

**AN APPRAISAL OF GODFREY OZUMBA'S INTEGRATIVE HUMANISM
AND THE CHALLENGE OF DEMOCRACY IN NIGERIA**

**Prof. Elijah Okon John,
Willy Akpan Willie
&**

Aniekan Ubong Ekefre
Department of Philosophy
University of Uyo, Uyo
08028322626

Email: elijahjohn@uniuyo.edu.ng

Abstract

This work is an appraisal of Godfrey Ozumba's Integrative Humanism and the Challenge of Democracy in Nigeria. Integrative humanism as propounded by Godfrey Ozumba and extrapolated in this work is a ratio-spiritocentric approach in understanding human existence, interpreting human affairs and a rigorous philosophic attitude which takes into cognizance the spiritual and the physical dimensions of human existence and realities in all areas of human endeavours including governance. Democracy as practiced in Nigeria has been confronted with series of problems such as corruption, ethnicity, human rights abuse, religious bigotry, rule of law and all manner of arbitrariness. This research is aimed at finding a holistic and lasting solution to the problems of democracy in Nigeria. To achieve our aim, we shall apply the philosophical methods of analysis, reflective and speculative prescriptions. By this approach, we shall be contributing immensely to conflict resolution and enlarging the frontiers of knowledge for comparative and integrative studies. Therefore, propelling democracy on the wheels of integrative humanism is a sure foundation for a better Nigeria. It may not lead us to the much envisaged el-dorado, but it would certainly lead us out of the wood and confusion of the post modernism and its anarchism.

Keywords: Humanism, Integrativism, Spiritocentricism and Democracy.

Introduction

Having seen that every democratic theory lacks the capacity for comprehensive application to democratic problems in Nigeria, it becomes expedient to search for a holistic approach or method at solving these problems. These problems include but not limited to corruption, ethnicity, religious bigotry, insurgency, banditry, human rights abuse, rule of law etc. Though several efforts are made at mitigating or solving these problems; laws and policies are promulgated, organization and agencies, such as Economic and Financial Crime Commission (EFCC), Independent Corrupt Practices and Other Related Offences Commission ICPC, National Agency for Food and Drug Administration Control (NAFDAC), Law Reform Agencies, Federal Character Commission, etc are established. All these are fragments that give partial solutions to a complex socio-political situation.

In as much as there is, so far, no national or global acceptable approach to solving the numerous socio-political problems of Nigeria, the hope that this research and its findings

would bring out meaningful facts about how we can try out a local remedy with global significance is not out of place. What is to be suggested here is not totally a new concept but a new approach using an existing idea of integrative humanism formulated by Godfrey Ozumba. Our aim of using integrative humanism as a template is to see how we can have a better understanding by using what we have to achieve a comprehensive solution to the problems of governance in Nigeria. In this sense, the tenets and method of integrative humanism are channeled to tackling the issue of democracy in Nigeria.

Humanism

Quoting from Corliss Lamont, Udo Etuk in his *New Humanism*, defines humanism as a philosophy of joyous service for the greater good of all humanity in this natural world and advocating the method of reason, science and democracy. It is a doctrine that emphasises a person's capacity for self-realisation through reason with a concomitant rejection of religion and the supernatural as myth while emphasizing the need to promote human welfare. This is a man centred philosophy that perceived man as the agent, agenda and agency of knowledge. Man is therefore, seen as means and an end, the subject and the predicate of knowledge. Limitation to man is temporary as there is no limit to what man can know or do. Humanism sees man as a creative, multi-talented and multifaceted being as confirmed in his exploits in science and technology.

This definition is comprehensive as it embraces the following key humanist viewpoints:

1. The belief in a naturalistic metaphysics or attitude toward the universe that considers all forms of the supernatural as myth.
2. The belief that man is an evolutionary product of nature of which he is a part; and that as an inseparable unity of body and personality, man can have no conscious survival after death.
3. The reposing of ultimate faith in man in the belief that human beings possess the power to solve their own problems without reliance on any other power to help them.
4. The belief that human beings possess genuine freedom of choice and action in opposition to any theories of universal determinism, fatalism or predestination. Humanism clearly maintains that man is the master of his own destiny.
5. The belief in a moral system which bases all human values on the pursuit of this worldly happiness, freedom and progress.
6. The belief in a social programme that stands for the establishment throughout the world of democracy, peace and a high standard of living founded on a flourishing economic order.
7. The belief in the complete social implementation of reason and scientific method, that is to say, reason and scientific method shall be the sole determinants of what man may rightly claim to know. (12-14).

From the above propositions it could be seen that humanism repudiates religious or theistic beliefs. Its major concern is in this here now world as opposed to the hereafter. It is therefore a man centred philosophy. This philosophical and literary movement originated in Italy in the second half of the 14th century. It is associated with the four major themes of freedom, naturalism, religion and science.

Freedom: Humanism promotes freedom; but it must be noted that this freedom is not freedom in the political sense but rather freedom attached to individual such as to will, to choose, to exercise oneself in nature and in society. In this sense man naturally is an independent being. The theme of freedom in humanism rejects the doctrine of predestination and asceticism. It asserts man's free will to choose, to exercise himself to the point of making mistakes and the capacity to correct himself.

Naturalism: The early humanists did not deny man as a composition of body and soul. The present naturalism concept explains everything in terms of physical nature or matter. Naturalism in its present context has no place for the soul or any entity which is neither matter or expressed in material terms. The early humanism saw man as a creature of nature endowed with a body which also has its needs. The medieval religion introduced asceticism or the denial of the ordinary needs of the body in an attempt to attain holiness into humanism. The author observes that this medieval approach took humanism beyond its original conception.

Religion: The religious theme as conceived by the early humanist had two major dimensions; the civil function of religion took its form from the heavenly city. To them heaven was very real and the heavenly city was a pattern for man's civil life. Man has the obligation to replicate this heavenly city in his earthly city. On religious tolerance the humanists subscribe to the fundamental unity of all religions. It advocated for peace and harmony in religion and philosophy. It was strongly against the asceticism of the medieval church but was not anti-religious.

Science: The investigation of nature with the help of the tools (senses) which nature endowed man was one of the themes of renaissance humanism. This contributed to the birth of modern science by emphasising that man has the right to investigate his environment directly rather than following authority, hooks, line and singer.

However, these four dominant themes are still prevalent in humanism but are somehow adulterated with certain western materialistic tendencies and philosophies that are anti God and anti-religion. The emphasis has shifted to man as man becomes the centre of all things.

Integrativism

Integrativism is a system of sifting, harnessing, processing, through engrafting, synthesizing and networking of the different components of knowledge to bring about a better or more acceptable harmonious whole. Philosophy has continued on an unending search for knowledge, in this process agreements are met with subsequent disagreements, new ideas evolved, followed by revolutions and counter revolutions, thesis and anti-thesis. Therefore, integrativism emphasizes more on the method of analyzing and synthesizing. Ozumba's *Integrative Humanism* is an integration of the secular and the divine conceptions of humanism. He dissociates himself from atheistic dimension of humanism and aligns with Udo Etuk in his *The New Humanism* that centres on God, and goes further into an elaborate sphere of eclecticism, sifting and engrafting to ensure that only the perceived, considered best results are taken into cognisance.

Integrative humanism is portrayed in the light of revelation of spiritual truth as complimentary to the scientific truth and other truths for the comprehensive solution to the confusion and hopelessness that man has found himself in the post-modernism. We try to show that this method can be applied in all fields of human endeavours including governance. Furthermore, basic method and tenets of integrative humanism is x-rayed and the application of the method in ethics and epistemology is highlighted. In the area of ethics, we see the humanistic applicability in the realm of morality. This method is not speculative but rather a solution giving one. According to Ozumba,

The truth of the integrativism is that we must consider the human earthly ends and human eternal ends where and when we have conflict in moral evaluation. The human dimension will consider human immediate benefit while the eternal will consider man's eternal wellbeing. In this case one must weigh the earthly and eternal consequences (47).

On the issue of epistemology, a multi-dimensional approach to knowledge is applied to arrive at a richer, truer, comprehensive and coherent epistemic status without insisting on absolute but humanistic truth as part of the repertoire of absolute truth. In this sense, truth is seen as a process and not a determinant with fixed boundaries. Ozumba affirms that "Epistemic truth therefore is truth arrived at through the process of pure human reason which is in accord with revealed truth" (51). Integrativism becomes a solution to postmodernism, hence from the age of postmodernism we moved into the age of integrativism.

