

# **Integrative Humanism: The Missing Philosophical Link in Nigeria's National Policy on Education**

**IBRAHIM, A. Adekunle (Ph.D.)**

Department of Philosophy

University of Uyo, Uyo

## **Abstract**

The objective of this paper is to present and justify integrative humanism as the missing philosophical link in the Nigeria's National Policy on Education. A cursory look at the Nigerian National Policy on Education reveals that we have simply outlined the aspirations of our nation without being anchored on any appropriate and clear cut philosophical base. It is argued in this paper that the lack of an identifiable "scholastic" philosophy at the base of our educational system is partly responsible for the failure to achieve the much desired goal of a holistically educated man, which is a prerequisite for national development. To remedy this situation, the paper proposes the adoption of integrative humanism as the guiding philosophy for the Nigerian educational system. Given the present Nigerian socio-economic predicament, this paper suggests an integrative harmonization of the various philosophical ideals found in the Nigerian Policy on Education in order to have a comprehensive educational system. Thus, given the eclectic nature of integrative humanism as a philosophy and as a method of inquiry, this paper sees it as the appropriate 'scholastic philosophy' capable of providing an all-inclusive philosophical platform that will meet both the material and spiritual challenges of modern Nigerian children.

**Keywords:** Integrative Humanism, Integrativism, Mundanocentricism, Spiritocentricism, Humanocentricism.

## **Introduction**

One of the defining characteristics of philosophy has been to analyze critically the intellectual tools of any given age in order to either uphold (with possible adjustments) the status quo or suggest alternative methods of thinking. To this end, philosophers have been acute observers of the human condition and have articulated their observations in ways that are instructive and prescriptive. This explains why every philosophical system in one way or the other articulates, promotes and

advances what it sees as the truth about man and his place in the universe. By philosophical system we mean the general trend or course of thought of a particular time, school or group of thinkers (Aja 11).

Some of the major systems of philosophy which had and still have tremendous impact on human existence are: Idealism, Realism, Pragmatism, Naturalism, and Existentialism. A denominator common to these trends of thought is that their central ideas and tenets have always radiated to the educational process of the human society. This is simply the case in as much as education has been closely connected with the development of civilized beings. Thinking about life in general has often been related to education in particular, and education has often been viewed as a way of bringing a better life into existence (Ozman and Carver X). This means that philosophy is the theoretical scheme for human existence while education is the workshop where philosophical ideas are given practical expression. Thus, it is impossible to philosophize on the phenomenon of human existence or ask questions about the best way for mankind to live without giving adequate consideration to the educational development of individual(s). This explains why Plato, an ancient Greek philosopher, is of the view that the quality of education given to a people determines the quality of the state in which they live. It is also important to note that the quality of education given to a people is determined by the philosophy that influenced it. This is the case in as much as philosophy determines the appropriateness, purpose and why of any educational system. It is for this reason that Oko and Unimna as quoted by Ategwu are of the opinion that:

When the question “education for what?” is posed, it is philosophy, which deals with the broader aspects of direction, purpose and effects. Philosophy helps in the formulation of aims and objectives, curriculum, methods of teaching, etc to suit the needs of the contemporary society (9).

The above implies that the essence of education is in jeopardy when there is no identifiable philosophical base that directs its focus and gives meaning to it. This explains why Ozumba is of the view that “education without a philosophy is void, blind and guideless. If we do not know where we are going, how do we know when we get there? This is what happens when there is no clear-cut philosophy of education (Philosophy and Education ... 1).

Ozumba's submission aptly captures the position of this paper as it argues that the Nigerian National Policy on Education simply outlines the national objectives of the Nigerian state without any conscious effort to articulate the philosophical base upon which it is established and which also serves as the propelling force behind it. Ategwu corroborates this position when he writes that “the policy lacks a philosophical standpoint through which it could achieve its various educational objectives which will lead to the inculcation of the right type of values” (60). This same fault has also been pointed out by Ozumba when he writes

that:

A total of seventeen eminent Nigerian scholars presented papers on different subjects for discussion and recommendations to various governments. However, the papers were concerned more with the form, content, agent and process of education without a philosophy of education ... there is no thorough – going holistic and in-depth analysis of the peculiar Nigeria socio-political-economic environment and the proper articulation of a philosophy of education that will meet the needs of Nigerians (Philosophy of Education ... 3).

