

BLESSED IWENE TANSI'S LIFE AND PHILOSOPHY OF LIFE" A FOUNDATIONAL MORAL LESSONS FOR AFRICAN YOUTHS

Ignatius C. Uzundu Ph.D

Abstract

Moral depravity of the African youths nowadays is alarming. They colossally indulge in all kinds of evils: immorality, corruption, injustice, kidnapping, human trafficking, terrorism and even support and protect African bad leaders. Using analyticphilosophical method of enquiry, we look at the philosophy of life of Blessed Michael, Cyprian Iwene Tansi and from his philosophy of life and living an enormous moral lessons are derived for African youth's moral formation. Fr. Tansi was an exemplary and a model for African youths to emulate. He was a hero in the practice of virtuous life. His life and time are moral lessons for the youths and are as well basis for their moral formation. His life discourses are really philosophical owing to their coherency, logicity, scientificity and systematicity. Fr.Tansi was a Nigerian and an African apotheosis, a wise man, an Igbo sage in the church. Some of his utterances, philosophies, wise sayings, proverbs, world views, his concepts of life and human behavior, time, death and even life after death form a moral code beneficial to African community and for moral formation of the African youths. Some of his teachings/doctrines which usually may not be written down, but orally flow from generation to generation. Through education or formation in the wisdom of this church sage and apotheosis, African youths are surely to be informed, formed and reformed. They are to be led out of ignorance, immorality, corruption, injustice, kidnapping, human trafficking, bad leadership among others, and finally lead them into cultivation of African values like the value of hard work,

truth telling, protection of life, family hood, and communal or communitarian living.

Key words: Blessed Iwene Tansi, Philosophy and Morality, Africa and Nigeria, Youths and Moral Formation.

Introduction

In this twenty first century, African youths have taken it upon themselves to meet up with their western counter parts which are really a noble thought, but certain means or strategies employed weren't foundational or philosophical and are unethical as well. African youths have involved themselves and still involving themselves in numerous societal ills, for instance in Nigeria, one talks of internet fraud: yahoo and yahoo plus, kidnapping, armed robbery, terrorism and among others and these result to laziness, moral depravity, and rise in crime rate and insecurity which are a big disaster to the nation. Twenty-first century is that of modernization or globalization, Europeanization or Americanization and hyper technological advancement as the world is already becoming a global village and global sitting room. One sees a vast spread of scientific innovations and research: Nano-technologies, data science, machine learning, military strategy, mass communication, corporate modeling, space science and all these are infused into artificial intelligence (AI). When we talk of AI, we mean science and engineering of making machines intelligent beings through intelligent computer programs and algorithms. However, the ethics or the trustworthiness and responsibility of the AI computers is still under debate and is not yet assure and African youths are already influenced and with the Nigerian youths "things have falling apart"¹ as the far-reaching worlds of technological revolution today has caught up with her. The country is gradually experiencing astounding progress in technological application especially in the field of Information and Communication Technology (ICT)

and many youths take good advantage or the opportunity for aggiornamento (updating), self innovation and advancement while some of our youths equally take bad advantage of it to indulge in internet fraud of all sorts, owing to lack of adequate basic moral formation in the homes and equally at schools.

However, innovations and advancements of ICT and employment of artificial intelligence (AI) in many sectors or fields of lives and works: of Education, Banking, Building and Construction, Power generation among others are really a blessing for Africa and Nigerian (demerits notwithstanding). In the Educational sector, technologies as computers, projectors, laptops, I-pads, digital libraries and artificial intelligence computers have enhanced learning and research is no small measure. The experience in the Banking sector is interesting, even the old people who did not enjoy e-banking facilities now do bank transactions with ease from the comfort of their homes. The hand-phones (sets) or cell phones are now used to transact money and any deals beyond the usual Automated Teller Machine (ATM) transactions and Point of Sale (POS). On building and construction, architects and civil engineers are transforming Nigeria to meet global standards thanks to computer technology and mechanization. Power generation for industrial, public and individual use have known several boosts from various sectors as hydro-electricity, solar energy, use of the inverters, and petroleum energized plants of different categories. This really is a big boost to business growth, industrialization and attaining comfort in our homes above others.² Globalization brought about by hyper technological advancement has become one of the challenges facing mankind in this present age. And some unexpected consequences do follow these advance equipments, some are hard impacts while some are subtle like changes in human behaviors, needs and expectations people have of each other and moral formation of the youths is affected so much here.

