

INTEGRAL HUMANISM AND THE ESSENCE OF INTEGRAL EDUCATION

CHUKWU PETER DAMIAN EZECHI (Ph.D)

School of General Studies

Gregory University Utur, Nigeria.

Email: d.ezechi@gregoryuniversityuturu.edu.ng

Abstract

The present work is an attempt to identify the authentic nature of man as a composition of body and soul, rather than an ordinary matter. The work argues that man is endowed with a spiritual dimension which elevates him over other temporal beings. His spirituality is the nexus between him and his maker, but without necessarily placing him on the same level with his maker. It is therefore imperative that he should be treated in the society in accord with his authentic being. The work is corroborated further with two classical philosophies: the school of idealism initiated by Socrates/Plato and that of realism spearheaded by Aristotle. While the former concentrates on the world of “forms and ideas”, the latter, on the other hand, concentrates on the practical world of concrete realities. The lesson to be drawn from both divergent perspectives is that in human life, one should go beyond the sensory organs in search of ulterior truths and immaterial values as idealism offers. From the realist approach on the other hand, he can live a concrete life by optimizing all that nature offers him and moderate same with the help of his intellect.

Introduction

The question of human nature has continued to be a topic of major intellectual contention. Man in this regard has been defined by different thinkers in different manners, just as his role in the universe has been interpreted in divergent and often contradictory terms. Unfortunately, man has been misrepresented in a lot of intellectual circles, a situation which has led to either his being maltreated or dehumanized in different ways. There is even a complete loss of value in some cases because the true nature of man has been undermined, as a result: “When a culture is beset by both a loss of public values...and a loss of private values...the overall decline undermines society’s primary institutional supports” (Colson, 1989: 69). In order to correct such erroneous interpretation of man and all that he stands for, the present work takes an investigation into the nature of man and the kind of education he deserves since he is a society bound being.

Consequently, the work upholds man as a bodily entity with soul and spiritual reality. In this direction, man is best described within the context of integral humanism. Without his spiritual bearing, man could have been like other lower animals in the jungle. With the aid of his intellect, he is able to arrive at ulterior realities which form part of his being. The work recognizes that some scholars have misinterpreted humanism as if man were the author of his life and an end unto himself. It is in this regard that the work is anchored on integral humanism which insists that man is naturally endowed with a

spiritual dimension. With integral humanism: “We long for communion with creation. We do not want to be diverted from it by the modern sorcery of supposedly scientific thinking stamped out by the machine age to a pattern of misunderstood and misdirected psychology.” Kafka, Franz in (Hodin, 1956: 3). Hence, with this spiritual component of his being, he is permanently linked with the author of his being, but not at par with Him. Any attempt to negate this reality is either to under-value man or overrate him. For the substantiation of human nature within the scope of integral humanism, he therefore requires integral education theretofore. In this vein, the work engages two classical philosophies: Idealism and Realism.

The work posits that both schools of thought have veritable imports to make in line with integral humanism and integral education, irrespective of their divergent backgrounds. The idealist asserts that the only thing real is the mental or spiritual. “To the idealist, values reflect the good inherent in the universe. They are absolute, eternal, and universal” (Ornstein & Levine, 1989: 203). Realism on the other hand is suggestive of the fact that reality exists independent of the mind which perceives it. The lesson derivable from both perspectives is that man can use reason to arrive at supra-temporal realities and values. From the realist angle, he can as well use his senses and intellect to discover concrete and practical truths which exist objectively. The work eventually ends with a conclusion which recaps the major arguments.

1:1: Humanism in the Ancient Greece

The universe is made up of different beings and human being is only one out of the lot. Whether one approaches the assertion from a scientific or religious point of view, the fact is that the cosmos is made up of heterogeneity of existence which is either living or non living. However: “Human history begins with the emergence of *Homo sapiens* from proto-human populations” (McNeil, 1979: 7). A good understanding of life and the universe is reconcilable with a good knowledge of nature and the laws that guide it. By the same token, a good knowledge of man is linked with an accurate knowledge of human nature and the laws that guide same. This presupposition is vital in the analysis posed in this work because it is only by virtue of the knowledge of every given being shall we be better placed to give it the necessary attributes and treatment that such a thing deserves. Hence, our knowledge of man logically ought to be the rationale behind our treatment of man in the society. Man therefore deserves to be treated like a human being in accord with his nature, rather than the nature of any other existent being.