In the same vein, Udofia observes that:

There are some missing philosophical links in the policy which would ease its usage. One of such is the lack of sound 'scholastic' philosophical and psychological base. It is difficult to properly place the Nigerian philosophy in its proper philosophical perspective ... it is difficult to know whether it is within the realms of the traditional philosophy, that of contemporary philosophy or that of the postmodern philosophy or whatever branch or type of philosophy (72 – 73).

The above does not suggest that there is no iota of philosophical influence on the articulation of the Nigerian National Policy on Education; the argument is simply that there is no clear indication of which philosophical system the policy reflects. A cursory look at the policy reveals a litany of the principles of philosophical system such as idealism, realism, pragmatism, naturalism and existentialism. This mixed colouration makes it difficult to know the realm of philosophical system it belongs to. And if it is a mixed philosophical approach, the policy fails to specify exactly how to harvest the merits of these strands of philosophical position in forming the hybrid philosophy. Hence, how do we harmonize the insightful elements of these philosophical systems as reflected in the Nigerian National Policy on Education, such that, the outcome will provide a comprehensive philosophy of education that accounts for a richer understanding of a Nigerian, his place in the universe and the appropriate educational practices for his all round development? In response to this question; this paper examines integrative humanism as a guiding philosophy of education for the harmonization of the various philosophical principles as enshrined in the Nigerian Policy on Education in order to achieve an all-round development of individual Nigerian(s) in particular and the Nigerian society at large.

### **Integrative Humanism: Tenets and Method**

Integrative Humanism is a new philosophical current of thought which aims at presenting an integrative perspective in the understanding of man and his

environment (Ibrahim 143). This new philosophical current of thought is the brain child of Professor Godfrey Okechukwu Ozumba. In his book, *Philosophy and Method of Integrative Humanism (2010)*, Ozumba presents a detailed methodological and systematic outline of integrative reflection with a universal appeal. In this book, he outlined the tenets and principles of integrative humanism as a philosophy and method for the understanding of man and his place in the universe. With the publication of this book, Ozumba established the platform for the effective take-off of the integrative movement in the Calabar School of Philosophy. This is apparent in the number of research works coming out each year within the framework of integrative studies. This, in fact, has led to the establishment of the *Journal of Integrative Humanism* in far away Ghana. Integrative Humanism is erected on two basic platforms: as a philosophy and as a method of inquiry. We shall now proceed to discuss these briefly.

### **Integrative Humanism as a Philosophy**

Integrative Humanism as a philosophy in Ozumba's words is a "ratio-spiritocentric approach in understanding human existence, interpreting human affairs, and a rigorous philosophic attitude which takes into consideration, the spiritual and the mundane dimensions of human existence and reality" (*Philosophy and Method ... 22*). It is a philosophical system that is erected on two basic ideas: spiritocentricism on the one hand and mundanocentricism on the other hand. Spiritocentricism as used here means a philosophical viewpoint that is centred on the spiritual dimension of life while mundanocentricism is a philosophical viewpoint that is centred on worldly dimension of life. These two ideas jointly make integrative humanism humanocentric in outlook. By this, we mean integrative humanism captures the humanness of man by incorporating his spiritual and mundane dimensions. This implies that it sees human existence from spiritual and humanistic perspectives.

Integrative Humanism holds that since man is a composite of the spiritual (soul and spirit) and the material (body) a pure secular view of man would be tantamount to a gross misconception of his existence and essence. Ozumba therefore sees man as tripartite being, that is, a composition of the soul, the spirit and the body. In his words:

We talk about human beings as being tripartite, that is, as having body, soul and spirit. The body is the physical covering, housing the soul and the spirit. The soul is the seat of passion, emotion, sentiments, desires and the spirit is the rational principle in man (Ozumba's Spiritocentric... 9-10).