Democracy in Nigeria

Democracy is contextual, thus in Nigeria it has to do with the systematization, the legalization and rational articulation of the Nigerian experience as it relates to social justice, rule of law, human rights and other sundry issues. It involves the analysis of democratic concepts from the point of view of Nigerian experience. Democracy in Nigeria is therefore a sub-set of democracy that researches into, conforms and domesticates everything that is ascribes to the universal democracy. Thus, it has everything in common with the global political thought except in its Nigerianess. It therefore addresses the unique problems and nature of Nigerian societies.

Democracy in Nigeria is concerned with how Nigerians in a pragmatic way could cause a reengineering of their world views, way of doing things, system of values, objectives and life ideals using democratic canons which include equal participation in governance, justice, separation of powers, equitable distribution of resources, good leadership, accountability, freedom of speech, right to vote and be voted for, etc. as paradigms. It has to do with any idea or theory that thrives to make the gap between the haves and the have-nots to be intolerable. Democracy as practiced in Nigeria is universal in concept ordination, orientation and purpose. It however contains doctrines on the ontological, cultural, jurisprudential, logical/epistemological and ideological matters of African identity and concerns.

Ozumba's Integrative Humanism:

Integrative humanism as propounded by Ozumba maintains that: every theory has something to offer; no theory is rejected; all theories must be applied simultaneously; each theory is applied where it fits. Integrative humanism acknowledges the fact that knowledge is power, and since man is a being unto eternity, knowledge must be desired because of its utility in equipping man for his earthly and eternal existence. Each of the tripartite dimensions of man's being-mind, spirit and body-supplies him with knowledge relevant to his being: mental knowledge to attend to his mental and soulish life, and finally, spiritual knowledge to attend to the spiritual component of man's existence. Ozumba sees no contradiction as per the acquisition and use of those seemingly different types of knowledge because for him the attending variables are sub-constrains, meaning that put together, they can hold. Thus, for Ozumba:

Knowledge serves several functions such as spiritual, moral, physical, scientific, psychological, cultural, ideological, pragmatic, linguistic and political functions. Therefore, truth must be integrated in order to take care of the pitfalls of the sensory knowledge, rational knowledge, fundamental knowledge, Gethier's problem and naturalized knowledge (56).

From the above, reality is multifaceted, the rational integration of the insights provided by other faces is a more comprehensive approach to the understanding of reality. Hence Ozumba's integrative epistemology's criterion for knowledge defines knowledge as, "Integratively-justified-contextually – true believe" (45). Ozumba's fertile imagination took him to the realm of mathematics where he encountered "integer" meaning whole number and further into electronic world where he encountered an assembly of electronic components fabricated as a single unit known as integrated circuit or micro circuit. In this circuit many capacitors and resistors are manipulated on a substrate to form a unitary structure. According to Ozumba, "These insights from mathematics and electronics have fired my conception of how this concept can be deployed towards profitable philosophical utilization" (ii).

By recognizing the fact that every philosophical theory lacks the capacity to provide a comprehensive solution to philosophical problems by looking closely and comparatively how the micro circuit or integrated circuit in electronics offers comprehensive solution to numerous electronic problems. Ozumba now thought out a method and a way by which the benefits of different theories can be harnessed and deployed to solve numerous philosophical problems which by extrapolation include the challenge of democracy in Nigeria. Ozumba, avers thus:

Our aim in using integration is to see how we can achieve incremental expansion of our methodological landscape with a view to attaining comprehensive or better knowledge on issues that affect man and his world.

From the above it means that different complete theories will constitute our philosophical or theoretical integers that seek to achieve a network of integration of different integers where each integer represents a philosophical or theoretical holism. Ozumba observes that the development and expansion of this integrated

circuits technology has led to microprocessors, computers, microwave ovens, self-focusing cameras, amplifiers etc. His effort was to adopt these electronic operations and make them work in the realm of philosophical methodology while we in this research takes it further into the realm of democracy as it affects Nigeria. The advantage of integrated circuits over conventional circuits are numerous: Integrated circuit are portable, manageable, cheaper, reliable, faster and easier to operate. Ozumba is of the opinion that if philosophy is to be relevant it should adopt the principle of integrated circuit, he therefore submits:

If philosophy is to transcend the dead-end of post-modernism and if we are to remain “on the move” with the spirit of science, then we have to adapt this principle of integration and raise it to a philosophic method (12).

The above submission was the concern of Ozumba, however in this research we will raise our concern beyond the philosophic method to democratic method of solving Nigeria's problems. Quantities such as area, volume, work are evaluated using integrals, Ozumba deployed integration in all philosophical concerns. He made man the integrator while the scope covered by the integration is the integrand, thus the entire philosophical landscape becomes the integrand. In like manner, in this research man, remains the integrator while the scope entails the democratic process in Nigeria.

Another aspect of Ozumba's insight (consideration) is from the social sciences where the concept of cultural integration holds swear. In the sociology and anthropological studies the idea of cultural integration highlights the fact that diverse parts of any culture can cohere positively and lead to meaningful explanation, description and innovation in social cohesion. Adversely, the breakdown of such cultural integration leads to ennui, suicide, crime, liability, etc. In the words of Ozumba, “Cultural integration brings about a movement from ambiguity to specify and encourages system building characterised by an inner coherence and unity” (13). Cultural integration extends into diverse perspectives, ranging from ontological, epistemological, jurisprudential, ideological integration etc. Ozumba emphasises that:

Cultural integration extends to beliefs, purposes, laws and customs of a society which can be integrated in such a way as to constitute meaningfully interrelated complex of traits and not a haphazard assortment. This entails seeing society as an organism (13).

From the above the society is seen as a system or an organism with different functional organs networking for a purpose. Ozumba opines that by the adoption and application of integrative humanism in philosophy, we will achieve configurational thematic, linguistic, ontological and epistemological integration. He equally observes that integration can be intrinsic, extrinsic, vertical, horizontal, connective, classificatory and regulative. This connotes the fact that integrative humanism entails the convergence of efforts to build a confluence of ideas in all areas of human endeavours and in this research “democracy as it affects Nigeria”. In this way, integrative humanism maintains that society is a complex, integrative network of people of diverse background, age, class, emotional, psychological, religious, etc. components. These components are separate organs that functions together in an organism called Society. Having dwelled extensively on the mathematic, scientific and sociological insights of Ozumba's integrativism, lets now look at his concept of humanism.

Ozumba's humanism is a reaction to secular humanism which is scientific, mechanical and mundane in nature. It is the integration or amalgamation of the secular and the divine conceptions of humanism. He takes his inspiration from Udo Etuk's *New Humanism* which anchors on God in his efforts to restore the dignity of man. He subscribes to Udo Etuk on the need for man to revert back to God the creator, since man being wolf to his kind cannot guarantee man's ability and capacity to take care of himself. And since man is limited in knowledge and power to take care of himself, he must look up to the omniscience and the omnipotent who has all the needs to take care of man. Udo Etuk's *New Humanism*, is however a humanistic takes off point to Ozumba's *Integrative Humanism* which is both a method and philosophy. Ozumba captures it thus: ...a more bogus coverage by operating with a spirit of liberty that permits eclectism, sifting and engrafting to ensure that only the perceived, considered best results in our methodological operations are given a pride of place. (14).

From the above, integrative humanism maintains that every theory has something to offer, no theory should be rejected, all theories must be applied simultaneously, each theory can be applied where it fits. Knowledge as power - epistemology since a man is a being unto eternity, knowledge must be desired because of its utility in equipping man for his earthly and eternal existence. Each of the tripartite dimensions of man's being - mind, spirit and body - supplies him with knowledge relevant to his being, mental knowledge to attend to his mental and soulful life, and finally, spiritual knowledge to attend to the spiritual component of man's existence. Ozumba's knowledge assists several functions such as spiritual, moral, physical, scientific, psychological, cultural, ideological, pragmatic, linguistic and political functions. Therefore, truth must be integrated in order to take care of the pitfall of sensory knowledge, rational knowledge, foundational knowledge, Gettier's problem and naturalized knowledge. Ozumba's integrative humanism is all embracing, eclectic and very expansive. Its aim is the need to place man's physical and spiritual well-being at the centre of every intellectual endeavours including governance.

