Philosophy and Education*, 15 (1996), pp. 209-210.

[104] Golmohamad (2009).

[105] Muna Golmohamad, 'World Citizenship, Identity and the notion of an integrated self', *Studies in Philosophy and Education* (2004) 23/2-3, p. 145.

of self and the other. This is what he considers makes for a thicker conception of civic education, built on a principle of unity-in-diversity. An allegiance to justice and humanity is therefore critical to civic education, to make citizens serve their country better and for a sustainable future.[106] How can this idea of the integrated self within the thick/maximal conception accommodate diversities, especially when the issue of religion as a social good is often understood negatively today? To this issue we shall return later in chapter six.

2.7.6 Citizenship Education into European Education, not Thick Enough

Williams agrees with Hutchinson that 'commitment to the European project tends to be the monopoly of a largely middle class cadre'.[107] Their worry about the project is 'of appropriating schools for the purpose of promoting a particular political and cultural ideology'.[108] Loyalty to a 'New Europe' that is mere political manoeuvring should not make use of education to achieve such integration.[109] Williams argues that such education seems to be 'proselytising, manipulative, and even indoctrinatory'.[110] Education should be seen to be neutral in some ways. It should not aim at confusion, or be used to achieve a 'misguided means-end logic'. As it is conceived in the project, 'Europe-centred civic education is like a form of religious education which seeks to make young people "religious" irrespective of their own wishes in the matter'.[111] Such a project does not have roots in people's hearts; it is artificial.[112] It is like a forced process to achieve an already laid down end, a political end of the Council of Ministers in Europe. This is what Williams call 'Europeanization of the school curriculum'. He argues that the Project does not garner the kind of thick/maximal civic identity and

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[106] See Golmohamad (2004), pp. 131-148.

[107] John Hutchinson, *Modern Nationalism* (London: Fontana Press, 1994), p. 140. See also Kevin Williams, 'Realism, Rationalism, and the European Project', p. 53.

[108] Williams, 'Promoting the New Europe', p. 49.

[109] See Williams, 'Promoting the New Europe', pp. 50-53.

[110] Williams, 'Realism, Rationalism, and the European Project', p. 55. See also Williams, 'Education for European Citizenship', p. 211-213.

[111] Kevin Williams, 'Promoting the New Europe', p. 53.

[112] See Kevin Williams, 'Realism, Rationalism, and the European Project', pp. 56-60. See also Kevin Williams, 'Promoting the New Europe', p. 55 and Kevin Williams, 'Education for European Citizenship', p. 214.

feelings of solidarity with the other which are present in national identity.[113] This kind of education is too narrow for feelings of communitarian loyalty and solidarity. The idea of 'New Europe' is too myopic; it 'can be described as rationalistic and non-ecological in character'.[114] It exists only for the economic self-interest of the political leaders. Even if it should be considered, Williams argues that such a project should be in solidarity with poor nations; geared towards less well-off nations in the developing world, rather than limiting it to Europe alone. Civic education should embrace universal solidarity rather than just bonds of commitment within Europe alone. He concludes by saying that *civic education needs to take place within a context of cultural rootedness and it is this context which is offered by the nation states*.[115] Education should liberate and transform, and not enslave students. It seems that this kind of education limits individual's freedom and human knowledge. It is limited to Europe rather than becoming a universal feeling of solidarity. Feelings of loyalty and solidarity should not be merely political or economic, but moral, a universal bond of obligation. Civic education with any kind of narrow European orientation, we think, can amount to a kind of 'soft colonisation' whereby both education and citizenship are no freer from political shackles of certain politicians and ideology.

2.7.7 CSPE and Liberalism

The CSPE curriculum may be considered a somewhat thin/minimal commitment to particular values to civic education in Ireland. The content and pedagogy are not thick enough because they exclude solidarity, and make no use of religion (even the religious background of students in the class). The subject emphasises participation and other important topics but it is not given as much importance as other school subjects.[116] According to Finlay, the content of CSPE has been considered to be in contrast with John Stuart Mill's 'comprehensive' liberalism, which is a maximalist approach to civic education. This conception is 'content to let the society that results from the education

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[113] See Kevin Williams, 'Education for European Citizenship', p. 214-215.

[114] Kevin Williams, 'Promoting the New Europe', p. 54. See also Kevin Williams, 'Education for European Citizenship', p. 217.

[115] See Kevin Williams, 'Promoting the New Europe: Education or Proselytism?' *Studies, an Irish Quarterly Review* 85/337 (1996), p. 56. Emphasis added.

[116] In section 1.8.1 above, CSPE's report shows pedagogy as a strength in the school visited. However, it is given a very minimal time within the school time-table, just one lesson per week.

of a particular generation of students depend on the choices of empowered individuals, including students and their parents'.[117] It is devolved, diverse and participatory by nature. However, Finlay argues that Mill's approach does not remove the idea of inculcating particular values and does not promote free discussion in the classroom.[118] Finlay therefore draws on Ward and O'Shea's curricular proposal, saying it 'avoids most of the problems of direct inculcation of values'.[119] According to Finlay,

> [i]t should be noted that the most developed proposal for 'Citizenship Studies' in the Leaving Certificate ... avoids most of the problems of the direct inculcation of values ... by using only those norms implied by ... democratic deliberation: the interdependence of deliberators, equality of individuals, respect for difference, reciprocity, openness and transparency of dialogue and resolution of conflicts by non-violent means. This is explicitly because of concerns about the rights and freedoms of students as agents ... Ward and O'Shea's norms of democratic deliberation do not constitute values to be instilled, but the conditions under which controversies can be had. Ward and O'Shea's proposals show that an alternative to the direct approach of inculcating values is possible and can be made the basis of a determinate curriculum and educational practice for a qualification as important as the Irish Leaving Certificate.[120]

Finlay argues that the use of Ward and O'Shea's curricular proposal at Leaving Certificate level would eventually raise the status of CSPE, which is at an experimental stage now in Ireland, and remove direct inculcation of values, including religious values, from the syllabus. Allowing a thick/maximal approach to accommodate diversity and multicultural views of citizens would lead to a robust liberal form of civic education.

Ward and O'Shea's curricular proposal may be 'thick' to some extent but it could leave out the role of religion in the conception of civic education. Religion is too important to leave out, particularly in the education of young people.[121] CSPE can be said to be 'thick' enough only when diverse issues, including religion, are welcomed not only in the content but also in the pedagogy used, and can be discussed through a healthy debate in the classroom. The virtue of solidarity rather than thin 'neutrality' can help to bring about agreement arising from many diverse views.

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[117] Finlay, (2007), p. 478.

[118] See Finlay, (2007), p. 485.

[119] Finlay, (2007), p. 485.

[120] Finlay, (2007), p. 485-486.

[121] See chapter six below.

2.8 Education in Africa

The role of education in national integration and nation building was held as very important by many leaders of independent African nation-states in the 1960s. [122] Many African nations got their independence from their original colonial masters around that decade. T. M. Bray and G. R. Cooper give an account of these artificial nation-states, particularly Nigeria.

> Many newly independent governments have found themselves with the seemingly impossible task of forging large numbers of culturally diverse peoples into a single unit, and instilling them with the need for a national outlook without which independence can have no meaning. The problems in Nigeria were, and are, particularly prominent. In the pre-colonial period its peoples had been organised in a number of cohesive units such as the Sokoto Caliphate, the Benin and Songhai Empires, and the Kingdom of Oyo. But the existence of these administrative systems took no part in colonial boundary determination. Today, with some 80 million citizens, Nigeria is by far the most populous African country. Within her artificial boundaries is an extremely large number of ethnic and linguistic groups. Although figures vary, the Nigerian government places the number of ethnic groups at 235, and almost 400 languages are estimated to exist. Corresponding to this ethnic diversity is a religious one. The population and society of the north is mainly Islamic, of various brotherhoods and sects; the middle belt and the west contain a mixture of pagans, Muslims and Christians, also of various sects; and the east is predominantly Christian. [123]

Nigeria got her independence from the British on October 1st 1960. Soon after independence in 1960, the nation was plunged into civil war for 30 months, from 1967 to 1970. The reason for the war could also be traced to differences in the ethnic nationalities. [124] Since then, the government has been occupied with integrating the over 250 ethnic groups. Fawole puts this figure at 374 and he lists them according to the current six geographical zones in Nigeria. [125] Each of these groups has its language, and or dialects, religion, occupation, ideology, values and so on. [126] Because of this diversity,

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[122] English readers may be less familiar with African/Nigeria situation. Therefore, more attention will be given to the area here.

[123] T. M. Bray and G. R. Cooper, 'Education and Nation Building in Nigeria since the Civil War', *Comparative Education*, 15/1, 1979, p. 33. See also J. O. Fadeiye, *Social Studies for Pre-NCE, NCE and Undergraduates* (1st edition, 1997) (Ibadan: Glory-Land Publishing Co., 2008), pp.55 and 63, and O. A. Fawole, 'National Identity', in S. F. Ogundare ed., *Contemporary Issues in Citizenship Education* (Lagos: Patlove Publishing Co., 2005), pp. 109-110.

[124] See J. O. Fadeiye, *A Social Studies Text Book for Colleges and Universities* (part 1) (1st edition, 2005) (Ibadan: Akin-Johnson Press and Publishers, 2010), p. 155.

[125] See Fawole, 'National Identity', pp. 109-110.

it became difficult to integrate all these ethnic groupings within a nation. Citizens see themselves and show their loyalty first to their ethnic groups at the expense of the nation, and only then to the nation.[127] Ethnic pluralism is, however, not peculiar to Nigeria or Africa alone. It is also common in Europe and Asia.[128] One of the forces of nation building in Africa and especially Nigeria is education.[129] Another example of using the force of education for nation building in Africa is the case of Malawi. Also a former colony of the British, she got her independence in 1964.[130] Martin Mtumbuka argues for a civic education in Malawi that takes into account the balance between personal growth or autonomy of students and the common good.[131]

2.8.1 Ethnicity and Religion

Today, the issues of ethnicity, religion and economics continue to dominate the polity in Nigeria. Education has helped in many ways to integrate the different groups.[132] It has also helped in the development of several sectors of governance. But education alone cannot bring about national integration. According to Gbadebo E. Olusegun, there are four other elements that can make a nation achieve integration. These are: absence of political domination by an ethnic group, absence of discrimination of all kinds, absence of inter-tribal clashes and the presence of religious harmony.[133] These four elements can be brought up for discussion in civic education: especially in a thick/maximal civic

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[126] See Oladeji, p. 45. See also J. O. Olatunji, 'Citizenship Education II', in Kanmi Abimbola, Olajire Olaniran, S.F. Ogundare and Dipo Gbenro eds., *Citizenship and Computer Education* (Oyo: OSCOED Publication, 2007), p. 24, and Fadeiye (2008), pp. 55 and 63.

[127] See Falade, p. 17. See also J. O. Fadeiye, *A Social Studies Text Book for Colleges and Universities* (part 1) (1st edition, 2005) (Ibadan: Akin-Johnson Press and Publishers, 2010), p. 150, and J. O. Fadeiye (2008), p.61.

[128] See Okediran Oyelayo, 'Multiethnic Nigeria and the Sustenance of Democratic Governance: Challenges and Prospects', in B.R. Ismaila, P.A. Ojebode and S.O. Afolabi, *Challenges of Democratic Governance in Nigeria* (Oyo: SPED, 2001), p. 18.

[129] See Bray and Cooper, (1979), p. 35.

[130] See Martin Mtumbuka, 'Civic education in Malawi', *Irish Educational Studies*, 17 (Spring), 1998, p. 306.

[131] See Mtumbuka (1998), pp. 308-310.

[132] See T. M. Bray and G. R. Cooper, 'Education and Nation Building in Nigeria since the Civil War', *Comparative Education* 15/1 (Oxfordshire: Taylor & Francis, 1979), pp. 32-36.

[133] See Gbadebo E. Olusegun, 'National Integration: A Panacea for Sustainable Democratic Governance in Nigeria', *Challenges of Democratic Governance in Nigeria* (Oyo: SPED, 2001), pp. 45-46.

education, particularly including tolerance and respect for diversity. Africa is a massive continent and Nigeria is a big country. For this reason, we shall not be able to discuss the whole of Africa's civic culture; we shall limit our scope to Nigeria alone.

2.8.2 Nigeria and the Challenge of Nation building

Since the creation of this nation-state, Nigeria has been polarised between north and south by either ethnicity or religion. The northern part has Muslims as the majority and the southern part is Christian. Religion has affected the socio-political development of the country in both positive and negative ways. The major challenges facing Nigeria are that of integrating all the ethnic nationalities/religions and of nation building.

According to Matthew Oladeji, 'since [the] 1914 amalgamation, the problem of how to merge the discordant entities into a coherent whole while preserving for each sufficient autonomy, to satisfy cultural aspirations, has been dominant in the political history'.[134] Before this period, the entire territory had been administered by the British separately as three administrative provinces: Northern, Western and Eastern regions.[135] Other problems facing the project of nation building in Nigeria, according to Falade, are lack of 'leadership, low level of civic responsibility and political apathy'.[136] He argues that 'the greatest danger from which Nigeria suffers at the present time is the absence of any vivid sense of citizenship on the part of a large proportion of her inhabitants'.[137]

2.8.3 Diversity and Nation Building

For Adekanye, nation building involves 'the psychological reconstruction of individuals, a process of infusing into the people of new independent territories who differ widely in language, religion and values, a new sense of common belonging and

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[134] Matthew O. Oladeji, *Citizenship Education for all* (1st edition in 2001) (Ibadan: Real Success Consult, 2006), p. 49.

[135] See Oladeji, pp. 45-49.

[136] Falade, 'Civic Education as a Tool for Nation Building in Nigeria', *Nigerian Journal of Social Studies* 11/1 (2008), p. 18.

[137] Falade, p. 18.

shared identity'.[138] To have a successful project of nation building, it must involve the active participation of individuals, groups and organisations in the socio-political, economic, religious and cultural realms of a society. But diversity in language, religion, ethnicity and culture can become stumbling blocks to nation building. The issue of diversity has been the major problem for integration and nation building since the creation of Nigeria from the British colony.[139] Civic education is very important as a tool to achieve the desired goal. Civic education can develop or raise the national consciousness of citizens.

2.9 Some Objectives of Civic Education in Nigeria

Among the objectives of Nigerian civic education is the promotion of virtues and values for democratic society. Adetoro says it promotes 'positive attitudes and appropriate values of honesty, hard-work, self-esteem, fairness, justice, cooperation, tolerance and equity for national unity and development'.[140] Olapade lists specific reasons for introducing civic education in the nation's curriculum, saying that it aims at inculcating in the learner, 'respect for others and recognition of the equality of all human beings; and at combating all forms of discrimination by fostering a spirit of tolerance and peace among human beings'.[141] Falade argues that civic education is a tool that can make Nigeria achieve the aims of integration, cohesion and national unity. However, he does not make a serious case for the place of religion in civic education.

2.9.1 Civic Education in Nigeria

In Nigeria, civics as it was known was scrapped from the school curriculum for over twenty years. However, after the educational reform which informed the National

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[138] J. B. Adekanye, *Nigeria in search of stable Civilian-Military System* (Aldertshort, England: Gover and Boulder, 1981), p. 38.

[139] See M. O. Adekunle, 'Citizenship Education', in Kanmi Abimbola, Olajire Olaniran, S.F. Ogundare and Dipo Gbenro eds., *Citizenship and Computer Education* (Oyo: OSCOED Publication, 2007), pp. 8 and 19.

[140] R. A. Adetoro, 'Citizenship Education' in M. O. Fageyinbo, *Topics in Tertiary Social Studies* (Ijebu-Ode: Lucky Odoni Enterprises, 2004), p. 180.

[141] Chris B. Olapade, 'Citizenship Education', in S. F. Ogundare ed., *Contemporary Issues in Citizenship Education* (Lagos: Patlove Publishing Co., 2005), p. 8.

Curriculum Conference of 1969, among the changes was the introduction of social studies and citizenship education.[142] As a full school subject (no more taught as a topic under social studies), it surfaced again in 2007 when the Federal Government launched a new 9-year Basic Curriculum of Education in which civic education is an essential part. This only began in the year 2008 both in the primary and junior schools. It is too early to see the impact on young people. However, there have been other means of teaching civic education by the government or some non-governmental organisation outside the school. This includes initiatives like the National Values Curriculum for the education sector and the Independent Corrupt Practices and Other Related Offences Commission (ICPC) / National Youth Service Commission (NYSC) anti-corruption partnership targeted at youth as future leaders.[143] The establishment of NYSC was an effort of the government to use education to forge national unity through interaction of youths to learn and live within other cultures. A one-year compulsory national service is done by all graduates of tertiary institutions in states other than their state of origin. This was aimed at developing common ties among youths. Some Non-Governmental organizations, like the Transition Monitoring Group (TMG),[144] Justice Development and Peace Commission of the Catholic Church, and the like, are also involved in training programmes of civic education.

A recent assessment of citizenship education in Nigeria by M. Omo-Ojugo and published in 'All Business' of September 22 2009 reveals the following facts about the appalling situation of civic education and its impacts:

> Attempts at reversing these negative and unethical practices but aimed at refocusing and redirecting the Nigerian value system has resulted in the conception and launching of a number of policies, agencies and commissions. These include: war against indiscipline (WAI) 1984, National Orientation Agency (NAO) 1993, Mass Mobilization for Economic recovery, self-reliance and social justice (MAMSER) 1987, Ethical Revolution (1983) and more recently, the Economic and Financial Crime Commission (EFCC) 2002 and the Independent Corrupt Practices and other related offences commission (ICPC). These were complemented by intensity in religions activities across the Country. However, it is painful and regrettable to observe that these efforts have at best been a scratch on the surface of the decay in the nation's value system. It is probably in recognition of the poor outcome of these efforts that Nduka (2004) observed

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[142] Ebele Maduewesi, 'Nigeria', in UNESCO.org <http://www.ibe.unesco.org/curriculum/AfricaPdf/ nairnige.pdf> [accessed 31 May 2010], p. 55.

[143] See Federal Government of Nigeria, 'National Youth Service Corps' <http://www.nysc.gov.ng/ history.php> [accessed 29 May 2010].

[144] See King David, 'TMG Nigeria-Activities' (2007) <http://www.tmgnigeria.org/activities.htm> [accessed 29 May 2010].

> that although our value disorientation is pervasive, and has in fact reached a crisis proportion, it is the firm belief of the Nigerian academy of education that the best hope of rescuing ourselves from our ethical shipwreck and enabling the Nigerian developmental ship of state sail smoothly and confidently on the high seas is a revamped educational system.[145]

The above shows clearly that the problem of nation building and inculcating values of civic education in the young people is still far from being achieved.

Character training has been part of the goal of education both in the colonial era (1860-1960) and in post-colonial Nigeria. In the 'Report of Nuffield Foundation and the Colonial Office (Britain)' of 1953, Bob White notes that the 'British envisaged an education for Africans designed to enable them to understand their environment and lead the most complete life that is possible in it'.[146] This education would not be just carbon copy of the British but one that has an integration of agriculture and rural life within the curriculum. Ayo Banjo claims that the British 'established schools using English language in order to transfer Christian virtues" to students'.[147] In post-colonial Nigeria, education was seen as a tool for integration and national development. T. M. Bray and G. R. Cooper opine that Nigerian education was directed to the project of nation building after the civil war (1967-1970).[148]

As noted above, there seems to be little evidence of research done directly on civic education in Nigeria. Ede Iyamu and Jude Obiunu conducted research on 'Impact of Citizenship Education on the Civic Consciousness of Nigerian Youth' in 2005. They concluded that through citizenship education, the social values and civic consciousness of youth can be influenced positively, and that more youths can achieve to their

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[145] M. Omo-Ojogu, 'An assessment of citizenship education in Nigeria <http://www.allbusiness.com/ society-social-assistance-lifestyle/ethics/12955050-1.html> [accessed 29 May 2010]. See also O. Nduka, 'Citizenship in Nigeria', A key note address to the Nigerian Academy of Education (2004) and AbdulRaheemYusuf, Samuel Ayorinde Agbonna, Alice Arinlade Jekayinfa and Ahmed Saliu 'Effects of citizenship education component of social studies on civic literacy and attachment of upper basic students in Ilorin Metropolis, Nigeria' in *African Journal of Political Science and International* Relations 5/9 (2011) [accessed 9 June 2012], pp. 437-441.

[146] B. White, 'Talk about School: Education and the Colonoal Project in French and British Africa (1860-1960)', *Comparative Education* 32/1 (Oxfordshire: Taylor & Francis, 1996), p. 20.

[147] A. Banjo, 'Making a Virtue of Necessity: an Overview of the English Language in Nigeria', *The Journal of Modern African Studies* 35/4 (Cambridge: Cambridge University Press, 1997), p. 780.

[148] See T. M. Bray and G. R. Cooper, 'Education and Nation Building in Nigeria since the Civil War', *Comparative Education* 15/1 (Oxfordshire: Taylor & Francis, 1979), pp. 32-36.

potential if they are exposed to such programmes on a regular basis.[149] Olusegun Akinbote describes civic education as part of the Nigerian philosophy of education and he raised suggestions on how to make it more effective.[150] Research by Cynthia Sunal in 1987 on the function of citizenship education in Primary schools shows that teachers perceive limitation of such education.[151] A Yusuf wrote a paper on the same subject. The title is: 'Citizenship Education: An Instrument for Unity and Stability in Nigeria'. He fears that the wave of ethnic violence and religious crises in Nigeria, if not checked may break the country. He concludes therefore that introduction of citizenship education at all levels of education and its careful and appropriate implementation will make Nigeria to be more stable, strong and united. At the end, he made the following recommendations:

(i)   Citizenship education should be introduced at all levels of teachers' training institutions. This is because teachers must be prepared and equipped to effect the needed change in the children. Teachers should be trained and this could be done through in-service training.

(ii)   A multi-disciplinary approach should be employed as a method of teaching citizenship education at higher level of education.

(iii)   For effective implementation, education should be made free and compulsory at least up to senior secondary school level. This is because students would have inculcated good citizenship at this level of education,

(iv)   Research should be conducted to identify major problems and support systems that may affect citizenship education. To do this, researchers should be encouraged by government to carry out meaningful studies.[152]

Other initiatives in Nigeria according to Taiwo Edun are as follows:

In order to correct the negative image of the nation and its debilitating consequences, the federal government has since 2004 embarked on a number of projects aimed at laundering the image of the country. The first was the 'Nigeria Image Project" launched in July 2004 by Chief Chukwuemeka Chikelu as Minister of Information and National Orientation. In July 2005, Mr. Frank Nweke Jnr. Had taken over from Chief Chikelu and launched the 'Heart of Africa' (HOA) project to replace Chief Chikelu's pet project. In February 2009, Professor Dora Akunyili the

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[149] See Ede, O. S. and Obiunu, J. 'Impact of Citizenship Education on the Consciousness of Nigerian Youth', *Journal of Instructional Psychology* 4/32 (2005) (Michigan: George Uhlig Publisher, 2009).

[150] See Olusegun Akinbote, 'A Note on Citizenship Education in Nigeria: Retrospect and Prospect', in *Canadian Social Studies* 29/4 (1995, pp. 30-32.

[151] See Cynthia Sunal et al., 'Citizenship Education in the Primary School: Perceptions of Nigerian Teachers' in *Theory and Research Education* 15/2 (1987), pp. 115-131.

[152] A. Yusuf, 'Citizenship Education: An Instrument for Unity and Stability in Nigeria', in *African Journal of educational studies* (2006, 4/2) <http://www.musero.org/publications/citizenship_education.pdf> [accessed 31 May 2010].

new Minister for Information launched the 'Rebranding Nigeria Project' as the new weapon to win the image war.[153]

Furthermore, the National Economic Empowerment and Development Strategy expects education to be employed as a tool for value orientation of Nigerian youths.[154]

Civic education programmes are carried out both inside and outside the school. In 2007, the Federal Government launched a new Nine-year Basic Curriculum of Education in which citizenship education is an essential part. Earlier, it launched citizenship education centre for learning citizenship values and leadership ethics.[155] And recently, the Independent Corrupt Practices and Other Related Offences Commission (ICPC) launched the Integrity Campaign. This includes initiatives like the National Values Curriculum for the education sector and the 'ICPC/NYSC anti-corruption partnership targeted at youth as future leaders'.[156] Some Non-Governmental organizations, like the transition Monitoring Group,[157] Justice Development and Peace and the like, are also involved in training programmes of Civic education.

2.10 Integrating Philosophical, Religious and Theological Understandings of Solidarity

As pointed out in chapter one, Catholic education has a relevance to civic education. Catholic education has been seen as a holistic enterprise. Both study and life are linked together. Religious education also has a relevance to civic education. This is one of the reasons why in many schools in Ireland teachers of RE are also responsible for teaching

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[153] Taiwo Edun, 'The Re-Branding Nigeria Project: Doing the First Things First' in *Research Journal of International Studies* 19 (2011) <http://www.eurojournals.com/RJIS_19_03.pdf> [accessed 20 April 2012].

[154] See Federal Government of Nigeria, 'National Economic Empowerment and Development Strategy' (2004) <http://www.cenbank.org/out/publications/guidelines/rd/2004/needs.pdf> [accessed 20 April 2012].

[155] See B. T. Danmole, 'Emerging Issues on the Universal Basic Education Curriculum in Nigeria: Implications for the Science and Technology Component' in *Pakistan Journal of Social Sciences* 8/1 (2011), pp. 62-68.

[156] See Yomi Olamiti, 'ICPC: Understanding the integrity Initiatives II' in 'Nigerian Compass' (2008) <http://www.compassnewspaper.com/NG/index.php?option=com_content&view=article&id=469:icpcun derstanding-its-integrity-initiatives-ii&Itemid=7966> [accessed 31 May 2010].

[157] See King David, 'TMG Nigeria-Activities' (2007) <http://www.tmgnigeria.org/activities.htm> [accessed 29 May 2010].

CSPE. In Nigeria, there is no such link. However, studies about different religions are part of the syllabus for civic education in Nigeria.

There already valuable things done on civic education in both countries. Huge challenges abound too in the study area: lack of civic awareness, lack of respect for differences – class, culture, tribe/ethnic groupings. These needs should lead to making the content and pedagogy of civic education 'thick' enough in order to achieve its aim of integration and national development. To be thick enough, there is need to draw not only from philosophy but also from religion and theology.

2.10.1 Commonality between Ireland and Nigeria

The Republics of Ireland and Nigeria are products of artificial creation; some effects of colonisation still linger on in the minds of citizens. Perhaps the pace of integration of various groups living in Ireland is very slow. In Nigeria, the issue of citizenship is affected by either ethnic or religious affinity. Being a member of an ethnic or religious group is primary, whereas being a Nigerian is seen as secondary. This may account for various tribal/ethnic, religious and economic reasons for frequent political unrest in different parts of the country since independence.

In Ireland and Nigeria alike researchers have not paid particular attention to civic education in itself. It can be fairly pointed out that both countries are not fully successful in the full implementation of the project of civic education. Full 'ownership' of civic education is not yet in the hands of Ireland or Nigeria as republics.

Secondly, Irish people open their borders to immigrants in as much as they do but not beyond certain boundaries. The same thing happens in Nigeria as each tribe and ethnic group is trying to draw lines of demarcation of their boundaries. All these are pointing to the fact that there is not yet a perfect civic culture in the two countries. Pluralism and multiculturalism are important issues in Ireland now. It is to be noted that by the creation of northern and southern protectorates from the existing nations and ethnic groups, and their eventual amalgamation in 1914, Nigeria has now become a multicultural and a pluralistic society composed of more than 250 ethnic groups in a total population of over 170 million (170,123,740) people.[158]

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[158] Central Intelligence Agency, 'The World Fact Book – Africa: Nigeria' (2012) <https://www.cia.gov/library/publications/the-world-factbook/geos/ni.html> [accessed 22 May 2012].

From the social analysis of the situations of public life of young people in Ireland and Nigeria, we have come to understand that lack of civic awareness, lack of respect for differences – class, culture, tribe/ethnic – among young people boil down to inability to have a rich conception of civic education. It is discovered too that this subject need a pool of multicultural views and methodologies to make it become 'thick' in its conception. These needs should lead to a development of a 'thick/maximal' conception of education. A thick/maximal conception will take civic education beyond mere knowledge, to accept not only philosophical values but also religious and theological values. In a liberal democracy, issues of diversity, patriotism and tolerance are very important for a healthy, integrated nation and for a holistic development. Among views of philosophers on civic education examined, the content of Ward and O'Shea's curricular proposal seem to embrace diversity, tolerance and other social values. However, it needs a process of unification of all interests for the common good. To face the challenges of civic education in these nation-states, we shall now argue that a greater virtue other than patriotism is needed. What we propose instead is that it is the virtue of solidarity which can bring about the union of interests, purpose, and sympathy among the peoples and groups found in Ireland and Nigeria. It is this cohesion which an understanding of solidarity fosters, whether from its secular or religious and theological perspectives. What we propose, then, is an integrated understanding of the virtue of solidarity, so as to enhance civic education.

3.1 Introduction

In chapter two above, we examined the problems arising from civic education programmes in Ireland and Nigeria. It began by asking what is the impact of Civic Education among the young people in Ireland and Nigeria? We also went into social analysis of the problem and presented some solutions offered in the past as well as examining some research already done to solve the problem. While comparing the Irish and Nigerian approaches, we looked at the awareness that Christian Theology and Religion as a whole has offered to civic education. We also examined the philosophy of education and conception of civic education as presented by different philosophers in the area of study. Before we settled for a thick/maximal conception which allows a contribution from religion, we examined the place of civic education in relation to the international community. Civic education within Europe and as a European project, the values of patriotism and tolerance and religion were also examined as they contribute to a richer conception of civic education in Ireland and Nigeria. This chapter establishes a philosophical understanding of the concept of solidarity and its application in seeking meaning in life. This will begin by looking briefly at the meaning of philosophy as a discipline and also ethics in general. It will also touch the works of some Greek and Roman philosophers, as well as some modern philosophers who have done some work on the concept of solidarity. The research will look particularly at Aristotle, Thomas Aquinas, Immanuel Kant, and Karl Marx. Finally it will look at the contemporary works of Richard Rorty, David Hollenbach and Amartya Sen on solidarity. This chapter will also explore in some depth the constitutive parts of the concept of solidarity: interdependence, human dignity, and the common good.

3.2 Meaning of Philosophy

Philosophy, (Greek, love of knowledge or wisdom) is a human inquiry about knowledge, thought and the meaning of the 'universe as a whole'.[1] It is a common view

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[1] See John Passmore, 'Philosophy' in *The Encyclopedia of Philosophy* ed. by Paul Edwards (New York: The Macmillan Company and The Free Press, 1967), pp. 216 and 218. See also Simon Blackburn, *Oxford Dictionary of Philosophy* (Oxford, New York: Oxford University Press, 1996), p. 286.

that the activity of this inquiry should lead to wisdom, virtue or happiness.[2] Summarily, it can be defined as rationally critical thinking, of a more or less systematic kind about the general nature of the world (metaphysics or theory of existence), the justification of belief (epistemology or theory of knowledge), and the conduct of life (ethics or theory of value).[3] Philosophy has three historical periods: the Classical - comprises both Greek and Roman philosophies, the Medieval - primarily in the West, connected with the early Christian thought, drawing on Plato and Aristotle to defend belief, and Modern philosophy – which directs its inquiry mainly towards epistemology.[4]

3.2.1 Ethics and Ethical Theories

Ethics is the theory of human conduct. Ethics questions whether our moral convictions have any objective validity and, if so, of what kind? Political philosophy, an extension of ethics, faces the fundamental problem of the moral obligation of citizens to obey the state and that of the state to compel them to obey.[5] There are several approaches to ethics but we shall focus on virtue ethics because it helps us to understand the concept of solidarity. One main argument in ethics today is between the advocates of an ethics of virtue and an ethics of obligation.[6] While some philosophers lay emphasis on virtue, some others lay emphasis on duty and obligation. The advocates of deontological (or duty) ethics focus on rules. Immanuel Kant is one of these philosophers. There is a third popular approach to ethics, consequentialism or utilitarianism. Consequentialist ethics also includes duty but with emphasis on obedience to some higher moral absolute that focuses on the outcome of actions. John Stuart Mill is one of these philosophers.[7] It is very important to note that, even though it is different from consequentialism, a system

[2] See 'Philosophy', in *The Penguin Dictionary of Philosophy* ed. by Thomas Mautner, 2nd edn (London: Pengiun, 2005), p. 423.

[3] Lord Quinton, 'Philosophy' in *The Oxford Companion to Philosophy*, ed. by Ted Honderich (Oxford: Oxford University Press, 1995), p. 666.

[4] Quinton, p. 666. Our focus in this work is on Western philosophy.

[5] See Quinton, p. 670. Other fields and subfields of philosophy are: logic, aesthetics, epistemology, and the history of philosophy.

[6] See David Carr, *Educating the Virtues: An Essay on the philosophical psychology of moral development and Education* (London: Routledge, 1991), pp. 85-110.

[7] See 'Philosophy', in *The Oxford Companion to Philosophy*, pp. 88, 205, 187-188, 593, 825 and 900. See also David Carr and Jan Willem Stentel, *Virtue Ethics and Moral Education* (London: Routledge, 1999), pp. 7-10 and13-16.

of virtue theory is only intelligible if it is teleological: purposeful regarding human life, that is, the meaning of life.[8]

3.2.1a Virtue Ethics

This is an approach to ethics which lays emphasis on the character of the moral agent rather than placing emphasis on rules/obligation or consequences.[9] This approach is already introduced in chapter one above. Aristotle argues that we acquire virtue of thought by teaching and virtue of character by habituation.[10] He describes virtue as a state involving rational choice which concerns feelings and actions. Virtue is a mean between two extremes which are vices: excess and deficiency.[11] To substantiate his claim, (in Book 2: IX) he gives three practical rules for good conduct. They are:

(1) Steer away from the extreme. The extreme is vice: excess or deficiency of a thing, feeling or action.

(2) Consider the things towards which we as individuals are particularly prone (because we have different natural tendencies and we can find out what they are by the pain and pleasure that occur in us). It is because of pleasure that one does 'bad actions, and [because of] pain that one abstains from noble ones ... Virtue will be a sort of state to do the best actions in connection with pleasures and pains, and vice the contrary'.[12] To be good, one needs to consider how to manage pleasure and pain well.

(3) In everything, we should be on guard especially against pleasure because we are not impartial judges of it.[13]

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[8] See Piotr Szalek, 'Does Virtue Ethics Exclude Duty Ethics?' Joseph W. Koterski (ed.), *International Philosophical Quarterly* 50/3(2010), (Charlottesvi, VA: Philosophy Documentation Centre, 2010), p. 360.

[9] See Szalek, pp. 352, 354 and 356. See David Carr, *Educating the Virtues: An Essay on the philosophical psychology of moral development and Education* (London: Routledge, 1991), pp. 85-110. See also David Carr and John Haldane, *Values and Values education: An Introduction* (Fife: Centre for Philosophy and Public Affairs, University of St Andrews, 1993), pp. 22-26, 33-34, and David Carr, *Professionalism and Ethics in Teaching* (London: Routledge, 2000), pp. 175, 187, 190-201 and 214.

[10] See Aristotle, *Nicomachen Ethics*, ed. by Roger Crisp (Cambridge: Cambridge University Press, 2000), Bk II, sec. 1, pp. 23-24. See also Aristotle, 'The Nature of Virtue' in *Ethical Theory: An anthology*, ed. by Russ Shafer-Landau (Malden, MA: Blackwell Publishing Ltd, 2007), pp. 675-676.

[11] See Aristotle, *Nicomachen Ethics*, ed. by Roger Crisp, Bk II, sec. 6-11, pp. 29-36.

[12] Aristotle, *The Nicomachean Ethics*, Roger Crisp, Book II, Chapter 3, p. 26.

[13] Aristotle, *The Nicomachean Ethics*, Roger Crisp, Book II, Chapter 9, p. 36.

However, Aristotle adds also that there are actions and feelings that do not have a mean, for instance committing adultery or an injustice.[14] Solidarity may be considered also as not having a mean. It is not in the middle of two extremes. It has one intended result – to bind people together in a bond of friendship within society. In Books 3, 4 and 5, the philosopher lists the moral or practical virtues of social life as follows: Courage, Temperance, Generosity and Justice.[15] The intellectual virtues are Wisdom, Intelligence and Prudence. The foundation of virtue ethics is laid by Aristotle.

Virtue ethics based on an Aristotelian approach is flexible without compromising objectivity. According to Martha Nussbaum, virtue ethics 'remains always open to revision in the light of new circumstances and new evidence'.[16] In addition, Rosalind Hursthouse argues that virtue ethics is not a normative theory like deontology and utilitarianism. However, in some cases, virtue ethics can provide moral principles for a decision procedure concerning moral questions.[17] There are specifications of right in virtue ethics, for 'doing what is right is doing what a virtuous agent would do ...' she argues.[18] This view is also supported by Christine Swanton. She argues that

> the idea that virtue ethics is not rule-based should not be misunderstood ... [T]he determination of rightness is partly a matter of publicly accessible rules, rather than the essential private deliberations and intuitions of a virtuous agent ... When for example, I praise an act as right because strong, or right because caring, or wrong because weak or uncaring, ensuing controversy may precipitate entire accounts of the concept of strength, weakness, and caring. And good accounts will extend into terrain well beyond the expertise of the analytic philosopher.[19]

Swanton is of the opinion that virtue ethics to some extent makes use of deontological ethics, for instance, in determining the rightness of human action. It seems that both theories can complement each other if they do not emphasis their extreme sides.

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[14] Aristotle, *The Nicomachean Ethics*, Roger Crisp, Book II, Chapter 7, p. 31.

[15] See Aristotle, *The Nicomachean Ethics*, Roger Crisp, Books III - V, pp. 37-102.

[16] Martha Nussbaum, 'Non-Relative Virtues: An Aristotelian Approach' in *Ethical Theory: An anthology*, ed. by Russ Shafer-Landau, p. 694.

[17] See Rosalind Hursthouse, 'Normative Virtue Ethics' and Julia Annas, 'Being Virtuous and Doing the Right Thing' in *Ethical Theory: An anthology*, ed. by Russ Shafer-Landau, pp. 700-709 and 735-745.

[18] Rosalind Hursthouse, 'Normative Virtue Ethics' in *Ethical Theory*, p. 704.

[19] Christine Swanton, 'A Virtue Account of Right Action' in *Ethical Theory*, p. 734.

Alasdair MacIntyre argues that western culture has lost the understanding of morality, and so people are now living in an emotivist culture.[20] He argues that when liberal individualism took over by affecting the way of thinking about morality in the western culture for over three centuries, the result has been 'lack of coherent rationally defensible [moral] statement ... [But] the Aristotelian tradition can be restated in a way that restores intelligibility and rationality to our moral and social attitudes and commitments.[21] He argues further that a ray of hope will shine with a return to virtue ethics which can bring about a sustainable moral and civic community for this age.[22] Virtue ethics lays emphasis on the character of the agent rather than obligation or utility. While virtue ethics can transform persons, it seems that deontological ethics has a function too, in civic education, as it can help students to appreciate their obligations and rights in society.

3.2.1b Deontological ethics

Robert G. Olson has described deontological ethics as a theory 'which holds that at least some moral acts are morally obligatory regardless of their consequences for human weal or woe'.[23] This approach claims that no matter how 'justified' a lie, for instance, is an act that is morally wrong. It is the duty of a moral agent to submit to moral rule in all circumstances. Obligation or duty therefore becomes the central moral concept. The most famous philosopher who favours this approach is Immanuel Kant. Kant opines that every rational being acts to achieve their end, which is happiness, in conformity with duty.[24] He argues that to achieve one's end, one must follow a maxim, a universal principle, called the categorical imperative because it is not based on any further condition. He postulates two basic kinds of imperatives in his Ethics.[25] They are: a hypothetical imperative and a categorical imperative. A hypothetical imperative

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[20] See Alasdair MacIntyre, *After Virtue* (1st edn, 1981) (London: Duckworth, 1985), pp. 1 and 14.

[21] MacIntyre, p. 259.

[22] See MacIntyre, p. 263.

[23] Robert G. Olson, 'Deontological Ethics' in *The Encyclopedia of Philosophy*, ed. by Paul Edwards (8 vols) (New York: Macmillan, 1972), vol. 2, p. 343.

[24] See Kant, 'Groundwork of The Metaphysics of Morals' in *Ethical Theory*, pp. 525-538.

[25] Francis Ogunmodede, *Kpim of Morality Ethics: A Systematic and Historical Study*, ed. by Joseph Omoregbe, (Ikeja, Lagos: Joja Educational Research and Publishers Limited, 2004), pp. 223-224.

conditions a person to act as a means to an end. However, the categorical imperative is an 'unconditional worth or value, some end of action, that can be a source of the unconditionally valid requirements of morality'.[26] It is free, absolute, and no one can be exempted from it. A categorical imperative states: 'Act externally in such a way that the free use of your will is compatible with the freedom of everyone according to a universal law'.[27] This would mean setting a 'bare minimum condition for moral action and for any system of justice ... The requirement is that only those policies ('maxims') which every rational being could freely adopt as laws binding upon himself can have the status of legitimate lawfulness'.[28] Kant argues that

> there is only a single categorical imperative and it is this: *act only in accordance with that maxim through which you can at the same time will that it become a universal law* ... [T]he universal imperative of duty can also go as follows: *act as if the maxim of your action were to become by your will a universal law of nature.*[29]

He bases the above principle on the ground that 'rational nature exists as an end in itself ... so act that *you use humanity,* whether in your own person or in the person of any other, *always at the same time as end, never merely as a means'.*[30] Every rational being, through practical reason, has a duty to act accordingly to achieve their end, which is happiness. In doing so, one must also recognise one's duty towards others by not using them as a means but respecting them as ends in themselves. Kant's idea about human reason and his idea of not using human beings as means are important for the idea of solidarity because they support human dignity.

Kant's view is supported by Christine Korsgaard's 'Principle of Universality' and Onora O'Neill's exposition and application of Kant's ideas of 'end' and 'means' to some moral problems raised by famine.[31] Alan Gewirth argues that the spirit of the 'Golden rule' can be adapted to provide a basis for a theory of obligation. According to Gewirth, 'the Golden Rule should be amended to read: Do unto others as you would

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[26] Timmons, p. 156.

[27] Emmanuel Kant, *Metaphysics of Morals* (MdS) par. vi, p. 231, quoted in John Kemp, *The Philosophy of Kant* (London: Oxford University, 1968), p.76.

[28] Arnulf Zweig (ed.), *The Essential Kant* (New York: New American Library, 1970), p. 27.

[29] Kant, 'Groundwork of The Metaphysics of Morals' in *Ethical Theory*, p. 534. Emphasis added.

[30] Kant, 'Groundwork of The Metaphysics of Morals' in *Ethical Theory*, p. 537. Emphasis added.

[31] See Christine Korsgaard, 'Kant's Formula of universal Law' and Onora O'Neill, 'Kantian Approaches to some Famine Problems' in *Ethical Theory*, pp. 540-550 and 553-563.

rationally want them to do unto you'.[32] He lays emphasis on the use of rationality to know that every rational being has some rights. So, the interpretation of the Golden rule is 'Do unto others as you have a right that they do unto you'.[33] This is interpreted to mean that 'all persons should act toward one another according to their rational desires for such interpersonal action'.[34] He argues that 'the argument for every agent's having to make an implicit right-claim holds only insofar as the object of right-claim as the necessary goods of action, namely freedom and wellbeing'.[35]

The contemporary natural law theorist, John Finnis does not see practical reasonableness (right reason) as the supreme good as Kant does. He opines that human goods are 'perfections' or aspects of human flourishing. He argues that the master principle of ethical reasoning may be stated briefly in this way: 'Make one's choices open to human fulfilment; i.e. avoid unnecessary limitation of human potentials'.[36] Attainment of harmony of one's emotion and reason can be 'instrumental to one's participation in one or more of the other basic goods ... It is itself a basic form of human fulfilment'.[37] Furthermore, Germain Grisez argues that Kant's argument is grossly inadequate because the latter centres morality on goodwill only. According to Grisez, 'the good will must be open to a continuing unfolding of human fulfilment in all the basic goods of persons—including life and health, skill in work and play, and knowledge of truth—not just to moral uprightness'.[38] Goods are what give human beings reason for acting, for instance, knowledge, work and solidarity.

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[32] Gewirth, 'The Golden Rule Rationalised' in *Ethical Theory*, p. 574.

[33] Gewirth, 'The Golden Rule Rationalised' in *Ethical Theory*, p. 574.

[34] Gewirth, 'The Golden Rule Rationalised' in *Ethical Theory*, p. 576.

[35] Gewirth, 'The Golden Rule Rationalised' in *Ethical Theory*, p. 577.

[36] John Finnis, *Fundamentals of Ethics* (Washington, D.C.: Georgetown University Press, 1980), p. 72.

[37] John Finnis, p. 73.

[38] Germain Gabriel Grisez, 'Chapter 4: Some Mistaken Theories of Moral Principles, Christian Moral Principles', in *The Way of The Lord Jesus: Christian Moral Principles* (Chicago: Franciscan Herald Press, 1983) <http://www.twotlj.org/G-1-4-1.html> [accessed 4 March 2012].

3.2.1c Consequentialism or Utilitarianism.

According to J.J.C. Smart, utilitarianism 'can most generally be described as the doctrine which states that the rightness or wrongness of actions is determined by the goodness and badness of their consequences'.[39] The value of such 'consequence is expressed in terms of welfare'.[40] There are various species of utilitarianism which limited space cannot permit us to elaborate here.[41] The major division amongst them are the views between act and rule consequentialism. They are as follows:

> According to *act consequentialism*, morally right actions are those that do, or are expected to generate either the very best results, or sufficiently good results, as compared to all the other actions available to a person at a given time. According to *rule consequentialism*, morally right actions are those that conform to optimal social rules, where such rules are those that would generate best results were they very widely endorsed ... [H]istorically, the most prominent and well-developed form of consequentialism, combines a claim that happiness is the sole intrinsic value, with the consequentialist view that morally right action either actually maximizes happiness, is reasonably expected to maximise it, or tends to promote the greatest happiness.[42]

We shall briefly examine philosophers' comments on each of these two main categories.

John Mill interpreted the Golden Rule as 'the complete spirit of the ethics of utility ... To do as one would be done by, and to love one's neighbour as oneself, constitute the ideal perfection of utilitarian morality'.[43] To achieve this spirit of ethics of utility, he argues that utility would enjoin that laws and social arrangement, education and opinion must be used to place individual happiness in harmony with the common good.[44] This means the state must put in place certain structures in order to achieve the desired spirit of ethics. Ethics should tell people what their obligations are or how to know them.

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[39] J.J.C. Smart, 'Utilitarianism' in *The Encyclopedia of Philosophy*, ed. by Paul Edwards, vol.8, p. 206 and 'Extreme and Restricted Utilitarianism' in *Ethical Theory*, pp. 475-476. See also William Shaw, 'The Consequetialist Perspective' in *Ethical Theory*, 'our actions are right or wrong because, and only because, of their consequences', p. 457.

[40] Bernard Williams, 'Ethical Theory' in *The Blackwell Companion to Philosophy*, pp. 30-31. See also Eoin G. Cassidy, *The Search for Meaning and Values*, pp. 251 and 269.

[41] For forms of utilitarianism, see J.J.C. Smart, 'Utilitarianism' in *The Encyclopedia of Philosophy*, ed. by Paul Edwards, vol.8, pp. 206-211.

[42] Shafer-Landau, 'Introduction to Part VIII' in *Ethical Theory*, p.454. Emphasis added.

[43] Stuart Mill, 'Utilitarianism' in *Ethical Theory*, p. 457.

[44] See Stuart Mill, 'Utilitarianism' in *Ethical Theory*, p. 457-458.

However, Mill's argument has received some criticism that shows that it may be asking too much from people and may be unattainable for humanity.[45]

Furthermore, utilitarianism has been described as a 'welfarist value theory which holds that the happiness or well-being of persons is the only thing that is valuable for its own sake and that the well-being of any person is neither more nor less valuable than the well-being of any other'.[46] Things are valuable only if they lead to the welfare of agents in general. This position has also been criticised because it cares not for individuals but for total welfare. The critics argue that it 'subordinates considerations of justice, equality, and fairness to the principle of utility'.[47]

3.2.1d Virtue Ethics Can Draw From Other Approaches

Each of the three main approaches of ethical theory – virtue, duty and welfare or utility – tries to explain morality from different point of views. In connection with the concept of solidarity, it appears that none of them on its own can fully guarantee the process by which one can confront moral problems experienced in today's world of interdependence. The virtue of friendship which combines virtue ethics with some aspects of the two normative ethics may bring about a sound morality based on solidarity. We shall explore friendship as a reflection to the concept of solidarity.

3.3 The Greek and Roman Philosophers on Friendship

3.3.1 Aristotle and the Concept of Friendship

In the classical period of philosophy, Aristotle (384 BC – 322 BC) is the principal proponent of a philosophical term that is an equivalent to solidarity. He proposes the philosophical concept *friendship* in his *Nicomachean Ethics* as one that has a close link with goodness and can be suggested for the concept of *solidarity* in this study. Aristotle distinguishes the three kinds of friendship as: those who love each other for their utility, those who love for the sake of pleasure and those who wish well to their friends for their

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[45] See Stuart Mill, 'Utilitarianism' in *Ethical Theory*, p. 458.

[46] Shaw, 'The Consequentialist Perspective' in *Ethical Theory*, p. 467.