Integral humanism as it is intended in the present work is the identification of man in line with all he is. So many thinkers in history have defined man from varied philosophical standpoints. In any case: “When cultural evolution took over primacy from biological evolution, history in its strict and proper sense began” (p. 8). Prior to Socrates and Plato who elevated philosophy to the world of forms and ideas, the Greek thinkers narrowed down humanism on man as an end unto himself. While

Sophocles sees man as the most wonderful of all that is, Protagoras on the other hand sees man as the measure of all things imaginable, thereby positioning man as the yardstick with which he measures himself.

In general, the Hellenic man has the conception that his gods are perfect and immortal beings bereft of infirmities, but like himself, he is equally subject to ambitions and human passions. It is on this note that the Greek gods were at large upheld as the personifications of human ideals. The fact that Athena stood for wisdom, Zeus for the power of masculine creativity, Apollo for the brilliance of the youth and Hera for maternal womanliness, just as Aphrodite represented feminine desirability is a clear representation of the resemblance or compatibility between man and the Greek gods. In fact, the ancient Greek humanistic mode of thought is reflective of their sculpture and art whereby in human body, divinities like Athena and Apollo are represented as perfect feminine and masculine beauty. Thus, to reduce gods to the human level is to erroneously make man more divine.

Unlike the latter Christians who actually conceived man in the separation of body and soul, the Greeks before Socrates on the other hand, were more disposed to the physical world, thereby making the culture of the body as both a spiritual and physical exercise. This leads to the belief that in this human life the present is good and is made to be enjoyed. It is certain that this mentality is contrary to the medieval asceticism which sees the enjoyment of this life as part of evil, while believing that authentic good is achievable only in the world of the unseen which comes after life. The ancient Greek knowledge of gods was derived from Homer's epics and the book of myths of Hesoid. From all indications, their spiritual kingdom was of the present world. The ancient Greeks in this vein never boasted of any religious prophet of note, no major religious creed, no evidence of sacred scriptures as an absolute reference point on religious matters, or even an articulated priesthood. It is this belief in the humanistic here and now that led to such dictum on the sacred stone of the oracle of Delphi: "Man Know Thyself". Obviously, such a motto is contrary to the likes of the Biblical "Thou shall nots" as are evident in the Ten Commandments of the New Testament.

In the midst of all the ancient Greek man-limitedness of humanism, the trio of Socrates, Plato and Aristotle generated the conception of existence beyond the material phenomenon. The famous sophist argues that: "Man is the measure of all things" (Protagoras as quoted in Popkin and Stroll, 1969: 174). In a similar manner, another Sophist, Gorgias remarks that: "Nothing exists, and if it did, no one could know it, and if they knew it, they could not communicate it" (p. 174). The standpoint of the Sophists implies that man should not border to seek for knowledge because either it does not exist or in the case that it exists, it is not attainable. In this vein, humanism *per se* cannot even be thought of beyond the limit of man and all that he represents as a physical or material being. Since no man can know the truth in the light of Gorgias, no true knowledge then exists, as all that is knowable is consequently relative.

Socrates in fact: “being a class unto himself, occupies a unique position in the history of Greek philosophy which fails to mention anyone other than him to belong to that class...It was Socrates who had introduced into philosophical discussions of the time, the elements of knowledge, truth and rationality” (Mirza 1998: 73). Socrates in any case queried the authenticity of the knowledge behind the arguments of the Sophists. Socrates insists that true knowledge consists of knowing what is right, rather than just to speak well as the Sophists do. Socrates challenged the Sophists vigorously. “The philosophical babble of the sophists before him were the acts of earthly men. It is {rather} knowledge, truth, and rationality which lift human thoughts to sublime loftiness” (p. 73 – 74). Without the possession of genuine knowledge, a teacher is bound to mislead his students. In fact: “What was dangerous about the Sophists, Socrates thought, was that neither they nor their students had any knowledge; hence the blind were leading the blind...If the Sophists prevailed upon people to accept their views, they might well follow them down a road to utter ruin, if the options were wrong” (p. 175) Socrates then sees the existence of truth beyond mere argument to win a case.

