

Sustainability of the Human Family for the Realization of World Peace

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ABSTRACT: *Over the times, the thrust concerns of integral humanism have been driven within and along the values of the human family. For so many ecclesiological thinkers and theologians like John Paul II and Benedict XVI, the sustainability of the universe depends on the values place on the human family. Such social philosophy recognised that the human family is a common home for common and authentic development. It is a platform that places humanity as an end, not a means for the content of progress and advancement. After-all, humanity is conceived as the measure of all things. Humanity determines what should be called development. With such social and developmental conviction, humanities are expected to take more seriously the respects, promotion and protection of their families as the cradle of civilization and as a community of peace. Here, the paper philosophically revisits Benedict XVI's 2008 Message for the World Day of Peace, by assessing its ethics of living for the realization of integral human development. Only through the valuation of the family can true peace, since the foundation of the human family is in God. The paper is also concerned about the trends of human civilization and development that should commonly adopted, along the dictates of natural law, in order to safeguard the human family from the effects of misguided and erotic world policies and programmes, that may even lead it into extinction in possible future, if human freedom and powers of legislations and innovations are not properly checkmated.*

Key Words: *Integral Human Development, World Day of Peace, Benedict XVI, Human Family, Human Rights*

Introduction

The courses to safeguard humankind from any agency of its extinction and the mission to redeem it from any social conditioning of self-enslavement are always in the mind of every meaningful societal organization, and the religious communities are an exception, especially, those which have the service for integral humanism in the evangelic agenda, necessarily towards the realization of social order and justice. According to Benedict XVI (2008, no. 14):

Humanity today is unfortunately experiencing great division and sharp conflicts which cast dark shadow on its future. Vast areas of the world are caught up in situations of increasing tension, while the danger of an increase in the number of countries possessing nuclear weapons causes well-founded apprehension in every responsible person.

So especially, in the course of pontificate, in 1968, Pope Paul VI initiated the undying gesture for the appeal for global ethics, justice and peace in the name of *Messages for the World Day of Peace*, which he delivered on the first day of the year. From the record, every succeeded pope has ecclesiologically taken up the quests for the realization of the culture of peace by delivering the message for peace development and formulation every year of the pontificate. According to Benedict XVI, the *Messages for the World Day of Peace* were “born of a providential intuition of Paul VI and carried forward with great conviction by my beloved and venerable predecessor John Paul II, the celebration of this *Day of Peace* has made it possible for the church, over the course of the years, to present in these Messages an instructive body of teaching regarding this fundamental human good” (Benedict XVI, 2008, no. 15). And the initiative has been faithfully honoured and carried out, and better still, promoted by every successor of the pontificate.

Therefore, we aimed at revisiting Benedict XVI's 2008 *Message for the World Day of Peace*, with the title: *The Human Family: A Community of Peace*, posits that the attainment of integral humanism should be on the comprehensive valuation of human family, when fully admitted and respected, especially in social and political policies making, to be the solution to many world problems, if not all. The religious communities appear to be in troubled waters of globalised human world, where what happened in an obscured human settlement is known easily in the rest parts of the world, negatively or positively. In it, Benedict XVI recognises that “humanity is one great family” and what alters such recognition of human authenticity,

subjectivity and personality is practically inviting possible extinction of human race from the face of the earth, principally due to the courses of the alienation of peace and justice in the minds of many person and groups.

Statements of the Problem

The *Messages for the World Day of Peace* readily substantiates the courses of integral humanism through the institutionalization of the culture of peace, just like all social encyclicals. The messages constantly directed that the thrusts for integral humanism must be aimed at not only compelling the State and other structures that seem oppressive to respond to the needs of the citizens. They also direct and admonish at clarifying the roles of peace and justice the citizens must play in struggling for the rights of the human persons (Vasumu, Iwu & Ugwu, 2013). Such understanding of the human persons as beings of experience is to situate the understanding of world through rational positioning of natural processes of events, and allow the human persons to have confidence in themselves, knowing that they are at the centre of world's knowledge and development.

