



Philosophy's Aim, Asouzu's Complimentary Reflection and the Basic Models of knowledge Integration

Ukam, John Inah

Department of Mass Communication
Cross River State University of Technology
Calabar - Nigeria

Abstract

In this work, attempts have been made to, first and foremost, explain the object of philosophical exploits before a critical look at complimentary reflection and models of knowledge integration. This sequential approach is necessary because one cannot successfully address issues arising from complementary reflection and models of knowledge integration without first highlighting the true object of philosophy. It will be misleading to jump straight into complementary reflection and models of knowledge integration without a thorough understanding of the philosophical antecedents that lead to the paradigm of complementary philosophical viewpoint. When this holistic approach is however adopted, one can rightly see the intended synergy of this work inherent in the approach and the logic for the study of complementary philosophy as propounded and or elaborated by Innocent I. Asouzu.

Key Words: Philosophy's Aims, Asouzu's Complementary Reflection, Models of Knowledge Integration

Introduction

The question; what is the role of philosophy in society has been tackled from different perspective, just like the attempt to give a conceptual framework on the subject matter of philosophy. Both questions are shrouded with shades of opinions and viewpoints. While some chose to approach them from the etymological frame, others choose to look at philosophy's true object from the point of the problems that philosophy attempt to solve and what sort of question that philosopher are mostly engaged in discussion and trying to proffer answers to. This second attempt aspires to give a general range of the subject matter of philosophy. From this perspective,

therefore, George Edward Moore's *in Some Main Problems of philosophy*, argues that philosophy attempt to:

Give a general description of the whole universe, mentioning all the most important kinds of things which we know to be in it, considering how far it is likely that there are in it important kinds of things which do not absolutely know to be in it, and also considering the most important ways in which these various kinds of things are related to one another (Moore, 1).

What this implies is that from Moore's point of view the major tasks of philosophy is to proffers a general description of the universe, it working, classification and the consequent interrelationships that exist between one aspect of the sub-classifications and the others. This is what A. C. Ewing had in mind when he attempts to see what philosophy is worth studying for:

No scientific laboratory can demonstrate in what sense human beings have souls, whether or not universe has purpose, whether and in what sense we are free, and so on. I do not say that philosophy can solve the problem, but if it cannot, nothing else can do so, and it is certainly worthwhile at least trying to see whether they are soluble... Another invaluable service of philosophy (this time especially 'critical philosophy') lies in the habit for of attempting an impartial judgment of all sides and the ideas it gives of what evidence is and what one should look for and expect in a profession. (Ewing, 13, 14).

Granted that one would use these uses and gratification in analysis of the definition of philosophy in the first instance to explain the concept, it follows that the object of philosophical exploit is to explain what exist in the universe: those we can know though common sense – things we believe exist in the universe, and which we are sure we know to be true about the entire existence – the earth, our own bodies, the bodies of millions of other human beings outside from us,

animals according to their phyla and species, plants, mountain, seas, rivers, oceans, minerals of all sort soil, books, technological breakthrough and any other thing that is.

In addition to that, we now come to know that the Earth is an enormous mass of matter which when compared with the sun is a small unit. We have equally come to understand about the existence of other planetary bodies like the Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto respectively, with or without their satellites. In addition to this, we have come to know of different forms of earth movement, rotation and revolution, the existence of volcano mountains, rocks, earthquakes, weathering and other relief and climate condition. All these things fall within the limit of common sense.

In the course of human interaction with the already common-sensical phenomena, humanity has come to the understanding that they exist other things which exist like the mind and consciousness. It is also within ambit of common sense to believe that consciousness is attached to very few of the things that exist in the universe. It can with certainty be said that it is hams and perhaps other animals that have consciousness upon the Earth. I believe that there is God and that within the realm of God head there is consciousness and there could be consciences on other planets, I cannot defend with certainty. Within ambience of complimentary philosophy, one could say that the existence of all these is to all ramification complimentary asset to one another. It also follows or makes a reasonable argument to asset that the existence of the seven continents on the Earth surface – Africa, Asia, Australia, Europe, North America, South America, etc. compliments the essence of humanity. This leads us the question, what is complementary philosophy?