[47] Shaw, 'The Consequentialist Perspective' in *Ethical Theory*, p. 468.

own sake. The third one, he calls perfect friendship because here people are truly friends.

> Since friendship consists more in loving, and we praise those who love their friends, it appears that loving is the virtue of friends. So, when it happens that people love in accordance with merit, they are lasting friends and their friendship lasts. It is in this way that unequals [sic] as well can be best friends, since they can thus be equalized.[48]

Aristotle does not exclude self-interest from his idea of friendship, but he does hold that perfect friendship is not based on only utility or pleasure.[49] It is based on similitude – each friend closely resembling the other in goodness. Perfect friendship is friendship for virtue's sake. Based on virtue, it means that the two are virtuous and that only virtuous persons can have perfect friendship. He argues that 'the things that tend to produce virtue taken as a whole are the actions required by law that are laid down for education in good citizenship'.[50] This education 'should aim at fostering all the virtues' so that in exercising them, both the individual and the state can attain their 'ultimate goal', happiness.[51] Aristotelian friendship is valuable because it is based on goodness. It is limited kind of friendship though. It is for only those who are good and for a small number of people, *polis*. *Polis* is an ancient Greek city-state. Aristotelian friendship does not include others, for instance, family members, unless they are virtuous. This kind of friendship does speak the language of civil or civic friendship but it does not carry a notion of universal friendship. However, it is a starting point for social and political friendship.

3.3.2 Other Philosophers' Concept of Friendship

Plato (429 BC – 347 BC) discusses love (*erôs*) and friendship (*philia*) in the *Symposium, Lysis and Phaedrus*.[52] The *Symposium* creates the space for Plato to build

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[48] Aristotle, *The Nicomachean Ethics*, Roger Crisp (ed.) (Cambridge: Cambridge University Press, 2000) p. 153.

[49] Aristotle, *The Nicomachean Ethics*, Roger Crisp (ed.), p.154.

[50] Aristotle, *The Nicomachean Ethics,* Roger Crisp (ed.), p. 85.

[51] The point is fully explained by a Dominican professor of Philosophy, Joseph Mbukanma, *Moral Education in Aristotle* (Ibadan, Nigeria: University of Ibadan, 2000), pp. 117-137.

[52] Plato, *Lysis, or Friendship* (380 B.C.E) trans. by Benjamin Jowett <http://classics.mit.edu/Plato/ lysis.html> [accessed February 19 2010]. In Plato's philosophy, love was meant to bring the lovers closer to wisdom and the Platonic form of beauty. In *Lysis* Socrates proposes four possible notions regarding the true nature of friendship: 1. Friendship between people who are similar, interpreted by Socrates as

his philosophy of knowledge.[53] In the *Phaedrus*, love is said to be a gift from the gods, and that its proper expression is rewarded by the gods in the afterlife.[54] Friendship has been described by Bennett Helm as 'a distinctively personal relationship that is grounded in a concern on the part of each friend for the welfare of the other, for the other's sake, and that involves some degree of intimacy'.[55] Based on the ancient Greeks' understanding, he gives the classifications of kinds of love: *eros, philia and agape*.[56] The nature of the Platonic ideal of love was that of a chaste but passionate love. It was based not on lack of erotic interest but on spiritual transmutation of the sex force.[57]

Cicero (106 BC – 43 BC), similarly to Aristotle, links true friendship with goodness. Cicero argues thus: 'For friendship is nothing else than an accord in all things, human and divine, conjoined with mutual goodwill and affection, and I am inclined to think that, with the exception of wisdom, no better thing has been given to man by the immortal gods'.[58] In another place, Cicero is said to have argued further that 'those who

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friendship between good men. 2. Friendship between people who are dissimilar. 3. Friendship between neither-good-nor-bad men and good men in the presence of evil. 4. Gradually emerging: friendship between those who are relatives (*oikeioi* - not kindred) by the nature of their souls.

[53] Plato, *Symposium* (380 B.C.E) trans. by Benjamin Jowett <http://classics.mit.edu/Plato/symposium.html> [accessed December 2009]. In detail, he shows the method by which love takes one to the form of beauty and wisdom. The speech of Socrates points out that the highest purpose of love is to become a philosopher, or lover of wisdom.

[54] Plato, *Phaedrus* (380 B.C.E) trans. by Benjamin Jowett.

[55] Bennett Helm, 'Friendship' (2009) in *Stanford Encyclopedia of Philosophy*, ed. by Edward N. Zalta <http://plato.stanford.edu/entries/friendship/> [accessed 6 December 2009]. See also Patrick Masterson, 'Morality and Transcendence' in Enda McDonagh and Vincent MacNamara (eds.), *An Irish Reader in Moral Theology*, pp. 324-330.

[56] *Eros* is a kind of passionate desire for an object or person, typically sexual in nature. *Philia* is a kind of affectionate or friendly feeling towards one's friends, family members, business partners, and one's country at large. *Agape* is a kind of love that is thought to *create* value in the beloved; it has come through the Christian tradition to mean the sort of love God has for us persons as well as, by extension, our love for God and our love for humankind in general. Bennett Helm, 'Friendship' (2009) in *Stanford Encyclopedia of Philosophy*, ed. by Edward N. Zalta.

[57] Thomas Brickhouse and Nicholas D. Smith, 'Platonic Love' in *Internet Encyclopedia of Philosophy*, (2009) ed. by James Fieser <http://www.iep.utm.edu/plato/#SH6f> [accessed 7 December 2009].

[58] Cicero, *Laelius De Amicitia*, 6/20 trans. by W. A. Falconer (44 B.C.) <http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Cicero/Laelius_de_Amicitia/text*.html> 176 [accessed 7 May 2009]. This particular quotation appears also but with a different translation in K.P. Doran, *Solidarity*, p. 93.

admit of a friendship for the sake of interest, destroy the most lovely of the bonds of friendship'.[59] For Cicero, friendship is for life.

In the thought of Epictetus (AD 55 – AD 135) and Seneca (4 BC – 65 AD), friendship can be found among people of a certain class or among slaves. It does not depend on nobility or on the kind of job one engages in. According to Seneca, qualities that indicate goodness can sometimes be found more easily in a slave. He opines that 'one of the most beautiful qualities of a true friendship is to understand and to be understood'.[60] This is noted in Seneca's letter to Lucilius, when the former asks 'would you not consider that this, whom you call slave, born of your own progeny, enjoys the same sky, breathes as you do, lives and dies as you do? It would be just as easy for you to see him as a free man and for him to see you as a slave'.[61] However, Epictetus argues that 'Whoever, then understands what is good, can also know how to love; but he who cannot distinguish good from bad, and things which are neither good nor bad from both, how can he possess the power of loving? To love, then, is only in the power of the wise'.[62] He further argues that people should become wise by making more friends. He says 'instead of herds of oxen, endeavour to assemble flocks of friends about your house'.[63]

Marcus Aurelius recognises the value of goodness beyond people who are related. In the second book of his 'Meditations', Aurelius advises on how to start a day:

> Begin the morning by saying to yourself; I shall meet with the busybody, the ungrateful, arrogant, deceitful, envious, [and] unsocial. All these happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good that it is beautiful, and of the bad that it is ugly, and the nature of him who does wrong ... I can neither be injured by them, for no one can fix on me what is ugly, nor can I be angry with my kinsman, nor hate him. For we are made for co-operation, like feet, like hands, like eye-lids, like the rows of the upper and lower teeth. To act against one another then is contrary to nature; and it is acting against one another to be vexed and to turn away.[64]

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[59] Cicero, 14/51.

[60] *The Language of Friendship* ed. by Susan Polis Schutz (Boulder, Colorado: Blue Mountain Arts, Inc., 1997), p. 26.

[62] George Long, *Discourses Of Epictetus: With Encheiridion and Fragments and a Life of Epictetus and a View of His Philosophy* (1877) <http://books.google.ie/books?id=LBdva_MI6KoC&dq=whoever,+then+understands+w hat+is+good+Epictetus&source=gbs_navlinks_s p. 176, [accessed 30 September 2009].

[63] *The Language of Friendship*, p. 26

[64] Marcu Aurelius, *Meditations*, trans. by George Long, (167 ACE) < ttp://classics.mit.edu/Antoninus/meditations.html> [accessed 28 September, 2009], p. 8.

The Stoics, following Aristotle generally, argue that virtuous people enjoy the highest form of friendship. In the view of the Stoics, 'the community of virtue is a more significant community than the one constituted by the particular political community we are born into; and so virtuous people will treat one another as fellow-citizens, however distant (in ordinary terms) they may be from one another'.[65] This idea of friendship among virtuous people goes beyond national boundaries. It is extended to cover the whole of humanity.

3.3.2a Kevin Doran's Comments on Concept of Friendship

As observed by Kevin Doran, a contemporary scholar studying solidarity, Aristotle was aware of the different opinions about friendship whether it 'was promoted by likeness between people or by diversity'.[66] He observes that Aurelius and Aristotle's notion of friendship is that of a kind of bond between those who share a commitment to goodness. Therefore, Doran views this concept of friendship as selective because 'it depends on a certain social and moral similitude'.[67] It a bond that exist between virtuous people alone. Doran further notes that Seneca, Epictetus and Marcus Aurelius seem to base their idea of friendship on a more essential, ontological level of similitude, (whereas for Cicero and Aristotle, friendship depends on a certain social and moral similitude). Doran states that, although they believe that one can choose friends based on a certain social and moral similitude,

> they also recognise that there is a sense in which friends are not of our choosing; that there exists a moral responsibility of friendship or brotherhood towards all our fellow human beings. This obligation is partly based on similitude – the sharing of the same rational nature, (sic) and partly rooted in the acceptance of the diversity of others.[68]

It seems that the position of Cicero and Aristotle on friendship based on moral goodness, friendship for the sake of virtue, is not fully accepted by Seneca, Epictetus and Aurelius. The latter are of the opinion that friendship can also exist in a pre-moral setting.

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[65] Irwin (ed.), *Classical Philosophy*, par. 566, p. 372.

[66] Kevin Doran, *Solidarity: A Synthesis of Personalism and Communalism in the Thought of Karol Wojtyla/Pope John Paul II*, (New York: Peter Lang, 1996), p. 92.

[67] Doran, p. 92.

[68] Doran, p. 94.

3.3.2b Terence Irwin's Comment on Aristotelian friendship

Irwin, a contemporary Aristotelian scholar, explains Aristotle's idea of a friend as another self, one that is valued non-instrumentally, in their own right as a person. He describes a friend in the Aristotelian concept of friendship as one that shares one's goal and one's idea of ultimate end, and one who cooperates in the deliberation, decision, and action of his friend.[69] Irwin argues that friendship alone is not what can guarantee one's ability to achieve cooperation. He argues that cooperation can also happen by accepting the contribution of advisers or critics.[70] However, he does agree with Aristotle that friendship helps one to care about the activities of the other as one does about one's own activities. In addition to Aristotle's concept of friendship, he adds that 'valuable pursuits that we cannot adopt as our own individual pursuits none-the-less matter to us in the same way as our individual pursuits matter to us. Friends achieve this result more readily if they are different in some ways ...'[71] He agrees with Aristotle that

> [f]riendship is a virtue or involves virtue, and moreover is most necessary for our life; for no one would choose to live without friends even if one had all the other goods ... Moreover, the young need friendship to keep them from error, the old need it to care for them and support the actions that fail because of weakness ... Members of the same race, and human beings most of all, have natural friendship for each other; that is why we praise friends of humanity ... friendship would seem to hold cities together ... [it is] not only necessary, but also fine ... Moreover, people think that the same people are good and friends.[72]

He argues that Aristotelian friendship need not be restricted to virtuous people alone but can also be extended to other people in community in general.[73] It can be extended to others as justice demands or depending on one's 'degree of admiration, esteem, and liking for the other person'...'[74] This extension of friendship on a general level supports Doran's argument above that friendship can be extended to others because one shares

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[69] See Terence Irwin, *The Development of Ethics: A Historical and Critical Study* (New York: Oxford University Press, 2007) (3 vols.) Vol. 1: From Socrates to the Reformation, sec. 124, pp. 219-220.

[70] See Irwin, vol. I, sec. 125, p. 220.

[71] See Irwin, vol. I, sec. 125, p. 223.

[72] Irwin (ed.), *Classical Philosophy*, vol. 1, sec. 473, p. 318, citing Aristotle, *Nicomachean Ethics* 1155a 1-31.

[73] See Irwin, vol. I, sec. 128, p. 229-230.

[74] Irwin, vol. I, sec. 128, p. 229.

the same nature with them or be based on one's acceptance of diversity found in others. The other person as 'a rational agent has reason to value virtuous action for its own sake, because it is fine, and as an expression of general justice; in all these ways it contributes to his own happiness, which includes the happiness of family, friends, and fellow-citizens'.[75] While Irwin argues for an extension of friendship beyond those who are virtuous, he also invites non-virtuous people to embrace the virtuous life.

3.4 Thomas Aquinas on Virtue and Justice

Thomas Aquinas places much importance on a life of virtue, or the moral life, and the true development of the human person. Aquinas builds on Aristotle's two treatises, *Nicomachen Ethics* and *Politics*. Aristotle's ethics and politics form a philosophy fostering good conduct in life. Aquinas, made use of Aristotle's insight in constructing his moral thought. Following from Aristotle he argues that to become good, one needs to learn as well as practise, for virtue is teachable. One becomes good by acting in a morally fine way.

3.4.1 Aquinas on Moral Education

For Aquinas, human happiness does not consist in the practice of moral virtue or the practice of prudence. The ultimate goal of the person is to be friends with God and see God face to face. This can be achieved only by the gift of God's grace and love, that is, by divine friendship, Aquinas teaches. It seems here that Aquinas is moving from moral philosophy to moral theology since he is moving from the realm of the natural to supernatural. Aristotle posits that 'knowing about virtue is not enough, but we must also try to attain and exercise it, or become good by any other available route'.[76] Interpreting Aristotle, Mbukanma says, 'what is important is not whether one knows what moral goodness is; that is, what 'good' means, or what the good life is ... but to see to what extent his moral insight can provide a basis for moral education'.[77] This education 'should aim at fostering all the virtues' so that in exercising them, both the individual

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[75] Irwin, vol. I, sec. 129, p. 230. See also vol. III, sec. 1245, p. 610.

[76] Aristotle, Nicomachean Ethics, ed. by Roger Crisp, Book X, chapter 9, p. 199. See also Joseph O. Mbukanma, *Moral Education in Aristotle* (Ibadan: University Press, 2000), pp. 2, 23-26.

[77] Mbukanma, p. 31.

and the state can attain their 'ultimate goal', happiness.[78] Thomas Aquinas goes beyond exercising of cardinal virtues to attain happiness.

3.4.2 Aquinas and Virtue

Aquinas defines virtue as 'a good habit' or a good-faculty habit (*habitus operativus bonus*).[79] It is a habit (an acquired settled quality) which is always for good. However, to cultivate this good habit or virtue involves one's doing a repeated action until the good quality becomes part of the person's life. To become a just person, one has to act justly repeatedly. This 'implies a perfection of a power and because perfection is involved all virtues are a movement towards the good'.[80]

> Virtue denotes a certain perfection of a power. Now a thing's perfection is considered chiefly in regard to its end. But the end of power is act. Wherefore power is said to be perfect, according as it is determinate to its act ...[81]
> If, therefore, we speak of man's last end as of the thing which is the end, thus all other things concur in man's last end, since God is the last end of man and of all other things ... irrational creatures do not concur with man in this end. For man and other rational creatures attain to their last end by knowing and loving God: this is not possible to other creatures, which acquire their last end, in so far as they share in the Divine likeness, inasmuch as they are, or live, or even know.[82]

To attain perfection therefore, one has to act intentionally according to virtue. This process of repeated acts becomes habitual and then transforms us.

Furthermore, Aquinas elaborately talks about the two categories of virtues: the cardinal virtues and the theological virtues. And among the four cardinal virtues of Prudence, Temperance, Justice and Fortitude, he singles out Justice. He states that it is the virtue that looks to the other and is concerned more about the common good than the good of the subject. Bilgrien commenting on Aquinas's argument on the virtue of justice says:

> Justice judges actions in relation to the other, to the community, to the common good, to God. Justice introduces a kind of equality. Justice is directed towards the good of others not towards

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[78] See Mbukanma, pp. 117-137.

[79] Thomas Aquinas, *Summa Theologica*, trans. by Fathers of the English Dominican Province (1947), I-II, q. 55, a.3.

[80] Thomas Aquinas, *Summa Theologica*, I-II, q.55, a.3, referred to by Marie V. Bilgrien, p. 85.

[81] Thomas Aquinas, *Summa Theologica*, I-II, q. 55, a.1.

[82] Thomas Aquinas, *Summa Theologica*, I-II, q. 1, a. 8.

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the good of the subject: '… the proper characteristic of justice as compared with the other moral virtues is to govern a man in his dealings with others. It implies a certain balance of equality …' For this reason Aquinas says that justice is centred in the will and not in the passions (I-II, q.59, a4, 5).[83]

Justice transcend our emotions but it can be affected by emotions too. Aquinas posits that the virtue of justice denotes some kind of equality and it has 'right' as its object. However, he says that the theological virtues are different from moral or social virtues in that the former are not attained through our efforts; whereas the practical virtues are not infused, but are attained through a process of repeated good acts. The theological virtues are attained through divine friendship which is the grace (or charity) of God. He argues that 'charity unites all of us in friendship because all of us either actually or potentially can be friends with God which should move us toward universal charity, universal friendship, universal peace.' (II-II, q.25, a.1, 6, 8, 12).[84] Charity is the bond of friendship between the human person and God. John Finnis says that

> rulers are like house builders. Thus the good life for which rulers are responsible is a public good, the justice and peace (rooted in citizens' characters rather than merely in fear of royal troops and judges) which in turn facilitate the domestically and ecclesiastically fostered individual virtue which is the human contribution to perfect *beatitudo*. The preservation of public good needs people to have the virtue, the inner dispositions, of justice, … The public good cannot be well preserved if people are untrustworthy, vengeful, willing to evade their taxes and other civic duties, biased in jury service, and so forth.[85]

Since justice is the virtue that looks to the other and concerns about the common good, it follows then that it is the virtue for the other. And since one cannot attain divine friendship except through charity, it also follows that the virtue for the other needs the theological virtue of charity to guide man to attain his ultimate goal of becoming the friend of God, as Aquinas postulates. Charity binds human to God. The idea of divine friendship is examined in chapter five below.

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[83] Aquinas sees justice as the cardinal virtue which is centred in the will and not in the passions, and it always relates to the other, the common good, and God. Bilgrien points to this in various ways in her book, *Solidarity: A Principle, an Attitude, A Duty? Or the Virtue for an Interdependent World?* (New York: Lang, 1999), pp. 86-87.

[84] Thomas Aquinas, *Summa Theologica*, referred to in Bilgrien, p. 90.

[85] John Finnis, *Aquinas: Moral, Political and Legal Theory* (Oxford: Oxford University Press, 1998), pp. 231-232.

3.4.2a Irwin's Comment on Aquinas' Concept of Virtue

Irwin argues that the idea that moral virtue is needed to regulate intellectual virtue belongs to Aristotle. Following Aquinas, he argues thus:

> If an intellectual virtue itself is no more than a capacity, and if the use of capacity requires the will, the right use of the intellectual virtues require the rightly-ordered will. Since the right ordering of the will requires moral virtue, the right use of the intellectual virtues requires the moral virtues. This right use of the intellectual virtues confers merit on their exercise.[86]

He argues that Aquinas' concept of charity (love of neighbour and of God) as an appropriate directing principle is a Christian element. However, the Aristotelian ideal of the directive role of moral virtue is derived from his ideal of the regulative role of the good will.[87] Irwin, following Aquinas, argues that:

> Even if we plan our lives entirely for the exercise of the intellectual virtues, we need something more if we are to exercise them in the right way. Someone with a totally disordered will could not focus on the most worthwhile intellectual pursuits, but would be distracted by entertaining but worthless diversions, and so on. If we could somehow automatically focus on the best exercise of the intellectual virtues – the contemplation of necessary truths – we would not need moral virtues to prevent our being diverted into trivial intellectual pursuits. But we would still need the directive functions of the moral virtues.[88]

The concept of friendship given by Aristotle as the one based on virtue (perfect friendship) can be a foundation for Aquinas' idea of divine friendship. While Aristotelian (natural) friendship is somehow limited and exclusive, Aquinas' (divine) universal friendship is general – for everyone, good or not – and totally inclusive. Universal friendship seems to suggest a meaning that is close to the idea of the concept of solidarity, a bond of friendship with the other.

3.4.2b Irwin's Comment on Aquinas's Concept of Friendship

Irwin, following Aquinas, argues that '[r]eflexion on rational agency is the rational basis for understanding not only happiness and the virtues, but also the requirements of natural law'.[89] The account of the 'love of friendship shows that Aquinas is closer to

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[86] Irwin, vol. I, sec. 291, p. 528. See also Thomas Aquinas, *Summa Theological*, 1-2 q57 a1.

[87] See Irwin, vol. I, sec. 291, pp. 528-529.

[88] Irwin, vol. I, sec. 291, p. 528.

[89] Irwin, vol. I, sec. 309, p. 559.

Aristotle's account of the best kind of friendship than to modern conceptions of friendship'.[90] Mutual concern, cooperation and deliberation of two friends aim at their common good. Irwin says that in Aquinas' view,

> we cannot recognize ourselves as rational agents, moved by intellectual love to seek our own perfection, without being committed to friendship for rational agents as such ... Aquinas has defined an ethical relation that extends more broadly than friendship as we might naturally conceive it. Hence he speaks of love between citizens as the love that belongs to civic virtue, involving the sharing of right (honesta) actions.[91]

Aquinas's idea of friendship explains a relationship that exists between citizens as well as that which exists between close friends. This relationship is based on justice, which involves equality and appropriate treatment of others as equals.[92] Irwin argues that Aquinas' account of friendship promotes citizenship. It 'supports the claim [that] one's ultimate good requires participation in a common good, and hence membership of a society that pursues it'.[93] He opines that Aquinas 'believes that if we recognize a virtue of the rational will that co-ordinates one's actions with those of other people, we ought to value friendship, to recognize the appropriate sort of equality, and to participate in a society aiming at a common good'.[94]

3.4.3 The Stoics and Aquinas on Virtue

Looking at the Stoics' thought in the ancient period and Aquinas' thought in the medieval period about virtues, particularly the virtue of justice, it seems the philosophers are already envisaging the challenge of an interdependent world. Whatever the case, in the two periods, philosophy is engaged in a quest that can give meaning to man and his moral life, especially about accepting responsibility for the other. The Greek and Roman philosophers as well as Thomas Aquinas have shown that they all recognise the value of goodness in the development of the understanding of friendship. Some other philosophers have slightly different opinions about the concept of

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[90] Irwin, vol. I, sec. 336, p. 613.

[91] Irwin, vol.I, sec. 337, p. 614.

[92] Aquinas, Thomas Aquinas, *Summa Theologica*, trans. by Fathers of the English Dominican Province (1947), 2-2 q57 a1-2 'Virtue' <http://www.newadvent.org/summa/2055.htm#a> [accessed 24 September 2009]. See also Terence Irwin, vol. I, sec. 337, pp. 614-615.

[93] Irwin, vol. I, sec. 338, p. 619.

[94] Irwin, vol. I, sec 342, p. 626.

friendship. One thing that is evident in the thought of Aquinas is that he agrees with Aristotle that true friendship cannot be based on utility or pleasure. However, Aquinas talks of the universality of this friendship in the context of charity. This has a close link with the concept of solidarity or civic love.

3.5 Kant on Friendship and Moral Law

Immanuel Kant (1724–1804) has a problem with the concept of 'friendship', especially with Aristotle's definition and so he thinks such friendship is neither attainable nor sustainable. Kant thinks that such friendship cannot be a moral goal. He regards friendship as 'an ideal defined as the "union of two persons through equal mutual love and respect." Friendship consists in achieving a balance between the attraction of love and the repulsion of respect'.[95]

Kant describes two types of friendship, one with emphasis on respect and the other on love. He states that in moral friendship there is emphasis on the element of respect. He defines 'moral friendship as "the complete confidence of two persons in revealing their secret judgements and feelings to each other, as far as such disclosures are consistent with mutual respect", while the latter [which] emphasizes love, and is based on feelings of benevolence'.[96] Even though Kant considers moral friendship as a possibility, he thinks it is rare. It is a kind of friendship that is not dependent on feelings, so it can be inconsistent as time goes on. He argues that friendship should depend on rationality, not on feelings.

3.5.1 Moral Law in Kant's Philosophy

Rationality is the foundation on which Kant builds his moral theory. He expresses this idea in his book, *The Groundwork of Metaphysics of Morals*. According to Kant,

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[95] Howard Caygill, *A Kant Dictionary* (1995) <http://www.blackwellreference.com/subscriber/ uid=2404/tocnode?id=g9780631175353_chunk_g978063117535310_ss1-16> [accessed 20 September 2009]. Immanuel Kant, *Groundwork of the Metaphysics of Morals* (1785), trans. by Mary Gregor (Cambridge: Cambridge University Press, 1997), pp. 261 and 469, defines friendship as union of two persons through equal mutual love and respect. Kant says it is a 'practical' love or beneficence, and the intimacy which comes from the mutual self-disclosure of two equals.

[96] Caygill, 'To be benevolent is to be possessed by a desire for the good of others and a willingness to forward that good actively', *The Oxford Companion to Philosophy*, p. 84.

everyone has a common sense idea of duty through the use of their rationality or practical reason. Kant argues that:

> Everyone must grant that a law, if it is to hold morally, that is, as a ground of obligation, must carry with it absolute necessity; that, for example, the command "thou shalt not lie" does not hold only for human beings, as if other rational beings did not have to heed it, and so with all other moral laws properly so called; that therefore, the ground of obligation here must not be sought in the nature of the human being ... [but] simply in the concepts of pure reason. (G, 3/389)[97]

For Kant, moral requirements are requirements of practical reason, not based on a (religious) doctrine of personal happiness, and they can be expressed as 'Categorical Imperatives'.[98] In the fourth of the six formulations of the categorical imperative, Kant states that the moral law 'forbids any man to be used simply as means to an end'.[99] Kant sees the moral law, which has man's rational will as its source, to be a self-imposed law. It is imposed by man himself through his free will. For him, there is a sense of morality in every person. The idea of dignity in every person gives everyone their worth. It reflects human equality and respect for each other. Human beings can befriend one another since they all share in the same dignity naturally. According to Mark Timmons, Kant argues 'that "Autonomy is ... the ground of the dignity of human nature and of every rational nature" (G, 43/436) ... [It] refers to a capacity inherent in all rational agents, to act freely on the basis of reason and independently of our desires ... expressed as categorical imperative'.[100] This freedom allows each person to have the idea of duties to self and to others. Autonomy can help individuals to see others as friends. It can help individuals to see others as equal persons who they need to freely discharge their duties in community. In Kemp's interpretation, 'all moral duties, according to Kant, are in some sense self-imposed (for otherwise they would not be consistent with the principle of autonomy).[101] However, Kemp does not agree with

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[97] Immanuel Kant, *Groundwork of the Metaphysics of Morals* (1785), trans. by Mary Gregor (Cambridge: Cambridge University Press, 1997), cited in Mark Timmons, *Moral Theory: An Introduction* (Lanham, Maryland: Rowan and Littlefield Publishers, Inc., 2002), p.151.

[98] See Timmons, p.156.

[99] Ogunmodede, p. 224.

[100] Kant, *Groundwork of the Metaphysics of Morals*, quoted in Timmons, p. 156-157.

[101] Kemp, p. 80.

Kant's argument. He asks how does Kant's argument 'leave room for the existence of duties for others?'[102]

On moral value, Kant claims that 'there is only one moral virtue, which he describes as "the moral strength of a human being's will in fulfilling his duty" (MM, 164/405). The idea is that being a morally good person involves being disposed to act from the sole motive of duty whenever duty calls'.[103] An individual happiness then depends on their disposition to call to duty. For Kant, religion is not a necessary condition for man to know his duty, because morality does not depend on religion but on moral law, which comes from the free will of man.[104]

Irwin connects Kant's position of practical reason, which is for achieving one's end and regulating one's pursuit of other ends, giving rise to respect for others as equals and participants in the society, with Aristotelian friendship. According to Irwin,

> Aristotle understands the cooperative elements of friendship as the extension of practical reason and deliberation to interpersonal relations. Aquinas expresses this point in terms even closer to Kant's, one kind of friendship is an expression of intellectual love, applied to the aspects of our lives that include cooperation with others. Kant develops this argument by claiming that the extension of practical reason to interaction with others require acceptance of principles that prescribe mutual respect for persons as ends ... The two positions share the view that moral principles are basically the complete expression of practical reason ... through mutual respect.[105]

Kant's Moral law would suggest that friendship is a union, a bond of mutual cooperation based on love and respect for the other. Every man naturally should move towards respecting humanity in order to have happiness, but not because any religion has commanded the agent to do so. This kind of movement seems to be natural for human agent in Kant's ethics. Every person by nature shares practical reason by which they can contribute towards moral principles in their community. They can do that through cooperation and mutual respect. This element of friendship can be encouraged in order to build a stronger community and can be brought into civic education. It can enhance natural human capacity, to improve levels of cooperation, participation, mutual respect, freedom and civic friendship within the community. The elements of love and

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[102] Kemp, p. 80.

[103] Immanuel Kant, *The Metaphysics of Morals*, quoted in Mark Timmons, p. 175.

[104] See Kemp, pp. 60-62, 65-66 and 94-95.

[105] Irwin, *The Development of* Ethics, Vol. III, sec. 964, p.117.

respect for others in Kant's idea do not have a religious connotation. But this aspect of Kant's approach seems to be a weakness in that religion is an important part of people's life. Religion can enrich love and respect.[106]

3.6 Marx and Engels on Solidarity

3.6.1 Marx, Religion and Capitalism

It seems that Kant's idea of the unconditional categorical imperative, moral law, has some influence in Karl Marx (1818 – 1883), especially in his strong protest against man's exploitation of the other man. Marx centres his philosophy on the human person. He argues that man alienates himself in a multidimensional process called religious alienation and economic alienation. Alienation is a condition in which the forces dominating men are of their own creation. Marx regards religious alienation as 'a form of self- estrangement', as 'opium of the people', and a symptom of alienation and helplessness.[107] When man faces fear, he resigns to faith in consolation of heaven because he is disillusioned by religion. He therefore transfers or alienates all hope to the next world. By economic alienation, Marx means that human beings become enslaved to their own products. And forces of production or economic factors direct the course of history.[108] In order words, capitalism exploits, alienates and enslaves the human person. Marx deplores these evils and offers communism to replace the oppressive capitalist system as well as to abolish religion and all forms of morality of the past.[109] He offers a revolution that will put an end to class struggles[110] between the rich and the poor, and offers man freedom.

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[106] See chapters four, five and six below.

[107] Nicholas Churchich, *Marxism and Morality: A Critical Examination of Marxist Ethics* (Cambridge: James Clarke & Co, 1994), p. 261.

[108] See Churchich, pp. 75-80.

[109] See Karl Marx and Friedrich Engels, 'Manifesto of the Communists Party' in Karl Marx and Friedrich Engels, *Selected Works* (2 vols), vol. i (Moscow: Foreign Languages Publishing House, 1950), p. 50. For an analysis of the five aspects of alienated labour presented by Marx, see Karl Marx, *The Communist Manifesto* ed. by Frederic L. Bender (New York: W.W. Norton and Company, Inc., 1988), pp. 18-24.

[110] See Karl Marx and Friedrich Engels, 'Manifesto of the Communists Party', p. 24, Karl Marx, 'The Struggle in France 1848 to 1850', p. 110, Karl Marx and Friedrich Engels, 'The Eighteenth Brumaire of Louis Bonaparte, pp. 223-225, 247 and 328-329, and Karl Marx, 'Preface to First German Edition of Capital', pp. 333-335,and 409, all in Karl Marx and Friedrich Engels, *Selected Works* (2 v ols), vol. 1.

3.6.2 Marx and Engels on Capitalism

The philosophy of history which Marx formulated is a violent protest against the view of that 'Supreme Being or Absolute Spirit' who guides the destinies of men. The driving factor is to be found in man's relation to matter, and, particularly, in the realisation and satisfaction of his basic economic interests and needs which is the same thing as economic production of life's substance. In this way, Marxist materialism becomes economic in practice.

> The materialist conception of history starts from the proposition that the production of the means to support human life -- and, next to production, the exchange of things produced – is the basis of all social structure; that in every society that has appeared in history, the manner in which wealth is distributed and society divided into classes or orders is dependent upon what is produced, how it is produced, and how the products are exchanged. From this point of view, the final causes of all social changes and political revolutions are to be sought not in men's brains, not in man's better insight into eternal truth and justice, but in changes in the modes of production and exchange.[111]

Therefore, Marx aims at a classless and stateless society. Thus Marx's philosophy of history, interestingly, was strongly influenced by the Judeo-Christian eschatological view of history.

3.6.3 Marx's View on Christianity

It has been commented that Marxism holds that communism will take the place of the kingdom of God and Marx will take the place of the Messiah while Marxists will take the place of Christians.[112] The Marxist's mission therefore is to liberate humankind from the slavery and oppression of the devil – capitalism. The only way to achieve this according to Marx is through 'conflicts, contradictions, strifes, (sic) violence and bloody revolutions'.[113] This is very different from the Judeo-Christian way to the kingdom of God.[114] Marx supports Heraclitus and Hegel's dialectic; they based their

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[111] Karl Marx, 'Socialism: Utopian and Scientific', in *Karl Marx & Friedrich Engels: Basic Writings on Politics and Philosophy*, ed. by Lewis S. Feuer (Doubleday: 1959), p. 131.

[112] See Joseph. Omoregbe, *A Simplified History of Western Philosophy (Modern Philosophy)*, 2 vols (Ikeja, Lagos: Joja Educational Research and Publishers Limited, 2001), ii (2001), pp. 148-150.

[113] Omoregbe, p. 151.

[114] See chapter five below.

teaching of achieving progress or development on conflicts and contradictions. Joseph Omoregbe explains Marx's thought further that;

> Progress is therefore certain and conflicts are inevitable because history is inexplorably pursuing its dialectical course that man should aid history in its revolutionary course in order to hasten the liberation of man. Whatever aid the course of revolution is right and whatever retards it is wrong.[115]

This embodies the Machiavellian principle of the end justifying the means. Marx does not believe in achieving liberation through religion, which is why he calls it the *opium* of people. However, Marx and Marxism in general do not say that economic production is the only determinism of history; they also recognise that other ideological forces like religion exist. Unlike the Greek philosophers in general who believe that manual work is meant for slaves, Marx holds a contrary opinion. Marx upholds the dignity of labour as a way of both conquering man's nature and as a way to achieve human self-development.[116] The aim of Marx in his social philosophy is communism which is to achieve a classless and stateless society. The means of the revolution he proposes is change and development. This is the ideal and utopian society where there will be equality, justice, self-fulfilment, happiness and peace of mind and harmony among all races, and sexes.[117] In this society, each person will give support according to his ability and each will receive according to his needs. Marx's philosophy or ideology – ideas about how power in society should be organised – is both theoretical and practical. It is both a social philosophy and also a political ideology.

3.6.4 Marx's Communism is Economic Friendship

In the context of the concept of friendship, Marx's ideology, communism, is a vision of paradise on earth for man, where all his potential would be realised and he would be happy and fulfilled. It is a vision in which vices like injustices, inequalities, class and poverty would cease to exist. Rather, true freedom and other virtues would abound in the social order, and values would change, and there would be a new creation and a new humanity. In this utopian society, everyone would enjoy the fraternity of the other person. For Marx 'real freedom is to be found positively in our relations with other

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[115] Omoregbe, p. 151.

[116] See Marx and Engels, 'Manifesto of the Communists Party', p. 29-30.

[117] See and Engels, 'Manifesto of the Communists Party', pp. 50-51.

people'.[118] It is to be found in human community, not in isolation.[119] This human interaction and cooperation, this fraternity has neither class nor category. It is neutral because everyone has according to their need and works to build the community according to their ability. Equality and participation are promoted because people own jointly the means of production. The result is that there would be abundance of materials needed in the society. Also a feeling to care for the fellow human will abound in such community.[120] This certainly goes beyond justice which gives back only one's due. Irwin suggests that Kantian humanity and personality – an appeal to human nature of human persons – fits Marxist philosophy, communism. He opines that 'Kantian morality allows us to discover the progressive elements in history, without ignoring the elements that impede progress ... [A] selective and critical use of Marx may support the outlook of Kantian moral faith'.[121] Communism would suggest a step further by also caring for the needs of the other within society. This fraternity or solidarity in this way allows for human freedom and brings people together for the purpose of cooperation on a level ground, and for a sense of co-responsibility for one another.

Marx's fraternity is an economic friendship based on cooperation. This kind of friendship is limited because it does not take into account morality and other aspects of human endeavour, like religion. It limits human friendship to the economic while neglecting the social and political aspects. Human flourishing cannot be limited to economic cooperation alone.

3.7 Other Philosophical Views on Solidarity

Some commentators have given their philosophical views on the concept of solidarity (or social justice) recently. Among them are: Richard Rorty, David Hollenbach and Amartya Sen.

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[118] See Marx and Engels, 'Manifesto of the Communists Party', pp. 22-23.

[119] Jonathan Wolff, 'Karl Marx' in *The Stanford Encyclopedia of Philosophy* (August 2003 Edition, revised June 2010) <http://plato.stanford.edu/entries/marx/> [accessed 24 July 2011].

[120] Wolff, 'Karl Marx' in *The Stanford Encyclopedia of Philosophy*.

[121] Irwin, *The Development of Ethics*, Vol. 3: From Kant to Rawls, sec.1041, p. 251.

3.7.1 Richard Rorty on Solidarity

Rorty in his book *Contingency, irony and solidarity* argues that because human beings tend to view morals as 'we' statements, they find it easier to be cruel to those who they can define as 'them'.[122] This would mean that the notion of human solidarity should be expanded to cover the entire human race. Everyone is therefore a fellow human being. This for Rorty can guarantee human moral progress. 'For Kant, it is not because someone is a fellow Milanese or a fellow American that we should feel an obligation toward him or her, but because he or she is a rational being'.[123]. He argues that the attitude of treating everyone as a fellow human has been reduced to a secular notion alone.[124] He argues that moral progress is in the direction of greater human solidarity – the 'ability to see more and more traditional differences (of tribe, religion, race, customs, and the like) as unimportant'.[125]

3.7.2   David Hollenbach on Solidarity

David Hollenbach describes solidarity as the virtue of communities as well as of individuals. He argues that John Paul II, who calls the virtue of solidarity commitment to the common good, has also proposed to add it to the classic lists of virtues. Hollenbach argues that solidarity must be 'expressed in the economic, cultural, political and religious institutions that shape society'.[126] This is what he refers to as 'structural solidarity'. He further argues that solidarity of shared freedom sets us on a path of transformation rather than 'an all-or-nothing call for utopia'.[127] Therefore Christians are invited to engage in civic activities that build solidarity.[128] He argues that '[u]nless Christians can affirm that support for the civic good of a pluralistic society is

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[122] See Richard Rorty, *Contingency, irony and solidarity*, (Cambridge: Cambridge University Press, 1989) pp. 190-198.

[123] Rorty, p. 191.

[124] See Rorty, p. 192.

[125] Rorty, p. 192.

[126] David Hollenbach, *The Common Good and Christian Ethics* (Cambridge: Cambridge University Press, 2002) p. 189.

[127] Hollenbach, p. 85.

[128] See David Hollenbach, pp. 113 and 129. His argument is that there are universal values in Catholic Social Teaching. Christians can make important contributions to the common good of a community of freedom. These Christians (Catholic) should bring these values from their faith to the public square, to show that they are not just Christians but also good citizens.

compatible with their faith; they will not support this civic good'.[129] Christianity strongly supports virtues and values such as justice and human rights. These are required in the public life of a society. Christians should bring all these, which are very much compatible with their belief, to public life, for instance in treating non-Christians as fellow citizens. Since politics stands for freedom and justice, and Christianity stands for love and freedom, Christians should enter into political life with a spirit marked by solidarity (a fusion of justice and love). They can do this through mutual efforts to discern civic good, joint action, and also through dialogues. Inter-religious and ecumenical dialogues are what he calls Christian 'intellectual solidarity'.[130] These dialogues also extend to people of different classes in the society. All these contributions, Christians can bring to the public square, in order to achieve and sustain the common good.[131] Furthermore, he says that 'human dignity cannot be even minimally realised when persons are simply on their own'.[132] Christians need to move from tolerance to solidarity, to see human rights as a minimum and embrace a new awareness that all citizens share one another's fates.[133] He therefore opines that a public philosophy grounded on reason and theological understanding of love could set a direction for greater solidarity.[134] Justice is just the minimum; it needs charity to function better in today's world.

3.7.3 Amartya Sen on Solidarity

Amartya Sen highlights the importance of public reasoning, critiques past theories of justice and offers an alternative. He argues that there are two divergent thoughts about the idea of justice. The first strand is those who favour 'transcendental institutionalism'.[135] Their concerns are finding the right rules, institutions and social contracts for a just society. Among them is John Rawls, who built on foundations laid by Kant and Rousseau. Sen argues that this strand of philosophising is a fruitless way to

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[129] Hollenbach, p. 114.

[130] See Hollenbach, pp.137-170.

[131] See Hollenbach, pp. 129, 136, 152-170.

[132] Hollenbach, p. 192.

[133] See Hollenbach, pp. 227-229 & 242-243.

[134] See Hollenbach, p. 211.

[135] See Amartya Sen, *Development as Freedom* (Oxford: Oxford University Press, 1999), pp. 7-9 and 26.

think about social injustice. The idea of justice is necessarily multi-faceted, not simple. So, it is difficult to arrive at a 'just society'. We do not need an institutional blueprint of the just society to guide us. He pitches his tent with those who have variety of great elements of thought. These philosophers are: Adam Smith, Condorcet, Bentham, Mary Wollstonecraft, Marx, and John Stuart Mill. They argue that through critical reasoning we can move towards agreement about certain injustices. Sen argues for a comparative perspective on justice that can guide us in the choice between alternatives that we inevitably face. This is a realisation-focused approach to justice which concentrates on the real behaviour of people and its actual outcomes. Giving an example of who gets the flute among three quarrelling children, Sen argues that it depends on one's understanding of justice.[136] One child wants the flute because she is the only one who plays it. Another wants it because he is poor and has no toy to play with. The third child wants it for she claims it is the fruit of her labour. What really enables us to resolve the dispute between them is the value we attach to 'the pursuit of human fulfilment, removal of poverty, and the entitlement to enjoy the products of one's own labour'.[137] The issue of who has the claim to the flute can be settle based on views from theorists of different persuasions – utilitarians, or economic egalitarians, or no-nonsense libertarians – who 'would respectively see totally different resolutions as being obviously right. There may not indeed exist any identifiable perfectly just social arrangement on which impartial agreement would emerge'.[138]

The keystone of judging the lives people can actually lead is an assessment of what Sen has labelled their 'capabilities' — or, as he explains, 'the power to do something'.[139] By this he means not just the resources to live certain kinds of life that we have reason to value, but the capability or freedom of an individual to choose to use – or not to use – the resources at hand to achieve what he has reason to value.[140] These 'capabilities' or

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[136] See Amartya Sen, *The Idea of Justice*, (India: Penguin, 2009), p. 13.

[137] See Sen, *The Idea of Justice*, p. 14.

[138] Sen, *The Idea of Justice*, p. 15.

[139] Sen, *Development as Freedom*, p. 19.

[140] See Sen, *Development as Freedom*, p. 231.

'real (greater) freedoms', he defines as 'the ability of people to help themselves and to influence the world'.[141] According to Sen

> The ends and means of development call for placing the perspective of freedom at the center of stage. The people have to be seen, in this perspective, as being actively involved – given the opportunity – in shaping their own destiny, and not just as passive recipients of the fruits of cunning development programs. The state and the society have extensive roles in strengthening and safeguarding human capabilities. This is a supporting role, rather than one of ready-made delivery.[142]

The above on 'capabilities' is an idea of an active citizenship in the development of a state. The more 'capabilities' one has, the more opportunities one has to participate meaningfully in a democracy and contribute to the common good. So, the advancement of justice therefore relies on democracy, understood as 'government by discussion'. This is a process of collective reasoning that injects more information, more perspectives and more voices into the debate. Justice seen this way can 'plausibly inspire and influence practical actions across borders'.[143] The individuals will determine their own course through life, based on their own reasoning and reflection. However, the tackling of injustice or removal of 'unfreedom' and the shaping of development rely on a constant, engaged public reasoning (conversation), to be realized by individual's free participation in the affairs of the public.

Rorty, Hollenbach and Sen have all argued for an increase in the level of solidarity through critical reasoning and free participation of individuals in social dialogues to give their contribution to the common good.

Fred Guyette, having examined different views of philosophers (from classic to modern), opines that there is no agreement among them on the meaning of the concept solidarity. He argues that people can only grasp the meaning better after they have

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[141] Sen, *The Idea of Justice*, p. 18. See also Martha Nussbaum's list of 'ten central capabilities' needed to remove poverty from among Indian women, in her *Women and human development: The capabilities approach* (New York: Cambridge University Press, 2000)' pp. 78 -80.

[142] See Sen, *Development as Freedom*, p. 53. See also Séverine Deneulin, 'Amartya Sen's Capability Approach to Development and *Gaudium et Spes*: On Political Participation and Structural Solidarity'<http://www.stthomas.edu/cathstudies/cst/conferences/gaudium/papers/Deneulin.pdf.> [accessed 30 October 2011].

[143] Amartya Sen, p. xiii. This argument is elaborately exposed in part four of this book, pages 321 – 388. Sen argues that public conversation will enhance the idea of justice especially treating the issues of human rights, to remove injustice or 'unfreedom'.

explored it from different angles.[144] He submits that the 'the vision of solidarity offered by John Paul II differs from some of these other accounts in significant ways, yet in other respects seem to be regions of elective affinity that would allow bridges to be built between them'.[145]

3.8 The Common Good

For Aristotle, the principle of common good is the good of the Greek city-state, the *polis,* which he describes as more important than the individual good. He says it is more 'godlike', that is more divine and nobler than the good of an individual.[146] The *polis* in Aristotle's idea is an assembly of citizens engaged in debate about how to live together. Aquinas sees the ultimate end of human life as *felicitas* or *beatitudo,* that is, the common good.[147] The common good is the ultimate concern of political philosophy.

According to Hollenbach, the common good is 'an ensemble of diverse goods. These include the goods achieved in family relationship, in voluntary associations, in political activity, in economic life, in the church, etc'.[148] From the foregoing, it can be deduced that the common good is the good of individuals and groups within the society. This means that the application of the concept goes beyond a small group or *polis* as in the Aristotelian understanding, to embrace the whole of human society.

3.8.1 Solidarity Serves the Common Good

There are different roles or functions in society which are taken up according to each person's ability. It is pertinent to note that human equality cannot take away these differences. That is why this equality is to be mutual and complementary. The key expressions of the common good identified by John Paul II are: peace, food, shelter, health care, education – the best means of escape from the cycle of poverty and work –

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[144] See Fred Guyette, 'Solidarity: Rival Versions, Conflicting Interpretations, and the Shape of Hope' in *The Heythrope Journal* 53/3 (2012), pp. 403-417.

[145] Guyette, 'Solidarity', p. 415. John Paul II's Concept is treated in chapter five below.

[146] See Aristotle, *Nicomachean Ethics,* 1/2.

[147] See Aquinas, *Summa Theologica,* I-II q. 90 a. 2.

[148] Hollenbach, p. 133.

means of sustenance and participation.[149] The different vocations of individuals in the above areas are to be given to the service of the common good. The main goal of solidarity is to serve the common good. But this solidarity is not limited to a community or nation alone. It must cross national frontiers, and become international and intercontinental. This is a commitment to the worldwide well-being of the human family. Development in this sense becomes authentic because 'either all the nations of the world participate, or it will not be true development'.[150]

John Paul II does not limit solidarity to human persons but links it also to the whole of creation. In his 'Message for the World Day of Peace' in 1990, he states that we have to be responsible to the future generations and so proffer ethical solutions to present problems. He argues that the ecological crisis is a moral problem which 'has led to the painful realization that we cannot interfere in one area of the ecosystem without paying due attention both to the consequences of such interference in other areas and to the well-being of future generations'.[151] The link between solidarity and the environment is inseparable. Humans are called to protect other humans and the planet. We should see ourselves in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

The call of action to solidarity by John Paul II shows the importance of virtue in the building of the just society. When virtues are practised in a society, such a society becomes virtuous. In such a society, 'structures of sin' give way to 'structures of virtues'.[152] By this phrase we mean a culture whereby virtues constitute its entire structure from roots to its fruits. For this to happen 'structural solidarity' must be entrenched in such society. The end product is true development and peace in society. There, every citizen will be cultivated in virtues and participate through dialogue and collaboration to work for the good of others.

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[149] See Doran, pp. 205-209.

[150] John Paul II, *Sollicitudo rei socialis*, n.17.

[151] Pope John Paul II, *Message for the World Day of Peace*, (1990) <http://www.vatican.va/holy_father/john_paul_ii/messages/peace/documents/hf_jp-ii_mes_19891208_xxiii-world-day-for-peace_en.html> [accessed 30 September 2009], n.6.

[152] See Pope John Paul II, *Sollicitudo rei socialis*, nn. 36-40.

