

**DR. ALEX EKWUEME AND THE SOCIOPOLITICAL PHILOSOPHY OF
PHILANTHROPY**

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ABSTRACT

Dr. Alexander Ifeanyichukwu Ekwueme, from Oko in Anambra State, is a prominent Nigerian politician and statesman. By training, he is an architect; but, his fertile mind has made exploits in other fields of endeavour. But more than the ingenuity of his mind is the fecundity of his heart that has brought existential prosperity to many. This paper focuses on his numerous contributions to the integral development of humanity, especially his philanthropic gestures. The paper reasons that any person who fosters the cause of humanity and his sociopolitical existence, like Dr. Ekwueme, is a lover of mankind; and therefore, he/she is at home with the science and wisdom of social and corporate existence. It contends that given Dr. Ekwueme's impeccable love and services to humanity, he is a philosopher in the order of philanthropy. While the paper does not intend to project Dr. Ekwueme as a stainless statesman and untainted politician; it nevertheless, argues that his kind of little candle light of philanthropy is worth fanning into flame by all lovers of humanity. The paper challenges all philosophers and sages, who intend to impact positively and meaningfully on human existence, to develop a healthy universal mind of co-operating with Divinity in establishing a global right spirit for integral human development and prosperity.

Introduction

Chief Dr. Alex Ekwueme is one who does not need introduction in the geopolitical entity called Nigeria. As the Vice President of Nigeria in the 2nd Republic, he is a colossus, identifiable with the ideals of peace, love, unity, dedication to duty, education and human progress. In a word, Ekwueme is a man whose large heartedness spans through the length and breadth of all the geo-political zones in Nigeria. His comely nature makes him a precious treasure in high demand by all. No Igbo man, but one like Dr. Ekwueme, can win the heart of a core Northern Presidential candidate, like Alhaji Shehu Shagari, to be picked as his running mate in the 2nd Republic, a period when trust and confidence were so much lacking among those two formerly hostile tribes. But the secret of Dr. Ekwueme is in his Sociopolitical Philosophy of philanthropy. Thus, this paper focuses on the essence of the sociopolitical philosophy of philanthropy, especially as it patterns to Dr. Alex Ekwueme and the African / Nigerian context.

The Concept of Philosophy of Philanthropy

Philanthropy, as a philosophy, emphasizes “love of mankind especially as shown in services to general welfare, as the goal of human existence (Kirkpatrick 1983: 960). Philanthropy, as a concept, has its etymology in two Greek words viz: “philos” (to love) and “anthropos” (man). Thus, the combination of these two words would give us philanthropy, which literarily signifies, love of man (kind). Those engaged in philosophy of philanthropy are really wise in the sense that they obey God, who is wisdom par excellence. The second greatest commandment of God as recognized by our Lord Jesus Christ, the word and wisdom of God, is the love of fellow human beings which in practical terms implies care, concern, benevolence, hospitality and kindness in their different ramifications.

Philanthropy, ideally speaking, is the summary of the horizontal dimension of true love. While the vertical dimension of love deals with man’s relationship with God, its (love’s) horizontal perspective is concerned with man’s relationship with fellow men as well as his environment of existence. God, who is love, the subject and object of love par excellence, gave man one fundamental injunction on creation namely: “Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth” (Genesis 1:28). This injunction to be fertile, to multiply, to fill and to subdue the earth would definitely not be possible without love. It is only in genuine love, expressed and fulfilled, that fertility and multiplicity is possible; and when this is faithfully and truly elongated, the filling of the earth is possible. To subdue the earth, no doubt, would require a reasonable knowledge of its laws and mechanics, for “to conquer nature, one has to understand it”. But the principal law undergirding creation, including the earth and all therein, is love. So, one who loves in the horizontal dimension, (that is, loves man and his existential domain), is civilized and cultured.

