

# “SON OF THE SOIL” SYNDROME IN THE CHURCH IN NIGERIA: WHICH WAY FORWARD?

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## **Preamble**

The Church in recognition of her divine mandate continues to proclaim the Good News of salvation to all humankind and the entire global space. She does this among others by tackling the anguish and pain in the Modern World while offering it joy and hope.<sup>1</sup> No wonder the title given to the Conciliar Pastoral Constitution on the Church in the Modern World is *Gaudium et Spes*, Joy and Hope. Conversely, when the Modern World, with her chaotic and unreflective mannerisms, hedonistic ideology, divisive traits, self-perpetuation in office, flagrant disregard for the rule of law, unrepentant attachment to the mundane, disintegrating competition and rivalry is brought into the Church, there is pain and anguish, disaffection and dissatisfaction, confusion and division.

One of the channels through which the Modern World is brought into the Church in our time is the “son of the soil” syndrome, especially with regard to the appointment of Bishops. This phenomenon has been in existence since independence and actually became more manifest with the consciousness of the different peoples in Nigeria and the consequent agitation for the creation of more states and local government areas in the country. It seems that this “animal” is gradually rearing its ugly head in the Church. In their communiqué after their Plenary Meeting of March 2003, the Catholic Bishops Conference of Nigeria (CBCN) issued the following statement:

Within the Church, the “Son of the Soil” syndrome with regard to ecclesiastical appointments and in other spheres of the Church's life is a source of serious concern. Conscious of the fact that the Church is the Family of God on Mission, we cannot be credible signs and instruments of peace and reconciliation unless we address the conflicts and divisions within our ranks. Consequently, we urge our people to recognize that ecclesiastical appointments are the outcome of a faith-propelled process. They should never be based on sectional considerations that lead to unnecessary rancour, public rivalry and embarrassing lobbying.<sup>2</sup>

Earlier, the Fathers of the African Synod had called for the healing of ethnic divisions in the continent “through honest dialogue”.<sup>3</sup>

This paper attempts to solicit this “honest dialogue”. To ensure a gainful dialogue, there is need for proper diagnosis so as to have the right prescription and then the will power to implement or put into the good use the recommendations arising thereof.<sup>4</sup> The writer of this paper does not pretend either to be a schoolmaster or to have solutions to all the questions that could be raised on this issue. The purpose of the paper rather, is to give

some indications that might stimulate further meaningful discussion.

### **“Son of the Soil”: A Philological Enquiry**

The term, “son of the soil” is frequently used; at times, overused and to say the least, abused. It means different things to different people and most often conceived from its negative perspective. In making this enquiry however, this essay appeals to the 'principle of *distanciation*' of Ricoeur. This principle argues for the creation of a distance in the study of a word or term between its ontological perception and its phenomenological dimensions. The focus then is on the intrinsic constitutive relationship of the term in question rather than the various forms or manifestations of the word or term.<sup>5</sup>

A careful look at the term, “son of the soil” objectifies the intimate connection between the human person and the soil. The bible teaches this truth<sup>6</sup> and the Church celebrates it in her liturgy especially on Ash Wednesday and at burial (interment). From this point of view, all human beings, irrespective of where they were born, are sons (and daughters) of the soil. To be more specific however, one is a son of that “soil” or the geographical space into which one is born. So, the term evidences place of birth/origin or the place where one can claim “belonginess”. This perspective has very rich socio-cultural and theological imports.

### **“Son of The Soil”: An Attempt At Inculturation Theology**

In the African *Weltshauung*, the land is regarded as a deity and also called mother earth, dependable one, and brother.<sup>7</sup> To guarantee its survival, the human community enters into covenant with the Earth as a deity. For example, among the Igbos of Nigeria, a covenant is made with the earth as soon as a child is born by burying its umbilical cord by the side of the tap root of a

newly germinated palm tree, pear tree or breadfruit tree.<sup>8</sup> This underlines the sacredness and mysterious nature of the Earth. The Yoruba people of Nigeria believe that as soon as one is born, there is a natural covenant with the mother earth, which is generally revealed in moral codes, superstitions and taboos, and makes it incumbent upon one to live well, be just and treat the earth/land with utmost respect. Any act that incongruous to this pact is usually believed to be very grave hence the saying: *eni ba da ile, a ba ile lo* (Anyone who betrays the earth goes with the earth). This explains why many African peoples, especially in the form of sacrifices and pouring of libation, venerate the Earth deity, the fountain of creativity and continuity.

