

Acting Person and the Ethics of Neighbourliness

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Abstract

This paper is aimed at assessing the ethical values of the *Acting Person* as a subject of lived experience in reference to the ontological values of the other selves in the society. It recognises, according to the understanding to Wojtylan Existential Personalism (WEP) that the human society is fashioned along the contents of human actions, which are expected to be expressed in truth in order to achieve integral human Development (IHD). Karol Wojtyla (Pope John Paul II) was the first ethicist and phenomenologist to have philosophically classified the human individual as an *Acting Person*, with which, he believed that there are principles (priority, participation, freedom and transcendence) which are hinged on the ethics of neighbourliness, that the person to be human. The ethics of neighbourliness directs the *Acting Person* to see the values of himself or herself and that of others in every action performed and every choice expressed, owing that, the sense of truth being expressed in right conscience and freedom should inform the *Acting Person* that he or she can only be fulfilled in the lives of others as co-subject of lived experiences. Adopting the phenomenological method of analysis, the paper concludes that the achievement of the *Culture of Peace* or sense of global social order that promote the fullness of the human person is possible when the individual as an *Acting Person* acts to values his or her life and the lives of others as his or her neighbours, better still, as his or her brothers and sisters, as against the ever-increasing imposition of the imperialistic and consumerist nature of the *Culture of War* and other forms of dehumanization.

Keywords: *Acting Person*, Truth, Ethics of Neighbourliness, Lived Experiences, Integral Human Development, Wojtylan Existential Personalism

Introduction

The society determines what the human person as a being of actions and relevance is made of. With respect to the Natural Law and principles, it is understood that “who-ness” of the human person is dependent on his or her “what-ness.” But, through the social valuation of one's actions and relevance,

the “what-ness”, in some great extent, determines the “who-ness of the human person (Isanbor 2023: 32, Kanu and Isanbor 2021: 109; 2022: 221). That is, what the person can offer the society he or she belongs to, through his or her actions and choices that are expected to be expressed in right conscience and freedom. This is the possible foundation in achieving Integral human Development (IHD), and which on the valuation of lived experiences that indispensably determined the morality of living (Aghamelu 2019: 92; Akalue 2021: 230). This is the ethical affirmation of the salvation of the human person in the society being defined by values and choices as projected by Karol Wojtyla, especially with his philosophical doctrine of the existential phenomenology of the *Acting Person*, and being currently classified, termed and evaluated as the Wojtylan Existential Personalism (WEP).

Such philosophy of development is about the cognitive understanding of the person through lived experiences being ethically expressed in actions for the exaction of one's self-authenticity, self-dynamism and self-participation (Kanu and Isanbor 2021: 110; 2022: 222). According to Wojtyla (1979);

Thus, in every human experience there is also a certain measure of understanding of what is experienced. This standpoint seems contrary to phenomenism, but fits very well with phenomenology, which stresses more than anything the unity in the acts of human cognition. To put the matter in this way has a vital significance for the study of the person and of action. For our position is that *action serves as a particular moment of apprehending - that is, of experiencing - the person*. This experience is, of course, inherently connected with a strictly defined understanding, which consists in an intellectual apprehension grounded on the fact that man acts in its innumerable recurrences.

This philosophy asks the individual as an active agent of development to take his or her experiences as a possibly ethical guide to lead oneself and others into an integral whole. Take for an instance, a woman who has committed or procured abortion in the past can be morally and socially convincing in advising someone else who is intending to commit or procure abortion not to do so or she may encourage the other person to go ahead with such intention based on her lived experiences. She is in a better position to explain the consequences or implications of procurement of abortion. If she has been negatively affected by such experiences, she will necessarily not wish such a repeat of experience in the present especially in the lives of any intending persons who are desirably contemplating the procurement of abortion. She can do that by convincing the other person not to procure abortion by allowing her conviction to be enlivened by the truth in right conscience and freedom. From this narrative, we see the social placement of one's lived experiences necessary

affecting the individual and that of others in the present and then, in the future. It shows that our lives are fashioned along the valuations of our actions and choices which build our experiences over time.

