

Table of Contents

1. General Introduction	19
1.1. Motivation	19
1.2. Statement of the Problem	20
1.3. Current Status of the Research	21
1.4. Methodology	22
1.5. Delimitation	28
1.6. An Overview of Nigeria's History	28
1.6.1. Nigeria before Independence	28
1.6.2. Nigeria since Independence October 1960.....	32
2. Civil Society.....	37
2.1. What Is Civil Society? A Broad View of the Concept.....	37
2.2. Historical Development.....	40
2.2.1. Classical Origins of the Term	40
2.2.1.1. Aristotle (384–322 BC).....	41
2.2.1.2. Other Ancient Philosophers	41
2.2.1.3. Augustine (354–430 AD)	42
2.2.2. The Medieval Christian Era and Civil Society	44
2.2.2.1. Thomas Aquinas (1225–1274 AD).....	44
2.2.2.2. Dante (1265–1321 AD) and Marsilius of Padua (c. 1275–c. 1342 AD)	44
2.2.2.3. Thomas Hobbes (1588–1679 AD).....	45
2.2.3. The Modern Epoch	47
2.2.3.1. John Locke (1632–1704 AD) <i>et al.</i>	47
2.2.3.2. The French Revolution (August 1789) and G.F.W. Hegel (1770–1831 AD)	49
2.2.3.3. Alexis de Tocqueville (1805–1859 AD) <i>et al.</i>	51
2.2.4. The Contemporary View of Civil Society (20 th –21 st Centuries)	54

2.2.5. An Attempt at a General Definitional Summary of Civil Society.....	59
2.2.6. Conclusion	66
2.3. Civil Society in Africa in the Pre-Colonial Era	67
2.4. Civil Society and Its Current State in Contemporary Africa (21 st Century)	73
2.4.1. The Achievements of Post-Colonial Civil Society Groups in Africa.....	76
2.4.1.1. Civil Society and Election Monitoring in Africa.....	78
2.4.1.2. Civic Education and Civic Engagement.....	79
2.4.2. Current Challenges and Problems Facing Civil Society on the Continent.....	81
2.5. The Situation of Civil Society in Nigeria	83
2.5.1. Elements of Civil Society Organization in Nigeria's Pre-Colonial Period.....	83
2.5.1.1. Hausa/Fulani Pre-colonial Society.....	84
2.5.1.2. Yoruba Pre-colonial Society.....	85
2.5.1.3. Igbo Pre-colonial Society	87
2.5.2. Civil Society in Nigeria since Independence.....	89
2.5.2.1. Historical Retrospect	89
2.5.2.2. The Constitutional/Legal Framework for Civil Society Activism in Nigeria.....	90
2.6. General Summary of Chapter 2	93
3. The Church and the Social Question	97
3.1. The Nature of the Church.....	97
3.1.1. Etymology of the Word 'Church'	98
3.1.2. Various Perspectives of Understanding the Church/the Church as Communion.....	98
3.1.3. The Divine-Human Nature of the Church with Regard to Practical Theology and Civil Society	100
3.2. The Nature of the Church's Relationship to Civil Society	102
3.2.1. Is the Church Part of Civil Society?.....	103

3.2.2. Church and Civil Society in Europe and America in the 19 th Century and Onwards.....	111
3.2.3. Church and Civil Society in Africa—Especially Nigeria—in the 19 th and 20 th Centuries.....	116
3.3. The Church's Self-Understanding as Part of Civil Society	120
3.3.1. The Self-Understanding of the Catholic Church as Part of Civil Society.....	120
3.3.1.1. Pre-Vatican II Distance from Civil Society: The Church as <i>Societas Perfecta</i>	121
3.3.1.2. Post Vatican II Rapprochement towards Civil Society	124
3.3.2. The Self-Understanding of Other Christian Confessions as Part of Civil Society	126
3.3.2.1. The Churches in the USA and their Self-Understanding as Part of Civil Society.....	127
3.3.2.2. The Self-Understanding of the Churches in Europe Regarding Civil Society.....	128
3.3.3. The Position of Protestant Authors Regarding Civil Society.....	129
3.4. The Extent of the Church's Involvement in Social Responsibilities.....	132
3.5. The Church's Stand on the Socioeconomic and Political Order.....	138
3.5.1. The Principles of Catholic Social Teaching in Relation to Civil Society.....	139
3.5.1.1. The Principle of the Dignity of the Human Person	141
3.5.1.2. The Principle of Social Justice.....	144
1. The Principle of the Common Good	147
2. The Principle of Solidarity.....	148
3. The Principle of Subsidiarity.....	151
3.5.2. The Vatican II Council and the Popes' Contributions on Civil Society	154
3.5.2.1. The Vatican II Council Documents on Civil Society	154
1. Gaudium et Spes and the Self-Identification of the Church as Part of the Society.....	154
2. The Civil Societal Responsibility of the Laity as seen in <i>Apostolicam Actuositatem</i>	157