Secular humanism as a way of living advocates for the idea of human beings as persons of development and experience able to create their own future, specifically without reference to the influences and workings of God in human dealings and affairs. The humanistic thought of development simply values the human rationality over God's rationality. And such conviction has been based on empirical evidence or ability of the powers of human innovation and creativities in modern and contemporary times. It has gone along to deny God's authority in the rising power of human ingenuity. But, the strength of integral humanism is on the involvement and recognition of the indispensable presence of God in human dealings and affairs. Integral humanism is godly and humane, owing to the fact that humans as persons do not create themselves, and at such, any act of development demands the involvement of God since the human persons are not merely materialistic.

The issues of development have been long situated with the understanding of human persons. Such issues of development depend heavily on the ability of human persons to understand their very selves, especially, most properly and adequately. It is all on human ability to change the world through the understanding and proper applications of the contents of lived experiences. This understanding is on the substantiation of the essentiality of human persons in the faces of societal factors that are limiting the directedness of their authenticity, and most probably, the subjectivity in the objectivity of persons in terms of their creative and innovative capacities and capabilities.

The organic unit of the valuation of human family is logically positioned, and "it produces a systematic body of knowledge. In different cultural contexts and at different times, this process has yielded results which have produced genuine systems of thought" (John Paul II 1998, no. 4), owing to the understanding of *ethics of living* built on the interplay of faith and reason. Both faith and reason recognise the values of human rights. Within the contemporary societal agitations of rights and the demands of privileges, John Paul II exacts that the indispensable nature of the human family for the sustainability of the whole universe cannot be pushed away from the paths of relevance. It post that the human society is best understood by the referential consideration of the human family in which creation is greatly and fully expressed such philosophy notes the part of the sustainability of creation depends on the sustainability of the human family. It recognizes that secular humanism with the trends of many agitations right and liberties and the oppositions, the components of the human family face the risk of extinction and alienation.

The above social conviction of John Paul II was the seat of Benedict XVI's concern for the sustainability of the human family through charity in truth. Benedict XVI understands that, so consciously, the current trend of human quest of innovative relevance and creative odour-ness has been pushing the dilemmatic recognitions of social and unethical challenges and policies against the dignity of the human family, such as: legalization of abortion and other forms of infanticides, promotion of euthanasia, diplomacy of cloning, culturing of artificial birth controls and reproductive methods, policies of wars and armament, rapidity of industrial and chemical environmental pollutions, culture of human experimentation and organ harvesting, etc. He projects that, if temporarily not checkmated; will indispensably lead the world into, first, chaotic embrace of unfriendly history, thereafter, extinction. Contemporary society has been conscious of the effects of moral relativism in the enthroned emotivist culture, the wrangling pavilion of homosexuality and other moral unseated sexual orientations, the band of social acclamation of misguided cosmetic surgeries, the rooted sanctuary of vainglory-ness in cybercrime and cyber-ritualism, and the likes. With these, it is obvious that there are questions humanities have to answer for themselves.

Hinge of Benedict XVI's 2008 *Message for the World Day of Peace*

Thereby, it is highly evaluated by many contemporary theological philosophers that the valuation of social concerns of the Benedict XVI's 2008 *Message for the World Day of Peace* heavily hinged on the respect of human family in our contemporary troublesome and confused human society. The questions here are: what is peace in relation to the sustainability of the human family? Can there be the world without the human family? How can the human family be the community of peace in order to sustain the world? For Benedict XVI (2013, no. 3):

The attainment of peace depends above all on recognizing that we are, in God, one human family. This family is structured, as the Encyclical *Pacem in Terris* taught, by interpersonal relations and institutions supported and animated by a communitarian "we", which entails an internal and external moral order in which, in accordance with truth and justice, reciprocal rights and mutual duties are sincerely recognized. Peace is an order enlivened and integrated by love, in such a way that we feel the needs of others as our own, share our goods with others and work throughout the world for greater communion in spiritual values. It is an order achieved in freedom, that is, in a way consistent with the dignity of persons who, by their very nature as rational beings, take responsibility for their own actions.