The Book of Psalms validates the African belief in the sacredness of the earth. Psalm 24:1 says: “The Lord's is the Earth and all its fullness.” The Genesis account of creation not only traces the divine origin of the created order, it also points to the fact that all the creatures on the planet earth, including the human person came from the earth. This position validates the interrelatedness between the earth and all creatures. After the created order, then, God created the human person and placed him/her in the Garden of Eden (symbolizing the mother earth) to cultivate and guard it.<sup>9</sup> The earth and its resources were to provide for their needs, sustenance and growth. By this fact, the human community becomes a steward of the created order, not in the form of domination, but in the words of Odoemene, to coordinate the ecosystem in ensuring the maintenance of the original equilibrium that had been there at the inception of existence.<sup>10</sup> This perspective certainly has a lot of implications, some of which are:

- i. The portion of the earth given to the different human families is their inalienable right and represents life to them that

is; it is given to ensure their survival: bio-ecological, cultural and spiritual. On this land, they are to live, move, have their being, become evangelized and saved.

ii. The above notwithstanding, whatever portion of land given to the different human families belongs to God ultimately, hence it is given in trust. It should neither be misused nor abused. One of the ways of abusing is to fend off other people from partaking of the land or its fruits. This brings to mind the command in the letter to Hebrews: “Be kind to strangers because you are strangers yourselves”.<sup>11</sup> Thus bringing about the spirituality of a pilgrim people; that is to say, we all are citizens of heaven and tenants on earth.

The above analysis is consistent with the *magisterium* of the Church. The Church, over the centuries, has always measured the progress in the work of evangelization with the establishment of a local Church with a local Hierarchy.<sup>12</sup> The Church understands and teaches that the local clergy best evangelizes a local Church.<sup>13</sup> Hence she asserts: “local priests have the right and duty to take on for themselves the evangelization of their brothers and sisters who are not yet Christians, becoming real frontier apostles (...)”.<sup>14</sup> In this vein, the Church continues to exhort missionaries to draw pastors and flocks, priesthood and people from their places of mission. This is to say that they, as a matter of urgency, are to form local, indigenous, native and autochthonous Churches.<sup>15</sup>

From this, it is not difficult to see that a native bishop is one of the signs of the growth of the local Church. What this paper says therefore, is that having a bishop “son of the soil” is certainly an indication that the faith is taking roots in such soil. In other words, a “son of the soil” mirrors the theology of incarnation. As Christ became man, so also the soil becomes

more evangelized with the sprouting of the local clergy and people.

### **“Son of the Soil”: A Canonical Perspective**

The New Code of Canon Law recognizes the concept of the “son of the soil” in that it receives and legislates on the place of birth. One's place of birth is not where one's progenitor(s) come from but where one's parents have domicile or quasi domicile when one was born. Can. 101, #1 rules:

The place of origin of a child, and even of a neophyte, is that in which the parents had a domicile or, lacking that a quasi-domicile when the child was born; if the parents did not have the same domicile or quasi domicile, it is that of the mother.

This canon makes a very interesting reading. It is certainly a welcome shift from the traditional understanding of the place of origin. For instance, a child who was born while the parents were resident in Port Harcourt has Port Harcourt as his/her place of origin. If such a child grows up, speaks the language fluently, is well adjusted and eventually settles in Port Harcourt, on no account should he/she be regarded as a non-indigene. Should such a child grow up and decide to go to the Seminary, he should be welcomed without hesitation as a candidate for the Diocese of Port Harcourt.<sup>16</sup>