Plato advanced from his master Socrates and he gave a detailed philosophy of form and ideas like: “the relation of soul and body, knowledge and opinion, idea and reality, and naïve but necessary questions as to the nature of the Good, the True, and the Beautiful” (McNeil, 1979: 142). Plato emphasized the immortality of the human soul as opposed to the perishable material body. This is an indication that he saw humanism as something that is far and above human life and mere temporal reality, considering the fact that it is the soul that gives life to the body and since its essence is equally life, it continues to live even after the body dies. “Plato’s view put briefly, was that knowledge consists in the apprehension of those aspects of the world which never change, never alter. Plato believed that the world contained such constituent elements, which he called ‘ideas’ or ‘forms’” (Popkin and Stroll, 1969: 175). Plato actually by this, believes in the existence of an unseen realm and acknowledged that knowledge could be achieved through the faculties of mind and rationality, sometimes with the help of inspiration and intuition.

In a bid to corroborating his assertion, Plato developed a tripartite conception of the idea of the soul, namely: the rational, spirited and appetitive. Subsequently Aristotle studied in Plato’s Academia and grew up intellectually under the tutelage of his master Plato. Actually: “Aristotle, however, objected to Plato’s division of the soul into parts for, as far as he is concerned, the soul is a single, indivisible being” (Makinde, 2007: 109). Aristotle sees intellect as the peculiar feature of man and with same man can take off from the known to the knowable and intelligible, for reality also lies beyond the phenomenon which is discernible through the power of the intellect. The point remains that there was: “the lasting noble influence of Socratic integrity which went largely into the making of Plato and Aristotle....Both Plato and Aristotle give priority to rationality in the understanding of the universal scheme of things. What is the relationship between rationality and the external world (Mirza, 1988: 74).

In addition, Plato and Aristotle queried the source of knowledge and the means of attaining eternal truth. They gave answers to these curiosities, though from different perspectives.

1:2: Man as a Composition of Body and Soul

The entry of Socrates as observed early basically changed the ancient Greek philosophical terrain. Socrates actually espoused the need to seek for reality beyond experiential boundaries, a position which Plato and Aristotle developed, though from divergent perspectives. The most important thing is that unlike their predecessors who never laid much emphasis on humanism as consisting of man and a supra-temporal dimension, the trio of Socrates, Plato and Aristotle on the other hand laid emphasis on a philosophy which is not limited to material realities or a situation whereby even man seems to be an end unto himself or equivalent to the gods. It is the foundation that they laid on the world of forms and ideas which became the bedrock on which the later Medieval and early Christian philosophers developed the idea of integral humanism as a nexus of man who is not only endowed with body and intellect but equally has a spirit or soul which permanently attaches him to his maker and source of being.

The early ancient Greek philosophers before Socrates all attributed the stuff the world is made of only to mere material entities. They could not really see either the universe or man as having any serious connection with the unseen. They could not unequivocally arrive at the idea of man as having derived his existence from a superior and unseen source or in any serious relationship with such a Superior Being like the Aristotelian 'Unmoved mover'. Man is a complete being as a result of his sources of being. From Socrates, Plato and Aristotle, the true nature of man within the concept of integral humanism started to be espoused by the ancient Greek thinkers. Actually, there are different versions of belief in immortality among Greek thinkers. Their chief conception is that while the body is mortal and subject to corruption, the soul on the contrary is neither mortal nor perishable, as it continues on unending journey apart from the body, after the death of the latter. "Hence immortality, or deathlessness...is a possibility for the indestructibility of the soul, but not for the mortal body, which is sloughed off and discarded. The notion pervades Orphic thought in Greece, and is developed by Plato, particularly in the Socratic dialogue on death and immortality of the soul, the *Phaedo*" (Halverson & Cohen, 1960: 187). The fact that the soul is immortal from this perspective implies that man is not an ordinary flesh and his existence has more to life than just to live.

