EMMANUEL CHRISTUS: THE PARADIGMATIC SOCIOPOLITICAL LEADER

DR. IKST J. NWANKWOR

Philosophy Department, University of Uyo, Uyo, Akwa Ibom State, Nigeria

MANUSCRIPT ID: RCMSS/IJPCS/1410012

Abstract

Human sociopolitical, economic and environmental existences are fraught with numerous challenges. The orderliness which God imposed on creation from the beginning has been disrupted by gradual human actions, inactions and blunders. The confusion which is the outcome has generated tremendous tension across the globe that human social and environmental existence is at the brink of extinction. This situation calls for a re-birth, re-structuring and metanoic re-organization of the entire sociopolitical realm to reminisce their Divine prerogative and design. Great minds and sages over the years have proffered numerous theoretical and practical guides for the resolutions of recurrent existential problems, prominent among which are the leadership and followership or citizenship crisis. None of these solutions have satisfactorily met the criterion of refreshing intellectual enlightenment, practical utility, universal applicability and global acceptability, as the paradigm shift in thought and action introduced by Emmanuel Christus (our Lord Jesus Christ). It is the consideration of the revolutionary influence of this sage of sages that propelled us to this research on Emmanuel Christus: The Paradigmatic Sociopolitical Leader.

INTRODUCTION

The dearth of true, real, effective and efficient leadership in the global society is a recurrent sociopolitical problem. Many societies grope in darkness because they lack true leaders with visionary qualities that are the quintessential definition of societal progress. Many others have “de facto” leaders (incumbents) who are not real by their exemplary actions because they lack “de jure” qualities (rightful authority) that are the justification of leadership. Consequently, effective leadership, that initiates meaningful changes and transformation which recreates the face of the earth and establishes joy in terrestrial domain, is always a mirage. Thus, lacking in proper vision and mission, many societies have leaders who can neither affect nor influence their environment of jurisdiction, talk less of bringing freshness in their horizon.

After several centuries of living in illusion and groping in darkness, it became imperative that sunlight is needed to illumine the sociopolitical horizon to bring it to Divine treasures of wisdom in existence. Emmanuel Christus came as Divine prototype to bring about this paradigm shift in sociopolitical affairs. His coming, as predicted and expected, leads to “the true knowledge of the hierarchical structure of beings in existence and their due and proper respects, which in turn, will ignite deserved attention to all individuals, things, occasions, events, situations and circumstances” (Nwankwor, in Ukagba 2013:56). Again, in His coming, Emmanuel Christus teaches and leads to the essential principles of sociopolitical orderliness, beauty and excellence such as “love, forgiveness, justices, peace, unity, altruism, truthfulness, understanding, concern and accountability” (Nwankwor, in Ukagba 2013:57). In His wisdom, Emmanuel Christus balances the excesses in the wheels of authority and freedom putting them in proper purpose and perspectives.
Furthermore, as the philosopher-educator par excellence, Emmanuel Christus teaches true love, in theory and practice, as the basis of moral actions and societal relationship. His terrestrial ingress fosters the reign of Divine justice as true and proper integration of goodness, holiness and righteousness. It also fosters the essential knowledge of the logical coherence and “unity of beings which in turn encourages comprehensive appreciation of their inherent and integral goodness in one Holy Divinity.” (Nwankwor, in Ukaegba 2013:58).

Moreover, Emmanuel Christus defines law, not legalistically (which is over-bearing), but morally based on genuine love, and ratio-spiritually, based on justice as righteousness. Thus for Him, obedience to law is obedience to its Supreme Spirit, which is God’s will, His laws and principles for societal and existential peace and orderliness. One obligated to laws, political or otherwise, in His views, is one responsible and accountable to God. It is the considerations of the profundity of these sagacious contributions that compel us to the present examination of Emmanuel Christus paradigmatic sociopolitical leadership. This, thus, throws a light on how societies running amuck could be righted.

CONCEPTUAL CLARIFICATIONS
The key concepts in this essay which we intend to clarify here are as follows:

A. Emmanuel Christus: Emmanuel Christus is our Lord Jesus Christ, “the image of the invincible God” (Col. 1: 15), who was sent by Almighty God, the creator of all things, to redeem humanity from the bondage of sin, which originated from the disobedience of the first progenitors of human beings – Adam and Eve. Emmanuel Christus, whose nature is Divine, came as “the way, the truth and the life” (John 14: 6) to deal with the evil precipitated by the fallen nature of man and throw the light of righteousness for human actions, behavior and conducts, in order to guarantee humanity its rightful divine privileges. Emmanuel Christus, whose earthly ancestry was linked to King David and whose kingship was predicted to last forever without end, but little noticed while He lived, has changed the entire course and history of human existence, including man’s sociopolitical orientations and bearings. “From His birth in a Bethlehem’s stable to His death on the cross, He lived on this earth for less than forty years (reliable records place His entire earthly sojourn at thirty-three years),… He never wrote a book, taught a seminar, or created a detailed outline for His disciples to follow…yet His followers today (some two thousand years after His physical death) number more than one billion, with millions more people joining every year. (Briner and Pritchard 1997:1)

From Etymological perspectives, Emmanuel Christus (my preferred way of addressing our Lord Jesus Christ) is a Divine, Sacred and Holy name. The name Emmanuel, which means “God-is-with-us”, was first announced by the ancient prophet, Isaiah, as a sign of God’s presence among His people (Isaiah 7:14). This name Emmanuel, identifies appropriately with Jesus called the son of the Most High God (Luke 1:32), who is a “Wonder-Counselor, God-Hero, Father-Forever, prince of Peace” (Isaiah 9:5). The ancillary name “Christus” is the Latin name for the Hebrew word “Messiah” and the Greek “Christos-Chrien” which means to anoint or the anointed.

According to Chambers 20th Century Dictionary, the English equivalent – “Christ” means “the Anointed, a name given to Jesus: a Messiah,” (Kirkpatrick 1983:224) the expected “Deliverer” of the Jews. According to the Old Law, “priests (Exodus 29:29; Leviticus 4:3), King
(1 Samuel 10:1; 24:7), and prophets (Isaiah 61:1) were supposed to be anointed for their respective offices; ...” (Maas, in *The Catholic Encyclopedia* 1910: Online Retrieved in 2013).