The *raison d'être* (reason of being) of this write up is to portray the fundamental moral lessons in the philosophy of life and in life of the church sage, Blessed Cyprian Michael Iwene Tansi, and encourage African youths to imbibe and uphold such in their moral formation. A Nigerian Cistercian monk, and priest, (1903-1964), known for his deep piety and dedication to his faith. Born in Aguleri, Anambra state, he converted to Christianity and later became a priest in the Arch diocese of Onitsha. He is remembered for his tireless work in parishes, promoting vocations and emphasizes on the important of family life and education. We clarify some basic concepts and plunge into deep analysis as well.

Conceptual Clarifications

Africa: Africa is the world's second largest and second most populous continent after Asia. It's about 30.3 million Km² including adjacent islands. It covers 6% of earth's total surface area and 20% of its land area. With 1.547 billion people as of 2025, it accounts for about 16% of the world's human population. Despite the wide range of natural resources, the continent is the least wealthy per capital in large part due to the legacies of Europeans colonization in Africa. Despite this low (but enough) concentration of wealth, recent economic expansion and the large and young population make Africa an important economic market in the border global context.

With the above facts and looking at the indices of development as stated by United Nations, one sees that Africans can meet up with the sustainable goals if they resolutely pursue it. It's really an undying hope as African nations are really blessed with human and natural and mineral resources. Under mineral resources, it holds 30% of the world's mineral reserves, 40% of gold, the largest reserves of diamonds in the world are in Africa. Africa holds up to 90% of the world's chromium and platinum and it's the home to

the largest reserves of cobalt and uranium in the world. It's very rich in other minerals like oil, natural gas, copper, iron ore and various precious and non precious metals. South Africa is the major mineral producer with significant reserve of gold, coal, diamonds, iron ore, chromium, and manganese and platinum group of metals. While Democratic Republic of Congo and Rwanda are the world's largest producer of tantalum. Nigeria is the largest oil producer in Africa and 16th largest in the world and holds the largest gas reserve in Africa. Other African countries are also largely blessed with mineral resources. In natural resources, Africa is blessed with arable land, water resources, wild life, forests and wood lands³. The challenge facing Africa is to ensure sustainable and equitable benefit for all. Quality education and building a better informal sector of business economy in Africa will be a better option to African poverty, thus providing a veritable terrain for sustainable development in African continent, so as to improve the well being of its population and this calls for careful exploitation and management of the resources and accountability should always be demanded from African leaders. And here comes the problem of governance and power and resource control, as the Western and French colonialists still control these African natural and mineral resources, use them to develop their countries and leave African citizens to wallow in abject poverty.

Youths - Youth is time of life when one is young. The word youth can also mean the time between childhood and adulthood (maturity), but it can also refer to one's peak, in terms of health or the period of life known as being a young adult, ⁴ Youths are young people between the ages of 10 through 24years. We mean those who are still very young (and some may even be above 24yrs) Youth period is the period between childhood and adulthood. Youths are trained formally in the school and informally at home, religious centers, and non- formally in some entrepreneurial skill acquisition centers

and in other seminar/conference squares, halls and centers. They are of the greatest percentage in African and Nigerian population.

Morality/Moral Formation - Morality is thought pertaining to the conduct of human affairs and relations between persons. Hare, in his 'Language of Morals' defined morality as "an active process which is the effort to guide one's conduct by reason, that is, doing what there are justified reasons for doing while giving equal considerations to the interests of all those affected by what one does"⁵. By morality, we are referring to a set of personal or social standards for good or bad behavior or the principle concerning the distinction between right and wrong or good and bad behavior.