Tenets and Methods of Integrative Humanism

The basic tenets of integrative humanism or spirit-centric humanism entails:

- a. Critically, looking at every philosophical disposition to discover the kernel or substance that can match with the substance or other philosophical positions to enhance a better understanding of reality. By discrete analyses of a certain philosophical theory, one finds a missing link since no single philosophical theory encompasses all the essence required in understanding a reality. This missing link could as well be located in another theory or philosophical position that could be blended to solve a problem.
- b. Understanding the fact that no position is completely redundant or useless in solving problems. It supplies positive aggregation to fill the gap in the missing link that must have given room to the misgivings. It therefore resolved the conflict that existed through integration.
- c. It emphasise the fact that knowledge has two components: the spiritual and the physical or humanistic. In this sense knowledge is not limited for the betterment of man in this here now world. According to Ozumba:

Territoriality and eternity are a continuum of existence. Human knowledge

should also be eternally, projective, prospective and proactive. Within the limits of cognitive possibilities allows for man's good in life and eternity, all inhibitions, artificial barriers and ideological chauvinistic partitioning should be broken to make way for an emancipative truly humanistic understanding of reality (43).

In the search of knowledge very artificial or cognitive barriers must be eliminated. These barriers might be ideological, social, linguistically, logical, spiritual, etc.

d. Integrative humanism thrives to match words with actions or theory with practice, which is a major occupation of philosophy. In this research our interest is to show that this method can be applied in the field of socio-political philosophy and most specifically democracy as it affects Nigeria.

Method of Integrative Humanism

Integrative humanism is both a philosophy and a method. As a method it is used in interpreting reality. It could as well be used as an instrument in conducting research or a way of discovering new reality. It beams searchlight on existing realities to discover what constitute their limitations and how integrative approach of sifting and welding can usher in a new improved and more acceptable harmonious whole (23). Integrative humanism is of the notion that diverse kinds of reality keep evolving. The philosopher through critical analysis observes the missing links and attempt to find solutions to fill in the gaps. He then harnesses all the positive attributes for a better and sustainable understanding of reality. Integrative humanism is more of a method of synthesis than an unending agreements and disagreements, revolutions and counter revolutions, thesis and antithesis (24).

Having propounded several methods, philosophy came to the end of the road with postmodernism that is embroiled in chaos and anarchy. To get out of this explosive situation necessitated the articulation of a spirit centric humanistic method. As a method, integrative humanism takes into consideration the following steps as propounded by Ozumba:

- a. Understanding the issue, one is examining.
- b. Understanding the assumptions underpinning the issue.
- c. Knowing if it has any spiritual dimension.
- d. Understanding if it has any link with man's existence and wellbeing.
- e. Being aware of how the issue affects man's afterlife.
- f. Understanding the best interpretation(s) to be given in any satiation, bearing in mind that man is a being unto eternity.
- g. Appreciating the sequence of rationality and logic that provides harmony to our integration.
- h. Finally, ascertaining the overall picture of our interpretative and integrative stages provide a better picture than component theories and possible rival theories.

The method of integrative humanism is not speculative but rather interpretative problem-solving formula both in nature and operation. It emphasises harmonization, dialoguing and truth searching ventures. It is versatile, comprehensive, coherent and problem - solving

schema. In the words of Ozumba:

Integrative methodology thrives on the principle of honesty, charity, openness and positive compromise on the part of discussants, inquirers and ideologues. Knowledge is achieved through integration of the spiritual and natural dimensions (44).

When trying to deal with the spiritual elements of nature, man may be confused as he strays into the unknown, therefore Ozumba warns that:

In this Integrativist method whose chief aim is to integrate the spiritual and the humanistic components of reality, we are not concerned with spiritism, spiritualism, mysticism, religio-centricism, or speculation borne out of day dreaming nor are we concerned with secular humanism, neo-humanism or new humanism or ideological humanism or any of the theories in humanism (44).

After streamlining the area of concentration, he then set the boundary straight and demarcate the method for clarity and understanding. He further asserts: Rather, we are concerned with a method of drawing useful rational, reasonable, believable, consistent, coherent philosophical insights from all areas that will enhance the knowledge of our world and man as a continuing external entity. It is not for or against any ideology but is concerned with closing up ideological partitioning (44).

By setting the boundary straight, weeding off every impediment and limitation, Ozumba arrives at a method which serves as a paradigm and in his words, he says:

It is a globalising methodology which seeks to integrate the rich and poor nations by showing why inhuman disparity cannot survive long, why the politics of zero sum gameness (winner-takes – it-all) is both 'unspiritual' and 'inhuman' Our method of integration is therefore corrective and based on the principle of harmony (44 – 45).

After analysing the tenets and method of integrative humanism, we shall move further to apply these tenets and method to the Nigerian democratic context.

The Nexus between Integrative Humanism and Democracy in Nigeria

Democracy as practiced in any society must be evaluated from the stand point of its ontology, culture, jurisprudence, logical/epistemological, ideological, perspectives, etc.

Ontology: Democracy in Nigeria could therefore be examined from the African Ontological world view. The world in the eyes of an African is stratified into two: the physical and spiritual worlds. The physical world is the word of the sense experience while the spiritual world is the world beyond the senses. The spiritual world is believed to be occupied by other existence of equal existential import to man. These beings get involved in the affairs of man. To the Nigerian, like every other African “Being” exists in hierarchical structure. At the apex is the creator, the supreme Being known as Abasi Ibom among the Ibibio/Efik. The Supreme God unlike other beings is eternal, transcendental and pure essence in nature as everything

exists according to His plan and purpose. Access to supreme God is by rituals and sacrifices through the intermediaries like the ancestors and the localised deities. The ancestors are dead forebears who were revered while alive. At death, they become unfettered spirits that can interfere in the affairs of the living and can also be consulted by the living through rituals and sacrifices. The Africans believe in reincarnation which is a process in which the dead ancestors could naturally be re-born while still existing in the spirit world.

There are also deities which exist as spiritual agents or messengers. As gods they share in the spiritual attributes and are localized in rivers, trees, hills, etc. In the words of Francis Etim, "there is virtually a god for everything of existential import to the Africans such as thunder, war, fertility, agriculture, fishing, hunting, farming" (135). These gods are consulted within their jurisdiction in trying moments of life. Next in the hierarchy of being is man. The Ibibio of Nigeria for instance believe that man is a composite of body, soul and spirit. As a mortal being, man is limited by space and time. However, this limitation can be overcome by acquiring some mysterious and esoteric power of nature and gods. Man, therefore operates in a dual capacity of the physical and spiritual dimensions. African conception of reality gives primacy to the spirit. No being exists in isolation but in connection and interaction with other beings. Umotong avers that "whatever exist, exist by the impulse of something external to it" (126). An African sees himself as an integral part in the hierarchy of beings, this according to C. S. Momoh is "communal spiritualism" (9) which is the culture of harnessing the spirit of the entire community for the benefit of the individual.

Etim further postulates that "The Africans believe in a dualistic, cyclic but regulated and harmonious cosmology" (140). In this sense, the world to him is an organized system with intricate parts that fit into the complex whole. The Supreme Being is the ultimate cause of all things, the ancestors and localized deities are intermediate causes, since the world is integrated with interplay of the spiritual and physical forces, then the material event must necessarily have a spiritual dimension. Therefore, the adoption of foreign democratic method that do not take cognisance of African ontological world view is an aberration. Denying Africans of these ontological ingredients in their democratic experience is a fundamental problem in which integrative humanism try to solve. Democracy in Nigeria in line with integrative humanism method has a common ontological belief that reality consists of both the physical and spiritual dimensions. In

Nigeria there is a strong ontological belief in a supernatural being that created everything including man and requires worship by man. There is also a belief in the fact that man is made up of the physical and the spiritual components. His existence transcends the physical, his sojourn on earth is temporarily and he is eternity bound. For man to merit this eternal life he must live a life of worthy ethical orientation. For democracy to flourish in Nigeria there is need for Nigerians to adhere strictly to the African ontological world view which is in tandem with integrative humanism.

