

In Search of Our Common Humanity – Towards a Philosophy of Pluralism

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Abstract: More than sixty years after the ratification of the declaration of human rights, nothing can be taken for granted and everything is possible. We are more and more indifferent to the inhuman treatment we see around us. More and more nations wage wars against the others; the number of political refugees is drastically and alarmingly increasing every day. The African continent does not seem to have recovered from the devastating effects of slave trade and colonialism. What is worse, the world is increasingly becoming insecure. Nevertheless, there is still hope. It comes from the realisation that all humans undeniably have one thing in common – that they are humans, precisely human beings. We have a common humanity irrespective of when and where our contact with the world started. It is our conviction that it is through the realisation and promotion of our common humanity that authentic peace could be achieved today. We are working on the principle that no culture is self-sufficient. The attitude ought to be: I need the Other in order to develop myself meaningfully and authentically.

I. INTRODUCTION

All humans undeniably have one thing in common – that they are humans, precisely human beings. We have a common humanity irrespective of when and where our contact with the world started. It is our conviction that it is through the realisation and promotion of our common humanity that authentic peace could be achieved today. More than sixty years after the ratification of the declaration of human rights, nothing can be taken for granted and everything is possible. We are more and more indifferent to the inhuman treatment we see around us. More and more nations wage wars against the others; the number of political refugees is drastically and alarmingly increasing every day. The African continent does not seem to have recovered from the devastating effects of slave trade and colonialism. It is generally regarded today as a forgotten continent. What is worse, the world is increasingly becoming insecure.

It is clear that there is a problem. The response is not simply political or economic. In fact this approach complicates the problem more as what dictates relationship between one individual and the other or nation and the other is what one gains or benefits from the other. We have to take a step or even steps backwards and emphasize what unites us and binds us together – common belongingness to the social world of humans. Every human being has the need to belong. It is characterized by a need for regular contact and the perception that the interpersonal relationship has stability, affective concern, and is on-going. Failure to

have belongingness needs met may lead to feelings of social isolation, alienation, and loneliness. Thus, a sense of belonging can be seen as a precursor to social connectedness. The need for belongingness is more than the need for social contact. It is the need for positive and pleasant social contacts within the context of desired relationships with people other than strangers. That is, the need for belongingness is satisfied by an interpersonal bond marked by stability and affective concern. This relational context of interactions with other people is essential for satisfying the need to belong. It is the lack of satisfaction with personal relationships relative to their need to belong that puts the individual at risk of loneliness.

We are working on the principle that no culture is self-sufficient. We do not need to close all our windows and indulge in self-justification with attendant criticism or even rejection of others. The attitude ought to be: I need the Other in order to develop myself meaningfully and authentically.

II. I HAVE A UNIQUE HISTORY

It is a truism that we came from somewhere. My original contact with the world took place at a definite and original standpoint. Our personal and family root is always an important irreplaceable aspect of our being. It constitutes our identity. Our pasts shape our present and colour our future. We must also accept that our past sometimes helps us and sometimes hinders us. Whatever it is, we have to live with it and come to terms with it. We are always looking for places, the loves, the interests and the meanings to which we belong.

Each of us has a yearning for a sense of belonging. This can be seen in the world's oldest traditions and philosophers. Socrates points to this fact in the *Symposium*.¹ There he talks about love and maintains that we can only seek that which we know must be sought. Like Paul in First Corinthians, Agathon speaks of human love. Socrates in his speech passes from human to divine, much as does John (in the fourth Gospel) – if we love one another, God dwells in us. We begin, Socrates says, by beauty in people and go on to loving not the beauty we see, but that which is unseen, the beautiful soul. From there we go on to love beautiful thoughts

¹Plato, *Symposium* in Edith Hamilton and Huntington Cairns (ed.) *The Collected Dialogues of Plato*, Princeton University Press, 1963, 529-74. It is generally agreed that the *Symposium* is one of Plato's two greatest Dialogues, either greater than the *Republic* or next to it. It contains the loftiest expression of Plat's inmost conviction that it is the things not seen which are eternal and eternally important.

and ideas ever ascending under the influence of love. So we draw nearer to the vast sea of beautiful until at last we perceive beautiful itself, not existing in any being, but beauty alone, absolute, simple, and everlasting. Thither looking, we become the friends of God. To that consummation we are led by love. We understand him here to mean that there is a connection between what has made us and what is making us, and what we are trying to do and experience. There are some passages in the Bible and the Quran that reveal the same essential truth. There is the paradoxical words of Christ, the 'hidden God' to whom Blaise Paschal refers.² God already dwells within those who seek him. It is a sort of an encounter of reconciliation which makes it possible to dwell with our hearts in that which naturally dwells within us.