Moral formation: Here we mean the training or education given to children or youths, thus shaping them according to the moral norms or customs of the society. This is obtainable when fundamental moral agents like parents, teachers, pastors /priests through the knowledge of Christian ethics or moral philosophy mould children's and youths' character through some ethical principles. In clearer elucidation of ethics, Peschke, writes:

Ethics {which is also referred to as moral philosophy} is a branch of philosophy that studies morality and prudence. Ethics deals with the rightness and wrongness of human conduct. It judges when man's action is freely, knowingly and deliberately performed. Philosophical ethics or moral philosophy endeavors to mould a person's character and to establish guiding principles for moral life.⁶

So, here we are talking of molding children's or youth's character in a good way and this is moral formation. The word ethics originates from Greek character *ethos*, which means habit, custom or character.⁷ Reformation according to Oxford learner's dictionary

simply means “an act of improving or changing someone or something for better”.⁸ And here, we are talking of formation and reformation of many African youths who have resorted to so many societal ills owing to hardships and other factors. Going down along the discussion, one sees the need of imbibing Confucius’ lessons of the Higher Man and the Rectification of names in African youths.

Nigeria – The most populous country in Africa and it is located at the western coast of Africa. It is bordered to the north by Niger, to the east by Chad and Cameroon, to the South by the gulf of Guinea of Atlantic Ocean, and to the West by Benin Republic. Nigeria came into being in 1914, through the amalgamation of British Northern and Southern protectorates by Fredrick Lugard. Nigeria has over 250 ethnic groups lumped together without consideration of the aftermath. Hausa, Igbo, and Yoruba are the major tribes and we have other prominent tribes like: Fulani, Ibibio, Efik and the likes. Almost since her Independence in 1960, bad leadership and corruption have been its greatest challenges to development till date.

Philosophy and Philosophy Of Life Of Fr. Tansi

Philosophy is looked at as mere theoretical discipline, which has no bearing in reality is also seen as a somewhat complex intellectual endeavor such that it is even difficult for philosophers to unanimously agree on its definition. Thus, Karl Jaspers holds that what philosophy is and how much it is worth are matters of controversy. One may accept it to yield extra ordinary revelations or one may view it with indifference as a thinking in the void or one may look upon it with awe as many endeavors of exceptional men or despise it as superfluous brooding of dreamer. One may take the attitude that it is the concern of all men and hence must be basically simple and intelligible or one may think of it as hopelessly difficult.

However, there are common grounds among philosophers pertaining to the etymology of the word ‘philosophy’ as one may see in many philosophical texts. Martin Heidegger says that “philosophy speaks Greek”⁹. Etymologically, the word “philosophy” comes from two Greek words joined together: “philos” and “Sophia”. *philein*- to love, *philos*- loving, *philia*- love, *sophos*-wise, *Sophia*-wisdom. Hence, we can say, “*philosophia esti philia tes Sophias*” - “philosophy is love of wisdom

A philosopher is a lover of wisdom, a person strongly desirous of wisdom. Wisdom here begins with wonder that is, astonishment. This kind of wonder is not ordinary wonder but of deep curiosity. An embracing wonder, that is, wonder about things in totality and not in bits by bits. Plato says, “It is through wonder that those who began philosophy started off” Also, “The sense of wonder is the mark of a philosopher”¹⁰ Philosophers wonder about things through reflective thinking. They wonder about things through their ultimate causes or from their fundamental point of view. Hence, the scholastics define philosophy as “*Scientia rerum per ultimas causas*” which means “Science of everything through their ultimate causes.” ¹¹ based on the light of reason.

Philosophy is a critical reflection on the realities in the universe; this includes the human person himself or herself. For C. B. Okolo, philosophy is a “critical enterprise, something dynamic, a quest, a search ..., a spirit of evaluative inquiry into all area of human experience, of the world in which we live, of man himself and his place in the universe.”¹² He further contends that it is the duty of philosophy to give a “coherent and systematic account of the multifaceted universe of being and knowledge of what is, and how man knows it.”¹³ This implies that philosophy covers every aspect of human endeavors. In other words, it studies the whole of reality. Thus, it is most ambitious. In other words, a **philosophical assessment** is to apply the tools of critique and objective scrutiny

in its assessment of its subject matter. The focus here is on Blessed Iwene Tansi life and philosophy of life.

