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Commentary

Intellectualism without Humanism is more Dangerous than Illiteracy

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It is an expectation that those in scholarship positively lead exemplary lifestyles, following the fact that their intellects must have received purification and been nurtured to identify the 'good', and subsequently, walk in the way that leads to the 'good'. That should be the nature of scholarship, for its process enlightens the minds, after which one could be referred to as an intellectual, a scholar. But it is unfortunate that this expectation has not been realized, as scholars, in the process of exercising scholarship, lose the essence that gears towards humanism and become beastly in nature. This calls for a re-evaluation of the nature of scholarship and the expectations of scholars. Where has scholarship or the scholarly process gone wrong to inculcate the very opposite of what is expected of its onus in people participating in it? Is the factor responsible for this in the process, or environmental dependent, or what scholars have constituted as the nature of scholarship? In answering these questions, this paper defends that it is the emphasis on logicity and criticality in participating in scholarship, and influences from the intellectual products of scholars, expressed in their philosophies of life, theories, and ideologies, that have encouraged this opposite development of inhumanism. The paper is expected to (1) unravel the already experienced dangers of this anomaly, (2) advise scholars to toe more the way of humanism than the criticality and logicity of scholarship, and (3) postulate a more humanistic model as an essential scholarly exercise. The paper shall adopt conceptual analysis and a humanistic approach as methods.

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1. Introduction

It is Epictetus' position that only the educated are safe. The implication of this is that scholarship is the only way out from 'bad' to 'good'. With scholarship, a mental revolution is possible; a re-orientation of the conceptual scheme is assured, and hopes for a better future are raised. But this expectation is still in question, as it

appears that those factors responsible for making life worse and worthless are perpetuated more by the so-called scholars. This is not only ironic and so unfortunate, but also the very motivation behind this paper.

Thus, the paper asks questions regarding the possible causative factors of this attitude. Could the factors be in what scholars have conceived as the nature of scholarship, or principles of intellectual ideologies instilled in scholarly exercise and affectively acquired

by people undergoing the scholarship exercise, or even environmental-based factors which scholars acquire? What is then the nature of the concept of 'scholarship'? What process would be the best to participate in that concept? What could be the utmost aim of scholarship, and what is the relationship between scholarship and the humanity of those scholars participating in scholarship?

Nonetheless, it is the finding of the paper that the criticality and logicity of intellectualism are major factors behind the anti-humanist tendencies seen in the attitudinal disposition of many scholars/intellectuals.

2. Scholarly and Classical Positions on the Concept, 'Scholarship'

As mentioned above, to a scholar like Epictetus, education is the only way to be safe, where 'safety' is to 'grab the good life'. But the question now is: 'What is the good life?' Many scholars have given their dissenting voices to the idea of a good life, some taking a hedonistic stand, maintaining a "moderately but pleasurably" lifestyle by upholding that "pleasure must be in some way an ingredient of happiness," hence "pleasure is the sole good" (Popkin and Stroll 1975, 10-11), others taking an intellectual stand, and many taking to attitudinal/behavioural dispositions. However, it must be recalled that the Epictetan emphasis is on the fact that being educated is the main gate to being safe in life, and being safe in life implies grasping the concept of the 'good'. That is to say that without education, human beings remain unsafe, hence, blind to that which is good; consequently, there will be no discovery of the good, hence the thriving of unsafety and the bad. This position could be likened to that of Sridhar when she writes: "Education is not just for mere living but for life, a fuller life, a more meaningful and a more worthwhile life" (Sridhar 2014, 18).