In His earthly ministry, it could not be doubted that Emmanuel Christus (my choice name for our Lord, Jesus Christ), combined in His person the (three) offices of prophet (John 6:14; Matthew 13:57; Luke 13:33; 24:19) of King (Luke 23:2; Acts 17:7; 1 Corinthians 15:24; Apocalypse 15:3), and priest (Hebrew 2:17; etc). He fulfilled all the Messianic predictions in a fuller and higher sense than had been given them by the teachers of the synagogue. In fact in His supposed mission statement, Christus (Christ) quoting from Isaiah 61:1 says: “The Spirit of the Lord is upon me; He has anointed me to bring glad tidings to the poor…” (Luke 4:18). Emmanuel Christus then, is the anointed “God-with-us”.

**B. Paradigmatic:** The word “Paradigmatic” is the adjective of the noun – “Paradigm”, which simply means “an example” or “examplar”. In more technical terms the *Chambers Dictionary* defines “Paradigm” as “a basic theory, a conceptual framework within which scientific theories are constructed” (Kirkpatrick 1983:920). The word paradigmatic itself has two Greek roots – “Para” which means beside or beyond and “deiknynai” which means “to show”. When combined, the Greek word – “Paradeigma - paradeiknynai” means “to exhibit side by side”; while it’s French equivalent is “Paradigme”. From this perspective, paradigm (paradigmatic (adj.)) is an example or examplar when considered side by side other things, persons, or issues of like nature or characteristics. That is why the *Oxford Advanced Learners Dictionary* of current English defines it technically or formally as “a typical example or pattern of something”. In respect of Grammar, the Oxford defines it as “a set of all the different forms of a word” (Hornby 2010:1064). The same *Oxford Dictionary* went ahead to define “paradigm shift” (noun) as “a great and important change in the way something is done or thought about” (Hornby 2010:1064).

Our purpose of considering Emmanuel Christus as “Paradigm leader” with the definitive article – “The Paradigmatic Leader,” is to show that considering from the past, present and even projecting to the future, his leadership qualities, methods and ingenuity is unparalleled, most excellent and perfect both in theory and practice. As we proceed the details of how He brought a “paradigm shift” both in the concept and practice of leadership would be made clearer.

**C. Sociopolitical**1: The word “Sociopolitical” is the adjective of the compound words social and political, which in turn is derived from two nouns – “society” and “politics” respectively. “Society”, as we intend to use it here, is an association of human beings and suggests the whole complex of the relations of man to his follows. It consists of “the complicated network of groups and institutions expressing human association” (Appodorai 1975: 13). Thus, when we mean society here, we do just mean the state, (although it is not excluded), but we mean the entire gamut of man’s relationship with fellow man in his divine terrestrial domain.

On the other hand, “Politics”, as we use it here, is the act or science of managing and administrating human affairs. It is as we noted elsewhere, “a science that deals with the intracacies and maneuverings in sociopolitical and economic existence and living”, which by so doing, “tries to find out the ideal structure of human-environmental sustenance” (Nwankwor 2006: 35). In politics, more than anywhere else, man is challenged to make optimum use of his God’s-given rationality in solving or finding solutions to his existential questions and quandaries. That is why A. Appodorai defines politics as “the science concerned with the state and of the
conditions essential to its existence and development”, which also treats of “the foundations of the state and the principles of government” (Appodorai 1975:4). This paper dwells more on the foundations, principles and conditions essential for Sociopolitical Order, coherence and harmony.

D. LEADER: The concept of leadership from where the noun – “leader”, comes is ambivalent in that it has varied applications. Leadership can be used in different contexts and can be applied in diverse fields of endeavour such as: family, society, politics, religion, economics, government, political institutions and affiliations, organizations, managerial and entrepreneurial establishments, public and private sectors, academic and educational establishments, intellectual, technological and scientific know-how, skills and technical developments, crafts and artistic prowess, to mention but these few. However, there are some general themes that are associated with these varied forms such as authority, expertise, wisdom, skill, knowledge, focus, direction, ability and capability, ingenuity and experience. It is from this perspective that Chambers Dictionary (Kirkpatrick 1983: 717) defines a leader as one who leads or goes first; a chief… the head of a party, expedition; etc. A leader is a guide, a director, a pathfinder, a manager, an administrator, an organizer, a ruler or a model. It is also from this perspective that different establishments, institutions, organizations or societies have different or specific names for their leader(s). Thus, we have such designations as: Master, Lord, Head, President, Governor, Chairman (Chairperson), Excellency, Eminence, Holiness, etc as official names or designate(s) for (a) leader(s). Depending on what kind of leader or leadership one is considering, there are always some kinds of qualities, virtues, wisdom or ingenuity that is expected of a real, true and efficient leader. Those who do not possess these qualities may be dictators, imposters, authoritarians, totalitarians, despots or vampires.

In this article, nevertheless, we wish to limit our focus on the sociopolitical leadership qualities or attributes and characteristics of our Lord Jesus Christ (whom we prefer to call Emmanuel Christus), with the aim of projecting them as paradigm and sine qua non for our contemporary leaders and leadership who have plunged the entire global society into existential jeopardy by their ignorance, corruption, ineptitude, inefficiency, lack of true vision and mission.

E. SOCIOPOLITICAL LEADER: In our definition of the compound word “Sociopolitical”, we noted that the concept is rooted to “society” and “politics”. Society, we observed, consists of “the complicated network of groups and institutions expressing human association” (Appodorai 1975:13); while Politics is a science that “deals with the intricacies and maneuverings in sociopolitical and economic existence and living”, which by so doing, “tries to find out the ideal structure of human environmental sustenance” (Nwankwor, 2006:35). In similar vein, Prof. Joseph I. Omoregbe has defined sociopolitical philosophy as “the philosophical investigation on how best society should be organized in order to provide man with what he needs, …to develop himself (and his potentials) and live a happy life” (Omoregbe, 2007: vi).

For man to develop himself and potentials, live a happy, meaningful and fulfilling life as well as fend for his existential necessities and comfort, there is need for a good, true and competent leader. A true sociopolitical leader then, is one who is able to lead, guide and direct the society to its primary and fundamental objectives, goals, aspirations and ends. A good and true sociopolitical leader is at once a “de jure” and “de facto” authority who has proper vision and genuine mission of navigating the societal ship of existence with the wise compass of Divine
principles and laws. A competent sociopolitical leader is one with the proper mandate and qualification of leading the society to righteousness, justice, peace, harmony, orderliness, coherence, unity, and love of one another, God and His entire creation. Whenever and wherever there is true sociopolitical leadership and citizenship, the society prospers (Confer: Proverbs 14:34). That is why we reasoned elsewhere that “Leaders determine the pace of progress, while the other citizens direct or dictate the way” (Nwankwor 2008:69 (C.3 N.373)).