In relation to valuation of one's actions, the ethics of neighbourliness is the ethics of looking out for the integral welfare of others based on one's lived experiences. Such ethics considers the working of Natural Law as the foundation to evaluate the actions an individual is to express or execute, longing to achieve IHD (Aghamelu 2019: 94; Akalue 2021: 232). No one develops integrally outside the influences of truth, for IHD is dependent on the valuation of the contents of conscience being expressed in right freedom. The phenomenology of truth being expressed in right conscience and freedom is the basis for the epistemic justification of morality based on the values of one's lived experiences, and determines one's sense of neighbourliness (Isanbor 2023: 34). This can be said of the experiences of war and other forms of conflicts, and with which, rationally, no one who has experienced in the past will wish that it repeats itself in any possible present. This is the morality of war in relation to the values of the human person as an *Acting Person*.

With such background of analysis, this essay concerned itself with the existential phenomenology of the human person as an *Acting Person* in WEP, where the individual is expected to be integrally developed through the adoption and practice of the ethics of neighbourliness. It is a philosophical engagement through which Wojtyła developed the morality of development as an ontologised *ethics of living*, based on the social epistemology of truth (Kanu and Isanbor 2021: 110; 2022: 222). It is situated within the phenomenological valuation of lived experiences in the ethical, social, political and religious currencies of actions and valued choices that shapes the person as an active and responsible agent of IHD in the lives of others. This necessarily extends to evaluate one's society as an avenue of faith and reason for the transcendental valuation of one's self-authenticity, self-subjectivity and self-participation (Isanbor 2023: 34). For Dean Edward Mejos, in view of the possibility of social order in a world besieged and bedevilled with nihilistic, emotivistic, relativistic and imperialistic actions, policies, ideologies and values, the consciousness for IHD is based on the phenomenological existentiality of "truth", and which is dependably on the motifs of human actions and valued choices expressed on the neighbourliness of human cordiality and collegiality (Mejos 2007: 71). This core interest of WEP is situated more meaningfully within Wojtyła's metaphysical and phenomenological conception of the human person as an *Acting Person*, a subject of lived experiences.

Hence, the concern of the essay, owing to the thought of WEP, is centred on the social and transcendental valuation of the actions of the *Acting Person* in relation

to human neighbourliness as a possible ethics of enduring social order, in terms of the institutionalization of the *Culture of Peace*. This directs us to proper interpretation of one's lived experiences in advancing one's present and future development and values in right conscience and freedom. It is mainly on Wojtyla's book: *The Acting Person*, published in the year 1979. This indispensably leads to the development of his other books, and generally, for the writing of his encyclicals as a Pope: *Laborem Exercens*, *Centisimus Annus*, *Sollicitudo rei Socialis* and *Centisimus Annus*. All have their social exegesis on the salvation of the human person from his first apostolic exhortation, *Redemptor Hominis*. From these encyclicals, the most philosophical seated are the apostolic exhortation letters especially *Fides et Ratio* on the development of human knowledge in relation to the existence of God within the epistemological and existential influences of the indispensable interaction of faith and reason, and *Veritatis Splendor*, on the valuation of truth for the social positioning of human consciences in the midst of conflicting social ideologies. In *Redemptor Hominis*, as a Pope, John Paul II initiated his concern for the salvation of the person as a communal being, by recognising that:

We have before us here a great drama that can leave nobody indifferent. The person who is trying to draw the maximum profit and, on the other hand, is paying the price in damage and injury is always man. The drama is made still worse by the presence close at hand of the privileged social classes and of the rich countries, which accumulate goods to an excessive degree and the misuse of whose riches very often becomes the cause of various ills (1979, no, 16).