Pope Benedict XVI also argues that *caritas* is needed for the work of justice, in order that social relations can operate truly for the common good of every person and the society.[153] A combination of justice and *caritas* makes up what is required in solidarity.

3.8.2 Equality among Men and Peoples

The term 'equality' signifies a qualitative relationship. It signifies 'correspondence between a group of different objects, persons, processes or circumstances that have the same qualities in at least one respect, but not all respects, i.e., regarding one specific feature, with differences in other features'.[154] It denotes the relation between the objects that are compared and it refers to a common sharing of this comparison. 'Equality has been considered a constitutive feature of justice'.[155] Human beings were believed to be unequal by nature. But with the advent of 'natural right', justice took up an egalitarian meaning, that is, 'everyone deserved the same dignity and the same respect'.[156] This idea was developed by the Stoics and also taken up in the Talmud (in Judaism) and in Islam.[157] It is found also in Christianity, based on the idea that human beings are created in image and likeness of God.[158]

Solidarity sees the neighbour as another self. The demand for justice that sees the other as a friend may be difficult, as Kant observes in his argument against Aristotle's concept of friendship. However, solidarity is possible if every person is viewed on the basis of human dignity, equality and mutuality, to meet the challenges that the reality of interdependence poses today. (Interdependence is a reciprocal relation of action and influence between individuals or nations.) John Paul II defines interdependence as 'a

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[153] See Pope Benedict XVI, *Caritas in Veritate* (2009) <http://www.vatican.va/holy_father/benedict_xvi/ encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html> [accessed June 22 2012], nn. 1, 6, 7, 15, 25, 34-39, 48, 54, 57,63, 65, 67, 78 and 79.

[154] *Stanford Encyclopedia of Philosophy* (2007) <http://plato.stanford.edu/entries/equality/#DefCon> [accessed November 4 2009].

[155] *Stanford Encyclopedia of Philosophy* (2007).

[156] *Stanford Encyclopedia of Philosophy* (2007), 'equality'<http://plato.stanford.edu/entries/equality> [accessed November 9 2009].

[157] See H. Patrick Glenn, *Legal Traditions of the World: Sustainable Diversity in Law* (Oxford: Oxford University Press, 2007), pp. 109- 100 and 187-193. See also Eoin G. Cassidy, *The Search for Meaning and Values*, pp. 231-233.

[158] See Doran, p. 123. See also Eoin G. Cassidy, *The Search for Meaning and Values*, p. 235.

system determining relationships in the contemporary world, in its economic, cultural, political and religious elements, and accepted as a moral category'.[159] He argues that separation of interdependence from its ethical considerations would result in disastrous ends for the poor. He notes how this can happen:

> When this interdependence is separated from its ethical requirements, it has disastrous *consequences* for the weakest. Indeed, as a result of a sort of internal dynamic and under the impulse of mechanisms which can only be called perverse, this *interdependence* triggers *negative effects* even in the rich countries ... Thus it should be obvious that development either becomes shared in common by every part of the world or it undergoes a process of regression even in zones marked by constant progress.[160]

This relationship of reliance on mutual assistance, support, cooperation, or interaction can turn towards the positive side only if it is directed to the common good, a guarantee for a better future for everyone. Some of the negative effects of interdependence are: unemployment, hunger, lack of housing, ethnic prejudices, terrorism, war. These are signs of interdependence caught up in the 'structures of sin'. Therefore, the virtue of solidarity will pull down the structures of sin and give way to commitment to love and serve others as equals rather than exploiting them as inferior.[161] This change must therefore be a radical one for he believes that there must be 'the solid conviction' in people's minds. In line with that, Glen Argan argues that for politically transformative action to happen, it must be rooted in the virtue of solidarity. 'Without a deep solidarity with the marginalized, the political transformation risks erecting new forms of domination to replace the old'.[162] He argues further that among the state's roles is the facilitation of the development of solidarity. It emerges that there are at least two forms of solidarity. Solidarity can be in the form of a personal virtue. It can also be in the form of structures of society.[163] He advocates for the virtue of solidarity both for individual persons and peoples or nations. A call to solidarity is a call to commit ourselves to the common good – the good of all as equals.

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[159] Pope John Paul II, *Sollicitudo rei socialis*, n. 38.

[160] Pope John Paul II, *Sollicitudo rei socialis*, n. 17.

[161] See Pope John Paul II, *Sollicitudo rei socialis*, n. 38.

[162] Glen Argan, 'Solidarity' (2005) <http://www.wcr.ab.ca/cst/cst120505.shtml> [accessed 30 September 2009].

[163] See John Paul II, *Sollicitudo rei socialis*, n. 16.

It may take some time for human beings to accept this understanding and take up the commitment. It is important therefore to note Bilgrien's comments on the process of solidarity. She argues that solidarity is

> still in the process of becoming and being accepted on the worldwide basis that justice is ... Solidarity will have to function for some time as a virtue before it can have the influence and stability that justice has because of its longer history ... During this historical process, if solidarity does grow in practice and influence, there is the greater possibility that solidarity will more clearly define justice and at the same time that justice will attest to the need for solidarity to complement and reinforce the practice of justice.[164]

Solidarity will be said to be in operation within a society when the citizens of such society recognise one another as persons and respect the equality of everyone. It is a process and as a process, it needs education so that people at different levels and of different beliefs can have full understanding of the negative effects of interdependence, appreciate the principle and virtue of solidarity and respond adequately to commit themselves to the common good of the entire human society. This process takes time too, for people to understand and accept it.

3.8.3 Peace

The word peace takes its root meaning from the English *pees,* from Anglo-French *pes, pees,* from Latin *pac-, pax;* akin to Latin *pacisci* to agree - more at pact (agreement, covenant).[165] Peace can mean a state of tranquillity or quiet; freedom from civil disturbance; a state of security or order within a community provided for by law or custom. It can also mean harmony in personal relations; a state or period of mutual concord between governments; a pact or agreement to end hostilities between those who have been at war or in a state of enmity. Susan Lloyd defines peace as friendship, and she defines friendship as concord, sodality, and solidarity.[166]

Aquinas defines peace as 'the work of justice indirectly, in so far as justice removes the obstacles to peace; but it is the work of charity (love) directly, since charity, according

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[164] Marie V. Bilgrien, p. 204.

[165] *Merriam-Webster Online Dictionary,* 'peace' (2009) <http://www.merriam-webster.com/dictionary/ peace> [Accessed 9 November 2009].

[166] See *Roget's Thesaurus of English words and phrases,* ed. by Susan Lloyd (Essex: Longman Group Limited, 1982), pp. 717 and 880.

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to its very notion, causes peace'.[167] The proper act of the virtue of charity is peace.[168] Peace on the whole is a harmonious relationship between humans, between states and between humans and the entire cosmic order. This implies the care one gives to the other and to the environment in which one lives. It implies that one needs to be in solidarity relationship with other humans and the environment.

3.9 Conclusion

The concept of friendship has been expressed in various ways by philosophers. One thing common among them all, is that friendship is a virtue to be habituated for civil life. From the account of friendship by Aristotle, genuine friendship is the best form because it is based on virtue and exists for friendship's sake. This view is the same for Cicero but a contrary opinion is held by Seneca, Epictetus and Aurelius, who think that friendship can also exist not by one's choice as in a pre-moral setting. Thomas Aquinas, building on Aristotle's thought, postulates that divine friendship is the best because the theological virtue of charity can lead humans to attain their ultimate goal. However, Aquinas talks of the universality of this friendship which goes beyond the Aristotelian *polis*.[169]

Kant's idea of moral friendship is based on human nature which he considers to be rationality alone. He argues that human beings should not be used as means. His idea gives a support to the concept of human dignity and solidarity. However, his understanding of happiness is too narrow because it does not allow for feelings. It does not see reason for religion to inform morality. Religion is a natural human phenomenon and as such and it can also be a basis for morality. Marx's ideology, communism, is based on an economic fraternity. Marx has some concern for the oppressed. His idea of friendship can also be considered a limited kind of solidarity. It is important to note that solidarity does not fit into a purely materialistic or economic concept. Rorty, Hollenbach and Sen argue for an increase level of solidarity in society through public dialogue. They advocate for a level of solidarity by which people can engage in public discussion and participate freely in order that people can contribute meaningfully to the common good.

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[167] Aquinas, *Summa Theologica,* q. 29, a. 3.

[168] See Aquinas, *Summa Theologica,* q. 29, a. 4.

[169] See chapter five below.

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On the whole, Aristotle's friendship among only virtuous people would be too narrow since it is exclusive of other citizens of a nation. It is a limited kind of civic friendship. Aquinas' friendship, which is inclusive, allows every citizen to cultivate the social virtues and open to them too to be infused with theological virtues. While it is desirable that all citizens imbibe the idea of a universal friendship, one recognizes too the pluralistic nature of our society today. Plato's idea of friendship seems to cover more than virtuous people alone while Cicero, like Aristotle, links true friendship with goodness. Epictetus, Seneca and Aurelius think that friendship can be found beyond relatives, even among slaves. The Stoics generally follow Aristotle's thought that the highest form of friendship is found among virtuous people. Therefore, Aristotle's friendship (limited to the *polis*) can be taken as a foundation for Aquinas' universal concept. The former uses the cardinal virtues while the latter does not reject the cardinal virtues but argues that they can be perfected by charity, for charity binds human to God. If we agree with Aquinas, the challenges facing human beings as a result of interconnectedness experienced in society, bigger than the *polis* today, needs more than just the cardinal virtues. It calls especially for a fusion of the two other-related virtues of justice and charity. This is what we call solidarity – love of the other, civic love or bond of friendship. Its intention is to bind people together in order that service to the other may be given and social love may be expressed.

Kant and Marx do seem to be against religion in their concepts of friendship. But how can philosophy, which should lead to wisdom and virtue, turn against religion, a virtue which promotes friendship and solidarity among believers? What philosophy needs to do here is to continue to be critical about religion and theology in order to shape them for better appreciation of their values in society. Ethics need not be limited to the philosophical arena alone; it must integrate other areas of human life in order to guide human conduct in society.

The virtue of solidarity can combine some aspects of deontology and utilitarian ethics with virtue ethics. Aspects of duty and rule can be synthesised with virtue ethics in building a moral community that can appreciate commitments to one's duties, rights and love towards the welfare of self and others. While forming a bond of friendship with everyone is important, appreciation of one's duties and rights, and an appreciation of a structure of rules to love one's neighbour, are also important in society. A synthesis of

aspects of duty and rule together with virtue ethics can guide every citizen to behave civically in a democracy. While the state can provide an enabling environment possible for citizens to inculcate the virtue of friendship, state rules can also guide citizens in their civic life. We propose solidarity that is not only social or philosophical but that will also embrace religious and theological perspectives in society. Religious and theological approaches will be explored in the next chapters.

4.1 Introduction

Chapter three treats the philosophical understanding of the concept of solidarity, where it is linked to Aristotle's 'friendship for virtue', as the best of the three kinds of friendship. But what does 'bond of friendship' or solidarity mean in *religious* traditions? This chapter examines the meaning of solidarity in some of the world religions. It limits its scope to two world religions – Judaism and Islam – because of their general importance and their strategic importance to the two countries of focus. Christianity will be treated only very briefly in this chapter, as it is the focus of the next chapter. As this is a comparative study between the Irish and Nigerian approaches to civic education, this chapter also examines the meaning of solidarity in one of the African Traditional Religions – the Yoruba religion of *Ifa* worship. It is the religion practised by one of the three major Nigerian ethnic groups, the Yoruba people. Ifa worship brings together the understanding of all other kinds of divine worship among the Yoruba people in the Southwest of Nigeria and elsewhere. Historically, all these religions have only partially succeeded to fully embody the ideals of justice, love, solidarity and peace that they preach. Finally, the chapter examines efforts of deliberation and cooperation among the different faith traditions and inter-religious dialogues, which is one way of practising solidarity.

4.2 Meaning of 'Religion'

Religion is like many other terms that has no single definition that will suffice to explain the varied sets of traditions, practices and ideas in different cultures.[1] We shall present some of these definitions to establish an idea of what we are examining. The root meaning of 'religion' may be found in the Latin noun *religio*, 'to read again, to deepen one's knowledge of'.[2] Religion denotes both earnest observance of ritual obligations and an inward spirit of reverence. It may also be derived from the Latin

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[1] For some categories of definition of religion, see Winston L. King, 'Religion' in *The Encyclopedia of Religion* ed. by Mircea Eliade (15 Vols.) (New York: Macmillan Publishing Company, 1987), vol. 12, pp. 283-286 and Keith Ward, *Is Religion Dangerous?* (Oxford: Lion Hudson plc, 2006), pp. 8-10.

[2] V. Duclos, 'Religion, virtue of', in *Encyclopaedic Dictionary of Religion* ed. by Paul Kevin Meagher, Thomas C. O'Brien and Consuelo Maria Aherne (vol. O-Z) (Washington D.C: Corpus Publications, 1979), p. 3009.

religare, which means 'to connect, to join, to tie something tightly, to bind'.[3] This suggests that religion's concern is to bind humanity and the divine together, and to bind persons together in community.[4] This meaning is close to the idea of solidarity (bonding). It is also suggested that the term may be derived from the Latin *relegare* which means 'to tread carefully'. This reflects the idea of 'respect and care for both natural and supernatural worlds, which for many is the primary concern of religion – to provide us with guidance as to how to live'.[5] Religion has been defined as

> a concept which has been used to denote: the class of all religions; the common essence or pattern of all supposedly genuine religious phenomena; the transcendent or 'this-worldly' idea of which any actual religion is an imperfect manifestation; and human religiousness as a form of life which may or may not be expressed in systems of belief and practice.[6]

From the above definitions, it is evident that religion can mean beliefs and worship by a group or a person. It means a system of beliefs and practice relating to the divine. And it can also mean an object, cause or activity to which somebody is completely devoted. Some religions involve the belief and worship of a god (or deity) while some do not. Judaism (as well as Christianity) and Islam are theistic religions, while the Yoruba religion believes in the supreme God, but also many deities (gods) and spirits of ancestors.

4.2.1 Sociological Definitions of Religion

Friedrich Schleiermacher opines that the essence of religion consists in the feeling of an absolute dependence. Emile Durkheim defines religion as a unified system of beliefs and practices relative to sacred things. Alfred North Whitehead descibes religion as what an individual does with his solitariness. And Paul Tillich describes it as a state of being grasped by an ultimate concern.[7] Taking a very critical view, Karl Marx says it is 'the opium of the people', the 'heart of a heartless world, the soul of soulless

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[3] V. Duclos, 'Religion, virtue of', p. 3009. See also Russell T. McCutcheon, 'What is Religion', in *The New Lion Handbook: The World's Religions* ed. by Christopher Partidge (Oxford: Lion Hudson, 2005), p. 10.

[4] *The Times World Religions*, ed. by Martin Palmer (London: Times Books, 2002), p. 14.

[5] *The Times World Religions*, p. 14.

[6] *The Wordsworth Dictionary of Beliefs and Religions*, ed. by Rosemary Goring (Edinburgh: W&R Chambers Ltd., 1992). p. 434.

[7] On these four definitions, see *The Penguin Dictionary of Religions*, ed. by John R. Hinnells (1984) (London: Penguin Books, 1995), p. 415.

conditions'.[8] Looked at broadly, religion is a term that 'refers to any social, cultural and institutional forms of engagement with the transcendent reality that is believed to embrace the world and human existence'.[9] It is interesting here to note the link between religion and justice prior to the Enlightenment period. Religion 'refered to a part of the virtue of justice by which human beings pay due worship to God (e.g. in Aquinas)'.[10]

Each of these observers gives their definitions from their own point of view of the concept. It is pertinent to note that there is no common definition that is precise enough to embrace all the heterogenous religious traditions in the world. It is also important to note here that some observers' definitions (particularly those of Whitehead and Marx) may not be constructively helpful in understanding solidarity.

Ninian Smart itemises the seven dimensions that every religion must possess thus: Practical and Ritual, Experiencial and Emotional, Narrative and Mythic, Doctrinal and Philosophical, Ethical and Legal, Social and Institutional, and Material.[11] All the above are found to be in operation in all the religions under consideration for this research work.

4.3 Judaism

Judaism is the religion of the Jews.[12] It refers to the religious, political, ethnic, social and historical background of the Jewish people.[13] It is 'a religion revealed by God and

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[8] *The Times World Religions*, ed. by Martin Palmer, p. 15. See chapter three above, section 3.6.1, p. 93.

[9] 'Religion' in *Our Sunday Visitor's Catholic Encyclopedia* (1991) ed. by Peter M.J. Stravinskas (Huntington, Indiana: Our Sunday Visistor Publishing Inc., 1998), p. 851.

[10] 'Religion' in *Our Sunday Visitor's Catholic Encyclopedia*, p. 851.

[11] See Ninian Smart, *The World's Religions* (1st edition, 1989) (Cambridge: Cambridge University Press, 1998) pp. 11-20. Quoted also in Damien Keown, *Buddhism: A Very Short Introduction* (Oxford, NY: Oxford University Press, 1996), p. 6.

[12] See Dan Cohn-Sherbok, *Judaism: History, Belief and Practice* (London and New york: Routledge, 2003), pp.1-102. See also Eugene B. Borowitz, 'Judaism' in *The Encyclopaedia of Religion*, (16 vols) ed. by Mircea Eliade et. al., (New York and London: Macmillan Publishing Company, 1987), vol. 8, pp. 127-149 and *The Wordsworth Dictionary of Beliefs and Religions*, ed. by Rosemary Goring, pp. 270-271.

[13] See Paul Johnson, *A History of the Jews* (New York: Harper and Row Publishers, 1987), pp. 86-220. See also Paul Johnson, *A History of Christianity* (London: Weidenfeld and Nicolson, 1976), pp. 9-20 and Diarmaid MacCulloch, *A History of Christianity: The First three Thousand Years* (London: Allen Lane, 2009), pp. 47-76.

originated with the Mosaic covenant and identified with the land of Canaan (Israel today), expressing belief in one God who reveals Himself through the law, the prophets and the events of history'.[14] Jews place their central belief in one God, the creator. God made a series of covenants with Abraham and his descendants, giving them the Ten Commandments. The commandments are the 'biblical precepts and prohibitions' meant to purify and strengthen man's holiness.[15] Rabinowitz teaches that the commandments are 'for awakening holy thoughts and forming character ... [they are] identified with reason and held to be the chief aid to a virtuous life'.[16] According to Wolfson, it is 'the law that leads men to live according to virtue'.[17] 'The faithful Jew is the one who lives according to the covenant ("I am your God, and you are my people")'.[18] He is the one who through following the commandments, keeps to the covenant.

4.3.1 Judaism and Rituals

Jews express their belief through rituals rather than through abstract doctrine. The basic unit of the Jewish ritual is the family. And the sabbath is the central religious observance of the people. However, the synagogue is the centre for community (*Kehillah*) worship and study. The idea of community among Jews is characterised at different times by a sense of unity and common purpose. Israel's tribes were united by common worship (sometimes with a strict hierarchical structure).[19] Historically, there were groups formed as communities within Judaism: like the Pharisees, Sadducees and Essenes (or 'Qumran community'). Following the Pharisees' interpretation (70 C.E.), a community was 'bound together by adherence to Torah and worshipping together'.[20] The Jewish idea of solidarity is shown through family, covenant, land and community.

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[14] 'Religion' in *Our Sunday Visitor's Catholic Encyclopedia*, p. 571.

[15] See Abraham Hirsch Rabiowitz, 'Commandment, The 613 (Heb. Taryag mitzvoth) in Torah' in *Encyclopaedia Judaica* (15Vol.s), ed. by Cecil Roth and Geoffrey Wigoder (Jerusalem, Israel: Keter Publishing House Limited, 1972), vol. 5, p. 784.

[16] Abraham Hirsch Rabiowitz, 'Commandment, The 613 (Heb. Taryag mitzvoth)', p. 784.

[17] H.A. Wolfson, 'Philo 2' (1947), p. 200ff, quoted in Abraham Hirsch Rabiowitz, 'Commandment, The 613 (Heb. Taryag mitzvoth)', p. 784.

[18] 'Religion' in *Our Sunday Visitor's Catholic Encyclopedia*, p. 571.

[19] See Jacob Neusner and William Scott Green (eds.), *Dictionary of Judaism in the Biblical Period 450 BCE to 600CE* (Massachusetts: Hendrickson Publishers, 1999), p. 128.

[20] Neusner and Green (eds.), *Dictionary of Judaism*, p. 129.

Solidarity, though strictly speaking, it is between Jewish people, can also be extended beyond them through giving alms to the poor.[21]

The Hebrew Bible consists of five books (widely believed to have been written by Moses). They encapsulate the elements of Judaism: the creation myths, Jewish law, and Israelite history. The commandments of God (*Mitzvah*) which is contained in the *Torah* (Hebrew, 'to teach') is very important to the Jews. These commandments extend to all facets of life and the community. They determine the Jewish norms. They are revealed and their purpose is 'to make Israel "a Kingdom of priests and a holy nation" (Ex. 19.6)'.[22] *Torah*'s message is for all human beings. According to Philo, the *Torah* was

> [T]he ideal law of the philosophers, Moses the perfect lawgiver and prophet and the philosopher-ruler of Plato (II Mos. 2). His concept of the relationship of the Torah to nature and man was Stoic: 'The world is in harmony with the Torah and the Torah with the world, and the man who observes the Torah is constituted thereby a loyal citizen of the world'. He wrote that the laws of the Torah are 'stamped with the seals of nature' and are 'the most perfect picture of the cosmic polity'.[23]

In addition, Warren says that for Josephus, the *Torah* 'promotes piety, friendship, humanity toward the world at large, justice, charity and endurance under persecution. Both Philo and Josephus wrote that principles of the *Torah*, e.g., the Sabbath, have been imitated by all nations'.[24] According to Maimonides, the Torah has two overall purposes:

> [T]he welfare of the soul, in which man finds his ultimate perfection in this world and the next, the welfare of the body, which is a means to the welfare of the soul. For the welfare of the soul the law promotes correct opinions, and for the welfare of the body it sets down norms for the guidance of society and the individual. To promote opinions, the law fosters two kinds of beliefs: absolutely true beliefs, such as the existence and unity of God, and beliefs necessary for the well-being of the state, such as God's anger in punishing evildoers (Guide 3. 27- 28, 31-32).[25]

Torah is compatible with human reason and it suggests the idea of universality of its principles for human persons all over the world. It also suggests solidarity among human persons. The integral theme of Jewish belief is theism – the idea of one God,

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[21] See Nicholas De Lange, *An Introduction to Judaism* (1st edition, 2000) (Cambridge: Cambridge University Press, 2002), p. 32.

[22] Harvey, Warren, 'Torah' in *Encyclopaedia Judaica*, vol. 15, p. 1236.

[23] Warren, 'Torah' in *Encyclopaedia Judaica*, p. 1239.

[24] Warren, 'Torah' in *Encyclopaedia Judaica*, p. 1240.

[25] Abraham Hirsch Rabiowitz, 'Commandment, The 613 (Heb. Taryag mitzvoth) in *Torah*', p. 787.

who will send the Messiah to usher in redemption and who eventually will judge human actions, reward the good people but punish the offenders.[26] There are various religious branches of Judaism.[27] These include: rabbinic Judaism, orthodox Judaism, conservative Judaism, reform Judaism and liberal Judaism. Notably, community is important to all of them. This speaks the language of solidarity, in a limited sense, but with an element of universality.

4.3.2. Judaism and Charity

Giving to the poor is a very important part of religious life in Judaism. The essence of Jewish charity is expressed in two Hebrew terms, *Tzedakah* (righteousness) and *Gemilut Hasadim* (bestowing kindness). *Tsedakah* or 'philanthropy' means 'charity; literarily, righteousness manifested in charity ... [Or] help to the poor'.[28] Synagogues often have special funds to support the needy. The giving of charity is one of the oldest and most sacred Jewish tradition, since the Bible also commanded it:

> Three times a year all your menfolk must appear before Yahweh your God in the place chosen by him: at the feast of Unleavened Bread, at the feast of Weeks, at the feast of Shelters. No one must appear empty-handed before Yahweh, but each must give what he can, in proportion to the blessing which Yahweh your God has bestowed on you (Deut. 16: 16-17).[29]

The Jewish concept of 'charity' in the Bible was later refined to mean more than mere giving of alms; it has been considered as '*Tzedakah*', an act of justice and righteousness. According to Jonathan Sacks (chief Rabbi of the UK), *tzedakah* means charity and love or social justice. The idea is that 'everyone has a basic right to a dignified life and equal worth as citizens in the covenantal community under the sovereignty of God'.[30] Worship of God implies not only prayer but also one's actions in the world.[31] In Judaism therefore, 'the poor had a right to support, and everyone owed

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[26] See *The Penguin Dictionary of Religions*, ed. by John R. Hinnells, p.253.

[27] See *The Times World Religions*, ed. by Martin Palmer, p. 175.

[28] Jacob Neusner and William Scott Green (eds.), *Dictionary of Judaism*, p. 480. See also Eugene B. Borowitz, 'Judaism' in *The Encyclopaedia of Religion*, p. 133. Here, charity is being used in general or narrow sense as almsgiving.

[29] All quotations from the bible are that of *The New Jerusalem Bible* (London: Darton, Longman & Todd, 1985). See also Deut. 24.19-22 and Lev. 19.13-18a.

[30] Jonathan Sacks, *To Heal a Fractured World: The Ethics of Responsibility* (New York: Continuum, 2005), p. 32.

[31] See Sacks, *To Heal a Fractured World*, pp. 37-42 and 184.

them proper assistance, with dignity and respect'.[32] The medieval Jewish philosopher, *Rambam* (Maimonides), outlined eight types of charitable giving and said that the highest is enabling the poor to become self-supporting.[33] Throughout Jewish history the giving of charity was not a concern for the individual Jew, but became the responsibility of the entire community. Till today, there is no Jewish community that does not have charitable societies.[34] This is an aspect of solidarity, sharing one's goods with the other, particularly the poor. As an act of justice, also, it links closely with solidarity.

4.3.3 Charity and Justice in Judaism

To understand *Tzedakah*, we need to explore the Jewish idea of justice. For Jews, justice is seen as being faithful to a relationship. As a biblical concept, justice could be translated as right relations. 'Jewish justice is essentially substantive (i.e., what human life should be like). Substantive justice depends on an ultimate (i.e., messianic) value commitment ... concerned with the full enhancement of human and, above all, social life'.[35] Justice is relational and so it spreads through all human relations and social institutions. In the same vein, Andre Neher holds that '[u]nlike the ethical system of Greek Philosophy, which seeks to define the various virtues ... the Bible demands of every human being that he perform the good deed, and behave virtuously toward his fellow man, and is not concerned with abstract definitions'.[36] He argues that doing justice is the essence of biblical ethics. He substantiates his point by pointing to Jeremiah 9. 22-23 that no one should claim glory in wisdom, strength or riches. 'Only in this should one glory: in his earnest devotion to me. For I am the Lord who exercises kindness, justice, and equity in the world, for in these I delight – declares the Lord'.[37] To be just means to respect all of one's relationships with others, that is, having proper relationship with one another. Justice is also seen in the sense of respect for creation:

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[32] Neusner and Green (eds.), *Dictionary of Judaism*, p. 481.

[33] See *The Times World Religions*, ed. by Martin Palmer, 183. See also Julie Salamon, *Rambam's Ladder: A Meditation on Generosity and Why It is Necessary to Give* (New York Workman, 2003), cited in Jonathan Sacks, *To Heal a Fractured World*, pp. 37-38.

[34] See *The New Jewish Encyclopedia*, ed. by David Bridger and Samuel Wolk (1st edition 1962) (West Orange, NJ: Herbman House, INC., 1976), pp. 86-87. See also See Paul Johnson, p. 12.

[35] 'Justice' in *Encyclopaedia Judaica*, vol. 10, p. 476.

[36] Neher, 'Ethics' in *Encyclopaedia Judaica*, vol. 6, p. 934.

[37] See Neher, 'Ethics' in *Encyclopaedia Judaica*, vol. 6, p. 934.

the human person is given a task of filling the earth and to subdue it (Gen. 1:28) or of cultivating and caring for the garden (Gen. 2:15). Justice demands that 'the human race, collectively and individually, has a responsibility for the environment'.[38] The human persons (Adam and Eve) however, did not keep the basic rules for living in the Garden of Eden.

> In a supreme act of self-limitation the Absolute God gave man freedom of moral choice. He could will to do right and wrong, to obey or disobey his Maker. It was heaven's greatest gift to man: he was not to be an automaton. However, the immediate consequences were calamitous. Man rebelled against the Creator; he introduced disharmony into the universal harmony. Sin was born and in turn begot suffering and death.[39]

This is an act of injustice – unfaithfulness to the relationship between God and the human person. It is a violation or breaking of the covenant, 'an offence contrary to a norm or commandments regulating the relations between God and Man'.[40] The human person refused to make God their point of reference, by disobeying his order.[41] It is a wrong relationship on the part of the human person because it is shaped by sin marked by distrust and disharmony.[42] As a result of this abuse of freedom, death came in. The distrust and human unfaithfulness can be seen in the murder of Abel by his brother, Cain (Gen. 4) and in the story of the Tower of Babel (Gen. 10 and 11). God made covenants with Abraham and Moses, in order to bring the Children of Israel back to the right relationship with him and with one another. The Ten Commandments are the prerequisite for justice. These are requirements for living as a community. It is noteworthy that the idea of original sin is claimed not to be in Judaism; still, it is a

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[38] John J. Scullion, *Genesis: A Commentary for Students, Teachers and Preachers* (Minnesota: A Michael Glazier Book, 1992), p. 21. See also J. David Bleich, 'Judaism and Animal Experimentation', in Tom Regan, ed. *Animal Sacrifices: Religious Perspectives on the Use of Animals in Science* (Philadelphia: Temple University Press, 1986), p. 75; Jonathan I. Helfand, 'Consider the Work of God: Jewish Sources for Conservation Ethics' in Daniel F. Polish and Eugene J. Fisher (eds.), *Liturgical Foundations of Social Policy in the Catholic and Jewish Traditions* (Indiana: University of Notre Dame Press, 1983), p. 139; Jonathan I. Helfand 'The Earth is the Lord's: Judaism and Environmental Ethics' in Eugene C. Hargrove (ed.), *Religion and Environmental Crisis* (Athens, Georgia: The University of Georgia Press, 1986), pp. 44-48; Louis Jacobs, *The Book of Jewish Belief* (West Orange, New Jersey: Behrman House, Inc., 1984), p. 175-176 and 133-135; E. A. Speiser (trans.), *The Anchor Bible: Genesis* (New York: Doubleday and Co., Inc., 1964), p. 7, and John Barton and John Muddiman, *The Oxford Bible Commentary* (New York: Oxford University Press, 2001), p. 43.

[39] 'Man' in *Encyclopaedia Judaica*, vol. 11, p. 844.

[40] Lipinski, 'Sin in Torah' in *Encyclopaedia Judaica*, vol. 14, p. 1587-1588. See also I Kg. 12. 19, II Kg. 1.1; 3.5, 7; 8.20, 22; Hos. 8.1, Lam. 3.9, Jer. 14. 20-21 and Jer. 16.10-12.

[41] See Scullion, *Genesis,* p. 21.

[42] See John Murray, *Issues of Justice and Peace* (Dublin: Veritas Publications, 2005), pp. 156-157.

biblical tradition that every man sins.[43] In Rabbinic views, sin is a rejection of God's will. Rabbis teach that there is 'no parallels to the Christian doctrine of original sin in rabbinic literature ... [T]he study of the Torah and the practice of the precepts are the best method of avoiding sin'.[44] From the above, however, it can be argued that the idea of original sin is in Judaism, even if it is not named as such. Sin is the cause of disharmony and of the break in the covenant made with them by God.

4.3.4 Justice and Community Building in Judaism

The duties of justice are expressed in the Torah and the prophetic books of the bible. Their concern is about keeping the basic rules of living as a community: Devotions at worship, looking after communual wellbeing, giving hospitality to strangers, taking responsibility for others, caring for the widow, ophans, sick and living justly in their economic life, by avoiding cheating the poor.[45] And that is why the covenants, the Torah and the prophets have laid much emphasis on justice. Knowledge of God – faithfulness to God – is justice because he is a God of justice. Justice means liberation from sin and all that enslaves the human person.

Judaism 'espoused the ideal of piety towards God and kindness and justice to all, Jews and non-Jews alike'.[46] However, historically there is an exception: the Qumran community held that members should hate outsiders.[47] This is not the general belief of all Jews and of all groups within Judaism. It is supposed to be an idea of the past. However, the conflict between peoples of Israel and Palestine does not always portray Jewish universal solidarity in a very positive sense. This is beyond the scope of this work. Generally, love for God and for the other, solidarity, (especially with the poor, ophans, widows and the needy), is understood in the context of the biblical meaning of justice: right relationship. It is in fulfilling by loving God and their neigbour, that they enter into solidarity with God. The covenant is the bond that unites them to God and the other.

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[43] See Lipinski, pp. 1589 – 1590.

[44] Jacobs, 'Rabbinic Views in Torah' in *Encyclopaedia Judaica*, pp. 1591- 1593.

[45] See Sanders, *Judaism and Belief 63 BCE – 66 CE* (London: SCM Press, 1992), pp. 230-231.

[46] Sanders, *Judaism and Belief*, p. 234.

[47] See Sanders, *Judaism and Belief*, p. 128.

4.4 Islam

Islam was established 'in Arabia in the early seventh century CE'[48] by the prophet Muhammad in Makkah (also spelled Mecca) during 'the twelve-year struggle (610-622 CE).[49] Islam has its root from *slm* (Arabic, meaning 'to be in peace, to be an integral whole') which means *submission* 'to surrender to God's law and thus be an integral whole'.[50] The Muslim is therefore the 'one who submits to God (or *Allah*), that is, surrenders himself unconditionally to the divine will'.[51] The Muslim believes that Islam is the final revelation of God after Judaism and Christianity. And Muhammad is the prophet, the channel of this revelation. All Muslims believe that the Qur'an is the primary source of Islamic teaching. Islam is Qur'an and Qur'an is Islam.[52] Perhaps the most interesting aspect of the spread of Islam has been the attraction it held for the oppressed people during its introduction (spread) and especially with the use of *zakāt* to cement the bond of the faith in the community.[53] Furthermore, Islam makes an appeal to principles of equality, justice, fairness and clarity of doctrine 'to encourage good and oppose evil'.[54] 'The Qur'an is Allah's education, its outcomes are reflected in the lives of people, their environments and relationship with all that is on earth'.[55] Islam's two sacred texts are the Qur'an – the words of *Allah*, as given to Muhammad, and the

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[48] Rahman, 'Islam' in *The Encyclopaedia of Religion*, p. 303.

[49] Rahman, 'Islam' in *The Encyclopaedia of Religion*, p. 305.

[50] Rahman, 'Islam' in *The Encyclopaedia of Religion*, p. 303. See also Sayyid Qutb, *Basic Principles of the Islamic Worldview* trans. by Rami David (New Jersey: Islamic Publications international, 2006), p. 113.

[51] See Rahman, 'Islam' in *The Encyclopaedia of Religion*, p. 303. See also *The Penguin Dictionary of Religions*, ed. by John R. Hinnells, p. 238.

[52] See *The Times World Religions*, ed. by Martin Palmer, p. 164. 'The Qur'an (literaly, Reading or Recitation) is regarded as the Word or Speech of God delievered to Muhammad by the angel Gabriel'. See The University of Chicago, *The New Encyclopaedia Britannica* (30 vols.) 15th ed. (Chicago: Encyclopaedia Britannica, Inc., 1974), vol. 9, p. 912. The Qur'an, God's final guidance to humanity, consits of 30 sections, and 114 *surahs* (chapters) some revealed in Mecca, some in Medina. Their content may be categorised into four: Belief and creed (Qur'an 24:35), History of previous nations and prophets (Qur'an 29:28, 31, 36 and 34: 10, 12), Moral teaching and social guidance (Qur'an 17: 23-29), and law (Qur'an 2: 282). All quotations from Qur'an are taken from Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (trans.), *Interpretations of the Meanings of The Noble Qur'an in the English Language* (Saudi Arabia, Riyadh: Islamic Dawah Centre International, Darussalam, [16th edn] 2008).

[53] See The University of Chicago, *The New Encyclopaedia Britannica*, p. 912.

[54] *The Times World Religions*, ed. by Martin Palmer, p. 168.

[55] *The Times World Religions*, ed. by Martin Palmer, p. 165.

Hadith - a collection of Muhammad's sayings. Apart from the Qur'an, there are other sources of Islamic doctrine, law and thinking in general. These are: the *sunnah* (legal ways or traditions), *ijma* (consensus of the community) and *ijtihad* (individual thoughts).[56]

4.4.1 The Five Pillars of Islam

The verbal profession of the faith (*shadaha*) and the inner faith (*iman*) are both connected and lead inevitably to the performance of the external duties of Islam. The duties of all Muslims are known as the 'Five Pillars of Islam'. These are: the profession of faith (*shadana*), worship (*salat*), alms-giving (*zakat*), pilgrimage (*hajj*) and fasting (*suam*).[57]

Muslims believe that *shari'ah* (the path to be followed) has been established by Allah (the only true God). And when human desires do not conflict with sharia, then peace will be achieved. Being at peace with the creator, and with other humans, it follows that one will be at peace with all creation.[58] Many Islamic groupings – Sunni and Shi'ah are the two major groups – believe in the revelation of Qur'an, Prophethood (*Nubuwwah*), Finality of Prophethood (*Khatamiya*), Angels (*Malai'ka*), Facing the *Ka'abah* (*Qiblah*), Burial prayer (*Janazah*), Life in the grave (*Barzakh*), Final judgement (*Qiyamah*), and The afterlife (*Akhirah*). They all follow 'the five pillars of Islam' which bind them together in community. The ideas of the Muslim community, the unity of humanity and social welfare speak the language of solidarity. The third pillar of Islam shows more of what is expected of a Muslim in terms of one's responsibilities to the poor.

4.4.1a *Zakât* – The Third Pillar of Islam - Charity

Donation to charity or *zakât* is a religious tax or alms. *Zakât* means purification. This indicates 'that such a payment makes the rest of one's wealth religiously and legally

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[56] See The University of Chicago, *The New Encyclopaedia Britannica*, p. 912.

[57] See 'Islam - practices and institutions' in *The New Encyclopaedia Britannica*, The University of Chicago (Chicago: Encyclopaedia Britannica, Inc., 1974), (30 vols) vol. 9, 15th ed., pp. 918-919. See also Christopher Catherwood, *Christians, Muslims and Islamic Rage: What is Going on and Why it Happened* (Michigan: Zondervan, 2003), pp. 99-100.

[58] See *The Times World Religions*, ed. by Martin Palmer, 169.

pure'.[59] It is the major economic means to establishing social justice (solidarity) and unity. This is how *zakât* is explained in the Quran, *surah at-Taubah* (The Repentance, chapter 9 verse 60):

> *As-Sadaqat* (here it means *Zakât* – obligatory charity) are only for the (*Fuqara*) poor, and *Al-Masakin* (the needy) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's cause, and for the wayfarers (a traveller who is cut off of everything); a duty imposed by Allah. Allah is All-knower, All-Wise' (*The Noble Qur'an*, 9:60).

The obligatory nature of *Zakât* is firmly established in the Qur'an, the *Sunnah* (or *hadith*), and the consensus of the companions and the Muslim scholars. Allah commands every Muslim to pay *zakât*. Anyone who does not pay it hoards the wealth of the poor, as stated in the Noble Qur'an 9:34-35. Among the major commandments in the Qu'ran is the one on *zakât*: 'And give to the kinsman his due and to the *Miskin* (needy) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift'. According to Muzammil H. Siddiqi, *zakât* 'promotes the love and concern for one's neighbour'.[60]

From the above, it evident that *zakât* is an obligatory religious tax, considered as part of the worship or religious practice in Islam. There is punishment for those who do not obey the tenet.

4.4.1b Two Kinds of Charity

There are two kinds of *zakât*; the one given at the end of the Feast of Breaking the Fast - *Îd al-fitr* observance – and the one that is paid on one's property. Both kinds are obligatory for Muslims.[61] The first one is paid to Muslim poor at the end of the fasting period. The Muslim first of all observes *salât* of *subh* (prayer or worship at dawn), then at sunrise, distributes zakât before going to the praying ground for the *salât* (prayer) of the feast. This special *zakât* or religious alms is obligatory for every Muslim, old or young, male of female, free or slave. However, the head or the master of the household

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[59] See The University of Chicago, *The New Encyclopaedia Britannica* (30 vols.) 15th ed. (Chicago: Encyclopaedia Britannica, Inc., 1974), vol. 9, p. 919. See also John Murray, p. 189.

[60] Muzammil H. Siddiqi, '*Zakât*' in *The Encyclopedia of Religion*, ed. by Mircea Eliade, vol. 15, p. 550.

[61] See Joseph Kenny, *Basic Practices of Religion in Nigeria Part One: Islam* (Lagos: Dominican Institute Publications, 1998) <http://www.josephkenny.joyeurs.com/PractI.htm#4> [accessed 20 June 2010].

pays for his dependants. This *zakât* consists of 'four muddus' of grain or the usual food staple of the place. The second type of *zakât* is paid on property – farm produce, livestock and money. This *zakât* must be paid voluntarily or collected by force by the Muslim ruler on each item (like gold, silver, cows, sheep, grapes and so on); this is called the *niṣâb* (the minimum amount of property liable to payment of the *zakât*.[62]

Zakât is to be paid (either directly or through the ruler who collects it) to eight categories of recipients (dependents of the giver are excluded), as listed in Qur'an 9: 60: the poor, the destitute, workers of *zakât*, converts, slaves, Muslims' debtors, jihad, and travellers.[63] Traditionally, the interpretation of all these categories is held by some modern Muslims who stress contributing to Muslim education and social welfare as the concern for *zakât*. Muzammil H. Siddiqi itemises the various categories of *zakât* as follows: *zakât* on farm produce, on livestock, on money, *zakât* to be paid by members of religions tolerated under Muslim rule and *zakât* on lands taken over by Muslim expansion).[64] A Muslim can be absolved from *zakât* but he can still have a share from it if he happens to be poor. Moreover, both the Muslim and non-Muslim are enjoined to share in the activities for the betterment and welfare of the state, and as well share in the rights and obligations of the state. *Jizya* is a tax for non-Muslim (but not beyond his capacity) which is the counterpart of *zakât* paid by Muslims.[65]

4.4.1c *Sadaqa* and *Zakât*, Religious Tax and Voluntary Alms

The term *Sadaqa* was used synonymously with *zakât* in the *Qur'ân* but now it is restricted to voluntary alms as distinct from *zakât*. While *zakât* is a religious tax, *ṣadaqa* remains a voluntary alms which may be given to anyone, Muslims as well as non-Muslims, in any amount or form. *Ṣadaqa* is said to be 'derived from the Hebrew word

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[62] See Siddiqi, p. 550.

[63] See Siddiqi, p. 551.

[64] See Siddiqi, p. 550. See also Joseph Kenny, *Basic Practices of Religion in Nigeria Part One: Islam* [accessed 20 June 2010]. *Zakât* and its conditions with its beneficiaries is also explained by the staff of IslamiCity (2005 – 2009) <http://www.islamicity.com/articles/Articles.asp?ref=IC0909-3952> [accessed 27 June 2010]. See also M.O.A Abdul, *The Classical Caliphate* (Lagos: Islamic Institutions Bureau, 1976), pp. 215-221.

[65] See A. Rahman I. Doi, *Non-Muslims under Shariah [Islamic Law]* (1979) (Maryland, Brenkwood: International Graphics, 1981), pp. 55-61. See also Omar A. Farrukh, trans. (from Arabic), *Ibn Taimiyya on Public and Private Law in Islam* (Beirut, Lebano: Khayat Book and Publishing, 1966), pp. 38-53, 60-62.

tzedeq meaning righteousness'.[66] The Qur'an teaches that *Allah* (God) has commanded steadfastness and compassion for all. This command is 'freeing a neck (slave) or giving food in a day of hunger (famine), to an orphan near of kin. Or to a *Miskin* (needy) cleaving to dust (out of misery)'.[67] *Zakāt* as an expression of love is limited to fellow Muslims alone. This cannot be fully accepted as solidarity since it does not accept the whole humanity in the concept of universal love. Jihad involves a kind of force, violence and war which most often result to harm or death of others outside the Islamic fold. *Zakāt* being used for Jihad does not give freedom and curtails the rights of individuals. *Sadaqa* is not obligatory. Apart from *zakāt* and *sadaqa*, there are other aspects of Islam that teach about the love of the other within the community.

4.4.2 Justice in Islam

The Islamic idea of Justice is based on fairness and the rule of law.[68] Islam advocates equitable treatment of all and social justice in society. It stands as a balance between capitalism and communism[69] and argues for a welfare state so that essential needs of the poor can be looked after. According to the Quran, Muslims are named as the people of the middle path: 'Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad and his *Sunnah* (legal ways)], a just (and the best) nation, that you may be the witnesses over mankind and the Messenger [Muhammad] be a witness over you' (Qur'an, 2.143). Poverty is considered a great evil. It 'brings a man to [the] brink of loss of faith in God ... poverty blackens a man's face in both the worlds; every effort, therefore, must be made to ward it off', commands the Prophet.[70] However, he condemns superfluous wealth of the rich too. Liberation from want, therefore, can only be won through the middle path of social justice, which to a large extent is based on economic justice. Muslems have other individual responsibilities to society generally. Such are: the care of society, putting an end to evil, the safety of a man's life, property, and rights, and especially care of the needy, are

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[66] Carolyn Fluenr-Lobban (ed.), *Against Islamic Extremism: The Writings of Muhammad Sa'id al-'Ashmawy* (Florida: University Press of Florida, 1998), p. 104.

[67] See *The Noble Qur'an*, 90.16.

[68] See A.D. Ajijola, *Islamic Concept of Social Justice* (Ikare, Nigeria: Ikare Muslim Publishing Company), pp. 113-115, 138-139.

[69] Ajijola, p. 199.

[70] Cited in Ajijola, p. 138.

mutual responsiblity of the individual and the *Umma* from Social Justice in Islam, says Sayyid Qutb (d. A.D 1965).[71] In practice, it seems citizenship within this welfare state is first to the Muslims before others. This seems to go against the justice and equality which Islam stands for.

4.4.3 Islamic Nation and Solidarity

The idea of *Umma(h)* (meaning global nation or community) is limited to the Muslim brotherhood; it is about the total community of the world of Isalm.[72] Still, Ibn Babuya al-Saduq argues that 'the Prophet included the Jews in his *Umma*'.[73] However, the *Umma* became split and diagreements ensued after the death of the Prophet.[74] This would mean then that citizenship in Islam is first for members of the *Umma* before citizenship in for example, Irish or Nigerian societies. However, Muhammad did not want separation or division in the one human family. He wanted God-fearing citizens and leaders for public services.[75] Islam also preaches against conversion by force (Qur'an, 109.6). In some instances Islam declares religious freedom for non-Muslims. In the sixth year of *Hijrah*, the prophet acting under the above guiding principles granted a charter to the monks of St Catherine, near Mount Sinai, and all Christians.[76]

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[71] See 'the *Umma*' in *The Themes of Islamic Civilization*, ed. by John Alden Williams (Berkeley, Los Angeles: University of California Press, 1971), pp. 48-51.

[72] See Donal B. Cruise O'Brien, 'Islam and Power in Black Africa', in *Islam and Power*, ed. by Alexander S. Cudsi and Ali E. Hillal Dessouki (Surrey: Guild Ford Limited, 1982), pp. 163-164.

[73] See 'the *Umma*' in *The Themes of Islamic Civilization*, p. 41. See also Dónal B. Cruise O'Brien, 'Islam and Power in Black Africa' in *Islam and Power*, ed. by Alexande S. Cudsi and Ali E. Hillal Dessouki (Guild Ford, Surrey: Briddles Limited, 1982), p. 163.

[74] See 'the *Umma*' in *The Themes of Islamic Civilization*, pp. 40 and 41.

[75] See Eshan Yar-Shater, (ed.) *The book of Government or Rules for Kings* (London: Henley and Boston, 1978), pp. 32-41 and 240-242. See also Omar A. Farrukh, trans. (from Arabic), *Ibn Taimiyya on Public and Private Law in Islam*, (Beirut, Lebano: Khayat Book and Publishing, 1966), pp. 13, 21-24, 30 and 56, Qur'an, 49.13.

[76] See Sirah, p. 718 quoted in. Doi, pp. 76-77: 1.They were not to be unfairly taxed; 2. No bishop was to be driven out of his bishopric; 3.No Christian was to be forced to reject his religion; 4. No monk was to be expelled from his monastry; 5. No pilgrim was to be detained from his pilgrimage; 6. Nor were the Christian churches to be pulled down for the sake of building mosques or houses for Muslims; 7. Christain women married to Muslims were to enjoy their religion; 8. If the Christians should stand in need of assistance for the repair of their churches or any other matter pertaining to their religion, the Muslims were to assist them.