Evidently, Benedict XVI's *Messages for the World Day of Peace* were developed along socio-philosophical tradition for the human person through the *Mission of Theology* and his efforts are based on social consciousness in safeguarding human family through the realization of integral humanism in charity of truth. There is a sense of clarity to be expressed in truth because there is a community of persons, always for the sake of social order, justice and peace. According to Benedict XVI (2008, no. 3);

The family is the foundation of society, for the reason too; because it enables its members in decisive ways to experience peace. It follows that the human community cannot do without the service provided by the family. Where can young people gradually learn to savour the genuine "taste" of peace better than the original "nest" when nature prepares for them? The language of the family is a language of peace. In the inflation of its speech, society cannot cease to refer to that "grammar" which all children learn from the looks and the actions of their mothers and fathers, even before they learn from their words.

The quest for peace in our world of greed, selfishness and avarice remains a missionary task that is philosophically orchestrated to work towards the redemption of humankind. Every human sense or model of development must be on the valuation of human family, based on the achievement of social order, peace, justice, godly freedom and the respect for human rights, considering the sustenance of human society (Omeregbe, 2011). The understanding of the natural order of human affairs and actions is evaluated on the use of human reasoning in knowing what is good and then do it, and what is bad and then avoid it.

Within the quest for social peace and justice, the sustainability of the environment cannot be distant from the development of the human family. The advocacies of ecological continence, disarmament, vibrant environment impact assessment, environmental diplomacies and laws are for the sustainability of the human family. The absence of human family presupposes the absence of governments, education, economic diplomacies and social order. The sustainability of the human family presupposes the existence of lives on which every development depends. According to Benedict XVI (2008); "the natural family as an intimate communion of life and love, based on marriage between a man and a woman, constitutes the primary place of humanization for the person and society" (no. 2). It needs a peaceful and safe environment for proper development, and ultimately, for salvific ending with the creator of the universe.

With this definition and conception of the family, based on the dictates and understanding of natural law, Benedict XVI did not considered other forms of family originated from the contemporary sexual cultures and orientations, this is very understandable and tolerable because his socio-ecclesiological institution only recognised the marital union of a man and a woman to form a family. That is family in the mind of God. "The family is therefore rightly defined as the first natural society, a divine institution that stands at the foundation of life of the human person as a prototype of every social order" (Benedict XVI, 2008, no. 2). The family is naturally instituted as a home of peace and social order, and that should respect what happen in the society because the family is the foundation of the society.

Benedict XVI's 2008 *Message for the World Day of Peace* on the values of the human family for the realization of world peace, is a philosophy of social reconstruction, centred on the holistic liberation of the

humanity and the return of humanity to the God in wholeness. Benedict XVI's social philosophy recognises this purpose as presented in the *Messages for the World Day of Peace* alongside with the tradition of the modern pontificates. The social's concern for integral humanism in 'charity of truth' or 'truth in charity' is situated in the *Mission of Theology* in which Benedict XVI's 2008 *Message for the World Day of Peace* interferes in societal matters regarding peace-building, peace-making and peace-keeping. No peace is possible outside the valuation of the human family. For the sustainability of the human family brings social order and justice.

Benedict XVI, just on the foundation laid by John Paul II, reacts to social problems by the projection of the social teaching principles as solutions when honestly adapted, all to the obedience to the natural law principles. Benedict XVI's 2008 *Message for the World Day of Peace* recognises that only in conceptual contextualization can the human individual as a person, and as a member of the human family, will be easily understood in all forms of socialization for the realization of integral humanism. Such socialization is situated within the placement of common good, justice and peace as product of human morality, and recognises that only when the human rights are holistically respected, promoted and protected, the society will be a home indeed. It ultimately recognises that if the whole humanity values its rights and dignity as ontologically and evidently vested on it by natural law, the possibility of integral humanism is vastly realistic.

