

## Socializing Development Media Theory and Contents for Integral Ecological Humanism

*Philip Osarobu Isanbor, George Okunromi Ojebun*

### Abstract

Mass media contents cannot be distant from the values of human socialization and civilization, and as such, they defined the values of the human person through digital and social media reporting or interpreting human actions, decisions and choices. Mass media contents are meaningful only when they are reasonably and properly situated within the ecological socialization of the human person. To live as a person of lived experiences is to express the contents of ecological continence and sustainability through one's rational socialization and civilization, indispensably dependent on the phenomenological values for the *Otherness of Living*. All depend on the motifs of adoption of development media theory, which believes that the contents of the media should be directed by the pressing needs of development of a particular society. The paper posits that there are needs to seek for vibrant and integral media reporting of ecological valuation of the human person through proper social constructions of interests and actions. Through proper media constructs of human interests and actions, there will be the realization of integral ecological humanism, meaningfully institutionalizing the advancement of common good and solidarity of interests. The paper owes that what happens to the ecology indispensably happens to the human person, and concludes that proper socialization of media contents that should direct human actions, decision and interests towards ecological continence, spirituality, education, socialization and sustainability should be conscientiously encouraged.

**Keywords:** Development Media Theory, Information, Communication, Human Person, Ecological Humanism.

### Introduction: Human Person in the Age of Digital Civilization and Socialization

The quests for integral ecological humanism, especially through the advocacies for ecological continence and sustainability, are always central to the possible societal advocacies for global social order, peace and justice. In fact, these are simply based on the values of the human person. For our actions and choices, we give to our personalities, and in great extent, determine the contents and values of information and communication. Through our environment, we have

real and great perceptions of ourselves and we communicate them as such. Over the years, many thinkers believed that the human person as a subject of lived experience occupies and remains the centre of development. When human persons survey their environment, they see other things that necessarily promote, protect and preserve their environment if properly explored (See, Ojo 2020: 90; Airobonam and Ukaga 2020: 217). Human persons are expected to explore rather than exploit the environment with the exercises of their rationality and intelligibility. This brings humanities to possess the culture and consciousness of ecological stewardship for the promotion of ecological sustainability and common humanness: the brotherhood of existence. The human persons live simply because the environment lives, and when the environment is sick as a result of degradation and pollution, the human persons are indispensably and automatically sick.

We know that, with these developments, factors of peace, justice and equity through the sustainability of the environment, the human persons have the indispensable needs to develop themselves integrally when they reasonably internalize these values within the trending natures of human histories, especially when driven by the cultures of conflicting interests and ideologies. But, any society readily humanized socially will reasonably subscribe to the fact that global peace development is possibly realized when the values of the human person are communicated to all human races and all other forms of social groupings.

Although, there is a general understanding of the social placement of communication media to the disseminations of information, but it takes the human persons to communicate reasonably through the intelligibility of their lived experiences. With such creative and innovative experiences, we create human neighbourliness where everyone, irrespective of cultural or racial affiliations, is close to the other through fast-reaching informative and communicative modeling, especially made possible by digital media environment. As such, it promotes common civilization, socialization and psychological disposition to social advancement, development and sustainability. With such conviction, the human society long for the information that will help them improve their living as social beings. Hence, due to the importance of communication and information, the human persons are being classified as beings capable of communicating lived experiences. When such lived experiences are internalized and communicated, then the human society is readily ascertained the possibility and sustainability of peace development.

No peace development is possible without due references to the ecological values and sustainability. The environment houses the individuals as subjects of lived experiences and helps to make them human, simply by the ways they treat the same environment. Experiences are loosely and hardly possible to attain; only the human individuals as persons live in an environment that encourages the existentiality of the persons through their actions, decisions and choices. Both information and communication, especially in our digital world of civilization and socialization, are expected to make us more humans. It demands that we live and integrate ourselves through the appreciation of otherness of living and acting; and we are expected to be responsibly sure to direct these values, to promote respect and protect the ecology of persons.