Cultural Perspective: The Nigerian/African culture has a lot in common with Integrative humanistic method. Culture as defined by Conrad Kottak is that complex whole which includes knowledge, beliefs, arts, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. It is therefore a system of human behaviour and thought (279). The significant attributes of culture are that culture is unique, could be learned, shared or transfer from one generation to other. It is also symbolic in the sense that it is expressed in tools, utensils, clothing, ornaments, customs, institution, beliefs, rituals, arts,

language, etc. it could be adjusted and adapted to prevailing circumstances and environment just like democracy and integrative humanism. Democracy in Nigeria can be understood from the standpoint of Nigerians way of life, thoughts pattern, idiosyncrasies and their world view, since the culture of the people according to Idang and Afia is what marks them out distinctively from other human societies in the family of humanity (305). Nigerian culture certainly distinguishes Nigerians from the rest of the world. Besides being unique African culture is dynamic in the sense that like integrative humanism it accommodates innovations and like every other cultures it is elastic.

Values are integral parts of culture and culture invariably thrives on values that are necessary for the survival of the people. In any democratic society, the values and culture of the people are embedded in their democracy. In other words the democratic norms are reflection of societal values. There is a general assumption that Africans speak one voice and share a common opinion about all fundamental issues. This is a pointer to consensus agreement on democratic issues. Related to this is a popular belief that Africans do not think of themselves as a discrete individual, but rather as part of a community. This is sometimes referred to as African communalism. In the other words the individual holds his existence to other people in the society. Whatever happens to the individual happens to the whole group and vice versa. The notion of personhood or being a person is understood by Africans as an acquired status that is dependent upon people's relationship to their community. Therefore, gaining the status of a person carries with it ethical maturity. Acquiring the status of a person is not a matter of socialization but rather attaining and practicing a particular moral life that contributes to the wellbeing of ones' community. Therefore, a person's partly constituted by the community (62).

Africans have been exposed to numerous and diverse cultures and had to adjust to adapt for their very survival. This in essence is a fundamental feature of integrative humanism. Politically and democratically, there is a pressure towards multicultural reconciliation within Africa (63). The African communal society guaranteed political equality and democracy in whatever crude form. According to Etim, issues were freely debated and resolved and everyone was equal in his contribution within his/her class (35). Since democracy is government of, by and for the people, that in Africa means involvement of and by all the people in the decision-making process concerning their general welfare. A feature of this involvement is the extent to which the people participate at the level of village life through palavers or as represented in the village council. African traditional village council is democratic as it allows free expression of all shades of opinion and things are never settled until everyone has had something to say. This process does not only make the practice of village palaver democratic but also suggest the fact that beyond the point of inaction some due processes are observed and extensive consideration is given to the important issues concerning village such as fairness, equality, general welfare and justice.

Through council and variety of peer structures there were numerous checks and balances to chief garnering too much power and authority in a traditional African society, one's life is not limited to one's immediate family. The life world extends to the village and subsequently to the clan. By clan we mean a group of families / villages that lay claim to a common ancestral blood relationship. A person outside this unit is considered an outcast, a non-conformist, or an alien. Etim captures it thus:

Person outside of this environment were as mysterious and suspicious as the mountains, hills, big trees, rivers and forest out there... an object either a fear

(superstition) to be kept at arm's length or magical to be coerced for one's selfish purposes (68-69).

From the above, a family is an enclave, a niche, a unit of strength and a society writ-large. Life outside it is precarious as it is hostile. With the advent of colonialism, things began to fall apart, capitalism and individualism replaced communalism as Africans are no longer their brothers' keepers. Etim corroborates thus "in traditional African society, sectional interest is not encouraged rather it is the people's welfare that matters most, but the emergence of colonialism changed all these" (116-117). Besides, colonization, industrialization and urbanization have virtually destroyed the traditional idea of African communalism. It is also true that liberation from colonialism gave rise to new African States that crossed many communal boundaries and exposed universal dignity and individual rights.

Though cultural perspective may be seen as the foundation that awakened the consciousness of African to the struggle of self-identity, it is unfortunate that this crisis of identity Africans confront is seen as a crisis of value resulting from the conflict between the African and European perception of reality. The cultural approach to democracy in Nigeria does not suggest that it is based on an adequate grasp of the true situation of the Nigerian predicament and their struggle for emancipation. At this point we have to ask: How does our insistence on African culture helps in resolving the multidimensional problems confronting Nigerian? In answer to this question we may therefore subscribe to William Abraham when he submits:

It is important to carry out investigations into the theories of these (African) cultures and indeed it is such investigatory which would reveal what portions of the west and the east, or indeed any foreign cultures, and likely to survive in Africa, and the pattern of modifications they are like to suffer (12).

Our system of communal relationship has advantages and disadvantages. The advantages are that there is strength in unity, shared burdens become lighter. It promotes a sense of belonging, there are responsibilities in being one's brother's keeper and their communal progress without leaving anyone behind. The disadvantages are that the unproductive and the lazy ones who left their responsibilities for the hardworking and the successful members of their communities to shoulder in the name of extended family and brotherhood create a problem of communal drawback, and a community made up of majority of lazy folks is bound to experience retardation in all spheres of life. One rich man they say in a poor family is poor as the economic burden on his shoulders may be enormous. This may generate a lull in personal zest, creativity, ambition and productivity as one's success may be put to the service of all without commensurate reward. In order to survive, this one rich man begins to cut corners and indulge in corrupt practices so as to make ends meet and at the same time meeting the high expectations of his extended family members.

Nigerian traditional and cultural values include: hospitality, brotherhood, humanity, compassion, generosity, caring for others, interdependence, solidarity, reciprocal obligation and social harmony mirrored through their communalism. All these are basic ingredients of democracy and integrative humanism. African culture is dynamic and elastic, it could therefore accommodate innovations as and from integrative humanism. Democratic norms reflect societal values and aspects lacking in African culture could be

borrowed from other cultures and crafted into the network of integrative humanism. Naturally African culture has a reflection of certain democratic features such as mass participation in governance, separation of power, checks and balances etc. The cultural dimension to democracy in Nigeria can only be meaningful with the application of Integrative humanism.

Jurisprudential Perspective

The Oxford Advanced Learners Dictionary defines jurisprudence as “the scientific study of law”. It is the legal framework used in appropriating reality. Law is a theoretical concept used to explain a set of human actions and their interrelationships in addressing human needs in their integrative and practical reasonability. Conflict presupposes jurisprudence and it is a universal phenomenon whose cost includes loss of lives, time, poverty, displacement and underdevelopment. Conflict connotes tension between incompatible forces; this tension can lead to collision, a situation that involves struggle and competition between two or more persons for the control of the limited resources. It brings to mind a picture of war, fighting, misunderstanding, arguments, etc. In most cases it carves a picture of something negative that must be avoided, confronted or settled. Jurisprudence, therefore, admits conflicts as integral part of human existence and set up moral standard for adherence and justification of behavioural acts. Ultimately, the need for peace, stability, protection of life and property which invariably is the common good in the atmospheres of familiarity reminiscent of people of the same blood stock is the essence of jurisprudence. Thus, jurisprudence is contextual, it has a cultural, environmental and geographical connotation as it characters. Therefore, discussing African jurisprudence is not out of place as it has to do with African perception of what is good and right to do for a peaceful co-existence, and in case of conflict, how to restore the balance.

Since jurisprudence is the science of justification, validation and appropriation of reality as conceived and perceived. African jurisprudence could be said to be the application of African World-view in explaining, interpreting and understanding reality. It has to do with how African sees the world around him, the conflicts arising there in and the machineries used in resolving those conflicts. Though jurisprudence is a universal concept, the treatment of this theme is relative to Africans as coloured by their conception of life in which everything around them become meaningful. This then justify and provides the basis for calling jurisprudence Western, Asian, African, etc; however, the process and methodology employed in African perspective may not be as rigorous and analytic as in Western jurisprudence. The African naturally abhors extremities, since this will upset the balance necessary for proper functioning of nature and society. However, numerous types of conflicts which African encounter in their daily interactive and interrelationship. These include; intra-personal, inter-personal, intra-group, intergroup intra-national, and international conflicts. These conflicts may emanate from several sources: conflicts over resources; conflict over psychological needs and conflicts involving values.