A philanthropist or a lover of mankind, therefore, is among the wisest, the most educated and cultured of creatures. This is because a wise man, among other things, according to Aristotle, is “one who knows all things as possible ...things ordinary people find very hard to know” (Iroegbu 1995: 143). It is this ability to grasp the totality of reality or a thing in its essence that makes one an educated and cultured person. Philanthropists then are sages in the sense that they comprehend what it takes to be in existence (especially human existence), and the real goal of existence itself. In a simplified, special edition of the **Catechism of Christian Doctrine**, the purpose of creation of man is given as follows: “God made me (man) to know him (God), love him (God) and serve him (God) in this world (among fellow human beings and environment of existence), and to be happy with him (God) for ever in the next (eternal happiness with God, as the end/goal of creation)”(Catechism of Christian Doctrine 1994:9,Ques.& Ans. 2). Anyone who loves his fellow human being as philanthropists do serves God by so doing; and, therefore, could be called a real servant of God. Philanthropists have this intuitive knowledge and, therefore, are involved in service of God through real service to mankind. After all our Lord Jesus Christ says: “whatsoever you do to these little ones that you do unto me” (Mathew 25:40).

Thus, the philosophy of philanthropy is the wisdom embedded in the knowledge and service of God through serving mankind. Anyone who loves this wisdom by practically or theoretically serving humanity is a philanthropist par excellence. This love and service to humanity can take different forms, natures and orientations. Depending on one’s vocation, field of competence or skillful disposition, one can serve humanity

perfectly by being honestly, sincerely and truly involved in his labour. When man is truly engaged in his labour, he is truly authentic. Authentic existence, therefore, involves philanthropy (love of mankind) as it involves theo-philosophy (love of God). The philosophy here is a social philosophy that relates our knowledge of God to our service of mankind. Surely we cannot love God whom we have not seen, if we cannot love and serve him in our neighbor (humanity) with whom we live (1 John 4:20). So, no matter our natural calling or proclivity (as a clergy, politician, educationist, scientist, technologist, domestic help, house wife, business merchant, etc.), we can become wise doing that if we perfect in loving God through loving and serving fellow human beings excellently, in that profession. A philanthropist thus can distinguish in love, mercy, justice, peace keeping, and/or societal development. Dr. Alex. Ifeanyichukwu Ekwueme, as we shall X-ray in the next engagement, has excelled in the sociopolitical philosophy of philanthropy.

Dr. Alex. Ekwueme as a Sociopolitical Philosopher

The pertinent questions here are: who is a Sociopolitical Philosopher?; and is Dr. Alex Ekwueme qualified to be one?. Without bothering ourselves now with the difficulties involved in conceptual clarification of this nature, we shall provide a working definition to enable us forge ahead.

First, a sociopolitical philosopher is one who is practically and theoretical involved in the social and political polemics that bemuse his age and society, and tries by such involvement to endow existence and indeed entire humanity with a new and refreshing perception of wisdom. Wisdom, understood here as the penchant for rightful application of true knowledge, would be the consummating engagement of its lover in social and political spheres. A person with this kind of inclination and potentiality is definitely worthy of the title of a sociopolitical philosopher or a lover of wisdom in social and political affairs. In other words, a sociopolitical philosopher is one consumed in the matrix of the thesis and anti-thesis of the intricacies, maneuverings, debates and polemics that characterize social and political existence in any age. A sociopolitical philosopher is an ambassador of wisdom as it pertains to justice and peace, love and unity, prosperity and excellence in a particular society and culture, universal humanity and environment. He is a beacon of hope and light in darkling sociopolitical organization and arrangement. A good sociopolitical philosopher introduces orderliness, decency and harmony in socioeconomic, political and cultural existence. From these perspectives therefore, we would explore the next question of whether Dr. Alex Ekwueme is qualified to be a sociopolitical philosopher.