In a nutshell a sociopolitical leader, worthy of the name, should be able to lead, direct, guide, organize, administer and manage the complicated network of social groups, associations, institutions and establishments that form the horizon of human socio-environmental and existential sphere. To prosper in this endeavour, the sociopolitical leader must be imbued with Divine wisdom which is the focal principle and dynamic law of existential prosperity, happiness and longevity.

EMMANUEL CHRISTUS’ LEADERSHIP: (AUTHORITY AND QUALIFICATION; METHODS/STYLES; AND WISDOM/LEADERSHIP INGENUITY)

Our intention here is to examine the paradigmatic leadership of our Lord, Emmanuel Christus from three-pronged perspectives viz: His Authority and Qualification; His Methods/Styles; and His Wisdom/Leadership Ingenuity.

EMMANUEL CHRISTUS’ AUTHORITY AND QUALIFICATIONS FOR LEADERSHIP:

Emmanuel Christus is eminently qualified as a leader from all round perspectives. His authority to lead is from time immemorial and indisputable. As the Word of God (John 1:1) which took flesh and dwelt among us (John 1:14), Christ (the messiah and anointed son of God) is the incarnate love of God who was sent to grant man salvation and eternal life “for God so love the world that he gave his only son, so that everyone who believes in him might not perish but might have eternal life” (John 3:16) .While proclaiming punishment on the serpent who tricked Adam and Eve (the progenitors of humanity) into disobeying their creator(God), God declared inter alia: “I will make you enemies, you and the woman, your offspring and her offspring. He will crush your head and you will strike his heel.” (Christian Community Bible, Genesis 3:15).

This offspring of woman, who is to strike the head of the cunning serpent, is Emmanuel Christus. He is the Wisdom of God in dealing with the disobedience of Adam and Eve. “For though He had the nature of God, He did not cling to His equality with God, rather He emptied Himself, taking the nature of a servant. He became like men and appeared in human likeness. He was humble and walked the path of obedience all the way to death—even the death on the cross” (Philippians 2:6-8). His food, all through his earthly existence, was to do the will of God (John 4:34). The authority of Emmanuel Christus as Divine Sociopolitical Leader is evidenced even from the prophesy of his name. “Therefore the Lord himself will give you this sign: the Virgin shall be with child, and bear a son, and shall name him Immanuel” (Isaiah 7:14). This Emmanuel, God-with-us, shall possess the spirit of God, and therefore his regime shall possess the marks of true sociopolitical order and perfect harmony in the whole of creation which include: Truth and honesty, justice and peace, love and reconciliation, knowledge and understanding, unity and progress, righteousness and prosperity, wisdom and truthfulness, freedom and security.
The prophet Isaiah captures the essence of Emmanuel Christus’ sociopolitical leadership thus:

But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the Lord shall rest upon him: a spirit of counsel and of strength, a spirit of knowledge and the fear of the Lord, and his delight shall be the fear of the Lord. Not by appearance shall he judge nor by hearsay shall he decide, but he shall judge the poor with justice, and decide aright for the land’s afflicted. He shall strike the ruthless with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Justice shall be the band around his waist, and faithfulness a belt upon his hips (Isaiah 11:1-5).

Emmanuel Christus justifies His name and qualification, as paradigmatic sociopolitical leader, in His mission statement: The spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord (Luke 4: 18-19).

But more than verbal or epistemological justifications, Emmanuel Christus ontologically justifies his name and mission in deeds, actions, behavior, words, utterance and decorum. He went about doing good—alleviating the burdens of those suffering and oppressed, offering grace and forgiveness to sinners and down-trodden, raising the hope and expectations of the sorrowful and marginalized, and providing protection and security to the helpless and defenseless. His incarnation has indeed marked the jubilee year of freedom from darkness, illusion and falsehood; it has brought unprecedented joy, peace and happiness; He has inaugurated a kingdom of truth, justice and honesty; He has introduced a new principle of love for the redistribution of natural wealth and resources; and indeed has given us the grace of remission of our debts, sins and burdens. Thus, from the “de jure” and “de facto” perspectives, the authority, authenticity and qualifications of Emmanuel Christus as paradigmatic sociopolitical cum economic leader is incontestable. The cry of the masses who witnessed the years of His gracious earthly existence is “He has done all things well”(Mark 7:37). Unlike most earthly sociopolitical leaders who present no credible credentials, authority and mandate for leadership, Emmanuel Christus possesses sterling qualities of good leadership, the stainless character and discipline of a just administrator, as well as the Holy Spirit of a wise judge, Counselor and manager. Within the shortest possible time limits and spatial boundaries, he has reorganized the entire universal realm in their proper, essential and existential focus and Divine pre-rogatives. He neither stole nor forced Himself into office. He was not even willing to allow people (even His disciples) to expose Him or reveal His true identity or crown Him king. He would only assert His identity and mission in order to refute falsehood or correct a wrong impression thereby putting things in their proper perspectives. He remained silent most often, but this became very infectious and affective.

EMMANUEL CHRISTUS’ METHODS AND STYLES OF LEADERSHIP

There is hardly a linguistic paradigm to capture the sociopolitical leadership methods and styles of Emmanuel Christus. If we may apply a feeble language, we may import the internet ideas of Transformational Leadership to give a dim description of this master, teacher, and good shepherd of all-generational sociopolitical leaders. The internet source describes a transformational leader as one who:

...enhances the motivation, morale and performance of followers through a variety of mechanisms. These include connecting the follower’s sense of identity and self to the project and collective identity of the organization; being a role model for followers to
take greater ownership for their work and understanding the strengths and weaknesses of followers, so the leader can align followers with task that enhance their performance.


The ingenuity of Emmanuel Christus as a paradigm Sociopolitical leader is displayed in His choice of followers, apostles and disciples, whom He would later hand over the task of organizing, building and pruning an assembly of faithful who are focused on learning and following the way to eternal life. In His list are people of different backgrounds, classes, sexes, orientations and professions, dispositions and temperaments. The wisdom of this vast array of choice of followers is to ensure equitable distribution, fair play, meaningful representation and justice. The goal is to enhance the motivation, morale and commitment of His followers in the pursuit of the kingdom of God. Again, by identifying with people of all classes and professions, Emmanuel Christus gives them a sense of belonging, dignifies their labours, and authenticates their earthly existence as possible pathway to eternity. By His choice also, Emmanuel Christus criticizes the prevalent discrimination, separation and inequality that exist in human affairs. He, thus, prescribes unity in diversity, since all of us, human beings, divergent as we are, share the same fatherhood in God, our Divine Creator.