From the above, it is evident that man is a composite of the material (body) and the immaterial (soul and spirit) elements. In this sense, man's purpose on earth is both secular and spiritual. As such, a philosophy that claims to be concerned with man's well-being must as a matter of necessity see him as a being contending with

two existences, namely: earthly (short span) and eternal (unending span). It is because of the unending or eternal nature of the spiritual element of man that integrative humanism underscores its primacy without necessarily undermining the importance of the material element. This explains why Ozumba sees man as a being unto eternity (Philosophy and Method...24). This means that the journey to eternity will be disrupted if the material element of man (body) is not taken into consideration. For it is a necessary passage of securing the eternal benefit of the spiritual. After all, the body houses the spiritual in its sojourn through the physical world to the world of eternity. Ozumba cements this point when he writes that:

The core of our philosophy of integrative humanism include; the view that man is a composite of three parts (soul, spirit and body), that man has an immortal soul which will continue to exist after the demise of the body, that man's existence on earth is preparatory to his eternal existence, that only a spiritocentric vision of reality in complementarity with the physical can give us a holistic view of reality (Ozumba's spiritocentric...12).

The implication of the above is that if philosophy is the love of wisdom and wisdom entails seeing things in a synoptic way, then, man must of necessity be seen and understood in his complete self, that is, as a composite of the material and the spiritual elements. It is only in this way that man is conceived in his true and real state. This explains why integrative humanism according to Ozumba tries to integrate the physical and the spiritual realities of man and tries to see how man as a “being unto eternity” can organize himself to get the best of the two worlds (Ozumba's spiritocentric... 11).

It is this sense that integrative humanism sees man as a moral agent whose actions must be accounted for (by himself) in the hereafter. Man, according to Ozumba, is “expected to live his life (on earth) bearing in mind that every freedom goes with the responsibility and every action goes with accountability (National Consciousness... 152). In line with this thinking, any rational inquiry into the nature of man and his existence in the universe must be done in an inclusive approach through which all the dimensions of man's nature and his existence are co-ordinated and brought into the scheme of understanding. Anything short of this is to see man in a myopic way, with dire existential consequences. Thus, according to Ozumba,

Integrative humanism as a philosophy adopts a guided but open attitude in approaching issues of knowledge as they affect humans directly or indirectly. This attitude takes a serious view that all parts of reality and constituting matter and spirit, the plant and animal world as an integrated ecosystem of which no part can be isolated without dire consequences (Philosophical and Method ...23)

Integrative Humanism as a philosophy sees reality as being physical and transcendental, corporal and incorporeal (Okeke *et al*, 53). As such, it underscores an

all embracing, all-encompassing and all inclusive approach in studying any facet of existent reality. It captures reality from the pre-condition of its diverse manifestations and since reality is a complex phenomenon, there is no way of capturing it. Ozumba corroborates this view when he writes that:

Every philosophy is supposed to capture a reality from a wide and variegated pigeon holes through which reality can be perceived. There are many philosophies because there are many perceptions and frames of reference. Reality is a multilayered thing... reality is about the many, endless possibility of perception (Philosophy and Method...22).

The rationale behind the above is that a complex phenomenon like reality requires a perceptual framework that acknowledges the possibility of diversity and is equally equipped to deal with such diverse manifestations.

### **Integrative Humanism as a Method**

Integrativism is the method of integrative humanism. Integrative Humanism becomes a method when it is articulated and used either in interpreting a mass of reality or an instrument in conducting a research or as a way of bringing a new understanding to bear on old facts (Philosophy and Method ...23). It is a philosophical method that involves working out the interconnectedness between divergent views or ideas in order to achieve harmony with each other such that even contrary views and incompatible opposites achieve unity for the good and welfare of the system and humanity. It involves harnessing and processing through engrafting of different components of knowledge. To Ozumba, integrativism is the method of circumspective inquiry with the sole end of systematic and purposeful welding of ideas, interpretation of facts and the explanation of presenting realities (Philosophy and Method... 41). Furthermore, integrativism is the method which seeks to penetrate our research with the potentials of exploiting and harnessing the benefits of opposites, complementable units, theories and methods all with the view to vouch saving a broader, more comprehensive view of reality (Ozumba Spiritocentric... 11).