Second, if sociopolitical philosophy, according to Prof. J.I. Omeregbe, “is the philosophical investigation on how best society should be organized in order to provide man with what he needs . . . to develop himself and live a happy life,” then Dr. Alex Ekwueme is eminently qualified to be a sociopolitical philosopher (Omeregbe 2007: VI). This opinion about Dr. Alex Ekwueme is almost spontaneous and universal with all who know or have come in close contact with this rare son of Africa from Oke in Anambra state of Nigeria. Dr. Ekwueme has a well developed vision of how a human society should be organized in order to maximize potentials and utilize resources to their optimum. As a renowned Architect and Urban Planner, Alexander Ekwueme’s horoscope of good governance and a just society is global, complete and refined. His professional callings have, inadvertently, introduced him to a wide mine of wisdom for the construction of a sociopolitical polity that creates enough rooms for the existence

and survival of every child of God, irrespective of his or her class or origin. Dr. Ije Jidenma commenting in the **Nation Newspaper** online on October 23, 2012, has this to say:

Dr. Alexander Ifeanyichukwu Ekwueme (GCON) is no doubt a great son of Africa. In his native Nigeria, he is distinguished in many ways – his exemplary humility, his profound intellect and his personal contributions to advancement of the common good. These are hall marks of greatness
(Jidenma 2012 : October 23).

However, Ekwueme's qualification to the rank of sociopolitical philosophizing is based on his refreshing interpretation and creative analysis of the sociopolitical quandaries of his existence which he has successfully re-branded in his philanthropic philosophy. It is from this theoretical framework that we can appreciate his practical philosophy of philanthropy as a means of developing, improving, sustaining, and perfecting humanity and his environmental existence to the ideals of Divinity.

Dr. Alex Ekwueme and the Sociopolitical Philosophy of Philanthropy

A visit to his country home, Oko, the so called small London in Anambra state, would definitely convince any agnostic (with a mind set of doubting), that a human soul with a human heart, has passed through and impacted on this existential terrain. Oko, a small suburb in Anambra state, bounded by Nanka, Ekwulobia, Amaokpala, et cetera, is a haven of sight to behold among its neighboring towns. With the sight of a Federal Polytechnic, Community Hospital, Banks, NITEL, two elegant and modern imposing Churches along the road, Police Station, good access Roads, Oko, no doubt, ranks among modern towns in Africa that challenge others to rise and shine. But that Oko, the home town of the Ekwuemes, is beautifully constructed and structured is much thanks to the architectural, political and lovely mind of Dr. Alex Ekwueme. But more than the architectural and constructive gait of Dr. Ekwueme's mind is the openness and the largeness of his heart which had made rooms for several indigent citizens, cultivated many unexploited-minds and developed many un-developed or under-developed personalities. Ekwueme, without doubt, is an enigma in the social and political philosophy of philanthropy. His concern for humanity and its development seems to have been written in his name, orientation and character.

The name "Ekwueme", an Igbo name, literally means "he/she who says and does what he/she says". In other words, Ekwueme means a promise keeper. In the Nigerian social and political scene where truth seems to be the costliest commodity and many politicians and leaders are complacently making unfulfilled promises, Ekwueme (a promise keeper) seems to be the most desired name. Dr. Alexander Ifeanyichukwu, to the glory of God and true to his surname –Ekwueme (a promise keeper), is in the top list of very few Nigerians, who have kept to the later, the letters of the Nigerian National Pledge:

I pledge to Nigeria my country,
To be faithful, loyal and honest,
To serve Nigeria with all my strength,
To defend her unity,
And uphold her honor and glory (The Nigerian National Pledge).

Dr. Alex Ekwueme has evidently served the Nigerian nation with all his strength and energy, with all his resources and endowments more than many other compatriots. Even before he came to National prominence, his Internet Biographer has this to say under his career:

Before Dr. Ekwueme gained national and international limelight as the Vice President of Nigeria in 1979, he was actively involved in the socio-economic development of his community. In addition to his many public service roles within his community, Dr. Ekwueme has an active Educational Trust Fund that has been responsible for sponsoring the education of several hundred youths to Universities in Nigeria and abroad. (en.m.wikipedia.org/wiki/Alex-Ifeanyichukwu-Ekwueme 2013 : June 16).