In their efforts at resolving conflicts, the Africans distribute authority and set limits on the exercise of various levels of authority through the concept of hierarchy in human relationship. They acknowledge God as the Supreme Being who occupies the apex of the hierarchy ladder. He is the final point of reference and appeal. Next in the descending order includes the deities, spirit, the living dead (ancestors). On the physical plane of human link

continues in descending order from the Kings, rulers, rain markers, diviners, medicine men, elders, parents, elder brothers, sisters and the youngest members of the family. Worthy of note is the fact that African Society is a male dominated world. Every member of the society belongs to the hierarchy and shares in the authority of the community in a ratio according to which is regarded as increasing from the youngest to the eldest.

The African traditional attitude to authority is that elders are embodiment of virtues, their image and characters are examples of compelling emulations. This means a disposition of complete trust and reliance on matters of moral rectitude. Perhaps, more impressive to the African than any other aspect is the ruler as a Judge and Master. This title personified values which are very dear to the soul of the traditional African, namely the idea of justice which is fundamental to the traditional ethical order on which the foundation and solidarity of the community depends. The ruler commands obedience from the subjects so far as he rules according to the dictate of the system, he remains legally correct and just. To justify authority, its limits and proper operation, reference must be made to the common good which includes justice and human rights.

As an insider the ruler has legislative authority which is acquired by the consent of the members of the covenant, who do not relinquish their inalienable rights of freedom and property but only administrative right is so far as the leader directs according to the dictates of the rules. Contravening these the members of the covenant have right to depose the ruler if he violates the rule. The reason of the covenant is the basic good of life; a leader who fails to secure these basic good loses adherence and consequently the moral justification to be obeyed. Of note is the fact that the authority ought to be impartial and accountable. Another model of authority in Africa is the ancestor model which thrives on the reason that nothing is new and that everything is almost without flexibility already determined by the forefathers. The problem of morality has to do with the influence of ancestors, spirit or gods and their roles within the society. The belief in the fact that the ancestors supervised the actions of the living, the idea that the forebears have said it makes the issue a foregone conclusion.

Significantly, African jurisprudence is humanistic in nature. That is what constitutes justice is determined by its effects on man. In this sense law is made for man and not vice versa. African laws are emotional and flexible as they consider status and relationships. According to Etim, "African justice involves both subjective and objective qualities" (154). This could be seen in a popular story in which an elder is said to have stolen a fowl and was accosted by the youths. In the ensuing argument another Elder was attracted to the scene who then insisted on inspecting the content of the bag in the suspect's possession. The suspect then appealed to his contemporary to inspect the bag with the eyes of an elder (*se ke enyen akwa owo*). And of course the accused was discharged and acquitted as the Elder (Judge) in this case inspected with the eyes of an elder by declaring that the content of the bag was not a fowl. To the Africans the lion does not disgrace a fellow lion (*Ekpe isikodo Ekpe atebe inua*).

Similarly, in this man dominated culture, the wife does not win a case against the husband in any matrimonial conflict. Instead, she is advised to go and sin no more, while the husband is reprimanded off camera. In like manner in-laws are not punished by law and a titled chief is above certain societal norms. By implication the King is above certain laws and misdemeanour. Oath taking is an integral part of African jurisprudence. The issue of oath taking is to forestall possible false witnessing as it is practiced in Western Law Court Session. But as is the evidence in law suits, even such oath taking does not guarantee the truthfulness of the witnessing as the witness can deliberately decide to distort the facts. Unlike the oath taking

in law court with no immediate consequences the African ritual of oath taking is anchored on certain metaphysical supposition and belief in its efficacy since its potency is guaranteed by the gods (146-147). The oath taking allays fear as the belief is that the ancestors are invoked as witnesses and God is appealed to as supreme guarantor of the pact.

It must be noted that the distribution of power and its inbuilt mechanism is fundamentally democratic and fits into the socio-cultural structure of the Africans. In this case every member of the society belongs to the hierarchy and shares in the authority of the community in a relation according to which authority is regarded as increasing from the youngest to the highest being in accordance with one's competency. No one person or group of persons has a monopoly of the communal authority, nor can anyone feel free to exercise authority unilaterally. Though Africans do not rule out the freedom of man, but abhors absolute freedom of man. His freedom is limited to choose either to work with the gods and nature or not. These choice leads to his success or failure in life.

A situation in which elders assemble at the village square or town hall to listen to complains is a critical and reflective method of resolving conflict in a traditional African society. If the equilibrium of a community is threatened, the causes may be identified and dealt with by calling a palaver. This becomes a forum for self-questioning of and by all the community members and this process is governed in a manner sanctioned by the ancestors. The elders who are renowned specialists and masters in logic function as competent handlers of the situations and preside over the palaver.

Jurisprudence is a democratic ingredient that has cultural and geographical connotation. African jurisprudence is very interesting, just like Integrative Humanism as it acknowledges the fact that man is a composite of material and spiritual elements. African jurisprudence is an enviable legal frame work as it aims at a near perfect society or crime free society. In a conflict situation an African is not required to state the fact beyond reasonable doubt but rather to state the obvious "Truth", as he recognises the limitation of reason, where there is doubt the oath becomes the final arbiter. The efficacy and potency of the oath is not in doubt as it proves itself within the shortest possible time, and the case is settled once and for all and no appeal whatsoever. While Western justice relates to a strictly right based morality and it is about relation of claims and counter claims and litigation resolves disputes while African jurisprudence is compassion morality based in order to recover a sense of justice that includes love, compassion, forgiveness and tolerance. African sense of justice encompasses equitable distribution of resources, accountability, right to vote and be voted for, etc. With these lofty attributes, we are of the opinion that the traditional African legal framework be studied, where necessary, documented and apply in settling numerous conflicts in the spirit of integrative humanism.

Logical/Epistemological Perspective

The world of an African is of two dimensions: the physical world and the spiritual world. For African; to know implies both subjective and objective qualities. Recourse to either of the two worlds amount to incomplete and incompatible knowledge. African epistemology is naturally humanistic in nature as what constitutes knowledge has to do with its effect on man. In the words of Etim "there is no marked distinction between man (the object) and the subject of knowledge. Rather, it is man that unites both the subject and object of cognition" (134). Logical/epistemological problem is a foundational democratic problem for if the foundation is

faulty, the structure on it is bound to wobble. The contemporary African scholars are aware of the depth of severe crises African has been plunged in politically and the desire to pull the continent out of the doldrums. They are not ignorant of the limitation to knowledge claim, thus they explore every avenue even beyond the physical to acquire certain knowledge.

The beauty of African logic could be explored in developing an authentic democratic model. African logic abhors absolutism and contradictions, it accepts the coexistence of opposing realities, while complementing each other as opposed to Western logic that is static, manipulating and meant for convenient. In African logic, the extremes meet harmoniously, complementing and reciprocally since none of the constituents is inferior to each other. This according to Ljioma is said to be "harmonious monism". In applying this logic to democracy in Nigeria, the issue of "zoning" readily comes to mind. In this process, a section of the region or state harmoniously chooses their leader, this choice is complimented by others, and this gesture is reciprocated as others take their turn since none of the constituents (regions) is inferior to each other. This innovation in democracy is seen by the critiques who argued that merit is sacrificed on the altar of mediocrity as a level playing ground is not provided for all to contest for an office. This criticism could be knocked out with a superior reasoning that every community no matter how small is endowed with personalities with minimum requirement for leadership. Therefore, zoning remains a political and logical solution for a complex Nigerian society in appropriating power.

A strong point for African logic is in recognition of knowledge as power and that rationality exhibited by logical reasoning or mathematical calculation is much different from the one exhibited by the people belief system or culture. Feyerabend corroborates thus: "any rational procedure or valid standard that runs counter to socio-logical and psychological tendencies and that does not belong to any tradition is hopeless" (14). One could then deduce that every form of knowledge has its own mode of rationality, therefore it would be illogical, to use scientific rationality to assess traditional African thoughts and epistemic categories. There can never be a universal and culture neutral rationality. Democracy in Nigeria must reflect African ontology of complementarity and harmonious monism as embedded in Integrative Humanism as both the actors and actions of democracy are screened through sifting.