Philosophy of Life - The word philosophy is a household word in the mouth of most people who employ it in one way or the other to express an attitude, worldview or even principles chosen to govern life. It's in this sense then, one often hears another say "my philosophy of life", "the philosophy guiding my actions" and so on. Philosophy of life by definition is a personal framework for understanding the world and one's place in it, encompassing beliefs about existence, values, purpose, and how to live.¹⁴ Philosophy of life is a set of core ideas that guides a person's thoughts, feelings and actions, often developing in response to life's big questions. In a nutshell, a life philosophy is a group of core ideas that governs everything a person thinks, feels and does.¹⁵ These core ideas develop as our responses to the big questions of life or existential riddles life asks each of us. A life philosophy is like a car engine or computer operating system, these are somehow hidden and invisible, but, whether we interact with them or not, they are always there and making everything to work. Life philosophy pilots one's affairs in life.

Philosophy of Life of Fr. Tansi – when one reads the biography of Fr. Tansi, one finds out his whole life centers on living a life of deep faith, selfless service and unwavering dedication to God, while also advocating for social justice and inspiring others to pursue holiness. Love of God and one's neighbor is manifested here and African youths are encouraged to do the same.

Living entirely for God – Fr. Tansi believes that if one is to be a Christian, he or she should strive to live entirely for God. This means prioritizing spiritual growth, aligning one's will with God's and seeking his glory in all aspect of life.¹⁶ This Tansi idea is in line with that of early Christian community, the primitive

Christianity or the followers of “the way” as they were known in those days. A deeper reflection on living entirely for God as Tansi has it entails that one hardly gets a Christian youths nowadays owing to evils and other atrocities engage by the youths and likewise the adults even after identified with Christianity or Christian activities as Sunday masses, prayers and vigils. Analyzing further, Tansi can’t talk of good Christian and bad Christian for it’s either one is a Christian or he or she is not. The name “Christian” is already in the affirmative, then calling a fornicator, a thief or a murderer a bad Christian is entirely wrong in Tansi’s philosophy of living as that fornicator, a thief or a murderer is never a Christian, as those evils can never becompatible with the Christian way of life.

Selfless service to others (Diaconia) – Tansi was known for his pastoral care, especially towards families and his commitments in preparing couples for marriage. He exemplifies this through his actions, always putting the need of others before his own and sacrificing for their well being. **17** In line with this, Pope John Paul 11, in Fr. Tansi beatification homily writes: “...Everyone who met him was touched by his personal goodness. He was then a man of the people: he always put others before himself. And was especially attentive to the pastoral needs of the family...” **18** This selfless service on the side of catechesis, he started at age of eleven (1919) when he became an altar boy and helped the Catechist and parish priest to teach prayers and catechism to convert children. African youths and politicians and indeed everyone are encouraged to render selfless service to others in their various endeavors of lives and work.

Importance of humility and detachment – Fr. Tansi life is marked by humility and detachment from earthly possessions and pursuits. He recognizes that true fulfillment comes from a relationship with God rather than earthly achievements. This detachment also allowed him to see the good in difficult situations. **19** African youths are

called to emulate Fr. Tansi by living a humble lives and detaching themselves from much accumulation of earthly good by sharing with the poor, the orphans, widows and the less privileged ones in the community.

Influence on the faithful – Fr. Tansi's humility, wisdom and holiness inspires many to deepen their faith and strive for virtue. He became a spiritual father and mentors to many, guiding them on their spiritual journeys.**20** Even after his death, this influence continues and in a greater speed as one sees the moral guides and conducts of pupils and students in Tansian primary schools, Tansian secondary schools and Tansian Universities and Tansian seminaries in Nigeria and beyond.

Commitment to social justice – Fr. Tansi was deeply concerned about social issues and spoke out against injustice, corruption and inequality. He advocated for the rights and dignity of all particularly the poor and the marginalized.**21** This is worthy of emulation by the African youths especially in this bad time and bad leadership in most African countries, especially in Nigeria. The youths are encouraged like Fr. Tansi to speak out and rise against bad leaders and the evils of bad leadership before it swallows them up.

