

## **Victim and the Victor: Humanism and New Humanism in Chris Egharevba's *Broken Chains***

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### **Abstract**

New Humanism is as a reaction to the position of Modern Humanism. It attacks and discredits the latter's atheistic stance; however it agrees with Humanism that man has value and dignity; that his worth is inestimable, and this planet, earth is the temporary home of man. Yet the New Humanism argues that man's dignity is not sui generis i.e. man's dignity does not derive from man, nor does man confer inestimable value on another man (Udo Etuk 3), the value and dignity of man can therefore not be realizable until it is predicated on God - the One who gives man his being and existence. The Bible on which principles of New Humanism are based emphasises that sin separates man from the love of God and being so separated: man tends to think himself 'the centre of all things.' In Chris Egharevba's *Broken Chains* the author upholds the view that "man is wolf to man" (Etuk: 3), hence the weaker man becomes a victim to the stronger man and spirits. On New Humanism and *Broken Chains*, the paper affirms that Humanity's dualism is the central tenet of New Humanism. The chains of fornication and adultery of victims like Dr Imasuen, Dr Osaze, Blossom, Daisy and Tonia were only broken and they became victors when they repented of their sins and accepted God's salvation.

### **Introduction**

Every civilization rests on a number of presumptions about many questions: concerning man, human nature and the nature of the world and about those things that are valuable, about man's relationship with 'God.' In most ages literary writers celebrate other things but the theistic God or theistic themes. Most writers overtly anchor their presumptions of the cosmos on the secular or the materialistic other than the supernatural, and those who claimed to commemorate the world of the Divine or theistic God ironically end up enthroning Pantheism, Polytheism or Idolatry. Such works include Ngugi wa Thiong'o's *The River Between*, Chris Egharevba's *Legacy of Thunder*, among others.

In Africa, religion ranges from the traditional to the alien, and it dominates the thinking and life patterns of the people. Africans and people of African descent in Diaspora are noted to be one of the most religious the

world over. This is partly because Africans attribute everything that happens to the supernatural (Humanist Inquirer 8). Therefore, Africans' claim to be Humanists may be viewed as presenting a distorted picture that turn out to be only 'a bundle of clippings from another world' (Achebe:11). The Africans have a heritage founded in a belief in 'gods' that will eventually lead them to the Almighty God. Chinua Achebe's *Things Fall Apart* authenticates this fact as Achebe presents a plethora of African gods: from the personal 'chi' to the different gods of fertilities, festivities to Amadiora the Almighty. In E. Pritchard's view this may be referred to as 'primitive thought ... oriented towards the supernatural (80), but that is the African world-view. Africans therefore, do not have the history of looking up to man as 'god' or man as the centre of all things as the humanists profess, but a view which New Humanism refutes. Raymond Prince describes African cosmology as "dualist but co-existent" (133). New Humanism is therefore, a linkage between the Africans and their past.

Unlike Humanism, New Humanism strongly advocates the existence of God - the supernatural, the duality of man as both materialistic and (deeply) spiritual. New Humanism is a reaction against the Humanist assertion that man is the measure of all things - "an end not a means to an end" (Humanist Inquirer 2). Largely a reaction to modern relativism and determinism, New Humanism is a critical and cultural movement that affirmed freedom of the will and the necessity of standards in life and art... (Forester: 203). New Humanism is strongly informed by the Biblical Christian views of man and life generally; it maintains that man is a creature of God, made in god's image, "and that it is this image of the creator which uniquely defines man; for man would not be man without it" (Udo Etuk 161, 166). The philosophy further teaches that man through sin is separated from the love of God has lost the image of God, thereby has lost out of his dignity as well as his dominion. But God Almighty through his son Jesus Christ has provided an instrument by which man may be reconciled back to Him to become a victor over all worldly chains.

This work seeks to show that the evil chains of the dark kingdom, which in *Broken Chains* manifest itself in lust as a function of Humanism's acceptable way of life, can only be broken through the power of God Almighty as advocated by New Humanism.