Moreover, Emmanuel Christus’ leadership styles include the introduction and definition of leadership as service. In His numerous works, teachings and actions, Emmanuel Christus shows that the primary duty of a sociopolitical leader is to be servant or minister for the led or citizen. His healing of the sick, curing the diseased, raising the dead and driving away evil spirit that tormented individuals, are all invaluable services to humanity. Indeed He is the philanthropist (lover of mankind) par excellence. His works makes it easy for us to understand some of his teachings such as: the good Samaritan as a real neighbor; the greatest as the servant of all; and whatsoever you do to the least of these little ones, that you do unto me (Matthew 25:40). He was later to practicalize in a drama-form, the servant-leadership ideology and theory by washing the feet of His Apostles. In his parting message to His Apostles, He told them to emulate Him by washing the feet of others.

Moreover, Emmanuel Christus’ leadership is characterized by proper analysis and synthesis of issues. While he argues with Thrasymachus in Plato’s Republic that “justice is giving each man his own due”, He emphasizes that the goodness of each individual is in relation to the collective affiliation to Divinity. Thus, His direction of justice is towards universal application and global relevance in Divinity. He once declared to people who were pointing to him in the direction of particularity and individual emotional concerns: “Here are my mother and my brothers. Anyone who does the will of God, that person is my brother and sister and mother” (Mark 3: 31-35). He believes that one qualifies for justice (Divine, social, legal or personal etc) by being right with God.

The servant who refused to do the will of the father initially but later did (Matt. 21: 28-32), is recognized as deserving justice on grounds of obedience. The dishonest steward who was reported to be squandering his master’s property, was commended for acting prudently in trying to be lenient with his master’s debtors (Luke 16: 1-9). The dishonest servant would receive justice of forgiveness (welcome into eternal dwellings), because in trying to gain favour from his master’s debtors, he wrote off their debts to him. For once, at least, he exhibited human sympathy and warmth of heart. His clever or prudent action is considered as wise judgment which synchronizes with another of Christ’s teaching: “Forgive and you will be forgiven” (Luke 6: 37).
Moreover, the repentant sinner who was crucified with Emmanuel Christus was forgiven and promised paradise on similar grounds of showing compassion, concern and mercy. This also corresponds with another teaching of His: “Blessed are the merciful for they will be shown mercy” (Matthew 5:7). The repentant sinner’s merciful disposition on the cross is counted as a righteous act which qualifies him for justice of forgiveness and the favour of entering eternal paradise. In the main, righteousness for Christus, is the foundation of justice (Divine, social, legal, personal etc), and not religious affiliations, sociopolitical leanings, party membership and loyalty, blood or biological ties, ethnicity, tribalism, god-fatherism, sex, kinship, “kpolakpo”, material, paternal, maternal or fraternal connections. This righteousness incorporates in itself the idea of fairness.

The woman who was caught in the very act of adultery was to be stoned to death by the legal terms of the Old Testament (law). However, Christus, who came to give full meaning and interpretation of the laws, saw in the demand to kill the adulteress some basic injustice. First, the co-adulterer was not brought or mentioned; and secondly, the accusers themselves were, one way or the other, guilty. He gave them a puzzle which set the woman free from death penalty, and gave her an opportunity of repentance and making restitution for her sin by declaring to her: “go, sin no more”. By this declaration, Emmanuel Christus shows total condemnation of sin in all its ramifications, criticizing the ungodly intention of death penalty, set at the back-ground of injustice and unfairness.

Emmanuel Christus’ Sociopolitical leadership prescribes the methodology of inclusion and unity as He criticizes all exclusive, seclusive, segregative, separative and disunitive methods and ideologies. He has compassion and regard for all classes of people including children. He was indignant with his disciples for trying to turn the children away from being touched by Him. Opposing the attitude of the disciples he said: “Let the little children come to me; do not stop them…”(Mark 10:13-16). Christus’ actions contrast with the attitude of most sociopolitical leaders who are unconcerned about unemployed youths and general welfare of the young and children. Most Sociopolitical leaders who have obstructing P.A.’s (personal assistants) like Emmanuel Christus’ disciples, would, unlike Christus, be unconcerned, too busy, impatient and unwilling to give ear to the petitions of those in the lower rung of social ladder, not to talk of paying attention to their problems or attending to the needs (files inclusive) of their perceived enemies.

In place of global sociopolitical insecurity, anarchy and chaos, Emmanuel Christus came to inaugurate true peace on earth. He was born as prophesized “a prince of peace” (Isaiah 9:5-6), the angels sang at His birth—“glory to God in the highest and on earth peace to men of goodwill” (Luke 2:14). In a parting dialogue with his disciples he said: “my peace I give to you, not as the world gives…” (John 14:27). All earthly sociopolitical leaders and ideologies, put together, have not been able to articulate the conditions and criteria of true peace on earth which Emmanuel Christus thought. This inability to articulate the integral criteria of true peace is the cause of global insecurity, disorderliness and chaos. Emmanuel Christus’ criteria and conditions, however, are integral in the sense that they meet all theoretical and practical dimension of existential orderliness. The criteria incorporate the Holy Spirit as the active principle of love, mercy, forgiveness, justice, righteousness, goodness, unity and co-operation.

However, the inability to apply these principles integratively with the assistance of the Holy Spirit could engender disaffection, instability, misunderstanding, quarrelling, fighting,
warring, insecurity, disorderliness, anarchy and chaos which are direct opposites of peace. That is why Emmanuel Christus frankly informed his audience in Matthew 10:34-36 and Luke 12:51-53: “Do you think I have come to bring peace upon the earth, I have come to bring not peace but the sword. For I have come to set “a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; and one’s enemies will be those of his household” (Matthew 10:34-36). But the most significant and impressive method and style of sociopolitical leadership which Emmanuel Christus introduced is the balance between freedom and authority. This indeed is His sociopolitical ingenuity.