Beneficiaries of this Education Trust Fund are not necessarily from his country home, Oko, neither do they necessarily need to know Dr. Alex Ekwueme, their benefactor, in person. It is just necessary and sufficient for one to genuinely qualify in order to be a beneficiary. More so, beneficiaries are positively spurred to be of benefit to others in similar circumstances. Apart from this Education Trust Fund, there are also other fora through which Dr. Ekwueme in service to God and humanity helps the poor, the widow and widower, the less privileged in the society, as well as those that suffer from natural and social injustices. His efforts in trying to give lasting solution to the erosion menace that threaten his native countryside - Oko, Nanka, Amaokpala, Ekwulobia, Agulu, et cetera, is phenomenal. The most significant in-road to the solution of this geographical menace took place during his days as the Vice President of Nigeria.

Furthermore, his Internet Biographer has these more to say on his social services to humanity:

Dr. Ekwueme was a member of the housing sub-committee of the Adebo salaries and wages Review Commission. He also served for many years on the board of the Anambra State Housing Development Authority . . . Dr. Ekwueme participated in the Nigeria National Constitutional Conference (NCC) in Abuja, where he served on the . . . Committee on the Structure and Framework of the Constitution (en.m.wikipedia.org/wiki/Alex-Ifeanyichukwu-Ekwueme 2013 : June 16).

His contributions in this National Conference have helped in giving Nigerians some frameworks for maintaining peace, equity, orderliness and stability. His recent involvement in **Orient Oil** establishment is also a great service to human development. There is no gainsaying the fact that: “His famous proposals at the NCC for a just and equitable power sharing in Nigeria based on the six geopolitical zones have now come to be accepted as necessary for maintaining a stable Nigerian polity (en.m.wikipedia.org/wiki/Alex-Ifeanyichukwu-Ekwueme 2013 : June 16) A man/woman with this kind of phenomenal contributions to the social and political development of his people and society is indeed at home with the wisdom and knowledge of philanthropy. Such a person is indeed a veritable sociopolitical philosopher of philanthropic bent. Our man, Dr. Alex Ekwueme, belongs no less to this class of sages.

By his academic background and professional orientations, Alex Ekwueme resembles his historical namesake, Alexander the great, son of king Philip of Macedon, trained by the philosopher – Aristotle, who was reputed for conquering all the known and well established empires of **the ancient**. With his chains of degrees acquired

nationally and internationally in the fields of Architecture, City planning, Urban planning, History, Sociology, Philosophy, Law, et cetera, Alexander Ekwueme was properly disposed for his numerous services to humanity. He started his services to humanity as a corporate civil servant in his professional field, moving onto private entrepreneurship that gave employment to many unemployed, quality and desired services to the society. He later graduated to civil and public service becoming a leader of the people at the community and national levels. From his wealth of knowledge and exposure, he has become a think-tank and oracle of wisdom for many social and political establishments and institutions such as: Nigeria Institute of Architects, Architects Registration Council of Nigeria, Board of Trustee of the Nigerian Institute of Architects, the former National Party of Nigeria (N.P.N.), the present ruling party – Peoples Democratic Party (P.D.P.) –which he was the founding chairman and the first chairman of the board of Trustees. Ekwueme is distinguished as “a renowned and prolific philanthropist, public servant and a man of peace” (en.m.wikipedia.org/wiki/Alex-Ifeanyichukwu-Ekwueme 2013 : June 16). His immense social, political and national contributions, has earned him the award of the second highest national honors of Grand Commander of the Order of the Niger (GCON).