Be that as it may however, canon law has relativized the place of origin by the concept of domicile. Can 102, #2 rules on the ordinary way of acquiring domicile: “Domicile is acquired by residence in the territory of a parish, or at least a diocese, which is either linked to the intention of remaining there permanently if nothing should occasion its withdrawal, or in fact protracted for a full five years”. With the acquisition of domicile, a lay faithful acquires *belonginess* to a parish or diocese and

there works out his/her salvation both historically and personally.<sup>17</sup>

What this goes to show is that when an individual settles in any parish or diocese, his tribe notwithstanding, with the intention of remaining there indeterminately, he/she should be so integrated such that he/she participates fully in the life of the Church; with the attendant obligations and rights.<sup>18</sup> In this instance too, if such a person is a young man and he so wishes to go to the Seminary, he should be admitted as a candidate for his place of domicile. It is not difficult to see that for the Church, more emphasis is given to the actual place of residence much more than the place of birth.

With regard to the diocesan clergy, the instrument of belonging to a diocese is known as incardination. The Council Fathers confirm this where they assert: “the priest becomes specifically diocesan by his incardination in a diocese in which he remains united to the bishop by a new title and is placed in a special way at the service of the particular communion which is the diocese”.<sup>19</sup> Canon 266, #1 rules: “By the reception of the diaconate a person becomes a cleric, and is incardinated in the particular Church or personal Prelature for whose service he is ordained”. Incardination is an instrument of incorporation in a particular Church with the object of serving it and of serving the universal Church through it<sup>20</sup>

From the point of view of canon law therefore, one belongs to a particular place or geographical space and is recognized as a person there (subject of duties and rights) in three ways: by birth, by domicile and by incardination. With any of these titles, one becomes “son of the soil” properly so understood. It needs be said however, that for the priest, incardination should be the ultimate point of reference over and

above the other two. One of the implications of this perspective is that no area of life of the Church or Office is to be fenced off from any of the priests legitimately incardinated into that particular Church.

### **Whence the “Son of the Soil” Syndrome?**

Merriam Webster's Collegiate Dictionary defines syndrome in two ways: Firstly, as a group of signs and symptoms that occur together and characterize a particular abnormality; and as a set of concurrent things (as emotions or actions) that usually form an identifiable pattern. From the above definitions, it is obvious that the word syndrome has to do with an abnormality, which has become a pattern of doing things. By implication, when there are a grouping of actions and signs that are anomalous but do not form a pattern yet, one cannot talk of syndrome. If something happened once, it can be regarded as happenstance, if it reoccurred, it can be regarded as coincidence. It is only with a third time that a pattern begins to form. The question at this juncture is, what is it about the “son of the soil” that has made it a syndrome?

Son of the soil syndrome arises out of a series of attitudes, gestures, emotions and actions that makes the “son of the soil” factor an epicentre of the life of a people or a community. Among such a people, one is at an advantage or a disadvantage depending on whether one's progenitors come from the place or one has become naturalized in the particular place. In such a (political) community, “you cannot aspire to any political post at state and local government level unless you are 'sons of the soil’”.<sup>21</sup> Among such a people there is an unexamined loyalty to their ethnic concerns and agenda.<sup>22</sup> One only “is”, that is, a person with full rights and privileges in that

community, when one is regarded as a “son of the soil”. In this context, the term does not only define those who belong, but also limits and fences off others from participating fully in the life of the community. For instance, it does not matter that one has been residing in a place for many years, gave birth to all one's children there, has been participating in the life of the community, one is still regarded as not belonging because one is not seen as a “son of the soil”.

In Nigeria as a nation, the “son of the soil” syndrome can be said to become more manifest with the growing consciousness of the different ethnic nationalities as autonomous peoples. With this consciousness grew the agitation for more states and local government areas. With the creation of new states, the state governments begin to appeal to the local cultures and ethnic allegiance of the people to build their identity.<sup>23</sup> Hence, those who do not “belong” are systemically denied of their rights as citizens of the state, and very strong discriminatory policies begin to surface.<sup>24</sup> For example, in not a few states in Nigeria, what qualifies you to certain rights and prerogatives is your ancestor's place of origin and not being a Nigerian citizen. The areas where these are more felt are education and employment. Certain posts are not given to “non-indigenes” in the civil service and federal institutions; they are made to pay higher fees to enter into good public schools while paying the same taxes as “indigenes”; admission into Universities, especially the State Universities, are done along these lines; the cut off mark for the indigenes are not the same for the non-indigenes (whose cut off mark is usually on the higher side). Worse still, at the creation of a new state, all those who are non-indigenes are usually sent packing from the civil service and other governmental agencies, and children born of parents

resident in some states are discriminated against on the pretext that their parents are not indigenes.