The objective of integrativism as a method therefore, is to uncover the reasons for disagreements and divergences of opinion among philosophical systems in order to establish the missing links and identify the meeting points of ideas and facts. Thus, it is a method concerned with resolving conflicts, enlarging the frontiers of knowledge, for comparative and integrative studies (Philosophy and Method...37). This objective, according to Ozumba, becomes necessary in as much as

Every philosophical theory lacks the capacity for comprehensive approach to philosophical problems, it becomes only philosophically needful and expedient to think

out a method and a way by which the benefits of different theories can be harnessed and deployed for the explication of philosophic tangles and the expansion of the frontiers of our cognitive landscape (Philosophy and Method... 11).

Ozumba writes further that if every theory in its exclusiveness lacks the comprehensive capacity to view reality comprehensively, then there is the need for complementation. Hence, integrative humanism maintains that:

- (i) Every theory has something to offer
- (ii) No theory is rejected
- (iii) All theories must not be applied simultaneously
- (iv) Each theory is applied where it fits
- (v) A theory which fails in one context has another context where it passes (Integrative Humanism... 155).

In effect, since every theory has something to offer and every theory has a context where it works, then it is reasonable to at each point, fix a round peg in a round hole and a square peg in a square hole. So, having come to terms with the limitation of all known philosophical methods and the insightful elements inherent in each, it becomes expedient to articulate a method aimed at conducting research from a broad based spectrum. By so doing, the researcher becomes the integrator, the different competing theories or philosophical systems become the integers while the method becomes a networking model where the various ideas are integrated. Accordingly, the aim of the research is to work out an expansion of our methodological landscape such that a better and more comprehensive understanding of the issues that affect man and his world is achieved. In Ozumba's words:

This means that different complete theories will constitute our philosophical theoretical integers while our integrative method seeks to achieve a network of integrations of different Philosophical integers where each integer represents a Philosophical holism (Philosophy and Method... 11).

This may possibly explain why Ozumba claims that “the motto of integrative humanism is “Analysis for Synthesis” (Philosophical and Method... 58). According to him, a student applying the method of integrative humanism in research may want to know what different positions exist, and what constitute the limitations of these different positions (of say half truths) and how an integrative approach of sifting and welding can bring about a better or more acceptable harmonious whole (Philosophy and Method... 23). In line with this thinking, a philosopher becomes an engineer of ideas who looks in between the lines of theories to identify and connect the points of convergence and also identify and nullify the points of divergence with the sole purpose of harmonizing the theories in order to understand reality in a comprehensive manner. In this way, integrativism as a method demands that:

A researcher understands the kernel of different methods,

the weaknesses and the strengths in studying a given reality. This implies that he must first of all seek to understand the subject of his study by finding out its physical and transcendental aspects, so that the approach will be broad based and not one-sided or rift with bias and narrow-mindedness (Okeke *et al*, 54).

From the foregoing discussion, it is evident that integrativism sees various theories as a continuum of understanding reality by connecting one theory to the other in the attempt to gain a synoptic picture of reality. That is, each theory provides the missing link between one aspect of reality and the others. In this sense, knowledge becomes a collective or integrative effort to understand ourselves in relation to our world. Integrativism therefore, recognizes and encourages individual ingenuity and collective necessity in any epistemic process; as the unit(s) strengthens the whole while the whole serves as a protective belt to the unit(s). This inter-dependence of ideas underscores an integrative necessity in the process of knowledge acquisition (Ibrahim 145). Thus, knowledge is richer only when it is a product of collective insight and useful only when applicable in solving the puzzles of life. This is the hallmark of integrative humanism as a philosophy and as a method.