But if Ekwueme is recognized in Nigeria, he is no less a reputable international and global figure. His Internet Biographer was able to capture these international aspects of him:

He is a member of the Board of Directors of Canada based Forum of Federations. He is also a member of the Economic Community of West African States (ECOWAS) Council of Elders. Dr. Ekwueme was leader of the team assembled by the National Democratic Institute (NDI) for pre-election monitoring of the parliamentary election in Zimbabwe in 2000. He was the leader of the Organization of African Unity (OAU) observer team to the Tanzanian Presidential and Parliamentary election in 2000. Dr. Ekwueme co-led the 28 member of NDI/Carter Centre Sponsored Observer Team to the Liberian Presidential run-off election in 2005. . . . Dr. Ekwueme was called upon by the ruling party in Nigeria to head the Reconciliation Committee in the wake of intra-party discord and after the recent presidential election. He has been honored with the Order of the Republic of Guinea

(en.m.wikipedia.org/wiki/Alex-Ifeanyichukwu-Ekwueme 2013 : June 16)

For a man of this intimidating international credentials and merits, the title of sociopolitical philosopher is simply apodictic. Given his large heartedness, availability for humanitarian services and developments, Ekwueme is indubitably a sage in the order of philanthropy.

One more exploration into the nature, character and texture of the person of Dr. Alex Ekwueme would perhaps put to rest an argument that goes contrary to our aforementioned position. Dr. Alex Ekwueme is a rare gem and special breed in the vast culture of corruption, greed and indiscipline that characterize sociopolitical leadership in Nigeria, particularly, and third world countries generally. He has attained enviable national and international heights, yet there are no dents in his character and personality. In a culture that is thoroughly grounded on materialism, infested with dupes and kleptomaniacs, self-aggrandizement and enrichment are usually the goals for sociopolitical leaders, public servants and administrators. Nonetheless, Dr. Ekwueme

seems to be an odd number in the list of his peers and contemporaries in this regard. His personal residence in his town, Oko, has no comely looks and his monuments and effigies are not found adorning his home-town or environs. Someone has even noted that he left the Vice presidency poorer than he went to it. Indeed there are no records of moral indictment on this high portfolio sociopolitical leader. In general moral perspectives, Ekwueme has done well and kept the faith of public service, confirming our assertion elsewhere that: “A politician does well if he could be trusted by the electorate in fulfilling the good promises he made to them” (Nwankwor 2008: 66).

Dr. Alex Ekwueme’s Igbo name, Ifeanyichukwu, which simply means – “Nothing is impossible for God”, seems to be working in his favour in the realization of his destiny and nature-assigned responsibilities. This child of promise born to the Ekwuemes on the 21st October, 1932, seems to have fulfilled the prophetic declarations of Isaiah:

The people who walked in darkness
have seen a great light;
Upon those who dwelt in the land of gloom
a light has shone.
You have brought them abundant joy
and great rejoicing. (Isaiah 9: 1-2)

Such is the mood of indigenes of Oko and environs at the mention of the name, Dr. Ifeanyichukwu Ekwueme. His name has come to be associated with development, progress and prosperity, which is definitely the handiwork of God, for whom nothing is impossible. Ekwueme’s natural disposition for his high honours seems to be his hospitality which has metamorphosed into his philanthropic gestures. It must have been in recognition of the numerous hospitable assistance he gave to the needy, the less privileged, the stranger and those in desperate situations, foregoing some comforts and leisure, that God has lavished his blessings, including longevity to Chief Dr. Alex Ekwueme. This is in accord with Prof. S. Iniobong Udoidem’s observations:

Here we see a God who desires the hospitality or generous company of his creatures, not for his own benefit, but so that we can continue to draw blessings from him. His (God’s) generosity is inexhaustible, but we must be present with him (God) to draw from his (God’s) abundance (Udoidem 2012: 59)