### **Is there “Son of the Soil” Syndrome in the Church in Nigeria?**

This question is not out of place. There is the need to make an introspective analysis to really ascertain whether the “son of the soil” syndrome truly exists in the Nigerian Church or is it a question of making a mountain out of a mole hill or rather is it as a result of negative stories like what Traber calls pseudo-stories being peddled around?<sup>25</sup> Such stories do not build the community but lead to abuse, manipulation, and fragmentation of communities.<sup>26</sup>

The Catholic Church in Nigeria on the one hand can be said to be making a giant stride with regard to the positive understanding of the term, “son of the soil” that is being projected in this paper. It is commonplace that many diocesan priests are working in dioceses other than their dioceses of “origin”, and have become incardinated and fully integrated in such dioceses. Again, there are many bishops in Nigeria who have been appointed for Arch (dioceses) other than their Arch (dioceses) of origin”. Such bishops have been accepted and are enjoying relative peace in pasturing the flock committed to their care.

Quite unfortunately, there are dioceses that have had difficulties either in accepting some candidates being proposed or the bishops appointed for them on account of their ethnic affiliation.<sup>27</sup> Based on a survey carried out across a section of the Nigerian peoples, Anyanwu puts this point so pungently:

There abound cases of dioceses refusing a bishop because he is non-indigene, not of the same tribe

(son of the soil syndrome). The trend exists also among non-catholic denominations. Often pastors are strongly behind such moves or demands, pastors who should lead people in accordance with the will of Christ.<sup>28</sup>

Prior to this, our illustrious prince of the Church, His Eminence, Francis Cardinal Arinze had warned about this ugly development. At the close of the First Pastoral Congress held at Ibadan in November 2002, Cardinal Arinze warned the Church in Nigeria against the “son of the soil” syndrome that tends to limit people to their particular place of origin.<sup>29</sup> The point here is not to negate the legitimate “particularity” of each people, which the Church affirms in principle and practice but to avoid the danger of “excessive particularism”.<sup>30</sup> The presence in the Church of such self-defeating attitudes and sentiments should be seen as a scandal of monumental proportion that should be a matter of great embarrassment and concern for all who claim to be spreading Christ's kingdom of love and brotherhood in our nation.<sup>31</sup> From the above analysis, one can safely conclude that “the son of the soil” syndrome is not only a social malaise but also a sin against the nature and mission of the Church.

### **Which Way Forward?**

The paper at this point attempts to give some indications that might help the Church in Nigeria in confronting the sin of the “son of the soil” while marching forward in claiming the world for Christ. Before then, the paper makes an attempt to put the issue in a proper perspective.

### ***Honestly Admit the Guilt and Seek a Change of Heart***

The Church has always acknowledged her human face; that is, the presence of human elements which make her to be

always in need of purification and renewal (*ecclesia semper reformanda*).<sup>32</sup> There is no better time to have a rethink on our collective and individual responsibility for the ills in the Church than this period. What this implies is that there is need to be honest in examining the issues at stakes. There are different faces of the son of the soil syndrome; there is the internal and the external. Self-examination as a particular Church, as a local Church, as a community and as individuals is of utmost necessity. Whoever is guilty (I am wondering who is not?) should confess his/her guilt; seek a change of heart and work for the reconciliation of the disenfranchised “body of Christ”. Such an attitude calls for a sincere and total commitment to seeing the Church as the Family of God. The notion of the family here must be in consonance with Jesus' re-definition of family in Mark 3:31-35: “Whoever does the will of God is my brother and sister”. It is by doing that that the Church can be saved from the error of a 'signpost analogy'.<sup>33</sup>

### ***Putting the Matter in the Proper Perspective***

This paper thinks that the “son of the soil” syndrome is not really the problem. It can be regarded as a symptom of a more heinous fact or reality, which is secularism or double allegiance. Putting it differently, it is symptom of a lack of faith in what we believe and practice. This lack of faith has given birth to a somewhat disconnect between theology and pastoral practice, between the “ought” and the “is” in the life of Christ's faithful. It is obvious that many of the faithful are getting farther and farther away from the thinking of the Church and are judging the Church by the standards of the world. In short, the modern world, “unsanitized” and unkempt, is being systematically brought into the Church.