To the Greek ethicist and humanist, Socrates, the product of education- knowledge- could be equated to virtue, while the very opposite- ignorance- to vices. This ethical principle was so influential that his student, Plato, imbibed it as a guide to his ethical theory. Plato (Popkin and Stroll 1975, 2-3) holds that "it is generally assumed in such theories that if we know what the good life is, we will naturally act in such a way as to try to achieve it," hence "finding the nature of the good life is an intellectual task very similar to the discovery of mathematical truths." Then, to put it straight, "evil is due to lack of knowledge," and this knowledge could be attained through (1) directly

undergoing an educational process, (2) emulating or imitating from the display of those who underwent an educational process, by which "virtuous habits of behaviour" are attained, or (3) allowing those who underwent an educational process, by which there will be 'development of mental powers' to attain virtues (Popkin and Stroll 1975, 3). However, as an idealist, he later maintains an ideal conception of education vis-à-vis finding the good life, as he opines that "goodness exists independently of men and remains to be discovered if men can be properly trained," and this training here implicates the idea of the three listed processes above. However, emphasizing this point, Plato remarks that education

makes a man eagerly pursue the ideal perfection of citizenship and teaches him how rightly to rule and how to obey. This is the only education which in our view deserves the name; that other sort of training which aims at the acquisition of wealth or bodily strength or mere cleverness, apart from intelligence and justice, is mean and illiberal and is not worthy to be called education at all (Rusk 1969, 30)

There are many other scholars who believe in the power of education as not just the major source of livelihood and making life worth living and appreciatively, but the only way to imbibe a worthy ethical lifestyle. Empiricist scholars like Berkeley, Locke, Rousseau, a rationalist like Kant, and many educationists like Sridhar, etc., have all believed the cognitive power of man to understand and behave ethically is commendable. These scholars believe that the mind/intellect can grasp what is taught or displayed to it, and that can influence the thinking and actions proceeding from the mind and as displayed through the body. In other words, what the mind comes in contact with, it assimilates and then from an internally generated principle influences certain reactions in men which would be displayed in words, actions, and thought, and the gap between the appeared phenomenon and the intellect/mind is scholarship, that is, a process of education, learning, and assimilation of that which is educated about and learnt, and subsequently its display through human behaviours and actions. It is the questioning of the effects of this scholarly end product, that is, the effects of that which is grabbed, studied/learnt, and displayed through human thinking and actions, that this paper focuses on. Have they furnished humanity with hopes for posterity by projecting more positivity, or have they encouraged the otherwise?

Standing on this, as we can see, many like Plato and others would answer in the affirmative on one hand. But many like Rousseau and other African scholars and sages like Ki-Zerbo, and others, would answer in negation on the other hand.

The Jewish-German scholar, Rousseau, would first appreciate the product of scholarship/education, which is expressed in many ways for human livelihood, such as civilization; but this would not go without huge damage to humanity. In fact, he opines that the corruption of nature, that is, the existential state of man that knows true peace, co-habitation without boundary, the genuine practice of communalism, etc., was because of civilization, which proceeded as an end product of scholarship. The Rousseauic state of nature is significantly different from those of Hobbes and Locke, as that of the former does not tolerate personal but rather communal ownership of properties, while those of the latter tolerate it even though with limits, as seen in that of Locke. While that of Hobbes opposes that of Rousseau on the ground that it is negative to humanity as it encourages brutishness and inhumanities, that of Rousseau would disagree with that of Hobbes on the ground that even if there would be elements of occurrence of what Hobbes says, it is still better off than the evil and the level of negativity that would emerge in the Hobbesian proposed civility. In other words, this scholarly argumentative scenario could be compared to the saying that the worst democracy is better off than the best military regime. Rousseau puts his argument straight in the following lines: "The first person who, having enclosed a piece of land, decided to say, 'this is mine', and found people who were simple enough to believe him, was the real founder of civil society" (1963, 292). For Rousseau, men begin to grow selfishness, which is expressed in personal ownership, when they receive civility as inherited in scholarship, and that is a damage to humanity.