Furthermore, Ekwueme’s sociopolitical texture is disclosed in his ontological dispositions. He is not inclined to materialism or worldliness; rather his utmost desire is eternal reunion with God, his creator. A worldly man would have been distracted from his national and international honours by being consumed in local politics and vain chase for honours. With his vision and mission in proper focus, Ekwueme debunked several community and local honours such as the “Igweship” (Paramount rulership) of Oko. He also did not tolerate despots, tyrants and bad sociopolitical leaders. He actively led the 34-man intellectual power-house that strongly opposed the excesses of the late military junta-General Sanni Abacha. Again, one would have expected that given his public acceptability and esteemed sociopolitical credentials, Ekwueme would have been going for more political posts like the presidency, senate and ministerial appointments as most African sit-tight rulers; but given his humility, candour and wise sense of balance, he has decided to make his ingenious contributions from the rear, as a real statesman. Ekwueme’s gesture in this respect is a show of respect in the rights of other

human beings to define, determine and execute the sociopolitical and moral decisions that control their life and existence. His continued contributions to sociopolitical affairs from the rear, is an exhibition of his wisdom and understanding of the necessity of continuity in governance, whether in active service or outside the corridors of power.

Furthermore, Ekwueme's sociopolitical philanthropic gestures also stretched to religious institutions and organizations. He is reputed to have singlehandedly built the St. John's Anglican Church, Oko, and was known to have strongly supported the building and decorations of St. Peter's Catholic ultra-modern Church, Oko. He donates generously to churches, religious establishments and projects without making noise about it. As a cheerful giver, his direction is ontologically to God, his creator. Ekwueme's large-heartedness, hospitality and philanthropy make no distinctions of religion, place of origin, sex or educational classifications. He always pitches his tent with true democrats, humanitarians and progressives. Given these character, nature and texture, Ekwueme is, without doubt, a real champion of sociopolitical philosophy of philanthropy. He exhibits uncommon wisdom and spirit in social and political affairs.

The Sociopolitical Philosophy of Philanthropy and the African /Nigerian Context

The compound concepts of "Sociopolitical Philosophy" are made up of four distinct and heavily-loaded terms namely: socio (for social, the adjective of the noun society); political (which is the adjective of politics); philo (which literally means loving or a lover); and sophy (for Sophia, Greek word, which signifies wisdom). On its part, Society, according to Appadorai (1975:13): "is an association of human beings and suggests the whole complex of the relations of man to his fellows. It consists of the complicated network of groups and institutions expressing human associations . . . (it) applies to all human communities whether organized or unorganized".

Furthermore, Appadorai (1975:4) defines Politics as: "the science concerned with the state and of the conditions essential to its existence and development. Elsewhere we noted: Politics is ". . . a science that deals with the intricacies and maneuverings in sociopolitical and economic existence and living, (which) tries to find out the ideal structure for human-environmental sustenance" (Nwankwor 2006:35).

The word "Philo" comes from the Greek verb "Philein", which means "to love". The noun part of it is "Philos" and signifies a friend or a lover. But what interests us is "Philia (substantive), which is different from eros. So, here Philein signifies a desire, a research". (Nnoruka, S.I. Preface to Sparks of Wisdom, vol. 2, Nwankwor 2005: xxvi). Sophia, on its part, is the Greek word for wisdom. But, "Pythagoras observes that wisdom belongs in the strict sense to God alone and so a philosopher is simply a friend or a lover of wisdom" (Nnoruka, in Nwankwor 2005: xxvi). By wisdom, we mean here, the "ability to make right(ful) or proper use of knowledge" in any field of endeavour (Kirkpatrick 1983; 1499). In other words, using our knowledge properly in the different spheres, as God intends it.

With the above clarifications, we intend to establish the proper object of sociopolitical philosophy. Sociopolitical philosophy, deals with the wisdom embedded in social and political activities (as defined above). In this wise, the goal of sociopolitical philosophy is to enwisdomize (that is, to make wise) social and political spheres.

But to enwisdomize or make wise the sociopolitical sphere would definitely need proper interpretation or hermeneutics of the indices involved; it would imply proper analysis and synthesis of sociopolitical practices; this would in turn

involve critical evaluation of sociopolitical establishments and institutions, as well as distilled reflective prescription. In other words, sociopolitical philosophizing involves the use of classical philosophical methodologies.