The question can be approach from the fact that the structure of the Earth or people's views of the Earth was restricted to their perceptual frames, the extent of scientific development within their time and the spirit of the time. In other words, there were philosophising according to the spirit of the time and their various socio-cultural and techno

political exposing. This is what Professor Innocent Asouzu had had in mind when posits that: One can say that one of the greatest difficulties with many philosophies of old is the temptation of philosophers to take aside in politicised folk's

ideological thinking. In the case of the philosopher is inclined to defending forum of idea other in letter disregard to his calling to defend truth and authenticity. This manner of approach has never prove beneficial to any form or philosophical commitment and the situation in the world would not be different (Asouzu, 36).

What this implies is that the mystery flossy of our various local folk's traditions and instrumentation mostly jaundice our perception of the world. This form of parochial philosophising is the reason like the six blind men of Hindustan, who learning much inclined, went out to see the elephant where stocked to the exactitude of their jaundiced vision of geography, costumes, polices and language were constrained in their philosophies by their high tempo prejudices about other cultures and the description of what the elephant is like. From Aristotle's, Locke, Hegel, Hume, Kant down to the most contemporary of western philosophers are guilty of this tantamount to parochialism. This then explain the essence of the philosophy of complimentary reflection and Professor Asouzu's explanation of this concept.

The remain a philosophy in the world today flow entails therefore the course to against the current, when this must be, and not to be different in the most confounding and challenging moments of life. This austere attitude in variously truth and authenticity has earned philosophy its exalted position as the critique of all bodies of knowledge and all form of worldviews, life styles and ideologies, which seeks to be relevant in the determination of our action and desires. In this way, the philosopher seeks to perform an uncomfortable and thankless duty of leafing the way. This duty is often

misconstrued as arrogant. Here he (siege) can pay very dearly for it being completely misunderstood and espies. On the other hand, everyone stands to gain when this task is correctly executed and in the time and dispassionate philosophical spirit. In our own time, we need those philosophers who are dedicated to this philosophical ideal, in the time sense of the spirit of our age. (Asouzu, 37).

Granted that one does not read the meaning that Asouzu is advocating that all philosophers philosophize according to the ideals of our time and in the time spirit of our age – that is the period of absolute gender-based imbalance between the males and females, absolute structural economic. Political technological, economic and communication imbalances between global north and global south, and the contemporary high handedness of representative electoral plutocracy as is the case of capitalism and the version that is orchestrated with high tech case bondage as is peculiar to African and Asiatic political economic structures, then the kernel of Professor Asouzu's philosophy of complimentary reflection is an attempt to canvass for equality, complementary relationship among human family and for universal justice and fairness, and international peace and freedom. It is equally a philosophy of universal reclamation.

If complementary reflection is then encapsulated in the purity of philosophy – that is the conscious effort to de-ideologies philosophy or to see philosophy in the significance of their singularity and not in the exclusiveness of their otherness in view of the joy that gives completion to all missing link of reality, or to see world from a holistic angle, (Asouzu, 37) then complementary reflection would applaud all generations of philosophical exploits, on hand and pardon the various philosophical sages for their short coming, on the other hand; to enable the world move forward in the spirit of integrated universal harmonium. This explanation is similar to the proposition of exponents of scientific philosophy, which is the preoccupation of dialectical materialist definition of science.

Admittedly, scientific philosophy rejects the ideal of absolute knowledge, regarding the absolute not merely as unattainable but rather insufficiently meaningful and setting in advance a limit on further development of knowledge. As of old philosophy still seeks to know the infinite, the universal, the intransient, to discover the essence (not final limit), in view of which the universal and necessary significance if its theoretical position is constantly in a process of becoming and developing. (Oizerman, 26).

The position of complimentary reflection favours the above analysis and could be likened to the Erei – Biase people's position that Ja ge luk seng egbele asen Ibohmi (which mean you cannot stand in a fixed place to watch a masquerade). This is in tandem with the philosophical position that revolutions in sciences have introduced a quantum jump in human perception and reflection. To really appreciate this, let's take a look at the fact that Ptolemy's view of geocentrism was in line with "the spirit of his time" until Copernicus heliocentric revolution; which gave birth to the thought of Tycho Brahe, Johann Kepler, down to Galileo Galilee and Isaac Newton whose world view was mostly classical. Today, however, the revolutionary introduction of electromagnetism of Michael Faraday has brought about the breakthrough of Max Plank, Henry Bohr and Albert Einstein relativistic macrophysics and relativistic microphysics. Like Oizerman would have it,

These discoveries have emphatically reaffirmed the truth that today philosophy is impossible without crucial interpretation and summarizing not only the philosophy of the past but also of the science of the present. Only the closet association with the specialised sciences enable philosophy to draw inferences that are not given in any of these sciences. This becomes possible not because philosophy corrects the data of the specialised sciences; for one thing it lacks the equipment. This means that, scientific philosophy does not claim super

scientific of any such knowledge. But by taking into consideration the history of cognition and its prospects of philosophy brings out the universal implications of scientific discoveries, the difference they make to our world. Outlook, and prevent absolutising of the conclusions reached by the specialised sciences at any historically limited stage of their development (26).