### **Humanism in *Broken Chains***

In *Broken Chains*, the conflict between Humanism and New Human seems to strive on the symbol of sex – fornication and extra-marital affairs. The Free Inquiry, a humanist magazine, distinctly outlines the 21 Affirmations of Humanism i.e. a statement of its Principles. The 13th is on human sexuality: "We respect the right to privacy. Mature adults should be allowed to fulfil their aspirations, to express their sexual preferences, to exercise reproductive freedom..." (2). Humanism does not frown at fornication or

extra-marital affairs or any sexual immorality provided this is done between 'mature adults.' The Humanist Manifesto II extensively explicates on this:

In area of sexuality, we believe that intolerant attitudes, often cultivated by Orthodox religions and Puritanical cultures, unduly repress sexual conduct...while we do not approve exploitative forms of sexual \_\_expression, neither do we wish to prohibit, by law or social sanction, sexual behaviour between consenting adults. The many varieties of sexual exploration should not in themselves be considered "evil"...A civilized society should be a tolerant one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their lifestyles as they desire. ..(18,19).

What the Humanism calls 'intolerant attitudes, often cultivated by Orthodox religions and Puritanical cultures', are attitudes which license the humanists into uninhibited sexual involvement. Conversely, New Humanism through the word of God stands against these unbridled sexuality. For the Bible says:

This is what God wills ... that you abstain from fornication; that each one of you should know how to get possession of his own vessel in sanctification and honour not in covetous sexual appetite such as also those nations have which do not know God; that no one go to the point of harming and encroach upon the rights of his brother in this matter, because Jehovah is one who exacts punishment for all these things... For God called us not with allowance for uncleanness, but in connection with sanctification. So, then, the man that shows disregard is disregarding, not man, but God, who puts his holy spirit in you (1 Thess 4:3-8).

New Humanism whose tenants are based on the Bible frowns against fornication or sexual intercourse between unmarried persons, and extramarital relations on the part of married persons. Sin came into the world when Satan, in the image of the snake deceived our first mother Eve into eating the forbidden fruits. According to Ime Ikiddeh 'the move that Eve made out of Eden marks perhaps the first recorded revolutionary act of man in society... above all the rebirth of man as a conscious moral being, leading to rationalization of man's relationship to the divine" (336). Since the time of Adam and Eve the snake (Satan), manifests itself in various forms to rationalize man's relationship with the divine and to lure man into the kingdom of darkness through sexual immorality. In *Broken Chains*,

Eghareveba draws from the act of mindless sexual permissiveness projected into both men and women, through the image of the snake from Olokun and Jakasia worlds to give victory to man through sanctification with God Almighty.

The characters in the novel portray the Humanist's tenets that "individuals should be permitted to express their sexual proclivities and pursue their lifestyles as they desire" as they desperately seek power, money, and wealth, through the sin of lust. The female characters use their prowess to prey on the male folk as well as families. It is said of Blossom that: "Over the years she had come to understand what the scenery was: that she was one of the marine spirits, possessed of the mermaid spirit, solely committed to seducing and destroying men spiritually and physically, rendering them useless and destroying families." (18). This description is equally true of characters like Daisy, Tonia, as they ravage the lives and families of Rev. Idemudia, Dr Olusegun, Dr Imasuen, and Dr Osaze, respectively.

New Humanism warns that "Because of the multitude of the well favoured harlot, the mistress of witchcraft, that selleth nations through her whoredom and families through her witchcrafts" (Nahum 3:4), man should be God-centred. Individuals, families and Nations, are sold out in bondage to witchcraft through whoredom as practiced by the humanists in this novel. If man does not receive discernment and precision of focus to fight against this evil with the spirit of God, man may be doomed.

Daisy is one of the human agents sent into the tertiary institutions by the marine kingdom, empowered to seduce, destroy, and render men and their families useless spiritually and physically. She comes into the world through a somewhat controversial pregnancy: for while her father Mr. Ode thinks his wife's pregnancy is a divine intervention occasioned by the prayer for him by a young pastor whom he gave a loan, his wife Mrs. Ode knows that her visit to the Olokun priestess the same month helped in her getting pregnant. At eight years of age, Daisy begins to be unusually emotional about the little stream that traverses the village. The bizarre joy comes with compulsion to go to the stream. At the age of ten, during one of such visits to the stream she encounters 'strange but handsome men and pretty girls ... she walked boldly to the outstretched arms of the handsome man' (17). She is instantly welcomed in what they called 'your world, our world' where she is introduced to rituals of the dark kingdom, and she is warned never to reveal anything she sees or hears. Her initiation is sealed with illicit sexual affairs with one of most handsome men she has ever seen, and thereafter the man becomes her ultra-ego. While the Humanists may 'not approve exploitative forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behaviour between consenting adults', into what group will they classify the sexual relationship between a ten year old girl Daisy, with men from the spirit world? How would they classify the sexual relationship between Dr Osaze, a University don, with a fifteen year old girl? The Humanists may not call these