Contemporarily, the digital world of development has succeeded in making us neighbours due to the closed social interactions and relationships it provides, but never making us as brothers and sisters. With the culture of digital development, according to Francis (2020: nos. 42-46), we have:

1. Digital campaigns of hatred and destruction, especially in the forms of religious fanaticism, bigotry, moral relativism, emotivism and nihilism; and all simply promoting the culture of pro-choice instead of pro-life, a culture on the modern debate on the sanctity of life based on individual and personal preferences.
2. Digital culture that facilitates the spread of fake news, false information, hate speech, social media aggression, verbal violence, defamation and slander;
3. Digital media that exposes people to the risk of addiction, loss of physical contact, and prevention of the development of integral/authentic interpersonal relationships;
4. Digital world of lack of body language, healthy emotional touch, physical gestures, facial interaction, hands of fellowship, and moments of silence for integral human development;
5. Cultures of digital relationships, friendship, connectivity, and sociability which are not enough to build effectual and effective bridges that are capable of uniting humanity;
6. Digital culture of less of integral humanism but of a globalism that provide imperialistic common interests by power nations in subjugating and suppressing other nations, by projecting cultures of less moral and spiritual/transcendental values;

7. Digital cultures of some universal developmental ideologies of less universal and moral values which should promote the transcendental ending of humanity; and
8. Digital platform promoting the culture of data consumerism as against the culture of charity and fraternity.

Despite these notified negative values of the currencies of the digital media world, it still remains very much imposing and revealing as the wholeness of human world of experiences and development is widely becoming digitalised, simply based on the human creative and innovative abilities with less regards to morality. We are in the era of digital economy, banking, parenting, engineering, socialization with less human physical affiliations and affections, politics, management and administrations. Human living and growing is shifting towards such digital consciousness, neglecting our humanness. But, such ecological consciousness for human living concerns us to direct digital usage and longing for attaining integral humanism based on the values of human persons and their environment.

Methodologically, adopting contextual expository analysis on the developmental relation between the values of human person, exercises of media contents and the respect for human ecology in the age of moral and technological socialization, the aim of the paper is on the role of the employment of development media theory and its contents in the promotion of the courses for integral ecological humanism. Hence, the objective of the paper is centrally directed towards the social and ontological fact that the human persons as subjects of lived experiences have to understand themselves through the valuation of the ecology that houses them. It is expected of them to sustain the ecology in order to sustain their own very existence through the communication of actions, choices, decisions, interests, policies and ideologies, especially through the social media platforms where there are trending interests of contemporary development that connect humanities closely and globally

### **Development Media Theory for the Socialization of the Human Person**

From many indications, we know that communication encompasses various forms of information, education and communities of events and development. Any Information that is not communicated is as good as nothing. For any information to be meaningful and useful for the development of the human person and the society as a whole, they must be reasonably, consciously and adequately communicated to the intending audience (cf, Akinrega and Ijow 2016: 5). For the foot-holes of information and communication cannot be separated from the courses of human and societal development, especially in

our current globalised nature of development. No development, no society. As such, every human society emphasizes on the factors for its meaningful and integral development in the midst of strategic policies and programmes that need to be communicated to the people. Thus, development media theory is practically concerned and directed to understanding social, political and philosophical principles in organizing relational ideas between media and the society. Within this theory, we have “the normative theory” which is concerned with dominant ideas and conditions of what should be or ought to be achieved by a given society in terms of development, and all that should be duly communicated to the people.

To many communication thinkers and experts, development media theory is generally structured and directed on the improvement of development factors of nations, especially nations of lower levels of economic and political development with limited resources in harnessing and sustaining the environmental values. It is global tools of suppression and imperialism in the hands of higher developed nations. For the sake of proper human socialization, we see the placement of development media theory as a principle of mass communication that specifies the indispensable nature of information and communication in the adoption of any development modeling for the management and administration of governmental services and policies. Such concerns for national development through integrated communication of people's interests are aimed at enlightening members of the societies on issues of immediate concerns and importance, and directed in achieving the inherent benefits of any adopted developmental ideology and policy.