Even if the above charter is genuine, the application of it has not been not carried out to the last letter, as there are conflicts and wars in many countries of the world, arising from religious intolerance and lack of religious freedom among Christans and Muslims, and in some secular states. Consider the case of an attempt to impose *Shariah* on Nigeria and incessant religious crises leading to killing, maiming and destruction of Churches, Mosques, houses and other property, mostly in the Muslim populated northern part of Nigeria.[77]

4.4.4 Islamic Social View

Islam believes in the fundamental doctrine of the oneness of the human family. Humans are created from a single soul (Qur'an 4.1). Differences in tongues and colours are human and natural phenomena.[78] They are the 'Signs of the Lord',[79] as stated in the Quran: 'And among His signs is the creation of the heavens and the earth, and the differences of your languages and colours', (Qur'an, 30.22). Therefore, Islam affirms the need to root out this ignorance (meaning injustice in the pre-Islamic society), and to embrace the values of equality, brotherhood and care of life, and community to protect rights to work and security. [80] Other social values are care of women, respect for marriage as an institution (but not as an indissoluble union, and when a man can treat wives equally, he can marry more than one), proper upbringing and training of children, protection of the unborn, kindness towards the neighbour, the needy and wayfarer (Qur'an, 4.37 and 30.39), those burdened with debt and those held in captivity (Qur'an, 9.60), ophans (Qur'an, 4.3, 6) and minors (4.10-11), maintenance of peace and order.[81]

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[77] J. O. Fadeiye, *A Social Studies Text Book for Colleges and Universities* (part 1) (1st edition, 2005) (Ibadan: Akin-Johnson Press and Publishers, 2010), p. 216. See also J. O. Fadeiye, *A Social Studies Text Book for Colleges and Universities* (part 2), p. 20. For recent attacks by a new Islamic fundamental sect, '*Boko Haram*' (Hausa, a Nigerian language, meaning 'Western Education is evil'), in 2011, see Omololu Ogunmade, 'This Day' (26 December 2011) <http://allafrica.com/stories/201112272581.html?viewall=1> [accessed 28 December 2011]. United States Commission on International Religious Freedom, in press release, reports that between 1999 and 2012, over 14,000 people died through religious violence perpetrated by 'Boko Haram', see 'USCIRF Concerned about Easter Terror Threats in Nigeria' (2012) <http://www.uscirf.gov/news-room/press-releases/3716-uscirf-concerned-about-easter-terror-threats-in-nigeria.html> [accessed 20 April 2012].

[78] See M. Ashraf Darr, *Islam and Communism* (Lahore: Institute of Islamic Culture, 1962), p. 131. See also Abd-ala'Aziz 'Abd-al-Qadir Kamil, pp. 26-29.

[79] Ashraf Darr, p.158.

[80] See Abd-ala'Aziz 'Abd-al-Qadir Kamil, pp.34-45. For an elaborate explanation on the value of equality, see M. Ashraf Darr, pp. 152-161, 177 and 197-198.

[81] See Muhammad Zafrulla Khan, *Islam and Human rights* (London: The London Mosque, n. p), pp. 36-48.

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Every Muslim has the obligation to urge others towards virtue but with kindness and affection (Qur'an, 31.18). The most important of these social values is this; 'Help one another in righteousness and virtue; but help not one another in sin and transgression' (Qur'an, 5.3). This is the mission of the *Umma*. This is for Ibn Taimiyya, 'the essential principle of equitable policy and good government'.[82] Islam civilizes from within so that every citizen can discharge their duties within the state. It gives more importance to moral values than other values because it believes that these are the basis of human life, proper organisation, and values which direct other areas of the state. It therefore stresses a perpetual relationship,

> [a] spiritual bond between man and his God which is an excellent means for the full flourishing of moral values in practical life as it lifts men from the plane of their humdrum existence where they are no other better than mere slaves to their material needs and subject to internecine rivalries, hatred and rancour, to a higher plane where they are free from all these base earthly passions and where they move in a world permeated with virtue, goodness and love.[83]

The spiritual aspect of man is of primary importance in Islam, for it directs his destiny in life. The true source of honour in the sight of God is a righteous life (Qur'an, 49.14), so no citizenship confers priviledges or is a source of honour. Islam forbade usury and hoarding of wealth. The doctrine of social service – alleviating sufferings and helping the needy – is an integral part of Islam as a religion. It is the duty of the rich to give their dues (rights) to the poor and needy. This is the essence of the socioeconomic doctrine of Islam, bringing the community together, 'brothers unto each other'.[84] This is focus on the area of economic justice. The Prophet, though he did not legaly abolish slavery, advocated for the emancipation of slaves. They were given legal rights of aquiring their freedom against payment, even on an installment basis.[85]

Al-Farabi posits that 'the great society is the one consisting of several nations uniting themselves in one unit helping one another'.[86] The Qur'an also shows that God created this world for humans (2.29, 14.32-33, 55.10) for their enjoyment of its goods. Humans

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[82] Omar A. Farrukh, trans. (from Arabic), *Ibn Taimiyya on Public and Private Law in Islam*, p. 13.

[83] Ajijola, p. 179.

[84] The University of Chicago, *The New Encyclopaedia Britannica*, p. 914.

[85] See *The New Encyclopaedia Britannica*, pp. 914-915.

[86] M.O.A Abdul, *The Classical Caliphate* (Lagos: Islamic Institutions Bureau, 1976), p.148.

must realise their mission in the world, therefore, through their relationship with one another and their environment based on love and goodness[87]. In the same spirit of co-operation, the Prophet considers humans as part of the earth (Qur'an 71.17) and so charges them to care for it, including animals and other creatures therein. This care of nature is actually counted as an act of charity.[88]

4.4.5 Judaism, Islam and the Idea of Solidarity

Juadism and Islam share some things in common. They share belief in one God, they have their roots in Abarahamic (Ibrahimic) covenants, share the doctrine of the after-life and believe in the fact that they are people of the Book; they believe that their scriptures were revealed to them by God. They were all given a set of rules or guides to follow in their relationship with God and neighbours. The Jews received The Ten Commandments through Moses. The Muslim received the Quran (and the 'Five Pillars of Islam') through Prophet Muhammad. The two religions preach salvation to their followers. It has been argued that they are not two religions but one, only that each follow different paths. Judaism stressed the path of righteousnes and Islam follows the path of mercy.[89] The two religions show the idea of solidarity through their communities or brotherhood, scriptures, covenants and sets of guiding rules.

4.5 African Traditional Religion

African traditional religion is as old as the existence of the Africans themselves. The celebration of life is central to African traditional religion. According to the Kenyan theologian and thinker, John S. Mbiti, 'Africa has a rich and spiritual heritage, expressed in complex and historically diverse religious traditions. Amidst the tremendous diversity there are also common features: above all, a concern for community and expression of common humanity'[90]. Community here involves the living, the dead and even those who are yet to be born. In the celebration of life, the

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[87] Abd-ala'Aziz 'Abd-al-Qadir Kamil, *Islam and the race Question* (Louvain, Belgium: United Nations Educational, Scientific and Cultural Organisation, 1970), p. 21.

[88] See Abd-ala'Aziz 'Abd-al-Qadir Kamil, pp.22 -25.

[89] See Carolyn Fluenr-Lobban (ed.), *Against Islamic Extremism: The Writings of Muhammad Sa'id al-'Ashmawy*, pp. 53-55.

[90] Cited in *The Times World Religions*, p. 86.

concern is the establishment and building of human society, with human flourishing. Africans take an approach to religion that is different from the Western:

> Religion is not enshrined in books, in scriptures or written liturgies, but in customs and rituals performance, in folk tales and proverbs, creation myths, prayer and invocation, music and dance. The spirit world is mediated through sacred sites and persons: priests and diviners, king and elders, musical performers and official 'remembrancers'. They function as guardians and transmitters of that corporate sense of community; they define a society's place in the natural world and its relation to the spiritual world.[91]

The continent of Africa contains a wide variety of ethnic groups, many of which are multi-lingual, though each has its *lingua franca*, such as Swahili or Yoruba. The Yoruba people live in Southwest Nigeria.[92] While the Yoruba are dispersed throughout the world, this thesis focuses on the Nigerian Yoruba. The reasons for this choice are the following: First, the ancestral home of the Yoruba is in Nigeria. Secondly, each of the Yoruba in the Diaspora still traces its origin to this home where the culture thrives best. And thirdly, the focus of this research is on Nigeria (and Ireland).

4.5.1. Yoruba Nation in Nigeria

Yoruba culture is an amalgam of reality permeating all aspects of life. It is a composition of knowledge, beliefs, art, morals, customs, politics, technology, law and other living capabilities acquired by individuals as members of the race. Religion permeates every aspect of the people's life: political, socio-cultural and economical. Therefore, there is no demarcation between religion and any aspect of the entire life of the people. The religious belief of the Yoruba people is summarily presented by Sandra T. Barnes thus:

> The ancient Yoruba religious system has a pantheon of deities who underpin an extensive system of cults. Rituals are focused on the explanation, prediction, and control of mystical power. Formerly, religious beliefs were diffused widely by itinerant priests whose divinations, in the form of verses, myths, and morality tales, were sufficiently standardized to constitute a kind of oral scripture. In addition to hundreds of anthropomorphic deities, the cosmos contains a host of

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[91] *The Times World Religions*, ed. by Martin Palmer, p. 86.

[92] They constitute one of the major ethnic groups of modern Nigeria; thirty million people, thirty one per cent of the Nigerian population. Aside from Nigeria, the Yoruba are also found in sizeable proportion in the republic of Benin, Togo, and Dahomey in West Africa, in West India and in South Africa, in South America and the Caribbean, especially Brazil and Cuba. See Segun Gbadegesin, *African Philosophy: Traditional Yoruba Philosophy and Contemporary African Realities* (1991) <http://www.questia.com/ PM.qst?a=o&d=87015040> [accessed 10 October 2009], p. 174). There are also pockets of the Yoruba people in some cities in Europe; London, Dublin, Rome, to mention but a few.

other supernatural forces. Mystical power of a positive nature is associated with ancestors, the earth, deities of place (especially hills, trees, and rivers), and medicines and charms. Power of an unpredictable, negative nature is associated with a trickster deity; with witches, sorcerers, and their medicines and charms; and with personified powers in the form of Death, Disease, Infirmity, and Loss. Individuals inherit or acquire deities, through divination or inspiration.[93]

The above are part of what constitute the traditional Yoruba beliefs. For the purpose of this study we shall categorize the Yoruba Religion under five fundamental beliefs.

4.5.2 The Five Principal Beliefs of Yoruba Religion

These five principal beliefs of Yoruba traditional religion are: belief in the supreme Deity (God), belief in divinities (gods), belief in ancestors, belief in magic and medicine, belief in moral order, and the afterlife.[94] As said earlier, there is no demarcation between religion and life, but we shall attempt to explain the beliefs one after the other. We shall dwell more on the supreme Deity and then link him to other beliefs as they bear on life and activities in the Yoruba world.

4.5.2a Belief in the Supreme Deity

Olodumare or *Olorun* (owner of heaven, the Lord whose abode is in the heaven above) is the supreme Deity. According to Bolaji Idowu:

> He is supreme over all on earth and in heaven, acknowledged by all the divinities as the Head to whom all authority belongs and all allegiance is due ... His status of supremacy is absolute. Things happen when He approves, things do not come to pass if He disapproves. In worship, the Yoruba holds Him ultimately First and Last; in man's daily life, He has the ultimate pre-eminence.[95]

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[93] *World Culture Encylopedia*, ed. by Advameg (2008) <http://www.everyculture.com/Africa-Middle-East/Yoruba-Religion-and-Expressive-Culture.html> [accessed 10 October 2009]. See also New Orleans Mistics, 'Ifa Religion' <http://www.neworleansmistic.com/spells/primer/ifa.htm> [accessed 10 October 2009].

[94] See Ayantayo J. Kehinde, 'The Role of Religion in Inculcating Business Ethics among Yoruba: Past, Present and the Future', in *Africa: Our Times and Culture* (Vol.1), ed. by Egbe Ifie (Ibadan: Oputoru Books, 1999), pp. 85-91. See also, Ayantayo J. Kehinde, 'African Social Ethics and the Global Ethical Challenge', *Journal of Philosophy and Religion*, vol.8/2 (Assumption University of Thailand, 2007), pp. 30-32.

[95] Bolaji E. Idowu, *Olodumare: God in Yoruba belief* (London: Longmans, 1962), p. 56.

God apportioned oversight of the world to the *orisha* divinities. These are the representations (ministers of Olodumare) of the divine, and mediate between God and human society'.[96] Orunmila is God's prophet while *Ifá* is his Scripture.[97] According to Wande Abimbola, *Ifá* is recognized by the Yoruba as a repository for Yoruba traditional body of Knowledge embracing history, philosophy, medicine and folktales'.[98]

> It is a West African literary divinatory and philosophical system. Ifá is based on two binary orders as in the binomial theory of mathematics: the binary order of opposition and the binary order of complementarity very much the same kind of binary order from which the computer is originated. There are two hundred and fifty-six Odu or books of Ifá. Each Odu or book is supposed to contain eight hundred stories yielding a total of 256 multiplied by 800 which equals 204 800 stories. Each of these stories contains the experiences of the peoples of West Africa throughout the whole range of their history and mythology.[99]

Each of the *Odu* (chapters) represents the epitome of Yoruba proverbial wisdom and religiosity. Each contains an enormous amount of verses and moral teachings expressed through mythological, historical, and social development as seen through religious eyes.[100] *Orunmila* (next to God among other divinities) is the Yoruba deity of wisdom, prophecy and ethics. *Orunmila* in his religious corpus known as *Ifa* says that one's destiny can only be reached through: (a) the divinatory processes left to us by the ancestors, (b) prescriptions of ritual and sacrifice to the spiritual dimensional beings whose forces impact upon human development and evolution, and (c) the moral ethics to which humans must adhere in order to be victorious over oppressive human and spiritual forces.[101] Destiny, from this religious point of view, describes a person's return to the inner realization of primal essence or divine being.

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[96] *The Times World Religions*, ed. by Martin Palmer, p. 89.

[97] Ifa Foundation 'Ifa' <http://www.ifafoundation.org/index.html> [accessed 18 October 2009].

[98] Wande Abimbola (ed.), *Yoruba Oral Tradition* (Ile-Ife: African Languages and Literatures Series, n.1, University of Ife), 1975), p. 425. Professor Wande Abimbola, former Vice Chancellor of Obafemi Awolowo University, Ile-Ife, Nigeria, an *Ifa* priest, is the *Awise Awo Agbaye* (World Spokesperson for *Ifa*). He is also the President and Founder of the *Ifa* Heritage Institute, Nigeria.

[99] Wande Abimbola, 'What is Ifa?' <http://www.wandeabimbola.com/what-is-ifa/> [accessed 2 June 2012].

[100] Sekhemu, 'Black Spirituality Religion: Orunmila and the Ifa Corpus' (2007) <www.destee.com/forums/showthread.php?t=49190> [accessed 18 October 2009].

[101] Sekhemu.

4.5.2b Belief in Divinities and Ancestors

The Yoruba have developed a variety of different artistic forms to honour the gods and ancestors, who numbered up to 401. 'Because of the vastness in the number of gods, the Yoruba have been compared to the ancient Greeks in the amount of gods and in the similarities between the structures of the gods'.[102] The Ancestors connect the people with the spirit realm and interceed in their behalf. And they guide them through life's journey. They are guardians of family affairs, traditionas and ethics. They are also belived to be able to 'afflict anyone who behaves immorally with sickness, failure in trade and even death'.[103] The Yoruba believe that everything possesses sprits. These can hunt the evil doers. For instance, anyone who steals will be hunted by spirits of the earth, sun, and all others in the environment where the action has taken place.

4.5.2c Belief in Magic and Medicine

Magic and medicine in Yoruba traditional religion are instruments of moral control. They are used as tools for inculcating morality, especially by priests and priestesses.[104] This can be seen in the use of magical charms to control, for instance, sexual morality, to enhance fidelity in marriage or virginity before marriage. Charms were used in the traditional Yoruba society and even today in the countryside, where Islam and Christianity have not taken firm root.

4.5.2d Belief in Moral Order

The Yoruba also believe in the unity and integration of society, so the human person's character is of supreme importance to them. One's wellbeing here on earth depends on one's character. And one's place in the 'After Live' is determined by Olodunmare, the Searcher of Hearts, according to one's character.[105] In essence, what God demands of human beings is purely ethical. In Yoruba traditional religion and life, morality is

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[102] The Africa Guide, 'Yoruba', <http://www.africaguide.com/culture/tribes/yoruba.htm> [accessed 18 October 2009].

[103] J. Kehide Ayantayo, 'African Social Ethics and the Global Ethical Challenge', p. 30.

[104] J. Kehide Ayantayo, 'African Social Ethics and the Global Ethical Challenge' in Prajna Vihara ed., *Journal of Philosophy and Religion* (2007), vol. 8/2, p. 31.

[105] Ifa Foundation 'Iwapele' <http://www.ifafoundation.org/index.html> [accessed 19 October 2009].

associated with God. This gives rise to various attributes given to God, such as 'the impartial judge, justice, good, love, honest, tolerant'.[106] Morality is summed up by the word 'Iwa'. 'As character makes for good societal relations, it is laid upon every member of the community to act in such a way as to promote always the good of the whole body'.[107] Finally, *iwa* is depicted as the utmost quality a person should have. Orunmila teaches in the scripture that 'good manners should be adored ... Anyone who has too much love for money is apt to lose his good character'.[108] This is well expressed in the *Ifa* corpus:

> Perform truthfulness,
> Perform righteousness,
> Perform kindness, avoid wickedness,
> Perform the truth, perfom righteousness;
> In *Eji Ogbe Ifa* says:
> Whatever we initiate in our youth
> Will persist 'til old age.
> These are the declarations of the Oracle for
> Orunmila and the 401 [deities],
> When coming from heaven to the earth.
> Only Orunmila applied honesty of thought
> To overturn all evil machinations.[109]

4.5.2e Belief in 'Afterlife'

The Yoruba people's belief in the 'after life' make them say that this world is only a market (a temporary place), whilst heaven is the home. They connect their beliefs and values here on earth together with *iwa* (character) in preparing their way towards another life, a better life in heaven, where they came from.

The five fundamental religious beliefs affect the way the Yoruba people as a nation think, act and live. The beliefs are all linked together to see God as the one to whom all

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[106] J.K Ayantayo, 'The Yoruba Traditional economy in Ethical Perspectives', in *The Nigerian Journal of Economic History* 3 (Ibadan: Quantum Publishers, 2000), p. 129.

[107] Ifa Foundation 'Iwapele' <http://www.ifafoundation.org/index.html> [accessed 19 October 2009].

[108] Ifa Foundation 'Iwa' <http://www.ifafoundation.org/index.html> [accessed 18 October 2009].

[109] Indigenous faith of Africa inc., 'Iwa-pele' (2005) <http://www.ifainc.org/temple/iwa-pele.html> [accessed 5 February 2010].

humans are accountable at the end of their sourjorn on earth. For this reason, the fundamental beliefs are directed to order the conduct of humans on earth. So *iwa* (character) is the essence of Yoruba ethics. *Iwa* makes a person and also builds the community.

4.5.2f *Iwa* forms Human's Habit and Binds One with the Community

The Yoruba believe that the development of '*iwa-pele*' (good character) will allow us one day to become ancestors, who can interceed on behalf of those who come after us. *Iwa-pele* determines how orderly one's life is.[110] And it is only elevated spirits that carry the '*Ase*' (power to make things happen) needed to elevate a nation and enlighten the world. Having '*iwa-pele*' will elevate and enlighten our spirit. It is evident from the foregoing that character makes a person. So, '*iwa-pele*' is not a matter of merely obeying some set of God given moral rules. It is about imbibing a habit of behaving in an ethical way, adhering to basic ethical principles. These principles are inscribed in Ifa and generally through oral traditions: myths, folktales, proverbs, music, songs and so on.[111] We shall examine some of these.

4.5.3 *Ifa* – Yoruba Scripture – Teaches About Public Behaviour

Ifa is a result of how the universe works and what our relationship to it is. God in his infinite wisdom constructed a universe that worked through certain logical principles. In other words, if you plant a corn, no matter what you do to it, it will not grow into an oak tree. It is about the use of one's intellect, wisdom and knowledge to make the right choice that would benefit oneself, others and the universe one lives in. *Ifa* is about understanding how it all works.

> It is simply the natural result of how things work...and how they do not. If your life is going badly it's for the same reasons. That's what *Iwa Pele* and good character are all about ... identifying the actions and behaviours in our life and relationships that work – not just for your short-term benefit, but also for long-term results. It is about working within the logical matrix of the Universe to improve our lives without damaging those around us or the Universe we must live in.[112]

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[110] See Wande Abimbola, '*Iwa-pele*: The Concept of Good Character in Ifa Literacy Corpus' in Wande Abimbola (ed), *Yoruba Oral Tradition* (Ibadan: University Press, 1975), pp. 364, 389, 402 and 403.

[111] See R. Finegan, *Oral literature in Africa* (Nairobi: Oxford University Press, 1970), p.28.

[112] Ifa Foundation <http://www.ifafoundation.org/library_show.php?tableID=155> [accessed 20 October 2009].

It is very important here to note that social order and peace are recognised by Yoruba people as essentially sacred. Sekhemu gives sixteen cosmological tenets of the Odu Ifa which all are about the decorum or public behavour of every individual in the community. Three examples of these truths about *Ifa* may be enough to drive home our point, here. These are as follows:

> *Eji ogbe*: Seek wisdom beyond sacrifices, sit down with spiritual teachers. *Oyeku meji*: Kindness must not be done with evil intentions. Do not engage in any wickedness against others; do not retaliate against those who are against you. *Iwori meji*: Speak their truth, even against evil doers, but beware of their retribution. Do not wrestle for advancement; do not seek to attain through competition. satisfy the emptiness of others.[113]

Furthermore, Philip John Neimark and Vassa Olufadeke opine that the African system of Ifa is a guidebook for accessing the energy to enhance the benevolence of one's life and that of others. In their reflections, they have come out with the sixteen truths about *Ifa*. All this boils down to the beliefs that God created the universe for the benefit of all creatures, that we are in constant passage from earth to heaven, that you should never hurt another human or the universe in which you are part, that diversity is the hallmark of God's creation, your destiny and guardian deity, that divination provides the road map to one's destiny, and that the goals of humans are balance, growth and wisdom.[114]

4.5.3a Yoruba Ethics, for Solidarity

Idowu gives a description of Yoruba ethics: moral values derive from the nature of God Himself, whom they consider to be 'Pure King', 'Perfect King'. Gyekye summarises the values under the following headings: religious, humanity and brotherhood, communal and individualistic, moral, family, economic, chiefship and political, aesthetic, knowledge and wisdom, human rights, ancestorship and tradition.[115] Their importance is to build a better community and give a wholistic formation of the person through socially accepted ethics. Iwa is the essence of Yoruba ethics, and upon it depends even

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[113] Sekhemu, 'Black Spirituality Religion: 16 cosmological tenets of the Odu Ifa' (2009) <http://destee.com/forums/showthread.php?s=7098d322e79f300bdec57df78c7c952d&t=60292> [accessed 20 April 2012].

[114] Oluwo Philip John Neimark & Iyanifa Vassa Olufadeke, 'Ifa Foundation' (2012) <http://www.ifafoundation.org/> [accessed 20 October 2012].

[115] See Kwame Gyekye, *African Cultural Values: An Introducation* (Accra, Ghana: Sankofa Publishing Company, 1996), pp. 3-166.

the life of a person. Among the popular sayings of the people are the following: 'Gentle Character is what enables the rope of life to stay unbroken in one's hands'.[116] And it is good character that is man's guard.[117] Good character shows itself in the following ways: chastity before marriage and faithfulness during marriage; spontaneous hospitality; generosity, kindness; justice; truth and rectitude as essential virtues; avoiding stealing; keeping a covenant and avoiding falsehood; protecting the poor and weak, especially women; giving honour and respect to older people; and avoiding hypocrisy.[118] In another work, Idowu makes this point about *iwa*, 'according to the Yoruba, is the very stuff which makes life a joy ... It is therefore stressed that good character must be dominant feature of a person's life. In fact it is one thing which distinguishes a man from a brute'.[119] Sofola coroborates the above when referring to elements of African personality formation and expression; the altruistic philosophy of African man being his brother's keeper. The altruistic philosophy (i.e. selfless concern for the welfare of others) of the Yoruba (and Africa as a whole) forms the Yoruba personality and the wholesome human relations among the people. The Yoruba will go to any extent to maintain this relationship. This shows in the following: *Isalejo* or spontaineous hospitality; African personalism or emphasis on wholesome human relations even at all costs; *Iwa*, respect for elders for moral reasons; the worth of man as against the worth of materials; community fellow-feeling as manifested in the communal land tenure and ownership, the significance of African names, music and artifacts, and so on.[120] He says that the culture is rich in humanity, morality and sociality, which defines the African person. Emerging from these is a dynamic moral altruist who is influenced by religion and his social awareness of his environment. This is an African cultured person, the ideal Yoruba man, called Omoluabi (from the word omo ti olu-iwa bi that is, the child whom the god or goddess of good character begot).[121]

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[116] Gyekye, p. 65.

[117] Gyekye, p. 65.

[118] Mbiti, pp. 212-213. See also E.B. Idowu, p. 24, Ayantayo J. Kehinde, 'African Social Ethics and the Global Ethical Challenge', pp. 32-35, and J.K. Ayantayo, 'The Yourba Traditional Economy in Ethical Perspectives', p. 129.

[119] Bolaji Idowu, *Oludumare: God in Yoruba Belief* (London: Longmans, 1962), p.154.

[120] See Johnson A. Sofola, *African Culture and the African Personality: What Makes an African Person African* (Ibadan: African Resources Publishers Co., 1973), pp.66-123.

[121] See. Sofola, pp.143-145, 150 and 152-153.

Afolabi Ojo describes the character of Omoluabi extensively. He holds that Omoluabi is an epitome of one who possesses every good character, a disciplined and authentic person who has a good name in the community. Omoluabi decorates oneself with a good name: one who knows when to talk and when not to talk; what to say and what not to say; gives respect to all; greets and loves everyone; encourages, corrects, trusts and helps others; a wise person, a peace maker; who cooperates with others; one who leads by example; an educator who teaches through one's life, by example.[122] Apart from Yoruba legends mostly found in the Ifa corpus and stories found in the Yoruba oral tradition, proverbs (òwe) are very significant in the teaching of character to individuals in the community.

4.5.3b Yoruba Proverbs' Teaching on Good Character and Solidarity

According to Oyekan Owomoyela, Ryan Professor of African Literature at the University of Nebraska Lincoln, 'the Yoruba òwe, is a speech form that likens one thing or situation to another, highlighting the essential similarities that the two share. In the culture a great deal of importance attaches to the spoken word and speech generally'.[123] Resort to òwe is the most important and most effective strategy the Yoruba have devised to optimize the efficaciousness of speech.

For many authors, as we have seen above, religion is the basis for morality. But others disagree. It seems that those who disagree are influenced by western culture, for religion is woven into every part of the African people's life, as seen earlier. John Bewaji comments thus:

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[122] O. Olajubu, *Iwe Asa Ibile Yoruba*, (Ibadan: Longman Nigeria Ltd, 1982), pp. 18-22.

[123] Oyekan Owomoyela, *The Good Person: Excerpts from the Yoruba Proverb Treasury* (2004) <http://libtextcenter.unl.edu/yoruba/yoruba.php?text=7&view=0&uni=0&l=0> [accessed 20 October 2009]. Below are few selected òwe to illustrate the point we are making about character and the good person. Their literal and real meanings are added to show the richness in the use of owe in communication among the Yoruba people. The real meaning of each òwe is put in brackets. **On good character**: Afinjúu Ààré; ó fi àkísà dí orùba; ó ńwá ẹniire-é bá sù epo. Fashionable woman of Ààre, she cocks her oil jar with a rag, and she expects good people to buy oil from her. (Never compromise on cleanliness and good character). **On truthfulness**: Òtító kì í sìnà; iró ní ńforí gbọgbẹ́. Truth never goes awry; it is falsehood that earns a gash on the head. (Truth will not bring misfortune; falsehood leads to trouble in the end). **On ones duties and others**: A nísẹ́ isẹ́ yi, isẹ́ rẹ, o ní ò ńlọ sóko; bó o bá lọ sóko ò ńbọ wá bá a nílé. You are told that a job is your responsibility and you say you are on your way to the farm; you may be on your way to the farm, but the job will be there on your return. (One may devise stratagems to defer carrying out one's duties, but they are unlikely to make others carry them out). **On justice**: Agada ò morí alágbẹdẹ. The sword cannot tell the smith's head from others. (Natural justice does not play favorites). A kì í rí i ká tún sọ pé a ò ri mọ. One does not see a thing and then say one does not see it. (Always stand by your word).

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> That religion is the basis for morality misses the relationship between religion and morality. That view was disseminated by such African theological scholars like Bolaji Idowu, John Mbiti and T.O. Awolalu and their western mentors such as G.E. Parrinder, R.A. Rattray, and A.B. Ellis. These authors fail to understand what makes religion important in African life, namely the welfare of individual and that of the society. This is why many reflective students of morality in Africa will easily recognize Wiredu's position that the basis of morality in Africa is human welfare.[124]

In his earlier work, Kwasi Wiredu has given a description of what morality entails. Speaking about morality, he says; 'what is morally good is what benefits a human being: it is what is decent for a man – what brings dignity, respect, contentment, prosperity, and joy to man and his community. And what is morally bad is what brings misery, misfortune and disgrace ...)'.[125] Furthermore, he says that

> acts that are described in Yoruba ethical discourse as bad or less than good concern not only requirements to do various things, but also one's manner of carriage ... morality in most civilized societies does not start and end with mere notions of right and wrong, dissociated from the emotions and feelings of members of the society. What makes moral dictates so powerful is not the mere rationality of the grounds for their determination. What gives moral notions the imperativeness of their purport is the fact that persons and communities feel that infractions of the demands of morality constitute serious challenges to the survival of human life and culture.[126]

So, moral education for Wiredu is both prescriptions and proscriptions. For him also, the pursuit of individual as well as communual wellbeing is the wellspring of morality and ethics in African societies. The African ethic is a communalist ethic, one in which the interest of the individual are placed in reciprocal adjustment with the interests of others in the community.[127]

Religion permeates every aspect of life – social, cultural, political and economic – of the Yoruba people. It is natural for the people to appeal to a divinity or spirit or ancestor at every activity of their communal life. They attribute everything to God and see God's hand in everything, even in nature.

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[124] John A.I. Bewaji 'Ethics and Morality in Yoruba Culture' in by Kwasi Wiredu (ed.), *A Companion to African Philosophy* (Malden, MA: Blackwell Publishing Ltd, 2004), p.397.

[125] Kwasi Wiredu, *Philosophy and African Culture* (Cambridge: Cambridge University press, 1980), p. 6.

[126] Wiredu, p. 401. He has already shown the communualistic nature of the African ethics. See pp. 393.

[127] Wiredu, p.18.

In Yoruba (and Africa in general) traditional religion, the belief in the supreme God, divinities, in the existence of spirits and ancestors, magic and the 'After life' point to belief in temporality of this world as the people believe that heaven is the real home. Virtue in African traditional religion is often connected with the communal aspect of life.

4.5.3c. Solidarity Expressed in Cultural Traits and Functions

Apart from religion, myths, proverbs, music and the rest, there are other factors in African society which point to solidarity and cohesion. These are some of these cultural traits and their hidden functions: *Aso-Ebi* (group uniform with its sociological and integrative functions), *Kikini* (salutation), *Eesu* (thrift and cooperative contributions), the role of the extended family system to the common goal, and so on.[128] All of these are typical of African Traditional Religions in general.

African Traditional Religion as seen above points to many elements of solidarity; the five principal beliefs of Yoruba traditional religion, the *Ifa*, *iwa-pele*, altruistic and communal life, language and all forms of social and cultural traits. However, both African, and Nigerian society are not perfect. For example, applying the charms, an aspect of Yoruba belief is a challenging and difficult task, and one that is beyond the scope of this work. One use of a charm is to control sexual promiscuity among young people. This does not give room for human freedom and sense of responsibility. The above cultural values and virtues are what the world besieged with complexity, perplexity, war, hatred, intolerance, technological dehumanization and all kinds of oddities, needs today. The Yoruba (and Africa as a whole) still possess these values and virtues for morality, community and mutual support to meet the needs of this century in terms of integration and peace. This is possible if they are raised to a universal level.

The three religions shows elements of solidarity through religious gatherings for worship, prayer, study of scriptures, community life at different levels especially through family life. They also show solidarity with the poor and the needy in their communities. This solidarity in many cases, however, is limited to religious members. There are also tensions and conflicts between adherents of one religion to the other, and

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[128] See Sofola, pp. 124-142.

within religious groups too. This also shows the limitation of solidarity to the group. Interreligious dialogue or solidarity among religions can bring about some elements of understanding and solidarity.

4.6 Solidarity Among Religions

In every religion, there are divisions. For instance, there are divisions or societies in Islam and Judaism. Religious division is part of human reality. The coming together of two or more religions for deliberation and cooperation on some important aspects of their beliefs and society is known as interfaith dialogue. It can also be called solidarity among different faith traditions or interreligious dialogue.

4.6.1 Interreligious Dialogue

Interreligious dialogue is a type of cooperation that exists among religious traditions. We now look at this phenomenon briefly from a Christian perspective. Dermot Lane claims that

> Vatican II was a radical turning point in the self-understanding of the Catholic Church which included a new embrace of the modern world, the initiation of a new dialogue between church and the world, a desire to bring about Christian unity among the churches, *and an appreciation of the value of other religions.*[129]

According to Lane, Vatican II's *Nostra Aetate* (1965) 'marks a significant shift in the theological awareness of the Catholic Church. God is now understood to be active through grace, through the Spirit and through the seeds of the Word, not only within Christianity but also outside the Christian reality within other religions'.[130] This was followed by *Redemptor Hominis* (The Redeemer of Man, 1979) where Pope John Paul II pointed out that 'the firm belief of the followers of the non-Christian religions is also ... an effect of the Spirit of truth operating outside the visible confines of the Mystical

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[129] Dermot A. Lane, 'Vatican II: The Iris Experience', *The Furrow* vol. 55 (2004), p. 69. Emphasis added. Ecumenism will be examined in chapter five below.

[130] Dermot A. Lane, *Stepping Stones to Other Religions: A Christian Theology of Interreligious Dialogues* (Dublin: Veritas, 2011), p. 70. See also Second Vatican Council, *Nostra Aetate* (Declaration on the Relation of the Church to Non-Christian religions, 1965) <http://www.vatican.va/archive/ hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html> [accessed 20 January 2012].

Body ...'[131] In *Dominium et Vivificantem* (1986), the pontiff laid 'emphasis on the role of the Spirit as a "source of ... religious questioning" which influences the course of history, peoples, cultures and religions'.[132] Further, in *Redemptoris Missio*, he highlighted 'the presence and activity of the Spirit in the Church, in "individuals ... society and history, peoples, cultures and religions"'.[133] In *Dialogue and Proclamation* (1991), the Pontifical Council for Inter-religious Dialogue talked about the four different dialogues: dialogue of life where people live in open and neighbourly spirit; dialogue of action through which Christians and others collaborate together for the development and liberation of people; dialogue of theoretical exchange by which specialists talk on religious heritages and spiritual values; and dialogue of religious experience where people share spiritual riches in prayer and contemplation, faith and ways of searching for God.[134]

To help Catholics in their relationship with Muslims, the Pontifical Council for Inter-religious Dialogue issued some guidelines on areas of cooperation. These include the fulfilment of creation, promotion of human dignity, the organization of society, human imitation of divine action, divine and moral values, the word of God and the way of holiness.[135] Lane, following the approach of *Dialogue and Proclamation*, argues that *Dominus Iesus* is emphasising that 'inter-religious dialogue is part of the evangelising mission of the church and "requires an attitude of understanding and relationship of mutual knowledge and reciprocal enrichment" [and that] the "Church ... is necessary for salvation" and as such is "the universal sacrament of salvation"'.[136] The Church Fathers

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[131] Lane, *Stepping Stones to Other Religions*, p. 71, quoting Pope John Paul II, *Redemptor Hominis* (The Redeemer of Man, 1979) <http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis_en.html> [accessed 20 January 2012], nn. 6 & 11.

[132] Lane, *Stepping Stones to Other Religions*, p. 71, citing Pope John Paul II, *Dominium et Vivificantem* (On the Holy Spirit in the Life of the Church and the World, 1986) <http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_18051986_dominum-et-vivificantem_en.html> [accessed 20 January 2012], nn. 28 & 53.

[133] Lane, *Stepping Stones to Other Religions*, p. 72, citing Pope John Paul II, *Redemptoris Missio* (On the permanent validity of the Church's missionary mandate, 1990) <http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio_en.html> [accessed 20 January 2012], nn. 5, 28 & 29.

[134] See Lane, *Stepping Stones to Other Religions*, p. 73. See also Pontifical Council for Inter-religious Dialogue, *Dialogue and Proclamation* (1991) <http://www.vatican.va/roman_curia/pontifical_councils/interelg/documents/rc_pc_interelg_doc_19051991_dialogue-and-proclamatio_en.html> [accessed 20 January 2012].

[135] See Maurice Borrman (ed.) *Guidelines for Dialogue between Christians and Muslims* (1981), trans. (from the French) by R. Marston Speight (New York: Paulist Press, 1990), pp. 89-111.

have already affirmed that 'the plan of salvation also includes those who acknowledge the Creator'.[137] Where can we find some actions of the Catholic Church that encourage inclusivity and cooperation among all traditions?

4.6.2 Actions of Solidarity Among Religious Traditions

Examples of these actions of solidarity are prophetic gestures such as John Paul II's visit to 'the members of the Central Council for Jews in Germany in Mainz in 1980 during which he stated that the covenant with the Jews' was not revoked by God.[138] Others are his visit to a synagogue in Rome (the first by any pope in history of the church) in 1986, the Assisi gatherings of religious leaders for prayers for unity and peace in 1986, 1993 and 2002,[139] and his visit in 2000 to Jerusalem.[140] The pontiff also used the occasion to remember and pray for pardon for offences committed against the Jews particularly for the six million Jews who died in the Holocaust.[141] He also visited the Omayyad Great Mosque.[142] In 2002, Catholic bishops in Britain declared themselves for interreligious dialogue and subsequently set up 'the work of the Interfaith Network and the Jubilee gathering at Buckingham Palace' the same year.[143]

Pope Benedict XVI has also made some prophetic gestures since the start of his pontificate in 2005. In Cologne, in 2005, before the representatives from the Muslim community, he emphasized the importance of inter-religious and intercultural

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[136] Lane, *Stepping Stones to Other Religions*, pp. 74-75, quoting *Dialogue and Proclamation*, par. 29, and *Dominus Iesus*, par. 3, following *Lumen Gentium* nn. 48.

[137] See also Second Vatican Council, Lumen Gentium (1964) <http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html> [accessed 26 May 2012], n. 16.

[138] Lane, *Stepping Stones to Other Religions*, p. 77.

[139] See Gavin D'Costa, *Christianity and World Religions: Disputed Questions in the Theology of Religions* (Chichester, West Sussex: Wiley-Blackwell, 2009), p.133. See also Lane, *Stepping Stones to Other Religions*, p. 77.

[140] See Dermot A. Lane and Breadan Leahy (eds.), *Vatican II Facing Twenty-first century: Historical and Theological Perspectives* (Dublin: Veritas, 2006), pp. 216-217. See also Thomas Dennigan, 'John Paul II's Inter-Faith Dialogue' in Ciaran O Coigligh (ed.), *The Heritage of John II* (Dublin: Veritas, 2011).

[141] See Lane, *Stepping Stones to Other Religions*, p. 78.

[142] See Peter Bowe, 'Contemporary Witness, Future Configuration: Monastic Interreligious Dialogue' in *Catholics in interreligious dialogue: Studies in Monasticism, Theology and Spirituality*, ed. by Anthony O'Mahony and Peter Bowe (Herefordshire: Gracewing, 2006), p. 16.

[143] Peter Bowe, 'Contemporary Witness, Future Configuration, p.16.

dialogues.[144] And in 2006, he sent a message of support to the spiritual leaders gathered at Assisi, on the twentieth anniversary of 'Assisi prayer for peace' started by Pope John Paul II, in 1986.[145] The same year (2006) he visited Istanbul in Turkey (second pope to do so), and prayed with Muslims at the famous Blue Mosque. It is considered 'a journey of dialogue with the Islamic world'.[146] In 2007, 'the Muslim world issued an open letter entitled "A Common Word between Us and You" addressed to Pope Benedict XVI and the leaders of other Christian churches, signed by 138 Muslim scholars, ... that the Bible and Qur'an teach the importance of the love of God and the love of neighbour'.[147] This letter was received with 130 signatories from Christian leaders and scholars, followed by a Vatican positive response of the first meeting of Catholic-Muslim forum in 2008.[148] On May 9, 2009, the pontiff visited king Hussein Mosque, Amman, Jordan and on May 12, 2009, he visited the al-Aqsa Mosque (third holiest site after Mecca and Medina), to urge the continuation of the dialogue between Catholic and Muslim.[149] Even though the above named visits may have been considered as inter-cultural dialogue rather than inter-religious dialogue, Lane argues that the former leads to the latter:

> In focusing on inter-cultural dialogue, it may well be that Benedict XVI is emphasising those areas of life in which Catholic and Muslim can work together in the first instance. These areas would include the importance of creating 'a culture of peace', an 'alliance of civilization (2009)', the working together of Catholic and Muslim, the invitation of a process of reciprocity in relation to human rights, addressing the challenges of relativism and secularism.[150]

Further, he argues that resources to promote mutual understanding, enrichment and esteem are present in interreligious dialogue. These include a built-in dynamism towards the other from religious principles of justice, compassion and love which

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[144] See Lane, *Stepping Stones to Other Religions*, p. 80.

[145] Lane, *Stepping Stones to Other Religions*, p. 80. See also John T. Pawlikoski, 'The Christ event and Jewish People', ed. by Tatha Wiley, *Thinking of Christ: Proclamation, Explanation, Meaning* (London: Continuum, 2003), p. 113.

[146] See Office of Papal Liturgical Celebrations, 'apostolic Journey of Benedict XVI to Turkey' (2006) <http://www.vatican.va/news_services/liturgy/2006/documents/ ns_lit_doc_20061128_present-turchia_en.html> [accessed 23 November, 2011]. See also Lane, *Stepping Stones to Other Religions*, p. 83.

[147] Lane, *Stepping Stones to Other Religions*, p. 83-84. See also John Wilkins, 'The Beginning of the Beginning', *Commonweal*, 2008, pp. 14-18.

[148] See Lane, *Stepping Stones to Other Religions*, p. 84.

[149] See Lane, *Stepping Stones to Other Religions*, p. 94.

[150] See Lane, *Stepping Stones to Other Religions*, p. 85.

include everyone. And that these can draw on the possibility of repentance for the past actions towards the other and can also be made to appeal to the ultimate Real which is transformative for participants in the dialogue.[151] These resources, Lane argues, are lacking in merely inter-cultural dialogue. It is still too early to see clearly the result of these resources in the efforts to attain world peace. The future will show how the dialogues will go and what progress can be made through them.

On Jewish-Catholic relationship, the pontiff's Apostolic Letter, *Summorum Pontificium* (of the Supreme pontiffs) of 2008 is considered by some commentators as a surprise because it brings back the pre-Vatican II Good Friday Prayer which depicted the Jews as not yet seen the light of the Gospel.[152] However, the pope speaks positively about Judaism and Jewish-Catholic relations in his two volumes of *Jesus of Nazareth*.[153]

Another area of working relationship among different religions is in the area of social justice and peace. According to Gavin D'Costa,

> [t]here is a recognition [sic] of that the 'common good' envisaged by the church may well overlap with that sought after in other religions ... for example, in the Vatican's close working together with Muslims at the United Nations' Conference Population Summit in Cairo in 1998 to promote social justice and common moral values.[154]

Chung-ying Cheng also suggests ten propositions towards an integrative religious pluralism.[155] Among the propositions are the following: each religion is to 'recognize and respect the same rights of others to persuade and to preach ... to resolve religious differences of beliefs and conflicts of interest with other religions through reasonable and peaceful means ... to refrain from attacking, abusing, defaming, or distorting the others orally or in writing'.[156] In addition, Paul F. Knitter challenges world religions to see the prevailing global suffering as a common ground for interfaith dialogue. He

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[151] See Lane, *Stepping Stones to Other Religions*, p. 85-86.

[152] See Lane, *Stepping Stones to Other Religions*, p. 81.

[153] See Lane, *Stepping Stones to Other Religions*, p. 81.

[154] D'Costa, p. 133.

[155] See Chung-ying Cheng, 'Toward an Integrative Religious Pluralism Embodying Whitehead, Cobb, and the Yijing' in *Deep Religious Pluralism*, ed. by David Ray Griffin (Kentucky: Westminster: John Knox Press, 2005), pp. 211-222.

[156] Cheng, pp. 211-222.

suggests 'the "hermeneutical circle" – that process by which we move out from our limited horizons to understand or interpret a text, a person, or a culture that has not been within the horizon of our comprehension'.[157] This process of praxis and theory, he calls the liberative or globally responsible method which follows four movement of compassion, conversion, collaboration and comprehension.[158] Many Muslims and worshippers of African Traditional Religion participate meaningfully in Catholic activities regarding justice and peace in Nigeria. Some of these are: human rights campaigns, rural development programmes, prison apostolate, election observation, democracy monitoring, civic education programmes, and credit unions, to mention but a few. All these gestures of cooperation, studies and working together, both at national and local levels point towards the construction of solidarity and interreligious dialogue. Furthermore, Lane argues that religion must engage critically and imaginatively also with the secular world, where it can best flourish, in order to discover the world's sacredness.[159] So far, through different levels of dialogues, Christian imaginations are enlarged and enriched and Christians now discover 'that to be Christian requires that we be inter-religious'.[160]

4.7 Conclusion

The religious understanding of solidarity in all the religions examined helps us to know that God is the ultimate end of human beings. The religions have a lot of values in common but different terms are used. Every religion teaches that God wills the unity of the human race. Solidarity is shown through the family and community lives, in the hope for a shared common destiny, solidarity with ancestors and people to be born in future, and among people within each religious community and outside it. The religions bring people together through their worship, study of scriptures, and social and economic supports for others. All the world religions treated above teach the value of justice, love of neighbour and care for other creatures. They all practise charity in one form or the other. In Judaism, the duty of justice, expressed in their scripture and works

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[157] Paul F. Knitter, *One Earth Many Religions: Multifaith Dialogue and Global Responsibility* (New York:Orbis Books, 1995), p. 140.

[158] See Knitter, pp. 140-144.

[159] See Lane, *Stepping Stones to Other Religions*, p. 90.

[160] See Lane, *Stepping Stones to Other Religions*, p. 91.

of charity, bind people together in the community. God reaches out through Judaism to others, beyond any narrow religious solidarity. The 'Five Pillars of Islam' connect people together within *Umma*. *Zakat* and the welfare system operating in Islam also point to solidarity among Muslims. In African Traditional Religion, the five principal beliefs and communal life of the people portray solidarity among the people. As this is a conceptual research, we have looked at the religions mentioned above as ones that present ideals to their adherents. In principle, they teach the ideals of the concept of solidarity. In practice, these ideals are too often limited to the group and thus exclude some people.

Also in Islam as we have seen, part of *zakat* is used for *jihad*. It is also limited to Muslims alone at least in practice in many places where Islam is not the state religion.

This sense of solidarity is not fully developed in each of the religions examined. The concept of charity is not explicitly restricted to any of the religions as we have seen above.[161] The question now is: can there be the same notion of justice, or love of neighbour, or solidarity, among all the above named religions? Can each religion move from religious solidarity to human solidarity since they all claim that human beings have same source? This is the challenge for all adherents of these religions. At the moment, it seems that Muslims are divided between those who favour human rights and those who favour Islamic nationhood (with an exclusion of the western idea of human rights). There are extremists who think that Islamic law should be enforced by *Jihad*. Religions need to unite in the call for fundamental religious liberty, it being one of the major human rights in a democratic setting. It is within this space that religion can exercise its rights and duties to others in society. Judaism and Islam as well as African Traditional Religion share the same view that human beings are a creation of God. This view on human dignity is the bedrock of religious liberty.[162] Through the activities of interreligious dialogue a lot of successes have been recorded. However, the attitudes of extremists and fanatics in some religions, which often result in violent attacks, remain a big challenge to human solidarity. Perhaps a deeper understanding of the theology of solidarity may help human beings to overcome the problems of division in society and challenges of interdependency. Christian theological understanding of the concept of

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[161] See Mircea Eliade, 'charity' in *The Encyclopedia of Religion*, vol. 3, pp. 223-224.

[162] See Abdullah saeed, 'The Islamic Case for Religious Liberty' in *First Thing* (Nov. 2011) <http://www.firstthings.com/article/2011/11/the-islamic-case-for-religious-liberty> [accessed 22 January 2012]. See also Thomas F. Farr, 'Preventing Another Attack: International Religious Freedom' in *Public Discourse* (Sept. 2011) <http://www.thepublicdiscourse.com/2011/09/4008> [accessed 22 January 2012].

solidarity which embraces justice and love and makes use of philosophical and religious understanding of solidarity may be the answer for the quests about division among humans today. This, we shall now examine in the next chapter.