### **Integrative Humanism as a Philosophy of Education**

The educational tenets of integrative humanism are derivatives of its conception of man as a “being unto eternity”. Man, as a tripartite being must of necessity be subjected to a balanced educational curriculum which is aimed at transforming him from a terminal man to an eternal man. As such, education is a transformational process from the terminal existence to an external one. In this sense, integrative humanism proposes a curriculum that integrates the physical and spiritual elements of man in order to have a comprehensive understanding of him. According to Ozumba and Chimakonam:

Integrative humanism calls for a curriculum that balances the physical and spiritual, the intellectual and behavioural needs of men or the society as well as strategic policies that would deploy competencies in line with relevance and need (96).

The integrative humanist philosophy of education urges us to connect the spiritocentric and mundanocentric perceptible sides of the learner and make the learner's humanocentric being our focal point. This means that the educator should direct attention to the learners whole being. The learners must be seen as a composite of the material and immaterial elements; a self who should not be viewed merely in terms of flesh and blood alone nor as a spiritual being but as essentially an integrated being. This concern for the holistic conception of the self implies that the integrative humanist objective of education would be an all-round development of the self. In this respect, education should aim at realizing the self in both the spiritual and



material dimensions.

Education, therefore, within the integrative humanist view, is a process of all-round development of the individual both in his physical and non physical dimensions. Thus, the educated man is not necessarily the one who has acquired specific know-how or skills, but the one who possesses a synoptic or comprehensive view or understanding of life, and also the ability to master and survive his environment (Uduigwomen 202). This definition of education and the educated person, are derivatives of the integrative humanist' position that all theories have a say in the description of what constitutes man and the understanding of his place in the universe, as they are angles of insight into the diverse manifestations of human complexity. It is in this sense that an educational system that will be appropriate for the complexity of man needs to be all embracing, all encompassing and all inclusive such that it incorporates the insightful elements of the various theories on man and his existence. This explains why Ozumba observes that:

Looking through the 'isms' of existentialism, pragmatism, experimentalism, rationalism, empiricism, liberalism, humanism, psychology, positivism, and others we see that each of the 'isms' has aspects of it which make positive contributions to the way education should be conceived. There is need for an intellectual re-approachment of all these 'isms', their relevant aspects should be adopted as the integrativist approach (eclecticism) is fashioned to provide a comprehensive and open attitude to approach educational issues (Analytic Philosophy... 136).

In line with the above, the goal of integrative humanism is to harness the ideas of the existent philosophies of education and to tailor it to meet the emerging exigencies of our time (Ozumba and Chinakonam 98). The question that may interest any curious minded reader at this juncture is that, how can we achieve the integration of these various 'isms' to have a suitable, all-encompassing and realistic educational system? In response to this worry, Ozumba is of the view that:

Selective application and in varying combination is a more realistic approach since not all the 'isms' apply in all situations. The pragmatic, liberal, and individualistic attitudes may be applicable in an area where other attitudes may not apply at all. The key words here are selective adaptability (Analytic Philosophy ... 136).

From the above, it is evident that all the 'isms' are not to be added and executed at the same time rather they are to be shelved and consulted whenever the situation tilts towards their point of view. In essence, it is the context and situation that determine the insight(s) to be utilized. This underscores the networking of ideas in a broad based consultative approach depending on the complexity of the challenge the educator faces. Truth for the integrative humanist is therefore not to be found in

the description of any particular 'ism' but in the various insights they offer depending on the situation at hand. As such, truth is contained in both the moral and vocational development of a child as the child faces an existential reality that requires these two values. Integrative humanists are interested in producing students with broad based understanding of the world in which they live than in turning out students with either the idealist ideals or the pragmatist ideals in an exclusive manner. The curriculum is concerned with an integration of broad concepts and specific vocational skills. Thus, the curriculum is to be structured to accommodate both the theoretical and practice-based skills. In this sense, a student who passes through the integrative humanist system of education is expected to be equipped with the normative, interpretative, aesthetic and manipulative skills. This is in addition to the spirit of inventiveness and a healthy attitude toward technological activities.

From the foregoing discussion, the following are deducible as the central educational tenets/ideals of integrative humanism:

1. Education as all-round development of the individual
2. Education as a problem solving activity.
3. Education as a process unto eternity.
4. Education as a process of selective adaptability
5. Education as a globalizing attitude.
6. Education as a process of idea networking.
7. Education as a process of individual ingenuity and collective necessity.
8. Education as reconstruction of mindset from contradictions to contraries.
9. The educated man is one who possesses a synoptic or comprehensive view of life.
10. Education as a mundanocentric, spiritocentric, humanocentric, and sociocentric endeavour.