Our emphasis is that humanity can find peace if we retake possession of ourselves and thereby belong to ourselves. What we are really advocating is: man get back to the self. We should endeavour to find out what drives us, the way we function, our needs, expectations, and wounds. We ought to analyse them critically so that we master them. What we are proposing is not putting up with ourselves. It is rather the ability to belong to ourselves while at the same time not being dispossessed of ourselves. It is a sort of going home, going into ourselves and attempt a better understanding.

This fact is also about God and is found in the major monotheistic religions. Psalm 27, in which David, according to the Jewish tradition finds refuge in the God who dwells within him. David finds peace and can link his destiny to his fate – "The Lord is my light and my salvation; I will fear no one." The Muslim tradition has also the same teaching. The faithful is called upon to raise his face towards Allah according to the natural tradition in which God has created man. (Quran, 30:30) The faithful must turn their faces toward God, fight against the veil of illusion and forgetfulness and return, through their will power and memory to His truth: "Surely in the remembrance of God are hearts comforted" (Quran, 13:28). We can also draw an example from African Traditional Religion. Among the Igbo of south-east Nigeria, every human being has a protective god (*chi*). It is comparable in Christian tradition to guardian angel. Above and by far more powerful than the protective god is the Supreme God (*Chukwu*). He is the all-knowing, all-powerful protective God. He is the creator who brings everything into being and also to its end. Life does not totally come to an end with death. Hence, if one preserves the norms of traditional morality, he re-joins the ancestors when he dies. This could be regarded as a common characteristic of African traditional Religion as Biko affirms this of the southern part of the continent. "We all

accepted without any doubt the existence of a God. We had our own community of saints. We believed – and this was consistent with our way of life – that all people who died had a special place next to God. We felt that a communication with God, could only be through these people."³

We are concerned with the natural quest for belonging. It is a quest for well-being. The well-being of the individual which will engender peace and order in the community. It is a well-being which is rooted in one's past which surely has a beginning. The need for belonging can contribute to explaining a variety of human behaviour, cognitive, motivational processes, and emotions. Many negative behavioural, psychological, and social outcomes, including mental illness, criminal tendency, and social isolation are explained by lack of sense of belonging. Belonging always obeys certain rules. Belonging to a community means obeying laws that define obligations and rights. In contemporary pluralistic societies, it is clear that the law is necessary because it regulates and protects. Nevertheless, it is not enough in itself. There is also the psychological dimension that shapes our sense of belonging to a group. Cultural or religious diversity can promote the sense of belonging on one condition – that beliefs and sensibilities are collectively recognized and respected even before the law intervenes. This is the advantage that the respective African cultural groups have over their western counterparts. We shall explore this in greater detail later. The advantage is that the individual has the feeling of belonging to a community that comprehends him in a dual way: in intellectual terms, it comprehends its values and accepts him as a full and legitimate member of its organization. It is not a legal acceptance. It has to do with collective psychology and sensibilities.

III. STATUS AND SOCIAL CLASS

For centuries, there has been debate on the notion of status and social class and in more recent times in the French tradition than in the various traditions of the English-speaking world. Today, especially in the western world, the growing number of immigrants have added new dimension to the problem. It has been established that at no time in history has the western world received so many immigrants as at the present time. There are more than fifty million displaced people in the world today, the most since the end of World War II. In most cases, the journey to the dream country is horrific. The current scale of death and abuse is unprecedented. If all the uprooted individuals "around the world were to form their own country, they would make up the world's 29th most populous nation, as big as South Korea. The recent increase in refugees is driven by conflict, especially in Syria, the Central African Republic and South Sudan, as well as by economic crisis. Already about 1, 800 African and Middle Eastern migrants have perished in the

² Blaise Paschal, *Pensées sur la religion et sur quelques autres sujets*, J. Delmas et Cié, Paris, 1967 (#919) 22-155. Un vrai ami est une chose si avantageuse, même pour les plus grands seigneurs, afin qu'il dise du bien d'eux, et qu'il les soutienne en leur absence même, qu'ils doivent tout faire pour en avoir. Mais qu'ils choisissent bien; car, s'ils font tous les efforts pour des sots, cela leur sera inutile, quelque bien qu'ils dissent d'eux; et même ils n'en diront pas du bien, s'ils se trouvent les plus faibles, car ils n'ont pas d'autorité, et ainsi ils en médirent par compagnie.