'sexual behaviour between consenting adults' nor will they refer to such an obnoxious behaviours as one of the many 'varieties of sexual exploration' that 'should not in reality be considered "evil"'? Such 'harming' sexual assaults should not be tolerated whatever the extreme of Humanist forbearance is. Other authors like Nawal El Saadawi, take exception to sexual assaults on teenage girls. Saadawi portrays Firdaus, as a young girl constantly raped by an adult uncle, and other older men, which results in her taking to prostitution as a way of life (16, 36, and 47).

Daisy finds herself in a Department where "right from the Head the practice of sexual harassment was cherished" (18). Incidentally she starts her "assignment" with the Acting Head, Dr. Osaze. The relationship grows stronger with Dr. Osaze having huge financial 'reward' from the marine world each time he has sex with Daisy. Dr. Osaze is overwhelmed by this 'unprecedented wealth' howbeit to his detriment. At the end he sacrifices his academic career for this. "... Yes, nothing else mattered: only the lady called Daisy" (45). The relationship starts with what the Humanism calls 'both adult consenting.' The first victim of his mysterious wealth is his wife, Abigail who he divorces immediately at the instance of Daisy. Humanism argues that 'religions and Puritanical cultures, unduly repress sexual conducts ...' The act of destroying family by these humanists is a device of destroying nations. New Humanism warns 'Lest Satan should get an advantage of us: for we are not ignorant of his devices' (II Corinthians 2:1). Dr. Osaze's ignorance of Satan's devices is felt as his finances begin to dwindle, his refusal to give his only son as the demanded sacrifice to the marine world provokes Daisy to mastermind evil against him. He loses his son. In an accident that claimed the life of his divorced wife, he too is paralyzed from the waist down, fire guts his house on the day of the accident and his house-help also dies in the inferno. Dr. Osaze contemplates suicide when he comes out of coma, but prays: "God, please understand and forgive me. ... I know I did not create my life but I think I have the right to take my life... it is my life... (77). Humanism upholds suicide as legal or ideal and honourable. The *Humanist Manifestos I and II* says:

To enhance freedom and dignity the individual must experience full- range of civil liberties in all societies... It also includes recognition of an individual's right to die with dignity, euthanasia, and the right to suicide. We oppose the increasing invasion of privacy, by whatever means, in both totalitarian and democratic societies. (19) To confirm the duality of man, Dr Osaze innately knows within him that he did not make himself and appeals to the Unknown God for forgiveness in spite of humanist inclination.

Bishop Idemudia's counselling/deliverance sessions with Daisy turns into a sex arena. With this the Bishop is ushered into remarkable wealth and breathtaking miracles in his life and ministry. Also his desire to own Daisy solely for his sexual pleasure, his wife becomes the first victim because Daisy will not share her catch-man with another woman: "Because, you can never get such experience from any other woman". Fine, I don't want to have such experience from another woman. Your wife, she is a woman..." (81). Thereafter, the Bishop and Daisy manipulate a young man to confess to having sexual relationship with Rev. (Mrs) Idemudia during one of the church services. Bishop's wife dies of shock. The Humanists consenting attitude in the area of sexuality, seems to give them an 'open sesame' into destroying families that is the bedrock of the society. The Bible says: 'No fornicator or unclean person greedy person has any inheritance in the kingdom of God.' The Reverend's greed, idolatry, and his mindless murder of his wife is unfortunate, for he knows no such person can enter into his inheritance. So his eventual death is a warning to mankind.

While Daisy was born of the Olukun kingdom, Blossom, an abandoned baby from the illegal sexual union between Rev. Jackson popularly called Rev. Jay Jay and Miss Esther King, both of Heavenly Bound Ministries, is initiated into the marine kingdom of Jakasia by her natural father Rev. Jackson. Rev. Jackson uses her as 'a covenant of security with Queen of Jakasia ... for more powers and security' (10), and wealth as promised by the Queen of Jakasia. Subsequently, after the dedication service as prompted and performed by Rev Jay Jay, Blossom's foster parents, Mr and Mrs Idubor, were unknowingly nursing a possessed child for the Jakasia kingdom. Humanism approves of sex between consenting adults, but it is silent on the child as an outcome of such indulgences. Humanism believes in a brotherhood which is man's faith in man, so Esther King once believed in the Rev. 'to exercise reproductive freedom...' But at the arrival of little Blossom, the responsibility for the proceed of the 'reproductive freedom' cannot be resolved by Humanism. New Humanism views the interpretation of 'brotherhood' as fragile, because man on the slightest inducement can betray man. As can be seen in the relationship between the Rev. and Esther the brotherhood of man becomes "a smokescreen to cover human selfishness" (Etuk 167).