EMMANUEL CHRISTUS’ WISDOM AND LEADERSHIP INGENUITY ON AUTHORITY: The most significant wisdom and ingenuity which Emmanuel Christus introduced in sociopolitical field is in the areas of Authority and Freedom. Authority and freedom are in themselves very vast designates. The areas they cover are vast, ominous and transcendent. The terms apply in such contexts as: the natural and supernatural; the sociopolitical and generative activity of “increasing, multiplying and subduing the earth” (Genesis 1: 28). To comprehend the proper nature and goal of things in existence, God sent us His son, Emmanuel Christus, to guide us to the light of truth of sociopolitical order, “for God so loved the world that he gave his only son, so that everyone who believes in him might not perish but might have eternal life” (John 3:16). It is this authority to teach, direct, guide and lead all to eternal life in God, their creator, that makes Emmanuel Christus’s leadership unique and exceptional. Thus, though Emmanuel Christus has supreme and unlimited authority and freedom in sociopolitical and all other spheres, he decided to balance them to show us a model of living. When a test was put to Him on payment of taxes to the authority of Caesar, he puzzled them with the answer: “give to Caesar what is Caesar’s and to God what is God’s” (Matthew 22:21). In other words, as the tax was to be paid to Caesar with a coin bearing his insignia, so is Caesar supposed to bring all taxes paid to him, together with himself, to the authority whose insignia Caesar himself bore namely God, his maker and guarantor of authority. By this answer also, Emmanuel Christus emphasis the importance of obedience and respect to temporary authorities, who are equally themselves expected to unreservedly honour and obey God, who granted them the opportunity and privilege of occupying their various positions. That is why St. Paul writing to the Romans admonished:

Let every person be subordinate to the higher authority, for there is no authority except from God, and those that exist have been established by God. Therefore, whoever resists authority opposes what God has appointed, and those who oppose it will bring judgment upon themselves (Zinkuratire 2010:1905; Romans 13: 1-2).
Be that as it may, it must be emphasized that obedience and respect to temporal authorities are in respect of what is right and never with regard to what is wrong. “So St. Paul, just as Christus, is certainly not encouraging a blind obedience even to dictators who have no respect for the law of God.” (Zinkuratire 2010:1905 (Footnote); Romans 13:1). Christus overtly condemned the thinking and activities of the Pharisees, Scribes, publicans and other authorities in His earthly life who observed the letters of the Sabbath regulations, and other laws forgetting their real spirit and God’s demand by those rules and laws. St. Thomas Aquinas in the Summa Theologiae has enlisted about seven criteria for obedience to civil authorities. We must even note that a “de facto” authority, who is not elected properly, appointed or voted into office, “has no locus standi” (proper position/stand) of exercising power; and what is more, if he/she exercises such powers capriciously, irresponsibly or without respect to God and His laws. Even in the case of a “de jure” authority (those properly constituted), the thrust of their exercise of power should be in the direction of what is good, acceptable, and mature and in consonance with Divine laws. Also in conflict situations we, just like the apostles of old (confer: Acts 5:29; 14:19), “must obey God rather than man” (civil authorities). Thus, unquestionable obedience is not necessarily to be given to temporal or civil authorities but to God, who is the Supreme authority in all ramifications of authority.

However, all authorities in heaven, on earth and underneath have been given to Emmanuel Christus (confer: 1Cor. 15:24; Col. 2:10; 1Peter 3:22; Jude 25). That is why “at (the call/mention of) the name of Jesus every knee should bend… those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.” (Philippians 2:10-11). As God, Emmanuel Christus is all powerful and all power proceeds from Him as supreme authority. By authority here is meant “a claim of legitimacy, the justification and right to exercise that power” (en.wikipedia.org/wiki/Authority). Max Weber distinguishes three types of legitimacy in authority (viz namely, rational legal, traditional and charismatic). It is amazing to realize that in all of these senses Emmanuel Christus is eminently qualified as supreme authority. However, Christus authority in our present context proceeds from his total obedience and unreserved submissiveness to the will of God, the Father, in all things and at all times. In like manner, all earthly authorities and ministers ought to emulate Christus in obedience and submissiveness to the will of God in all things and at all times and circumstances.

ON FREEDOM: The concept of freedom, just like that of authority which we have perused, has many connotations and is used in vast fields including economy, religion, culture, arts, science, environmental and ecological studies, politics, philosophy, arts etc likewise there are several authorities on freedom and their views differ extensively. In the sociopolitical sphere for instance, people have made distinctions of “freedom from” and “freedom to”, individual/personal freedom and collective/public freedom. People also talk of freedom here in terms of independence and autonomy. There are so many diverse opinions that at times people call freedom, unfreedom, and unfreedom, freedom; such that the views are often misconstrued or even antithetical to one another. However, political freedom is a significant feature of democratic societies. “It has been described as a relationship free of oppression or coercion; the absence of disabling conditions of an individual and the fulfillment of enabling conditions; or the absence of lived conditions of compulsion, example economic compulsion in a society” (en.wikipedia../Political Freedom).
Political freedom, in this sense, guarantees the meaningful survival of an individual in social and political milieu. “Left wing political philosophy generally couples the notion of freedom with that of positive liberty, or the enabling of a group or individual to determine their own life or realize their own potential. Freedom, in this sense, may include freedom from poverty, starvation, treatable disease and oppression, as well as freedom from force and coercion, from whomever they may issue” (en.wikipedia/./Political Freedom).

Emmanuel Christus gave full meaning to the idea of freedom, just as He asserted that “you shall know the truth and the truth shall set you free” (1 John 8:32). In His healing miracles of different diseases and of those who were possessed and oppressed by different existential forces, as well as his physical and spiritual feeding of those starving of material food and the word of God, He demonstrated His assertion in His mission statement: “The spirit of God is upon me (Him) and it has anointed me (Him) to set the captives free” (Lk. 4:18). Christus indeed is the supreme Divine authority who came to balance authority and freedom. His supreme authority and freedom were not to oppress, subjugate, irritate, or tyrannize the less privileged and down-trodden, but to assist them, heal them, sympathize with them, give them new sense of belonging, and offer hope of existence as well as (give them) life in abundance. Here authority which terrorizes and used to be feared is brought to balance with freedom of the individual and society to choose and determine their existential goals and aspirations. Even though Christus wills that we choose the right and peaceful ways which are the true ones He taught us. He, nonetheless, leaves us with the freedom to choose our own destinies. Thus, by these, He teaches us the true ways that leads to freedom indeed.