³ Steve Biko, *I write what I like: A Selection of his Writings* (Edited by Aelred Stubbs), Heinemann Press, London, 1987, 44

Mediterranean this year, as overloaded boats sank before reaching Europe.” The fact seems to be that a “slow genocide is happening, and the world looks away”; mostly adopting a political approach – commitment to non-interference in the domestic affairs of other nations. The end of the genocide does not seem to be in sight. In Asia, “human-trafficking trade will continue for the same reason illegal migration is on the rise globally – the market is simply too lucrative, and migrants are too desperate.” Some are not going voluntarily. They are kidnapped by traffickers trying to maximize profits by filling their boats before they set sail, collecting ransom during the journey.⁴

It becomes clear that citizenship is a way of asking: ‘is he or she one of us’ or ‘what requirements he/she must meet in order to become one of us.’ As we shall point out later, this approach is not fundamentally constructive, generous and positive. It is a question posed out of fear and arising from different ways of managing cultural and religious diversity.

The early theoreticians of the social contract, Hobbes, Locke, Rousseau were saddled with different problems. They preoccupied themselves more with the legal basis of belonging, the preservation of equality and the use of law to regulate the interpersonal relations or the relations between the individuals and the state. This is found mainly in the *Two Treatises of Government*. Men are born free and equal. In a state of nature, men are familiar only with natural laws. They are ignorant of government or legal standards. For Locke, the state of nature is that state where men live together according to reason, without a common superior on earth with authority to judge between them. As the society develops, the members enter into a compact or social contract. Through this contract, they delegate to select officers certain powers set forth in the constitution. Mutual consent and joint decisions of the citizens are the characteristics of any system of government.

Their goal was noble – to use the social contract in order to manage political powers for the purpose of limiting the prerogatives of the state, to restrict the influence of the rich and the powerful as well as to respect the rights of the most vulnerable members of the society. There is also the defence of the democratic principles as the most effective way of promoting the rule of law. But the perennial question still remains: at the level of philosophical conceptions and basic rights, was the idea of equality and the social contract something to be defended in the name of a certain and commonly accepted idea of man or did it apply to the western society and its members and if so did it imply that others are to be excluded or simply ignored. The problem is not new because we know that even the Athenian democracy was enjoyed by the minority at the expense of others (foreigners and barbarians). The ideal society described by Plato in *The*

Republic seems to benefit the élite. It is another way of asking the question: what do we mean by the ‘other’. Does it mean someone who shares a common humanity with me, or an inferior, or a foreigner, an immigrant to be tolerated or even ignored? We have ample examples in history of how attitudes towards the other can be contradictory and of how others can be treated unfairly. Instead of being resolved, the problem is rather piling up in contemporary society. However, a major problem emanating from status and social class is discrimination with attendant injustice. Social exclusion, unemployment, marginalization of the poor remain the main evils of contemporary society. Nevertheless, there is still hope. It is our conviction that Africa can make a unique contribution through its cultural values. We now make hermeneutical analyses of some of such values that we consider relevant to our topic.

IV. HERMENEUTICAL ANALYSES OF AFRICAN CULTURAL VALUES

We are working on the principle that every culture has its unique value. None should be ignored. Each culture has something to contribute to world peace. In what follows, we shall attempt a response to the problems posed from the perspective of African traditional values. We critically analyse some of them.

An outstanding African value is sense of community life. A popular African proverb comes to mind here to express the African sense of community. It says: "Go the way that many people go; if you go alone, you will have reason to lament"⁵. The African identity and its attendant values depend on personal identification with and within the community. The authentic African is known and identified in, by and through his community. The community is the custodian of the individual; hence he must go where the community goes. In most communities, there are community centres or village squares. They are mainly social, political, judicial and religious centres. Among the Idemili community of the Igbo of southern Nigeria, it is called *Osita Osili*. It is the communal meeting place for free discussions and debates: political, religious and social. There is question and answer. The proceedings have definite order as only one person speaks at a time. The titular Deity of the community often has a shrine in the square. This ensures connection with and protection of the ancestors. The centres, therefore, also serve as places of communal worship, sacrifices and festivities. At the centre, the individual derives his citizenship and identity. The Congo put it this way: “a man outside his clan is like a grasshopper which has lost its wings”⁶. The clan here is ‘clan vital’ that is ‘a living clan’⁷. It is comparable to the Greek