While scientific philosophy tends to resemble the complimentary reflection action of Professor Asouzu, it varies from the point that there is the psychological inclination of the concept to presume that the realist empirical and materialistic philosophy is superior to the idealistic and metaphysical position, which is not in any sense inferred in complementary reflection of Professor Asouzu. This is the problem that other schools of philosophy have. For instance in the school of epistemology, we have the naturalizing, humanizing schools, the post modernist, and the renormalizing school with authorities spanning from Ionian, Platonian Aristotelian, Baconian, to the existentialist and post modernism. We equally have sub-classification of philosophies according to Occidental, Western, Oriental and African philosophies. In almost all these, the Western philosophers see themselves as the epitome of philosophical exploit, while on the other extreme, we have the Orientalist and the Afro-centrist philosopher beating their chests that they are the epitome philosophies. The tendencies is conflict which could result to large scale wars like the Euro-American wars mostly erroneously referred to as the (the First and Second World Wars).

Professor Asouzu's paradigm of complementary reflection advocates for a harmonization of the various philosophical worldviews for maximum benefit to humanity. This can best be explained by Professor Asouzu, when he avers that complimentary philosophy is to establish a form of synergic mix of all world's philosophies. The approach to reality had tremendous impact on the overall world view of traditional African due to symbiosis between the ideas of he individuals philosophies and their world. In this harmonized,

comprehensive, complementary, transcendent approach to reality, the world view of the African traditional schools, in a very natural way, strong momentary the transcendent ontological categories of unity, totality, universality. Comprehensiveness, wholeness and future reflection, through preferentiality as authentic dimension of thorough going complementarism (Asuozu, 140).

The quotation give an insight into what the concept of knowledge integration within the ambience of complimentarily is all about.

Complementary Reflection Models of Knowledge Integratiion

The essence of the models of knowledge integration is predicated on the assumption that human conduct is intelligent and enlightened only to the degree it is directed by theories, provided these theories are geared toward the realisation or practical ends. It is in this direction, therefore, that George A. Kelly asserts that "Society rises to its challenges, debates, its fears, and claims its nerves with expertise". (Bennis, Benne and Chin, 14). Even at this point, there arise the problematic of the innovation so evolved by the experts to be differed. This is why George A. Kelly posit that:

Not only does the expert fall to grasps a unity which, if it ever existed, seems to be slipping further away; but he despairs that men find it impossible to collaborate effectively in seeking one. An immediate problem of expertise is then suggested, that of communicating knowledge upward to those who make history, collegially, and downward to the uninitiated so that it will arrive at any onetime with proper impacts and ungarbbled. (15).

One can from the above point of view see that the essence of knowledge is to change opinions, eradicate prejudice – cultural, racial, gender-related, and religious or socio-politico economic hegemony, to inculcate new attitude that are developmental and just and to foster

actions that are humanistic. In this sense, a philosophical campaign, campaign to reduce prejudices, gender-related campaign, marketing campaign and political as well as campaign by agricultural extension workers to encourage people to adopt some innovation tend toward the same ambition creation of harmonium or atonement with oneself, the essence of creation and the environment. It is desirable to note that all previous researches from the aforementioned position and or campaign strategies with various aims have been adopted diverse approaches which though are geared to eliciting people reaction toward the realisation of set goals are mostly design in the framework of complementary reflection framework of Professor Asouzu, hence the general attitude toward classes and class conflict and problem of insincerity, insecurity and unjust socio-political and economic order today. These tendencies are mostly communicated through different philosophical-communication models mostly propounded by the interests and the spirits of the time – from Ancient African civilizations to the Kush, Mesopotamia, to the Sumerian down to the East to Euro-American hegemonistic culture of hyper-trade liberalization mostly sponsored by imperialism, colonialism neo-colonialism and contemporary form designed by the global gang up by Dumbarton Oak accord – United Nations Organization, the Briton wood, Parish Club World Trade Organisation and their official ideology globalisation.