Pursuit of Holiness – Blessed Tansi life serves as an example of how ordinary people can live an extra ordinary life of holiness by loving God and their neighbor. During his beatification in 1998 at Oba, Pope John Paul 11 recognized his extra ordinary sanctity and this serves as an inspiration to Catholics and to the youths in particular.**22** African youths are encouraged to pursue the life of holiness without which no one can see God.

Blessed Iwene Tansi's Foundational Moral Lessons For The Youths

Discipline and Self Control – Tansi, even before his priesthood, was a well known disciplinarian as a teacher and headmaster in his own town Agulueri. As a teacher, he inculcates discipline into the students and the children, an enwisdomizer indeed, (Onye Nkuzi). Enwisdomization does the work of nkuzi (educatively knocking alright). A pupil tends to bend left or right, that is, wrongly from the right path. The teacher methodically, knocking straightens it in good knowledge, moral integrity and sapiential holiness.²³ We are talking of nkuziological role of enwisdomization, a teacher as an enwisdomizer. Also, as a priest, he participates in the role of Christ as a teacher (magister par excellent). All these are done with discipline and self control and it's an enormous moral lesson for the Nigerian youths.

Service to Others (Diaconia) – Fr, Tansi rendered a real service (Diaconia) to God and to others, here, we mean to the sick, needy, the orphans, widow, the abandoned and the outcast, the marginalized and the vulnerable of the society. Example could be seen on how he rendered help to the out casts, those suffering from tuberculosis, those thrown out to the evil forest as tuberculosis vaccine has not reached this part of the world in those days. Fr. Tansi visits these outcasts and continues to provide them with food and water till they recovered from such infectious sickness.

A Teacher after the Master Jesus - Proclamation of the gospel is obviously the first task Jesus bequeathed to his apostles and disciples after his resurrection. As an apostle par excellence, and proto apostle, Jesus said "As the father has sent me, so I am sending you"²⁴ He also breathed on them and said "Receive the Holy Spirit" just for us to know that without that spirit of Jesus, without that spirit of the father (Ruah Elohim), no good work

is possible. Teaching is fundamental in the life of priests and indeed in the life of every Christian. Fr, Tansi taught as an altar boy, aheadmaster and finally he continued to teach as curate or a parish vicar and as parish priest. He taught after his master Jesus Christ who is teacher par excellence. Jesus himself showed us how important this task is in both his Little Mandate and Great mandate. In little mandate, Jesus sent seventy two others to towns and villages where he himself will later visit.**25** In his great mandate or commission, he charged the whole of his Apostles and disciples and indeed the whole Christian to go out to the whole world, spreading the good news.**26** In another text, Jesus said all authority in heaven and on earth has been given to me; go therefore make them the decuples of all the nation, baptizing them in the name of the Father, Son and of the Holy Spirit.**27** Once one is converted and baptized, he is sent to spread the good news as Jesus did in Mark's gospel: "The time is fulfilled and the kingdom of God is near...Repent and believe in the goodnews."**28**

All the Pious societies in the church is meant for evangelization as one sees in Blessed Iwene Tansi Solidarity Movement promotion tours to various parishes on the day of the Lord. Even the Legion of Mary groups do engage in Sunday search for souls and the likes. And to crown this, the church mapped out every third Sunday of October as "Mission Sunday", a day, when the whole church faithful in the whole world exercise their missionary mandate, as everyone is called for special prayer for mission and missionaries. And not only prayers, also a special support (monetary donations) is also made that day for mission. A Christian is call to support mission through prayer and to go for mission, either mission ad intra or ad extra and to support church missionary activities through monetary donation. Mission ad intra means those within or near and mission ad extra means those outside the country or outside one's vicinity or environment. Also, Mission ad gentes, which pertains to pagans or gentiles, by this we mean, those who

have not received the gospel for the first time, they are expected to be given Kerygma or first proclamation (of the gospel), just as it's written in the acts of the Apostles, where Peter preached to the house of Cornelius, **29** and where Peter the apostle also preached to the Jewish community on Pentecost day. **30**