### **Integrative Humanism and the Nigerian National Policy on Education**

The National Policy on Education is a product of the dissatisfaction with the curriculum of the western type of education imposed on Nigeria during the colonial period. The objective of the inherited western curriculum of education was to teach Nigerians how to read and write in order to serve as clerks in colonial offices, teach in mission schools as well as interpreters for White men (Ucheaga 104). At the end of colonial rule, this could no longer meet the need of a newly independent state that requires individuals with technical expertise in building the country. As such, the inherited western type of education curricula operating in Nigerian schools became inadequate and obsolete for the Nigerian situation. Adeshina, as quoted by Ategwu, capture this scenario vividly when he writes that:

...it has been alleged that curricular are too literary and theoretical and that the instructional materials are quite

unrelated to the background of the Nigerian child. Not only had this engendered learning by rote, it had alienated the child from his cultural milieu (47-48).

In response to the above criticism, the Nigerian Government embarked upon the articulation of a National Development Plan anchored on five main national objectives. These are:

1. A free and democratic society;
2. A just and egalitarian society;
3. A united, strong and self-reliant nation;
4. A great and dynamic economy;
5. A land of bright and full opportunities for all citizens (NPE 1:3)

The National Policy on Education states further that in respect of the above philosophical aspirations of the policy, the quality of instruction at all levels has to be in line with the philosophical aspirations of the policy as stated above. That is, the quality of instruction at all levels has to be oriented towards inculcating the following values in the individual(s):

- A. Respect for the worth and dignity of the individuals;
- B. Faith in man's ability to make rational decisions;
- C. Moral and spiritual values in inter-personal and human relations;
- D. Shared responsibility for the common good of society;
- E. Respect for the dignity of labour and
- F. Promotion of the emotional, physical and psychological health of all children (NPE 1:3).

A careful look at the above stated objectives of the National Policy on Education reveals that the system aims at integrating the individual Nigerian into a sound and effective citizen, useful to both himself and the society (Uduigwomen and Ihua, 107). This is no doubt a robust theoretical framework for the development of the individual in particular and the society at large.

However, the problem with the Nigerian Educational system lies in the fact that practice always tend to deviate from theory. The policy says one thing but the executors do another. It is at this point that the Nigerian education system stands in opposition to the integrative humanist ideal of education. Within the integrative humanist framework, theories dictate the direction of practice. What has been integratively formulated determines what is to be collectively carried out. This explains why Ozumba argues that the essence of integrative humanism is to marry theory with practices (Philosophy and Method... 43). It is as a result of this inconsistency between theory and practice that Ategwu also argues that the National Policy on Education lacks a philosophical standpoint through which it could achieve its various educational objectives which will lead to the inculcation of the right type of values (60).

Although we can claim that the objectives of the National Policy on Education as stated earlier re-echoes the educational ideals of integrative humanism, thereby having a philosophical posture; but the epileptic nature of the Nigerian educational system proves otherwise. Or, how do we reconcile the earlier stated philosophical aspirations and values with the imbalances of the Nigerian educational practice as described by Ochulor when he writes that:

The Nigerian government in its policy on education stipulates that a greater proportion of educational expenditure will be devoted to science and technology. Furthermore, universities and other levels of our educational system were directed to pay more attention to the development of scientific orientation... the ratio of science to liberal Arts students in our universities was fixed by government at 60:40. Nigeria's 6-3-3-4 educational system is a technologically oriented system. It is geared towards the promotion of science and technological education (152).