5.1 Introduction

A religious understanding of the concept of solidarity is presented in chapter four. The chapter examines the concept of solidarity among the religious traditions of Judaism, Islam and an African Traditional Religion – the Yoruba religion of *Ifa* worship. The universality of solidarity, found at varying degrees in the three religions examined, is somewhat weak. It is only in Christianity that the universality of solidarity is found fully, at least in principle. Our approach in this chapter is that of a practical theologian. The chapter explores the Christian theological understanding of the concept of solidarity, which supports, integrates and perfects the philosophical and religious aspects of solidarity. This shall be based on Catholic theology and its principles, especially Catholic Social Teaching. It also examines the works of St Augustine, St Thomas Aquinas, John Paul II and Benedict XVI, on the concepts of friendship, justice, charity and solidarity. The chapter examines solidarity in relation to the Reign of God. Having taken a chronological approach, the theme of Eucharist, which does not fit in chronologically, is then examined in conjunction with other sacraments.

5.1.1 Christian Theology

Theology is a study about God in his relationship with humans and other creatures. According to the traditional definition given by Anselm, theology is 'faith seeking understanding'.[1] Theologians turn to philosophy and the sciences – empirical and social – as conversation partners in order to understand God's revelation.[2] Christian theology as it develops over the centuries is built on Hebrew faith and Greek reason.[3]

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[1] See J.J. Mueller, *What is Theology?* (Delaware, Wilmington: Michael Glazier, 1988), p. 11. See also Richard M. Gula, *Reason Informed by Faith: Foundations of Catholic Morality* (New York: Paulist Press, 1989), p. 6, and Alister E. McGrath, *Christian Theology: An Introduction* (5th edn) (London: Wiley-Blackwell, 2011), pp. 101-110.

[2] See J. Strynkowski, 'Reasoning, Theological' in *New Catholic Encyclopedia*, ed. by Bernard L. Marthaler, et. al. (Detroit: Washington, D.C. Thomson/Gale Catholic University of America, 2003),

[3] See D. Vincent Twomey, 'Moral Renewal through Renewed Moral Reasoning' in Enda McDonagh and Vincent MacNamara (eds.), *An Irish Reader in Moral Theology*, pp. 136-146. See also Alister E. McGrath, pp. 142-145.

5.1.2 Irwin's Comment on Theology as a Source of New Direction in Ethics

Irwin argues that theology (Christian) is a source of new directions and options in moral philosophy:

> On the one hand, Christian doctrines of the nature of God, human nature, sin, grace, salvation, and the Incarnation, all rest on ethical assumptions that might be supported or contested on the basis of philosophical views on goodness, justice, virtue, freedom, and responsibility. On the other hand, the rather specific moral precepts of the Jewish law, the Gospels, the letters of Paul, and other early Christian pastoral writings, make relatively precise moral demands ...[4]

Irwin argues that though the moral law has a special status in the Decalogue, this is not a sufficient reason to keep it. 'Jesus suggests that the goodness and perfection of God should be a model for a human moral outlook, just because of its goodness and perfection'.[5]

On natural law, Irwin argues that 'some passages in the OT suggest that at least some parts of the law are not the exclusive possession of the Jews' by pointing to Philo's writing and Paul's letter (Rm.2. 14-16), which implies the natural and universal nature of moral law.[6]

> Through the Scriptures we can discern the content of the natural law more fully than pagan philosophers could ever discern it, but the philosophers and the Scriptures rely on the same basic principles ... when Paul follows Jesus in taking the command to love one's neighbour as a summary of the law in relation to other people, he also takes it to sum up the requirements of the natural law. The Christian gospel sets out clearly the moral principles that Christians share with Jews and pagans, and (in Paul's view) traces their practical consequences.[7]

Theology includes natural law, pagan beliefs, and the Jewish religion as seen above, in its argument to establish Christian belief and doctrines. The virtue of solidarity, a fusion of the concepts of justice and love of neighbour, is a central theme of theology. Solidarity, which means love of the other, can be called civic love. Jesus asks his hearers to go beyond justice or moral law and embrace love of the other; even enemies and persecutors.[8] This implies that Jesus makes the fulfilment of the commandments the

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[4] See Irwin, vol. I. sec. 202, p. 361.

[5] Irwin, vol. I. sec. 206, p. 371, referring to Jesus' remark: '... No one is good but God alone', Mk. 10. 18.

[6] Irwin, vol. I. sec. 206, pp. 371-372.

[7] Irwin, vol. I. sec. 206, p. 373

[8] See Irwin, vol. I. sec. 207, p. 374, on the command to love one's neighbour in Mt. 5.43-48 and parable of the Good Samaritan in Lk. 10.25-38.

universal love of other people. In theology, morality aims at love of God and of others. This moral law goes beyond the minimum: 'Instead of simply wanting to prevent various offences ['the don'ts'] against our neighbour, we seek [the 'dos'] to love our neighbour as ourselves'.[9]

Irwin argues that both philosophy and theology are not against each other regarding morality, especially on virtue ethics. He says that,

> [t]he outlook of Plato, Aristotle, and the stoics allows us to explain the role of divine law in morality and practical reason ... Christian claims about morality are open to different theoretical analyses, including the analysis offered by Greek moralists. We have no grounds for claiming that the moral outlook of Christianity introduces elements that cannot be understood within the theories of the Greek moralists.[10]

In theology, Christian faith approves the cardinal virtues, which were recognized by the Greek moralists. For Irwin, Augustine denies 'that virtue, as the Stoics conceive it, is possible in this life, and he argues that, even if it were possible, it would not ensure our happiness ... Still, he does not deny that virtue is superior to all external goods, and deserves to be chosen for its own sake'.[11] The fundamental teaching in Christian theology is charity. The Christian idea of charity is the foundation for the Christian idea of solidarity. The former animates the latter and disposes Christians to live in a relationship with God.[12] With a theological understanding of solidarity, Jesus wants the reign of God to continue to spread in the world.

5.2 Jesus Christ, Christianity and Solidarity

Christianity is 'a system of faith, of hope, and of love, a pattern of belief (and thought), a community of worship (and culture), and a way of life (and society)'.[13] There is a

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[9] See Irwin, vol. I. sec. 212, p. 386.

[10] See Irwin, vol. I. sec. 214, p. 393.

[11] See Irwin, vol. I. sec. 230, p. 423.

[12] See *The Catechism of the Catholic Church*, (Dublin: Veritas, 1994), nn. 1812-1813.

[13] Jaroslav Pelikan, 'Christianity: An Overview', in *The Encyclopedia of Religion*, ed. by Mircea Eliade (15 Vols.) (New York: Macmillan Publishing Company, 1987), vol. 3, p. 354. For a summary of Christianity, see Thomas Norris and Brendan Leahy, *Christianity: Origins and Contemporary Expressions* (Dublin: Veritas, 2004), pp. 59-120.

strong historical relationship between Judaism and Christianity.[14] The Fathers of the Second Vatican Council (Vatican II henceforth) confirm this relationship in *Lumen Gentium,* as they point to the Jews as 'the people to whom the testament (covenants) and the promises were given and from whom Christ was born according to the flesh'.[15] God's plan of salvation goes beyond the Jews with whom he first had covenants. It extends to other people, who believe in the coming of his son Jesus Christ (John 3.16). Jesus teaches his followers about the love that binds them together with God and all others.

5.2.1 Charity as Almsgiving

Charity in one, common sense but somewhat reductive meaning can mean almsgiving. It has its background in the Temple shekel (Ex 20.13-16) or tithes (Mal. 3.10).[16] Christ redirects the Temple shekel and tithes towards alms-giving – an antidote to greed, focused on the needs of others.[17] No wonder he praises the generosity of the widow who gives all she has, a penny (Mk 12.41-44/Lk 21.1-4). But he would not permit an injustice in the form of exploitative money changing going on in the Temple (Mt 2.12-13). Jesus escapes the trap set by Pharisees and Herodians on the issue of paying tax to Caesar. He distances himself from those who oppose any support of Rome (Caesar) but asks his opponents to give due honour to God who is the higher authority over Caesar (Mt 22.15-22/Lk 20.20-26).[18] Jesus also encourages almsgiving and doing it in secret to

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[14] See McGrath, pp. 424-425. See also Paul Johnson, *A History of Christianity* (London: Weidenfeld and Nicolson, 1976), pp. 21-63, Diarmaid MacCulloch, *A History of Christianity: The First three Thousand Years* (London: Allen Lane, 2009), pp. 77-111. See also Pelikan, 'Christianity: An Overview' p. 354 and Dermot A. Lane, *Stepping Stones to Other Religions: A Christian Theology of Interreligious Dialogues* (Dublin: Veritas, 2011), p. 78.

[15] The Second Vatican Council, *Lumen Gentium* (1964) <http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen- gentium_en.html> accessed 14 October 2009].

[16] See Dale C. Allison, 'The Birth of the Church' in John Barton and John Muddiman (eds.), *The Oxford Bible Commentary* (New York: Oxford University Press, 2001), pp. 866-867. See also Frederick L. Moriarty, 'Matthew' in Raymond E. Brown, Joseph A. Fitzmyer and Roland E. Murphy (eds.), *The Jerome Biblical Commentary*, p. 94, and Daniel J. Harrington, 'The Temple Tax' in Dianne Bergant, Robert J. Karris (eds.), *The Collegeville Bible Commentary* (Minnesota: The Liturgical Press, 1970), p. 887. Not only Israel but also Jesus as Son of God has no obligation to pay Temple shekel or tax.

[17] See Bergant and Karris (eds.), pp. 958-959. See also Luke 6.20; 12.21, 12.15; 14.33; 16.13; 17.12 and 19.8.

[18] See Dale C. Allison, 'The Birth of the Church' in Barton and Muddiman (eds.), *The Oxford Bible Commentary*, p. 873. See also Frederick L. Moriarty, 'Matthew' in Raymond E. Brown, Joseph A.

avoid attracting human praise (Mt 6.1-4). He told his disciples to embrace poverty by detaching themselves from money and the worries of life (Mt 6.19-34), and to give to the poor and follow him (Mt 19.21). Jesus teaches also that almsgiving to the poor 'cleanses' the giver (Lk 11.37-41).[19] He shows the necessity of sharing with the poor in the parable of Lazarus and Dives (Lk 16.19-31). Following a Jewish saying about God as merciful (Leviticus 22.28) he presents God as a model of love of neighbour (Luke 6.36). According to Joachim Jeremias, love is an expression not only of feelings and words but also of actions, shown

> in the capacity to give (Matthew 5.42), readiness for service (Mark 10.42-45, par. Luke 22. 24-27), in works of love of every kind (Matthew 25. 31-46 where the enumeration of the six most important works of love is repeated four times), above all in willingness to forgive one's brother ... The parable of the good Samaritan is a particularly impressive demonstration of the boundlessness of love (Luke 10. 30-37).[20]

Jesus thought almsgiving was good but did he not want to reduce charity to almsgiving. Almsgiving is only a minimum part of charity that one can offer to others. Demetrois J. Constantelos describes charity as almsgiving *and* social justice as ordained by the divinity and demanded by social circumstances like human oppression and suffering.[21] More fully, charity is 'friendship with a God who invites all people to union with him, loving our fellow human beings is essential to the love of God that is charity'.[22] John the apostle says: '... as long as we love one another God remains in us and his love comes to its perfection in us' (1 John 4.12).[23] The spirit of God is love, love between God the Father and God the Son. The Holy Spirit is that spirit of God.[24] This seems to

Fitzmyer and Roland E. Murphy (eds.), *The Jerome Biblical Commentary*, pp. 100-101 and Bergant and Karris (eds.), p. 893.

[19] See Bergant and Karris (eds.), pp. 958-959. Almsgiving as charity here is similar to the Islamic *zakat* and *tzedakah* in Judaism.

[20] Joachim Jeremias, *New Testament Theology: The Proclamation of Jesus* (London: SCM Press, 1971), pp. 211 and 213. See also Dale C. Allison, jr, (ed.), *Matthew: A Shorter Commentary* (London and New York: T&T Clark International, 2004), pp. 380-381 and Paul J. Achtemeier, Joel B. Green and Marianne Meye Thompson, *Introducing New Testament: Its Literature and Theology* (Cambridge: William B. Eerdmans Publishing Co., 2001), p.164.

[21] See Constantelos, 'Charity' in *The Encyclopedia of Religion*, vol. 3, p. 222.

[22] William C. Mattison III, *Introducing Moral theology: True Happiness and the Virtues* (Michigan: Brazon Press, 2008), p. 297. See also Thomas Norris and Brendan Leahy, p. 146.

[23] Henry Wansbrough, ed., *The New Jerusalem Bible* (New York; London: Doubleday; Darton, Longman & Todd, 1985).

[24] Jacques Forget, 'Holy Ghost' in *The Catholic Encyclopedia* (1910) Vol. 7 (New York: Robert Appleton Company, 2009) <http://www.newadvent.org/cathen/07409a.htm> [accessed 19 July 2011]. See also M.

be the spirit Augustine talks about that unites God with humans and by the grace of God, brings them to their final destination, to become friends of God eternally. Our vertical friendship with God is extended on the horizontal level with others, which can be called solidarity.[25]

5.2.1a Charity is the Spirit of the Reign of God

In the OT, elements of God's rule are evident through the prophets, judges and kings.[26] The idea about God reigning over the world is sketched out in the book of Exodus 19.6. It is a kingdom of priests, a holy nation.[27] There is variance in the use of the phrases 'The reign of God' and the kingdom of God.[28] For the purpose of this work we shall usually refer to it as the reign of God.[29]

In NT, God's rule does not mean theocracy. Jesus emphasises that the reign of God is for everyone and every nation (Luke 4.43). The term denotes 'the time of salvation ... the restoration of the disrupted communion between God and man'.[30] The time of God's salvation is near when social justice will be fully realised. Anthony Maas, commenting on the purpose of the reign of God – to bring salvation to the world – says: 'As *teacher* He [Jesus] established the reign of truth; as *king* He supplied strength to His subjects; as

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J. Donnelly 'God (Holy Spirit)' in *New Catholic Encyclopedia*, ed. by Bernard L. Marthaler, et. al., vol. 6, p. 293 and L. A. Bushinski 'Spirit of God' in *New Catholic Encyclopedia*, ed. by Bernard L. Marthaler, et. al., vol. 11, p. 426.

[25] This is a commandment of Jesus Christ: 'whoever loves God must also love his brother'. 1 John 4.20-21. See also 1 John 3. 14-17; 4.7-12.

[26] See Exodus 15.11-13, 18; Numbers 23.21f, 24.8, 8.14, 33.3; Judges 8.23, and 1Kings 8.7, 10.19, 12.12, 2Kings 7.12-16. See also Rudolf Schnackenburg, *God's Rule and Kingdom* (London: Herder, 1963), pp. 11-63 and George V. Pixley, *God's Kingdom: A Biblical Study* trans. by Donald D. Walsh (New York: Orbis Books, 1977), pp. 1-63.

[27] God rules in the theocratic kingdom through his anointed kings (1 Sam. 8.7; 2 Sam. 7. 14-16). However, he has his throne in heaven and he is the supreme king (Isaiah 37. 16-20). It is on the prophecy of Daniel that we see one like the promise that Christ would come to establish the reign of God on earth (Daniel 7. 13 sq.).

[28] Joachim Jeremias, *New Testament Theology: The Proclamation of Jesus*, p. 211-213. While some authors of books of the scripture refer to it as the Kingdom of God, some call it the Kingdom of heaven.

[29] See Martyn Lloyd-Jones, *The Kingdom of God* (Illinois: Credo Publishing Corporation, 1992). See also John Bright, *The Kingdom of God: The Biblical Concept and Its Meaning* (Nashville, Abingdon Press, 1981). In the Gospels of Mark, Luke and John, and in some writings of St Paul, God's rule is called the 'Kingdom of God'. In the Gospel of Matthew, it is called the 'Kingdom of heaven'.

[30] Joachim Jeremias, *New Testament Theology*, p. 102. See also pp. Bruce Chilton and J.I.H. McDonald Jesus and The Ethics of the Kingdom (London: SPCK, 1987), 6-13.

priest He stood between heaven and earth, reconciling sinful man with ... God'.[31] According to Benedict T. Viviano, the theme of the reign of God provides

> a theological basis for social justice concerns and action on the part of Christians, in that it points to a realm of divine justice here on earth. Yet the kingdom ... is not to be identified with any purely human program, even though these can and must prepare for and hasten it. It remains in God's hands. But Christians must remain restless and discontent until the full measure of God's plan has come to fulfilment. Thus Christians should be straining forward with hope and longing and earnest prayer, but also with their intelligence and plans and actions.[32]

Charity, the spirit of the reign of God, permeates Christ's ministry and he canvasses for it to permeate the entire human race.[33] To prove the authenticity of his ministry, he stamps it with his life for the sake of the same spirit – charity. Jesus sows 'the seed and since his ministry, God's reign is irrevocably present though as yet only in a provisional way ... the time of eschatological fulfilment is here and God's kingdom of glory is near'.[34] The reign of God is where love reigns, love as God loves. He loves people who love him and people who do not love him. Jesus established the reign of God, not in the sense of a political reign as we see in the OT, but as a call to repentance, justice and charity in human relationships at all levels: political, social and economical. Jesus uses the term in relation to repentance. Hugh Pope explains that the reign of God is the ruling of God in humans' hearts. The Church is the Divine institution where people can attain the spirit of Christ.[35] The spirit of the reign of God is charity and the Church is a sign of this reign. One needs to imbibe this spirit in order to attain the ultimate goal of being with Christ at the end of time.

5.2.1b St Paul on Solidarity and the Reign of God

St Paul refers to charity in his letter to the Romans (Rom. 13:8-10), and as a summary of 'the whole of the Law' in the one commandment (Galatians 5:14). He teaches husbands to love their wives as Christ loves the church and wives to respect their

[31] Anthony Maas, 'Salvation' in *The Catholic Encyclopedia* (1910) Vol. 8 (New York: Robert Appleton Company) <http://www.newadvent.org/cathen/08646a.htm> [accessed 10 December 2009]. See also J. Walsh, 'Kingdom of God' in *New Catholic Encyclopedia*, ed. by Bernard L. Marthaler, et. al., vol. 8, p. 173.

[32] Benedict T. Viviano, *The Kingdom of God in History* (Wilmington, Delaware: Michael Glazier, 1988), pp. 22-23.

[33] See Viviano, pp. 21-28.

[34] Schnackenburg, *God's Rule and Kingdom*, p.213.

[35] See Schnackenburg, *God's Rule and Kingdom*, pp. 228, 230 and 287.

husbands (Ephesians 5.25-33). Paul emphasises love of neighbour in every relationship within the family or the community. He makes charity the greatest of the three theological virtues (I Corinthians 13:13).[36] He teaches that justification comes through love because God is love. This can mean that God is always interested in the life of love which is the very life of heaven. Therefore, Paul says love never ends.

5.2.2 Jesus Teaches About Solidarity with Parables and Healings

Jesus uses parables and healings to help people understand his teaching.[37] He teaches that the kingdom of God (an acceptance of God as Ruler), which was the purpose of his coming to the world, has arrived and it is possible for everyone to enter that kingdom.[38] Having looked at it as almsgiving above, we shall look at charity now in a wider context. The love of neighbour taught in the Law of Moses in Leviticus 19.18 and 34 is what Jesus reaffirms in Matthew 7.12[39] and makes the new commandment.[40] He extends the love command to include love of enemies. Jesus perfects this principle, not only in his teaching but by his examples and miracles. Charity is the very foundation of Christian morality.[41] To illustrate the love of neighbour, Jesus told the parables of The Good Samaritan (Lk. 10.25-37, Matt. 5. 42-44), The Lost Coin (Luke 15:8-10) and The Lost Sheep (Luke 15:3-7). Others examples and miracles which also emphasise the theme of love for others are:

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[36] Mattison III, p. 292. See also Gilby, 'charity' in *New Catholic Encyclopedia*, vol. 3, pp. 395-400, Catholic Church, *The Catechism of the Catholic Church*, nn. 1822-1829 and 1841, and Joseph Sollier, 'Love (Theological Virtue)' in The *Catholic Encyclopaedia* (1910) Vol. 9 (New York: Robert Appleton Company) <http://www.newadvent.org/cathen/09397a.htm> [accessed 15 December 2009].

[37] *The Times World Religions*, ed. by Martin Palmer, p. 113.

[38] For an elaborate exposition of 'the Kingdom of God', see Thomas Norris and Brendan Leahy, pp. 77-88. See also Benedict T. Viviano, *The Kingdom of God in History* (Wilmington, Delaware: Michael Glazier, 1988), pp. 22-23, Joachim Jeremias, *New Testament Theology: The Proclamation of Jesus*, p. 211-213. Martyn Lloyd-Jones, *The Kingdom of God* (Illinois: Credo Publishing Corporation, 1992) and John Bright, *The Kingdom of God: The Biblical Concept and Its Meaning* (Nashville, Abingdon Press, 1981).

[39] For an exposition of the law of love, see Wilfrid J. Harrington, 'The Law, the Prophets and the Gospel' in Enda McDonagh and Vincent MacNamara (eds.), *An Irish Reader in Moral* Theology, pp. 15-29.

[40] See John 13.34, 15.9-10, 12. See also Patrick Hannon, 'Moraility and the Christian Faith' in Enda McDonagh and Vincent MacNamara (eds.), *An Irish Reader in Moral Theology, Vol. 1: Foundations* (Dublin: The Columba Press, 2009), pp. 100-104. It is pertinent to note that Jesus makes love of God the greatest commandment (Matthew 25.39).

[41] See Matthew 22:37-40, Luke 10.25. See also Patrick Hannon, 'Moraility and the Christian Faith' in Enda McDonagh and Vincent MacNamara (eds.), *An Irish Reader in Moral Theology*, pp. 92-109.

He raised the son of a widow of Naim (Luke 7. 11-17).

He fed a large crowd (Mark 8. 1-10).

Jesus welcomed a sinner, Zaccheus (Luke 19. 1-10).

He changed water to wine at the marriage feast of Cana (John 2. 1-12).

He healed the ear of a servant of the high priest (Luke 22. 47-51).

The above actions of Jesus speak of a solidarity which goes beyond mere justice but fuses with charity. They are ways by which Christ restores right relationship between human beings and God, and among human beings. Christ's justice has also been described as impartiality, for instance by his justifying healing on Sabbath, granting mercy to the Samaritan woman, and his forgiving people.[42] His healings and miracles communicated God's loving power and authority, aimed at the flourishing of divine life among human beings (John 10.10). The greatest miracles were Jesus' birth, death and resurrection (rising to defeat death) by which he fully restores justice and offers God's total love to all human beings.

5.3 Jesus and the Reign of God

The theme of repentance was associated with the reign of God in the preaching of John the Baptist (Matthew 3.2). Jesus shows the same idea at the beginning of his mission (Matthew 4.17); about establishing of the reign of God. The reign of God is also evident from Jesus' response to the disciples of John the Baptist who came to inquire if Jesus is the Messiah.[43]

Jesus' message and actions point to the fact that his mission is about the reign of God.[44] The early Christians referred to the Church as the institution where the reign of God happens. The spirit of justice and love are what Jesus came down to establish but it should be noted that the reign of God has an eschatological dimension. The perfection of it will only be realised in heaven where God will be 'all in all'.[45] What then is the spirit of the reign of God?

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[42] See Luke 6. 14-15; 7.39, Matthew 9. 10-13; 12. 11-12 and John 4. For an exposition of Jesus' coming to give justice, see Nicholas Wolterstorff, *Justice: Rights and Wrongs* (Princeton and Oxford: Princeton University Press, 2008), pp. 65-108.

[43] See Luke 7. 18-22.

[44] See Luke 17:20-21. The reign of God also echoes in Jesus' preaching (Matthew 6. 9-13), Romans 14.17).

[45] See *Catechism of the Catholic Church*, nn. 1049-1050. See also I Cor. 15.28 and Rahner, 'Teaching of Jesus' in Encyclopedia *of Theology*, pp. 690-691 and Rudolf Schnackenburg, *God's Rule and Kingdom*, pp. 196, 203, 208, 213 and 228.

5.3.1 Jesus' Main Teaching is Charity and the Practice of Solidarity

Jesus sums up 'the whole of His ethical teaching in the observance of the greatest law – the law of love (Matthew 5.43; 22.40)'.[46] Central to Christ's teaching is God's love. Theological reflection on the biblical teaching of Jesus on love states that charity is Christians' responsibility to God. Charity is our response to God's love; it is 'the theological virtue by which we love God for God's sake, above all else, and all others in God ... [It] is loving God first and all else in God ... [It] is friendship with God'.[47] The supernatural or theological virtues are infused by God. They are Faith, Hope and Charity. 'They inform all the moral virtues and give life to them'.[48] Charity is 'love of God as well as love of man'.[49] As a virtue, it is 'that habit or power which disposes us to love God above all creatures for Himself, and to love ourselves and our neighbours for the sake of God'.[50] It can be viewed as a natural and supernatural virtue. We have examined charity as a natural virtue in chapter three above. The natural virtues are potentially given with nature.[51] 'The moral virtues grow through education, deliberate acts and perseverance in struggle. The natural virtues are expanded by the grace of God. The divine grace purifies and elevates them'.[52]

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[46] See Luke 10.25-28 and Mark 12.28-31. See also Gilby, 'charity' in *New Catholic Encyclopedia*, ed. by Bernard L. Marthaler, et. al. (16 vols.) (New York: Thomson Gale, 2003), vol. 3, pp. 395-400. See also Mattison III, p. 292.

[47] Mattison III, p. 292.

[48] *The Catechism of the Catholic Church*, n. 1841.

[49] Joseph Sollier, 'Love (Theological Virtue)' in The *Catholic Encyclopaedia* (1910) Vol. 9 (New York: Robert Appleton Company) <http://www.newadvent.org/cathen/09397a.htm> [accessed 15 December 2009]. See also Gilby, 'charity' in *New Catholic Encyclopedia*, vol. 3, pp. 395-400, and Catholic Church, *The Catechism of the Catholic Church*, nn. 1822-1829.

[50] Joseph Sollier, 'Love (Theological Virtue)'.

[51] See Aristotle, *Nicomachean Ethics*, Book II/249 and 336. See also St Thomas Aquinas, *Commentary on Aristotle's Nicomachean Ethics*, trans. by C. I. Litzinger (Notre Dame, Indiana: Dumb Ox Books, 1993), pp. 85 and 112. These are the moral virtues, especially those listed as cardinal virtues, such as justice, prudence, temperance and fortitude. They are known through the use of the human reasoning faculty.

[52] *The Catechism of the Catholic Church*, n. 1839.

13.28-29).[58] They 'owned everything in common ...' (Acts 2.44-45), distributed food to widows (Acts 6.1) and the needy.[59] No member was in want (Acts 4. 34-35). All churches were in solidarity with people affected by famine in Jerusalem (Acts 11.27-30; 24.17; Gal 2.10; Rom 15.26-31; 1 Cor 16.1; 2 Cor 8-9). What links the members of the Church is 'the fact that they inhabit a new world, the one created by the Gospel of God the Father's love of them in Jesus Christ'.[60] The new world of faith is an invitation to be in union with Jesus Christ and the call to offer our lives to him in loving service to others. Charity is a command to be in solidarity with others. Solidarity becomes a prerequisite for being a true follower of Christ. Christians are charged to practice charity and hospitality (Rom 12. 3-21), 'especially to those who belong to the household of the faith' (Gal 6:10). The minister must show an example by giving without charge (Mt 10. 8) but can receive alms and gifts for services given (1Cor. 9; Mt 10:10/Mk 6:8-9/Lk 10:7). The *Didache* and other early Christian documents show the practice of solidarity by a collection at every Sunday service.[61]

5.3.2 Christ in Solidarity with Human Beings and All of Creation

Central also to Christianity are the doctrines of the Incarnation (Lat. 'enfleshing') and Redemption (Lat. 'buying back'). Christ became man in order to bring people back into right relationship with God again. Christ came as a mediator to bring salvation and liberation from sin and death to the human race.[62] The apex of Christ's love for humans is shown through his passion and death on the cross – a perfect love.[63] This is justice – right relationship – in practice. Jesus invites all to an imitation of the God of justice by extending this justice to others by loving them.

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[58] See Thomas Norris and Brendan Leahy, p. 140-141.

[59] See F. X. Murphy, 'Christian way of life' in *New Catholic Encyclopedia*, ed. by Bernard L. Marthaler, et. al., vol. 3, p. 546.

[60] Thomas Norris and Brendan Leahy, p. 135. See also Avery Dulles, *The New World of Faith* (New York: Our Sunday Visitor Inc., 2000).

[61] See Roger Charles, *Christian Social Witness and Teaching* (two vols.), (Leominster: Gracewing, 1998), vol. I, pp. 13, 23, 33, 43-45, 48, 72 and 94. The first part of the *Didache* is based on 'The Way of Life' which is the love of God and of our neighbour.

[62] See Hugh Connolly, 'Overcoming Sin: Conversion and Reconciliation' in Enda McDonagh and Vincent MacNamara (eds.), *An Irish Reader in Moral Theology*, pp. 442-449. See also Alister E. McGrath, pp. 286-287. Jesus stated this in his 'mission statement' (Lk 4. 18-21).

[63] See John 15.13.

The Incarnation and Redemption make us understand that works of justice, done in this world, will be glorified (transformed and fulfilled) in heaven.[64] Through the Incarnation and Redemption Christ establishes a sinless solidarity with humans, making a new covenant of friendship with God.[65] Through his life and action he establishes solidarity – justice and love for others. Jesus asks Christians to accept charity and extend it to others too. This would suggest an extension of the Jewish idea of justice as right relationship because it embraces universally all human beings, even enemies. Justice and charity go hand-in-hand in Christianity. In Christianity, Jesus does not only teach some religious principles but he confirms his teaching by actions even to the point of laying down his life for his followers. That was the greatest act of solidarity with human beings. He restored the right relationship between God and the entire human race. It is in Christianity that the notion of charity as total giving is present.

5.4. Augustine and Solidarity/Charity

Augustine speaks about the reign of God in his *City of God*.[66] He argues that the end of the city of God is the eternal happiness of the saints.[67] Augustine says that the two cities have been formed by two loves: the earthly by the love of self and the heavenly by the love of God.[68] However, the heavenly city calls citizens out of all nations to work and secure earthly peace.[69] The tool to work for earthly peace is reciprocal love (love shared

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[64] See *The Catechism of the Catholic Church* (CCC), n. 603. See also Karl Rahner, 'Teaching of Jesus' in *Encyclopedia of Theology: The Concise Sacramentum Mundi*, ed. by Karl Rahner (London: Burns and Oates, 1975), pp. 690-699, Gerald O'Collins, *Christology: A Biblical, Historical, and Systematic Study of Jesus* (1st edn. 1995) (New York: Oxford University Press, 2009), pp. 27-30, 44-54, 67-118, 234-236 and 297-314. See also Murray, p. 170-171.

[65] See Gerald O'Collins and Edward G. Farrugia, *A Concise Dictionary of Theology* (London, New York: T&T Clark, 2000), pp. 117 and 221. See also Mark 14.24; I Cor. 11.25.

[66] See St Augustine, *City of God*, trans. by Henry Bettenson, (first edn, 1467) (London: Penguin Classic, 2003). In the book, Augustine divides the world into the kingdom of man and the kingdom of God. He points out the errors of the kingdom of man and the truths of the kingdom of God. In the kingdom of God are the good people on the earth, and the good society they can form amongst themselves. These are the people who accept the reign of God in their hearts and in their society.

[67] See St Augustine, *City of God*, Book XXII and p. 596.

[68] See St Augustine, *City of God*, Book XIV, Chapter 28. See also Vernon J. Bourke, *The Essential of Augustine* (New York: Mentor-Omega Books, 1964), p. 220 and Diarmaid MacCulloch, *A History of Christianity: The First Three Thousand Years* (London: Allen Lane, 2009), pp. 305 – 309, 353 and 359.

[69] See St Augustine, *City of God*, Book XIX, Chapter 17.

by two people) which is natural to man, and naturally good, but it should be rightly directed, that is to the highest good: God and also to our neighbour.[70] It is said of Augustine that 'no thinker in the early church was so preoccupied with the nature of human relationship'.[71] This he shows through his writings and his life. Of particular interest to our research is the fourth book (chapters four to eleven) of his *Confession*.

For a better understanding of the theology of solidarity, we need to briefly explore the way the concept of friendship. Friendship with the other is linked with love of the other, solidarity or civic love. What is the relationship between the concept of friendship and solidarity?

5.4.1 Friendship and Solidarity

Augustine draws on philosophical idea of friendship; he refers to agape as true friendship in his *Confessions*.[72] A modern author, C. S. Lewis, is helpful in understanding agape. Following the Greek's word for love, Lewis distinguishes four kinds of love: '*storge*' (affection), '*philia*' (friendship), '*eros*' (romantic love) and '*agape*' (selfless love).[73] He says *Agape* is the kind that passionately commits to the well-being of the other.[74] He argues that *agape* is an unconditional love and a Christian virtue which goes beyond any kind of friendship examined above in the Stoic and Greek philosophy. Augustine believes that theology is ultimately directed to the experience of

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[70] See Henry Chadwick, *Augustine* (New York: Oxford University Press, 1986), pp. 98-99. See also Henry Chadwick, *Augustine: A Very Short introduction* (New York: Oxford University Press, 2001), pp. 105-106 and Mary T. Clark, *Augustine* (London and New York: Continuum, 1994), p. 44.

[71] Edward C. Sellner, 'Like a Kindling Fire: Meanings of Friendship in the Life and Writings of Augustine spirituality today', in *Spirituality Today* 43.3 (1991) <http://www.spiritualitytoday.org/ spir2day/91433sellner.html> [accessed 6 December 2009], pp. 240-257. See also David Knowles, *The Historical Context of the Philosophical Works of St Thomas Aquinas* (London: Blackfriars, 1958), p. 8 and Brian Davies, *Thomas Aquinas*, p. 11.

[72] See St Augustine, *Confessions* trans. by R.S. Pine-Coffin (London and New York: Penguin Books, 1961), Book IV, 4, 5 and 9. See also section 3.3.2 above.

[73] See C.S. Lewis, *The Four Loves*, (New York: Harcourt, Brace, 1960). In these four categories of love, he argues that the highest level of love known to humanity is *agape* or charity. This is so because it is the love that cares for the other person, regardless of circumstance.

[74] See C.S. Lewis, pp. 116-120. The chapter on charity focuses on the need of subordinating the natural loves (affection, friendship and romantic love) to charity which is the love of God. So, he argues that the neighbour as an image of God must be loved in reciprocal for the love of God for human beings. Christians are to reciprocate and practice this love towards God and among one another.

God's love. Therefore he recommends the universal love of *agape* with *philia* love. But how can we integrate the two?

5.4.1a Augustine on *Agape* and *Philia*

Agape is self-giving love, 'a beneficent love, a predilection of God for men, or a love of men for God or of men among themselves, i.e., a fraternal charity.[75] It is inclusive love and does not depend on the object's response. *Philia* is reciprocal love which depends on the object to respond to be a friend to the other person. Jesus says: 'I no longer call you servants; I call you friends' (John 15:15). What is certain is that agape is not totally different to the ideal of *philia*. It would be good for one's love for the other to be reciprocated by a loving response too.

5.4.1b Cicero's Influence on Augustine's Theology of Friendship

Augustine is influenced by Cicero's work in *De Amicitia* (or *Laelius: On Friendship*). Cicero defines friendship as 'nothing else than an accord in all things, human and divine, conjoined with mutual goodwill and affection, and I am inclined to think that, with the exception of wisdom, no better thing has been given to man by the immortal gods'.[76] Friendship is significant here because it unites human hearts. And without affection and kindly feeling, life can hold no happiness. Augustine holds that forming society is natural for humans. Human beings are perfected by the right kind of friendship, which is a necessary condition for perfect happiness. However, Augustine believes that friendship helps us to meet our needs to share life's experiences with others. He says that 'It's hard to laugh when you are by yourself'.[77] Here, he agrees with Cicero. But what exactly is friendship for him?

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[75] Bernas, 'Agape' in New Catholic Encyclopedia, vol. 1, p. 169. See also Gerald O'Collins and Edward G. Farrugia, *A Concise Dictionary of Theology* (London and New York: T & T Clark, 2000), p. 4 and Demetrios J. Constantelos, 'Charity' in *The Encyclopedia of Religion*, vol. 3, pp. 222-225.

[76] Marcus T. Cicero, *Laelius De Amicitia*, 5.20 trans. by W. A. Falconer (44 B.C.)< http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Cicero/Laelius_de_Amicitia/text*.html > [accessed 7 December 2009].

[77] Burt, p. 59.

5.4.1c Augustine's Idea of True Friendship: *Concordia* – One Heart

Augustine defines friendship as the 'shaper' of two minds into one.[78] He sees friendship as an expression of mutual love. As he says, 'there is no true friendship save between those thou [God] dost bind together and who cleave to thee by that love which is "shed abroad in our hearts through the Holy Spirit who is given to us"'.[79] Friendship is union of two hearts together by God.

Two things emerge from the above definition of friendship. The first one is that friendship is *concordia* – union of hearts. The second thing is that true and lasting friendship is sealed by the grace of God, the power of the Holy Spirit. The vital force behind *concordia* is love. True friendship among humans must possess the following characteristics of *concordia*: reciprocity, unanimity, equality, benevolence, truth and grace.[80] Augustine posits that one must be a friend of the Truth (God) before being the friend of any person.[81] Only relationships formed in the Truth last forever, which is only possible by the grace of God. And, using the words of St John, he affirms that 'he who abides in love abides in God' (1 John 4.16). Augustine takes Cicero's natural idea of friendship and elevates it to the supernatural level. Augustine's idea could be interpreted to mean that God's enabling grace is the glue that binds humans in a society of friends. True friendship goes beyond just having a relationship; it is generous love. It makes two souls one.[82] It can be described as the lively and personal sharing of all the more noble aspects of life.[83] It supports the other in carrying their burdens, rendering mutual forgiveness and accepting the obligation to correct each other.[84]

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[78] See St Augustine, *Confessions*, Books IV, VI and XI.

[79] St Augustine, *Confessions*, Book IV, 4. The internal quotation is Romans 5.5.

[80] See St Augustine, *Confessions*, Book IV, 4. See also *Catechism of the Catholic Church*, n.1829. Reciprocity means one friend returning the same kind of love to the other. The two friends are equal; one loves the other neither more nor less than oneself. Benevolence means desire to do good to others; it here refers to love not as end in itself but to bring the two friends to God. In truth or frankness, each friend accepts the strengths and weaknesses of their friends.

[81] St Augustine, *Confessions*, Book IV, 5.

[82] See St Augustine, *Confessions*, Books IV, VI and XI.

[83] See St Augustine, *Confessions*, Books IV, VIII and XIII.

[84] See St Augustine, *City of God*, Books XL, 204 and XLVIII, 458-459.

For Augustine, friendship is a spiritual relationship between two persons. It is based on love and it leads each friend to work for the happiness of the other. It mirrors Christ's love for us on the Cross: 'no greater love can one have than to lay down your life for a friend' (*John* 15:13). God is at the centre of Augustine's definition of friendship. He holds that in the whole world, only true friendship could lead a person to God.[85] Who can be our friends? Augustine would answer that all can be potential friends even if they do not return our love. The true love found in the human hearts (*concordia*) cannot be broken even at death. In this, he sets a paradigm of the communion of saints. Spiritual friends, for him, transcend the ages, helping each other to discover God's infinite love which is eternal.

5.4.1d Augustine: True Friendship has no End, Leads to Communion of Saints

Something unique in the teaching of Augustine about love and friendship is his idea that true friendship is for eternity. He argues that it continues even after earthly life, thereby suggesting friendship among the saints in heaven (the idea of the communion of saints). Augustine posits that 'no human society is truly just unless it serves You (God)'.[86] Every individual within the society is created to serve Him. He also argues that a person is 'just when he seeks to use things only for the end for which God appointed them, and to enjoy God as the end of all, while he enjoys himself and his friend in God and for God'.[87] We cannot have eternity unless we act justly because justice is a prerequisite for peace.[88] The goal of the reign of God is realization of peace with God and others.[89] Justice for Augustine means the biblical meaning of the concept, right relationships. He teaches that justice subjects man to God. Serving others is seen by him as part of one's service to God. Justice will include a more perfect distribution of the world's goods in order to reflect more clearly charity – God's love for all creation. This means humans are responsible for one another, in the image and likeness of God. This is to be in

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[85] See St Augustine, *Confessions*, Book IV, 73.

[86] J.M. Lelen, *The Confessions of St Augustine* (Karnataka, India: Catholic Book Publishing Company, 1997), p. 80. This modern translation is more accessible.

[87] St Augustine, *City of God*, Book XV, 19 and 22. Justice here is like utility, the means to achieve the end, to enjoy God or heaven.

[88] See St Augustine, *City of God*, Book XIX, 21-23.

[89] See St Augustine, *City of God*, Book XXII, 30.

solidarity with one another. And when the parties concerned agree to work together, peace is the result. Peace and friendship are closely related.[90] The quality of friendship determines the quality of life in the *polis*.[91] Augustine's idea of earthly city is closely related to Aristotle's *polis*.[92] It can be said that only true friendship guarantees the peace of the *polis*. Through solidarity, the *polis* is formed. Classical friendship, which is limited, can reach a universal level through friendship with God. Friendship in God points to solidarity with God which can be obtained fully in Christianity through Christ's incarnation and redemption. Friendship in God can lead one to be in friendship with others for God's sake. Solidarity can be made possible in Christianity and can lead Christians to be in solidarity with others, for God's sake.

5.4.1e Friendship and Solidarity in Augustine's Theology

The concept of Augustine's Christian friendship is this: two souls, two hearts, united as one in the vision of eternal Wisdom. It is about being ultimately true to the God who resides within one and calls one to be the best person one can be. Augustine experiences different kinds of friendship but in the end he begins to see what makes true friendship as opposed to that which merely meets his immediate needs. Augustine holds that true friendship has its origin in God and its goal in love of all, including enemies.[93] He offers a model of friendship that is triangulated: two friends are bonded by their love of one another and to the extent that their love is in alignment with God's loving, which supersedes all merely human love (*eros* and *philia*). While classical friendship is limited, friendship based on *agape* is inclusive of all people and it is thus a universal form of friendship. Fraternal love is also included in *agape*. Fraternal love can reach *agape* through grace, service to others, mutual forgiveness and friendly correction.[94]

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[90] See St Augustine, *City of God*, Books XV, 3 and XIX, 13.

[91] See St Augustine, *City of God*, Book IXX.

[92] For Aristotle's concept of the *polis*, see section 3.3.1 and 3.8 above.

[93] See St Augustine, 'Letter 192 (A.D. 418)' Trans. by J.G. Cunningham in Philip Schaff (ed.), *From Nicene and Post-Nicene Fathers, First Series*, Vol. 1. (Buffalo, NY: Christian Literature Publishing Co., 1887). Revised and edited for New Advent by Kevin Knight (2009) <http://www.newadvent.org/fathers/1102192.htm> [accessed 7 June 2012].

[94] See St Augustine, *City of God*, Books XII, XIV and IXX, 1-3.

Augustine's ideal of friendship is higher than that of classical friendship but is also limited to Christian community.[95] It lacks political focus.

5.5 Aquinas on Solidarity

For Aquinas, as we have argued in chapter three above, human happiness does not consist in the practice of moral virtue or the practice of prudence. The ultimate goal of the person for Aquinas is to be friends with God and see God face to face.[96] This he holds can be achieved only by the gift of God's grace and love, that is, by divine friendship. How is friendship related to, or different from, the concept of solidarity?

Unlike Aristotle and like Augustine, Aquinas holds that human beings can never be self-sufficient. They are in-between this life and the next. So, the human person needs to befriend God in this life in order to see him face to face in the next, which can be attained only by God's grace and charity. Drawing on Aristotle's idea of perfect friendship based on virtue, Aquinas argues that the purest form of friendship is charity.[97] Augustine's idea of *agape* is the foundation for the concept of solidarity. This inclusive form of friendship is similar to Aquinas' concept of Christian charity.

5.5.1   Aquinas on Charity

Friendship based on charity is superior to other forms because it includes enemies and the unrighteous.[98] A friend is an 'other self'.[99] Charity is based entirely on God's virtue, not on humans'. Friendship with God is made possible in the incarnation of Christ who shares in human nature.[100] Interpreting Aquinas, Brian Davies says human beings enter

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[95] See St Augustine, *City of God*, Book IXX.

[96] See Thomas Aquinas, *Summa Theologiae,* (London and New York: Blackfriars, 1964), I-II q. 90 a. 2.

[97] See *Summa Theologiae*, part I-II, q. 26, 4. See also Francis Selman, *Aspects of Aquinas* (Dublin: Veritas, 2005), pp. 215, 225-230.

[98] See *Summa Theologiae*, part I-II, qq. 172-173.

[99] *Summa Theologiae*, part I-II qq. 28, 1. See also part II-II qq. 23-46 and Thomas Aquinas, 'Questions on Love and Charity' in The Fathers of the English Dominican Province (trans.), *Other Selves: Philosophers on Friendship* ed. by Michael Pakaluk (Indianapolis: Hackett Publishing, 1991), pp. 146 -148 and 149-184. Friendship based on virtue is first of all directed to God, and extended to enemies as a necessary part of friendship with God.

[100] See Selman, p. 222.

into the life of God through the Incarnation. 'Christ represents the unity of divine and human nature in a definite way. In doing so he calls us into union with God himself'.[101] It is a call to fellowship with God which is possible through charity. Aquinas holds that in Christian charity, the classical understanding of friendship has been perfected by grace and charity.[102] He recognises that friendship is natural virtue with human beings but limited. It can only reach its ultimate end when it is lifted up through the infusion of charity and God's grace. This means that human 'life with God must finally involve the perfection of our lives as bodily creatures',[103] it also means that God's 'perfections are shared analogically by all his creatures'.[104] Irwin argues that Aquinas in his account of friendship suggests 'that charity makes a difference in so far as it directs the good pursued by the acquired virtues towards a supernatural good'.[105] For Aquinas, charity is a kind of friendship, and it provides occasion to practise other virtues.[106] By the virtue of faith, for instance, God has

> united himself to humanity so that human beings might be lifted up into fellowship with the mystery at the heart of existence. And they are lifted up as creatures who, with all God's creation, are fundamentally good. God does everything that is done and what he is doing is sharing his life with us.[107]

By faith and through charity human beings experience solidarity with God, with one another and with the whole of creation.[108]

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[101] Brian Davies, *Thomas Aquinas* (London: Incorporated Catholic Truth Society, 1985), p. 18.

[102] See *Summa Theologiae*, part I-II qq. 26-28 and part II-II qq. 23-46. See also Francis Selman, p. 223-224.

[103] Brian Davies, *Thomas Aquinas*, p. 18.

[104] David Knowles, *The Historical Context of the Philosophical Works of St Thomas Aquinas*, p. 8. See also Brian Davies, *Thomas Aquinas*, p. 13.

[105] Terence Irwin, *The Development of Ethics: A Historical and Critical Study* (New York: Oxford University Press, 2007) (3 vols.) Vol. 1: From Socrates to the Reformation, sec. 354, p. 647.

[106] See Selman, p. 216-218.

[107] Davies, *Thomas Aquinas*, p. 20.

[108] See Thomas F. O'Meara, *A Theologian's Journey* (New Jersey: Paulist Press, 2002), pp. 27-28.

5.6 Catholic Social Theology and Solidarity

Sacred Scripture, the teaching/tradition of the Church and reason (inspired and informed by faith) are used in the field of moral theology, including Catholic Social Teaching (CST henceforth).[109] Christian love is 'the guiding force not only in the personal individual life of the Christian, but also in his social life as a member of society'[110]. This is a call to form an authentic Christian conscience for self and others and strives to alleviate social ills present in the social order. Moral theology 'judges and advises on the morality of actions and of agents in the light of man's true end, the vision of God'.[111] It sets out the precepts and gives the directions to attain the final end of man – to see God.

5.6.1 Social Doctrine of the Church (1891 – 1978)

Traditionally, modern CST is said to have begun with *Rerum Novarum* (Of New Things) promulgated by Leo XIII on May 15 1891.[112] CST during the period 1891-1978

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[109] The *Compendium of the Social Doctrine of the Church* talks about five principles of CST. See Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Dublin: Veritas, 2004), pp. 77-96. The United States Conference of Catholic Bishops (USCCB) categorise the principles of CST under seven major themes. See United States Conference of Catholic Bishops, 'Themes of Catholic Social Teaching' <http://usccb.org/sdwp/projects/ Social teaching/excerpt.shtml> [accessed 11 March 2010]. Irish Catholic Bishops' Conference, 'Council for Justice and Peace of the Irish Catholic Bishops Conference' (2011) <http://www.catholicbishops.ie/justice/> [accessed 10 March 2012], Catholic Bishops Conference of Nigeria 'Justice, Development and Peace Committee' (2011) <http://www.csnigeria.org/> [accessed 10 March 2012], See also Donal Dorr, *Option for the Poor: A Hundred Years of Catholic Social Teaching* (New York: Orbis Books, 1992), Obiora Ike (ed.), *Catholic Social Teachings En-Route in Africa* (Enugu: Catholic Institute of for Development, Justice and Peace, 1991), George O. Ehusani, *The Social Gospel: An Outline of the Church's Current Teaching on Human Development* (Iperu-Remo: Ambassadors Publications, 1992), George O. Ehusani, *A Prophetic Church* (Ede: Provincial Pastoral Institute Publications, 1996), pp. 75-98, Matthew H. Kukah *Democracy and Civil society in Nigeria* (Ibadan: Spectrum Books Limited, 1999), pp. 235-242, Padraig Corkery, *Companion to the Compendium of the Social Doctrine of the Church* (Dublin: Veritas, 2007), pp. 69-84, John Aniagwu, *Faith and Social Action: Perspectives on the Church and Society* (Iperu-Remo: Ambassadors Publications, 2011), pp. 170-180, Catherine Waters-Clark, Graham Freer, Charlotte Broyd and Paul Donovan, 'Catholic Social Teaching' (2010) <http://www.catholicsocialteaching.org.uk/> [accessed 10 March 2012] and Rob Esdaille 'The Theology of Solidarity' in Catholic Social Teaching (2010) <http://www.catholicsocialteaching.org.uk/themes/solidarity/resources/theology-solidarity/> [accessed10 March 2012].