From Emmanuel Christus perspectives, we see the confirmation of Hannah Arendt’s views that “freedom was historically inseparable from political action” (en.wikipedia/./Political Freedom). Just as Hannah Arendt conceives the idea of freedom as “the capacity to begin anew”, “the freedom to call something into being which did not exist before, which was not given, not even as an object of cognition or imagination, and which therefore, strictly speaking, could not be known”, (en.wikipedia/./Political Freedom), so Christus’ handling of freedom was novel and emulative. His freedom meant bringing new innovations and ideas for sociopolitical order. His freedom also meant, both in political and social spheres, actions for the enhancement and betterment of the human society. The old legalistic systems and mosaic legislations He viewed in their proper perspectives and spirit, not necessarily according to their wordings and letters. It is from this perspective that we can also appreciate His claims: “I am the way, the truth and life” (John 14:6). He indeed is the truth about things; and the way to the true nature of things, which leads us to knowledge of true things that liberates or sets free. In the political and social realms, He has set standards which lead to the truth that eventually sets free. In the sociopolitical sphere, He sets structures that can guarantee maximum security for minorities, as John Dalberg-Action would suggest. His action of freedom “paripasu” authority is not autocracy, suppression or negligence. It is rather creatively novel as encapsulated in the idea of a lion sitting with a lamb and a small child playing with them (Confer: Isaiah 65:25). So both theoretically (in His teachings) and practically (in His actions), Christus has wisely and prudently demonstrated that sovereign authority with its paraphernalia of power and influence can concomitantly co-exist with freedom of the individual, groups and societies in united action for the progress, development and creative enrichment of the human society and existential environment.
After all, some notable philosophers like Alasdair Macintyre reasons that freedom owes its existence to our “social interdependence with other people” (en.wikipedia/../Political Freedom). Certainly, God who created man and noted that he needed a companion and helpmate, desired him to live in peace and unity, respecting the rights, privileges and freedom of others. That is why the political philosopher Nicolas Kompridis thinks that the pursuit of freedom in the modern era is motivated by two ideals of: autonomy or independence and the ability to cooperatively initiate a new beginning (Confer: en.wikipedia/../Political Freedom). Without freedom to choose and determine our goals, the life of man would be filled with boredom and monotony; and what is more, there would be no innovations and creativity. Emmanuel Christus gave credence to God’s desire for man to be co-creator in His numerous support of man’s liberation from oppressing forces and untoward circumstances as well as creating various enabling grounds and avenues for man’s free exercise of his talents and potentials. Even in His choice of followers and disciplines, He did not go for the already known and talented; He rather chose the unknown, the weak and the unrecognized to bring them to a dignified life of leadership. By His choice and development of His followers and disciples, Christus was saying that given enabling conditions, freedom, love and care, any human being can excel to optimum and that there is dignity and glory in all human labour. That is why certain kinds of artistic and cultural practices are identified as belonging to political freedom by people like Comelius Cathoridi, Anthonio Gramsci, Herbert Marcuse, Jacques Ranciere, and Theodor Adorno (Confer: en.wikipedia/../Political Freedom).

But more importantly, Michael Foucault thinks that political freedom has to do with “power relations” or the power of action upon actions. That is why the supreme authority of Emmanuel Christus to teach the truth and the right is the greatest enabling condition of freedom from savagery, oppression and slavery. In His teachings and actions are the true conditions for freedom of all kinds: “You shall know the truth and the truth shall set you free” (John 8:32). Indeed there can be no better grounds of basing the theory and practice of authority and freedom in all their different connotations and applications than the impeccable teachings of Emmanuel Christus on love, mercy, righteousness, justice, forgiveness, unity, cooperation, communion, holiness, humility, obedience and submissiveness. These principles guarantee that authority cannot become autocracy, insensitive and greedy, any more than freedom can become license leading to anarchy, chaos, and disorderliness.

**EVALUATION: WHY PARADIGMATIC?**

When in antiquity venerable sage Plato in the mouth of his mentor Socrates, was confronted with the problem of characterizing the essential quality of an ideal or paradigmatic society or state, he was able through rigorous reasoning to arrive at justice. Plato’s idea of justice is very bogus and incorporates what contemporary philosophers and thinkers have detailed into many parts to include: fairness, equity, equality, brotherhood, integral humanity, “ibuanyi Danda ideology”, orderliness, security, righteousness, unity, progress, patriotism, nationalism, freedom, independence and self determination, self reliance, socialism, communism, democracy, etc. When Plato was to be confronted with an even harder question of who should manage, control, organize, administer, or be in-charge of this his paradigmatic or ideal state, he (still through the mouth of Socrates) was even to puzzle his audience the more by his answers:
The society we have described can never grow into a reality or see the light of day, and there will be no end to the troubles of states, or indeed, … of humanity itself, till philosophers become kings in this world, or till those we now call kings and rulers really and truly become philosophers, and political power and philosophy thus come into the same hands, while the many natures now content to follow either to the exclusion of the other are forcibly debarred from doing so (Plato 1974:263).

What Plato meant by the philosopher here is as bogus as the word justice which qualifies the paradigmatic state/society. By the true “philosopher”, Plato means the man who loves (Greek philein) wisdom (Sophia) in the widest sense including especially, learning, knowledge and truth (Nnoruka, in Nwankwor’s 2005:xxv-xxvi). Since Plato’s philosophical prophesy was made years ago, no state or society has been free from troubles because the adjuncts of the prediction has not been fully realized.

Plato’s prediction implies that the philosopher kings or rulers must not only be learned and knowledgeable but possess the qualities of educationists and educators; in other words they must be philosophers-educators. “The philosopher educator”, as we reasoned elsewhere, “is a philosopher with a difference. He is a radical teacher who teaches in all ramifications with different signs, symbols and instruments of imparting knowledge, wisdom and understanding. The philosopher-educator… knows and has the knowledge of the intellectual, spiritual, moral, social, political, economic, cultural etc. needs of his age and the geographical pendulum of the generations past, present and future…. The philosopher-educator has a Divine direction and dimension in teaching the society, in that real teaching necessitates wisdom, knowledge, understanding, courage, persistence, perseverance, patience, meekness, impeccable discipline, as well as infinite docility to the sparks of the spirit (Nwankwor, in UkaAgba 2013:52-53).

Throughout the length and breadth of history (past, present and future) there is only one “Philosopher-Educator”, Emmanuel Christus, our Lord Jesus Christ. He alone has taught, in theory and practice, all that is necessary and sufficient for societal order, peace, progress and real happiness. The practical wisdom He taught is able to align the entire global society into a peaceful Divine-community. The lucidity of His theoretical expositions of truth and the fecundity of His wisdom is able to unify the entire universe, endowing it with perennial vivacity, prosperity and happiness. Indeed, the wisdom and conceptual ingenuity (both theoretical and practical) which He brought in the social and political realms are at once insuperable and sublime.