The early Christian community adopted the ancient Greek idea of body and soul as it came in touch with Greek culture. Thus: "the notion of immortality of the soul made its way into the faith of the Christendom, sometimes as a specific attempt to describe the Christian hope in eternal life by means of Greek categories, and sometimes as a broad term to describe the Christian hope in general" (p. 187). Christian thinkers agree with the idea of man as a temporal being with a spiritual dimension. However, some modern Western thinkers disagree with the spiritual origin of man and they see integral humanism

as either inexistent or dead in itself. Noting this break from reality, it becomes obvious that: “Since humanism is dead, man is soulless, he no longer cares whether he lives or dies. The march of industrial civilization will be marked with utter ruin and destruction, like the part of the hordes which once invaded Europe. There will be no portrait left of modern man because he has lost face and is turning back towards jungle” (Kokoschka, in Hodin 1956: 69). The inability to comprehend integral humanism for all it stands for reduces man to either a material being only, or erroneously elevates him to the status of either God or a demigod.

From Western philosophical worldview, some modern thinkers misrepresented the true nature of man. Marcel defines man as a problematic man, Freud terms him an erotic man, Blaise Pascal as a thinking reed, Spinoza describes him as a mode of substance, Heidegger as an existent man, Nietzsche as will to power, Kierkegaard captions him an anguished man, Marx as an economic man and Sartre on the other hand defines him as vain and free passion. Regrettably, all the above definitions though are captivating, are in the real sense misleading, considering the fact that they could not capture the authentic meaning and the genuine nature of human mystery (Onyewuenyi, R. N. in Chukwu 2011: 32). However, African philosophy as typified in Igbo metaphysics defines man as *mmadu*: “good that is” (Edeh, 1985: 100). In this vein: “The central theme in the African metaphysics espoused by Emmanuel Edeh is that it is a metaphysics in which the notion of Being is derived from *mma-di*. He arrived at this conclusion after his examination of an Igbo language word for man in its hybridized form: *mmadu*” (Onyewuenyi, R. N. in Chukwu, 2011: 32). As has already been said, *mmadu* translates for “good that is”.

The central argument here is that man from this Igbo African metaphysical perspective is good as a result of his origin from God who is *Chukwu kasi elu* (Ultimate God) and the Highest Good that is. The conception of “good that is” is in accord with the idea of creation which renders man as a participant in the goodness of the Utmost Good: God. By so doing, man is a product of his maker God which makes it imperative that he shares in the being of his maker who is the Highest Good. (Edeh, 1985: 100 – 101). Thus: “The above metaphysical and existential implications of man’s nature as the good that is portray a very serious ontological quality of human relations as members from the same descendants” (Egbekpalu, P. in Chukwu, 2011: 145). In this vein, every man is good that is irrespective of his colour, creed, race or location. If man has this ontological existential quality he then ought to be treated with respect and dignity as a human being.

2: 1: The Essence of Integral Education in Human life

Education is part of human nature, just as no man can be a good citizen or worthy member of the society without education. Human education is a continuous process because as man is in constant process of socialization, his attitude and reaction would be geared to adapt to different people and circumstances. Since true humanism is integral humanism, authentic education must equally be an

integral education in the sense that it should consist of the bodily and spiritual development of man. Socrates, as it is emphasized earlier in the present thought, is an epitome of generational change in the annals of ancient Greek thought pattern. His capacity to see beyond the material, thereby permeating the world of ideas and form is aimed at awakening the Greeks from their slumber of dwelling within the realm of the phenomenon. Socrates consequently developed what could be termed an educational theory which takes a cognizance of both body and the soul.

Recognizing that education of man should be integral education, Socrates theretofore recommends that education should be a balance between gymnastic for the corporeal and music for the soul or spiritual. True education ought to be an embodiment of the ideal which enhances the bodily and spiritual components of human life concurrently. Socrates to this end implored the Greek artists to be those who have the gift to discern the authentic nature which is embedded in not only the beautiful, but equally the graceful. The soul from the Socratic perspective must be synchronic with the beauty of reason. Analogically, Socrates urged the Athenian youth to live in the land of health, with fair sights and melodious sounds. All these are indicative of integral education which consists of the goodness of the body and sanity of the soul. Hence, Socrates “echoed a belief in the concept of the supreme good, the harmony of the law of opposites and the salvation of the soul” (Browder, 2000: 155). Socrates sees integral education as a necessary condition for integral humanism, as a result, it is said that among his peers and those before him in ancient Greece, he made a difference in philosophy, especially moral philosophy.