Hence, the employment of the development media theory in any national environment is to entrench democratic grassroots involvement with the focus on national goals rather than individual goals. The central issue is that the media should be actively engaged in national development. This position is held by Mcquail (1983) when assessing the relation between media practices and national development, and he accentuates that, “the media accepts and carries out positive development task in line with the national established policy that marshal out appropriate economic priorities and needs of the society, it will assume that the media has failed in its role as the national conscience” (See, Ogande 2015: 95). Owing to the social and political fact that the consciences of the people are formed by the information available to them, this by implication, suggests that the people's development is directed by the development that the society, through governmental agencies, makes available to them.

Human governments know the power of information and they invest a lot of funds in directing the natures and contents of information that people possess

in order to have the governmental processes under proper control, management and administration. As such, they try to control and monitor media contents and interests in order to control the people's interests and values. For this, Ogande further reiterated that "Information dissemination of the media should link with what is obtainable in other developed or developing economies which are close in terms of culture, geography and politics" (p. 98). From Ogande's contextual conceptualization of information by a particular society, this creates avenues for comparison for governmental development values among societies and nations, especially in the fulfillment of governmental promises, implementing governmental policies with developmental goals, and executing governmental projects and programmes. It shows some level of cultural, economic, political and social commitments and interests on the parts of governments towards the development of the people. For development is centred on the level of the perceived knowledge we have about culture, geography and politics, and such knowledge shapes the level of national consciousness through the valuation of truth, honesty, patriotism, communitarian ethics, and solidarity for a better future generation.

The media, for the sake of integral human and societal developments that are indispensably hinged on the value of the ecology, should not report or specialize in dissemination of information that engender insincerity, evil manipulations, violent conflicts, ethnicity, nepotism, political and religious propagandas. The culture of right communication and information for the sake of meaningful and integral development is directed in achieving: formation and reformation of characters that should engender social harmony, justice and development through national consciousness; freedom and equity before the rule of law; social solidarity and cohesion; promotion of cultural diversity for the sake of cultural unity and tolerance; and active participation and social responsibility of the people in developmental processes. With the development of societal consciousness of development, Mcquail (1983) for instance, technically recognized the common characteristics that link media practitioners and other communication personnel in the professional areas of responsibility and with the culture of national duty and development, which is mainly to gather, process, and distribute development information. These media practitioners are to bear in mind the need of healthy and vibrant social cohesion and relations that should constantly engender national unity, justice and peace. They are to also convince people to actively participate in the developmental process of the nation to which they belong.

### **Situating Integral Ecological Humanism for the Existential Phenomenology of the Human Person**

Reasonably put, 'humanism' as a thought comes to mean, literally, 'any system which puts human interests and the mind of man paramount, rejecting the

supernatural, and generally, the belief in God or gods. Humanism as a philosophic-phenomenological theory propels the tempo-spatial need of the human person in finding some significant livelihood all by themselves, simply glorifying their existential capacities and capabilities (See, Benedict XVI 2009: no. 21). But, integral humanism is about the unity of the human person with God in effecting the courses of development and advancement in a creative world of existential experience. It is about the recognition of the fullness of humankind in duty and responsibility, a definition of the human actions exercised to take the human person as an end itself.

This is by providing the needed structures and amenities through the promotions of developmental factors, such as: peace, justice and promotions of human rights and dignity. For ecological humanism is literally to be considered as a system in which human feelings and conditions are used to evaluate what happens to the ecology, the environment in general, or the human individualistic assessment of ecological matters in accordance with his feelings. With this consciousness, the meaning of ecological humanism appears to be sectional and negative, because the definition of humanism rejects any belief on the supernatural thing or god, then making man the central point of interest and consideration and assessment of matters. This negates the supernatural conception of the ecological arrangement of the universe which strongly involves the personhood and the divine nature of the Creator-'God'. With such concerned background for the realization of integral human and societal development above, we recognise that one of the social justice agendas in modern society is the agitation of ecological sustainability. Such sense of sustainability holds that every specific animal has specific values to the human person to survive, and in the same way, for such specific animal to survive such philosophy hinges heavily on the moral and social consciousness of those who are still environmentally concerned in relating development of the human persons as subjects of lived experiences dependently on the values of the environment. The human person with his or her values of life and lived experience creates histories for his/herself and the society.