[110] James p. Scull, 'Roman Catholic Moral Theology (Contemporary)' in J. Macquarie (ed.), *A Dictionary of Christian Ethics* (London: SCM Press Ltd, 1971), p. 304.

[111] R. C. Mortimer, 'Moral Theology' in J. Macquarie (ed.), p. 218. See also Brian Davies, *Thomas Aquinas*, p. 18.

[112] *See* Pope Leo XIII, *Rerum Novarum* (1891) <http://www.vatican.va/holy_father/leo_xiii/encyclicals/ documents/hf_l-xiii_enc_15051891_rerum-novarum_en.html> [accessed November 3 2009]. See also Richard R. Gaillardetz, 'The Ecclesiological Foundation of Modern Catholic Social Teaching' in *Modern*

may be further divided into two periods: in the first 70 years, from Leo XIII to the end of Pius XII's pontificate in 1958, CST was based on Christian doctrine about human nature, human dignity and human destiny.[113] The second period, from the encyclicals of John XXIII, the Second Vatican Council, and Paul VI's pontificate to the perspective of liberation theology taken by the Latin American bishops at their Conference in Medellin (1968) and 'The Development of Peoples' (1967), 'A Call to Action' and 'Justice in the World' (1971) and 'Evangelization in the Modern World' (1975), a new approach emerged.[114] CST reconstructed its ideas and became a constitutive part of evangelization to the modern world.

5.6.1a Catholic Social Teaching on Workers and Human Rights

During the pontificate of Leo XIII, CST centred on concern for the workers, the poor, and the powerless in society. It also criticized systems in the society - both liberal capitalism and socialism. Through *Rerum Novarum*, CST placed its teaching on a consistent foundation of certain basic human rights: private property, a just wage and better working conditions of the working class. These positions were later supplemented by encyclicals of Pius XI, John XXIII and John Paul II.

On May 15 1931, Pius XI issued *Quadragesimo Anno* (Latin for 'in the fortieth year') – On Reconstruction of the Social Order.[115] It was issued to mark the 40th year of *Rerum Novarum*. He discussed the ethical implications of the social order and called for its reconstruction to be based upon the principles of subsidiarity and solidarity. He argues that 'the right ordering of economic life cannot be left to a free competition of forces ...

Catholic Social Teaching: Commentaries and Interpretations, ed. by Kenneth R. Himes et.al. (Washington, DC: Georgetown University Press, 2005), pp. 73-76.

[113] See Pope Leo XIII, *Rerum Novarum*, nn. 11, 13, 14, 18, 22, 25, 27, 40, 42, 53 and 61. See also Thomas A. Shannon, 'Commentary on *Rerum novarum*', 127.

[114] See Pope John XXII, *Mater et magistra* (1961) <http://www.vatican.va/holy_father/john_xxiii/ encyclicals/documents/hf_j-xxiii_enc_15051961_mater_en.html> [accessed November 3 2009]. See also Marvin L. Mich, 'Commentary on *Mater et magistra*' in *Modern Catholic Social Teaching: Commentaries and Interpretations*, p. 191.

[115] See Pope Pius XI, *Quadragesimo Anno* (1931) <http://www.vatican.va/holy_father/pius_xi/ encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno_en.html> [accessed November 3 2009]. See also Christine F. Hinze, 'Commentary on *Quadragesimo Anno*' in *Modern Catholic Social Teaching: Commentaries and Interpretations*, p.151.

[F]ree competition ... clearly cannot direct economic life'.[116] Generally, *Quadragesimo Anno* was concerned with the welfare of workers, of the poor, of employers and even of governments in so far as they had duties towards individuals in society.

5.6.1b Human Solidarity: Friendship Associated with Love

Reference to 'civic friendship' is very rarely present in CST between 1891 and 1978 except in *Rerum Novarum* and *Populorum Progressio*. However, the principle of solidarity was expressed in some of the documents and encyclicals of the period in question. Leo XIII uses the concept of friendship in the context of the obligations of justice that people of God need to close up the gap between classes.[117] He teaches that 'Christ became "poor for our sake" in order to bring about unity of the two classes "in bonds of friendship"'.[118] Therefore, he says that the church teaches that men must consistently seek to do more than justice.

The term 'solidarity' was first used a social encyclical by Pius XII (1939) and developed later by John XXIII.[119] Paul VI (in 1967) developed it further.[120] Paul VI saw human solidarity as a reality that brings us both benefits and obligations, on which 'depends the future of world civilization'.[121] The economy of the world should serve mankind and not just the few. He distinguishes between relationships based on utility and that those based on real friendship, that is, love which is the higher value man must strive for. The concept of real friendship echoes Aristotle's concept of perfect friendship.

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[116] Pope Pius XI, *Quadragesimo Anno*, n.88.

[117] See *Rerum Novarum* [accessed 14 July 2011], nn. 19 and 25.

[118] See *Rerum Novarum*, nn. 18 and 20.

[119] See Pope Pius XII, *Summi pontificatus* (1939, On the unity of human society) <http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_20101939_summi-pontificatus_en.html> [accessed 14 July 2011], n. 35. See also Pope Pius XII, *Discourse*, 1 June 1941, quoted in CCC, n. 1942.

[120] See Pope Paul VI, *Populorum Progressio* (1967) <http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_pvi_enc_26031967_populorum_en.html> [accessed 17 September 2009], nn. 17, 44, 48, 52, 62, 64-65, 67, 73 and 84.

[121] *Populorum Progressio*, n. 44.

Secondly, he lays emphasis on solidarity among nations; and the principle that true solidarity is based on juridical and political equality. And he warns about the obstacles to world solidarity: pride, selfishness, nationalism and racism.[122] Finally, he recognises the reality of interdependence in the world and demands a process of true friendship to be facilitated by effective world solidarity for the achievement of a new world order.[123] For Paul VI, progress meant integral human development and such in turn would lead ultimately to world peace. This is a continuation of traditional CST.[124]

Vatican II teaches that all individuals and governments must undertake a genuine sharing of their goods, and especially to provide poorer individuals and nations with the means to help and develop themselves. Only in this way would humanity be led to a more just and peaceful society.[125]

The friendship as envisioned in CST has to be worked for; it is to be fruit of an attitude that goes beyond mere justice. While Leo XIII is concerned about friendship that will knit two classes together, Paul VI wants a removal of discord between the two worlds – 'developed world' and 'developing world'.[126]

To this end, we can view pride – in relation to a desire to dominate and to exploit the other – as one of the obstacles to friendship. We can also see that there is a close link between the classical idea of genuine friendship (not including charity) and the view of friendship as we have it in CST. The former is natural kind of friendship while the latter has an infusion of the supernatural virtue of charity. Charity is required in conjunction with justice. How is this reflected in CST in this period?

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[122] See *Populorum Progressio,* nn. 62-63.

[123] See Pope Paul VI, *Populaorum Progressio,* nn.19, 20, 21, 23, 52, 54, 62, 63, 65 and 84. Often, he interchanges the concepts of friendship with solidarity, using both in the same context: 'friendly relationship of true solidarity', 'a collaboration that is friendly', in which 'international relationships will be characterised by respect and friendship'.

[124] This approach also reflected in his *Octogesimus Adveniens* (1971) and *Evangelii Nuntiandi* (1975), and in *Justitia in Mundo* of the 1971 Synod of Bishops. The growing need for fundamental change was best expressed in two phases: the 'preferential option for the poor' and 'action for justice'. As a result, throughout the 1970s the Church increasingly insisted that both of these were essential for evangelization.
[125] See Second Vatican Council, *Gaudium et Spes,* nn. 40-44.

[126] See *Rerum Novarum,* n. 20 and *Populorum Progressio,* nos. 19, 43, 52, 65 and 84.

5.6.1c Friendship Conceived as Social Charity Leads to Universal Charity

The concept of social charity is used in CST up to 1978 in a particular way. Leo XIII uses the concept in relation to the healing of society. He argues that each person and each social institution has a particular part to play in the process of eliminating evil from society.[127] Pius XI refers to social charity as the soul of the social order.[128] Pius XII teaches that social charity ought to animate the social order. Pius XI says, 'the law of charity, "which is the bond of perfection", must always take a leading role ... For justice alone can, if faithfully observed, remove the causes of social conflict but can never bring about union of minds and hearts'.[129] This implies that charity goes beyond the minimum requirement which is justice. In addition, the duty of charity is to bring about unity among people and nations. 'In this mutual understanding and friendship, in this sacred communion, we must also begin to work together to build the common future of the human race".[130] He argues further that the duty of caring for the foreigner is 'imposed by human solidarity and Christian charity'.[131] In his apostolic exhortation, he argues that the Church needs to work to remove anything that negates 'justice in charity ... [which] lacks a truly spiritual dimension ... whenever its final goal is not salvation and happiness in God'.[132]

Following Pius XI, John XXIII issued *Mater et Magistra* (Mother and Teacher) in 1961. He states that 'all forms of economic enterprise must be governed by the principles of social justice and charity.'[133] He further argues that the right to property must be balanced with 'principles of justice and charity'.[134] In *Pacem in Terris* (On Establishing

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[127] See *Rerum Novarum*, n. 63. It seems he moves from a theological understanding of charity to its practical application in society.

[128] See *Quadragesimo Anno* [accessed 20 September 2009], n. 88. This is rooted in St Thomas' thought.

[129] *Quadragesimo Anno*, n. 137. This echoes Thomas Aquinas, *Summa Theologiae* (on peace), II-II, q.29, a.3. See also Romans 12.5 and I Corinthians 12.26.

[130] *Populorum Progressio*, n. 43.

[131] *Populorum Progressio*, n. 67.

[132] Pope Paul VI, *Evangelii Nuntiandi*, (1975) <http://www.vatican.va/holy_father/paul_vi/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi_en.html> [accessed 28 September 2009], n. 35.2

[133] *Mater et Magistra*, (1961) [accessed September22 2009], n. 39.

[134] *Mater et Magistra*, n. 43.

Universal Peace in Truth, Justice, Charity and Liberty), John XXIII states that the need for appropriate social order is the foundation for true peace in the world. On the use of material goods, he says: 'peace is but an empty word, if it does not rest upon that order ... founded on truth, built up on justice, nurtured and animated by charity, and brought into effect under the auspices of freedom'.[135] Finally, he says Christ the Prince of Peace gives peace to the world through truth, justice and love, in words and actions, to bring the world to closest resemblance of the reign of God.[136] The Second Vatican Council was convened by Pope John XXIII in 1962 and continued under Pope Paul VI in 1965. Its purpose was for renewal of the church and her place in the modern world. Vatican II proposes that in order to solve the problem of the world, people 'should always try to enlighten one another through honest discussion, preserving mutual charity and caring above all for the common good'.[137]

5.6.1d Friendship, Social Charity and Solidarity; from Particular to Universal

Social charity as presented in CST is a virtuous attitude calling us forth to go beyond the minimum of mere justice in the social order in order to assure peace. This means that we can go above the motive of self-interest and can curb the excesses of market pressure and promote 'the facilitation of an appropriate balance between the rights and obligations of property'.[138] The concept of charity therefore carries the idea of solidarity - a bond of friendship or moral love that binds persons and nations together. It is conceived as a social love or solidarity.[139] The only intended aim is to bring people together for rendering loving service to one another. It is virtue without a mean, as seen with the virtue of justice in chapters one and three above. The Church is linked by solidarity with all people. While justice is not enough, charity cannot take its place or else the connected parts of the society begin to disintegrate. So in the mind of the

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[135] Pope John XXIII, *Pacem in Terris*, (1963) <http://www.vatican.va/holy_father/john_xxiii/encyclicals/ documents/hf_j-xxiii_enc_11041963_pacem_en.html> [accessed 21 September 2009], n. 167.

[136] *Pacem in Terris*, nn. 167-171.

[137] Second Vatican Ecumenical Council, *Gaudium et Spes*, (1965) < http://www.vatican.va/archive/ hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html > [accessed 23 September 2009], par. 43.2.

[138] Kevin Doran, p. 103.

[139] See *'Lumen Gentium'*, in A. Flannery (ed.), *Second Vatican Council: Constitutions, decrees and Declarations* (1965) (Dublin: Dominican Publications, 1996), nn. 9, 13, 16, 17, 41, 42, 56 and 59. See also Kevin Doran, pp. 112-115.

church, social justice and social charity are complementary. Solidarity has been defined 'as social relationship based on the moral implications of a shared humanity, and … it is sufficiently close in meaning to friendship and social charity for it to be said that these three are the same'.[140] CST moves gradually in its approach from particular to the universal. As Doran observes: 'slight variations in the common sense meaning the terms probably contribute to *friendship* being more appropriate for use at the level of the particular, and *solidarity* where a more universal application is intended, *social charity* somewhere in the middle of the range'.[141] He further observes slight shifts and nuances of meaning in the way the terms are used. When solidarity is used in a way to imply reciprocity, he says it is more like friendship but when it does not carry such implication, it is more like social charity.

5.7 The Theology of Solidarity in Catholic Social Teaching (1979 - 2012)

There are only two popes to be considered within this period: John Paul II elected Pope in 1978 and the incumbent Pope Benedict XVI who became pope in 2005.

5.7.1 John Paul II and the Concept of Solidarity

In his first encyclical *Redemptor Hominis* (1979), he demonstrates that Christology is the proper foundation for a true humanistic ethic and that the Church's reason for supporting human dignity and defence of human rights. In Christology, Jesus joins with man by taking human nature and redeems man through his death and resurrection. Jesus is in solidarity with man in order to give salvation to man. In *Sollicitudo Rei Socialis* (1987), John Paul II aims to address both Catholics and non-Catholics: all people of good will, 'all men and women without exception'.[142] He argues that obstacles to integral development are not only economic but rest on more profound attitudes which human beings can make into absolute values'.[143] In *Laboren Exercens* (1981), in reaction to ideological conflict between liberalism (capitalism) and Marxism, he teaches

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[140] Kevin Doran, p. 120.

[141] See Kevin Doran, p. 120.

[142] Pope John Paul II, *Sollicitudo rei socialis* (1987) <http://www.vatican.va/holy_father/john_paul_ii/ encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html> [accessed 20 September 2009], n. 47.

[143] See *Sollicitudo rei socialis,* n. 38. In this encyclical, the term solidarity is used twenty-seven times.

that workers' action 'united the working world in a community marked by great solidarity'.[144]

5.7.2 Solidarity, a Virtue to Resolve the Tension between Marxism and Capitalism

Having observed the tension between Marx's collectivism and liberal capitalism, John Paul II argues for the virtue of solidarity as a response. It is in *Sollicitudo rei socialis* that he names solidarity a virtue. Solidarity as a virtue has a more powerful effect than as a principle or attitude or duty. (Solidarity as a principle is discussed above).[145] He teaches that people need to work for economic and social transformation, thereby raising less than human conditions to truly human ones. This, he claims, can be achieved through solidarity with the poor.

Up to 1978, solidarity was seen in the Church's teaching as a principle or an obligation. John Paul II refers to it as a virtue because of the effect of transformation it has on the person. 'The virtue of solidarity effects [sic] the person, the group or the nation. Acting because of duty or principle can change a situation, but it is only virtue which changes the person'.[146] A duty is an obligation; a principle a norm for acting. One may act because it is one's duty to do so or because it is the norm of a group or society. Either of the two reasons can effect a change. But virtue changes the character of the person. Since virtue is acquired through a repeated act, it can change the person not the situation alone at that time. Virtue makes a habit permanent in the person.[147] This reflects the *telos* orientation in classical thought about virtue for happiness in life, and Thomas Aquinas' virtue ethic's goal of becoming a friend of God. The virtue of solidarity leads

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[144] Pope John Paul II, *Laboren Exercens* (1981) <http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens_en.html> [accessed 15 July 2011], n. 8. See also nn. 11, 14 and 20.

[145] See sections 5.7.2 and 5.7.4., above. John Paul II says: 'In this way what we nowadays call the principle of solidarity, the validity of which both in the internal order of each nation and in the international order I have discussed in the Encyclical *Sollicitudo rei socialis,* is clearly seen to be one of the fundamental principles of the Christian view of social and political organization. This principle is frequently stated by Pope Leo XIII, who uses the term "friendship", a concept already found in Greek philosophy. Pope Pius XI refers to it with the equally meaningful term "social charity". Pope Paul VI, expanding the concept to cover the many modern aspects of the social question, speaks of a "civilization of love"'. Pope John Paul II, *Centesimus Annus* (1991) <http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus_en.html> [Accessed November 2009], n. 10.

[146] Bilgrien, p. 96.

[147] For virtue ethics, see sections 3.2.1a-3.2.1c above.

one to become a friend of God, the source of human happiness, and to befriend others for the sake of God.

5.7.3 Solidarity, a Response to the Challenge of Interdependence

Interdependence has a moral dimension because it involves relationships between individuals, within groups, between individuals and the group, and within groups of different sizes. In all these relationships, structures can exist which hinder personal development. 'Structures of sin' be it political, economic, cultural or social, need rejection and to be overcome by the virtue of solidarity.[148] Solidarity as a virtue calls everyone to a change of heart and makes one see justice, care and love of the other as one's fundamental duty in society. It is a civic love. As a moral category, the correlative response to interdependence is a social and moral attitude or virtue of solidarity: 'fraternal love and civil friendship'.[149] Pope John Paul II argues that the 'process of development and liberation takes concrete shape in the exercise of solidarity'.[150] Christ unites with man in order to liberate him from sin and death, and to restore his human dignity. John Paul II lays emphasis on developing a more human life rather than merely an increased economic advancement, arguing that solidarity is the path to peace and at the same time, to development. And that peace is the fruit of solidarity.[151] 'Development', for him, covers all aspects of life.

5.7.4 Solidarity and Development

In *Centesimus Annus* ('the hundredth year', 1991), John Paul II reflects on issues of human dignity and rights, justice, development, peace, economic systems and foreign debt as they all affect the person and particularly the poor and weak in society. He lays a particular emphasis on the situation of an unjust distribution of goods among countries

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[148] See Charles E. Curran, Kenneth H. Himes and Thomas A. Shannon, 'Commentary on *Sollicitudo rei socialis* (On Social Concern)', pp. 423-427 and 434.

[149] See *Sollicitudo rei socialis*, n. 38. See also Jean-Yves Calves, '*Sollicitudo rei socialis*', in Judith A. Dwyer (ed.), *The Dictionary of The Classical Social Thought* (Collegeville, Minnesota: The Liturgical Press, 1994), pp. 915-916.

[150] *Sollicitudo rei socialis*, n. 46.

[151] *Sollicitudo rei socialis*, n. 39. Pope John Paul II identifies the concept of solidarity with the poor and marginalized as a constitutive element of the Gospel and essential for lasting peace.

and 'the role of governments in managing the destination of goods for the purpose of serving the common good'.[152] Solidarity informs also the use of the various goods in society.

5.7.4a The Universal Destination of Goods

The *Compendium of the Social Doctrine of the Church* teaches that the principle of the universal destination of goods is based on the fact that God is the original source of all goods and he has destined them for human use. These goods are indispensable to man, it is his first natural right, and he needs them in order to attain his purposes in life.[153] This principle is '*an invitation to develop an economic vision inspired by moral values that permit people not to lose sight of the origin or purpose of these goods, so as to bring about a world of fairness and solidarity*, in which the creation of wealth can take on a positive function'.[154] And for it to work, it requires

> *a common effort to obtain for every person and for all peoples the conditions necessary for integral development, so that everyone can contribute to making a more humane world*, "in which each individual can give and receive, and in which the progress of some will no longer be an obstacle to the development of others, nor a pretext for their enslavement.[155]

The underlining factor behind this principle is the idea of sharing the goods of the earth with fairness and love. This is closely related to the concept of solidarity which is about showing love to the other, which commits one to the common good. This is to be seen in carrying out social responsibilities to the poor in society.

The state is to be guided by the principles of subsidiarity and solidarity.[156] It is noteworthy that solidarity also can call for communal action.[157] Solidarity goes beyond

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[152] See Pope John Paul II, *Centesimus annus*, (1991) <http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus_en.html> [accessed 24 September 2009], nn. 37-38. Solidarity appears fifteen times in *Centesimus Annus*.

[153] See Pontifical Council for Justice and Peace, nn. 171 and 172.

[154] Pontifical Council for Justice and Peace, nn. 174. Emphasis in original.

[155] Pontifical Council for Justice and Peace, nn. 175.

[156] 'Subsidiarity 'argues for the respectful recognition of individual economic initiatives, solidarity calls for strong communal action to prevent abuses and ensure the common good'. Daniel Finn, '*Commentary on Centesimus annus*', in *Modern Catholic Social Teaching: Commentaries and Interpretations*, p. 449.

[157] Among other crucial points is the provision of essential goods and services to those who through no fault of their own are unable to provide them for themselves. Here distributive justice finds a proper place within solidarity.

humans alone to the whole creation. Solidarity among humans shows in how one cares for the other while solidarity with the environment shows how humans care for it. However, the environment is to serve the human person.

Apart from the notions of friendship and social charity, which carries the same meaning as solidarity, 'civilization of love' is the third notion that John Paul II points to in this encyclical. The notion presupposes a culture of care, kindness, compassion and affection for human beings and the environment. This expression first used by Paul VI in his in 1970.[158] John Paul II also speaks of a civilization of love in several of his encyclicals.[159]

5.7.5 Pope Benedict XVI Links Solidarity with the Common Good and Justice

The virtue of solidarity has a close link with the concepts of the common good and justice.[160] Since 2005, Benedict XVI has written three encyclicals. *Deus Caritas Est* and *Caritas in Veritate* are the two that concern the importance of charity in carrying out justice in society. In *Deus Caritas est*, he says that social justice is the primary responsibility of politics and the laity; the church itself should inform the debate on social justice with reason guided by faith, but its main social activity should be directed towards charity.[161] He rejects the Marxist argument that the poor 'do not need charity but justice'.[162] Social justice is better carried out when it is informed by charity, for

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[158] Pope Paul VI, *Regina Coeli* Address, (May 17, 1970) < http://www.civilizationoflove.net/ 19700517_Summary.htm> [accessed 7 June 2012].

[159] See Pope John Paul II, *Novo millennio ineunte* (2000) <http://www.vatican.va/holy_father/ john_paul_ii/apost_letters/documents/hf_jp-ii_apl_20010106_novo-millennio-ineunte_en.html> [accessed 7 June 2012], n. 42; *Redemptor hominis*, n. 10; *Ecclesia in Europa*, nn. 82–85, as well as 'a culture of life': *Evangelium vitae* nn. 21, 28, 50, 77, 82, 86, 87, 92, 95, 98, 100 (all accessed from the Vatican Official website). See also Kevin Doran, pp. 103-105.

[160] See *Sollicitudo rei socialis*, n. 38.

[161] Pope Benedict XVI, *Deus Caritas est*, (2005) nn. 26, 28-29 <http://www.vatican.va/holy_father/ benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html> [accessed 28 September 2009].

[162] He states categorically that 'The Church cannot and must not take upon herself the political battle to bring about the most just society possible ... *A just society must be the achievement of politics, not of the Church. Yet the promotion of justice through efforts to bring about openness of mind and will to the demands of the common good is something which concerns the Church deeply* ... The Church's charitable organizations, on the other hand, constitute an *opus proprium,* a task agreeable to her, in which she does not cooperate collaterally, but acts as a subject with direct responsibility, doing what corresponds to her nature'. Pope Benedict XVI, *Deus Caritas est,* (2005), nn. 28-29. Emphasis added.

'love conquers all'. For Benedict XVI teaches that 'God's *eros* for man is also totally agape. This is not only because it is bestowed in a completely gratuitous manner, without any previous merit, but also because it is love which forgives'.[163] He relates *eros* as a constituent part of one love which is *agape*, supernatural love.[164] *Eros* is a passionate, natural and human love. Benedict teaches that through the Incarnation God reconciles human beings through justice and love. *Eros* shares in *agape*. For love to grow, it must be shared.[165] *Eros* can reach its perfection only when it is related to *agape*, its source. The Church's charitable activities are expressions of love. So Benedict encourages cooperation between the Church, the state and other charitable organizations. The implication for us here is that *eros*, which is also an emotive love, can be brought into civic education.

Benedict continues on the same topic of social charity in *Caritas in veritate*. He says that charity has a 'special relevance to the commitment to development in an increasingly globalized society: *justice and the common good*'.[166] He further says that charity is at the heart of CST[167] and that the common good is a requirement of justice and charity.[168] For an integral development, he argues that a genuine relationship among

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[163] Pope Benedict XVI, *Deus Caritas Est* (2005) <http://www.vatican.va/holy_father/benedict_xvi/ encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html> [accessed 10 march 2012], n. 10.

[164] See D. C. Schindler, 'The Redemption of *Eros*: Philosophical Reflections on Benedict XVI's First Encyclical' in *Communio: International Catholic* Review (2006), vol. 33. <http://communio-icr.com/articles/PDF/DCS33-3.pdf> [accessed 10 March 2012]. See also Alexander Moseley 'Philosophy of Love: An Overview' in Internet Encyclopedia of Philosophy (2010) <http://www.iep.utm.edu/love/> [accessed 10 march 2012].

[165] *Deus Caritas Est*, n. 18. See also James V. Schall, 'The Encyclical: God's *Eros* Is *Agape*' in Ignatius Insight (2010) <http://www.ignatiusinsight.com/features2006/schall_encyclical_jan06.asp> [accessed 10 March 2012].

[166] *Caritas in Veritate*, n. 6. Emphasis added.

[167] 'Charity gives real substance to the personal relationship with God and with neighbour; ... Truth frees charity from the constraints of an emotionalism that deprives it of relational and social content, and of a fideism that deprives it of human and universal breathing-space. In the truth, charity reflects the personal yet public dimension of faith in the God of the Bible, who is both Agape and *Lógos*: Charity and Truth, Love and Word'. *Caritas in Veritate*, n. 3.

[168] 'To desire the *common good* and strive towards it *is a requirement of justice and charity*... Man's earthly activity, when inspired and sustained by charity, contributes to the building of the universal *city of God*, which is the goal of the history of the human family... charity can be recognized as an authentic expression of humanity and as an element of fundamental importance in human relations, including those of a public nature'. *Caritas in Veritate*, n. 7. Pope Benedict XVI echoes St Augustine' 'City of God' examined above in section 5.3.3d.

humans and human treatment of the environment must be seen in the light of both justice and charity (solidarity).[169] The appropriate response to the challenge of interdependence is the virtue of solidarity. CST teaches that through solidarity we recognize our bond with all peoples of the earth through different levels of solidarity.[170] These forms of solidarity are important with regard to how material and temporal goods should be shared in society. Through solidarity, justice is done to the other, and love is expressed. In every sphere of life, moral order can be restored through solidarity. This leads towards achieving peace.

5.7.6 Reason and Revelation Inform Solidarity

In *Caritas in Veritate,* the first of Benedict XVI's fully social encyclicals, he expresses the need to strengthen a humanism that reconciles the social and economic development of humans, and reduces the excessive gap between rich and poor.[171] He describes solidarity as 'fraternity' or 'brotherhood' among the human race. He argues that charity is the true essence of solidarity because as brothers and sisters, by sharing a fraternal relationship, we not only protect each other's dignity, but we work to honour that dignity through charity, or service. Equality, or equal treatment, counts as only half of that fraternal love that makes up solidarity. He says: *'As society becomes ever more globalized, it makes us neighbours but does not make us brothers. Reason, by itself, is capable of grasping the equality between men and of giving stability to their civic coexistence, but it cannot establish fraternity'.*[172] Here, the Pope is reflecting on a genuine concern for the human person which allows more than reason but also feelings of care. In a post-synodal exhortation *'Africae Munus'* ('African Moment', 2011), he says,

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[169] See *Caritas in Veritate,* nn. 6 and 9.

[170] See Pontifical Council for Justice and Peace, *Compendium of Catholic Social Doctrine,* nn.103 and 195. See also *The Catechism of the Catholic Church,* (1992) <http://www.vatican.va/archive/ENG0015/ _INDEX.HTM> [accessed 29 September 2009], n. 1941: 'Socio-economic problems can be resolved only with the help of all the forms of solidarity: solidarity of the poor among themselves, between rich and poor, of workers among themselves, between employers and employees in a business, solidarity among nations and peoples. International solidarity is a requirement of the moral order; world peace depends in part upon this'.

[171] The term 'solidarity' is mentioned thirty times in the document. The Pope applies the themes of his first two encyclicals – love and hope – to the world's major social issues.

[172] *Caritas in Veritate,* n. 19. Emphasis added.

> On the social plane, human consciences are challenged by the grave injustices existing in our world as a whole and within Africa in particular. The plundering of the goods of the earth by a minority to the detriment of entire peoples is unacceptable, because it is immoral. Justice obliges us to "render to each his due": *ius suum unicuique tribuere*. It is an issue, then, of rendering justice to whole peoples. Africa is capable of providing every individual and every nation of the continent with the basic conditions which will enable them to share in development. Africans will thus be able to place their God-given talents and riches at the service of their land and their brothers and sisters. If justice is to prevail in all areas of life, private and public, economic and social, it needs to be sustained by subsidiarity and solidarity, and still more, to be inspired by charity. "In accordance with the principle of subsidiarity, neither the state nor any larger society should substitute itself for the initiative and responsibility of individuals and intermediary bodies." Solidarity is the guarantee of justice and peace, and hence of unity, so that "the abundance of some compensates for the want of others". Charity, which ensures a bond with God, goes beyond distributive justice. For if "justice is the virtue which assigns to each his due ... anything that takes man away from the true God cannot be justice".[173]

Solidarity guarantees peace and development in Africa, where justice can be sustained by subsidiarity and solidarity. Solidarity goes beyond the material progress, or social status that makes us all 'neighbours.' Solidarity is love of one's neighbour. It is a civic love, friendship, a brotherhood, based on genuine concern for the other's needs.

Generally solidarity means *unity, bond of interdependence* or *bond of friendship, civic love.* The concept of solidarity has been described in CST as a principle, a moral duty and a virtue. In *Sollicitudo rei socialis*, referring to Paul VI's work, John Paul II presents solidarity as an obligation or moral duty.[174] In *Centesimus Annus* he refers to solidarity as a principle and also as a Christian virtue.[175] Solidarity as a principle or a virtue, each one points towards the same direction – calling forth certain values and actions.[176] However, as a virtue, it transforms the person not just the situation.

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[173] Pope Benedict XVI, *Africae Munus* (African Moment, 2011) <http://www.vatican.va/holy_father/benedict_xvi/apost_exhortations/documents/hf_ben-xvi_exh_20111119_africae-munus_en.html> [accessed 10 December 2011, par. 24. He is quoting Saint Augustine, *De Civitate Dei*, XIX, 21, 1: *PL* 41, 649. See also par. 7, 8, 84, 86, 87, 91, 98, 105, 117 and 120.

[174] See *Sollicitudo rei socialis,* n. 9.

[175] See *Centesimus Annus,* nn. 10.3, 38 and 40.

[176] See Marie V. Bilgrien, p.1.

5.7.7 Liberation Theology and Solidarity

Liberation theology has been defined by Gutierrez as "a critical reflection on Christian *praxis* in the light of the word of God".[177] Gutierrez teaches that 'the fullness of liberation – a gift from Christ – is communion with God and other persons'.[178] Carroll describes liberation theology as a theology of incarnation, because it acknowledges the centrality of Christ in the social, economic and political life of people. And it introduces a radical change to the unjust structures of the society.[179] Liberation theology is also seen as a 'new stage' in theological reflections, in John Paul II's letter to the bishops of Brazil in 1986.[180] In 1984, liberation theology received criticism by the Church and some theologians regarding areas of conflict, especially to do with solidarity. It had been interpreted as a call to carry arms in order to carry out the mission of social justice. So Cardinal Ratzinger criticized certain aspects of theology of liberation which reduces it to political liberation.[181] In 1986, in a more positive vein, he highlighted 'the main elements of the Christian doctrine on freedom and liberation'.[182] True liberation cannot be achieved unless through solidarity.[183] Liberation theology has influenced solidarity and has been influenced by CST. For instance, solidarity is seen as

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[177] G. Gutierrez, *A Theology of Liberation*, (London: SMC Press, 2001), p. 21. Gustavo Gutierrez is a Peruvian priest who lives and works among the poor of Lima. He presents some theological arguments for radical changes in our social structures. He shows that liberation theology arises out of deep compassion and critical reflection on the situation of the poor and oppressed.

[178] G. Gutierrez, p. 36.

[179] See D. Carroll, *What is Theology?* pp. 55-56.

[180] See G. Gutierrez, p. 42. The English translation of the letter is not available. Liberation theology is seen as a response to the pope's challenge to the social teaching of the church started with '*Rerum Novarum*', by Pope Leo XIII in 1891. See also Roger Charles, *Christian Social Witness and Teaching*, vol. II, pp. 147 and 328.

[181] See Congregation for the Doctrine of the Faith, 'Instruction on the Certain Aspects of the Theology of Liberation' (1984) <http://www.vatican.va/roman_curia/congregations/cfaith/documents/ rc_con_cfaith_doc_19840806_theology-liberation_en.html> [accessed 7 August 2011]. See also J. Sobrino and I. Ellacuria (eds.), *Systematic Theology Perspective from Liberation Theology*, (New York: Orbis Books, 1993), p. 19.

[182] See Congregation for the Doctrine of the Faith, 'Instruction on the Certain Aspects of the Theology of Liberation' "The truth makes us free" (1986) <http://www.vatican.va/roman_curia/congregations/cfaith/ documents/rc_con_cfaith_doc_19860322_freedom-liberation_en.html> [accessed 7 August 2011].

[183] 'Instruction on the Certain Aspects of the Theology of Liberation', "The truth makes us free" n. 89. See also CCC 1941 and Thomas Norris and Brendan Leahy, p. 186. See also foot note n. 184 below.

a direct requirement of human and supernatural brotherhood. The serious socio-economic problems which occur today cannot be solved unless new fronts of solidarity are created: solidarity of the poor among themselves, solidarity with the poor to which the rich are called, solidarity among the workers and with the workers. Institutions and social organizations at different levels, as well as the State, must share in a general movement of solidarity. When the Church appeals for such solidarity, she is aware that she herself is concerned in a quite special way.[184]

Liberation theology is closely linked with solidarity. The message of the scripture and that of CST is liberation. According to Jon Sobrino, solidarity means making another your 'neighbour' and emancipating this neighbour from isolation. It is the 'Christian way to overcome, in principle, individualism, whether personal or collective, both at the level of our involvement in history and on the level of faith'.[185] Individualism is a moral stance that looks towards self alone. Solidarity looks towards and cares for the other.

Liberation theology is not about material, economic or political liberation alone. It is first of all a spiritual liberation. God liberates people from sin and structures that separate them from him and from one another. A total liberation will embrace all aspects of human life by which God will fully be in union with human beings and the environment.[186] This can be achieved by human beings' response to God's invitation to solidarity in all aspects.

5.8 The Sacraments and Solidarity

The sacraments are 'efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us'.[187] They unite the receivers to God by

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[184] Congregation for the Doctrine of the Faith, 'Instruction on the Certain Aspects of the Theology of Liberation' (1986), n. 89. See also CCC 1941 and Thomas and Brendan Leahy, p. 186.

[185] Jon Sobrino, 'Bearing with One Another in Faith' , in *Theology of Christian Solidarity*, ed. by Jon Sobino and Juan .H. Pico (Maryknoll, N.Y : Orbis Books, 1985), p. 5.

[186] See Gustavo Gutierrez, 'The task and content of Liberation Theology' in Christopher Roland, *The Cambridge Companion to Liberation Theology* (New York: Cambridge University Press, 2004), p. 35, and in the same volume, Charles Villa-Vicencio, 'Liberation and reconstruction', p. 196 and Christopher Roland, 'Epilogue: 'The Future of Liberation Theology', p. 304. See also Gustavo Gutierrez, *Theology of Liberation: History, Politics and Salvation* (London, SCM Press, 2001), pp. 171-172 and John Hart, *What are they saying about environmental Theology?* (New York/Mahwah, New Jersey: Paulist Press, 2004), pp. 129-142.

[187] *Catechism of the Catholic Church*, n. 1131. See also E. Schillebeeckx, *Christ the Sacrament of encounter with God* (London & Melbourne: Sheed & Ward, 1963), pp. 79, 214-219 and 223. A sacrament is an outward sign of inward grace. With required dispositions, the sacraments bear fruit in those who receive them.

opening the door of divine graces to them.[188] They help them to befriend Christ and others. Baptism forgives the original sin, makes one a child of God and brings one together in the church.[189] Penance brings the members of the Church who sin back to God and to the fold. Confirmation makes the grace of baptism become stronger in believers while the sacrament of the sick heals and unites the sick with Christ in his suffering. Holy Orders unite the candidate for priesthood with Christ and his Church. According to Raymond Moloney, 'all sacraments are sacraments of love but none is more so than the Eucharist'.[190] It links up the other sacraments as 'the source and summit' of the Church's life, the 'sum and summary' of our faith.[191] It is 'the highest actualization of the Church'[192] and 'the heart of the Church'.[193]

5.8.1 The Eucharist Unites Christians with Christ and with One Another

The Eucharist is the body and blood of Christ given to the Church before his death, to unite believers to him and others.[194] The Eucharist is 'the warm love of the Saviour ... [which] makes many into one Body, the Body of Christ spread out in space and time'.[195] It 'implies mutual love regardless of one's social class or category'.[196] Aquinas and

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[188] See *Catechism of the Catholic Church*, nn. 815 and 1123. See also Thomas Norris and Brendan Leahy, pp. 160-161.

[189] See *Catechism of the Catholic Church*, nn. 1213, 1263, 1294-1296, 1432, 1440-1445, 1496, 1505-1507 and 1551.

[190] Raymond Moloney, *Our Splendid Eucharist: Reflections on Mass and Sacraments* (Dublin: VERITAS, 2003), p. 146.

[191] See *Catechism of the Catholic Church*, nn. 1324-1327.

[192] Karl Rahner and Angelus Haussling, *The Celebration of the Eucharist* (London: Burns and Oates, 1968), p. 93. See also Karl Rahner, *The Church and the Sacraments* (Montreal: Palm Publishers, 1963), pp. 82-87.

[193] Raniero Cantalamessa, *The Eucharist: Our Sanctification*, trans. by Frances Lonergan Villa (Minnesota: The Liturgical Press, 1993), p. 28.

[194] See *Catechism of the Catholic Church*, nn. 1323 to 1326 and 1331. See also Bernard Haring, *The Sacraments in a Secular Age: A Vision in Depth on Sacramentality and its Impact on Moral Life* (Slough, England: St Paul Publications, 1996), pp. 36-48, 142 and 228.

[195] Thomas Norris and Brendan Leahy, p. 128. See also Yves Congar, *Lay People in the Church* trans. by Donald Attwater (1st edn., 1957) London & Dublin: Geoffrey Chapman, 1965), pp. 455-456.

[196] Thomas Norris and Brendan Leahy, p. 129.

Cantalamassa describe it as the 'sacrament of love'.[197] Nobody can 'be devoted to the Eucharist without being devoted to the neighbour'.[198] In his teaching about Sunday – a day of solidarity, Pope John Paul II calls it a 'great school of charity, justice and peace'.[199]

The Eucharist anticipates the 'feast in the Kingdom of heaven' (Mt. 8.11) ... [It is] the bridge between human community and the community of the Kingdom at the end of time'.[200] It is both a sacrament of Jesus' sacrifice on the cross and of a meal of his body and blood for the believers.[201] It is also called 'communion', which signifies the unity of the Church.[202] Communion generates otherness through Christ and his Church.[203] Christ 'unites us one to the other while uniting us all to himself (Act 2.42)'.[204] The importance of a personal encounter with Christ and the social dimension of the Eucharist informs the theme of the 50th International Eucharistic Congress, June 10th – 17th, 2012 in Dublin, Ireland. The theme is, 'The Eucharist: Communion with Christ and with one another'. Other subthemes include 'Christian Solidarity: The Eucharist, understood in terms of Communion, is the effective sign of Christian solidarity, which promotes appropriate participation'.[205] The Eucharist links one with the other as a neighbour who is 'to be made a sharer on a par with ourselves in the banquet of life to which all are

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[197] See ST, I-IIae, q.28, a1; III, q.78, a.3. See also Raniero Cantalamessa, *The Eucharist*, pp.31-37.

[198] Raymond Moloney, *Our Splendid Eucharist*, p. 146. See also pp. 148-151 on how the Eucharist is a way of life.

[199] See Pope John Paul II, *Dies Domini (On Keeping the Lord's Day Holy)* (1998) < http://www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_05071998_dies-domini_en.html> [accessed 13 January 2012], par. 69-73.

[200] Raniero Cantalamessa, *The Eucharist*, p. 129.

[201] See Francis Selman, pp. 191-202.

[202] See Francis Selman, p. 191. See also The Second Vatican Council, *Lumen Gentium*, n. 11.

[203] See John D. Zizioulas, *Communion and otherness*, ed. by Paul McPartlan (New York: T & T Clark, 2006), pp. 4-6 and 286-307.

[204] Raniero Cantalamessa, *The Eucharist*, p. 37.

[205] See Pontifical Committee on 50th International Eucharistic Congress' document (2009) <http://www.vatican.va/roman_curia/pont_committees/eucharist-congr/documents/rc_committ_euchar_doc_20090924_tema-cont-dubl-2012_en.html> [accessed 13 January 2012]. See also 50th International Eucharistic Congress (2012) <http://www.iec2012.ie/> [accessed 13 January 2012 and Irish Catholic Bishops' Conference 'Official Launch of the 2012 International Eucharistic Congress' (2011) <http://www.catholicbishops.ie/2011/03/07/cardinal-brady-and-archbishop-martin-launch-the-50th-international-eucharistic-congress-2012/> [accessed 13 January 2012.

equally invited by God'.[206] Cantalamessa says, a 'communion that doesn't terminate with an act of love, is incomplete'.[207] Through the Eucharist God 'communicates himself to us, we enter into communion with him, the participants of the sacrament enter into communion with one another, and the creation as a whole enters through man into communion with God'.[208] Commenting on Holy Communion, Patrick Morrisroe, says: 'the Trinity, Incarnation, and Eucharist are really welded together like a precious chain, which in a wonderful manner links heaven with earth, God with man, uniting them most intimately and keeping them thus united'.[209] In the Eucharist, Christ gives himself to believers in a personal communion which is a pledge of eternal life with God. The Eucharist is Christ's personal communication of God and his love for the world.

By his incarnation, Christ unites with humanity. At the Eucharistic celebration both God and people are in solidarity with one another. The receiver enjoys life-giving, refreshing spiritual life, participating in the unity of the Church, being assured of resurrection and sharing in God's glory.[210] The Eucharist is a sacrament of unity giving meaning to Christian life and the mission of the Christian in the world. It is summarized in the Congress hymn thus: 'Though we are many, we are one body ... through this shared Eucharist ... We witness to Christ's love ... the challenge now to live the Christian call'.[211] According to Eugene Duffy, 'When Jesus joined together with others for a meal, he was demonstrating the inclusive nature of God's love. All were being called to share in the banquet of life ... [It is] a call to build bonds of fellowship and right relationship with one another and ultimately with God'.[212] The Eucharist is a sacrament that produces a process of solidarity which is complete only when one is fully in unity with Christ and with the other. However, the demons which plague the efforts to build

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[206] *Sollicitudo Rei Socialis*, n. 39.

[207] Raniero Cantalamessa, *The Eucharist*, p. 31.

[208] See John D. Zizioulas, p. 7.

[209] Patrick Morrisroe, 'Holy Communion' in *The Catholic Encyclopedia* (1910) Vol. 8. (New York: Robert Appleton Company, <http://www.newadvent.org/cathen/08646a.htm> [accessed 10 December 2009].

[210] See Francis Selman, p. 202.

[211] Bernard Sexton (Composer), 'The official hymn of the 50th International Eucharistic Congress' in IEC2012 Limited (Dublin: Holy Cross Diocesan Centre, 2010). See also The official hymn of the 50th International Eucharistic Congress <http://www.iec2012.ie/media/ThoughWeAreMany1011081.pdf> [accessed 15 January 2012].

[212] Eugene Duffy, 'The Eucharist' in The Irish Catholic, March 1, 2012.

the Church in the past and today, such as 'racial hatreds, economic differences, the clash of values and the different worldviews' make it difficult to keep Church unity.[213]

5.9 Solidarity within Christianity (Ecumenism)

Yves Congar defines 'ecumenism is an effort to rediscover a unity among Christians in keeping at once with the unity of its beginnings in the Upper Room of the Last Supper and of Pentecost, and with that of its eschatological culmination'.[214] The entire number of the baptized is called to share in the life of Christ and his Church, to go on an ecumenical 'journey' with the other. The 'ecumenical movement indicates the initiatives and activities encouraged and organized, according to the various needs of the church and as opportunities offer, to promote Christian unity'.[215] The origin of the Church's search for unity between Christians is based on Christ's attitude of dialogue with human beings. Through the Church, Christ continues to dialogue with the world.[216] The Church is 'modelled on the supreme dialogue of love between God the Father, Son and the Holy Spirit'.[217] However, it is commonly thought that '[u]p till 1959 at least, the Catholic church considered the search for Christian unity mainly as a matter of bringing back to the fold those who had wandered away'.[218]

The modern ecumenical movement started in 1910 with the first step in the 'Edinburgh Missionary conference', and the second step in Germany in 1934 to confront the

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[213] See Thomas Norris and Brendan Leahy, p. 124. The internal quote is from Barbara Bowe, 'Paul and First Corinthians', *The Bible Today*, 35 (1997), p. 268.

[214] Gabriel Flynn (ed.), *Yves Congar: Theologian of the Church* (Belgium: Peeters Press, Louvain, 2005), p. 207. See also K. Meagher, T.C. O'Brien (eds.), *Encyclopaedic Dictionary of Religion* (vol. A-E) (New York: Corpus Publications, 1978), p. 1159.

[215] '*Unitatis Redintegratio*', in A. Flannery (ed.), *Second Vatican Council: Constitutions*, p. 504.

[216] See Thomas Norris and Brendan Leahy, p. 159-161.

[217] Thomas Norris and Brendan Leahy, p.161. For a comprehensive analysis on ecumenism especially in Ireland, see pp. 164-179. For dialogues with Lutheran, Methodist, Reformed and Methodist churches, see Water Kasper, *Harvesting the Fruits: Aspects of Christian Faith in Ecumenical Dialogue* (London & New York: Continuum, 2009), pp. 62-78 and 203.

[218] Edward Idris Cassidy, *Rediscovering Vatican II: Ecumenism and Interreligious Dialogue*, 'Unitatis Redintegrato' (New York: Paulist Press, 2005), p. 3. See also Frederick M. Bliss, *Catholic and Ecumenism: History and Hope: Why the Catholic Church is Ecumenical and what She is Doing About It* (Wisconsin: Sheed and ward, 1999). Bliss says, 'Gradually, Catholics are coming to realize that the goal of the journey to full communion will not be a uniform mass of Christians all doing the same thing in the same way ... The principle has to be "unity in diversity"' (p. 55).

totalitarian ideologies of the time. The third step was after the war period of 1948 when the World Council of Churches (WWC) was officially instituted.[219] The fourth step can be considered to have happened in 1960 when John XXIII 'set up the Secretariat for Unity' and conversation between the Vatican and the WWC started.[220] The challenge of division within Christianity may have now led to ecumenism.[221] The idea of the Catholic Church engaging in dialogue with other churches has made the former shift her theology to accommodate other churches. Dermot Lane says that this 'dramatic theological shifts' happened during Vatican II.[222] The Council Fathers affirm that by Christ's incarnation and paschal mystery, he unites himself to all persons.[223] Further, they affirm the presence of the Truth in all religions and that the seed of the word and its riches are distributed among nations.[224] Gabriel Flynn, corroborating the above, says that for an effective restoration of unity of churches, mutual respect and reciprocal charity need to be augmented with theological dialogue which includes the profound bond of human dignity.[225]

Ecumenism is expected to reflect Communion in the Eucharist and the unity in the Trinity.[226] Following Vatican II, John Paul II invited all Christians to commit themselves to ecumenism 'at all levels: pastoral, cultural and social, as well as that of witnessing to the Gospel message ... [for] Unity of action leads to full unity of faith'.[227]

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[219] See W. A. Visser't Hooft, *Has the Ecumenical Movement A Future?* (Dublin: Cahill and Co., 1974), pp. 11-12 and 20. See also Alister E. McGrath, *Christian Theology: An Introduction* (past edns: 1993, 1996, 2001) (Oxford: Blackwell Publishing Ltd, 2007), pp. 402, 410 and 415, Diarmaid MacCulloch, *A History of Christianity: The First three Thousand Years* (London: Allen Lane, 2009), pp. 954-966.

[220] See Visser't Hooft, *Has the Ecumenical Movement A Future?* p. 24. See also Jeffrey Gros, Eamon McManus and Ann Riggs, *Introduction to Ecumenism* (New York/Mahwah, New Jersey: Paulist Press, Inc., 1998), pp. 133-153.