In WEP, the category of development is strictly within the premises of IHD, and therein, Wojtyla considers and argues that development cannot be understood as a ruthless exploitation of natural resources of the people, uncontrolled industrialization, destruction of natural environment and wasteful economy (Ukagba 2009: 9). Rather, it should be seated on the *ontologized ethics* of living that guide our actions and values into the attainment of the wholeness of the human person. The philosophy projects that the human person is not made with scruples of difficulty and uncertainty that becloud its pursuit of his or her authenticity, self-liberation and self-reliance (Isanbor 2023: 35). Such person is a product of lived experiences in the interplay of faith and reason. Such lived experiences indispensably and inevitably shape the hopes of a better tomorrow when fully understood and lived and presupposes the need to respect the institutions of the *Otherness of Living*. That such philosophy recognises human's efforts with conceited and meaningful planning for the possibility of IHD through the expression of truth in sincerity of interests, truthfulness, trust, ecological continence, and more then, the respect for human life, rights and dignity.

With careful consideration of these qualities of the *Acting Person*, such consideration demands that the same human person should be fully understood as a being with natural rights and fullness of *beingness*, by virtues of his or her rationality and intelligibility. Thereby, the human person takes all existing institutions including culture, education, religion and politics, for the sake of development, in achieving it. He or she needs peace as a right especially in a just society, as a basis of authentic freedom, in order to be fully developed as a communal person. As such, peace as a right makes all individuals of identical and same worth in the society, as the same society belongs to everyone. This is simply because they are humans. This estimation is not based on the natural history of the human race (Isanbor and Uzomah 2015: 170, Onah 2017: 4). Everybody is valued before the *Culture of Peace*, as it makes justice reign in the commonness of existence. It is the explicit and conscious work of rational penetration and transformation of reality by moral consciousness. It is built into the concept of human rights, and of course, in which the socialization of human interests towards the attainment of harmonious living is properly actualised.

Wojtylan Existential Personalism as the Ethics of Integral Human Development

The issues of IHD under the contemporary influences of modernization and industrialization are the concerns of many theological existentialists and ethicists like Peter Costello, Hans Kochler, John Conley, Stephen Matuszak, Paul Oredipe, Francis Ogunmodede, George Ukagba, Thomas Ryba, Dean Edward Mejos and Jove Jim Aguas. They analyse WEP based on the contemporary phenomenological perceptions of the human person along the development operations of science and technology in our contemporary times. Such social conviction for societal development in relation to human salvation recognized that Pope John Paul II's writings brought a new style to papal encyclical letters: *Laborem Exercens* of 1981, *Sollicitudo Rei Socialis* of 1987; *Centesimus Annus* of 1991. With these encyclicals, John Paul II specially examined the values of the human person and his or her action in the exercises of freedom and conscience in truth, especially in the consideration of the interaction of faith and reason (Isanbor 2023: 36). They were totally different from the crisp, strictly more philosophical encyclicals issued by Pope Pius XII a generation before him. John Pope Paul II wrote lengthy texts, often full of emotional appeals and quotations from his own previous pronouncements, recognizing the placement of Natural Law principles and human responsibility in choice and decision making. They strictly based on the interrelation of faith and reason in the management of human affairs for the attainment of social justice, equity and peace.

From the values of the social encyclicals of Pope John Paul II, the philosophical influences of Wojtylan ontologised *ethics of living* help the *Acting Person* to be

situated as a subject of lived experience, where WEP is a philosophical thought which is centred on the importance of the human person in relation to his or her actions (Kanu and Isanbor 2021: 112; 2022: 224). It is the metaphysics of the person, a socio-metaphysical concern for the truthfulness of the human personhood. The ethics of WEP is more existentially phenomenological than pragmatically exacting (Ukagba 2009: 9). For many contemporary ethical phenomenologists like Hans Kochler, John Conley and Stephen Matuszak, especially within the social analysis of WEP, the salvific courses of IHD are about the phenomenological exegesis of the true nature of the human person as a responsible working being. It is a philosophical humanistic tradition that is out to change some erroneous conceptions of the person; especially in the presence of many philosophical ideologies. It is to reposition the real conceptual and pragmatic frameworks of human affairs and activities. It projects that the analysis of human actions should be centred on the values of the *Acting Person* as a subject of lived experiences.