The thought for the sustainability of human life is that of the environment of the same life. Such thought on the existentiality of human life explicate the meaning of the human person in relation to the ecology (see, Ogbujah 2020: 124). That is, the meaning of ecological humanism remains an indispensable and inseparable relationship of the human person and the ecology. For in life and death, the human person belongs to the environment. The human persons benefit from every form of ecological habitats, including their very selves (cf, Ojo 2020: 100; Isanbor 2020: 115). This necessarily presupposes the sustainable existence of the human persons on the universe, and remains the evaluative centrality for all

developmental interests and desires. With such weighty influences of human interests and desires; the activities of the human person, as an active being, affect greatly the environmental composition and arrangement. Such ecological assessments, human actions, choices and decisions through creativities and innovations suggest that every ideological presupposition is to advance the human persons in relation to their environment that helps to maximise their creativities and potentialities. It is to provide the necessary avenues to avoid degradation of the environment in order to foster human wellbeing.

The meaning of ecological humanism is hinged on the fact that the environment is about the development of the human person. That is, the ecology of persons. Hence, ecological humanism is about the proper humanistic socialization and integration of ethical, social and moral responsibilities for the benefits of the earth and everything therein. Responsibility in this light is the essential makeup rather than make-belief of the individual ability to be just, humane and peaceable with natures and non-natures (see, Ojo 2020: 99; Isanbor 2020: 114). This sense of responsibility should lead every generation of mankind to come out of an economics that is solidly founded on an extreme individualism, and to work toward envisioning an economics for the global community with extends in time and space. This is about the consciousness of establishment of common good in human society with right disposition for the value of life. It is about the rational ordering of the human act to the good in its truth and the voluntary pursuit of that good that constitute morality. Human activity cannot be judged as morally good merely because it is a means for attaining one or another of its goals, or simply because the subject's intention is good.

### **Socializing Development Media Theory for Integral Ecological Humanism**

Achieving integral ecological humanism depends mainly on the human values projected in the society. With the tales and economic profits of wars and other forms of conflict, contemporary humanities seem to be very interested in daily negative news about national and international politics. Within such increase of developmental interests and desires, too many historians and media practitioners have neglected the fact that, histories that appear to the tales of wars, remain lived experience that no one happily long to remember. Only living in peace speaks positive volumes to be remembered. This is also clearly true of some classical historians and media practitioners, who tend to report on the rise and fall of the powerful nations associated with some clashes of interests and policies of subjugation and alienation.

We are simply interested in burning social, political and economy issues in our media reporting, irrespective of the nature of the media contents for the promotion of the sanctity of life. We are simply and majorly interested in what

the human society presents to individuals through the employment of the values of science and technology, and not that which should have been of greater value in promoting human life, common good and solidarity. In the name of development, "modern societies are characterized by increase in the role of science and technology, urbanization, mass literacy, rise in representative democracy, proliferation of mass media, rise of mercantilism and capitalism, among others" (Ogbujah, p. 131). With these, there have been shifts from what promote common good and solidarity to what politically motivate national interests based on the promotion of elitist, technocrat and capitalist values. "With these came a fundamental shift in attitudes and behaviours...." Most national legislations, directed towards global and universal laws and values, are simply making humanities as toys in the hands of legislations and promoting the democratization of human values on the pavilion of organizational and business priorities, greatly observed in championing wars and other forms of conflicts and environmental exploitations.

Unfortunately, it is equally true for many contemporary historians and media practitioners who want to act as reporters from the camps of those who never made it, and they are greatly observed to report or communicate to the people what simply are for their personal benefits, not for the general growth and development of the society. Probably concerned are the media reporting from who wants to tell the tales of the vanquished, to evoke the images of those who have disappeared from earthly existence. With this, they make wars very pleasant and endless in the minds of many people, even when peace is eminent and possible in such environment. They heavily attached their professional successes to reporting the trends and cultures of wars and other forms of conflicts and violence, and wish that situations remain in human society in order to sustain their professional integrity. Too often these new historians and media practitioners are more interested in the cultures of wars and other forms of conflicts and violence rather than the cultures of peace and harmony. It behooves on the leaders and the led to promote the values of their lives in relation to the sustainability of the environment through all means of information and communication of social and political values.