Another scholar like Ki-Zerbo would align his thought with that of Rousseau, upholding that civility cannot be entirely chatted without its grave damage to humanity. Coming from his African communalistic consciousness, where community ownership characteristically prevails as the personality of the African peoples and that which identifies the truism of being African, he upholds that the concept of real evil in Africa begins with the civilization as introduced into Africa by the Europeans (Ki-Zerbo 1962, 267-82). In fact, there is no evil of civilization greater than the European-perpetuated slavery, colonialism, and the instillation of neo-colonialist principles in the religio-political lives of Africans, religious conceptual crisis, among other

negativity of the Western scholarly activities in Africa. That was a practical manifestation of the Ki-Zerboic position, for such evils emerged with the education and scholarship process as structured and patterned in the Western scheme.

Many African scholars and sages, like the traditional highlife artist and sage Ozoemena Akunwata Nwa Nsugbe, would even agree more with the Rousseauic and Ki-Zerboic positions that scholarship or the show of intellectualism among African families is the real cause of the evil bedevilling many African communities today. *Ọ bụ oke agụ m akwụkwọ wetara awa m anya n'emebi obodo* (it is too much of reading (schooling/scholarship) that triggered too much of wisdom display (intellectualism of logicity and criticality) that is destroying communities). For Ozoemena, intellectualism, as displayed in the criticality and logicity of those who claim to have arrived through education/scholarship and the Western pattern of civilization, is the fundamental cause of social inequality, discrimination, economic subjugation, and suppression of some groups by another, power and fame tussling through which killings and destructions of people's hard-earned facilitators of livelihood, staining of the purity of the land, its deity-hood with human blood, have emerged, among other evils of the show of civilization.

It is from the principle of intellectualism that Igbo-Africans could no longer say and pilot their socio-political and religious affairs in accordance with certain principles expressed in certain aphorisms like *anaghi azọ eze azọ* (kingship is not struggled for). For them, it is divinely bestowed. In this same realm of consciousness, community development in the Igbo-African olden days was community-focused and planned, unlike today, where everything is personalized and privatized by those with political, religious, economic, wealth, and financial muscles and influences to overrun the whole community. All these overrunning-enhancing factors are of European orientations and products of civility as acquired through scholarship and the act of being educated. And the height of this exercise reaches its maximum when, if one dares to open up on these evils as perpetuated by these scholars or civilizers and civilizing agents, one either risks one's life or being an arch-rival; the case of the death of Walter Rodney, the author of *How Europe Underdeveloped Africa*, is one still begging for clearness today.

3. The Concept of Scholarship/Education

Scholarship here implicates the idea of education; that is, the learning process. It could be likened to the concept of erudition, or those learning exercises structured for people to go through them and gain mastery of the applied and theoretical knowledge of that discipline. By this, scholarship could be referred to as an encyclopaedic process. Ngwoke and Ugwu also have their own conception of education:

The primary purpose of education is to instil in learners the capacity for transformation of society. This is because education is needed to resolve the difficulties of a particular moment in history and the interpretation of its attendant aspirations, values, and concerns. Hence, education should capacitate learners and human persons to reflect on themselves, their roles, and responsibilities in the culture and society they find themselves. Education institutes the courage in the student to discuss problems that characterize their immediate environment and to critically intervene in issues that arise in such an environment rather than subjecting their senses of selfhood to the mercy of the decisions of others. Education is also meant to create in learners the disposition to constantly re-evaluate and project analysis to findings, to appropriate processes and methods that are scientifically oriented, and to see themselves as existing in a dialectical relationship with their social reality (Ngwoke and Ugwu 2022, 40-4)

One who has gone through the process and exercise and gained the expertise or mastery of the knowledge in the discipline could now be referred to as a learned one, an erudite or encyclopaedia, a scholar, or one who is educated. A significant feature of scholarship is that it is a process through which one's intellect gets purified and sharpened. The intellect, that is, the mind, or the cognitive faculty of human beings to grasp, perceive, and interrogate the perceived or grasped and then have a reasonable understanding and comprehension of the perceived/grasped. A scholar has had his intellect brushed to not only see far and see beyond the immediate but also to proffer solutions to the future. A

scholar mostly sees with his/her intellect, not ordinarily the eye, for the eye can give inaccuracy most times.