⁵ Basil Davidson, *The African Genius*, Little Brown Press, Boston, 1969, 31

⁶ *Ibid.*, 55

⁷ ‘Clan vital’ – ‘a living clan’: is a community where real life is assured, where one can suffer neither social nor cultural alienation. It is a clan that is alive because life in it is human and humane.

⁴ Hannah Beech, “The Nowhere People” in *TIME*, June 15, 2015. 22-24.

Agora. It follows that the community offers the African the psychological, physical and ideological identity. The community is permanent though dynamic while the individual is born, grows, matures and dies. Therefore, most African communities emphasize community life and communalism as a living principle of which the basic ideology is community-identity.

However, the identity of the individual is not emphasized at the expense of his community identity. This is why individualism, as an ideology and principle of life, is not encouraged in Africa. In the words of Steve Biko: "We regard our living together not as an unfortunate mishap warranting endless competition among us but as a deliberate act of God to make us a community of brothers and sisters jointly involved in the quest for a composite answer to the varied problems of life. Hence in all we do we always place Man first and hence all our action is usually joint community oriented action rather than the individualism.... We always refrain from using people as stepping stones. Instead we are prepared to have a much slower progress in an effort to make sure that all of us are marching to the same tune"⁸.

Furthermore, "Living together" and the sense of "community of brothers and sisters" are the basis of, and the expression of the extended family system in Africa. The philosophy behind African communalism, therefore, guaranteed individual responsibility. The prosperity of a single person, says an African adage, does not make a town rich; rather the prosperity of the town makes persons rich. Put in another way, a person can only be truly safe in a safe community. From the economic perspective Biko observed that in an African community: "Poverty was a foreign concept. This could only be really brought about to the entire community by an adverse climate during a particular season. It never was considered repugnant to ask one's neighbours for help if one was struggling. In almost all instances there was help between individuals, tribe and tribe, chief and chief... even in spite of war"⁹. This explains why a community may have poor people but it may not have beggars¹⁰.

Also, the traditional African community attitude to work was another factor which made it impossible to have beggars within the clan. It is true that "When a job had to be done, the whole community turned out with supplies and music and proceeded to sing and dance its way through to the successful conclusion of each particular chore. In this way work was converted into a pleasurable productive pastime"¹¹. Generally speaking, the goodwill and brotherly atmosphere normally inspired and sustained during the work period, mostly by music, justifies its usage. But what is more

important is the solidarity it fosters. Thus Obiechina wrote, "Whether the musical situation is meant to provide entertainment or is created for ritual and religious purpose, the ultimate effect seems to be the same: to bring the community together"¹².

The art of dialogue and conversation is a cherished value in African human relations. People freely discuss their problems and look for suggestions and solutions together. The unwillingness to talk to people about either private or public affairs can be interpreted as bad manners or sign of enmity. Above all, the African believes that he who discusses his affairs with others hardly runs into difficulties or makes mistakes in the execution of his plans.

The Gokana community of Southeast Nigeria put it this way: "*Kola nen ea gbi bula gbo nen, na olo ba m tagan*", which means: Anyone who seeks public opinion does not enter into trouble. In the same vein, the Igbo community expresses it: "*Ome akara oha oghom anaghi agho ya*", which means, he who tells people what he does never suffer mishap. A good human relationship based on inter-personal communication has always been emphasized in the African Community. Biko observed: "Ours has always been a man-centred society. Westerners have in many occasions been surprised at the capacity we have for talking to each other - not for the sake of arriving at a particular conclusion but merely to enjoy the communication for its own sake. Intimacy is a term not exclusive for particular friends but applying to a whole group of people who find themselves together whether through work or residential requirements"¹³. Nevertheless, the discussions must respect individuals' sentiments; hence conversations that may cause misgivings are avoided. The Yoruba community of western Nigeria expresses it this way: "The fingers of a man who has only nine are not counted in his presence".