Proclamation of the Gospel through Life witnessing – Fr. Tansi proclaimed the gospel of Jesus Christ through life witnessing. He didn't die a red martyr's death but he experienced white martyrdom, not only through his ascetic life but mostly in his pastoral work, especially in his own village or home parish as a parish priest and he really lived out his teachings. *Paul VI, the apostle of new evangelization* says that the modern man are more impressed by witness than teachers, or listens more willingly to witness than teachers, and if he does listen to teachers, it is because they are witnesses. **31** This idea emphasizes the importance of living out one's faith authentically as a form of evangelization, as action speaks louder than words. **32** *Evangelization in the 21st Century* or Modern Evangelization calls all Christians to deepen their faith, believe in the gospel message and go forth to proclaim the gospel. It calls all Catholics to be evangelized and go forth to proclaim the gospel. It is meant to help Catholics to see the world as an opportunity to bring people to Christ and to grow closer to Christ. We can teach through presence, power, persuasion and prophetic ministry. Catholics have Sunday and weekly homilies, Sunday evening instruction, Sunday and weekly catechism, pious society weekly instructions and the likes. So, every Christian is called to teach and this is fundamental in Christian vocation. The word "teach" is from Latin word, *Duco, Ducere Duxi Ductum*, primarily means to lead. It's from here, we get education.

Respect for education and hard work – Fr. Tansi believes in education, just like his father who suffered unjustly from the hands of the British Royal Niger Company as their security guards or

police locked up some elders of their town (Iwene Tansi's father inclusive) for days for disobeying the government order by harvest their own village palm fruits which the white men with their governing force and authority forbade the villagers to do such for six months as their Royal Niger company will see to it. Iwene Tansi's father thought out that the best way for revenge is never to fight the white men, but to send his son to be educated like the white men. So, he sees education as an ideology that will make one to be like white men and even be superior to them.

Fr. Tansi refined his father's ideology and sees education as a vehicle for Value System Re-orientation and Ethical Sanitization. As most people are self-centered and corrupt there is lack of self-discipline both as individuals and as a society and is a major setback to the country and corruption is a decline in moral or ethical values, thereby getting into moral anarchy, modernization of values, much recognition and esteem to riches and intellects and conceptual debasement of leadership itself, owing to the above evils, Fr. Tansi as a teacher taught moral instruction and catechism in schools as there is an urgent need for ethical sanitization and re-orientation of value system. He holds to esteem, the value of handwork, and inculcates it to the youths. A typical example is when he told one of nephews who always come to the parish to pester around him for money that he is not giving him any parish money, unless he comes and do some work for the parish, then, he will have basis for removing the parish money. Franc-Fanon holds that work, over and above everything else defines the essence of man, defines the existence of man. Education has been a vehicle of sustainable economic development, starting from its etymology which is a continuous process of leading one out of ignorance (*educare*) and the consequent act of leading one into knowledge (*educare*). Thus the goal or purpose of education prior to 1960 (in Nigeria, during the days of Fr. Tansi) was simple to lead into light or enlightenment/development of the new generation of

civil servants and public servants who would take over from the colonial masters all facets of the society. Education is a vehicle and a veritable means of change or transformation, for human person and his society and environment as well. Education plays an important role as far as holistic development of man is concerned. First, premium is placed on the development of human mind or cultivation of mind and this is seen to be fundamental of all development. And it's from here that development starts and then reaches other sectors. Man is to be advanced holistically or integrally in both social, religion, political and in other perspective. When we talk of advancement or development, we mean advancement of the whole man, whole facets, institution, segments, practices and values (moral and ethical inclusive. Fr Tansi in his teaching work or knock aright (*Nkuzi*), forms, informs and reforms both children, youths and adults.