WEP as a philosophical ideology is basically traceable to Thomistic metaphysics of the person that is assumed on: the metaphysical structure of man as a person; the phenomenological experience of being as a person, the foundation of Christian *Agapology*, and the reinterpretation of Thomistic axiology. Through the interrogation of Wojtyla's notion of the *Acting Person*, David Stagaman (1993: 215-216) in his essay: *The Implications for Theology of the Acting Person*, recognised that;

The *Acting Person* is an integrated, self-possessed person. This person's consciousness consists of a cognition that has integrated not only bodily awareness and activity, but also affective life. In the course of a lifetime, this person has become aware of objective moral values and has developed the appropriate human and humane skills to embody these values. The acting person can concentrate the whole of his or her energies in conduct and behaviour that fulfils him or her as a self. The *Acting Person* is not a cluster of drives, reactions, and capacities; nor, for the matter; simply several levels of consciousness. He or she is a sovereign actor who abides.

With this background of concerns for the valuation of the human person, Wojtyla tried to redefine the conceptual scheme of personalism, away from the Thomistic traditional framework of it, as “not primarily a theory of the person or a theoretical science of the person” (Aguas 2009: 48), but on the ethical imports of human actions and the contents of his or her self-consciousness. Wojtyla (1993: 166) recognised that “the Thomistic theological personalism is primarily based on the concept of the person as it is applied to the Trinity and Incarnation.” This conception of the person will become meaningless when

such philosophy neglects the sociological dimensions of the person in the thrust of self-consciousness, self-dynamism, self-participation and self-authenticity in reference to the ontological presence of the other selves. As such, for Wojtyła, “the person then is a subsistent subject of existence and actions, in the created world, the human person is objectively the most perfect being and such perfection is the result of the rational and thus spiritual nature which subsists in the person. Reason with its complement freedom, are the two properties concretised in the person” (Wojtyła 1993: 166). With this, the subjectivity of the human person defines his or her uniqueness in the corridor of created things and demands the respects for human rights and dignity.

Hence, many thinkers have assumed that WEP as the metaphysics of the person has been beyond the content of the philosophical doctrine of secular humanism, and more appropriately, a secular personalism (Ukagba 2009: 9). From this understanding of the meaning of humanism, the concern of WEP has been mostly classified or regarded as “personalist anthropology”, in other words, or better still, “existential phenomenology of the person”- an anthropological phenomenology (Isanbor 2023: 37). Such a phenomenological tradition is seated on the metaphysical conceptualism and pragmatic consequentialism of the social, economic and environmental conditioning of actions, simply through the initiation of the *Culture of Peace*. It is a metaphysical understanding that is based on the fact that; the human person has values that transcend his physicality. So, the person will have to be placed above all subsidiary values associated with his or her development. It is the true measure of all things, if the world is to have an authenticity that should be associated with the ontological importance of the created order. According to John Paul II in his encyclical, *Centisimus Annus*:

For this reason, another name for peace is *development*. Just as there is a collective responsibility for avoiding war, so too there is a collective responsibility for promoting development. Just as within individual societies it is possible and right to organize a solid economy which will direct the functioning of the market to the common good, so too there is a similar need for adequate interventions on the international level. For this to happen, *a great effort must be made to enhance mutual understanding and knowledge, and to increase the sensitivity of consciences*. This is the culture which is hoped for, one which fosters trust in the human potential of the poor, and consequently in their ability to improve their condition through work or to make a positive contribution to economic prosperity. But to accomplish this, the poor – be they individuals or nations – need to be provided with realistic opportunities. Creating such conditions calls for a *concerted worldwide effort to promote development*, an effort which also involves sacrificing the positions of

income and of power enjoyed by the more developed economies (John Paul II 1991, no. 52).