To this end: “Yet among them, there was born in 470 BC a monotheist philosopher whose name was Socrates. He was a prophet among philosophers and a philosopher among prophets. He believed on the unshakable unity of God. Of His absolute goodness he did not entertain the slightest doubt. This was what he pronounced during his last speech before the Athenian Senate” (Mirza, 1998: 174 – 175). The essence of integral education is to achieve a holistic formation of human being as it affects the material and spiritual aspects of human life. It is not a one sided type of education which seeks to address only the bodily, material or technical needs of man only. Thus: “When we examine the aims of society, we must take into account not only the forces of change and social pressures but also existing philosophies. People react differently to the same events; reflect, and react to the tendencies of the times according to their biases and values” (Ornstein and Levine, 1989: 494 – 495). Philosophy of education must incorporate integral education which goes beyond social and political forces.

One of the major problems of modern man is that he has seen himself as an end unto himself. In some circles man feels that his advancement in science and technology has given him the ultimate patent to knowledge. Hence, he misconstrues himself as the author of his own life and maker of all that is. This is why integral education involves the treatment of man not as a mere means to material ends or a tool for the actualization of temporal needs. Education ought to embrace the totality of human

formation without losing sight of his spiritual dimension as a being, which constantly depends on his source of being for survival. This is why education needs a commensurate philosophy which puts into purview the authentic nature of man from both the temporal and supra-temporal angles because: “Without philosophy we lack a framework for developing aims. What is the point of seeking answers if one has no framework or philosophy to guide the inquiry? The crux of the issue today is whether, given current trends and forces, educators can develop aims that speak to the problems that confront society” (p. 495). The modern man needs to be educated in line with integral education and integral humanism for adequate human formation and proper understanding of the authentic nature of man in the universe.

The world today lives in an Age of tension and conflict full of individualist tendencies. These trend and forces actually impact on human life. However, how do schools and educators respond to these pressures? Man should always be treated in the light of what he is. Educators and schools must know that beyond the body lies the human mind and spirit and that is why: “Ancient civilizations stressed the development of human qualities through the cultivation of the body and mind” (Ismail, A. H. “Integrated Development” in Kane, 1975: 1). This is why: “In analyzing and responding to national and statewide problems, we must ask what the responsibilities of the school are” (Ornstein and Levine, 1989: 495). Man in all aspects needs integral education and as Socrates observed there is reality in the world of ideas. Plato discussed and promoted the need for man to understand that human life at best is a mixture of healthy body and healthy mind. In the seventeenth century, the French thinker Descartes treated the individual as having two parts, namely the body and mind, but notwithstanding, he emphasized that there exists a relationship and interaction between them. Rousseau upholds the relationship between body and mind and emphasized the importance of treating them accordingly. For him, education of man must cultivate both the human mind and his physique. (Ismail, A. H. “Integrated Development” in Kane, 1975: 1). The point remains that human nature does not end with the body only. Man has both body and mind and though they may be said to be distinct, they are not in practice separable, for there is constant interaction between them.

For the actualization of integral education in homes and academic institutions, knowledge is required in educational decisions, in order to give the exercise a sense of direction. The fact however remains that: “We can raise educational decision-making above the level of mere guess work only by increasing our knowledge and understanding of how to make those decisions rationally...Just as these decisions cannot be avoided, they must be made more or less intelligently” (Fitzgibbons, 1981: 7). Since knowledge is knowledge of something, it is then proper that any knowledge to be imparted in the education of man must presuppose the realities of human nature in harmony with integral humanism. In fact, the less we know the essence of integral humanism, the less our chances of making a reasonable decisions on integral education. The irony of the whole thing is that educational decisions must be made whether we have the appropriate knowledge or not. Educational decisions cannot be avoided either in

the family or institutions of learning, for in one way or the other the society makes educational decisions through different institutions.