Human Family in Contemporary Conflict-Driven Landscaping

Understandably, to be conceptually situated in considering its pragmatic social relevance and placement, Benedict XVI's 2008 *message for the World Day of Peace* is hinged of the societal values of some ecclesiological-social encyclicals, such as Paul VI's *Populorum Progressio* and John Paul II's *Sollicitudo rei socialis*. It is also born from the encounter of the demands of the gospel with the problems arising from the society. Over the time, it has developed and still developing in functional changing circumstances of history and for social reconstructing and reengineering of the human society.

The term "messages" is grounded on gospel hermeneutical tradition of constant teaching of the people, especially in the exercise of religious liberty and tolerance and in the services to humanity. It is about the liberation of the totality of the human person through the institutions of common good and solidarity (Benedict XVI 2008, no. 7). It is about the holistic liberation of wholeness of human *beingness*. This is because; Benedict XVI's 2008 *Message for the World Day of Peace* is situated in human society and must make its present felt in it.

The ethics of *Messages for the World Day of Peace* is always reacting to the dehumanising situations which humanity is subjecting itself to, especially against the sense of morality and faith. Such social reactions based on theological principles, is to socially integrate human persons in their society, irrespective of their colour, race and beliefs. More especially, Benedict XVI's 2008 *Message for the World Day of Peace* has been understood to have directed the attention of the world to the rescue of the falling human society through the morality of the human family. It is by sustaining the human family that the world as a whole is sustained. This is about moral theologisation of human social affairs in relation to their peace development through the theology of the human family. According to Ebenezer Oloidi, "the understanding of moral theology can be better appreciated in the line of a branch of philosophy called ethics or moral philosophy. It is argued that the basic content of the Biblical Ten Commandments is found in natural ethics" (Oloidi, 2018, 90).

Benedict XVI's *Messages for the World Day of Peace* with morals and faith, projects to classify human conditions in truth. Such is the sense of social re-engineering that is on the quest for integral humanism, considering the indispensable calls for a social economic balance, based on the thoughts of Paul VI's *Populorum progressio*, John Paul II's *Centisimus annus*, *Sollicitudo rei Socialis*, Benedict XVI's *Caritas in Veritate*, and Francis' *Laudato si*. For instance, in *Centisimus Annus*, John Paul II (1991: no. 38) posits that:

Man receives from God his essential dignity with it the capacity to transcend every social order so as to move toward truth and goodness. But he is also conditioned by the social structure in which he lives, by the education he has received and by his environment. These elements can either help or hinder his living in accordance with the truth the decisions which create a human environment can give rise to specific structure of sin which impede the full realization of close who are in any way oppressed by them. To destroy such structures and replace them with more authentic forms of living in community is a task which demands courage and patience.

According to Benedict XVI's *Mission of Theology*, the philosophy of integral humanism examines the ethical ontology of the Trinity – the theological exegesis of *Imago Trinitatis*. It is about the understanding of the world through the unity of the human persons. This conception of integral humanism recognizes the social imports of the human family are best functional on the indispensable relationships of the persons of the Trinity. With the presence of God in human dealings and affairs, the human family is to be sustained in all forces of contemporary social and political uncertainties. It is expected that humanities resolve to value the relationship which eternally exists amongst the Divine and Humans, in order to establish peace unendingly and undyingly. According to Benedict XVI (2008, no. 6):

The family community, in order to proper, needs the generous consent of all its members. This realization also needs to become a shared conviction on the part of all those called to form the common human family. We need to say our own “yes” to this vocation which God has inscribed on our very nature. We do not live alongside one another purely by chance, all of us are progressing along a common path as men and women, and thus as brothers and sisters.