### **Communicating the Existential Phenomenology of the Human Person within the Socio-ecological Imports and Development**

From the phenomenological understanding of the human persons as beings of experiences- the architects of changes and innovation- all that matters to such society is that the human person is the centre of development, and determines the kinds of choices and decisions made. Our lives are directed by the choices and decisions we make in each passing day of our existence. The same goes to

the kinds of information we possess, and the manners and channels in which we communicate them. It is about the engagement of actions in the midst of choices and decisions. The fate of the environment which houses such persons as agents of developmental information and communication remains unabated. No values of environment can be sustained outside the effects of human actions that define them. The environment is constantly defined by human actions through choices and decisions. Such choices and decisions made demand that the human persons take responsibilities of their actions, especially those leading to environmental degradation and pollutions. Our sense of responsibility projects that what happens to the environment indispensably affects the human persons, positively or negatively, depending on the motivating factors of the choices and decisions made.

Our actions, choices and decisions wind the rate of our achievements, challenges and limitations. As we shuffle choices and decisions, so do such choices and decisions change our horizons and the directions of our development. Any human choice or decision made is not solely about such person. For such choice or decision made necessarily affects the other persons in the same environment that houses everyone. The environment cannot practically or reasonably be monopolized by any created person. For anyone to think of the possibility to monopolize the environment, it is insanely personalizing his or her freedom. It is called "environment" because it houses persons and other forms of living and non-living creatures (see, Ojo 2020: 101; Isanbor 2020: 116). Living in the environment, the life of the individual as a person is hinged on the lives of others. Making choices and decisions demands they accommodate the very person who makes them and to accommodate others too. This consideration of the others is necessitated by the wellness of one's conscience, which is the seat of respect for natural law and morality. The wellness of conscience determines the commonness of our existence- the community of living where the person is indispensably known through the wellness of others, since the person inevitably is part of the others. The wellness of conscience determines the values we place on ourselves as persons of lived-experiences.

Our sense of choice and decision making should be to promote social harmony, justice and development that keep the environment in wholeness, not otherwise. The environment is not about the individual as a person of lived experiences, but it is mainly about the ecology of persons that make such lived experiences possible and reasonable. Such ecology of lived experiences define the true values of human life, rights and dignity through the indispensable nature of collective human values and interests, away from the influences of social isolationism, escapism, emotivism, particularism and separatism. These

factors of social disorder present the crisis of truth, now in a globalised scale. These are sacrificing the culture of moral truth on the altar of erotic and misguided civilizing moral orientations and consciousnesses, constantly given in to individualistic prerogative to selfish and greedy culture of socialization (Cf, John Paul II 1993: no. 32). All these conceptions of relativistic global living imposingly impress in our minds the variances of truth in the world, and make humanities ever more confused, simply by losing touch with the sense of universal truth and living. The society is growing erotically and advancing scientifically and technologically without impressive cultures of common good and solidarity that morally and culturally propel integral human neighbourliness, especially in our world ultimately that is longing for integral human brotherliness in order to heal the wounds of the culture of war and other forms of dehumanization.

Therefore, projecting the possibility of social order and justice in every human environment through the values of truth is ethically demanded on media practitioners who are to be sensitive with their choices of words and expressions in communicating the needed information among human person. We can owe to the fact that what affects the human person affects the environment. Our choices of words and expressions of informative activities should enhance our humanness, especially when we reduce the barriers between ourselves and others in terms of acquisition of fame, power and wealth. Our choices of words and expressions should be that our activities bring out empathy and connectedness to others in order to sustain what make us humans (See, Asekhvano and Okwechime 2017: 202). For proper transmission of civilization and socialization, efforts should be directed to ensure social order and justice. It is a social conditioning of the mind that everyone should be engaged in, especially by directing needs and interests in the community we belong to the proper channels, so that, every one's life, rights and dignity will be respected, promoted and protected.