The moment parents decide that their children should learn or go to school, they have invariably adopted given educational philosophy either directly or indirectly. Even when one does not allow his children to go to school, such a fellow has also taken an educational decision because the child will be shaped by the uncontrolled influences of the natural forces and environment. It is therefore pertinent that the society should imbibe the wisdom of integral humanism as a pointer to integral education for a sound educational decision making. This level of knowledge is necessary because: "Educational decisions that are based upon sound, relevant evidence are made more intelligently than those based upon weak or irrelevant evidence...The important point to recognize here is that, since educational decisions can be made more or less intelligently, how intelligently they are made depends upon a person's knowledge and how it is used" (p. 7 – 8). It is for instance common sense that he who sees human being as a tool or object cannot give education of man as a being, with transcendental bearing. By the same token, it is obvious then that the educational decisions of teachers and institutions would significantly affect the lives of their students. The manner the teachers perceive man affects the kind of knowledge they transfer in that regard. If for the teacher, authentic man is in line with integral humanism, he would consequently teach his students that the education of man is harmonious with integral education.

School is made to inculcate the student with worthy knowledge and unravel to him those aspects of universal truths which may not be easily accessible to him without education. A good school must have a good philosophy which should undercut the kind of knowledge it imparts on the students. Since man is not at the same level with lower animals like dog and goat, school should then project man for the authentic reality surrounding his being as an entity which is made up of body and soul. School has the responsibility to project this fact. In fact: "schools are designed on the assumption that there is a secret to everything in life; that the quality of life depends on knowing that secret; that secrets can be known only in orderly successions; and that only teachers can properly reveal these secrets" (Illich, 1972: 108). Integral education is appropriate in the development of academic program because it is congruous with the development of the personality inbuilt in man.

Man should be educated in consideration of all the various components of his being. The dynamics of his bodily and immaterial dimensions should be integrated, for a proper integral education. In fact: "Organismic theory emphasizes the interaction and interdependence of mind and body functioning. Physical educationists are closely concerned with the body and the development of physical abilities but they are also aware of associated personality outcomes" (Kane, 1975: 91). The concept of personality implies that man is a person and a person is in possession of body and spirit. An integral education presupposes that man is a person rather than only material body. By recognizing the human

personality, we are consequently expected to treat him in accord with his nature. It is obvious that: “The way an individual characteristically perceives his body has long been held as an important factor in forming his image of himself and his general integration” (p. 91). Physical, material or bodily factors are actually linked with personality and human behaviour.

Integral education should unmask the real personality beneath the body. Hence: “The supreme end of education in all things – the power to tell the good from the bad, the genuine from the counterfeit, and to prefer the good and the genuine to the bad and the counterfeit” (Samuel Johnson in Colson, 1989: 79). For integral education to be realizable, it must underlie philosophy of education because: “When people make decisions concerning the manner, matter, or outcomes of education, their empirical beliefs often play a significant role” (Fitzgibbons, 1981: 27). The authentic nature of man is vital in the consideration of everything which borders on him because: “In addition to the fundamental issue of nature of reality, there are other related metaphysical questions. Among these are those concerning the reality of the self and the body. Is a person a body only? Or is the real person something other than a body? Perhaps a soul or a mind” (p. 29). These are all fundamental issues which are important in human life and lack of knowledge of same could lead to the misconception of man.

The authentic perception of man is vital in the present epoch as a result of the misconstruction of man through some erroneous ideologies. “The ideologies which gained entry into the academy in the sixties claim that the fundamental intellectual principles of Western culture are illegitimate and must be overthrown....The Marxists, feminists and deconstructionists have made it clear that their prime enemy is the Judeo- Christian tradition of metaphysics. With that destroyed, terms like truth, good, evil and soul can be discarded” (Bok Derek, as quoted in Colson, 1989: 83). With such a prevailing absurd mentality, one can easily notice that man is likely to see his being as the equivalent of beasts in the jungle. It is unfortunate when this class of ideologist refuse: “to know the purpose of life from the point of view of the universe itself. What difference do our lives make in the ultimate scheme of things, the scheme in which sooner or later everything perishes and forgotten?” (Ellin, 1995: 302). The problem is that: “This atmosphere of hostile skepticism about the accessibility of truth – or even its very existence – combined with a disdain for traditional moral limits have produced a radically new educational environment” (Colson, 1989: 83). Human life actually has something worth pursuing that is why man at least sets value for his life and existence in general. With the aid of the intellect, man is naturally able to arrive at ulterior truths concerning his being.