Ideological Perspective

Ideologically, democracy in Nigeria could be seen as a reaction to the ills of the society. However, like integrative humanism it is not a vengeance mission but a corrective vision to heal the wounds of the past and provide enabling intellectual environment for a reconstruction of a world view that makes for peaceful co-existence and harmony. Integrative humanism is a corrective, ethical, creative, and educative approach to democracy. It is a search for a unifying doctrine with the hope to arrive at a sustainable, effective and unique democratic ideology that would solve Nigerian problems. Ideologically, integrative humanism and democracy emphasise good leadership in an effort to bridge the gap between the haves and the have-nots. All manner of arbitrariness is eliminated to establish a strong and functional democratic structure for sustainable democracy.

Integrative Humanism and Democracy in Nigeria

Democracy is contextual, thus in Nigeria it has to do with the systemisation, the legalisation and rational articulation of the Nigerian experience as it relates to social justice, rule of law, human rights and other sundry issues. It involves the analysis of democratic concepts from the point of

view of Nigerian experience. Democracy in Nigeria is therefore a sub-set of democracy that researches into, conforms and domesticates everything that is ascribed to the universal democracy. Thus, it has everything in common with the global political thoughts except in its Nigerianess. It therefore addresses the unique problems and nature of Nigerian societies.

Democracy in Nigeria is concerned with how Nigerians in a pragmatic way could cause a reengineering of their world views, ways of doing things, system of values, objectives and life ideals using democratic canons which include equal participation in governance, justice, separation of powers, equitable distribution of resources, good leadership, accountability, freedom of speech, right to vote and be voted for, etc. as paradigms. It has to do with any idea or theory that thrives to make the gap between the haves and the have-nots to be intolerable. It however contains doctrines on the ontological, cultural, jurisprudential, logical/epistemological and ideological matters of African (Nigerian) identity and concerns. In Nigeria the dividends of democracy is seen from the perspective of developing material resources. People think of producing a better and greater agricultural produce and implements for higher productivity. Technological innovations, quality engineering products, etc. while the quality of the men to manage these material resources are deteriorating in content and context. Ozumba puts it succinctly:

Man's intellect seems to be skewed towards the development of material resources rather than human resources. There is the receding interest in catering to the real interests of human beings. This is seen in the way money meant for human wellbeing are misdirected by our leaders in white elephant projects that have no real bearing to the immediate crucial needs of the masses (19).

Ozumba goes further to enumerates such projects that have no bearing to human needs but rather being emphasized and pursued rigorously by our leaders to include: the conduct of carnivals, acquisition of armaments for warfare, building of gigantic and exotic edifices for government officials etc. In view of all these Ozumba observes that "there seem to be a spiritual conspiracy that hardened the hearts of men against their fellow men" (20). The integrative humanism then set in to harness the physical apartheid of man with his spiritual ambience for a complete man in a balanced society. That is a man that is hungry, that knows what to eat and how to eat it. He approaches life with dignity, he is at peace with himself, his fellow man, his God and his environment.

Highlighting the objectives of integrative humanism, Ozumba has this to say:

What integrative humanism seeks to achieve is the primacy of human interests in their physical and spiritual dimensions. The main objective of integrative humanisms is to show that human life is at the centre of God's creation. Again, all things are made for man and not man for other creations (20).

Man, therefore, is the epicentre of all creation. Integrative humanism is aimed at bringing man in harmony with his Creator and other creations. The attempt is to formulate a physiological paradigm at achieving a qualitative humanism that combines humanistic theories with spiritual insight. Integrative humanism being a ratio-spirito-centric approach in understanding human existence, interpreting human affairs and a rigorous philosophical attitude which takes into consideration, the spiritual and the mundane dimensions of human existence and reality. It attempts to approach democracy in Nigeria from the point of view of holistic truth, bearing in

mind that man is both mortal and immortal, terrestrial and preternatural, spirit and body. Idang corroborates thus: In line with this thinking, the ethical, political, religious or leadership questions are to be addressed within the mind-set that they have spiritual and physical dimensions... this is because 'man', the being at the centre of these issues, is a composite of the spiritual and physical dimensions and must be viewed within such categories (631).

Integrative humanism thrives on the principle of honesty, charity, openness and positive compromise which are requisite features necessary for democracy in Nigeria. In this study we are concerned with drawing useful, rational, reasonable, believable, consistent, coherent democratic insights from all areas that will enhance democracy in Nigeria and improve the people's, wellbeing as continuing eternal entities. Ozumba observes that as integrals are used in calculating area, volume, work, etc. in mathematical sphere, it therefore means that integrative humanism could be deployed on any philosophical concerns including democracy as practiced in Nigeria. This method is not speculative but rather a practical solution formula that assures man of a happy life in Nigeria and on earth. In the words of Ozumba:

Our today's world is democracy driven and democracy if it is not to continue to suffer all manner of adulterations and misconceptions, its substance, principles, modus operandi and characteristics have to be clearly outlined and in a very structured form to yield to easy understanding of what it is and what it is not so that the confusion we have in so many so-called democracies can be straightened out (118).

In order to practice democracy, the way it should be, we need proper political education that is dynamic, analytical, theorizing, practical, active and implementable. This political education must be all embracing if it is to yield democratic dividends, taking into consideration the morals, religion (spiritually), psychological (mentality), the value system, metaphysics, logic of action, economics and the social existence of the nation and its citizens (119). All these features are the embodiments of integrative humanism. Therefore, Integrative Humanism is a new normal that must be engrafted into democracy in Nigeria. With this new normal, we need to follow those steps enunciated by Integrative Humanistic method and the questions posed are answered thus:

- i. Understanding the issue we are examining. In answer to the issue posed, in this case, democracy in Nigeria.
- ii. The assumptions underpinning the issue are:
 - ✦ Democracy (governance) in Nigeria is premised on the winner takes all syndrome.
 - ✦ In Nigerian democracy, the ends justify the means.
 - ✦ Politics in Nigeria is full of arbitrariness.
 - ✦ Democracy in Nigeria is materialistic and self-centred oriented.
 - ✦ Politics in Nigeria is an all-comers affair.
- iii. As to the spiritual dimension, the truth remains that democracy in Nigeria does not take into cognisance the spiritual needs of man, it emphasises only the physical dimension.
- iv. The link between man's existence and well-being shows that democracy as practiced in

Nigeria has no link whatsoever with man's sustainable existence and wellbeing.

- v. On the issue of effect on man's after life, the real and only truth is that democracy as practiced in Nigeria leads man to eternal damnation and condemnation hereafter as the spiritual dimension is not given a priority.
- vi. The best interpretations to be given, bearing in mind that man is a being unto eternity is the adoption of integrative humanistic method that harnesses both the spiritual and physical dimensions, since man is a being unto eternity.
- vii. The sequence of rationality and logic that provides harmony to our integration must accept the fact that since man is a being unto eternity, we need a total reorientation by developing an authentic democratic paradigm using integrative humanistic method as a template.
- viii. Finally, can the overall picture of interpretive and integrative stages provide a better picture than component methods and possible rival methods? The answer to the method is that of integrative humanism is a better one as it allows a synergy between the adopted democratic and other known methods. The attempt is to work out a democratic method that will serve as a paradigm in our democratic effort at achieving a qualitative humanism that draws inspiration from humanistic theories, ideals and spiritual insight. Our method is therefore concerned with conflict resolutions, enlarging the frontiers of knowledge for comparative and integrative studies.

The marriage between democracy and integrative humanism can be seen as a new way of looking at Nigeria's democracy strictly from the point of view of morality with the fear of God and the hope of eternal life. In this case democracy is practiced in the spirit of integrative humanism bearing in mind that man is bi-dimensional in nature. Man's life transcends the physical realm and as such the practice of democracy must go beyond the physical. Human actions must be in line with the knowledge of God. Democracy and integrative humanism are a complementary approach in our democratic enquiry and research. The different insights in our different ideological divides must be put together in a rational and selective integration. It is a broad-based approach in our democratic inquiry. Our goal is the truth and our vision is increasing comprehensiveness of truth bearing in mind human cognitive limitation while not losing sight of the absolute dimension of truth.