One may ask: why are there still troubles, instability, insecurity and unrest in states and societies? The answer is that God, who wants us to be social and political human beings, living with other primates in a limited environment with insufficient resources and means, and operating in temporal boundaries, desires that we emulate His Son-Emmanuel Christus. Once human beings are able to live by the theories and principles of Emmanuel Christus, the global universe will attain unprecedented joy and happiness. And what is more, once the managers, controllers, organizers, administrators, kings, rulers and directors of sociopolitical and earthly affairs are able to lead by the guidelines and sketches of Emmanuel Christus, the Supreme Shepherd, then humanity and existence would experience Plato’s type of justice in all its ramifications. It is a society or state that enjoys this kind of justice and righteousness, that is exalted by Holiness (God) for eternal happiness and glory. Emmanuel Christus’ earthly nativity is the Divine announcement of the earthly possibility of such states and societies. It is possible that following
the Divine principles of Emmanuel Christus, the polemics and quandaries in sociopolitical and existential spheres, can dissolve into orderliness, peace, security and longevity.

One may further argue: Are there not many professional philosophers, thinkers, educators and educationists, learned and knowledgeable people even Christians occupying positions of leadership in the sociopolitical and other strata of existence as of present? So, why are there many troubles and anarchy in the world? The answer is that the numerical increment of leaders in the professional/academic philosophizing, learned and knowledgeable gurus, educators/educationists, even with Christian identity, does not address the issue of truth and altruism in respect of their philosophical and Christian bearings. The issue is not only quantitative but qualitative. That troubles, anarchy, insecurity, and sociopolitical disorders still abound on earth, is indicative of how far humanity and earthly existence is far away from the sublime teachings and impeccable principles of Emmanuel Christus for sociopolitical and existential harmony, coherence, consistency and continuity. That people can acquire legal certificates and certifications as well as Christian baptismal confirmations and identity without living the ideals of true education and wisdom or manifesting the spiritual function of Christianity is indeed perilous.

Global modernity is gradually tied in a convolution of conflicts between the true and the false, the real and the appearance, theory and practice, all emanating from superficial imitation of Emmanuel Christus and dishonest applications of His loving principles for sociopolitical and existential order. If only existential and sociopolitical leaders, in their ranks and files, should immolate themselves from the trappings of power and authority, like Emmanuel Christus, to obey the Divine loving principles of coexistence, our sociopolitical impasse would have breathed the fresh air of true freedom and prosperity. To have a trouble-free and properly ordered society or state, leaders as shepherds, must be really and truly like Emmanuel Christus. He is a perfect paradigm that guarantees sociopolitical propriety and real security. Any imitation of Emmanuel Christus’ leadership styles and methods that is not in-depth, genuine, sincere, honest and truthful, can at best guarantee insecurity in the future and a possibility of chaos. To tread the part of dignity and honour is for societies, states, individuals or citizens and their leaders to be thoroughly schooled and enmeshed in the ways and systems of Emmanuel Christus.

It is with limited knowledge and temporal insight that people like Machiavelli recommend insecurity, duplicity and dubiousness as guarantors of sociopolitical stability. It is lack of Christus-type of wisdom that Hobbesian “homo lupus homini” (Man is a wolf to man) is the order in global sociopolitical arena. It is because of lack of Christus’-like discipline and decorum that Sigmund Freud’s “libido-centered psychoanalysis” is pervading the mental psyche, conscious and unconscious actions (even those of apex sociopolitical leadership). It is superficial understanding of Emmanuel Christus thesis on love, unity (brotherhood) and peace that have led many to tie their sociopolitical hopes on temporal ideologies such as democracy, socialism, capitalism or even totalitarianism.

The feminist thesis of absolute equality, especially of opposite sexes based on experienced suppression, oppression, subjugation and segregation, is misguided or ill-informed reductionist analysis and synthesis of Christus holistic philosophy and theology of liberation and freedom. To be certain, Emmanuel Christus was never in support of suppression or oppression. “Instead of the message of subjugation by the status quo, His mission was that of liberation and freedom” (Udoideem, 2008:63). He was to espouse, in theory and practice, the “truth-theory” which guarantees absolute liberation and freedom.
Concerning those who propagate segregation and separation, Christus teaches that it is only those that remain with Him and are faithful to His theories and doctrines that can bear fruit, for “cut off from me you can do nothing” (John 15: 5). He also taught that those who are not against Him are for Him (Mark 9: 38-40). However, being for Him is neither to be partial nor selective for He alone “has the message of life”, the thesis in theory and practice, that guarantees “life in abundance” and satisfaction. So, feminism in its absolute equality and liberal renditions, that can lead to such aberrations as lesbianism, homosexualism, neglect of domestic and family duties and responsibilities, is either an epistemological abortion of Christus’ thesis on true freedom, or an ontological exhibition of ignorance of the rubrics of his sublime theory of love.

All types of governments such as monarchy, despotism, dictatorship, oligarchy, aristocracy, totalitarianism, and the so-called democracy or its African brand Ohacracy, that do not respect the supremacy of Divine sovereignty or is not accountable to Almighty God in respect of its dealings especially with the led or the citizens, are condemned by Emmanuel Christus’ theo-centric governance. Likewise, all systems of government such as feudalism, capitalism, socialism, welfarism, mixed-economy, that does not follow Emmanuel Christus’ principles of accountability and responsibility for fellow human beings especially the poor, the less privileged and the “anawin” (or the wretched of the earth), has been proved to be oppressive, exploitative and incapable of developing man, integrally.

Governments which have been insensitive to Christus’ sociopolitical theory have rendered humanity miserable and created existential anarchy. In the past where inordinate ambition has led man to trade on fellow man or sap the energy and resources of his fellow without due compensation, agony and misery have been the order of the day. Human beings have moved from one generation of woes to another of unprecedented exploitation and deprivation simply because the beacon of hope set by Christus’ theory of agape love is either neglected or ignored. The leadership of sacrifice (or sacrifice by the leader) which Emmanuel Christus taught has been misinterpreted by the rich and powerful in the society to mean the sacrifice of the led/follower and the less privileged in the society. Thus, governments are now establishments for the “exploitation of the people, by the powerful, through the parties” (Confer: Omoregbe 2007:41). Ministers, who by definitions are servants, are now served by their policies, decrees, suggestions and advice to their political bosses and patrons, the greatest vampires of the masses and citizens. The party representatives of the people are now the people’s greatest enemies as their deliberations have no apparent solutions to the plight of the common man in the street. Senatorial positions are now honourable associations of greedy dupes for the wholesome vandalization of their nations. This is how Emmanuel Christus’ ethics of love, care, concern, fraternity and compassion is misinterpreted. In this context, the theory which Christus taught and lived for is grossly misinterpreted and dishonestly applied.