Hence, in an African community, everyone is accommodated. Thus, "the weak and the aged; the incurable, the helpless, the sick were affectionately taken care of in the comforting family atmosphere"¹⁴. The "comforting family atmosphere" is provided by the extended family. People help one another without demanding immediate or an exact equivalent in remuneration. Everyone is mindful that each person has something to contribute to his welfare, some time and somehow. A proverb of the Hausa community of Northern Nigeria illustrates this point clearly: "Friendship with the ferryman right from the dry season means that when the rains come, you will be the first to cross". This proverb emphasizes constancy and fidelity in friendship. In it, the worth of the ferryman, as a human being is not determined solely by what he can offer during the rains; hence he must be

⁸Steve Biko, *I write what I like: A Selection of his Writings*, 42.

⁹Ibid., 43.

¹⁰A beggar in this context is someone who is not accommodated in the elastic means of the community's life and resources. He is outside the "clan vital". He has no hope of survival.

¹¹Festus C. Okafor., *Africa at Crossroads: A Philosophical Approach to Education*, Vantage Press, New York, 1974, 22.

¹²Emmanuel Obiechina, *Culture, Tradition and Society in West African Novel*, Cambridge University Press, New York, 58.

¹³Biko Steve, *I write what I like: A Selection of his Writings*, 41.

¹⁴Festus C. Okafor., *Africa at Crossroads: A Philosophical Approach to Education*, 23.

befriended right from the dry season when his occupation is not in strict demand.

Another cherished value is hospitality. Among the Igbo, the basis of hospitality is the generally accepted principle that a guest should not harm his host and that when he departs, he should not develop a hunch back on the way home. Festus Okafor has summarised the African attitude to strangers thus: "In traditional African culture, whenever there is food to be taken, everyone present is invited to participate even if the food was prepared for far less number of people without anticipating the arrival of visitors. It would be a height of incredible bad manners for one to eat anything however small, without sharing it with anyone else present, or at least expressing the intention to do so"¹⁵. We already elaborated this point in our earlier work using an Igbo adage: *Enwegh nnu enwegh ose obia nke butere ite mmanya abuo, agagh eri nri?* literally means "that there is no salt and no pepper does not mean that a visitor who came with two pots of wine will not be served with food"¹⁶. This shows for one to visit the other with a pot of wine is a sign of respect and the host cannot say he has nothing to offer not even kola or food. He must run around to the lineage members for help.

Furthermore, in the words of William Conton: "Africans generally have deep and ingrained respect for old age, and even when we can find nothing to admire in an old man, we will not easily forget that his grey hairs have earned him right to courtesy and politeness"¹⁷. Though it is natural for the African to respect an elder, this respect in some cases, can be relative to what one finds and admires in an elder. One is expected to learn and develop the practice in the nuclear family. The Yoruba cultural community expresses it more clearly with the word, *Obileye*. It means that parents have dignity and respect. The elders in Africa are respected for many reasons. Firstly, they are believed to be the teachers and directors of the young. Among the Efik community of southeast Nigeria, it is expressed by the saying: "The words of one's elders are greater than amulets". In the same way, the Igbo community expresses it thus: He who listens to an elder is like one who consults an oracle. The oracles are believed to give the infallible truths. Another reason for respecting the elders is their nearness to the ancestors. The respect given to the elders has its practical effect in the maintenance of custom and tradition. The practical fruit of this respect is the care and nurture of the aged-ones within the nuclear or extended family. In this sense, begetting children is seen as insurance which guarantees security and care in old age. This explains why the idea of Old Peoples' Home remains even till date alien to African culture.

¹⁵Festus Okafor, *Africa at Crossroads*, 21.

¹⁶Sylvanus I. Nnoruka, *Solidarity: A Principle of Sociality*, Iko Verlag, Frankfurt, 2008, 194-195.

¹⁷William Conton, *The African*, Heinemann Press, London, 1978, 21.

V. CONCLUSION

Our stand is that we must apprehend our common humanity, not theoretically but in practical terms. This can be achieved through education, authentic interaction with fellow citizens of different origins, cultures and religions. We must understand and accept that this common humanity by its very essence is made up of diversity and many different identities and traditions. Our fellow human beings even when they are of different cultural origins act as our mirrors. In their difference, they lead us to understand that we too have multiple identities and that we are not reducible to one origin, one religion, one colour, or one nationality. It should be part of our education, process of growth. The result is a better relational psychology. This will take time to achieve but it seems the only road to authentic peace in the world.