For Wojtyła, especially as a Pope, we talk of the *Culture of Peace* as an inevitable foundation of IHD because we live in a community, and we need to develop collectively more reasonably than individually. The dynamics of the human person showcases his or her capacity and capability through acting. Such acting is to be meaningfully hinged on the recognition of the author of creation, for humanity is created to reflect the *beingness* of his or her creator, God. For Ukagba, based on his understanding of the social theodicy inherent in Wojtylan ontologised *ethics of living*, further posits that; “If the human being is God's image, then development cannot consist merely in the use, control and unlimited possession of created things and of the products of industry, but first of all, in subordinating the possession, control and use to human's likeness to God and his or her calling to immortality” (Ukagba 2009: 9). The human person is recognised not only in material development, for he or she is created to develop and then return to the state of self-transcendence and self-possession (Ehusani 1991:55). Thus, development of the being as a person also has a spiritual-transcending character, not merely economic-technological; development is a continuation of the act of creation, and the command of cultivating one's land is a call to cultivate activity in various directions.

In other light, WEP is the very reinterpretation of Thomistic axiology, and it is based on human's interest and will as the ultimate foundation of human praxis. For Ehusani, “Aquinas is known for his celebration of human intelligence, and the capacity of the human mind to come to sure knowledge of eternal truths” (Ehusani 1991:55). This translates to mean that, human ethical conviction and development should readily emanate from the eternal truth, and which cannot be doubted, for it is God Himself. Hence, it is Aquinas's deep conviction that the whole of human existence is the locus that cannot be rejected, where God can be sought for and encountered with. His axiom is: “*gratia praesupponit naturam*” (grace presupposes nature), or “*gratia non tollit, non destruit, and perficit naturam*” (grace neither annuls nor destroys nature but perfects it). This project the meaning of human authenticity on the basis of his or her actions being expressed in the grace of God who made the perfection of human nature possible. In Thomistic axiology, the gifts of salvation are firmly anchored in unwavering adequacy of the natural structures and values in the human person, which are only reasonable and ethical in reference to the values of the other selves as neighbours, and ultimately as brothers (See, Oredipe 2002: 28; Ukagba 2009: 9, Isanbor 2023: 38). The knowledge of God depends on the epistemological capacity and capability of the nature of human mind, for no grace is possible or being given in nothingness. Rather, it is built on human nature in which the essentiality and authenticity of one's actions must be indispensably expressed in truth.

This was part of the convictions of Wojtyla to have considered Aquinas's philosophy of goodness as a basis for human liberation from the shackles of economic, social and political struggles. For Francis Ogunmodede, "in John Paul II reinterpretation of this thought, he insisted, firstly, on the ontological priority of human's *beingness*- understood in terms of Aquinas' existential metaphysics- on his or her consciousness" (2007: 95). Such philosophical consciousness indispensably and inevitably presents God's beingness in the lives and affairs of the human person, God's beingness as the other selves of the person. For Aquinas, "the starting point in any discussion on human nature is not the human person's humanity, but God and His divinity, since human persons are his image (Imago Dei), and the image must be understood and evaluated from the original (Oredipe 2002: 45; Ukagba 2009: 5). Such understanding is about living lives to express the *beingness* of God, who is seen and known through the human person, or better still, through the interaction of persons. Secondly, for Ogunmodede, "Wojtyla incorporated a phenomenological description of "man-person" - in terms of his or her consciousness act - through which an individual experience himself or herself in his or her substantial subjectivity" (p. 95). The human's consciousness is beyond what the *Acting Person* can understand about his or her very existential nature, and such dilemmatic modelling of subjectivity brings the metaphysical consideration of human personhood to bear in all dealings.