The different systems of government adopted by global societies have been irresponsive to our common brotherhood in Divinity which Emmanuel Christus spent his life and Divine resources to expose. His doctrines on peace, unity, love, justices, mercy and forgiveness etc. are quite ample for the rejuvenation of earthly existence. That they are ignored or willfully misapplied is not a question mark on their paradigmatic sagacity. Emmanuel Christus’ sociopolitical wisdom still remains the firmest foundation of establishing any enduring sociopolitical structure. The ingenuity He brought with His analysis of sociopolitical structures, criticism of existing sociopolitical status quo, prophylactic and therapeutic prescriptions for
sociopolitical progress and His reflective insights into the ensemble of existence is quite unique and unparalleled. He is indeed the sociopolitical paradigm and the greatest lesson in leadership.

CONCLUSION
So far, ours is a little opening into the in-depth provisions God made for man, whom He intends to live socially and politically. No man could unravel the profound wisdom and implication of God-with-us, Emmanuel Christus, who came to teach, direct and guide us in the right ways to sociopolitical happiness. Certainly, God, the **Summum Bonum (the Highest Good)**, intends us to enjoy and be happy in our social and political existence, which is a continuation of the communion of the saints celestially and terrestrially. Along the line, the cord of this perennial happiness was severed by man’s inability to manage his freedom, both personal and collective. In the wake of this anomaly, disorderliness, difficulties and troubles set in. Anarchy, chaos, callousness and greed, which God checkmated by giving man rationality, then became the order of the day. Man’s inhumanity to man escalated to such alarming degrees that God’s merciful nature and sense of justice were provoked to action. Thus, came Emmanuel Christus. His advent has ushered in refreshing interpretation and meaning to sociopolitical existence, which is capable of restoring perfect happiness in sociopolitical affairs.

Our endeavour, so far, was to peruse, in a miniature dimension, the ingenuity which Emmanuel Christus brought for sociopolitical orderliness. His interpretation, analysis and handling of such sociopolitical issues as liberty, justice, propriety, right, duty, law, the enforcement of legal code by authority, et cetera, are at once novel, masterly and ingenious. In all of history, there has not been any holistic vision of sociopolitical issues, problems, debates and theories as the theo-centric perspectives which Emmanuel Christus brought through his teachings, answers and reactions. His thesis on love and mercy is able to handle all issues relating to justice, rights and laws. Likewise, His principles of peace and reconciliation can take care of all matters arising from authority, freedom, property, legal and penal codes, as well as the responsibilities and duties of citizenship. In Emmanuel Christus we see a perfect balancing between theory and praxis with refreshing innovations and novelities. Here is a Supreme authority par excellence, who would not mind being born in a manger, accused of breaking a Sabbath, which He made, betrayed by the one, whom he called and fed, sentenced to death by the one whom he granted permission to participate in His authority, and derided, mocked and rejected by the mob that He healed, fed and set free from the infernal forces that held them bondage. These are part of the gem contained in the leadership paradigm of Emmanuel Christus.

He has brought a paradigm shift in the conception of sociopolitical authority and freedom. Obedience to God and His will, He has taught and demonstrated, are His food and therefore ought to be the food of all in authority. With God and His will as the focus of any authority, there can hardly be injustice, oppression, intimidation, suppression, marginalization, sectionalism, tribalism, nepotism, tyranny, subjugation and the like. A Divine-focused authority, just like Emmanuel Christus, is bound to be caring, loving, and sensitive to the plight of the led, sympathetic, altruistic, sincere, honest and truthful. A Divine-focused authority, with the theory and actions of Emmanuel Christus, should be able to provide for the unemployed, the less privileged and the helpless youthful citizens that are the future pride of the society.

In the main, Emmanuel Christus has taught and exemplified in his actions that love and service to humanity are the major virtues of those in authority of any kind. Service for Him is
sacrifice, the total self-giving of the authority or minister for the sake of the led or the common citizens. His love for humanity is expressed in His total service and His service is an expression of altruistic love for humanity. Emmanuel Christus’s definition of authority, thus, has nothing to do with all the spoils of power and the paraphernalia of present conception of authority that blinds it to the plights of the masses and the stresses and strains which are the hallmarks of contemporary sociopolitical existence.

Moreover, Emmanuel Christus is the truth that came to define the proper and true order of things in the sociopolitical and other spheres of existence. He has taught and demonstrated, in practice and actions, that He is the philosopher-educator qua tale. The assembling of His teachings throws more light to the proper order of things, “ab initio”, (from the beginning). No one single ideology or even a combination of all existing ideologies can satisfactorily proffer lasting solutions to sociopolitical quandaries. But Emmanuel Christus has in one fell swoop taught the necessary and sufficient truths that can liberate man from all sociopolitical and existential shackles and bondages. Emmanuel Christus is and remains the only paradigmatic sociopolitical leader in truth and essence.

END NOTES

(1) This definition of Sociopolitical is a modified adaptation from our work: “Iroegbu on Ohacracy for Integral Sociopolitical True Existence” in INTEGRATIVE HUMANISM JOURNAL, cited below.

(2) St. Thomas Aquinas enlisted seven conditions for obedience to civil authorities which include:

(a) That the person to be obeyed must be a superior (or authority), while the person to obey is the inferior (or the subject).

(b) That obedience should proceed from the free choice of one’s own counsel.

(c) That the will of the superior is rationally prior to the will of the inferior (or subject), just as God’s will is “primus” (the first rule).

(d) That obedience is a praiseworthy and meritorious virtue, which should be pursued for its own sake especially by one’s own free will and volition.

(e) That the matter upon which obedience is demanded or expected is one in the area of the superior’s (or authority’s) specialty. In other words, the matter should be one concerning the disposal of actions and human affairs within the sphere of the authority’s (or superior’s) area of competence/specialty.

(f) That for the sake of order and stability in human affairs, subjects are under obligation of justice to obey their superior (authority).

(g) That for the sake of the maintenance of both human and Divine laws (which are necessary and obligatory in themselves), subjects are to obey their authority (superiors).

WORKS CITED