3.5.2.2.	Papal Contributions on the Church as Part of Civil Society	159
3.5.2.3.	Holistic Development in Cooperation with Civil Society as the Basis for True Peace.....	167
3.5.2.4.	Involving Civil Society in Addressing the African SocioPolitical Quagmire.....	172
3.6.	Activities of the Christian Association of Nigeria (CAN) in Relation to Civil Society	175
3.7.	General Summary of Chapter 3.....	179
4.	Towards Socioeconomic and Political Development: Critical Areas of Involvement within the Church and in Civil Society, through <i>Caritas</i>	183
4.1.	Nigeria's Sociopolitical and Economic Situation.....	183
4.1.1.	Nigeria's Sociocultural Order	184
4.1.2.	The Sociopolitical Order	185
4.1.3.	Nigeria's Economic Situation.....	185
4.2.	<i>Caritas</i> as a Necessary Approach of the Church's Engagement with and in Civil Society.....	186
4.3.	The Four Basic Areas of Approach to <i>caritas</i> Engagement by the Church.....	189
4.3.1.	Human and Human-Related Services.....	191
4.3.2.	Engendering Solidarity for the Poor and Needy.....	192
4.3.3.	Sociopolitical Advocacy for the Rights of the Poor and Needy.....	193
4.3.4.	Holistic Education for the Needy.....	194
4.4.	Two Distinct Approaches to the Application of the Four Areas of <i>caritas</i> Engagement.....	196
4.5.	The Four Main Areas of <i>caritas</i> Engagement Applied within the Church.....	197
4.5.1.	Human Services and Other Service-Related Sectors	198
4.5.1.1.	Healthcare Provision for the Sick.....	198
4.5.1.2.	Care for Orphans and Vulnerable Children	203

4.5.1.3.	Attending to the Aid of Persons Affected by Catastrophe	204
4.5.1.4.	Prisoners' Welfare and other Areas of Human-Related Services	205
4.5.2.	Engendering Solidarity within the Church	208
4.5.3.	Political Advocacy for the Poor and Needy.....	212
4.5.3.1.	Political Advocacy for the Rights of Disabled Persons	212
4.5.3.2.	Political Advocacy for the Rights of Prisoners	214
4.5.3.3.	Political Advocacy for the Rights of Homeless Citizens	215
4.5.4.	Holistic Education for the Needy.....	216
4.5.4.1.	The Responsibility of Upholding the Socioethical Values of Society.....	216
4.5.4.2.	Educational Opportunity for Vulnerable and Less Privileged Children	222
4.6.	General Summary of Chapter 4.....	224
5.	The Main Tasks of the Church (with its <i>caritas</i>) in its Engagement in Civil Society	227
5.1.	Human and Human-Related Services	227
5.1.1.	Economic Development through Initiatives and Programs Benefiting the Poor	227
5.1.1.1.	Assistance to Micro-Businesses, Small-Scale and Medium Enterprises (MSMEs).....	228
5.1.1.2.	Educational Training Approach towards Economic Empowerment.....	232
5.1.1.3.	Partnership towards Requisite Manufacturing Infrastructure for the Poor	234
5.2.	Engendering Solidarity with Civil Society Organizations	237
5.3.	Political Advocacy for Issues of Social Justice	240
5.3.1.	Church and Civil Society Groups: Influencing Good Governance.....	240

5.3.1.1.	Advocacy for Economic Development through Budget Monitoring	240
5.3.1.2.	The Southeast and Marginalization	243
5.3.1.3.	Advocacy against the Niger Delta Environmental and Economic Problem	247
5.4.	Holistic Education and Training for the Needy.....	254
5.4.1.	Establishment of caritas-Research Institutes for Peace and Sociocultural Studies	254
5.4.2.	Fostering the Education of the <i>Almajiri</i> (Name for street children).....	259
5.5.	General Summary of Chapter 5.....	262
6.	Dialogue between Christianity and Islam as Two Major Stakeholders in Civil Society.....	265
6.1.	Background to the Christian/Muslim Relations in Northern Nigeria.....	266
6.1.1.	The Emergence of Islam and Christianity in Northern Nigeria.....	267
6.1.2.	The Current State of Relations between Islam and Christianity in the North	269
6.2.	Causes of the Tense Relationship between Muslims and Christians in the Country	270
6.3.	Current Dialogue Initiatives between Christians and Muslims in Nigeria.....	275
6.3.1.	Christian Denominations in Nigeria.....	276
6.3.1.1.	The Protestant Churches	276
6.3.1.2.	The Catholic Church.....	277
6.3.1.3.	Muslim and other Dialogue Groups	280
6.4.	Towards a Fruitful Dialogue between Christians and Muslims in Nigeria.....	284
6.4.1.	The Dialogue of Life	285
6.4.2.	The Dialogue of Action	288
6.4.3.	The Dialogue of Theological Exchange	289
6.4.4.	The Dialogue of Religious Experience	294