These range from simple Claude Shannon and Weaver Stimulus response model to two-steps flow of information, multi-step strategies which Professor Frank Ugboajah modified into his concentric circle diameter model where multi-channels trade – modern media of communication as well as multi steps model of knowledge integration is advocated. Since it is necessary that one summarises and realising that the scope of this work is to look at knowledge integration from the point of view of complementary reflection. I must settle to enlist three other models of knowledge integration and or diffusion of innovation, which have received popular acclaim these include:

1. (ACADA) Model
2. (ELA) Model

3. (IWCK) Model

The first, ACADA, is an acronym of knowledge integration model that emphasises assessment, communication analysis, design and action as a model of knowledge integration. This is designed at John Hopkins University, Baltimore, the United States of America and currently being employed by health reform campaigns mostly in the global south and their collaborator United Nations Children Emergency Fund (UNICEF), World Health Organization (WHO), United States of America International Aids Agency (USAID), National Programme on Immunization (EPI). In this model, assessment is the first step in preparation for planning and implementation off effective knowledge integration. Here what has been the traditional knowledge and the extent to which knowledge providers have gone is assessed to enable innovation providers know what to provide and by how and how and what to adopt and what to avoid in the process of innovation diffusion.

This is followed by the second stage – communication analysis that range from the manifestation of cause, or explanation of the main problem, which could be behavioural, non-behavioural and or causes from sources of information or knowledge providers. This is further followed by media or culture industries analysis and their intercultural linkages and limitations. In this case it is required that the resources and media of communication that are employed to diffuse innovations as well as the relationship between the giver and receiver of the knowledge must be carefully analysed – this ensure the trapping of prejudices and infusion of assimilational messages that are mostly not meant to reify the knowledge receiver but rather tend toward alienating the knowledge receiver first from their culture and a consequent imposition of the knowledge provider's culture. In this sense all forms of judgmental positions that are inimical to the innovation diffusion is avoided or weeded out. This stage is followed by that in which the knowledge provider is required to develop strategies and activities for implementation of the goals set out to be realised. Then stage that follows is the advocacy stage. This theory of or position of knowledge integration and analysis presupposes a knowledge bearer, who designs what could be referred to as the

ultimate, what to choose, what not to choose, when and how to choose. In this sense, the metaphor of dualism good and bad, superiority and inferiority is inferred in this model hence its failure to meet the disposition of anonymous African complimentary model.

Trevour Purcell and Elizabeth A. Onojoro in their model of knowledge integration identified.

1. David Millar's Ephatic Learning and Action Model, (ELA) Model. This model is encapsulated in a keen interest in effective understanding of cultural relativity in development and the belief that indigenous knowledge is an integral necessary for the realization of a new world order:

The key criteria implicitly great local people broad scope for self-determination; bilateral transfers of knowledge in a context of mutual relative autonomy; recognition of differences in roles by gender; joint experimentation led by local Cosmo vision (Local cosmology, in a broad sense); in-depth study of local Cosmo vision; and development based in Cosmo vision and redistribution of power (Purcell and Onojoro, 24).

There were various discrepancies inherent in the said model. One of which is the supposition that there is a knowledge providers who give knowledge to a willing receiver, a notion that jumps into the contradictions of the banking method of philosophy of education, with its tendencies to subjugate and objectify the knowledge receiver and subjectify and create a monster out of the knowledge provider. To give knowledge could be problematised from the point of view of the scriptures – it is more blessed to give than to receive or in another extreme: He that has the means of materials production controls both the mean of materials and intellectual production and distribution all things being equal. If it follows, one could see that both the mean of materials and intellectual distribution are the exclusive reserve of the knowledge providers and the ruling material force and their consequent power relations. This equally shows that that aforesaid

model of knowledge integration falls short of the requirements of universal complimentary spirit – the type that is being advocated by father Innocent Asouzu (Professor).

Another model that is going to be given consideration is the International Labour Organisation World Bank, Canadian International Development Agency, KWU Maritime Inc. (IWCK) Model. The major supposition inherent herein is that:

1. All development initiatives should strive for sustainable projects
2. All development projects should strive to benefit all, and
3. All development projects should strive to have the broadest possible base. (Emeiry, 17).