[221] See Mark D. Lowery, *Ecumenism: striving for Unity and Diversity* (Mystic, CT: Twenty-third Publication), p. 25. See also W. Kasper, *That They May All Be One: The Call to Unity Today* (London: Burns and Oates, 2004), p. 33.

[222] See Dermot A. Lane, 'Vatican II: The Iris Experience', *The Furrow* vol. 55 (2004), p. 68.

[223] '*Gaudium et Spes*', in A. Flannery (ed.), *Second Vatican Council*, n. 22.

[224] '*Nostra Aetate*', in A. Flannery (ed.), *Second Vatican Council*, n. 2 and '*Ad Gentes*', n. 11 the same book.

[225] See Gabriel Flynn (ed.), *Yves Congar*, p. 102.

[226] '*Unitatis Redintegratio*', in A. Flannery (ed.), *Second Vatican Council*, par. 2.

[227] Pope John Paul II, *Ut Unum Sint* (On Commitment to Ecumenism, 1995) <http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25051995_ut-unum-sint_en.html> [accessed 22 January 2012], n. 40.

In 2006, Benedict XVI signed a 'Common Declaration' with Ecumenical Patriarch Bartholomew on 'a pastoral journey, an ecumenical journey ...'[228] Since 1967, each of the dialogues between Catholic and other churches, Lutheran, Methodist, Reformed, and Anglican, points to the link between the Church and citizenship in the Kingdom of God.[229] The dialogue means 'an ongoing [sic] summons to solidarity with people, particularly with the excluded and oppressed'.[230] Ecumenism is a task for every Christian which can be successful if continued to be viewed as the 'bond of friendship' with other members within the Christendom. This is manifested in prayers sessions, worship and meetings at local, regional and national levels, organized to promote the unity of Christians, examples of which can be seen often in Ireland and Nigeria. Many Christians also participate meaningfully in Catholic activities on social justice and peace.

5.10 Conclusion

Theology acknowledges, and can draw from, what is good in philosophy and religions. Jesus drew from the rich tradition of Judaism, for instance, the ideas of community and covenant. The idea of community that exists in each religion examined in chapter four above can be regarded as 'religious solidarity'. This type of solidarity tends to be limited to members of the particular religion. There is a significant level of inclusivity in the religions, as examined. However, Christianity goes beyond that, to a fully universal level, as expressed in Christ's teaching and action, especially his focus on the reign of God. Christ's understanding of solidarity was developed by CST. In chapter four, we have seen how Christianity learns from other religions through interreligious dialogue; in this chapter, we have seen that within the Christian family in the ecumenical journey, Catholics learn from other Christians. Thus theology speaks the language of friendship and of solidarity.

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[228] See Office of Papal Liturgical Celebrations, 'Apostolic Journey of Benedict XVI to Turkey' (2006) <http://www.vatican.va/news_services/liturgy/2006/documents/ns_lit_doc_20061128_presentturchia_en. htm> [accessed 23 November, 2011].

[229] See Water Kasper, *Harvesting the Fruits*, pp. 62-66.

[230] Water Kasper, *Harvesting the Fruits*, p. 62.

The term 'friendship', as used by Leo XXIII and developed in CST, was a development of the Christian sense of friendship as found in Augustine and Aquinas, which itself was a development from Greek philosophy, and most importantly, from Divine Revelation, especially in Christ and the New Testament. While friendship for virtue is the best in Greek philosophy, Augustine and Aquinas relate the concept of friendship explicitly to God. They argue that the Christian sense of friendship is genuine because it is based on charity. Augustine argues that *concordia* is the ideal kind of friendship; Aquinas more clearly pointed to God as the one who joins people together in friendship. In divine friendship, God perfects classical friendship by his grace and charity.

Solidarity has been expressed as a principle, duty and virtue. The virtue of solidarity is part of the theology of God's love for human beings, including love of enemies and the world at large. Christianity is inclusive of all persons and cultures because of its doctrine of charity.[231] It is also open to dialogue with other traditions. Christian solidarity is part of the Christian charity which Christ demonstrated through his life. As a result, the Church builds human solidarity on charity and justice because every person is seen as an image of God. It follows from Christ's teaching and actions, Christian theology and missionary activities, that solidarity is a mark of a true Christian. Solidarity becomes a duty and a virtue for all. As the Church grows, solidarity expands in so many ways as evangelizers carry out many missionary activities to confirm the message of Christian solidarity. Included here are the following: monasteries; hospitals; reformatories and asylums for homeless people or orphans; homes for the deaf, dumb, blind, aged, crippled and insane; schools and training institutes; and so on.[232] It is only fair to note also some failures of solidarity in the church, for instance the cases of slavery, crusades, inquisitions, and child sexual abuse.[233] Civic education can play an important role in challenging religious and theological failures. It can also help to form active citizens in democratic virtues and help them embrace their rights and duties for

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[231] See Alister E. McGrath, pp. 435-443. See also Charles E. Curran, *The Theology of Pope John Paul II* (Washington, D.C.: Gergetown University Press, 2005), pp. 91-122. See also Bernard Haring, *The Sacraments in a Secular Age: A Vision in Depth on Sacramentality and its Impact on Moral Life* (Slough, England: St Paul Publications, 1996), pp. 40-48.

[232] See Roger Charles, pp. 60, 210 and 216-219.

[233] See Diarmaid MacCulloch, *A History of Christianity: The First three Thousand Years* (London: Allen Lane, 2009), pp. 8, 27, 115, 272, 278, 307, 337, 369, 381-397, 402, 407-408, 420-422, 495, 586-664 and 868. See also John Jay Report (USA, 2011) <http://www.jjay.cuny.edu/4688.php> [accessed 15 January 2012] and Murphy Report (Ireland, 2009) <http://www.cjwalsh.ie/2009/11/murphy-commission-report-on-child-sexual-abuse-in-dublin/> [accessed 15 January 2012].

the common good. The gospel is an ideal which Christians do not always live up to. These failures of Christians are incompatible with the maximal concept of civic education treated in chapter two above and with solidarity. Solidarity based on charity and justice is the best virtue for human flourishing.

6   The Contribution of Solidarity to an Enriched Civic Education

6.1 Introduction

In chapter five the theological understanding of solidarity is examined. Solidarity is a bond of friendship based on justice and the theological virtue of charity. Believers experience solidarity through the church, Christ's teachings, the Holy Sacraments, especially the Eucharist, and through ecumenism. They express solidarity with everyone, including non-Catholics and even enemies, for the common good and peace in society. This chapter focuses on the importance of religion and theology for civic education. It examines how religion has influenced civic education in Ireland and Nigeria. It looks in a little detail the impact of distorted religion in Nigeria. One way of identifying a religion as 'distorted' is its failure to promote solidarity.[1] The chapter presents an integration of philosophy, religion and theology – centred on a universal concept of solidarity – for an enriched civic education. Dialogue and debate are offered for participatory and inclusive pedagogy, where shared values arising from reason and faith can be discussed, for a richer conception of civic education. At the end a conclusion of the thesis is drawn before some areas of further research are suggested.

Although it does not ignore the many failures of religions, including Christianity, regarding solidarity, this thesis outlines and offers an idealistic vision of what an integrated concept of solidarity can contribute to civic education because part of the aims of civic education is to present the ideal to students. Solidarity is attractive and it is also an ideal for future citizens.

6.1.1 Religion, a Social Capital, an Important Human Phenomenon

Religion has been one of the factors motivating the actions of moral agents. Religion is very important as a social phenomenon. It affects cultures of many communities and nation-states. Religions can also have some members who are fundamentalists and can thus have negative aspects. However, when we look at religion as a moral source or resource for our social and cultural views, religion is an important positive reality in the public square. It is pertinent to note that, beyond its place in culture and history, religion is important in public life, which includes education, for a number of other reasons.

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[1] See chapter four above.

Article 26 of the United Nations Declaration on Human Rights says: education 'shall promote understanding, tolerance and friendship among all nations, racial or religious groups'.[2] Civic education especially can contribute to this promotion and it need not be afraid of including religion in doing this. Brendan Sweetman argues that those who try to remove or restrict religion from the public square do so 'based on a misunderstanding of and confusion over some basic ideals concerning modern pluralism ... [D]emocratic politics needs religion if is to be truly democratic, concerned with fairness among worldviews, equality and a vigorous public discussion'.[3] Substantiating his argument, he holds that the contemporary world is '*a world of ideas*', and religion serves as one of the sources of these ideas.[4] He argues that secularism as a worldview is also a 'religion' because it is based on specific beliefs and values about ultimate matters. Secularism is accepted in the public square, so it is a matter of justice that religions be given a space too.[5] He argues further that 'beliefs that were arrived at from rational argument – by appeal to rational argument, evidence and human experience – are worthy candidates for inclusion in politics'.[6] He holds that belief may have religious or secularist content.[7] Christianity is a rational belief system as it employs philosophy to justify and communicate its claims. He agrees with Robert Kraynak that 'Christianity stresses human dignity, from which rights and responsibilities can be derived'.[8] It can be said in the light of Sweetman's arguments that Christianity supports civic education.

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[2] United Nations, 'The Universal Declaration of Human Rights' (1948) <http://www.un.org/en/documents/udhr/> [accessed 17 February 2012], art. 26/3. On recognition of importance of religion, see Resolutions Adopted by The General Assembly of United Nations, 'Declaration On The Elimination Of All Forms Of Intolerance And Of Discrimination Based On Religion Or Belief' (1981) <http://www.un-documents.net/a36r55.htm> [accessed 28 March 2012], 36/55 and 'Elimination of all forms of Religious Intolerance' (1993) <http://www.un.org/documents/ga/res/48/a48r128.htm> [accessed 28 March 2012].

[3] Brendan Sweetman, *Why Politics Needs Religion: The Place of Religious Arguments in The Public Square* (Illinois: IVP Academic, 2006), p. 13.

[4] See Brendan Sweetman, p. 16, (original emphasis). See also Thomas Lickona, *Character Matters: How to help our Children develop Good Judgement, Integrity, and Other Essential Virtues* (New York: Touchstone, 2004), pp. 15, 16, 19-21, 47, 56-59, and 95-96.

[5] See Brendan Sweetman, pp. 77-84.

[6] Brendan Sweetman, p. 95.

[7] See Brendan Sweetman, pp. 96- 98.

[8] Brendan Sweetman, p. 99. See also Robert Kraynak, Christian Faith and Modern Democracy (Notre Dame, Ind.: University of Notre Dame Press, 2001), p. 153.

In the on-going debate between liberal democracy and traditional religion, the main theologico-political problem concerns political authority.[9] Eberle and Cuneo argue that citizens should support liberal commitments such as the rights to religious freedom, equality before the law, and private property; citizens should show impartiality to both religious and secular citizens' reasons for political commitments.[10] They argue that justice should be given to citizens by acknowledging their freedom to practise their religion and be guided appropriately by their convictions in their public roles. On this note, they hold that good citizenship in a pluralistic liberal democracy means that a citizen may appeal to her religious conviction if the measure can further the cause of justice and the common good. Respect is given to one's fellow citizens even when in disagreement with them. This means that religion and reason can go together to build society.

Regarding religious freedom, which is often attacked in the name of other rights and values, Glendon posits that this freedom 'is good for society, including for economic growth, and the social sciences are producing data to prove it'.[11] While religion can be used to promote conflict, she said, the data prove that more often it is

> an important factor in promoting development, democracy and peace. Some studies indicate that violence actually tends to be greater in societies where religious practice is suppressed, and that promotion of religious freedom actually advances the cause of peace by reducing interreligious conflict ... God expects of man a free response to his call.[12]

It is in an atmosphere of religious freedom that human beings can freely respond to God's call to promote justice and peace.

Richard John Neuhaus argues that religious association promotes participation and shapes human behaviour:

> [I]t was in religious associations that people came to experience their first and deepest sense of

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[9] See Chris Eberle and Terence Cuneo, 'Religion and Political Theory', in *The Stanford Encyclopedia of Philosophy (Winter 2008 Edition)*, ed. by Edward N. Zalta <http://plato.stanford.edu/archives/spr2012/entries/rereligion-politics/> [accessed 8 May, 2011].

[10] See Chris Eberle and Terence Cuneo, 'Religion and Political Theory'.

[11] M. E. Glendon, 'Universal Rights in a World of Diversity: The Case of Religious Freedom', The Pontifical Academy of Social Sciences <http://www.vatican.va/roman_curia/pontifical_academies/acdscien/2011/passbooklet40.pdf> accessed 8 May 2011.

[12] M. E. Glendon, 'Universal Rights in a World of Diversity: The Case of Religious Freedom'.

participation. In that sense, religion is the first political institution. Second, the great majority of Americans, both in de Tocqueville's time and our own, believe that morality is derived from religious faith and religious tradition—however confusedly and indirectly. It is in these indirect ways that religion has had its primary influence in the shaping of character and the sustaining of communities of memory and mutual aid.[13]

The above shows that no particular view has the authority to chase away the other. It is in the interest of justice to individuals and society, that all views, religious or secular, be critically analysed before they are accepted in the common project of society.

With the experience of globalization and incessant violence occurring as a result of mis-interpretations of religion, and the presence of many cultures in democratic nations, the issue of religion becomes more important. Within the on-going debate between religion and reason in the public sphere, the project of the integration of different cultural values cannot be possible without religion. This was already echoed by the Council of Europe on the issue of intercultural education.

6.2 Religion and Civic Education

6.2.1 Major World Religions and Civic Education

The five major world religions (Judaism, Christianity, Islam, Hinduism and Buddhism) teach 'The Golden Rule', that is to treat other people as one desires to be treated. The Golden Rule contributes to a religiously enriched understanding of citizenship. Liam Gearon corroborates the idea of 'The Golden Rule' when he argues that 'It is real political histories – in United Kingdom, Europe and Globally – that religion impacts upon notions of citizenship'.[14] He further argue that instead of 'a potential antagonistic meeting of Religious Education and Citizenship, we have the scope not only to teach citizenship through RE but, ultimately, to have a RE that transforms citizenship, and indeed RE itself'.[15] Furthermore, Alan Kearns, drawing on the 'Universal Declaration of Human Rights' (1948) and the 'Declaration Toward a Global Ethic' (1993),[16] argues for

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[13] Richard John Neuhaus, 'Religion's Role in Public Life' in Acton Institute, *Religion and Liberty*, 1993, 3/5 <http://www.acton.org/pub/religion-liberty/volume-3-number-5/religions-role-public-life> [accessed 8 May, 2011]. Note how solidarity is promoted by religious community.

[14] Liam Gearon, *Citizenship Through Secondary Religious Education* (London: RoutledgeFalmer, 2004), p. 7.

[15] Gearon, p. 50.

[16] See Parliament of the World's Religions, 'Declaration Toward A Global Ethic' (1993) <http://

a universal ethic based on shared values among nations and world religions by which world citizens will live according to a global moral vision.[17] This he argues will include commitments to cultures of ... respect for life, solidarity, just economic order, tolerance, truthfulness, equal rights and partnership between men and women.[18] He calls for a universal declaration for a concept of citizenship that embraces universal humanity by all people and religious traditions. Recognizing the difficulty for all world citizens to live according to one moral vision, he argues that all people 'can still share the core values of a global ethic, for example, the basic respect for the universal dignity of every man and woman'.[19]

This suggests that religion is an important influence and resource when it comes to morality and moral education. When education is considered in its entirety, religion is part of the holistic picture in its aim and purpose of developing students. Religion brings people together. Teaching religion can encourage tolerance and dialogue. The language of religion, and especially the 'Golden Rule', speaks the language of solidarity – civic love. Apart from its importance for education generally, there are other commentators who argue that religion brings about solidarity in society.

Robert Jackson explores the importance of studies of religious diversity in education within Europe and this diversity's contribution to citizenship. Drawing on different research surveys (Putman, 1995; UNESCO, 1996; the International Association for the Evaluation of Educational Achievement [IAE], 2006 to mention but a few) Jackson argues that the European Union and the Council of Europe support McLaughlin's maximal approach to civic education. Their reason is the effectiveness of such an approach. It 'emphasises active learning and inclusion, is interactive, values-based and

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www.parliamentofreligions.org/_includes/FCKcontent/File/TowardsAGlobalEthic.pdf> [accessed 8 January 2012], pp. 8-14. See also Bruce Bickel and Stan Jantz, *World Religions and Cults 101: A Guide to Spiritual Beliefs* (Eugene, Oregon: Harvest House Publishers, 2002), Barbara Raftery, *Leaving Certificate Religious Education Syllabus Section F: Issues of Justice and Peace* (Dublin: Veritas, 2006), pp. 53-70 and W. Owen Cole (ed.), *Six World Faiths* (London and New York: Continuum, 2004), pp. 13, 159, 224-226, 270-272 and 291-292.

[17] See Alan J. Kearns, 'Citizenship and World Ethos', in *Community, Constitution and Ethos: Democratic Values and Citizenship in the Face of Globalization*, ed. by Eoin. G. Cassidy (Dublin: Otior Press, 2008), pp. 65-77. See also sections 3.7.2, 3.9, 4.3.1, 4.6.3c and 4.7.1 above.

[18] See Kearns, 'Citizenship and World Ethos', p. 74. See also Parliament of the World's Religions, Declaration Toward A Global Ethic (1993), pp. 8-14.

[19] Kearns, 'Citizenship and World Ethos', p. 77.

process led, allowing students to develop and articulate their own opinions and to engage in debate'.[20] Based on different views within the Council of Europe about religion, and the importance of combating racism, which has been part of the agenda since 1993, and to promote democratic citizenship, 'all could agree that religion is a "cultural fact"'.[21] A thick/maximal educational process will bring about genuine dialogue within the school.[22] Education for Democratic Citizenship (EDC) has gone through two phases between 1997 and 2005. The third phase went from 2006 to 2009. Among the various themes included in the EDC 'initiatives, central to their implementation are the notions of civic freedom, solidarity, intercultural learning, toleration and forms of participatory citizenship'.[23] Jackson notes that the EDC project (of the Council of Europe) 'has not dealt directly with religion as an aspect of citizenship education'.[24] He therefore suggests a forum within the Council of Europe, comprising of specialists on intercultural education and religious diversity to debate and draw up ideas for policy and practice in furtherance of the Council's role in European integration at a proposed European Centre for Religious Education.[25]

6.2.2 Religion for Citizenship Education

Kevin Williams et al in 'Religion and Citizenship Education in Europe' (2008), a report drafted on behalf of part of the project Children's Identity and European Citizenship (CiCe), funded by the European Commission, argue that there are reasons for including religion as part of citizenship education.[26] They note that most classrooms in European schools today are filled with pupils of diverse religions. They also note that religion,

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[20] Robert Jackson, 'European Institutions and the Contribution of Studies of Diversity to Education for Democratic Citizenship' in *Religion and Education in Europe: Developments, Contexts and Debates* (New York: Waxmann Munster, 2007), p. 32.

[21] Robert Jackson (2007), p. 37.

[22] See chapter two, sections 2.4.3-2.7.4, pp. 43-59.

[23] Council of Europe, '2005 European Year of Citizenship through Education' (EYCE), (Athens: Hellenic Ministry of National Education and Religious Affairs).

[24] Robert Jackson (2007), p. 40.

[25] See Robert Jackson (2007), p. 41-42.

[26] See Kevin Williams, Helle Hinge and Bodil Liljefors Perssons, 'Religion and Citizenship Education in Europe', CiCe Guidelines on Citizenship education in a global context (2008) <http://www.londonmet.ac.uk/fms/MRSite/Research/cice/pubs/citizenship/citizenship-05.pdf> [accessed 25 June 2009].

culture and schooling have been linked together throughout the history of civilisation.[27] Throughout the history of many nations in Europe, religion has been part of the decisive identity of citizenship. Drawing on Eurydice's report on 'Citizenship Education at School in Europe' (2005) and Jackson (2007), they point to the fact that religion is linked with citizenship education in several countries of Europe.[28]

6.2.2a Williams Argues for a Place for Religion in Civic Education

Williams argues that religion is a good, a significant source of meaning in human life, and where taught with tact and honesty, it is compatible with respect for diversity.[29] So, it can only enrich the understanding of citizenship as is shown in the 1999 primary curriculum and as a feature of 'Social, Personal and Health Education'.[30] He likens this approach with that of Norway, which is inclusive by nature. For Williams, religion, especially Catholicism, has a role to play in the civic space in Ireland and it continues to shape civic education in Ireland even when it has been separated from civic education as a subject of its own.[31]

6.2.3 Arguments for Inclusion of Religion in Citizenship Education

Williams et al.'s three main reasons for including religion in civic education are that religion is a cultural fact, a moral resource and a motivator for actions of adherents in civic space. They argue that religion as a cultural phenomenon contributes to 'an understanding of one's own culture and to intercultural sensitivity'.[32] Religion also has a role to be a potential 'moral resource and as a source of social capital'.[33] It is not only that moral values and values derived from religious sources are related, but that the

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[27] Kevin Williams et al, 'Religion and Citizenship Education in Europe', (2008), p. 2.

[28] See Kevin Williams et al, 'Religion and Citizenship Education in Europe', (2008), p.6.

[29] See Kevin Williams, *Faith and the Nation: Religion, Culture and Schooling in Ireland* (Dublin: Dominican Publications, 2005), pp. 122-124.

[30] See Williams, 'Catholicism and Civic Identity in Ireland' (2006), pp. 234-235.

[31] See Kevin Williams, *Faith and the Nation*, p. 100. Even though civic education allows and teaches tolerance and respect for diversity, the situation of Ireland now leaves little space for alternative schools as about ninety per cent of schools are Catholic.

[32] Kevin Williams et al, 'Religion and Citizenship Education in Europe', (2008), p. 6.

[33] Kevin Williams et al, 'Religion and Citizenship Education in Europe', (2008), p. 7.

'moral vision and values of the great religions are generally compatible with secular and humanist values'.[34] The third reason given to the role of religion in citizenship education is derived from the attack of the Twin Tower on September 11, 2001. This points to the role of religion in conflict, the 'place of religion in societies characterised by diversity'.[35] The same point about the role of religion in conflict can also be said about the political conflict that divides the island of Ireland and the on-going conflicts in Northern Ireland today.[36] But religion is also a positive motivator. Williams argues that Religious Education can remove prejudice, bring about inclusion and understanding to societies with diversity in order to live together. This will allow citizens to 'decentre' and go beyond ethnocentricity and stereotypes. Decentring 'refers to the capacity mentally to step outside an individual's own universe and see things from the point of view of the other people ... For non-believers to appreciate religious belief and for committed believers to get inside the mind of atheists can take quite an effort in decentring'.[37] Williams et al give some examples from among countries in Europe with a multicultural approach to teaching Religious Education. They argue that when religious issues are addressed in the classroom, it can empower young people and so contribute to civic education.[38] Civic education can also help to renew religion, including Christianity, by emphasizing virtues of participation, tolerance and dialogue.

Another scholar, Stephen Macedo, argues that a liberal civic education that does not have regard to religion will make it difficult for some parents to pass on their religious faith to their children. He therefore advocates for a religious right to freedom for religious communities and believers in a multicultural state.[39] However, Macedo wants religion to be minimally tolerated only as a mere voluntary association and not as 'all-encompassing'.[40]

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[34] Kevin Williams et al, 'Religion and Citizenship Education in Europe', (2008), p. 8.

[35] Kevin Williams et al, 'Religion and Citizenship Education in Europe', (2008), p. 9.

[36] See Kevin Williams, *Faith and the Nation*, p. 75.

[37] Kevin Williams, 'The common school and the Catholic school', p. 33.

[38] See Kevin Williams et al, pp. 10-15.

[39] See Stephen Macedo, 'Multiculturalism for the Religious Right? Defending Liberal Education', in Yael Tamir (ed.), *Democratic Education in a Multicultural State* (Oxford: Blackwell Publishers, 1995), pp. 69-72.

[40] Stephen Macedo, *Diversity and Distrust: Civic Education in a Multicultural Democracy* (Cambridge, MA: Harvard University Press, 2000), p. 251. He argues for a position is that is neutral to religion.

This argument about liberalism that curtails religion in democracy has been criticised by Christopher Wolfe:

> Our efforts will be best spent, not in erecting the liberalism [advocated by Macedo], but in finding a more reasonable way to accommodate the perennial tensions between our pluralism and our fundamental personal and communal commitments. That more reasonable way is natural law liberalism.[41]

Wolfe argues that natural law

> promotes the view that there is a fundamental harmony between faith and reason ... The lawgiver God of classical natural law theory is the source of both reason and revelation ... Moreover, classical natural law recognizes that, while faith is something that transcends reason, the credibility of those who claim to be agents of divine revelation is reasonably subjected to rational examination.[42]

Further, he says: that 'Liberalism, on the whole, encourages people to be tolerant and be peaceful, to be active in pursuit of opportunities, and to have an awareness of their own dignity and rights'.[43] For liberal democracy's well-being depends partially on religion which for Wolfe is at least an essential component in the foundations of social morality.

Wolfe, argues that the 'that refusal to consider carefully the claims of revelation is itself illiberal'.[44] The pursuit of truth is very important for both the quality of the common good and of the life of individuals in the community. Truth, Wolfe argues, should be pursued through education that includes consideration of all kinds of ideas and convictions, including religious ones, and this is guaranteed by the right to religious liberty.[45] He says that

> the only way effectively ... to combat hostile ideas [coming from distorted religions; religious conflicts resulting in destruction of life and property] is to confront them publicly and make effective arguments against them ... [I]n ethical/political reasoning, accumulation and convergence of what appear to be merely prudential arguments can arise to a universal

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Religion as a form of diversity should be shaped and restricted 'be kept in its place'. See p. 3.

[41] Christopher Wolfe, *Natural Law Liberalism* (New York: Cambridge University Press, 2006), p. 127.

[42] Wolfe, pp. 203-204.

[43] Wolfe, p. 207.

[44] Wolfe, p. 212.

[45] See Wolfe, pp. 227-231.

principle.[46]

This discussion and prudential arguments presented by Wolfe can have a place within civic education, especially by a good facilitator who can decentre during the process.

Having seen the role of religion on the transnational level, particularly in Europe, what is its role in today's 'post-Catholic' and multicultural Ireland?

6.3 Civic Education and Religion in Ireland

In Ireland, Religious Education and Civic Education were linked together until 1990. Because of the diverse nature of Ireland, and it becoming more multicultural and liberal in recent times, civic education now takes up secular, liberal values as part of its content. Ireland was historically a mainly Catholic country, so Catholicism has influenced most of its polity, including education. According to Finlay, 'until the 1990s the official position of the Catholic Church and the government was that religious education and civic education were inseparable'.[47] A mainly Catholic ethos influenced education for two centuries before the government's Green and White papers of 1992 and 1995 respectively.[48] Since the Education Act of 1998, however, and in light of the increasing religious and cultural diversity in Ireland, liberal toleration and emphasis on the value of religious belief and diversity become very important. Williams argues that even though Ireland is now open to the liberal approach, its commitment is somewhat limited.[49]

The overall purpose of education is to provide a complete teaching and formation to the human person. By this is often meant the 'development of the awareness of self as separate and unique, with the capacity for reflection, imagination and creativity; open to

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[46] Wolfe, pp. 245-246.

[47] Graham Finlay, 'Comprehensive Liberalism and Civic Education in the Republic of Ireland' in *Irish Political Studies* 22/4, 2007, p. 2. See also Williams, 'Catholicism and Civic Identity in Ireland: Mapping some Changes in Public Policy', in Lousie Fuller, John Littleton and Eamon Maher (eds.), *Irish and Catholic? Towards an Understanding of Identity* (Dublin: The Columba Press, 2006), pp. 230-232, and Kevin Williams, *Faith and the Nation* (2005), pp. 11-51.

[48] See Kevin Williams, *Faith and Nation*, p. 60-61 and 76. See also in Williams, 'Catholicism and Civic Identity in Ireland' (2006), p. 233.

[49] See Kevin Williams, *Faith and Nation*, p. 68.

ideas of truth, goodness, and beauty'.[50] We would add to this rather individualistic definition the fact that the self is also related, embedded, rooted, and connected – which more clearly suggest the importance of solidarity in personal identity and development. All these are values found in Christianity, but they are not opposed to common 'values' in the secular world. These values can be said to be found in democracy today.[51] Even though religion is being considered a separate subject from civic education in Ireland today, it has been part and parcel of the same area of human development before now, as we have seen above. There was no dichotomy as such between moral and religious education since they both contribute to making the human person make the right decision in moral life. This can be seen even in the present Junior Certificate as well the Leaving Certificate Religious Education Syllabi. It is noted that Religious Education (RE) supports the formation of an holistic development of young people. It encourages

> students to participate in their own conscious and critical development. Religious education should ensure that students are exposed to a broad range of religious traditions and to the non-religious interpretation of life. It has a particular role to play in the curriculum in the promotion of tolerance and mutual understanding ... [and] develops in students skills needed to engage in dialogue with those of other religious traditions. ... Religious Education makes a significant contribution to a curriculum which seeks to provide for moral development of students .... In summary, religious education can justly claim an integral part of any curriculum which aims to promote the holistic development of the individual in the light of the stated aim of education.[52]

Within the five general aims and principles of RE as shown in the Syllabus, two of them are very important as they point towards contributions of RE to civic education, although civic education is not mentioned explicitly. These are the following:

> Leaving Certificate programmes are presented within this general aim, with a particular emphasis on the preparation of students for the requirements of further education or training, for employment and for their role as participative, enterprising citizens.

> All Leaving Certificate programmes aim to provide continuity with and progression from the Junior Certificate programme. The relative weighting given to the various components -e.g. personal and social (including moral and spiritual) development, vocational studies and preparation for further education and for adult and working life -- within the programmes may vary.[53]

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[50] Government of Ireland, *Leaving Certificate Religious Education Syllabus* (Dublin: The Stationery Office, 2003), p. 3. To be fair, the RE Syllabi do reflect the social nature of the human person, as seen below.

[51] See Thomas Lickona, *Educating for Character: How our Schools can teach Respect and Responsibility* (New York and Toronto: Bantam Books, 1991), pp. 3-22, 37-66 and 161-184

[52] *Leaving Certificate Religious Education Syllabus*, p. 3. It is interesting to see the value of solidarity or community not only in CSPE but also in RE. See chapter one, section 2.4.1a above. RE is significant to CSPE because of the value of solidarity which each communicates and explores.

[53] National Council for Curriculum and Assessment, 'Religious Education Syllabus' (2010) <http://

In section F of the Junior Certificate – The Moral Challenge – the following are parts of the aims of Religious Education:

To explore the human need to order relationships at the personal, communal and global levels.

To show how religious belief is expressed in particular moral visions.

To introduce students to some aspects of the relationship between religion, morality and state law.[54]

Similarly, in the leaving certificate Religious Education Syllabus, the influence of Religion reflects in sections A – The search for meaning and values, D - Moral Decision Making and F – issues of Justice and Peace. Among the aims of section A are the following:

To examine philosophical and religious answers to the questions of the meaning of life and its ultimate grounding.

To examine the role of religion in the secular world.[55]

Section D has the following aims which are related to the contribution of religion to civic education.

To introduce and examine the Christian moral vision and the moral vision of other major world religions.

To explore the relationship between morality and law.[56]

In section F, the following aims show the contribution of religion to civic education:

To introduce the principles and skills of social analysis.

To identify and analyse the links between religious belief and commitment and action for justice

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www.curriculumonline.ie/en/Post-Primary_Curriculum/Senior_Cycle_Curriculum/
Leaving_Certificate_Established/Religious_Education/Religious_Education_Syllabus/> [accessed 5 June 2010].

[54] Government of Ireland, *Junior Certificate Religious Education Syllabus* (Dublin: The Stationery Office, 2000), p. 38.

[55] *Leaving Certificate Religious education Syllabus*, p. 11.

[56] *Leaving Certificate Religious education Syllabus*, p. 41.

and peace.[57]

From the foregoing, it can be deduced that one of the major aims of Religious Education is its contribution to both the spiritual and moral and social/civic development of the student as a young person and as a citizen.

6.4 Civic Education and Religion in Nigeria

Religion is an important form of social capital. As a cultural possession, it can promote a group's solidarity. Solidarity is one positive aspect of this social capital, a principle as well as a virtue, which is common to all religions in Nigeria.[58] Fadeiye argues that religion helps in the regulation of conduct of citizens, and it promotes unity in diversity, amongst other things.[59] In Africa, religion and morality are inseparable.[60] According to Akinseye,

> religion is a positive part of everyday life and exercises a very strong influence on African people ... It deals with all aspects of human life and activity, politics, ethics ... [and is] the real civilizer of man. In other words, by encouraging people to be good, religion enables society in general to be good. This is why is often said that no great civilization ever comes into being except under the spiritual umbrella of some great religion.[61]

He goes on to argue that religion has a particular social function in human culture, 'for instance in education, ... building social centres, hospitals, orphanages, mass media, technology, communication system, transportation, governance to mention a few'.[62]

6.4.1 Negative Aspect of Religion in Nigeria

Religion, which can be considered as a force for good in society, can also be seen as a

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[57] *Leaving Certificate Religious Education Syllabus*, p. 59.

[58] See chapter four above.

[59] See J. O. Fadeiye, *A Social Studies Text Book for Colleges and Universities* (part 1) (1st edition, 2005) (Ibadan: Akin-Johnson Press and Publishers, 2010), p. 209.

[60] See J. O. Fadeiye, p. 214.

[61] F. A. Akinseye, 'Morality, religion and Social Studies: An Innovation of Change, *Nigerian Journal of Social Studies* 11/1 (2008), pp. 74-76.

[62] F. A. Akinseye, p. 79.

negative phenomenon. Fadeiye argues that religion 'promotes unity in the society, particularly among people of the same belief or faith. The Jihad of Usman dan Fodio in 1804 for example has helped to promote unity among the different ethnic groups in Northern Nigeria. Also Christians in all parts of Nigeria regard themselves as brothers and sisters'.[63] In another account however, he shows how religion or religious bigotry can mar nation building. He submits:

> In Nigeria, religious crises often occur within (intra), the same identical religion and between different religious beliefs. The Maitatsine group are Muslims, yet there was the Maitatsine crisis in Kano in 1980. Within the Christians, a clash between God's Kingdom Society (GKS) and the Brotherhood of the Cross and Star (BCS) ... was narrowly averted by the intervention of the law enforcement agents ... In October 1982, religious crises in Kano led to wanton destruction of many churches. In March 1988, some areas of Kafanchan, Zaria and Kaduna were engaged in religious crises. The issue of the Sharia in 1979 caused some misgivings in the Constituent Assembly.[64]

Further, he comments about religious intolerance concerning the problems of nation building. 'Religious intolerance has become a volatile issue in Nigeria ... Religious matters were polarised and manipulated by individuals and groups to attain personal gains and selfish motives'.[65]

It is not only religious crises as a result of some believers' intolerance that can mar nation building. Using religion to discriminate against women, especially in matters of job opportunities, can also mar the development of a nation.[66] Systematic exclusion of women from partisan politics and as political office holders because of religion (especially in Islam) proves to be a negative practice in the process of nation building.

6.4.1a Further Negative Aspects of Religion in Nigeria

If religion is as big an issue as it is in Nigeria, then it could be argued that confronting

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[63] J. O. Fadeiye, *A Social Studies Text Book for Colleges and Universities* (part 1) (1st edition, 2005) (Ibadan: Akin-Johnson Press and Publishers, 2010), p. 209.

[64] J. O. Fadeiye, *A Social Studies Text Book for Colleges and Universities* (part 2) (1st edition, 2005) (Ibadan: Akin-Johnson Press and Publishers, 2010), p. 20. See also J. O. Fadeiye, *A Social Studies Text Book for Colleges and Universities* (part 1), p. 216. It is difficult to see how Fadeiye wants to reconcile the above quotation with his initial stand that religion brings about unity among Muslims, especially through force or holy war.

[65] See J. O. Fadeiye, *A Social Studies Text Book for Colleges and Universities* (part 1), p. 151.

[66] See J. O. Fadeiye (2010), p. 21.

the issue head-on is the best way to deal with it. Although religion is part of the curriculum for civic education,[67] the current pedagogy, which is not interactive enough, does not seem to help the situation.[68] Discussion among students about issues of religion, to be facilitated by teachers, will help alleviate a lot of fears and prejudice from the minds of learners. Students need to be able to engage in class debate about how religion can affect public morality, since religion is part of the people's culture. Do the teachers have the necessary skills to do this?

When intolerant and prejudiced religion is joined with ethnic sentiment, the situation becomes worse for nation building. And this can happen especially where religion is seen as the major part of a people's culture. The case of the northern part of Nigeria is an example. Fadeiye gives a vivid account of this:

> Religion and politics are interwoven. In Northern Nigeria, following the Jihad of Usman dan Fodio, the administration that was set up reflected that of theocratic type of government. In fact, Islamic doctrines have a profound effect on administration. The headquarters of the Sokoto Caliphate was Sokoto. The Sultan of Sokoto who was the Caliph was the spiritual and political head of the Caliphate. All the Emirs acknowledge the Spiritual and political leadership of sultan of Sokoto. It should also be recognized that the greatest bond that held the Sokoto Emirate and Caliphate together was the common Islamic faith and the Sultan or Caliph was the Amir al-mu' minin [sic], otherwise called the commander of the faithful who was also the ultimate source of all authority.[69]

Islamic religion shapes the culture of the people of this emirate. The region had embraced 'the Islamic culture for over six centuries' before the amalgamation took place.[70] This might have accounted for the deep influence that Islam has on the culture of the people. The Fulani/Hausa people (in the north) constitute one of the three major ethnic nationalities in Nigeria. The other two are the Yoruba (in the west) and Igbo (in the east), in the southern part of the country. But it can be said of the people of the southern part that the Christian religion shapes their culture. They were open to Christianity and Western Education. The first official contact with Western culture was

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[67] See D.A. Falade (2008), pp. 21-24.

[68] See Ruth E. Utulu, 'Civic Education, Democracy and Nation Building In Nigeria: Conceptual Perspective', *Nigerian Journal of Social Studies* 14/1 (2012), pp. 36-37. In the same volume, see Ilu C. Shetu, 'Needs Assessment for Civic Education in Nigeria', pp. 122-123 and Agnes Philip-Ogoh, 'Evaluation in Civic Education: Issues and Challenges', pp. 178-181.

[69] J. O. Fadeiye, *A Social Studies Text Book for Colleges and Universities* (part 1) (1ˢᵗ edition, 2005) (Ibadan: Akin-Johnson Press and Publishers, 2010), p. 215.

[70] Matthew O. Oladeji, p. 49.

made in 1849 when the British established its first administration in Nigeria for the purpose of trade through the southern part of the country.[71] When we compare this with the six centuries of Islamic influence in the north, it shows that religion has gone deep into the fabric of the whole society, but that it has a greater effect in the north where it started earlier.

The second important aspect of Islam is that it is a theocratic form of government as we have seen above.[72] In Islam, religion and governance are joined together; the Sultan is both head of the government and also the leader of Islamic faith. In Christianity as well as in African Traditional Religion both roles are separated. This explains why every political activity and crisis in Nigeria is always thought of in terms of north and south, Christians and Muslims, or one major ethnic group against the other. It seems that religious people are not always reasonable in their behaviour. But, that being said, reason and religion can influence each other positively in public debate. Among the most interesting debates on the relationship between religion and reason is that of Jurgen Habermas and Joseph Ratzinger (now Pope Benedict XVI).

6.5 Religion and Reason

6.5.1 Habermas on Religion and Reason

Habermas, an atheist, argues for the importance of religious values for three reasons. First, he opines that secularism does not have sufficient motivational power, attitudes and commitment for social cohesion: 'Liberal societal structures are dependent on the solidarity of their citizens. And if the secularization of society goes 'off the rails', the sources of this solidarity may dry up altogether'.[73]

Secondly, Habermas argues that today, democracy needs religion for social solidarity.

If the modernization of society as a whole went off the rails, it could well slacken the democratic

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[71] See J. O. Olatunji (1998), p. 23.

[72] See Sections 4.4 and 4.5.2.

[73] Jurgen Habermas and Joseph Ratzinger, *The Dialectics of Secularisation: On Reason and Religion* (San Francisco: Ignatius Press, 2005), pp. 22. 'Go off the rails' may mean here that secularization could become narrow or exclude of some values (including religious values) from its process, instead of transforming them.

bond and exhaust the kind of solidarity the democratic state needs but cannot impose by law ... [P]hilosophy has good reasons to be willing to learn from religious traditions... Philosophy has indeed transformed the original religious meaning of 'man in the image of God' into that of the identical dignity of all men that deserves unconditional respect. This goes beyond the borders of one particular religious fellowship and makes the substance of biblical concepts accessible to a general public that also include those who have other faiths and those who have none.[74]

Thirdly, he opines that within the liberal democratic nation, religion is needed for public morality.

And since the liberal state depends on a political integration of the citizens which goes beyond a mere *modus vivendi*, the differentiation of these various memberships must be more than an accommodation of religious ethos to laws imposed by the secular society in such a way that religion no longer makes any cognitive claims. The neutrality of the state authority on questions of world views guarantees the same ethical freedom to every citizen ...When secularized citizens act in their role as citizens of the state, they must not deny in principle that religious images of the world have the potential to express truth. Nor must they refuse their believing fellow citizens the right to make contributions in a religious language to public debates.[75]

6.5.2 Ratzinger on Religion and Reason

On the part of Ratzinger, reflecting on issues of nuclear power and terrorism, he argues that religion and reason need to dialogue with each other in a 'double learning process'.[76] This same point about mutual dialogue is argued by Habermas.[77] Ratzinger suggests that this dialogue must be based on natural law, (which lies in nature and reason), a law that is shared in common by believers and non-believers, and it would 'necessarily be intercultural today'.[78]

Although the secular culture [in the West] is largely dominated by the strict rationality of which Jurgen Habermas has given us an impressive picture, a rationality that understands itself to be the element that binds people together, the Christian understanding of reality continues to be a powerful force. The closeness and the tension between these two poles varies [sic]: sometimes they are willing to learn from each other, but sometimes they reject each other to a greater or lesser degree.
The Islamic cultural sphere, too is marked by similar tensions ... [T]hat of India...of Hinduism and Buddhism – is likewise marked by similar tensions ... [So too] the tribal cultures of Africa and the tribal cultures of Latin America...With regard to practical consequences, I am in broad agreement with Jurgen Habermas' remarks about a postsecular society, about willingness to learn from each other, and about self-limitation on both sides.[79]

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[74] Jurgen Habermas and Joseph Ratzinger, pp. 35, 42-45.

[75] Jurgen Habermas and Joseph Ratzinger, p. 48.

[76] See Jurgen Habermas and Joseph Ratzinger, pp. 62-66, 68, 74- 80.

[77] See Jurgen Habermas and Joseph Ratzinger, pp. 23 and 47.

[78] Jurgen Habermas and Joseph Ratzinger, pp. 67-72.

[79] Jurgen Habermas and Joseph Ratzinger, pp. 73-77.

Ratzinger, now speaking as Pope, echoed the same view about the need for dialogue between reason and religion during his visit to the United Kingdom in September 2010.

> Religion is not a problem for legislators to solve, but a vital contributor to the national conversation ... There are worrying signs of a failure to appreciate not only the rights of believers to freedom of conscience and freedom of religion, but also the legitimate role of religion in the public square. I would invite all of you to seek ways of promoting and encouraging dialogue between faith and reason at every level of national life.[80]

The above quotation and many other similar papal statements point to the Pope's call for a new and vital relationship between religion and society and culture. Dialogue between philosophy and theology, or reason and faith, can play an important role in the new politics emerging. This is where civic education can adapt to the new era in politics of unity in diversity. Modern society needs to forge social cohesion. Solidarity is a vital part of this enterprise. Legislators may also need to learn to 'decentre' as they dialogue on religion and reason, and as they decide what its implications for the educational system are. When we think of the negative influences of religion in society, too, solidarity becomes an issue that is pertinent for every person, community, state and the world at large. Disagreements and conflicts can be resolved where there is tolerance and dialogue, based on solidarity.

6.6 Is there a Place for Religion in Civic Education today?

Since September 11th 2001, when Islamic religious fanatics destroyed the Twin Towers in New York, the issue of religion has taken a central place in civic education. On the positive side, many philosophers of civic education have argued for the importance of religion in affecting citizenship in society. This, they said, is part of what can make for a thick/maximal conception of civic education. It is part of the diversity of a democratic society. How can religion contribute positively to the thick/maximal view of civic education? Brian Gates argues that beliefs at the core of human beings affect their shared values and so may inform citizenship and citizenship education.[81] Religion, as a large part of human identity, affects every aspect of the nation's life: civic, social and

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[80] Brendan Walsh, ed., *Heart Speaks unto Heart: Pope Benedict XVI in the UK* (London: Darton, Longman and Todd Ltd, 2010), pp. 52-53.

[81] See Brian E. Gates, 'Religion as cuckoo or crucible: beliefs and believing as vital for citizenship and citizenship education', in *Journal of Moral Education* 35/4 (2006), pp. 572-573.

political. He points to how religion can influence songs and chants at sporting events as an example. Another, more substantial, example is how religion can influence citizens' resistance to acts of injustice in their society. He adds that, in extreme cases, religion can become an enemy of the state when it becomes violent in attacking the structure of the state. This is what he refers to as 'distorted religion'. According to Gates,

> citizenship without believing, philosophy without life, faith to live by, or religious conviction is likely to be hollow-hearted and perfunctionary [sic]. It lacks the crucial spring of action. Accordingly, an approach to citizenship education, which does not expressly include this strand of human identity risks surface skating and missing an opportunity to become more deeply engaged in the process of social and political enlivenment. There is an urgent need for disciplined attention to the rationality and emotional integrity of believing and its development.[82]

Gates points out the importance of religion in personal believing but also in shared values. He observed that this social capital, religion, has been neglected in many government documents, including school curriculums, for a long time. He emphasises that many moral values associated with being a good citizen are shared by nations, cultures and religions. These include the 'virtues of telling the truth, care for neighbours, [and] protection of the vulnerable, respect for the environment and avoidance of murder'.[83] He argues that as there are resources available within religions for citizenship, such resources need to be critically scrutinized before using them in civic education. He states that 'actions generally depend on motivations and beliefs, and citizenship education is incomplete unless it attends to them'.[84] Giving the example of the approach to RE and citizenship education in England, he argues that children are exposed to diversity earlier in their period of growth and schooling. Drawing on Barret el al. (2001), he concludes his argument by saying that religion is a 'crucible' not a 'cuckoo' (it is enabling not threatening). 'Religion has been a pervasive presence in human civilisations over the centuries and best guesstimates suggests that, for well over four-fifth of the world's population, it continues to be defining ingredient in how individuals characterise themselves'.[85] Since citizenship depends on beliefs and values which in essence is religious and moral, religion is too important to be deleted from the content of civic education. Since it also has the capacity for good and evil, it should not

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[82] Gates (2006), p. 574.

[83] See Gates (2006), p. 575. For other virtues needed to be a good student/citizen, see Tomas Lickona, *Character Matters*, pp. 124-125.

[84] See Gates (2006), p. 584.

[85] See Brian E. Gates (2006), p. 588. Religion can stand severe trials and the test of time.

be left in the hands of separate religious or faith communities to tend in isolation from each other. Disconnection brings fear and suspicion. Religion, it has been suggested by Gates, should be included in the maximal concept of civic education.

6.6.1 Significance of the Virtue of Religion to Civic Education

Civic education forms the bedrock of any political society. As such, it is important that this school subject that prepares young people for their participation in political life is undertaken in an inclusive way. By this, we mean that it will not exclude any relevant material or methods in its curriculum and pedagogy. Inclusive pedagogy is already being used in RE. These approaches to Religious Education, for example,

> place students at the centre of the learning process, so that they may use the knowledge that they gain about different religious traditions to reflect upon and develop their own sense of identity in a way that acknowledges social plurality. Both the content and the skills promoted by this form of RE are directly relevant to a maximal form of citizenship education in Europe.[86]

Jackson and Karen Steel argues that inclusive pedagogy already in use in teaching Religious education is appropriate for use in teaching civic education.

Inclusive pedagogy encompasses a diverse and complex curriculum. They argue that inclusive pedagogy is used for the Council of Europe project in Education for Democratic Citizenship (EDC). The subject is 'inclusive of Human Rights Education, Civic Education, Peace Education, Global Education and Intercultural Education as well as activities in which participation in society can be learned, exercised and encouraged'.[87] They also argue that interpretive and dialogical approaches can guarantee this pedagogy. The interpretive approach is

> concerned with developing skills to engage with religious traditions, and with the diversity and complexity of religious traditions and the associated concepts of culture, ethnicity and nationality. Careful consideration is given to the representation of religious traditions and students' own perspectives are seen as an important part of learning process. This approach encourages reflection, constructive criticism of the material studied (at a distance) and

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[86] Robert Jackson and Karen Steel, 'Problems and Possibilities for Relating Citizenship Education and Religious Education in Europe' (2004).