From the above analysis, it is evident that on the one hand, the Nigerian educational objective professes an all round educational development of the individual, thereby having the integrative humanist vision of education. On the other hand, it tends to emphasize the practical side of life to the detriment of the spiritual and moral aspects, thereby loosing the integrative humanist vision of an all-round educational development of the individual. It is therefore this inconsistency between theory and practice that stands in Nigeria's way of fulfilling the laudable educational aspirations and objectives which is structured within the integrative humanist framework. Thus, if Nigeria is to achieve a comprehensive and all-round development of the individual(s) as she aspires, then it becomes imperative to execute the dictates of the integrative humanist model of education to the latter. That is, practice must always be in tune with theory (the stated ideals). This is the case in as much as any system of education that undermines any fundamental aspect of man is myopic, unreasonable and bound to fail. Ucheaga points out the danger inherent in any educational system that fails to focus on the development of an integrated or whole man when she writes that:

Nigeria needs technological development but technological development will not be feasible if the educational system aims at producing unprincipled robots, individuals who are not worthy in character to take decisions regarding science policy and the course of technological advancement ... an educational system that unreservedly tows the traditional idealist line can only perpetuate technological stagnation in Nigeria. At the same time, if it concentrates on the acquisition of vocational and technical skills to the exclusion of social norms and values, it becomes self-defeating (106).

What Ucheaga seems to be saying in the above is that any educational system

which is exclusive in posture tends to either focus on developing the worker in the man through science and technology while undermining the humanities which develop the man in the worker or vice versa. The man in the worker and the worker in the man are two faces of the same individual. The man and the worker, according to Ocholor, are ultimately two roles played throughout life by the same individual, although sometimes there is a greater emphasis on one role than the other depending on the context he finds himself. He will probably be more the man when at home with his family. He will almost be more the worker at his place of work. But in neither situation does he completely abandon the other role (153). Thus, for the individual to come to terms with this dual imperative as a person (that is, as a man and as a worker) and to function appropriately as such, he must have been nurtured and trained within an educational system that sees him in this conception. An exclusive educational system would only encourage a lopsided development of the individual with dire consequences. In order to avoid this unfortunate scenario, there is need to adopt a philosophical system (at the foundation of our educational system) which sees life holistically. What does it involve to see life holistically? In response to this question, this paper argues in agreement with Uduigwomen that:

To see life holistically, we need science plus ethics, religion, philosophy, art and other disciplines. Since development is a multi-dimensional process involving man in all spheres of life, a combination of all will not only help mankind to regain its lost sense of human values of morality and traditional culture caused by the deification of science, it will also go a long way in putting society on the path of balanced development (155).

From the foregoing, it is clear that integrative humanism proves to be the appropriate philosophy we need for an all round development as it integrates all the necessary ingredients needed for a balanced development of the individual in particular and the society in general. Integrative humanism provides a clear vision of what is needed to achieve the holistic good of man as a physical as well as a spiritual being. The goals of education within an integrative humanist understanding must be comprehensive; embracing all the needs and expectations of man as a rational animal. Man is a tripartite being consisting of body, soul and spirit. Education must cater for his bodily needs, mental or emotional needs and for his spiritual needs. It is therefore an imperative for the Nigerian educational system to operate in accordance with the dictates of the integrative humanist educational model which emphasizes an all-round development of the individual(s). By so doing, Nigeria will be at a vantage point to achieve the ideals of the National Policy on Education as this proves to be the most suitable and appropriate philosophical platform for the realization of the National educational objectives.

## Conclusion

It is obvious from the foregoing that the Nigerian Educational objectives mirror the educational ideals of integrative humanism. However, the Nigerian educational system deviates from the integrative humanist model of education at the point where educational practices fails to be in tune with the stated objectives. And this appears to be the major problem of the Nigerian educational system. As such, in order to achieve an all-round development of the individual(s) and the society in general it is imperative for the Nigerian educational system to marry theory with practice in line with the dictates of integrative humanism. Given the present Nigerian socio-economic predicament, this paper suggests an integrative harmonization of the various philosophical ideals found in the Nigerian Policy on Education in order to have a comprehensive educational system. Thus, given the eclectic nature of integrative humanism as a philosophy and method of inquiry, this paper sees it as the appropriate 'scholastic philosophy' capable of providing an all-inclusive philosophical platform that will meet both the material and spiritual challenges of modern Nigerian children.

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