The actions of the human person, in the thought of WEP, are to promote the course of human togetherness and solidarity, and such objectivity of human actions defines the ontological consciousness of self-participation, self-subjectivity and self-dynamism that the divine relationship with the human person will always find meaningfulness on the realization of IHD through the expression of "truth." WEP indicates that God as the creator of the cosmic order and such divine propensity and presence will always generate constant interventions in human affairs. Without God, the human person is as good as nothing, a being without meaningful directedness and purposeful ending. God is present in human's affairs and the courses of development that are directed by the motives of common good and values of lives, but such presence of God is never to suppress their sense of being truthful to their nature and nurture, not to eliminate the essence of freedom and freewill. Hence, the consciousness of such intervention and relationship is to direct the human mind, religiously and ontologically, towards the divine demands of human's salvific ending.

Acting Person and the Ethics of Neighbourliness

The principle of neighbourliness is about the authentic exercises of truth on the *beingness* of oneself in the cares of other persons through one's actions and valued choices, where truth existentially situates a relationship of subjective relevance of the person, and as a subject of development, and then projects one's

consciousness that does not present oneself as an object for other self (Aghamelu 2019: 99; Akalue 2021: 236). The indispensable awareness of the *Others* in truth is part of the self-awareness of our own being. With such consciousness of oneness, we discover ourselves as existing with *other* people and our being as being with *Others* (Cf, Oyeshile 2011: 33, Oredipe 2005: 66, 2002: 120). Peter Costello (2008: 46) recognised that;

Action thus requires two transcendental structures: on the one hand, action could not happen if its correlation with my personhood were not always already fleshed out in me prior to my becoming a member of a family, a profession, a state, a religion. On the other hand, action could not bring to notice that correlation that I am without myself also always already being in connection with others, without my having ways of, and *motivations for*, demonstrating that correlation anew.

The ethics of the *Acting Person* is to meaningfully direct his or her actions and valued choices in promoting the phenomenology of *otherness* in promoting the transcendental valuing of the human person (Kanu and Isanbor 2021: 115; 2022: 226). This simplifies the philosophy of integral humanism on the valuation of human actions and freedom through the participatory recognition of human authenticity, subjectivity, irreducibility and intelligibility (See, Vatican II 1965, no. 20, Ekanola 2005: 100). The ethics of the *Acting Person* shows the responsive knowledge of one's own self-participation, self-dynamism and self-liberation of wills and skills in reference to human neighbourliness. For Pope Francis (2020: no. 87),

Human beings are so made that they cannot live, develop and find fulfilment except in the sincere gift of self to others. Nor can they fully know themselves apart from an encounter with other persons: I communicate effectively with myself only insofar as I communicate with others. No one can experience the true beauty of life without relating to others, without having real faces to love. This is part of the mystery of authentic human existence. Life exists where there is bonding, communion, fraternity; and life is stronger than death when it is built on true relationships and bonds of fidelity. On the contrary, there is no life when we claim to be self-sufficient and live as islands: in these attitudes, death prevails.

The human person is made of his or her character through his or her actions and responsibilities. The character defines the human individuality in terms of social and environmental dispositions, without character, the human person is good for nothing (Nolan 2018; O'Brien & Shannon 2001; Megoran 2011: 180). For Wojtyla, we look out for the character that defines the individual in relation to

his or her work, freedom and sense of justice. The character is the authenticity that projects the individuality of the *Acting Person*. The character is the logic of true living, making up the sense of objectivity in humanity – the logic of authentic humanism, especially in the exercise of his or her freedom and intelligibility. Such freedom and intelligibility exert the humanness of character in *Acting Person* (Isanbor 2023: 42). To be an active and acting person, according to Wojtyła, the personal character of the individual self must be directed to define the attainment of truth in freedom and intelligence. No one develops authentically outside the influence of the truth. To be an *Acting Person* is recognizing the influence of the subjectivity of others as persons. This shows that the individual exerts his or her authenticity necessarily within the truthfulness of his or her existence as a person that must indispensably appreciate the effectual oneness and warmth of the other persons. This is an ontological dialogue of persons that shows the individual's sensibility and intelligibility – the power of reasoning and the spirit of truthfulness. Analysing the participatory nature of the human person in the Wojtylan phenomenology of human neighbourliness, Costello posits that;