Like Daisy, as a child, Blossom always feels the compulsion to go to the stream and in her dreams she sees herself swimming and playing with beautifully looking men and women in beautiful sceneries and engaging in lovemaking. And at the age of fifteen she becomes fully conscious of certain forces within and about her: that she possesses within her the power to achieve whatever she desires. Blossom's first target is Dr Olusegun a wealthy medical practitioner, married yet a womanizer. The relationship ruins the medical doctor. Blossom manipulates his wife to divorce him after she wills the woman to witness one of their love-making sessions in Dr Olu's Clinic, and thereafter, he no longer can control his sexual urge. Humanism, in advocating

'responsible sex' would not consider the evil manipulation innate in sex. Similarly, in *A Question of Power*, Bessie Head describes Dan the humanist, as a bi-sexual, who indulges in sexual activities both human and animals. He is a murderer and he causes breakdown in family relationships – he wills husbands into wild-sexual encounters with prostitutes and makes their wives catch them in the act – after which he manipulates the women to commit suicide. And then he changes the men into 'imbecilic docility' (120). The Humanist stance on 'man as the centre of all things' gives the stronger man powers to devour the weaker one and eventually destroy himself. Dr Olu's raping of one of his nurses' ruins him. He sells off his vehicles and the clinic for an out of court settlement, and: 'even as Blossom remained on the bed, she knew that Dr. Olu was finished' (35). Dr Olu is insolvent and without a family.

Blossom extends her sexual adventure to a University Don Dr. Imasuen, who was born into a home "that was more of a pagan than even nominal Christianity (20). This background prepares him to be anti-Christianity and Pentecostalism. His purely humanistic stance is premised on what Larmont infers to be Humanism view of life:

Humanism is of the view point that man has but one life to lead and should make the most of it in terms of creative work and happiness; that human happiness is its own justification and requires no sanction or support from supernatural sources; that in any case the supernatural, usually conceived of in the form of heavenly gods or immortal Heavens does not exist; and that human beings, using their own intelligence and cooperating liberally with one another, can build an enduring citadel of peace and beauty upon this earth (Etuk:19)

The antagonism between Humanism and Christianity become noticeable when the philosophy, migrated westward and was subsumed under some predominantly materialistic philosophies which emphases were these-worldly, anti-God and anti-religion. "Modern Humanism denies the existence of a heavenly city and life here after which are cardinal to the beliefs of the Christian faith" (Etuk 10). In Humanist Inquirer of May 2003, a News Letter - publication of the Nigerian Humanist Movement, is enshrined The International Manifesto for Atheistic Humanism. The Manifesto on the issues of a heavenly city and life hereafter adds that Paradise i.e. Heaven, if here is to be any, must be achieved on earth and not in an ethereal realm after death: "it is here and now that we must be human and alive" (10). Therefore, adherents of New Humanism carry their 'heaven' to excesses, and in sexual affairs they become sadistic.

In Preface to Humanist Manifesto II, Paul Kurtz and Edwin H. Wilson declare: “Salvationalism, based on mere affirmation still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival” (13). On the Christian tenet of eternal damnation in Hell, Humanist Manifesto II maintains: ‘Promises of immortal salvation or fear of eternal damnation are both illusory and harmful; they distract humans from present concerns, from self-actualization and from rectifying social injustices’ (16). The Humanism’s discard religion: because central to religion are the issues of revelation and faith in the supernatural which Humanism rejects due to its purely materialistic stance.