6.5. Applying the Caritas Structural Principles to General Social Dialogue Initiatives	295
6.5.1. The Four Structural Principles as a Dialogue Approach in the Muslim Communities	295
6.5.1.1. Human and Human-Related Services	296
6.5.1.2. Animating and Fostering Solidarity for Less Privileged Muslims.....	296
6.5.1.3. Sociopolitical Advocacy for the Poor	296
6.5.1.4. Educational and Training Opportunities for the Needy	297
6.5.2. Social Dialogue with the Ethnic-Nationalities and Regional Stakeholders	297
6.5.2.1. Attaining Sociocultural and Political Peace.....	298
6.5.2.2. Dialogue towards Greater Understanding and Solidarity among the Ethnic Cultures	298
6.5.2.3. Dialogue towards Attaining Greater National Integration.....	298
6.5.2.4. Dialogue towards Stronger Force against Corruption	299
6.6. General Summary of Chapter 6.....	299
7. Challenges and Obstacles to the Realization of the Goals of the Church and other Civil Society Organizations	303
7.1. Corruption in the Social and Political Life in Nigeria.....	303
7.1.1. Corruption Generally Defined.....	304
7.1.2. The Social-Psychological Root Causes of Corruption in Nigeria	306
7.1.3. Corruption among Nigerian Civil Society Organizations.....	312
7.1.4. The Negative Sociopsychological Effects of Corruption in Civil Society	316
7.2. Lack of Unity of Purpose among the Various Organizations	318
7.2.1. Hostile Confrontations between Ethnic and Religious Groups.....	318
7.2.2. Preoccupation with Individual Group Interests and Lack of Unity among Civil Organizations.....	323

7.3. Financial Over-Dependence on International Partner NGOs and Other Donors	325
7.4. Lack of Adequate Qualified Manpower among the Civil Society Organizations.....	330
7.5. General Summary of Chapter 7	335
8. General Conclusion: Towards the Realization of Effective Contributions to the Sociopolitical and Economic Development of Nigeria	337
8.1. Recommendations for the Resolution of Challenges facing the Development of the Country.....	338
8.1.1. Human and Human-Related Services.....	338
8.1.1.1. Care of the Vulnerable and Less-Privileged.....	339
8.1.1.2. Health Insurance Provision Needs.....	339
8.1.1.3. Cooperation with Government and Market Stakeholders for Economic Development.....	339
8.1.1.4. Socioeconomic Projects for the Poor and Needy.....	342
8.1.2. Necessity of Engendering Solidarity among Stakeholders	343
8.1.2.1. Solidarity Generation Method of the Caritas Organization	343
8.1.2.2. Solidarity for Peace and Unity as Basic Conditions for Development	344
8.1.2.3. Long Term Dialogue with Ethnic and Regional Stakeholders.....	346
8.1.2.4. Intercultural Integration Programs towards Improving National Cohesion	347
8.1.3. Political Advocacy for the Rights of the less Privileged	348
8.1.3.1. Necessity of the Campaign against Corruption	348
8.1.3.2. Political Advocacy for the Rights of “Settlers”	348
8.1.4. Teaching Responsibility of the Church and the Training of Qualified Personnel	349
8.1.4.1. The Socioethical Teaching Responsibility of the Church	349

8.1.4.2. Professional/Technical Training of Qualified Staff for Civil Societal Engagement	350
8.2. Prospects of an Effective Contribution to Nigeria's Sociopolitical and Economic Development.....	351
8.2.1. Development of Human and Human-Related Services.....	352
8.2.2. Engendering Solidarity among Religious and Other Civil Stakeholders	352
8.2.2.1. The Exigency of Dialogue with the Religious and Civil Organizations	353
8.2.2.2. The Imperative of Mutual Acceptance and Relationship	353
8.2.3. Sociopolitical Advocacy for the Rights of the Less- Privileged: Tackling Corruption	353
8.2.4. The Holistic Educational and Teaching Responsibility of the Church	355
8.2.4.1. The Essentiality of the Socioethical Teaching Responsibility of the Church	355
8.2.4.2. The Consciousness of the Inalienable Nature of the Church as the Embodiment and Carrier of Christ's Caritas.....	355
Bibliography	357