### **Can there be Vibrant and Integral Media Information and Communication for Integral Ecological Humanism?**

The possibility for vibrant and integral information and communication for the realization of integral ecological humanism is solely dependable on the values of the human persons in relation to the developmental contents of their actions, choices and decisions made on the ecology and its sustainability. Human lives depend on the environmental worthiness and continence, and which correlate to the expression of truth of human authenticity and sustainability. Media contents and reporting should project truth telling and sense of social sincerity. Such social consciousness is about learning to “approaching, speaking,

listening, looking at, coming to know and understand one another..." (Francis 2020: no. 198) based on the values of the common environment which is for everyone. It is about dialoguing with others in charity of truth with common values, contents, choices and actions of development. Anyways, proper development of cross-fertilization of interests and values, demands that dialogue should not be confused with "feverish exchange of opinions on social networks, frequently based on media information that is not always realizable" (Francis 2020: no, 200), rather, we should engineer the cultures of trust and love for the *Otherness of living* which promotes the courses of integral human development.

In the trending face of globalism rather than globalization, there is a weighty culture and mindset being socially and technologically promoted in the names of trade wars; international economic regression and alienation of powerful nations over the weak nations; the economic strategy of the conspiracy theories of development; cultural and moral assimilation; developmental formation of the parchment of poverty; and policies of endemic diseases need to be well-communicated to the people. For all these are possible by decrease of social fraternity and friendship, that which should have been based on the values of human neighbourliness, and ultimately on the human brotherliness, according to Francis' *Fratelli tutti*; and on the social and religious spheres through the expression of truth in charity, according to Benedict XVI's *Caritas in veritate*. Both concerns of Benedict XVI and Francis for the realization of integral ecological humanism in our world of conflicting values and interests, especially on the enthronement of moral and religious relativistic socialization and civilization, show some level of human tolerance and the respect of the otherness of living, and direct our thoughts on proper management of the contents of science and technology. For contemporary culture of scientific and technological values has ended up promoting and advancing sectionalized patriotism and imperialism, and simply imprisoning some nations within the walls of white supremacy, racial economy and xenophobic consciousness. Such imprisoned borders are not allowing the cross fertilization of cultural, social and technological values as they should, and also denying the flow of social solidarity and fraternity from bringing the universal values of existence.

For this, the values of the human persons through the cultural and social sustainability of the environment propose the indispensable needs to communicate communal values reasonably and humanistically by which information are generated and communicated. The values of the ecology are the values of the human persons, since they are inseparable. As information, the values of the ecology demand to be dully communicated within the human

groupings and to the community of persons in order to avoid the cultures of ecological degradation and pollution, which in turn, degrade and pollute the human persons through unconscious generation of diseases and illnesses, and in which some of them have been incurable and endemic. Within the contemporary development or generation of the diseases and illnesses, especially in our contemporary times of the ravaging effects of Ebola Virus, Lassa Fever, Corona-virus (COVID-19) and other endemic viruses and pathogens, the human societies have seen the indispensable inseparability of the human persons from the unhealthy environment: unprecedented ecology of uncertainties and anxieties. It gives the human societies the understanding of realities that: what the human persons give to the environment is what the environment gives them in return. The environment is human. The humans remain as products of the environment. It takes the environment to breathe for the human person to breathe. It takes the environment to die, for the human person to die.

### **Conclusion**

The quest for the realization of integral ecological humanism should be the song in the minds of all and to be seated on the foundational expression of interests of every person, especially the media practitioners. We need to have on our consciousness the needs and the right ways to communicate all ecological values at our disposals, especially those that will necessarily protect and promote the values of the human person. With such philosophy, we remind ourselves the right to live in healthy and safe environment, which is a product of our choices and decisions through the actions we execute. In all, the global human society remains in search for integral human development in relation to the values of the ecological continence, solidarity and sustainability. As such, by way of recommendations for the integral media socialization and civilization towards the realization of integral human development, we reiterated the concerns of Francis (2020: no. 205), who suggests the following as integral media contents and socialization:

1. To create avenues for the proper development of the human family through social engineering of healthy and safe human relationships and interactions;
2. To develop platforms of integral networks of human communication, basically on the values of human life, rights and dignity;
3. To assume the culture of truth and trust for all kinds of information we communicate among ourselves irrespective of the media services and modeling;

4. To create the communication contents to guild the avenues for generous encounter for the *otherness* of living; and
5. To engender the ecological closeness for the promotion of common good and solidarity.

