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1 Yes to solidarity among people and no to disunity for the protection of both the environment and humanity

The human being is an integral part of nature, part of everything around us or the environment. The more I destroy nature, the more I destroy man and vice versa. The more certain politicians accentuate their ethical and moral disorder by provoking wars and violence of all kinds, the more they destroy at the same time the environment, the common home they are supposed to safeguard. If this common home is destroyed, man's life and his future are in danger.

It is in this sense that the Holy Father Pope Francis tells us in Laudato Si: "care for nature is part of a lifestyle which includes the capacity for living together and communion" LS228. Jesus reminded us that we have the same Father and therefore we are brothers and sisters. Fraternal love can only be gratuitous.

2 Some observations on the great challenges that hinder the blossoming of local and universal fraternity

In general, when there are wars or conflicts, it is a sign that there is a lack of harmony within oneself, with others, with God and with the environment. But the question is to know the origins of this or that conflict.

In general, it is not easy to identify the factors at the origin of a specific conflict. However, some factors seem to play a greater role than others in the outbreak of wars. For example, economic factors such as the need for food, survival instinct, desire for possession and greed encourage the use of armed violence. Environmental factors, especially if future generations are not taken into account in the context of sustainable development. Political factors, such as political and strategic calculations, which are assumed to be skilful, but which very often lead to disastrous conflicts. This is very much evident in many African countries, especially in the countries of the Great Lakes sub-region. There are other psychological factors such as power instinct, frustrated dignity, enemy syndrome...

We also stress the factors related to ethical degeneration and culture: in fact, our social conflicts that materialize in bloody clashes in our sub-region originate in what can be called ethnocentric totalitarianism and political compartmentalisation. In these forms of totalitarianism, the autonomy of the individual is denied, the individual cannot deviate from the ideas of his group without risking exclusion or even life. The partitioning of ethnic, political and regional groups does not tolerate any misconduct among its members; it prevents personal reflection and the exercise of critical sense, and leads everyone to think like the sheep of a flock, all moral values are sacrificed for the selfish interest of the ethnic or political group; and in moral judgment, the ethical criteria of a healthy conscience give way to ethnocentric and political criteria, because what guides the actions of the members of an ethnic or political group is the reason of the ethnic, political or regional group, since the individual being is only a pawn in the group.

Factors related to globalization: many African countries were and remain a satellite or a branch of foreign powers in the global world. But even more, some leaders and the intellectual elite do not enjoy true autonomy of thought and decision making and are not very creative and inventive. Some political leaders then run the risk of importing indiscriminately forms of Western democracies that were born in very different contexts from ours.

In Africa, the influence of external interests has sometimes exacerbated the antagonisms of ethnic or political groups. Often, it has even been the source of improperly imposed democratic models. This very often leads to endless conflicts and violence linked to the destruction of the common good, bad governance, social injustice and environmental injustice. Therefore, as a way out, it is necessary to return to universal values and principles that are in fact at the service of a peaceful, fraternal and reconciled humanity.

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| 3 Return to universal values and principles at the service of a fraternal, peaceful and reconciled humanity |
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We cannot conceive of a fraternal, peaceful and reconciled humanity without respect and promotion of universal values such as truth, justice, solidarity and freedom, and the fight against whatever destroys life, human dignity and the common good, such as wars, violence of all kinds, armaments, the arms trade and terrorism. At the same time we must promote as brothers and sisters of the same Father the sharing of the goods of the earth, technology, knowledge and capital.

In its search for ever more humanizing living conditions, Africa must not lose sight of the primacy of ethics. This means that human research and achievements must, first of all, respond to the sacred character of the human person and submit to the court of individual and collective conscience.

More than ever, it is necessary to make people aware of the primacy of the human person over things and powers through the formation of consciences. The human being assumes a value and dignity that transcends ethnic and political affiliations, associations and other alliances. Hence the

importance of the formation of consciences for human life to be considered sacred and as the first human right. Whoever kills another person ultimately denies his humanity, "cosifies" the other and "cosifies" himself. He thus involves himself in his own death and at the same time denies God, of whom man is the image. And he is therefore an atheist who ignores himself. If there is cultural relativism, if there is political relativism at the level of the regimes to be adopted, moral values are not relativizable; God's commandments are not negotiable. In this sense, therefore, it is necessary to insist on the complementarity of people and social projects, especially in the political field, because the whole truth transcends the partial visions that individuals and groups may have. It is because of the absolutization of the relative that the leaders claim the right to sow discord in order to gain or maintain power.

Yes to universal values for the protection of man and the environment and vice versa.