However, the ultimate purpose or essence of enwisdomization in sociopolitical, economic or other spheres, is to let orderliness, beauty and excellence (which God imposed on creation and creatures) manifest. By this enwisdomization and manifestations of orderliness, beauty and excellence, God is glorified and human beings and their existential habitat are improved, progressed and developed. This rhyme with Divine mandate at creation (confer: Genesis 1:28). So, whoever is involved in the sociopolitical philosophy of philanthropy is doing a good service to man and invariably glorifying man's creator –God.

Be that as it may, the African sociopolitical culture is a far cry from this ideal of philanthropy and theo-philosy (love of God). The ideal that African governments and leadership are inclined to is the western prototype of democracy. Democracy in its essence is people-oriented but not necessarily Divine-related. The consequence of this is naturally the separation of governance from morality, religion and Godliness. In practice, this is the grand-mother of the African problematique which, according to Iroegbu, include: ignorance that condemns us to gruesome poverty and helplessness in the face of disease; political mumbo-jumbo irresponsibility (or stupidity) which leads to "economic morass" that yields "tragic social cannibalism"; and then "religious disintegration" that leads to our "moral in-authenticity" and consequently to "our low human integrity," (Iroegbu 1997:3 quoted by Nwankwor, I. J. *Integrative Humanism Journal*, p.132 -133).

The overall report card of our development in western modeled democracy showcases materialism and greed at its highest; selfishness and individualism of highest order; fear and insecurity of great magnitude; corruption and deceits in highest places; unaccountability and irresponsibility in leadership; unemployment and sub-human living conditions; social and political disorderliness; family and marital disintegrations; community and civil instability; unprecedented economic and existential hardship, to mention only a few. A portrait of this kind can hardly be a true representation of philanthropy. It is against the backdrop of this kind of bad report card that we can appreciate Ekwueme and people of similar dispositions for at least lighting a candle of hope and progress in the vast ocean of darkness and confusion that looms around the continent of African, particularly Nigerian. Ekwueme and his kind of sages may not have given all the necessary and sufficient answers for the solution of our numerous sociopolitical and economic distresses, rooted in ungodliness; nonetheless, his philanthropic gestures and their contributions are wise steps in the right directions of salvaging our existential quandaries.

Evaluation and Conclusion

One wrong key of interpreting our treatment of Dr. Alex Ekwueme and his sociopolitical philosophy of philanthropy is to see it as praise-singing and adulation of the man. In as much as many authors, politicians, public opinion-molders, etc., engage in sycophancy, praise-singing and yellow journalism to enhance their existential status, line their pockets and join the materialist club of nouveaux riches; I would be doomed as a philosopher, a practitioner and ambassador in the vineyard of wisdom, to join these rank and file for similar motivations. Our interest in this work is not to exonerate Dr. Ekwueme from any sociopolitical duplicity, but to expose some aspects of his public

relationships which exhibit wisdom for man's living as a social and political animal. Human sociopolitical existence is founded by God and necessitates some principles for its continuation and smooth running such as: justice and peace; truthfulness and righteousness; unity and togetherness; co-operation and reconciliation; forthrightness and excellence; handwork and beauty; care and concern, as well as wisdom and understanding. The practical expressions of these principles are in effect attitudinal manifestation of love of mankind and his creator- God.

Dr. Alex Ekwueme, as we have x-rayed, in his philanthropic actions, exhibits wisdom of sociopolitical order. He may not be a moral purist, nor is he considered perfect in all sociopolitical activities; but his good gestures are worthy of recognition as a beacon of hope, especially in a continent and country that are in dire need of real lovers of mankind and God. His personal example, if perfected in a number of persons and circumstances, can be the bedrock for African/Nigerian glory and a shield for man in a globalized society. Ekwueme's candle light of philanthropy is a wise and righteous action that can exalt any Godly nation or society.

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