Here, we try to awaken the contemporary social consciousness for the promotion, protection and respect of human family through its philosophical cum theological traditions, a possible course for integral humanism. We explicate the purposeful linkage of *messages for the World Day of Peace* in evaluating the challenges of the human family in contemporary humanity, and thereby, maintaining her terrestrial exactness of integral humanism. Then, we look at the ethics of *Messages for the World Day of Peace* as they explicate its notion and conception of the development of humanity by its adoption of integral humanistic paradigm, and emphasis on the morality of the human family. This is because, our contemporary trends of development have seen to lost touch for holistic valuation of human person, on their extreme materialistic vest of the human person, a one-sided tradition for development to the detriment for the wholeness of the human family. No wonder, as Oredipe (2013, 69) posits that:

No doubt, a better understanding of humanity is necessary at the present time. We need the courage to risk a new visioning and thinking of what it means to be human who brings together in a fitting, unified society, what should be called meaningful with many dimensions of being human.

It exemplifies that; to be human is to be authentic and integral, a vision for healthy human civilization. Hence, it will be taking the real valuation of the human family to understand the real thrust for integral humanism, supposedly, to be visible in every nation's policy of developmental quest.

Ethics for the Social Developmental Concerns of the Human Family

The ethics of the *Messages for the World Day of Peace* is directed to protect and promote the values of the human family, by considering the ontological importance of human actions. The issue of peace, justice and development in human society demands the assessments of some human activities that hinder the realisation of it, even a little quantum of it (Isanbor, 2013). We witness today a shift from solidarity to self-centredness, a frightening erosion of values that reduces the ability of the human family to respond to its vocation. Human family faces many formidable challenges such as selfishness, materialism, infidelity, to mention but these (CBCN 2015, no. 5). So, the assessments of some factors or human activities seem to be very necessary in this circumstance. This is because; the society is made up of groups of individuals cooperating in the pursuits of several of their major interests, invariably including self-maintenance and self-perpetuation. The concept of society includes continuity, complex associational relationship, and a composition including representatives of fundamental human types, specifically men, women, and children. Human society should be very well prepared to pay a great price to define the meaningfulness of the human personhood with considerable clarity of faith and precision of reason (Oredipe 2013, 85). All these arrangements should not be hindered by human freedom but manage them for the sustainability of human race.

More straightforwardly, the concerns for any developmental approach should be universally humanistic and not limited to the protection of human species alone. It is also transcendently realistic, because the human family needs to be redeemed base on the composite nature – the body and the soul. This projection is to save humankind from self-destruction, self-abnegation and self-alienation. This latter classification of its relevance brings the complementarily of ecclesiological concerns in order to vest some realistic interests on human family by projecting integral humanism, especially within the domiciliary of peace, justice and common good (see, NADRE 2014; Vatican II 1965, no. 26). This concern is hinged the contemporary trends on: bridging the gap between the poor and the rich; unethical biotechnology; consumerism; international debt; false migration; diplomatic oppression and abnegation; religious violence;

armament; injustice for women and gender imbalance; racism; violation of human rights; the population explosion; refugees; environmental pollution; and the likes. This classification brings the ontological status of humanity to the fore, as some theistic existentialists will always interject these factors against the realization of integral humanism.

The concern for integral humanism does not see that all human projects to be done in exercise of its freedom, but been determined by spiritual, metaphysical, theological, environmental and psychological factors that considers that human family is beyond mortality and physicality. The universality of human personhood exemplifies the indispensable nature of it as a nation. "A nation is itself a family of families, a community of persons who share common core values, and the family is the nucleus of the community of persons that a nation is" (CBCN, 2015, no. 3). The all-roundedness of the human family in the created world shows the universality of the commonness of human beings, and this indicates the universality of the doctrine or principle of common good. The universal common good is a complex value. It includes a series of demands that ranged across cultures in order to impose itself on humankind because of what humanity is by nature and of what it ought to become by its calling.