While this is seemingly very plausible, there are equally inherent contradictions therein. Some of these contradictions are:

1. The assumption that the object of project execution must follow the principles of categorical imperative of Immanuel Kant. The big question that is almost always unanswered is who then decides what such categorical imperative should be, realising the volume of media and socio-economic and political imbalance between the global North and the global south and the attendant psychology evolved there from.

In the philosophical context, knowledge is a concept that is mostly reviewed from the point of solid consciousness. This is the kind of idea that Joseph Omoregba (2003) had in mind when he argues that: knowledge presupposes consciousness. All thinking, all acquisition of knowledge and even scepticism itself presuppose consciousness. This consciousness is basic to epistemology and a veritable starting point for any discussion about knowledge. For it is because men have consciences, that they can think, acquire knowledge, justify their knowledge or can even doubt. (Omoregba, 1). One can from this, see that the mind is the centre of one's consciousness. If it is so, it equally implies that such professional schools of philosophy like: Romanticism, Progress Theory, Euro-American-centricism, Afro-Centricism, Classical German Idealism, and or any form of nationalism include the divide between empiricism and rationalism, could be

accused of being guilty of kind of mistake Bergson and Mason's jumped into when they like their predecessors, F. G W. Hegel ran into the conclusion in their philosophy that African cannot reason at that for the purpose of this work shall be referred to as jaundiced philosophy or philosophy of skewedness, a pitfall which was created by parochialism, selfishness, imperialism, love of mammon and their attendant philistinism, propaganda industries, business interests and other sinister motives generated by intelligence that is skewed to mischief.

Chris Ijiomah refers to this kind of knowledge as treachery or ahuhuo rather than amamihe knowledge in Ibo of African language. To suggest that the African cannot reason is a sinister ideology equivalent to apartheid, anti-semitism, and fundamentalism, patriarchy and its potent evil and smacks lack of philosophical knowledge of what constitutes epistemology. It is this kind of assumption that the African does not have a form of consciousness or philosophy, that Germanic race is superior, that Christianity is superior to other religions or that Islamism. Is the best that has led humanity to such cataclysm like slavery, continuous colonisation of the global south, large scale wars fought by Europe of Europe and Europe of America to conquer the world, mostly and erroneously referred to as: First and Second World Wars by implication, Euro-Americanism and its interests in world interests. Hence the model of knowledge integration from this point of view is complementarism, a new religio-philosophical disposition that has been attacked by the principle of complimentary reflection of knowledge integration of Professor Asouzu that took its inspiration from the communal African complimentary philosophy which Professor Asouzu labelled anonymous. This position if taken may be because.

Asouzu is of the view African philosophers before now are as individualistic in their philosophising like it is today when philosophy has been commercialised by the craze for filthy lucre, this may be considered one of the pitfalls of his appreciation of traditional African complimentary philosophy. He should have known that the dominant culture in African is sharing and communalism, with the tendency that

wisdom, philosophy and governance in a common wealth that is custody by the elders, according to age grades and the volume of titles acquired in a complimentary spirit. To reason that; consciousness is the activity of the mind and mind is the power of thinking, and that thinking is therefore the act of consciousness and presupposed consciousness is and to think also that any aspect or humanity political divide, culture, sex, race is not capable of philosophising amounts to the suffering from acute intellectual and philosophical bareness that is incurable, seeing that at least every person has a form of consciousness and realising that consciousness is the awareness of our experience which presupposes a subject with object.

That is, the subject of experience (that which undergoes experiences and the object of experience (that which is experienced). The subject of experience (and of consciousness) is always an individual consciousness, (Omogbe, 1) and that there is coconsciousness in African or that the African does not philosophise is another misnomer – a product of racism, economic and or production, distribution and power relations. This is the motive of imperialism, neo-colonialism and globalisation. It is merely a reason to sustain inhumanity and to dehumanise and exploit, exclude and justify the shameless exploitation of African by the forces of multinational imperialism to the advantage of the monstrous and the depraved minded business interest of the global north. It is again an explanation by those who have the means of cultural production to justify and to again and again inflict inhumanity against fellow humans. This also negates the concept of reasonability occasioned by hyper-sensitivity toward self interest, which the philosophy of complementary reflexion model of knowledge integration sees as absolute self interest that mostly lead to anti-self interest. It is in the advocacy of complimentary reflection and model of knowledge integration that we all make recourse to the African traditional spirit of complementarity, which Professor Asouzu explains as follows:

Complementary reflection makes recourse to the principle of complementarity as a philosophical paradigm

concerning the type of solution needed in our world today. It reformulates this principle, which it borrows from the am science of traditional African philosophy and makes it a tool of explanation and understanding in a comprehensive, total, and universal manner. It is philosophy which sees enormous advantages in multidimensional structures the world seeks to explore. This is the most complementary and harmonious way possible.