In our time, world peace is threatened by violence resulting from intolerance and lack of proper understanding of the Other. We should, therefore, neither abhor nor be afraid of cultural and religious diversity. The attitude should not be mutual suspicion. On the contrary, it should be the firm conviction that cultural and religious diversity promotes sense of belonging provided that beliefs and sensibilities are collectively recognised and respected even before the law intervenes. Economic sanctions and military might may not bring the much desired lasting solution to the problems already identified. It is only the consciousness and genuine acceptance of our common humanity that can lead to a lasting solution.

From preceding considerations, it is clear that African culture has a lot to contribute towards the rediscovery and sustenance of our common humanity. As we already sufficiently pointed out, it has divine and ancestral foundation which dictates man's daily interaction with fellow man and relationship with the society. It has laws which are ethically and socially founded. According to Okafor, "...what James Johnson admitted of the Yoruba moral system can be said of many other African communities. According to Johnson, the Yoruba moral system taught religiousness, reverence for ancestors and authority, filial piety, chastity, truthfulness, honesty and kindness. These were taught through different avenues of acculturation, including parables and proverbs"¹⁸. It is clear from our consideration of African culture that adequate and critical application of African values can genuinely contribute towards the promotion of authentic interpersonal relationship that is founded on a common 'we'. It is not a 'we' that is founded on the Cartesian Cogito; it is rather one that is founded on the dictum "I am because we are". The 'I' derives its nourishment and sustenance from the 'we'. The 'we' naturally begins from and has its foundation and nourishment in my cultural environment (*umwelt*). However, for it to be authentic, it must be extended to other cultures of the world (*Welt*). The practice of these ideals of

¹⁸Festus C. Okafor, *Africa at Crossroads: A Philosophical Approach to Education*, 33.

any cultural group ought not to be restricted to its community of origin. It should extend to the wider world community. The principle is: the Other is my brother/sister and also a human being. Therefore, the popular African saying, "Don't laugh at a distant boat being tossed by the waves, your brother may be in it"; could be thus moderated: "Don't laugh at a distant boat being tossed by the waves, a human being is in it". The sacredness of life expressed among the Igbo by the principle *Nduka* (life is supreme) should be practised as a universal principle.

There is a genuine effort to know and understand the Other through the acceptance that no culture is in itself self-sufficient or superior to the others. We ought to manifest interest in knowing and understanding the way of life of other people. Learning the language of other cultural groups could be a veritable gate-way. There is an African proverb which says that "the stranger who returns from a journey may tell all he has seen, but he cannot explain all". This is because, for him to explain all, he must share the people's language categories. Also, familiarity with proverbs, riddles and idioms of a community, means a thorough knowledge of that community. These are drawn from, and refer to the environment, social order and behaviour common in that community. They determine the norms of action in that community and above all, they are didactic in nature. Perhaps it may be better to take a step backwards and thoroughly assimilate one's own cultural values. In most African communities, it is achieved through close association with the elders. According to an African saying: "The child who carries an elder's bag has a very good chance of being a wise man in his life. He follows his father to meetings and places, and listens to the wise words the elders speak. The result is that he knows at an early age those idioms and proverbs with which we fool the foolish and baffle the stranger, and also the custom of the land".¹⁹

We are proposing the philosophy of a 'we'; not a theoretical but an active 'we'. The philosophy of everyday life or an applied philosophy that can evaluate both the content of the law and its psychological and symbolic projections. Precisely, we want to redirect human thinking to an ethics and a humanism that precedes and succeeds law. We should not be guided by the windowless monad of Spinoza. We should rather relate authentically (using Heideggerian terms) with the being (*sein*) that is in front of me (*da*). The '*da*' means that the cultural origin of the individual is immaterial. What is more important is *thesein* in front of me who can help me to understand myself better. We ought to be aware that we are on the same path, the same road and have the same aspirations. This awareness opens the door to the heart. We know from experience that we always have a little love for those who share our hopes. The result is mutual enrichment. This is what any government that is interested in authentic and lasting world peace ought to promote. On account of the fact that

there is a face-to-face relation, mutual suspicion and hatred would be drastically reduced. The number of nations waging wars against the others would be reduced and consequently, there will be drastic reduction of the number of political refugees. The world becomes a happier place to live in.

¹⁹John Munonye, *The Only Son*, Heinemann Press, London, 1966, 31.