2: 2: The Idealist Approach to Integral Humanism and Integral Education

Among the traditional philosophies, idealism is one of the oldest. “The metaphysical meaning of idealism has little to do with the ordinary meaning of the word. Instead, its philosophical usage relates to a theory which holds that the most important element in the nature of reality is mind or spirit” (Popkin, and Stroll, 1969: 120). The classic idealist philosophical principle was developed by Plato. On the other hand, the modern German philosopher Georg W. F. Hegel articulated a holistic philosophical and historical edifice based on idealism. The idealist conception of reality was elaborated by the American transcendentalist philosophers like Ralph Waldo Emerson and Henry David Thoreau. Even the founder of the kindergarten, Friedrich Froebel is also an authority in the ideologist pedagogy (Ornstein & Levine, 1989: 202). Plato’s argument is that matter and form are parts of the same individual object or person. “His philosophy argues that the mind as the invisible reality and vital force can apprehend the transcendent being and universals. It upholds the immortality of the soul and asserts that the soul or mind is superior to the body” (Eneh, 2010: 126). An idealist of Plato’s mindset actually believes that the spiritual aspect of human life or integral humanism is more important than the material component of man. Integral education for him would be equivalent to the concentration of more on the spiritual life of man than his material state.

Consequently, some philosophers developed a Cartesian system after Descartes, that is, a philosophy bereft of a notion of physical substance. This type of theory was espoused more by the Irish philosopher Bishop Berkeley who admits that no entity exists as a physical world. For Berkeley, all the so called material entities are in the real sense collection of ideas in the mind. Thus: “Berkeley insisted that all that we can ever know about objects is merely the ideas we have of them. The appearances we experience are the very objects, and the appearances are sensations or perceptions of a thinking being” (Popkin, and Stroll, 1969: 121). The idealist gives priority to the world of the essences rather than the world of appearances, thereby concentrating on the inner core and the essential qualities. The concentration of the idealist is on how things ought to be. Thus, the idealist gives importance to the mental image and immaterial essences.

The idealists see reality beyond the seen matter: “For them, the universe is an expression of a highly generalized intelligence and will – a universal mind. The individual’s spiritual essence, or soul, is durable and permanent. One’s mind, or life force gives one vitality and dynamism” (Ornstein & Levine, 1989: 202). The idealist dwells in abstractions, by seeking to find answer to human wonder in inner core and basically the essential qualities of things. An idealist then sees the true essence of man beyond his physical entity and can easily conceive the true essence of man beyond his physical reality. Hence, an idealist can easily perceive the spiritual dimension of integral humanism more than the material component of man. As far as integral education is concerned, the idealist believes that there exists reminiscence or latent ideas which already exist in the mind, prior to human experience. Hence:

“The teacher’s task is to bring this latent knowledge to consciousness. Since reality is mental, education is properly concerned with conceptual matters” (p. 203). In this vein, the idealist integral humanist educator is interested in educational curriculum which generates an interface between ideas and concepts.

An idealist tries to represent things as they ought to be. From the creative perspective, idealism gives priority to the mental picture or idea by transcending the physical and material confines and strives towards the truth that is beyond the observable reality and by so doing he seeks for concept that is closer to perfection or truth proper. Plato is obviously the father of idealism as it is reflective of his *Dialogues*. He reasons that beyond the physical or material world exists the transcendental truth of form and ideas. For Plato, entities like beauty, perfect truth and goodness can only exist in the mental world. His *Republic* is a treatise on ideal state of form and ideas. From the idealist perspective: “The school endeavours to render the scholar fully conscious of the nature and inner life of things and of himself and teaches him to know the inner relations of things to one another, to the human being, scholar and living source and conscious unity of all things” (Froebel, F. W., as quoted in Bruce, 1997: 21). “Never forget that the essential business of the school is not so much to teach, but to communicate the variety and multiplicity of all things as it is to give prominence to the everlasting unity that is in all things” (Froebel, F. W., as quoted in Bruce, 1997: 21). In the development of educational curriculum, it is certain that in consideration of integral education, the idealist gives pre-eminence to courses like philosophy and theology since they obviously transcend the limitations of time, space, circumstances and situations.