On account of this, there is so much confusion creeping into the Church today with regard to the understanding or lack of understanding of the structures of the Church. For instance, there are so much misgivings at the appointment of bishops, especially in recent times. It is not out of place to dwell on this point a little bit.

The appointment of a bishop in the Church is an ecclesial act. It is not the decision of an individual. It is not even the decision of the incumbent bishop. It is the prerogative of the Holy Father after due consultation with the different appropriate organs in the Church. To be appointed into an office in the Church there is need to ascertain the suitability of the candidate.<sup>34</sup> In law, there is a neat distinction between capacity and suitability. One may be capable but unsuitable for a particular office hence not 'appointable'. It is important to note that it is not the candidate that determines his suitability. Rather, it is the granting authority that has the prerogative to determine who is suitable.<sup>35</sup> Often times, many people believe that the Pope should appoint the most preferred of the candidates. The Pope does not necessarily appoint the most preferred but one that is considered the most suitable.

Again, some people argue that the bishop must be appointed from among the priests of the diocese concerned. There is some sense in this supposition. It is reasonable to expect that a priest from within understands the terrain better and may function more effectively than the priest from outside the diocese. Experience however, has shown that being from within does not necessarily mean that one becomes suitable and acceptable to the generality of the people. There could be so many variables that might make it inevitable to seek a candidate beyond the diocese. This notwithstanding, the truth is that in the

process of sourcing for a bishop, the first consideration is always given (though not exclusively) to the priests from the diocese. What happens often is that the priests know themselves too well and as such exclude themselves by negating the names proposed. Once the names proposed have been negated, the next option is to source for candidates around the Ecclesiastical Province and then beyond.

There is again, what this paper calls perception problem with regard to the episcopacy in the Church today. It is expedient to research into the root cause of this problem. In many places, and to many people, the image of the bishop is “triumphalistic” and mundane: one who controls enormous powers and wealth. The image of the Servant Leader is rarely considered. Yet, the Roman Pontifical Rite of ordination of bishop says to the bishop elect: “The title of Bishop is one of service not of honour and therefore a Bishop should strive to benefit others rather than to lord it over them. Such is the precept of the master” (1Pet 5:1-4). The argument of this paper is that emphasizing the image of the bishop as a servant would go a long way to reduce the struggle and the in-fighting that goes with the process of selection.

### *Exchanging and Sharing of Personnel among Particular Churches*

The Roman Directory on the Life and Ministry of Priests argues for a priestly ministry that faces the challenge of universal expansion, that seeks to eliminate all the barriers which divide people and nations and which seeks to bind peoples and nations especially through cultural exchange.<sup>36</sup> The Fathers of the African Synod recognizing this fact pushed for a pastoral life that favours solidarity and the share of personnel and resources among particular Churches.<sup>37</sup> In the Church in Nigeria, efforts

should be intensified to maximize the instrument of priests' *fidei donum*. This should not only be to help the dioceses who are in need of priests, but a programme to fashion a more universal vision of the Church, to open and expose priests to the language, culture and traditions of other peoples in the country. This practice if well-coordinated would certainly break down a huge chunk of barriers among the Nigerian Peoples. It must be added however that such priests who are sent as gifts of mission are to be adequately prepared, learn the language of the people and identify themselves with the cultural values of the people.<sup>38</sup>

### ***Formation of Future Priests***

Can 257, #1 calls for a universal vision of the Church and pastoral ministry for all the candidates for the priesthood such that they are not limited to their diocese of incardination. One effective instrument of ensuring this universal sense is exposing the seminarians to a variety of languages and cultures, which make them able to serve in many places where their services might be needed. Speaking to this problem, the Catholic Institute of West Africa in her communiqué of the 15<sup>th</sup> Theology Week has this to say:

The establishment of many major Seminaries in our sub-region is a welcome development in view of the vocation boom that we are yet enjoying. However, we note the parochial dimension of this development, which limits the seminaries to one ethnic group in many instances. We ask, as a matter of policy, that these seminaries be open to all dioceses. In addition, dioceses should send seminarians for training outside their cultural background. This will surely broaden the horizons of priests in training and make them more appreciative of different cultures (...).