Fr. Tansi: A Man of Prayer - From the life of Fr. Tansi one learns or knows the value of prayer and silence, "for in silence and solitude a soul makes progress for the Lord."**33** And from him one learns how to appear genuinely and authentically before God the creator and how to submit oneself totally to God. His prayer includes adoration, contrition, thanksgiving and supplication. Preaching on the beatification mass of Fr. Tansi, Pope John Paul 11 holds: "The life and witness of Fr. Tansi is an inspiration to everyone in the Nigeria he loves so much, he was first of all a man of God, his long hours before the Blessed Sacrament filled his heart with generous love. Those who knew him testify to his great love of God."**34** From the above citation, genuine encounter with the divine is portrayed. He himself is rectified and those around him also felt it through his character. African youths and others are encouraged to emulate his prayer lives and stop much noise -making at markets places, road corners, houses and other places in form of prayer that really has no transforming effect as their attitudes after such remains the same, while it's known

from the ages that no human can encounter God and remain the same. Africans / Nigerian youths really need transformation as the evils exhibited by them are much.

Courage to stand alone while doing the right thing – This lesson is evident not only in his chosen life of asceticism, it's also manifest in his pastoral work in his home parish when he stood against syncretism, especially mingling pagan traditional practices with the Christian faith. He boldly rejected pagan practices and festivals and forbids his parishioners from observing them. Even when some of his kinsmen dissented him, he was consistent and faithful to God and to his Christian faith. He even single handedly fought against the pagan masquerades that disturbs his church members on their way to Sunday masses during pagan festivals. He is a courageous man in faith. He is committed to faith and spiritual growth.

A man of humility and simplicity – Unlike pastors of nowadays, Fr Tansi lived a humble and simple life. His humility and simplicity were to the extreme, he never lived a life of accumulation of goods and properties. He had a bicycle and used it in his pastoral works in the parishes. And whenever he is reposted or given placement to another parish, he does not waste time to leave that day or the following day and carries nothing from the former parish except his bicycle for work, but for pastors and priests of Gen x and Gen z ages, will use cars and buses in carrying out their properties for almost one month before they could finally leave the parish. Fr. Tansi imitates Jesus Christ in his life of poverty, humility and simplicity.

Philosophical Evaluation and Conclusion

We have been going through the moral lessons of Blessed Iwene Tansi. Indeed, his life and witnesses is a great inspiration not only for the present Nigerian and African youths, it's a legacy for the whole world especially to everyone in Nigeria that he loves so

much. However, the greatest good lesson and encouragement God is giving us through Fr. Tansi is “where sin or iniquity abounds, the graces of God abound also.” For looking at Nigeria and her life story, no one could be expecting such exceptional holy man from there. Nigeria, almost since her independence have been a victim of corrupt leadership and her citizens nowadays are mostly corrupt and are in bondage with so many woes: Boko haram terrorism, herdsmen terrorist attacks, banditry, kidnapping, recession and economic and financial crises. Corruption is the major factor militating African development especially in Nigeria. Ehuasani writes that:

Nigeria has been stripped naked by corrupt, greedy and callous elites. They have been humiliated, pauperized and reduced to a state of destitute by the combined forces of military dictatorship, political subterfuge, economic profligacy and moral degeneracy.**35**

The Nigerian state is corrupt and has been managed and even presently been manage by corrupt leaders who have made the state an instrument of capital accumulation rather than using it for the interest or for the development of the citizenry, they store them in a foreign countries. Africans and Nigerians may have a good plan for development, but as it;s supervised by corrupt leaders, they can hardly do a thorough job as corruption and development are antithetical.

Fr. Iwene Tansi’s life and moral lessons are inspiring and havebeen a great inspiration to the African youths as not only many dedicated churchesbearhisname(BlessedIweneTansi), also, manyuniversities, seminaries, High school or secondary schools, primary schools and nursery schools and even hospitals and priests centers and other church institutions in Nigeria and in many countries in Africa and

even beyond Africa were established with Fr. Tansi's name and this is indeed a silent but an effective evangelization. In schools bearing his name, the students learn more about the lives and times of which helps much in their moral formation and even in Nigerian Universities bearing his name the same is done and with the recent undergraduate 2023 Core Curriculum Minimum Academic Standard (CCMAS), twenty five percent marks are reserved for institution's home or peculiar courses. In some places, some of these courses are placed in the General Studies courses for students to know more about their institution and their patronal saints and as students learn life and times of Fr. Tansi, it's really a silent and very effective information, formation and reformation on the part of the youths/students.

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