In the quest for Integral ecological humanism, this demands that we take responsibility for our actions and direct our interests to live healthily and safely through responsible media contents and socialization. Good media contents and socialization necessarily engender social peace, equity and justice as the factors of integral ecological humanism. It takes proper communication of the true and right information about the human person and the environment for the realization of integral ecological humanism. This is because the past will remain what it is, but the actions we express and choices and decisions we employ today will indispensably determine our tomorrow. As Francis (2020: 226) puts it; "Only by basing themselves on the historical truth of events will they be able to make a broad and persevering effort to understand one another and to strive for a new synthesis for the good of all." Let us all work for better tomorrow by living well today with a good sense of information and communication that will promote our common environment. As such, both the media practitioners and the community of persons should devote high and true sense of humanistic commitments in communicating information about the human person in relation to the environment in order to foster the cultures of social peace, equity and justice.

## REFERENCES

- Airobonam, F. A. and Ukaga, J. C. (2020). A philosophical reflection on the debate concerning the state and future of the natural environment. *Falsafa Journal of Philosophy*, Vol. 3, No. 1, pp. 216-247.
- Akinrega, I. O. and Ijow, A. O. (2016). Effective communication for aware creation and prevention of Choreaeciasis in Sati-Ikyor community of Benue State: using community theatre as a strategy. *African Journal of Modern Society*. Vol. 4, No. 2, pp. 1-15.
- Asekhauno, A. A. and Okwechime, E. O. (2017). Language and morality: the ethics of communication. P. F. Omonzejele, A. A. Asekhauno and G. U. Ukagba (eds). *The*

- substance of ethics and morality*, (pp. 193-208). Benin City: Dept. of Philosophy, University of Benin.
- Benedict XVI, pp. (2020). *Caritas in Veritate*. Vatican City: Libreria Editrice Vaticana.
- Bernani, A. (2004). Introduction. In J. Binde (ed). *The future of values: 21<sup>st</sup> century talks*. (pp. 2-4). Paris: UNESCO Publication.
- Edema, P. A. and Isanbor, P. O. (2018). Philosophical conception of man: its contemporary African analysis. In M. A. Izibili, P. O. Isanbor and S. U. Attoh (eds.). *Studies in philosophy and society*. Vol. 1. (pp. 39-65). Kagoma: Department of Philosophy, Albertine Institute.
- Francis, pp. (2020). *Fratelli tutti*. Vatican City: Libreria Editrice Vaticana.
- Isanbor, P. O. (2020). Ensuring Integral Ecological Sustainability for Integral Human Development in Francis' Laudato Si. *Nigerian Journal of Religion and Society*, Vol. 10, pp. 113-123.
- John Paul II, pp. (1993). *Veritatis splendor*. Vatican City: Libreria Editrice Vaticana.
- Mcquail (1983). *Mass communication theory: an introduction* London: Sage Publication.
- Odia, S. (2020) *Introduction to magnetium*. Published at: <https://www.sylvesterodia.com>. Published on the 9<sup>th</sup> August, 2020. Assessed on the 10<sup>th</sup> August, 2020.
- Ogande, A. (2015). Online public relation practice: a catalyst for entrepreneurship development in developing economies. *International Sustainable Development Review*, Maiden Edition, pp. 94-105.
- Ogande, A. (2016). New Media, as a catalyst for public marketing methods in organizations: lessons in management. *African Journal of Modern Society*, Vol. 4, No. 2, pp. 267-280.
- Ogbujah, C. N. (2020). The culture of death and the crisis of modernity. *Igwebuike: An African Journal of Arts and Humanities*, Vol. 6, No. 7, pp. 123-137.
- Ojo, A. B. (2020). Ethical response to ecological challenges: a call of responsible stewardship. *Nigerian Journal of Religion and Society*, Vol. 10, pp. 98-112.
- Woznicki, A. N. (1979). The Christian humanism of Cardinal Karol Wojtyla. In G. McLean (ed.). *Human person*. Washington: The Catholic University of America Press.