Evaluation/Conclusion

Democracy in Nigeria is inundated with certain anomalies which in this work are regarded as the lacuna, gaps or missing links in which integrative humanism provides the meeting points. Such anomalies include the following observations:

- a. Democracy in Nigeria is materialistic inclined in nature as the winner takes all.
- b. As in (a) above, the end justifies the means.
- c. Governance in Nigeria is regarded as an all-comers affair. No training, no experience whatsoever is required. All that matters is connection - a political parlance for who you know, God fatherism or favouritism.
- d. Democracy as practiced in Nigeria is seen as a dirty game with all manners of arbitrariness, no rules no principles. All intrigues and maneuverings are employed to win elections

and remain in power.

With integrative humanism, democracy is relevant within the contexts of human relationships which themselves are products of the struggle to enhance the condition, within which the inevitable interaction between man and other elements of nature takes place. Democracy encapsulates a certain kind of human desire, a desire by man to see that his beliefs are right and rationally grounded. It is also important in human spiritual endeavours, simply because a commitment to its realization provides a surer way of overcoming some of the natural and social obstacles to human development and progress. Thus, there is a close link between democracy and the pursuit of good life as envisaged by integrative humanism. The method of integrative humanism is eclectic as it harnesses the useful ingredients of democracy in Nigeria and synchronises the positive elements of other cultures and theories for a better life.

In this work, Nigeria's democratic deficiencies are not only systemic, nor are they a function of leadership alone, but they are also spiritual, for in the words of Ozumba and Okeke "it is only a person who is morally sound and spiritually alive that can provide sacrificial leadership" (177). The Bible corroborates thus "I know that the way of man is not in himself, it is not in a man that walketh to direct his steps" (Jeremiah 10:23) Therefore the character of a man, his moral inclinations and his relationship with God defined his social interactions.

In spite of its lofty ideals, the integrative humanistic method of democracy is challenged by the critics who see the dogmatic African ontological belief about the nature of reality, man and society as superstitious and unscientific. Secondly, the antagonists argue that integrative humanistic method is not entirely afro-centric. The engrafting and harnessing of foreign culture with African indigenous culture deny integrative humanism of a unique cultural identity in the search for authentic African solution to their socio-political problems. In response to the above, solutions to problems are not geographically restricted or delineated and does not answer to cultural demarcation. All that matters are a solution to a problem irrespective of cultural affinity. Therefore, endemic Nigerian socio-political problems could respond to treatment or solution from any culture. Ross check

To the Africans, just like integrative humanism, law is made for man therefore justice is determined by its effect on man. The critiques are quick to point at the fact that African law is not documented. It is transmitted through word of mouth and relied on memory (the ideas are stored in folk wisdom, mythologies, proverb, etc.) Since human memory is short and facts could be distorted, African jurisprudence is considered unorganized, therefore could not serve as paradigm for justice. They also observe that African rights are community-sanctioned with ancestor model of authority - since the forefathers said so it is therefore right, *nke mamana ndikit ebote ke inugho, idoho ami nkenuk* (meaning I was born to see goat walking on four legs, it is not of my making). This reasoning does not give room for critical reflective attitude and it becomes a barrier to growth and development. Other problems include the exclusive male dominated nature of African culture and value.

The humanitarian nature of African justice also constitutes a problem. To the Africans, law is made for man therefore justice is determined by its effects on man. There could be a miscarriage of justice since the balance often tilt towards some emotional and humanitarian considerations, such as the status of the person in the society (title holder, rich, privilege, etc), the relationship in the community (in-law, grandchild, wife, friend, etc.) Above all, African is very religious, he believes in the super-sensible and transcendental being. He brings his

religious sentiment into his legal frame work. Where truth could not be established, the African resorts to consulting oracle, divinity and deities.

In appropriating justice, the punishments in most cases are not reformatory as in the case with western jurisprudence but rather punitive, vindictive and retrogressive. In a conventional legal system, it is better to set the guilty free than punish the innocent, but in the traditional African setting, the sins of the father are visited on the children and even to the next generation. In this process the African invokes oath (*mbiam*) that could wipe out the entire family, including the culprit and the yet unborn children for a simple crime committed by one man. Therefore, African jurisprudence could only operate in a small, enclosed society of the past and not in the complex modern society with the attendant socio-economic and political problems. Integrative humanism does not deny these facts. It therefore solicits for better alternatives from other cultures to engraft with good elements of African jurisprudent. Epistemologically, the Africans explore every avenue even beyond the physical to acquire knowledge. In spite of these efforts, knowledge gained from these sources create a problem of certainty as there is no empirical index for its authentication. We therefore corroborate with Etim in asking:

How can it devoid of attendant subjective and relativity? Can prediction be possible or observable regularity? Can such esoteric knowledge facilitate the much touted and needed sustainable development in Africa as is done in other climes? Or can it be translated to tangible result? (149).

The above epistemic questions confront divination as a source of knowledge. Similarly, African reference old age, age is considering synonymous with knowledge, the older the person the more knowledgeable he is regarded and of course a symbol of morality. This we all know is not always the case, as the wisdom of Solomon cannot be found in the age of a Methuselah. Integrative humanism takes cognisance of these while searching for a certain knowledge. Another critique of integrative epistemology is error of contextual pluralism which shift the basis of knowledge from one context to another as sceptical possibilities are being introduced. In answer to the question: what is the rational thing to believe or to do? Etuk observes that:

Integrative epistemology would give the indecisive answer "it depends". It depends on context and situation-on conditions and circumstances. But if this the case, then it is difficult to avoid coming to the conclusion that whatever we see constituting our knowledge is simply opinion and a matter of what people think, through and through, since there is no inherently cogent basis of cognitive acceptability that has real claim to validity. Thus integrative Epistemology seems to name the difficulty of justification than to solve it. (58)

Therefore, Ozumba's integrative epistemology which emphasises contextual justification of knowledge does not guarantee certainty of the evidence of knowledge justification. No context is immune from the certainty defeaters-misjudgement, delusion, phantasmagoria, etc. Thus, it does not pass the test of the sceptics in resolving Gettier's problem. In the light of this failure, integrative Epistemology may be regarded as semantic thesis about how "knows" works in English but certainly not a theory of knowledge, justification or strength of epistemic position consist in. Etuk argues that integrative epistemology does not make room for innovation and new discoveries as the sifted parts are engrafted and boxed into an

epistemologically tyrannical context (60)

Integrative epistemology according to critiques may not contribute significantly to the acquisition of new knowledge but integrative humanism, when applied to sociopolitical philosophy is a landmark innovation. In this case every morally justified idea is applied to the context it is well fitted. In Nigerian democracy, both the spiritual and physical contexts must be well sifted and engrafted for applicability. This of course is a great innovation. Integrative humanism according to the critics could not be said to be an ideology but rather a fusion and contraption of various elements in the democratic experiment. They argued that Integrative humanism seems impracticable in real life as it entails the amalgamation of various elements which could lead to confusion. Integrative humanism does not pretend to be an ideology but rather a method of attaining success. It is therefore a practical solution to the endemic democratic problems in Nigeria.

Therefore, democracy on the wheels of integrative humanism is a way forward for Nigeria.

This search for an authentic democratic method for Nigeria discusses the prevailing democratic governance in Nigeria, identified the myriads of problems associated with democracy as practiced in Nigeria. The fundamental problems confronting democracy in Nigeria are traced to the missing links existing in the African ontological, cultural, jurisprudential, epistemological/logical and ideological dimensions of traditional African world views.

Integrative humanism, is not only showing us the truth but also showing us how that truth can become operative in the affairs of men and operational in the socio-political philosophy and its democratic dimension in Nigeria. Having examined democracy from a dispassionate point of view including its various perspectives, and further explored the missing links existing in its practice in Nigeria, integrative humanism is recommended to fill in the gaps created by the practice of pseudo democratic norms in Nigeria. Therefore, driving democracy on the wheels of Integrative humanism is a new normal and the way forward for Nigeria. This new normal is a unique paradigm that will lead the rustic, emotional and slumbering human spirit out of the moral morass in which it has sunk. Treachery in the name of democracy like all falsehood will collapse and the winner takes all syndrome becomes a thing of the past.