As one of the students in Zazau University, a University that grooms radicals and atheists Doctor Imasuen naturally becomes a Marxist. Marxism, like Humanism ‘regards religion as a projection ... which helps to fool the lower classes with heavenly hopes ...’ (Smart: 41). Dr. Imasuen sees ‘... religion as the opium of the masses, as agent of colonialism and exploitation which must be rejected. He believes ‘there was no God but man; your God is your muscles, your brain, and your guts’ (20). Jesus was a mere historical figure who like many contemporary anti-establishment crusaders ended up in self-delusion. Jesus paid for his blasphemy and betrayal. Religion is a grand deception aimed solely at the exploitation of the people (21). The ‘Born Again’ were: ‘the partly demented that could see suffering and persecution and rejoice or can renounce pleasure and embrace frustration’ (20). His reasoning alludes to the humanist ‘moral system which bases all human values on the pursuit of this worldly happiness, freedom and progress’ (Etuk 9). Dr Imasuen’s position on morality is premised on the humanist position, that morality is not anchored on any supernatural, but set by humans, and that intelligence and conscience are sufficient guides to morality.

Humanism’s tenets ‘to cultivate the development of a responsible attitude toward sexuality in which humans are not exploited as sexual objects, and, in which intimacy, sensitivity, respect, and honesty in interpersonal relations are encouraged’ can be seen to be highly exploited in Broken Chains. Man cannot bridle his sex urge, nor will his urge to exploit fellow man sexually and materially ever develop into ‘a responsible attitude’ without the spirit of God in man.

### **New Humanism and Broken Chains**

Dr Imasuen brooded through Full Gospel Business Men Fellowship’s Dinner because his girl friend Stellamaris is ‘born again’ against Dr Imasuen’s humanist stance. She departs with a prayer for him that “The light of God will shine...and free ... the darkness” (25), in him. Dr. Imasuen thereafter takes to “responsible attitude toward sexuality”. (*Humanist Manifesto I and II*. The universities are described as “particularly fruitful” for sexual adventures and explorations; lecturers and some Heads of Department and Co-coordinators fall victims or are victors of this. They use their vantage positions to pester



and intimidate girls and the girls also harass and coerce them for sex. In Vincent Egbuson's *A Poet Is A Man*, sex is described as "... low as urinating or defecating, things we don't do openly. And when we do it openly we have come down to the level of animals" (47). Yet to most people in the Universities sex has become their Achilles heel. Many lecturers, in *Broken Chains*, may be said to "have come down to the level of animals." The tertiary institutions especially our Universities were supposed to be, among other things, a centre of moral excellence harbouring the icons of our society. But in *Broken Chains* they harbour sex despots as icons.

Again in Egbuson's poem entitled "The Last Test", sex is:

the easiest thing to bring down public figures and dignitaries. Publicly respectable, privately low e.g., a headmaster having his female pupil. When he is caught, shame". "Not only public figures. All human beings. And when I say it pulls us down don't mean only in a public sense, in the way a Minister was recently disgraced when his self abasing sexual affair with his friend's wife was exposed. In our bedrooms, in the rooms of obscure hotels, in private offices, sex pulls us down spiritually and we are like pigs enjoying our own filthiness" (47).

Fornication and adultery debases man. In the "CONFESSION OF A UNIVERSITY DON", a headline on the front page of the local newspaper, Dr. Imasuen admits that his sexual propensity was rather a major problem (69). He now realizes that the real danger is not necessarily in STDs or AIDS; the dangers lies in the fact that some ladies and gentlemen in the campuses are possessed of demons and are therefore agents of evil forces dedicated to the destruction of individuals and families (70). And for man to overcome sex's tyranny he needs the supernatural.

As Dr Imasuen surrenders his "life to Christ" (72), he confesses: "... I had a lot of fears; I have done a lot of havoc; too many sins and it would take time before I finished atoning for them and be accepted by Christ..." (72). Whereas Humanism does not believe in the existence of sin, it does affirm that there is a thing like morality, though its premise may not be on God or anything supernatural. The international Humanist New Magazine and Humanist Inquirer, affirm that moral truths are relative, and that they vary from culture to culture. New Humanism anchors its morality on God the "Supremely rational Being" (Etuk 79). Without God morality loses its anchor and must float adrift on the ocean of human caprices and fallible judgment. Many moralists are of the opinion that moral laws are just and make sense because they proceed from God's supreme reason. They are therefore not whimsical or capricious; rather they conform to the over-arching principle of the world which is also rational (Etuk:80). God's moral laws fit

into any culture and can transform life and bring perfect peace, joy and freedom to the individual. Dr. Imausen feels transformed. St. Augustine of Hippo prays: "God. You created us unto yourself; hence our heart is restless until it rests on you" (Etuk 166). Dr. Imasuen's 'heart is restless' from birth searching Humanism in vain for the Truth until he finds it in New Humanism for God's grace is sufficient to atone for his sins through Jesus Christ.