A scholar, an erudite, an encyclopaedia, or a learned or educated person becomes an expert in knowledge, at least in that particular area of academic specialization or discipline. Suffice it, therefore, to say that an educated person or a scholar is an expert who is expected to show the way to the good, having attained, as expected, the end product of scholarship/education, which is knowledge. But this level is at the mastery level with a licentiate; when scholarship goes beyond mastery certification to Doctorate certification, it is expected of the scholar to become an intellectual doctor to cure ignorance, at least in the area of specialization or discipline. When it goes from doctorate certification to professorial certification, it therefore implies that the professor has become a genius who not only holds a mastery of intellectual capability to a great average in every aspect of intellectual discipline, but also can cure ignorance with exceptional remarks, or expertise more than an academic doctor could do. A scholar, professionally, is one with the intellectual capacity to not only cure intellectual sickness- ignorance, but also to direct people to the right way to the good.

It is on this point that it calls for the necessity to bring in philosophy as not just an academic science, but also a mother science, on board. As a mother, any discourse on intellectualism has to revolve around philosophy for two reasons: (1) It is the mother science from which every other science as an independent discipline is created. (2) It is in philosophy that the two accused tools of intellectualism (logicality and criticality), which have brought about the irony and inhumanism that the paper laments about, are found fundamental. Considering the first reason, that is why the Doctoral certification of any discipline is a respect to philosophy as its mother science. Doctoral certification is referred to as Doctor of Philosophy (PhD). Considering the second reason, already, logic is a branch of philosophy, critical thinking is a philosophical course or exercise, and in fact, a central feature of philosophical exercise. In other words, the onus of this paper revolves around philosophy and the act of philosophizing pictured in terms of scholarship/education; hence, the title could be structured, on second thought, thus: philosophy without humanism is as dangerous as illiteracy, or a philosopher without (consciousness of the practicality of) humanism is as dangerous as an illiterate with his/her illiteracy effects. This is because an illiterate is already limited to certain evil and devilish knowledge; s/he only carries out the ones s/he knows, but a literate scholar who has been exposed to much knowledge

from many human endeavours and disciplines and has grasped the knowledge of them can, by his/her one expertise act, clear up the whole community of human beings.

However, an attempt to distinguish between education/scholarship and philosophy is necessary. While education revolves around sharpening the intellect, philosophy is not necessarily education-dependent. Philosophy, as a concept here, is a pointer to wisdom and its exercise for human welfare. Philosophy, by formality and scholarship, is an academic discipline that deals with criticality and logicity from a formal perspective on one hand. But on the other hand, it is an exercise of the natural wisdom in human beings. By this nature, even one who could academically and formally be seen as illiterate and uneducated could still philosophize; hence, it deals with wisdom and its exercise. While education or scholarship needs wisdom or philosophy to strengthen its tentacles, philosophy from its natural state perspective needs education to broaden or extend the tentacles of the natural wise and make the wisdom more balanced, especially as it concerns modern aspects of life as obtainable in today's world. But by the naturality of wisdom that underlines philosophy, one does not necessarily require going to school or undergoing academic processes or education before attaining philosopher-hood, but one has to necessarily undergo education or scholarship before attaining scholar-hood because education enlightens the mind, the human intellect. While wisdom is deeper than scholarship or intellectualism, it cannot entirely deny requiring educatedness for a more balanced life, especially as it concerns the technicalities of modernity like writing, reading, and speaking, among others.

4. Expectations from Scholarship and Scholars

Scholarship is the programmed academic exercise through which one goes and becomes intellectually sound. It is all about the educational processes and procedures structured for learners to undergo for professional acclamation of certain knowledge in and of certain disciplines and areas in life. It entails all those exercises, engagements, and interactions one passes through so as to have one's intellect washed off ignorance. It is all about the process of curing intellectual sickness, rejection of intellectual blindness, rejection of wastage of life and life facilitators. By extension, education/scholarship, through dialogical participation, inculcates in the educated the following qualities: curiosity, critical thinking, ability to

communicate well and understandably, radicalism, freedom, and self-affirmation, among other qualities (Ngwoke and Ugwu 2022, 41-3).