2: 3: The Realist Approach to Integral Humanism and Integral Education

The mainstream doctrine of realism holds that the world of real existence is a fact and human beings neither made nor constructed it. Secondly, human mind can also know this real existence. Thirdly, this type of knowledge is the only dependable guide to human conduct for both the individual and the society (Hirst, P. H. and Peters, R. S. cited in Ornstein & Levine, 1989: 206). These presuppositions as a result, are the basis for educational matters in relation to metaphysics, epistemology and axiology too. Prior to Socrates, the world of concrete experience was more evident to the Hellenistic man compared with the one of remote abstract ideals. In the Hellenistic sculpture, human subject was actually harmonized with forces which shape human character and body. The realist is concerned mainly with concrete solution or answer to questions. His interest is usually associated with addressing actual, concrete and tangible details. A realist tries as much as possible to position things as they are actually.

The ancient Greek philosopher, logician and natural scientist Aristotle, was the founder of realism. Realism, which was preceded by monism is of the standpoint that material world and human experience actually exist as real entities. The centrality of realism is that while things exist independent of the mind which perceives them, matter as a result is the ultimate reality. The realist then retains that

whatever is real exists and maintains its form and existence irrespective of whether the knowing subject is aware of it or not. He who is able can only strive to discover it and the fact that one is unable to discover it does not mean that it is inexistent. In this regard, a fact exists independent of one's knowledge or ignorance of it. To substantiate his argument, Aristotle developed his concept of *hylomorphism* which posits that every object consists of matter and form. While the form is the essence of a thing, the matter on the other hand is the physical aspect and both of them combine to give one reality or one particular thing rather than two (Eneh, 2010: 128). Aristotle, like other realists is concerned chiefly with the real and practical world. In other words, realists tend to represent things as they are.

The realist maintains that man can know objects with the help of his senses and reason, since knowing from this perspective involves the stages of sensation and abstraction. The point is that: "Like the idealist, the realist believes that a curriculum consisting of organized, separate subject matters is the most effective and efficient way of learning about reality. Organizing subject matter, as scientists and scholars do, is simply a sophisticated method of classifying objects. Plants can be studied in a systematic way according to their classifications in subject of botany" (Ornstein & Levine, 1989: 207). One can use sense perception and reason to organize events and concrete realities as they are. Hence: "For the realist, the way to gain knowledge of reality is to pursue ordered and disciplined inquiry through these compartmentalized bodies of knowledge or subject matters" (p. 207).

The realist from all indication sees integral education as a real and concrete phenomenon. "Because of this, children, according to the scholastic realists, should be educated to be intellectually well-balanced" (Eneh, 2010: 129). To this end: "We must give the child an environment that he can utilize by himself: and a little wash-stand of his own, some small chairs, a bureau with drawers he can open, objects of common use he can operate, a small bed in which he can sleep at night under an attractive blanket he can fold and spread by himself" (Montessori, 1975: 253). The point is that human being is supposed to behave in a rational manner and human behavior is rational when it corresponds with the way in which objects behave in reality. As a result of this: "Education, the realist would say, is the study of the subject-matter disciplines into which knowledge has been sorted and classified. History, language, science, mathematics – these are organized bodies of knowledge" (Ornstein & Levine, 1989: 208). In this direction, the school is seen as the institution whose major duty is to teach students about the object world.

Conclusion

The underlying argument in the present work is that human being is not a mere matter at the level of the lower animals. Man is constituted of body and soul and that is responsible for the peculiarity of integral humanism. He is as a result of the spiritual component of his being, constantly in relationship with his source of existence. Any attempt to treat man at variance with his nature would either

dehumanize him or misconstrues his ontological reality. Man is actually a being higher than lower animals from one end and lower than his maker from the other end. This equilibrium in human nature is important for the avoidance of underrating or overrating man. Man should be treated therefore in consonance with his authentic being. Integral education in response to integral humanism is the most appropriate kind of education which is worthy of man. Integral education presupposes the tenets of integral humanism by positing that man deserves the kind of education which upholds his nature as a material or bodily entity with spiritual dimension. "It is always a balance of human values. An all-round harmonious development is the first aim, furtherance of special talent can come latter" (Wilkinson, 1980: 16). Furthermore, both the idealist and realist approaches to integral humanism and integral education have something valuable to offer man. The synthesis is that while the idealist approach makes man to realize that beyond the phenomenon lies other realities and values, the realist approach encourages man to live a concrete life to the best of his ability without shortchanging anyone.

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