[87] Robert Jackson and Karen Steel, 'Problems and Possibilities for Relating Citizenship Education and Religious Education in Europe', in *Teaching for Tolerance, Respect and Recognition in Relation with Religion or Belief* (2004) <http://folk.uio.no/leirvik/OsloCoalition/JacksonSteele0904.htm> [accessed 20 December 2011]. EDC supports McLaughlin's maximal approach to civic education. See also Robert Jackson, 'European Institutions and the Contribution of Studies of Diversity to Education for Democratic Citizenship' in *Religion and Education in Europe: Developments, Contexts and Debates* (New York: Waxmann Munster, 2007), p. 32 and section 6.1 above.

involvement in the interpretive process. Learning can begin at any point on the hermeneutic circle (e.g. an overview of key concepts, or the experiences of class members).[88]

On the other hand dialogical approaches in Norway, Germany and England 'concentrate on pupil interaction in the classroom and, like the interpretive approach, give agency to pupils. Students are the starting points as well as the key resources and actors', he opines.[89] These broad and inclusive approaches turn towards the 'maximal' interpretation of civic education which takes greater account of social plurality and where students' investigation and interpretation are 'more about process than content ... Inherent in this is an understanding of religion and culture that takes account of recent empirical and theoretical work on plurality and pluralism'.[90] Thomas Lickona gives a practical example of how teaching of values (religious and civic) is necessary for children's moral development and a decent, humane society. He lists a twelve-point programme of practical strategies designed for working together by parents, schools and communities. He also gives ten reasons for the importance of values education in contemporary society. Paramount among them is the fact that 'millions of children get little moral teaching from their parents and ... value-centred influences such as church or temple are also absent from their lives'.[91] In addition, Lickona lists ten essential qualities necessary for children's moral life and argues that to build these qualities in children effectively, it has to be done in partnership with families, schools and communities.[92] Further, he argues that character affects every area of society. Virtues are

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[88] Robert Jackson and Karen Steel, 'Problems and Possibilities for Relating Citizenship Education and Religious Education in Europe' (2004).

[89] Robert Jackson and Karen Steel, 'Problems and Possibilities for Relating Citizenship Education and Religious Education in Europe' (2004). See also Thomas Lickona, *Educating for Character*, pp. 161-207 and 323-347.

[90] Robert Jackson and Karen Steel, 'Problems and Possibilities for Relating Citizenship Education and Religious Education in Europe' (2004).

[91] T. Lickona, *Educting for Character: How our schools can teach Respect and Responsibility* (New York: Bantam Books, 1991), pp. 20-22. The ten reasons for the importance of values education in contemporary society are: 1. There is a clear and urgent need. 2. Transmitting values is and always has been the work of civilization. 3. The school's role as moral educator becomes more vital at a time when millions of children get little moral teaching from their parents. 4. There is common ethical ground even in our value-conflicted society. 5. Democracies have a special need for moral education, because democracy is government by the people themselves. 6. There is no such thing as value-free education. 7. Moral questions are among the great questions facing both the individual person and the human race. 8. There is broad-based, growing support for values education in the schools. 9. An unabashed commitment to moral education is essential if we are to attract and keep good teachers. 10. Value education is a doable job.

[92] See T. Lickona, *Character Matters: How to help our Children develop Good Judgement, Integrity, and other essential Virtues* (New York: Touchstone, 2004), pp. 8-11. The ten essential qualities necessary for children's moral life are: 1. Wisdom, 2. Justice. 3. Fortitude. 4. Self-control. 5. Love. 6. Positive attitude. 7. Hard work. 8. Integrity. 9. Gratitude. 10. Humility.

affirmed by societies and religions around the world ... [They] define humanity, promote the happiness and well-being of the individual person, serve the common good, and meet the classical tests of reversibility and universalizability'.[93] Inclusive and dialogical approaches allow and encourage students' participation.

In support of this pedagogy of inclusive practice, Julia Ipgrave argues that teaching students together about religions and using the teacher's skill as a facilitator can help make the classroom space 'become a safe and secure environment for discussion and dialogue'.[94] This process will allow students to gain increased mutual understanding as well as respect and tolerance for other people's culture and religious views. The topic of religion is relevant and important for discussion in civic education class. Inclusive practice as it has been used in the teaching of Religious Education can be brought to civic education as it deals with diverse and multicultural issues. Both Religious education and Civic Education can complement each other in the use of inclusive pedagogy. Religion has a lot to give to civic education both in content and in methodology. Religion, as we have seen earlier, is a social capital. It does not go against liberal education. And from the amount of influence it has in forming people's identity today, it can only enrich any programme of civic education of a country when it is included in an inclusive pedagogy.

At the world level, civic education 'promotes among all peoples a sympathetic peaceful co-operation based on democracy'[95] At the European level, it is a process of teaching and learning about shared European values or principles – which are also universal principles – human rights, equality, human dignity and freedoms.[96] At the African level, it is firstly a process of nation-building and of forging unity, and then about forming

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[93] Lickona, *Character Matters*, p. 22.

[94] Julia Ipgrave, 'REDCo and the Council of Europe White Paper on Intercultural Dialogue: Living together as Equals with Dignity' in *The relevance of interreligious dialogue for intercultural understanding. REDCo – Documentation of a public event in the Council of Europe* (2009) ed. by Wolfram Weisse, Ina ter Avest, Gabriella Battaini-Dragoni, Julia Ipgrave, Christian Rudelt and Jean-Paul Willaime <http://www.redco.uni-hamburg.de/cosmea/core/corebase/mediabase/awr/redco/research_findings/REDCo_Strasbourg_Doc.pdf> [accessed 17 February 2012], p. 23. See also Julia Ipgrave, 'Dialogue, citizenship, and religious education', in Robert Jackson (ed.), *International Perspectives on Citizenship, Education and Religious Diversity* (London: RoutledgeFalmer, 2003), pp. 147-68.

[95] L. J. F. Brimble and F.J. May, *Social Studies and World Citizenship: a Sociological Approach to Education* (London: Macmillan & Co., 1943), p. 3.

[96] See G. H. Bell, *Educating European Citizens*, pp. 21-27.

young people for participation in public life.[97] The idea that flows through these levels is that of human rights and freedom for peaceful cooperation among citizens of different communities. It is a historical fact that religion is part of the cultures of Ireland and Nigeria and so religion should be part of civic education in those countries and in all countries that include religion in their culture and history.

Recognising the significance and influence of religion in both Irish and Nigerian cultures and polity, we need not treat religion exclusively as an academic subject. School is a social institution. Young people will be able to engage in critical thinking and healthy dialogue in a process of civic education that is facilitated by a teacher who can 'decentre' (not to take sides too narrowly) from religious affiliation during teaching. Civic Education can challenge inadequate media and cultural assumptions, and refine them to work towards the common good. Communal communication based on human interaction can inform young people's use of media in relation to a sense of obligation, responsibility and human solidarity. Learning about other religions and traditions in a political community can also remove prejudices. It can create a community whereby young people can remove their ignorance about other people's beliefs and experience learning to live with the other. When understanding about another person's religion develops, life in a school community will be peaceful. This does not nullify the importance of such ventures in religion classes also. In fact, both religious education and civic education need to complement each other. This engagement and learning can be transferred to political life later. On the part of the government and media practitioners, modern means of communication can be used to provide the same kind of facilitation that a teacher does in the classroom. They can become more responsible and fair in discharging their duties to society, in order to create a community where the virtue of solidarity can inform public virtue especially among young people.[98] The

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[97] T. M. Bray and G. R. Cooper, 'Education and Nation Building in Nigeria since the Civil War', *Comparative Education*, 15/1 (1979), p. 33. See also J. O. Fadeiye, *Social Studies for Pre-NCE, NCE and Undergraduates* (1st edition, 1997) (Ibadan: Glory-Land Publishing Co., 2008), pp.55 and 63, and O. A. Fawole, 'National Identity', in S. F. Ogundare ed., *Contemporary Issues in Citizenship Education* (Lagos: Patlove Publishing Co., 2005), pp. 109-110.

[98] See Robert A. White, 'New Approaches to Media Ethics: Moral Dialogue, Creating Normative Paradigms, and Public Cultural Truth', in *Media Ethics: Opening Social Dialogue*, ed. by Bart Pattyn (Leuven: Peeters, 2000), p. 47, 52, and 'Seven Characteristics of the 'Ethical' public Communicator: Protecting the Quality of Democratic Communication', p. 293 and 296-297. In the same volume see Cees J. Hamelink, 'Can Human Rights be a Foundation for Media Ethics?' p. 115 and 'Ethics for Media Users', p. 400, Rodiger Funiok, 'Fundamental Questions of Audience Ethics', Users' pp. 407-412 and 418. See also Jurgen Habermas, *Moral Consciousness and Communicative Action*, trans. by Christian Lenhardt and Shierry Weber Nicholsen (Cambridge, MA: The MIT Press, 1991) and Antonio Pasquali, 'The Moral Dimension of Communicating' in Clifford Christians, Michael Traber (eds.), *Communication and*

media can play the role by excluding prejudice and hatred from the public media and by disseminating accurate and fair information on all news about society. It can help society to achieve solidarity in the form of understanding, cooperation, and integration, and as an effective tool for political communication and other aspects of integral human development.

A participatory approach can be very effective and help civic education achieve its goal for young people. How can dialogue deal with religious intolerance? One of the ways by which religion can enhance civic education is by looking at religion from a positive angle. Religion has been seen to contribute positively to morality and to influence people's culture more generally. One such positive value is the understanding of solidarity present in Catholic education.

6.7 Catholic Education and Civic Education

The work of Kevin Williams (drawing on that of T. H. McLaughlin on 'The common school and the Catholic school') is very helpful on the role of religion, and particularly Catholic faith, in the thick/maximal conception of civic education. William points out the elements of Catholic education which uphold and promote a thick or maximal conception in civic education. These are: 'the embodiment of a view about the meaning of human life, an aspiration to holistic influence and a specific religious and moral formation (McLaughlin 2002, 129)'.[99] McLaughlin is said by Williams to have also endorsed the account of Catholic educational principles and values found in the works of Thomas Groome and Joseph O'Keefe. The theological characteristics of the Catholic tradition of faith, according to Groome, are:

> (1) its positive anthropology of the person; (2) its sacramentality of life; (3) its communal emphasis regarding human and Christian existence; (4) its commitment to tradition as the source of its story and vision; and (5) its appreciation of rationality and learning ... [its] three "cardinal" characteristics: (i) a commitment to people's "personhood", (ii) a commitment to "basic justice" and (iii) a commitment to "catholicity".

Universal Values (London: Sage Publications, 1997), pp. 24-45 and 66.

[99] Williams draws on Terence H. McLaughlin, 'The Distinctiveness of Catholic Education', in *The Contemporary Catholic School: Context, identity and diversity*, ed. Terence McLaughlin, Joseph O'Keefe and Bernadette O'Keefe, (London: The Falmer Press, 1996), pp. 136-154. See also Kevin Williams, 'The common school and the Catholic school: a response to the work of T. H. McLaughlin', *International Studies in Catholic Education*, 2/1 (2010), p. 24.

And O'Keefe's eight characteristics of the contemporary Catholic school are:

> *(i) Lex orandi, lex credendi* (a living Catholic culture of prayer, ritual and symbol); (ii) *Et Verbo caro factum est* (an Incarnational Catholic anthropology); (iii) a community of memory (a Catholic culture of theology, literature, history, music and art); (iv) subsidiarity (decisions being best made at local level); (v) solidarity (including a commitment to the common good and a preferential option for the poor); (vi) Catholic in the sense of "universal" (including an opposition to racism and cultural assimilation); (vii) balancing particularism [sic] with pluralism (including an openness to dialogue and growth); and (viii) an emphasis on keeping in mind ultimate ends.[100]

Williams notes that the Catholic ethos that McLaughlin speaks about and endorses in the works of Groom and O'Keefe has particular significance for Catholic confessional schools, but most elements of it can be significant for other types of school too. An element of this ethos, it seems, is what Callan calls *imaginative sympathy* that is needed to achive the project of inculcating virtues in future citizens.[101] Elements of Catholic education which uphold and promote a maximal conception in civic education include respect for human life, an aspiration to holistic influence and a specific religious and moral formation (McLaughlin 2002, 129).[102] Emphasis is laid on community in Catholic education.

A school is recognised as a community with a communal structure centred around three core features:

> an extensive array of school activities which provide shared interactions and experiences among adults and students;
> a set of formal organizational features which enable the community. Teachers are not just subject matter specialists but mature persons who encounter students in hallways, the neighbourhood and the playing fields;
> a set of shared beliefs about what students should learn.[103]

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[100] Kevin Williams, 'The common school and the Catholic school', p. 24. *Lex orandi, lex credenda* is a Latin phrase which means 'the law of prayer is the law of belief'. It refers to the relationship that exists between worship and belief. *Et Verbo caro factum est* means 'And the Word was made flesh', a Latin phrase taken from the Gospel of St John 1.14. For a comprehensive explanation on 'Five Essential Marks of Catholic Schools', see J. Michael Miller, *The Holy See's Teaching on Catholic Schools* (Atlanta, Georgia: Solidarity Association, 2003), pp. 17-60. Sacramentality allows one to appreciate rituals in other religions while catholicity points towards the idea of universality of humanity.

[101] See section 2.3.1c above.

[102] Williams draws on Terence H. McLaughlin, 'The distinctiveness of catholic education', in *The Contemporary Catholic School: Context, identity and diversity*, ed. Terence McLaughlin, Joseph O'Keefe and Bernadette O'Keefe, 136-154. (London: The Falmer Press, 1996). See also Kevin Williams, 'The common school and the Catholic school: a response to the work of T. H. McLaughlin', *International Studies in Catholic Education*, 2/1, 2010, p. 24.

[103] Jo Cairns, 'Morals, Ethics and Citizenship in Contemporary Teaching', in Roy Gardner, Jo Cairns and Denis Lawton, *Education for Values: Morals, Ethics and Citizenship in Contemporary Teaching*

This community life is evident as it affects the culture of schools in the United States of America, Canada, Australia, the United Kingdom, Italy, Ireland and other places.[104] David Campbell argues that Catholic schools teach civic education better than public schools.[105] Among other reasons, this is due to their emphasis on community. In light of this present work's focus on solidarity, we could note that a vibrant community life is frequently found in Catholic (private) schools in Nigeria, for example, which are open to all pupils of other Christian denominations, different faiths and those of secular convictions. This community life encourages solidarity. As the saying goes in Africa: it is difficult to go to the river without been touched by water. Catholic education is not just a process but a life; it is a culture of living itself. Cairns argues that, as communal organizations, Catholic schools have 'fewer problems associated with classroom disruption, absenteeism, class-cutting and dropping out'.[106] There seems to be a high level of pupil or student-teacher support in such schools. This kind of support, and other values, can be brought into the civic education curriculum.

But does civic education, even in Catholic schools, include any theological content? As detailed in chapter five above, included in the content of Catholic faith is the virtue of solidarity: civic love or the commitment to care for the other.[107] The concept of solidarity, especially when understood theologically, includes everyone, even enemies. It goes beyond borders. Of course, solidarity is not an exclusively Christian concept, but is found in other religions, as we have seen it in chapter four. It can also be understood from a philosophical point of view, as an attitude or a principle for action, as seen in chapter three. But particularly as a theological value, solidarity is inclusive. It points towards the direction of universal solidarity. Because it is based on the virtue of universal charity, a theological virtue, and because of its possible acceptability by

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(London: Kogam Page Ltd, 2000), p. 21.

[104] Kevin Williams, 'The common school and the Catholic school', p. 27. See also Brendan Carmody, 'towards a contemporary catholic Philosophy of education' in International Studies in Catholic Education (2011), vol. 3/2, pp. 109-115.

[105] See David E. Campbell, 'Civic Education in Traditional Public, Charter, and Private Schools: Moving form Comparison to Explanation' in *American Enterprise Institute for Public Policy Research* (2011) <http://www.aei.org/event/100440> [accessed 20 January 2012], pp. 15-19.

[106] Jo Cairns, 'Morals, Ethics and Citizenship in Contemporary Teaching', p. 21.

[107] See Thomas Lickona, *Character Matters*, pp. 9, 12, 38-41, 46, 52, 83-108, 117, 121, 162-164, 214, 227 and 278.

people of all faiths and none, Christians and non-Christians, traditional and liberal, universal solidarity can be acknowledged as an important contribution to a thick/maximal conception of civic education.

6.8 Towards An Integrated and Enriched Civic Education

We have examined the philosophical, religious and theological understandings of solidarity in chapters three, four and five above respectively. Philosophically, solidarity means social charity. Solidarity entails rationality, focused on meeting the challenge of interdependence. It is intrinsically related to some other concepts, like the common good and peace. Solidarity – understood as a bond of friendship that entails justice and charity – brings about universal solidarity. This is so because both justice and charity are universal. Human persons universally have rights based on human dignity and our common humanity, and as created in the image of God, philosophically, they are seen as a reflection of the divine.[108] Religiously, solidarity is seen in concepts such as community, belief and worship, covenant, almsgiving, family, love of neighbour and justice. Solidarity is experienced in community life of the religious but often this seems to be limited to believers. Theologically, solidarity means love and commitment to the other, civic love, a bond of friendship based on justice and the Christian virtue of charity. The theological virtue of solidarity refers to universal human solidarity which supports and enriches philosophical and religious forms of solidarity. It reflects the universal love of God of everyone which Christians see as exemplified in the person of Christ. Both religious and theological understandings of solidarity are important to make the conception of civic education richer. However, an integration of chapters three, four and five above, including the philosophical concept of solidarity, is needed for a thick/maximal conception of civic education.

On the whole, philosophy, religion, and theology all teach the obligation to perform acts of charity.[109] Solidarity is, in its fullness, a Christian virtue closely aligned with

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[108] For example, Aristotle recognized the divine aspect of humans, in our rationality. See Roger Crisp (ed.), *Aristotle: Nichomachen Ethics* (Cambridge: Cambridge University Press, 2000), pp. 45-48.

[109] See, for example, the earlier section in this work above concerning the Greek philosophers, world major religions and Yoruba (African) Traditional Religion. The section on Catholic Social Teaching showed how Catholic Theology makes use of natural law, reason and revelation in her approach to social teaching.

charity.[110] Solidarity is one of the fundamental principles of the Christian view of social and political organization.[111] Solidarity, therefore, can help meet the challenges of civic education. Christians, including young people, can adequately respond to their Christian call and civic responsibilities only by giving justice, informed by charity to the other, and so contributing to the common good.

But what about those who might want to take unfair advantage of welfare or charity? In conjunction with other related principles like subsidiarity and justice, solidarity can challenge those who want to abuse welfare or unemployment benefits of a community and take advantage of others' gestures of solidarity. For example, as a matter of justice, benefits should not be given to those who refuse a reasonable opportunity to work.

For an authentic and full development in any area of life, a universal idea of solidarity is needed as a response to the interdependent nature of our contemporary world. Universal solidarity enables authentic personal and social development that will serve the common good. The virtue of solidarity can inform public morality especially among young people who will later participate in the life of the state.

Solidarity is a rich concept that can enable human persons as individuals and as communities to work together to achieve the common good. A main purpose of politics is to serve the common good through structures. Just as effective politics for the common good is government by discussion, a thick/maximal conception of civic education ought to allow discussion about religion as a force to support public morality and respect for human rights. However, this is not to be 'a rubber-stamp' thing; it has to be debated like all other issues in the public sphere. As a matter of intellectual

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[110] Pope John Paul II, *Sollicitudo rei socialis*, n. 40: 'In what has been said so far it has been possible to identify many points of contact between solidarity and charity ... [which are] distinguishing mark[s] of Christ's disciples (cf. Jn 13:35) ... Solidarity seeks to go beyond itself, to take on the specifically Christian dimension of total gratuity, forgiveness and reconciliation. One's neighbour is then not only a human being ... but becomes the living image of God the Father, redeemed by ... Jesus Christ and placed under the permanent action of the Holy Spirit ... [who] must therefore be loved, even if an enemy, with the same love with which the Lord loves him or her; and for that person's sake one must be ready for sacrifice, even ... to lay down one's life for the brethren (cf. 1 Jn 3:16)'. And brethren here do not mean just fellow Christians, but all people. See The Second Vatican Council, *Lumen Gentium* (1964) <http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/ vat-ii_const_19641121_lumen- gentium_en.html> [accessed 13 March 2011], nn. 2, 13, 36, 49, 51, 59, 63, 67 and 69. See also Pope John Paul II, *Sollicitudo rei socialis*, nn.32 and 40, and *Centesimus annus*, n. 57.

[111] See Pope John Paul II, *Centesimus annus*, n. 10.

solidarity[112] in classroom debate where there are significant disagreements, even disagreements concerning solidarity itself, other principles like truth, freedom and justice can be fruitfully employed by a trained facilitator to adjudicate between views. Philosophy and politics can also cause division. Philosophy is divided into various schools. And politicians divide themselves into different parties. Religions are also of different traditions. One can decentre from one's egocentric or private/personal view to take account of the other person because of one's common humanity with them and all people being created in God's image. Solidarity makes this process of decentring happen. In order to appreciate the philosophy and belief of the other person, the first step is to be in solidarity with, and/or move towards union with, to befriend, the other person. This union can be based on justice and the Christian idea of charity. Solidarity is part of the content of the Catholic faith, and Catholic schooling generally, as well as religious education specifically. It can better inform public education. It can only enrich the thick/maximal concept of civic education.

Furthermore, embracing a rich and integrated understanding of the virtue of solidarity can enable others, including non-Christians, to consider that religion need not and should not be removed from public sphere debates. Religion and theology can enhance the teaching of public ethics in a democratic community. Drawing on a philosophically, religiously and theologically rich concept of solidarity can contribute to the creation of a civic environment by which citizens will embrace their rights and responsibilities, based on civic love and a conviction of their duty and responsibility to serve the common good.

6.9 Pedagogy for Civic Education: Dialogue and Debate on Morality

Civic education is currently facing some challenges regarding its content, conception and pedagogy, in Ireland and Nigeria. In Ireland, the teaching of CSPE could be enriched by including more direct and appropriate references to religion and solidarity. In Nigeria, religion stands out as an important social capital and yet it is not incorporated in the conception and pedagogy of civic education. In the light of chapters two to five and the need for an integration of the three important areas of this study, it seems clear that the conception of civic education needs to be expanded. Virtue, and

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[112] See David Hollenbach, *The Common Good and Christian Ethics* (Cambridge: Cambridge University Press, 2002), pp. 33-42. See also sections 4.6.1 and 5.9. See also pp. 197, 199, 207, 212, 218 and 224.

especially religion, remains a very important ingredient that can make for a thick/maximal conception of the school subject. Civic education can be taught from the perspective of a philosophical understanding. However, theology and religion are part of human life and they can also contribute positively to human happiness. They can contribute to civic education, to its teaching, learning, and participation. Faith can lead to individuals becoming active citizens. Faith encourages believers to put faith into action. If citizens are 'to live as moral persons informed by faith, [they] will only be able to do so as active members of a believing community'.[113] According to Charles J. Chaput, society needs informed citizens to exercise their duties as citizens. He argues that tolerance is not a specifically Christian virtue and that it is a rather limited requirement. He reminds Christians about the virtue of love 'which is a more demanding task [than mere tolerance]'.[114] It is love through which we are created and for we are in this world to spread the love of God. Christians (Catholics) need to prove their identity by their love for God and fidelity to Catholic social teaching in serving the common good. Catholic needs to live their faith both in private and in public arena convincingly in order to be loyal citizens. Cardinal George Pell dwells on the issues of law and religion as they affect or shape morality in political life, and posits that freedom, reason and love are a trinity. He argues that they form an indivisible unity. And that any discussion of Christianity and political life would necessarily examine the foundations of human rights and the massive confusion on the true meaning of human conscience.[115] He argues further that Catholics can use human rights discourse, properly understood, for expressing their understanding of duties, particularly towards the weak. Catholics need to be virtuous, God-fearing, and the church must be prophetic, for the kingdom of God is eschatological. In the same line of thought, David Hollenbach argues that pluralism and globalization pose threats to the common good. He argues that tolerance alone cannot handle problems like 'lifestyle enclaves', class differences, 'hard-core racism' and poverty today.[116] Beyond tolerance, he proposes the pursuit of the common good as a stronger human interconnectedness, a global interdependence, to

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[113] Richard M. Gula, *Reason Informed by Faith: Foundations of Catholic Morality* (Mahwah: Paulist Press, 1989), p. 56.

[114] C. J. Chaput, *Render unto Caesar: Serving the Nation by Living our Catholic Beliefs in Political Life* (New York: Double Day, 2008), p. 146.

[115] See G. Pell, God and Caesar, in *God and Caesar: Selected Essays on Religion, Politics, & Society,* M. A. Casey (ed.) (Washington DC: the Catholic University of America Press, 2007), pp. 4-5.

[116] See David Hollenbach, *The Common Good and Christian Ethics* (Cambridge: Cambridge University Press, 2002), pp. 33-42.

overcome contemporary problems. He argues that solidarity, (an affective sensitivity to the need of others), must be 'expressed in the economic, cultural, political and religious institutions that shape the society'.[117] He further argues that the solidarity of shared freedom sets us on a path of transformation rather than 'an all-or-nothing call for utopia'.[118] Therefore Christians are invited to engage in civic activities that build solidarity.[119] Christianity strongly supports virtues and values such as justice and human rights. These are required in the public life of a society. Christians should bring all these, which are very much supported by and strengthened by their belief, to public life, for instance in treating non-Christians as fellow citizens. Since politics stands for freedom and justice, and Christianity stands for love and freedom, Christians should enter into political life with a spirit marked by solidarity. They can do this through mutual efforts to discern the civic good and engage in joint action, and also through dialogues. Inter-religious and ecumenical dialogues are what he calls 'intellectual solidarity'. These dialogues also extend to people of different classes in society. All these contributions Christians can bring to the public square in order to achieve and sustain the common good.[120] Furthermore, he says that 'human dignity cannot be even minimally realised when persons are simply on their own'.[121] Christians need to move from tolerance to solidarity, and to see human rights as a minimum and embrace a new awareness that all citizens share one another's fates.[122] Forming people to put their faith into action is the mission of both Irish and Nigerian church through their commissions for social justice.[123]

Integrating the three areas – philosophy, religion and theology – can make the conception of civic education become richer. Moral formation is a major aim of

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[117] Hollenbach, p. 189.

[118] Hollenbach, p. 85.

[119] See Hollenbach, pp. 113 and 129. His whole argument is that there are universal values in Catholic Social Teaching. Christians can make important contributions to the common good of a community of freedom. They should bring these universal values from their faith to the public square, to show that they are not just Christians but also good citizens.

[120] See Hollenbach, pp. 129, 136, 152-170.

[121] Hollenbach, p. 192.

[122] See Hollenbach, pp. 227-229 & 242-243.

[123] See for example, the Irish Catholic Bishops' Conference, 'Council for Justice and Peace of the Irish Catholic Bishops Conference' (2011) <http://www.catholicbishops.ie/justice/> [accessed 10 March 2012] and the Catholic Bishops Conference of Nigeria 'Justice, Development and Peace Committee' (2011) <http://www.csnigeria.org/> [accessed 10 March 2012].

education as a public service. Religion and theology can be brought into the content and pedagogy of civic education to make it rich enough to form students morally for public engagement.

Students need to be able to engage in class debate about how religion can affect public morality, since religion is part of the people's culture. This will be possible if the teachers have the necessary skills to do this.

To benefit more from civic education, Oladeji argues that this school subject, can help to cultivate a value system necessary for a feeling of unity within a diverse political society. He categorises the task of such a broader view as twofold: learning about societal values and emphasising the importance of tolerance.[124] Culture and values are two important concepts in any approach to civic education.

Solidarity, which includes the value of caring for the other, is a cultural value as well as a religious value common to every religion and every cultural group in Nigeria. In Ireland, it is the same. Though such caring may be limited often to one's ethnic or religious group, it can grow to become inclusive of every citizen and so enliven the entire society. This more developed solidarity can contribute to the project of integration and nation building as well as raise the sense of civic responsibilities among young people.

In a theological understanding, solidarity is God-like, God-given and God-directed. It is thus a powerful social principle and virtue. Though finding its home in a particular religious tradition, namely Christianity, a theological solidarity speaks the language of inclusion, tolerance, charity and universality.

Solidarity seen from this point of view of theology can be taught, discussed and encouraged in civic education. This will help citizens to become active in issues that concern their lives and that of others. It exists in every group and religion but that needs to be raised to a higher level where it will not only benefit the religious or ethnic community but all society.

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[124] See Matthew O. Oladeji, *Citizenship Education for all* (1st edition in 2001) (Ibadan: Real Success Consult, 2006), p. xv.

Philosophy, religion and theology all have deep understandings of the virtue of solidarity. The Christian point of view, expressed in the theological, shows a highly developed idea of truly universal solidarity. A Christian idea of solidarity, which goes beyond borders, can lead to an authentic development, the common good and lasting universal peace. This theological approach, in its universality, can be complementary to other universalist approaches, such as that found in human rights discourse.

The need for a better pedagogical approach is also very important so that religion will not be seen as a matter of competition among believers of different faiths. All aspects of religions that are common need to be promoted. Christianity wants to dialogue with other religion because of the sense of solidarity Christians have for other religions. Solidarity in this sense can bring about better understanding about our shared humanity, shared values, and religion's contribution to public ethics. And any aspect of religion that can promote unity and development should be encouraged so that civic education can achieve the goal of integration and nation building in both countries.

6.9.1 Civic Education in Politics and Culture in Ireland and Nigeria

A thick/maximal conception of civic education that includes religion can be as a force to support public morality. When we think of the multicultural sense of modern states today, it is within civic education that intercultural studies on one hand and dialogue between rationality and religious tradition of various cultures on the other hand can be located in school as a community. An integration of philosophical, religious and theological perspectives of solidarity can help us to understand civic education better. It has been observed in a recent gathering between adherents of Christianity and Islam that both religions share some important human and religious values. The Pontifical Council for Interreligious Dialogue and the Royal Institute for Interfaith Studies of Amman, Jordan held their second Colloquium in Rome from 18 to 19 May 2011. The communiqué issued after the gathering highlights the importance of religion for the establishment of friendship and solidarity.[125] School as an institution provides

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[125] The following are the important points from the communiqué:
1) Christians and Muslims share basic human values like the sacred character of human life, human dignity, and the fundamental inalienable rights deriving from it.
2) As for the religious values, some of them are common to Christians and Muslims; meanwhile others are specific of [sic] each community. It is therefore important to point out commonalities and to identify differences. Respect for differences is in fact an important condition for an authentic dialogue.
3) Education, religious in particular, should not form identities in antagonism or in conflict, but on the

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opportunity for Christian and Muslim students whereby shared values found among their religions can be discussed, and respect for differences can be celebrated. Civic Education especially provides opportunity for students to engage various shared values in an intercultural dialogue. What is the implication of this for Ireland and Nigeria? In the light of the concepts of citizenship, virtue ethics, the seven areas of CSPE and the ten areas of Civic Education (in Nigeria), seen in chapter one and two, the idea of patriotism needs to transcend tribal, ethnic and ecumenical groups. Philosophical, religious and theological understanding of solidarity, seen in chapters three to five, can be integrated into the conception of solidarity to enrich civic education in Ireland and Nigeria. As a moral virtue that is needed in a world characterized with interdependence, it can be taught and also acquired by citizens of such societies.

Firstly, both countries are multicultural by nature. Nigeria has been experiencing an interaction of many cultures since its creation as a nation-state. Ireland has also been experiencing lately the presence of many non-nationals and cultures as a result of migration from the southern to the northern hemisphere. The implication is that for civic education to be rich enough within such pluralistic liberal democratic states, every culture has to be given a voice in the public sphere. For liberal democracy to exclude the contribution of a stakeholder in the society is to go against the liberal ethos of liberty and freedom of expression.

Secondly, a society that does not permit the voice of revelation is not a neutral one. Reason without faith is not neutral. It is just a society without religion or God. When religion is not permitted, it does not mean that it is neutral. It is a society which accepts something else but not religion. Neutrality is part of the tenets of liberal democracy. However, to claim neutrality is to allow religion to thrive together with other world views in that society.

Thirdly, in a multicultural and pluralistic society like Ireland and Nigeria, discussion which is an important ingredient of politics in a democratic setting is very important in forging ahead on the issue of ethical concern of citizens.

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contrary, while helping the youth to be well rooted in their own religious identity, it should favor the formation of identities open to other identities.
4) A privileged space of common education is that of the schools, institutions and universities, private and public, where Christian and Muslim children and youth study together. Such an experience is to be conserved and cherished, also because it gives the occasion to create strong and permanent friendships. Vatican Information Service - English <visnews_en@mlists.vatican.va> [accessed 20 May 2011].

Finally, solidarity by which liberal societal structures are dependent has been eroded by market forces and secular life. To bring about an authentic human solidarity that is universal in nature, dialogue between faith and reason is highly essential.

In the context of our project, a thick/maximal conception of civic education needs this dialogue between reason and faith not only as part of its content but also as part of its pedagogy. As we have argued earlier on, this process can happen among students with a teacher who can decentre from their own religious affiliation to guide the class in the discussion about personal responsibility and public morality. One force for good that religion can bring on board to contribute to the public morality among young people is the virtue of solidarity from the Christian point of view. As this is already part of Catholic education, it can be extended to education generally including civic education specifically.

For Ireland, the theological virtue of solidarity has been part of her school ethos, especially since the majority of her schools were run by the Catholic Church. Even though the ownership of schools in Ireland is shifting partially to the state, liberal democracy still needs the voice of Catholicism in the project of public morality. Catholicism has philosophical, religious and theological dimensions. It is 'characterized by both/and rather than an either/or approach: nature and grace, faith and reason, Scripture and Tradition, faith and works, authority and freedom, unity and diversity'.[126] With the importance and crucial position that religion occupies today in the current debate in education, it is a serious deficiency that the new (1998) syllabus for Social, Personal and Health Education leaves out any mention of religion.[127] Perhaps, Ireland can also learn from Nigeria which is still holding to traditional cultural values especially those of care for others, family, community spirit and religion. Irish society could gain much from 'the five pillars of the Yoruba beliefs' if civic education programmes can incorporate at least some aspects of the *iwa* or character formation, as informed by the Yoruba beliefs in the supreme Deity, divinities, ancestors, spirits, magic and medicine. These beliefs are the basis underlying their social ethics as manifested in the

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[126] R. McBrien, *Catholicism* (London: Geoffrey Chapman, 1994), p. 3.

[127] See National Council for Curriculum and Assessment, 'Social, Political and Heath education', (1998) <http://www.sphe.ie/downloads/RESOURCES/
SPHE%20JUNIOR%20CYCLE%20SYLLABUS.pdf> [accessed 8 May, 2011].

community, human relations, altruistic philosophy, sacredness of life and respect for elders.

For Nigeria, if the project of integration and nation building has to be achieved, civic education needs not only philosophy but also theology as well as religion as its complements. When, the state took over the schools from religious bodies, the result is that the virtue of solidarity understood from the context of Christianity faded from away gradually. African traditional religion's understanding of solidarity is limited because it is not considered in a universal context. Solidarity that is present in various cultural groups is limited to the groups. Even, if a philosophy of altruism is still present in Nigeria today, a need for a universal idea of solidarity is needed to coordinate various discordant voices in the polity and society generally. Perhaps Nigeria can learn from Ireland by taking on board, a universal idea of solidarity present in Christianity, particularly in the Catholic faith, for a more integral conception of civic education. Even though the situation in Northern Ireland may be complex and lack space to explain it here but the peace process going on now is a good example of solidarity. Some values found in Irish society and Western culture more generally can also help to inform civic education in Nigeria. Such values include the following: human rights, freedoms and responsibilities; the rule of law; the democratic system; civic participation; and sustainable development.

6.10. Conclusion

Our main objective in this thesis was to investigate how an integrated philosophical, theological and religious understanding of the virtue of solidarity can contribute to civic education in Ireland and Nigeria. The challenges facing the project of civic education in the two countries are enormous. The two main ones are that civic education is ineffective and considered to have a thin/minimal conception of content. How can civic education be effective in a democratic liberal and multicultural society? Liberal democracy wants to teach civic education from the point of view of secular rationality alone. From the point of view of traditional religions, however, religion has a lot to offer to education in citizenship. A theological perspective, which makes use of all that is good from both the philosophical and religious perspectives too, can enrich civic education for a better delivery of its aims. An integration of these various perspectives can contribute to a thick/maximal conception of such education.

The first chapter of this work explores the concept of civic education and other related concepts as they affect this school subject in Ireland and Nigeria. We noted that contemporary society seems not to want to associate religion with public morality. So the research sets out to seek ways in which reason and revelation can assist each other in the project of promoting active citizenship. The concept of solidarity – bond of friendship – is offered to enable us to successfully meet many challenges facing young people and the project of civic education in Ireland and Nigeria.

The second chapter looks at what impact civic education has on young people in the two countries. Having discovered that the drives towards secularism and individualism are mostly channelled by the media, we began to see how the virtue of solidarity understood by reason and revelation can inform civic education. A richer concept of civic education by extension can challenge the negative influence of media on young people. As argued by Joseph Faniran, drawing on Moemeka's five guiding principles on the ethics of communication in the community, the communicative values generated in ritual (social and religious) maintain and promote social order.[128] This process of human interaction, 'build[s] up mutual understanding that leads to the creation of communion and community'.[129] Faniran argues that in communal communication, a dialogue between modern and African traditional cultures can inform all media actors to gain new meaning, order and a spirit of community.

Civic education can work with Religious education; both can challenge each other in a mutual cooperation on the issue of the moral development of young people. In the past, religious education in Ireland and Nigeria has been seen to contribute to the holistic development of young people. Civic education can contribute to this too, focusing on social integration and the common good. It facilitates students to become active, informed and responsible citizens, as it prepares them for their future participation in their society. Both Civic Social and Political Education (in Ireland) and Civic Education (in Nigeria) are analysed in chapter two. It was discovered that both apply to some extent thin/minimal approaches in their conception of civic education, in both content

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[128] See Joseph Oladejo Faniran, *Foundations of African Communication with Examples from Yoruba Culture* (Ibadan: Spectrum Books Limited, 2008), pp. 250-253.

[129] Joseph Oladejo Faniran, p. 254.

and methodology. While some philosophers perceived civic education as subject to human reasoning alone, others have extended it to include different dimensions such as religious conviction and cultural diversities. The first categories of philosophers are those who believed in the thin conception of Civic Education while the latter groups are those who uphold the maximal conception. Because the Catholic faith is predominant in Ireland and widely practised in Nigeria, it is appropriate to expand the minimal conception towards a holistic/maximal conception of Civic Education through Catholic Social Teaching (CST).

In chapter three we focused on a philosophical understanding of solidarity. Solidarity can be understood in the three major ethical theories but it can be appropriately understood in virtue ethics. Virtue ethics lays emphasis on the moral agent's character; deontological ethics deals with duties and obligations of the moral agent, and consequentialism/utilitarianism, views morality in terms of the usefulness of moral actions and policies. This study focuses on virtue ethics. Aristotle, the principal proponent of virtue ethics, analysed the concept of 'friendship'. He distinguishes three kinds of friendships: friendship for utility, for pleasure and for virtue. Perfect friendship is the one based on virtue. Other philosophers commented on the concept of friendship and some, for instance, Karl Marx limits human friendship to the economic cooperation alone while neglecting the social and political aspects.[130] Human flourishing cannot be limited to economic cooperation alone. Solidarity, a bond of friendship among people, based on their love of shared humanity, is seen by many major philosophers as social charity (understanding this term philosophically, not theologically). It can meet effectively the challenge of interdependence in our society. Solidarity aims towards the common good and leads to peace. As a principle of CST, the common good means God is the origin of all goods and he has destined them for human use. Philosophical theism, as seen in CST, for example, also teaches the equality of human beings, based on the belief that human beings are created in the image of God. Peace, another related concept, is the state of harmony within society which can be worked towards through the process of solidarity in civic education.

Chapter four presents the idea that religions bind people together. The ideas of civic

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[130] See Karl Marx and Friedrich Engels, 'Manifesto of the Communists Party' in Karl Marx and Friedrich Engels, *Selected Works* (2 vols), vol.i (Moscow: Foreign Languages Publishing House, 1950), pp. 22-23. See also Jonathan Wolff, 'Karl Marx' in *The Stanford Encyclopedia of Philosophy* (August 2003 Edition, revised June 2010) <http://plato.stanford.edu/entries/marx/> [accessed July 24 2011].

love and care for the environment are present in the two major world religions selected, Judaism and Islam, and in African traditional religion. One thing that is common to all of them is that they all share the idea of solidarity. They all believe in love of neighbour and in justice, though this often / usually seems limited to believers of the same religion alone. In Judaism, people are bonded together by the concept of covenants, *Torah*, the family, synagogue and *Zedakah* (charity). In Islam, believers are bonded mainly by the concept *Ummah* (Islamic Nation) in a welfare state. Through *zakat* Muslims unites themselves with and support the poor and the weak in community. However the idea that part of *zakat* is used for Jihad does not portray solidarity as bonding with others outside the faith, but as attacking them. In the African Traditional Religion we have examined, solidarity is expressed through communal life, the five pillars of Yoruba beliefs, and moral life – '*Iwa'*. The altruistic and other social and economic styles of life, for instance, cooperative ventures, support for the elderly and the needy, proverbs, songs and chants, are all forms of solidarity, but are usually limited to the group or community. All of these are typical of African Traditional Religions in general.

The theological understanding of solidarity is treated in chapter five. From the point of view of Catholic theology, solidarity is love of the other or civic love, a bond of friendship based on justice and the theological virtue of charity. While justice gives to others their due, charity has a deeper concern and compassion for others. It is only from the theological understanding of justice and charity that universal solidarity can be fully understood.[131] While philosophy and some other religions give principles to human beings, Christianity believes that God shows his love first to human beings before inviting them to do same to others.[132] Judaism does the same though in a more limited form. Catholics experience unity or solidarity through the church, the word of God, the Holy Sacraments and Christ's teachings, especially about love for everyone, including enemies. Solidarity entails justice and charity. Solidarity is the virtue for civil life,

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[131]See Matt. 5.43; 22.40. See also Joseph Keating, 'Christianity' in *The Catholic Encyclopedia* Vol. 3. (New York: Robert Appleton Company, 1908) <http://www.newadvent.org/cathen/03712a.htm> [accessed 14 October 2009], T.p. Halton, 'Christianity and Hellenism' in *New Catholic Encyclopedia* (18 vols) Vol. 3 (New York: McGraw-Hill, 1967), pp. 653-654, F.X. Murphy 'Christian Way of Life (Early Church)' in *New Catholic Encyclopedia* (2nd ed.) Vol. 3, pp. 546-547 and R. Hittinger, 'Solidarity' (Detroit: Washington, D.C.: Thompson/Gale; Catholic University of America, 2003), Vol 13, pp. 301-302.

[132] See Matthew 22.36-40, Romans 12.10; 13.1-13, Ephesians 4.15, Colossians 1.4; 3.14, 1 John 4.20-21, 1 John 3.14-17; 4.7-12, 2 John 6. See also T. Gilby, 'charity' in *New Catholic Encyclopedia*, vol. 3, p. 395.See also William C. Mattison III, *Introducing Moral theology: True Happiness and the Virtues* (Michigan: Brazon Press, 2008), p. 292 and Pope John Paul II, *Sollicitudo Rei Socialis* (1987) <http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jpii_enc_30121987_sollicitud o-rei-socialis_en.html> [accessed 13 January 2012], n. 39.

aiming at the common good and peace. It is fully expressed in the life and ministry of Jesus Christ. In the sacraments, especially the Eucharist, Jesus is in solidarity with Christians and he expects them to be in solidarity with one another. Jesus unites himself with Christians and he wants them to do the same with other fellow human beings.

This final chapter examines the importance of religion in liberal society, particularly from the point of view of RE as complementary to civic education in achieving the latter's aim. Religion is an important social and cultural factor which helps civic education both in its content and pedagogy to prepare young people for their life in society. *Zakat* and almsgiving, examined in chapter four above, are examples of ways by which religious solidarity is put into action. Proper understanding of religious solidarity can support the civic education project. It can encourage citizens to support one another with their wealth.

Both philosophy and religion teach people principles that can bind people together in community. Neither of them seems to be rich enough on its own to make the content of civic education 'thick' enough for the perfect service of the common good. An integration of both with the theology of love, including even love of enemies, can bring about human solidarity as a universal good.

On the whole, to raise the consciousness young people about public morality in a market driven culture, and to build civic values in a democratic state, religion and reason have to dialogue with each other. An integrated philosophical, religious and theological understanding of solidarity can bring to the public sphere a contribution to enrich the conception of civic education in Ireland and Nigeria. For instance, religious and theological issues can form parts of the topics for the civic education curriculum. Also, the teacher can make use of the religious and theological background of students as a resource to enrich the pedagogy of civic education class. The virtue of solidarity which entails concepts of love, compassion and forgiveness, can also help the two countries to emerge completely from the negative legacy of colonialism.

Human solidarity based on the integration of reason, religion and theological understanding, particularly the virtue of universal solidarity, goes beyond merely natural or cultural and economic forms of solidarity. This is already present in Catholic education at its best. This integration is a fusion of faith and reason, a synthesis of faith

and culture. The Church is very important in providing 'hope for the renewal of interpersonal meaning and civic membership' in Ireland and Nigeria.[133] This is an inculturation of both philosophical and theological values. Inculturation here means a dialogue between philosophy and the gospel message for transformation of the former. It is a process of working together on the project of moulding public morality in the public square. This process can be done through dialogue and the method of decentring to better inform and enrich the thick/maximal conception of civic education in Ireland and Nigeria.

Solidarity is a virtue which is greatly needed in society today. It can be achieved fully and securely only if one loves the other like God does. It follows then that perfect love of neighbour (even enemies) is made possible by love of God. It also follows that solidarity is an intrinsic part of charity. Solidarity, which is the prerequisite to be true members of the Church, is also what is required to be true citizens in any society. In societies like Ireland and Nigeria, which are multicultural and multi-religious, solidarity offers an opportunity to prepare citizens for life in the Church and for life in society, for integration and holistic development. Solidarity aims at the common good and peace in society. Conceived theologically as examined above, it can better inform and make the conception of civic education richer in Ireland and Nigeria. Inclusivity (always including open hearts to non-Catholics) is one of the marks of a Catholic philosophy of education. Catholic education is related to and can complement civic education in achieving its aim.

An integrated philosophical, religious and theological understanding of the virtue of solidarity can guarantee peace in an interdependent world. This process of integration can make for a thick/maximal conception of civic education in Ireland and Nigeria. The result of this integration can bring about restructuring of different organs of governance to serve the populace. This is what we may call here 'structural solidarity' which aims at every structure and help to direct it towards service of the common good.[134] For instance, it means in essence, that any structure that is divisive, exclusive, corrupt, and

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[133]Eoin Cassidy, *The Search for Meaning and Values* (Dublin: Veritas, 2004), p. 281. See also John Aniagwu, *Faith and Social Action: Perspectives on the Church and Society* (Iperu-Remo: Ambassadors Publications, 2011), pp. 292-293.

[134]See Patrick Riordan, *A Grammar of the Common Good: Speaking of Globalization* (London and New York: Continuum, 2008), pp. 15-29. See also Tim Hamilton, Brian Lennon, Gerr O'Hanlon and Frank Sammon, *Solidarity: The missing Link in Irish Society* (Dublin: Jesuit Centre for Faith and Justice, 1991).

so on, be replaced to reflect integration, participation, tolerance, equality, freedom and human solidarity. There is need for government to restructure its policies to alleviate poverty, empower people, integrate groups with government structures and their neighbours, build human capacities for permanent friendship and justice and make human solidarity supreme over sectional claims. Students need to discuss 'structural solidarity' in civic education class. Structural solidarity can help both the government and citizens to dialogue and collaborate on integration on different aspect of governance, as well as different tribes, ethnic, social, professional and political groups, and sections of the nation. It is not only transformation of structures that may happen. The virtue of solidarity can transform citizens generally including, most importantly young citizens in schools. It can help teachers to embrace and work assiduously to become role models for their students. It can also help in the project of nation building, by making young people to lovingly embrace their roles and discharge them promptly.

Also, religious activities and freedom need to be protected in order to allow partnership between religious beliefs and societies to build a culture of tolerance, mutual acceptance and dialogue for the common good.

6.11 Further Areas of Research

As it was discovered in chapter two, in Ireland as well as in Nigeria civic education has not received serious attention other that being a subject of inspection. There is a need to conduct research (theoretical and empirical) research on the attitudes of stakeholders (legislators, parents, communities, teachers and students) towards the subject. This may lead to finding particular solutions to how young people receive and respond to civic education and how it can be improved.

Furthermore, civic education can also happen within informal and non-formal settings. There is a need for research on civic education in an informal setting like the family, as home schooling (training) and parish life. This kind of civic education can help as a foundation for civic education in formal schools. There is also a need for research in the non-formal setting where civic education is carried out by a state agency for immigrants to countries or as an on-going process of civic formation by non-governmental organizations. This also can be linked to the formal school's civic education as part of a life-long formation in citizenship.

Another area needing research is how civic education can permeate and enliven not only a section of school life but the entire school system. There is a need for research on how civic education can be part of school curriculum especially at the senior level/school. This may assist students more as they are getting ready to go out into adult life and the public life of their society. There is a need also to research into how civic education be engendered into tertiary education system.

In addition, each particular thinker mentioned in chapters three, four and five, as well as any other relevant thinkers, can be studied in depth in order to explore and more fully understand their contributions to the understanding of solidarity.

The virtue of solidarity is important in every human interaction and at all levels. There is also a need for research in the eschatological view of civic education. This is an area where civic education can be linked to supernatural life and beyond the earthly domain. For example, how can belief in heaven help people to be better citizens? This area needs further theological research.

Now is the time to allow every stakeholder, religious or secular, philosopher or theologian, academic or professional, citizens from all walks of life, to participate and engage with one another in the debate about civic life and responsibility for a dynamic democracy, to achieve peace and harmony.

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