But Dr. Osaze's allusion to God for help and forgiveness affirms the duality of man (man the spiritual and man the physical). The New Humanism is strongly opposed to suicide (including euthanasia) of whatever kind and wherever. It believes and teaches that God created man and so man becomes His. And God's strong warning is "Thou shall not kill" and this includes taking one's life for whatever reason. At this point Dr. Osaze needs a miracle which only God can give, having exhausted his faith on the material side of the medical science reminiscent of humanistic tendency. As NEPA light comes in error he presses a channel button on the TV set and his colleague Dr. Imasuen, a one time Humanist is giving his sermon on New Humanism which is predicated on faith in Jesus Christ. Dr. Osaze finds himself weeping in surrender to Jesus Christ. And miraculously: '... he felt something heavy lifted off his body, as if a weight that had laid on his leg were lifted.' He sits and stands up. He walks towards the brightness that appears at the door then he crumbles under a power that he could not resist (79). Dr. Osaze is healed! The chains are broken - chains of physical and mental paralyses, of greed, of promiscuity, of faithlessness in the Almighty God through Jesus Christ, are broken. Thereafter with the power of God, Dr. Osaze is able to forgive and deliver Daisy, his former lover and the source of his ruin now Mrs. Idemudia from Satanist grip of Olukun kingdom.

Now a 'born again' Christian Dr. Imasuen is also able to deliver Blossom, his former mistress from the Jakasia kingdom. In Blossom's attempt to rape and discredit him after his conversion, through the power of God, she manifests the nature of the demon that possesses her. Blossom witnesses a ball of fire smash the entire Jakasia kingdom in pieces. She sees the Queen and her husband burning and screaming. 'She felt light in her body and ... her face portrayed tranquillity' (101). Blossom is set free, her chains broken. John Hoad argues that 'Humans can only know humanly: we can only process reality within human frames of reference' (Online). The deliverance of these victims is beyond human understanding.

Through the power of God, Dr. Imasuen also delivers Tonia who is initiated into Jakasia kingdom by her bosom friend Blossom. She confesses that her ultra-ego the man the kingdom of Jakasia that projects himself from her as a python killed the three 'cult boys' whose bodies were found in the ravine, when they were about to rape her (97). The power of God sets Tonia free from the chains of the kingdom of Jakasia, and so are the chains of her unbridled sex broken. The likes of Rev. Jay, Jay and Rev. Idemudia, were judged and condemned for they were already knowledgeable of the word of

God on which the principles of New Humanism is based that: 'Marriage is honourable in all, and the bed undefiled, but whoremongers and adulterers God will judge' (Heb.13:4). They possess not their bodies 'in sanctification and honour' but 'in covetous sexual appetite,' for to whom much is given much is demanded.

### Conclusion

Inherent in all symbols, ideologies and dogmas which rival religion are themselves religious. Karl Bath affirms this statement and says that "there is no Humanism without the gospel (Etuk:155). The title of the book *Broken Chains* is suggestive of the superiority of the power which is behind the breaking of the chains. The power is that of the Christian God which New Humanism professes. The "Chains" symbolize problems that bedevil humanity which is beyond human capability to control. Most Africans have so much corrupted their heritage that we have a Babel-type confusion of vision and values, often our aspirations are towards Western models that we give room for others to see us as bewildered. In *Broken Chains*, the evil forces mainly from Olukun and Jakasia kingdoms, which were seemingly indomitable and militate against man as the victor is now the victim through the supremacy of God. The deliverance of the three female agents: Daisy, Blossom and Tonia from the marine kingdoms demonstrate the power God over the demonic worlds whose influences our world cannot deny. Dr Imasuen's and Dr Osaze's deliverance from uninhibited sex shows the power of God Almighty over man's emotions. Also Dr Osaze's miraculous healing is beyond Humanism's belief in science.

Intrinsic in New Humanism are the doctrinal aspect, the mythical, the ethical, the ritual, the experiential and the social, and all these are dimensions inbuilt in the African traditional religion. New Humanism's assertion that man's dignity is not conferred on man by man but by the one who created man in His own image can only be fostered when man acknowledges the deity God and man's image is restored. This assertion is innate in African traditional belief. The man who puts his faith in frail man is leaning on a broken reed, and the Bible says cursed be you who put your faith in man.

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