Here, the ethics of the *Messages for the World Day of Peace* claims that the religious and supernatural salvations of humankind demand that a certain sociological diversity be preserved among the nations of the world even at the natural level. That mankind must be a family containing its own diversity, not only because it is called to be a true human family, rather, it is true "divine family" through integral intersubjectivity of actions. Also, the rapid growth of civilization is determined on how men wish to be governed and earn their living, together with the management of human problems arising from rapid scientific and technological developments which call for continuous re-examination by societal man in the natural law philosophy. As a matter of fact, the whole issue of development and its enduring principles are centred on the promotion and protection of the human family. The human family remains the cradle of civil society, and it is in great measure within the circle of family life that the destiny of states is fostered. This measure for the realisation of this destiny has been hampered by many forces against human life, for which human family is established by natural and divine orders. The value of life should be the determinant factor for every policy and principle.

Therefore, human family must be granted and accorded the needed respect and right in order to obtain integral humanism, and avoid aberrations of human life, rights and dignity. Benedict XVI's 2008 *Message for the World Day of Peace* within his *Mission of Theology* recognises many obstacles to the respect of families, and for example, today, the various forms of the erosion of marriage values, such as free unions and "trial marriage", and even pseudo-marriages between people of the same sex, are instead an expression of anarchic and pseudo freedom that are wrongly made to pass as true human liberation. Though, there are many human sexual orientations towards the attainment of happiness, but, they must not be outside the dictates of the natural law. The proper ethics for human family brings the culture of holistic development of the individual where the wholeness of the individual is respected, promoted and protected. This is the thrust of the practices and advocacies for integral humanism which are hinged on the liberation, salvation and proper socialisation of the complete nature of the individual, that is, the redemption of the material and metaphysical components of the human personhood.

A society built on human family scale is the best guarantee against drifting off course into individualism or collectivism, because within human family, the human person is always at the centre of attention as an end and never as a means (PCJP, CSDC 2005, no. 215). Hence, due attention must obviously be given to responsible procreation, which among other things has a positive contribution to make integral humanism realizable in our world so bedevilled with erroneous ideologies. The ethics of the *Messages for the World Day of Peace* urge humanity to have full respect for its values in the exercise of its sexuality (Benedict XVI 2009, no. 44). With this, human society works to eliminate the effects of individualism and materialism that do not promote cultural symbiosis needed. In the promotion of peace and justice, it is the duty of the State to protect the interest of the human family. It is an anteriority of development and remains an indispensable part to the State which is composed of human families, the State, therefore, enjoys a subsidiarity function in relation with human family. It exists to help the family and enable its members to develop themselves and fulfil their obligations under the laws of their nature and their God.

More importantly, a humanistic value system calls for a breach of our present notion of development, and a re-prioritising of our developmental efforts. Development has to be integral or 'holistic' (Ehusani, 1991: 243). In the mind of the *messages for the World Day of Peace*, cultural morality calls for proper maintenance of natural order that will not rob human dignity of its meaning and purpose, hopefully and philosophically, through: aesthetic value of creation; avoidance of industrial pollution and gratifying consumerism; elimination of wars and other types of conflicts; simplicity and moderation of individual

freedom via spirit of sacrifice; respect for life and its rights; and education in and for ecological and social responsibilities; for the attainment of integral humanism. The advocacy of “New Solidarity” and spirit of common good, and also, for the establishment of communitarian ethics call on strength of religious and cultural morality: that everything must be done to make everyone conscious of the right to culture and the duty it has of developing itself culturally and of helping others.