Against this background, the paper applauds the vision

of the dioceses that are already sending their seminaries for inter-diocesan apostolic experience. This practice if well utilized would certainly bespeak the danger of “excessive particularism” among priests and future priests.

### *Transfer of Bishops*

This practice has been described as a welcome development in the Church in Nigeria. A significant number of ecclesiastics believe that it will curb the expansion of the “son of the soil” syndrome. The Church is quite experienced in such matters as to know where and when to apply the brakes.

### **Concluding Remarks**

This paper sketches the problem of the “son of the soil” syndrome. First, it discusses the ontological perception of the term, “son of the soil” accentuating its positive dimensions. Second, it attempts an inculturation theology of the term zeroing in on the canonical perspective. Third, it considers the negative dimension of the terminology, tracing its popularization in Nigeria to the quest for the creation of more states and local government areas. Fourth, it considers whether there is the son of the soil syndrome in the Church in Nigeria. Fifth, it seeks to put the matter in the proper perspective. On this point, the work argues that the son of the soil syndrome is only a sign of a more endemic problem breeding in the Church. Sixth, the work indicates some points that can lead the Church forward some of which are: I) to honestly admit guilt and seek a change of heart; ii) exchanging and sharing of personnel among the particular Churches; iii) formation of future priests; iv) transfer of bishops.

Permit me to conclude this write-up by re-evoking the conclusive words of Jan Pronk:

Culture is like a river. It meanders and follows its own course. It is a source of life. We bathe in it and drink its water. Without the river, the land grows barren... They should not be cut off, for then the river would become turbid and stagnant. It should then be canalized to save lives.<sup>39</sup>

What is said of culture is quite true of “son of the soil”. It is a very potent instrument for evangelization; it could also be a very strong source of scandal and division in the Church. The Church as a pilgrim community conscious of the continuous need to reform herself is challenged to evangelize “the son of the soil” that she may remain a worthy testimony of God's Kingdom on earth.

## ENDNOTES

<sup>1</sup> *Gaudium et spes*, 1.

<sup>2</sup> Peter Schniller, ed. *The Church Teaches: Stand of the Catholic Bishops of Nigeria on Issues of Faith and Life*, (Lagos: Catholic Secretariat of Nigeria, 2003) 5.

<sup>3</sup> *Ecclesia in Africa*, 49.

<sup>4</sup> D. Akpenpuum, *Prevention and Management of Conflict*, (Ibadan: Loud, 2006) 4.

<sup>5</sup> P. Ricoeur, "The Conflict of Interpretations: Essay in Hermeneutics" quoted by J. Putti, *Theology as Hermeneutics: Paul Ricoeur's Theory of Text Interpretation and Method in Theology*, (Bangalore: Kristu jyoti, 1991), p. 144.

<sup>6</sup> Gen 2:7.

<sup>7</sup> D. Umoh, "Critical Environmental Issues: An Ethical Concern", *Koinonia* 1, 3 (2002), p. 12-13.

<sup>8</sup> S. Eboh, "Covenant Relationship, Membership and Initiation: Implications for the African Church", *The Nigerian Journal of Canon Law* 1 (May 2005) p. 55.

<sup>9</sup> Gen 2:15.

<sup>10</sup> A. Odoemena, "The Interrelatedness of Creation, Ecology and Culture: A Quest for a Sustainable Development in the Niger Delta". Ed. J. Nwagbu, *Rich Region, Poor People*, (Enugu: Snaap, 2005), p. 149.

<sup>11</sup> Heb. 13: 1-3.