To be a neighbour is to act on the level of essence at the same time as one acts on the level of particularity. A neighbour acts for all to see, for the neighbourhood to witness. To be a neighbour is to be individual and community at the same time and to grasp implicitly the link between action and those persons for whom action is new, interesting, painful, joyful or glorious – to grasp the link as the very meaning of being. It is on the basis of being this simultaneity, this person, and community, this actor who can witness, that we can enact this simultaneity of neighbourliness to all fellow humans and of membership of particular, limited communities (Costello 2008: 51).

The human individual of character is that of true inter-subjectivity, simply for the acceptability of human neighbourliness- the common solidarity. It is an *Acting Person* who becomes an integral person by the pursuance of authenticity in true freedom of will. He or she exhibits oneness of interests in true freedom and intelligibility, especially in choice and decision making. We philosophically understand that the questions of human authenticity are that of morality, and the societal conditioning or state is that of the ethics of otherness (Aghamelu 2019: 100; Akalue 2021: 240). Such *ethics of living* is seated within the principles of self-possessiveness and self-dynamism that validate human personality through the social and spiritual apprehension, dependence and determination of one's consciousness and efficacy (Costello 2008: 51). Morality of development demands that freedom be exercised in character of truthfulness, not in truth obtained by mere beliefs, but on the authenticity of human person, within the social interplay of faith and reason. Such truth

defines the *Acting Person* as an agent of social change and reconstruction, based on the gifts and exercise of his or her rationality and intelligibility.

Conclusion

From the foregoing, we have been concerned with the development of the *Acting Person* on the relevance of ontologised *ethics of living*. This is the ethics of neighbourliness that guaranteed the institutionalization of the *Culture of Peace*, especially in relation to the contents of the human conscience, which determines the transcendental consciousness for the realization of IHD. For conscience is God's presence in the human person as an active agent of development, living out the essence of existence in truth and for truth, and in which God remains indispensable in one's true inter-subjectivity. Following the philosophy of WEP, we understand that the *Acting Person* is a subject of experience who acts, and his or her actions are expected to be motivated by the contents of his or her conscience as product of his or her lived experience, and always acts to express his or her authenticity and subjectivity in the inter-subjectivity of persons- a factual mental-conditioning for IHD. Such quest for IHD has being strategically demonized with the experiential increasing *Culture of War* as against the most desired indispensability of the *Culture of Peace* in our modern drive for scientific and imperialistic humanism.

Therefore, WEP presupposes a consideration of a conscious and responsible *Acting Person*, who is aware of the importance of the individual being truthful to his or her very nature as human. It indicates an ethics of conscience in the exercise of his or her freedom and responsibility. The thrust of IHD hinged on the proper human management and reverential application of freedom and responsibility in his or her actions. WEP is hinged on the moral and philosophical rejuvenation of freedom in responsibility. These are the occasions where and when the human person as an active agent of development, through the power in the exercise of truth, situates the irreplaceable relationship of faith and reason for the realization of his or her authenticity, irreducibility and authentic *beingness*. It greatly inferred the existential phenomenology of human freedom, where Wojtyla's concern for irreducibility of man-subject brings to the fore the conviction that the *Acting Person* cannot truly developed without recourse to the originator or initiator of development, God. For it showcases the social interplay of God and the person, faith and reason: a relationship that situates the reasoning of the placement of the person in the development of the world: salvation of mankind and the reordering of histories, objectivity of human solidarity and harmony, and the exercise of responsive freedom.

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