The implication is that with sense of decency and universal humanism all these have been and can be harvested within humanity's intellectual community for common sharing in the spirit of rob my back let me rob your back what the Erei in Ekoi linguistic group in Cross River State refers to as ogbock ena irim irim ena ogbock, that is complimentary reflection. This is not globalisation but globalism or complementary reflection but not the kind suggested by the 'anonymous African philosophers, but a dialectical merger of both the anonymous African philosopher', the fully integrated Professor Asouzu, and all other philosophers death or alive, including my humble self. To me also, the spirit of complimentary reflection of knowledge integration can equally be reasoned from the point of view of the power of the oppressed the only source of liberation for both the oppressed and the oppressors, a complete dialectics for change which from my point of view requires universal humanistic dialogue. It is the highest expression of the principle of humanistic ideal and complimentary reflection of knowledge integration which is a categorical imperative.

Conclusion

One can aver from this position that the principle of complementary reflection and the model of knowledge integration which asserts like in a standard set theory that a complement of a set cannot itself be a set that it is only those things not in the set but meeting some further restriction that can form a set is a truism. Those things or the various components must as a matter of necessity be integrated and in a harmonious complementarily order. It is therefore clear that the principle of complementary reflection is taken from the Ibo-African

concept of live and let live - (Egbe bere ugo bere nke si ibeya ebekwala nku ku-kwaya). This is what informed Celestine Okwu perhaps, to sing in one of his track oyibo natamo ka anyi bu ofu. One cannot, therefore wonder why a philosopher whose whole life have been the advocacy of transcendental peace and universal humanism should advocate this Africaness and consequent adoption of this principle of anonymous African universal humanism, which has variously been undermined from the days of Abraham and Pharaoh, Moses and Pharaoh and in this era of global treachery fostered by hyper trade liberalisation and its attendant globalisation for adoption of this world view in the world philosophical scenario. It shows the tendency to forgive and forget and made nonsense of such debates as reparation, forgiveness of the sin of slavery, which Euro-Americanism has sincerely rebuffed and their insistence on ridiculous shylock's debt payment principles in spite of the gory implications of this tendencies and the attendant nightmare it has created among the global south. It is however unfortunate that there are really no media to express the discontent in this brazen Godless wickedness and hyper expression of absolute individualism which has indeed alienated the bulk of individuals from the comity of individuals. Can philosophy change this train or do humanity still insist on the use of conflicts or violence.

Works Cited

- Asouzu, Innocent Izuchukwu. *The Methods and Principles of Complementary Reflection in and Beyond African Philosophy*. Aba: Cheedal Global Prints, 2004.
- Asouzu, Innocent Izuchukwu. *Effective Leadership and the Ambivalence of Human Interest: The Nigerian Paradox in a Complementary Perspective*. Calabar: University of Calabar Press, 2003.
- Benton, Ted. *Philosophical Foundations of the Three Sociologies*. London: Routledge and Kegan Paul, 1977.
- Bodunrin, P. O. (Ed.) *Philosophy in Africa: Trends and Perspectives*. Ile-Ife: University of Ife Press. 1985.
- Bryant, Christopher G. A. *Sociology in Action*. London: George Allen and Unwin. 1976.

- Ewing, A. C. *The Fundamental Question of Philosophy*. London: Routledge and Kegan Paul. 1980.
- Laur, Helen. *Knowledge on the cusp* in Oladipo, Olusegun (ed). *The Third Way in African Philosophy*. Ibadan: Hope Publications. 2002.
- Moore, Edward George. *Some Main Problems of Philosophy*. London: George Allan and Unwin. 1969.
- Purcell, Trevor and Elizabeth Akin Onojoro. *Models of Knowledge Integration* in Okere, T. I. and Levi Nkwocha (ed.). *Harvesting and Sharing Indigenous Knowledge in Africa*. Owerri: Asumpta Press 2004.
- UNICEF and WHO: *Communication Handbook for Polio Eradication and Routine EPI*. New York: UNICEF, 2001.