Though, the subjectivity of individual conception of the use of human freedom, even to its own detriment is controlled by the universal application or the objectivity of the sense of morality. But, according to John Paul II, when stating the relationship between human work and freedom, will state that “man fulfils himself by using his intelligence and freedom. In so doing he utilises the things of this world as objects and instruments and makes them his own” (1991, no. 43). Man’s very conscience in the exercise of his own freedom becomes the truth that defines his authenticity and subjectivity. The truth about moral good, as that truth is declared in the law of reason is practically and recognised by the judgment of conscience (Ede 2010: 85). Such consciousness for integral humanism brings out this untiring zeal in safeguarding the human life and rights through religion and culture which it has established is an aberration. Both religion and culture have to be very truthful and pragmatic toward this purpose of morality of rights. This is because, all human activity takes place within a certain culture and interacts with culture. For an adequate formation of a culture, the involvement of the whole man is required, whereby he exercises his creativity, intelligence, and knowledge of the world and of people.

Evaluative Conclusion

From the foregoing, we have seen the indispensable nature of the human family, and which has been the interest on the ethics of the *Messages for the World Day of Peace*, it envisages that the whole issues of integral humanism and its enduring principles are centred on the promotion and protection of the human family. The human family remains the cradle of civil society, and it is in great measure within the circle of life that the destiny of states is fostered. This measure for the realisation of this destiny has been hampered by many forces against human life, for which human family is established by natural and divine orders. It sees morality as the pivot of protection of the human family (Barga 2015: 20). Morality is about value and security of life. Moreover, the truth about the dignity of the human person, discerned in the interrelation of faith and reason, is crucially requisite for educational and economic initiatives in our technological society (Oredipe 2013: 80).

As a matter of fact, we recognised that science has becomes a culture or religion, and must be tamed by morality. The contemporary conditions demand that human family designs the culture to exercise its freedom in order to understanding its essence in existence as a rational entity. Like when one say the religion and culture are not natural, but only their initiators are natural to the realities that surround them. In the face of this contemporary experience comes a social, moral and ethical responsibility to re-think the fundamental significance of the human person as a basis of a sound and authentic civilization, for the human person is the key to any society that is to be formed genuinely in the truth (Oredipe 2013: 81). The personality of humanity is associated with moral norms which its nature put before it to regulate its actions and motives. The importance of morality in the activities of humanity cannot be quantified in determination of its level of development. According to Benedict XVI (2008, no. 3):

Indeed, in the healthy family life we experience some of the fundamental elements of peace: justice and love between brothers and sisters, the role of authority expressed by parents, loving concern for the members who are weaker because of youth, sickness and old age, mutual help in the necessities of life, readiness to accept others and, if necessary, to forgive them. For this reason, the family is the first and indispensable teacher of peace.

No one develops properly outside the human family, and at such, the human family becomes socially indispensable in the life of the individual as an agent of development. Following the undertones of the previous *Messages for the World Day of Peace*, Benedict XVI advises humanities to embrace the courses of peace through the valuation of the human family, by saying:

I invite every man and woman to have a more lively sense of belonging to the one human family, and to strive to make human coexistence increasingly reflect this conviction, which is essential for the establishment of true and lasting peace (2008, no. 15).

More conclusively, it has not been elusive to assert that human family is the hub of the society in any phase and era of development. For this, human family is to contend with the contemporary challenges as evident in the culture of moral relativism and nihilism, a wave that it is making humanity to lose some of its

ontologico-existential values. It should be noted that this culture presents a wave for the mismanagement of human rights, against the cooperate existence of humanity. Hence, this contemporary relativistic and nihilistic culture which human society is experiencing may be to strengthen metaphysics of the human person, more particularly, to be alive to its social and religious responsibilities, in helping to reform the conscience towards IHD. It should do this, by first, be itself, morally re-institutionalised and more evangelically zest, in upholding the ethical principles which placed values on the human family, which the sole continuity of human society. It suffices to always maintain such conception of human family, and it should be met to remain the central thrust of Benedict XVI's *2008 Message for the World Day of Peace*, a concern towards the contemporary realization of integral humanism, and it deserves to be constantly revisited in order to manage human freedom towards development and growth.

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