Integrative humanism as recommended is a method for the prevention of social injustice and elimination of social evil through love. It is therefore the moral and political power through which the weak and the oppressed seek to defeat the unjust system. It is the method that believes that the right thing to do about evil is to get rid of the evil system and not the individual who happens to be misguided, misled, cheated, manipulated, indoctrinated and thereby create a moral balance by engrafting the good into the system to enhance and improve the Nigerian Society. Integrative humanism is therefore a paradigm for the transformation of the Nigeria society into a beloved community where everybody is seen and treated as somebody. This research is not projecting us into an eldorado but rather filling the gaps in the missing links of our democratic endeavours. It entails a convergence of efforts to build a confluence of ideas to solve a complex problem for a better Nigeria.

Works Cited

Abraham, W. E. *The Mind of Africa*. Chicago: University of Chicago Press, 1962.

- Achebe, Chinua. *The Trouble with Nigeria*. Enugu: Forth Dimension Publishers, 1983.
- Adamolekun, Lapido. *The Fall of the Second Republic*. Ibadan: Spectrum Books, 1985.
- Adeyemi, P. O. *Principles of Education and Practise of Education*. Ado Ekiti: Omolayo Standard Press, 1964.
- Ake, Claude. *Democracy and Development in Africa*. Ibadan Spectrum Books, 2001.
-" The Military and Democracy in Nigeria". *Tell Magazine*. Vol. 132, No.5, 1999.
- Akpaobong, Emmanuel. *Democracy in Small Doses*. Uyo: Inela Publishers, 1997.
- Anamgba, A. O. *The Substance of Government*. Anambra: Alpha Publishers, 2011.
- Appadorai, A. *The Substance of Politics*. New Delhi Oxford University Press, 2004.
- Aristotle. *Politics*. Ernest Barker (Trans). Oxford: Oxford University Press, 1958.
- Azikiwe, Nnamdi. *Ideology for Nigeria: Capitalism Socialism or Welfarism?* Lagos Macmillan Publishers, 1980.
- Bello, A. G. A. "Democratization as Social Engineering". *Philosophy and Praxis Journal of Nigeria Philosophical Association*, 1, (23):2005.
- Bodurin, P. O. The Question of African Philosophy. Oruka K. (Ed). *Sage Philosophy: Indigenous Thinkers and Modern Debate in African Philosophy*, Nairobi: African Centre for Technology Study, 1989.
- Caleb, Austin Joshua, *Nation Without Conscience*, Ibadan: Sibon Books, 1997.
- Copleston, Fredrick S. J. *A History of Philosophy*. Vol. viii New York: Image Book, 1983.
- Elster, J. & Rume, S. *Constitutionalism & Democracy*. Cambridge: University Press, 1993.
- Ekpu, Ray. "The Root of Democracy". *NewsWatch Weekly Magazine*, No. 232, Vol. 8, 2003.
- Etim, Francis. *African Philosophy: The Story so Far*. Uyo: Comm. Watch Production, 2013.
- Etuk, Anthony R. "A Critique of Ozumba's Integrative Epistemology". *Sapientia: Journal of Philosophy*. Vol. 8, July, 2017.
- Etuk, Udo. *The New Humanism*. Uyo: Afahaide Publishers, 1999.
- Ezeani, Emerfiani. *Philosophy as Intelligent and Pragmatic Questioning*. London: Vertas Lumen Publishers, 2005.

- Feyerabend, P. *Against Method*. London: Verso Books, 1975.
- Gyekye, K. *An Essay on African Philosophical Thought: The Akan Conceptual Scheme*, Cambridge: CUP, 1987.
- Hobbes, Thomas. *Leviathan*, R. Tuck, (Ed.) Cambridge: Cambridge University Press, 1991.
- Hornby, A. S. *Oxford Advanced Learner's Dictionary*. New York: Oxford University Press, 2000.
- Ibekwe, Chinweizu. *The West and the Rest of Us*. Lagos: Nok Publishers, 1978.
- IDEA, *Democracy in Nigeria: Continuing Dialogue(s) for Nation – Building*, Sweden: Institute for Democracy and Electrical Assistance, 2003.
- Irele, D. A. Introduction: *In Paul Hountondji African Philosophy Myth and Reality*. Henri Evans (Trans). London: Hutchinson University Library for Africa, 1983.
- John, Elijah Okon. *Man and the State: Issues in Socio-political Philosophy*. Lagos: OmegaBooks, 2020.
- Kukah, H. Matthew, *Democracy and Civil Society in Nigeria*. Ibadan: Spectrum Books, 1991.
- Kottak, C. P. *Anthropology: The Exploration of Human Diversity*, New York: McGraw Hill, 2008.
- Locke, John. *Two Treatises of Good Government*. P. Laslett (Ed). Cambridge: Cambridge University Press, 1960.
- Machiavelli, Nicollo. *The Prince*. George Bull (Trans). New York: Penguin Books, 1975.
- Michael, Afolabi and Ushie, Joseph A. (Ed.) *Harvest from the Gown*. Vol. 2. Uyo: Flypapers, 2014.
- Mills, John Stuart. *On Liberty and Considerations on Representative Government*. London: Fontana, 1976.
- Minton, A. J. and Shipka, T. A. *Philosophy, Paradox and Discovery*. New York: McGraw Hill, 1982.
- Mohajam, D. V. *Political Theory: Principles of Political Science Education*. India: Schand, 2014.
- Momoh, C. S. Nature, Issue and Substance of African Philosophy. In C. S. Momoh (Ed). *The Substance of African Philosophy*: Auch: African Philosophy Projects, 2000.
- Nna, J. N. *Contemporary Political Analysis: An Introduction*. Port Harcourt: Blue Print, 2002.
- Nwabueze, B. O. *Decolonising and Democratising the Constitution in Africa*. Ilorin: University Press, 1997.
- Nwankwo, B. C. *Authority in Government*. Onitsha: Abbot Books, 2002
- Odey, J. O. *The Limit of Political Perversity*. Enugu: Swamp Press, 2004.

- Ogbunwezeh, E. F. O. *The Scandal of Poverty*. T. I. Okere and C. A. Njoku (ed). Owerri: Asumpta Press, 2005.
- Oguejiofor, Obi. J. *Philosophy and the African Predicament*, Ibadan: Hope Publications, 2011.
- Ojukwu-Enendu, Okwudili. West African Nations Bank Low on Governance Index. *Daily Sun Newspaper*, 32 – 33, Monday July 2015.
- Owolabi, O. Kolawole. *The Quest for Democracy in Africa: A Theoretical Exploration*. In *African Studies Monography*. Lagos: Obaroh & Ogbinaka Publishers, 1999.
- Ozumba, G. O. *Philosophy and Method of Integrative Humanism*. Calabar: Jochrisam Publishers, 2010.
-"Restructuring the Nigerian Leadership through the Philosophical Enterprise". *Sophia: An African Journal of Philosophy*, 7 (2): 106 – 113, 2010.
- Ozumba, G. O. and John, Elijah Okon *African Political Philosophy*. Uyo: El-johns Publishers, 2012.
- Peters, R. S. *Ethics and Education*. London: George Allen and Unwin, 1966.
- Plato. *Great Dialogues of Plato*. W.H.D Rouse (Trans). New York: New American Library, 1956.
- Rodney, Walter. *How Europe Under-Developed Africa*. London: Bogle L'ouverture Fabrication, 1972.
- Rousseau, J. J. *The Social Contract and Discourses*. G. D. H. Cole (Trans). London: Everyman's Library, 1979.
- Solomon, R. C. *Introduction to Philosophy*, New York: Harcourt Brace Jovanovich, 1985.
- The 1999 Constitution of the Federal Republic of Nigeria.
- The National Human Rights Commission Act and Amendments. Functions and Power, National Human Rights Commission, 46 (23) 4 – 5 Abika: 1995.
- Uduigwomen, A. "The Place of Oral Tradition in African Epistemology" in A. Uduigwomen (Ed). *Footmarks on African Philosophy*. Ikeja: OPP Press, 1995.
- Umotong, Iniobong (Ed.). *Aboriginal African Philosophy*. Uyo: Robert Minder International, 2015.
- Ugweye, Luke. E. *Christian Faith and Politics During Obasanjo's Democratic Administration*. Enugu: Nimo Rex Charles and Patrick, 2009.
- Umez, B. U. *Nigeria Real Problems, Real Solutions*. Owerri: Morris Publishers, 2000.
- Uwechue, Raph. (Ed). *Africa Today*. London: African Books, 1991.
- Will, Durant. *The Story of Philosophy*. New York: Simon and Schuster, 1961