<sup>12</sup> *Africae Terrarum*, 23.

<sup>13</sup> *Africae Terrarum*, 24.

<sup>14</sup> Congregation for the Evangelization of Peoples, *Pastoral Guide for Diocesan Priests in Churches Dependent on the Congregation for the Evangelization of Peoples*, (Rome: Tipolitografia, 1989), p. 14.

<sup>15</sup> Propaganda Fide, 1960, 207-214.

<sup>16</sup> J. Asanbe, "Domiciliation in Canon Law: A Panacea to the Question of Provenance in Nigeria", *The Nigerian Journal of Canon Law*, 1 (May 2005), p. 14.

<sup>17</sup> J. McIntyre, "Statutes and Rules of Order", in *New Commentary of the Code of Canon Law*, eds J. Beal, J. Coriden, T. Green, (New York: Paulist, 2000), p. 146.

<sup>18</sup> J. Asanbe, "Domiciliation in Canon Law", 15.

<sup>19</sup> *Christus Dominus*, 11.

<sup>20</sup> T. Rincon, "Sacred Ministers or Clerics", in *Code of Canon Law Annotated*, edited by E. Caparros, M. Theriault, J. Thorn, (Montreal: Wilson and Lafleur, 1993), p. 229.

<sup>21</sup> J. Adelokun, "The Church and Politics," Welcome Address Presented at the Pastoral Center, Ede between 14th August 1992.

<sup>22</sup> G. Ehusani, "Towards Evangelizing Ethnic Loyalty in the Church and Nation". *A Memo to the Members of the CBCN*, (Lagos: Catholic Secretariat of Nigeria, 2002), p.15.

<sup>23</sup> F. Pierli, U. Presbitero, R. Muko, "Ethnicity and Human Development: The Missing Link", in *Ethnicity: Blessing or Curse*, edited by A. De Jong (Nairobi: Paulines, 1999), p. 35-36.

<sup>24</sup> S. Eboh, "Ethnicity and Domicility in the Church and State in Nigeria", in *Ethnicity and Christian Leadership in West Africa Sub-Region*, ed. F. Nwaigbo, et.al. (Port Harcourt: CIWA, 2004), p. 276.

<sup>25</sup> M. Traber, "The Stories People Tell: Are they part of the Democratic Process?" *African Media Review* 2,2 (1988), p.121.

<sup>26</sup> J. Faniran, "The Communication Dimension of Christian Leadership in the Multi-Ethnic States of West Africa with special reference to Nigeria", *Ethnicity and Christian Leadership*, p. 79.

<sup>27</sup> M. Olorunmolu, "Ethnicity as a Burning Issue in the New Testament: Relevance for the Church in West Africa Today" in *Ethnicity and Christian Leadership*, p. 139.

<sup>28</sup> J. Anyanwu, "Ethnicity and Pastoral Care in the Nigerian Church" in *Ethnicity and Christian Leadership*, pp. 213-214.

<sup>29</sup> F. Arinze, "Homily". Official Closing of the First National Pastoral Congress held in Ibadan, 2002 quoted by M. Monye, "Pastoral Appraisal of Democracy and Ethnicity in Nigeria" in *Church and Democracy in West Africa*, edited by F. Nwaigbo, et.al. (Port-Harcourt: CIWA, 2003), p. 312.

<sup>30</sup> *Ecclesia in Africa*, 63

<sup>31</sup> G. Ehusani, "Towards Evangelizing Ethnic Loyalty in the Church and Nation", p.15.

<sup>32</sup> *Lumen Gentium*, 8.

<sup>33</sup> Pauline Eboh, "Church and Democracy: The Signpost Analogy" in *Church and Democracy in West Africa*, 112-123.

<sup>34</sup> Can. 149, #2.

<sup>35</sup> Can. 148.

<sup>36</sup> Life and Ministry of Priests, n. 15

<sup>37</sup> *Ecclesia in Africa*, 63.

<sup>38</sup> Can. 257, #2

<sup>39</sup> J. Servaes, *Communication for Development. One World, Multiple Cultures*, (New Jersey: Hampton, 1999), p. Xix.