A scholar is one who undergoes the scholarly processes and structured academic exercises and has, by expectation, acquired all the necessary knowledge that would guarantee him/her bearing or sharing in that status 'scholar' or 'educated' or 'learned'. Anyone who has been scholarly or educationally drilled under an academic exercise and structuralized procedures is expected to have acquired certain knowledge that would qualify him/her to proudly and with defence-capacity answer a scholar or learned colleague.

All these highlighted qualities, and by formality, are the characteristics of a scholar. By professional expectations, s/he should see beyond immediacy by thinking beyond his/her nose. S/he should be an icon to be looked upon and emulated, s/he should be an epitome of the way to the good, s/he leads others to the environment of right judgment. S/he should be an epitome of social value as provable by his/her behaviours. S/he should be a custodian of what right symbolizes. S/he should picture what light stands for. His/her opinions are, by expectation, appealing to even ordinary senses. S/he should symbolize what humanism, both as an intellectual exercise and human-feeling (being humane), stands for. Just as women are eulogized as *odozi akụ* (wealth-organizers/lovers), scholars/intellectuals should not only show in their attitudinal disposition the *odozi akụ* (wealth organizers/gatherers) status, but also the *odozi obodo* (community-organizers/lovers) status. How it is levied upon women to put their family in good and well-ordered shape, so is it upon the duty-elbow of scholars to fashion the relevant reasonable manner and a way to organize the society to be human-friendly first of all, and to encourage positive activities from other aspects of life. His/her lifestyle, expressed through words, thought, and actions, ought to stand for anti-inhumanism. His/her actions and intellectual prowess are expected to gear towards sustaining human welfarism, not inhumanity through anti-humanistic thinking strategy and postulations as seen in certain theories, policies, or philosophies of life. These and many more are the fundamental expectations of a scholar/educated. But the question is: are these expectations the outcomes?

5. The Irony of Scholarship through the Scholarly Displays by Scholars

Scholarship or the educational process is meant to shape a man in body and mind. The man whose body and mind are shaped in the process of education or scholarly engagements has to display the good to which his/her mind has been exposed, in society. This could show through behaviours, speeches, and thinking as could be expressed in theories and policies, or guides in life: all for human welfarism. Suffice it then to posit that any claim to educatedness or scholarship, that is, being educated or having attained scholarship, should not start and end in papers of certification, on abstractism where the acclaimed educated could think far, extract an idea, and theorize very intellectually commendable. After all these formalities of the portrayal of scholarship or show-of-educatedness, the person has a home, has parents, has siblings, probably has children, has other relatives of extended families, has a kindred or village or town; the person is a human being who socializes with other people in religious, political gatherings, in economic hustling activities, etc. It is in his/her relationship in these pointed milieus that his/her educatedness or scholarship would best be judged. The level of being able to maintain piquant relationships among these milieus shows the level of his/her scholarship. In other words, educatedness or scholarship is best explained not just in positive thinking, but most importantly, in speeches and actions. When thinking is positive of average or above average, and it is supported and reaffirmed in speeches and actions, then the entity from whose mental activity these proceed sounds human both in abstract (mind-thinking) and tangible (behavioural and speaking) forms. Education should be seen, measured, or gauged not just in thinking, but in speeches and actions. Just as it is said elsewhere, "Any education that is devoid of morality is incomplete and useless. Such education is even harmful to both the individual who acquires it and the society in which he lives" (Ugwu and Ozoemena 2019_a, 24).

But the question today is: 'Have all these been realized by those who claim educatedness or scholarship?' How has education/educatedness helped to shape, in a positive way, human relationships and fostered humanism among the community of human beings? How human or humanism-fostering has education been? How has education, through the acclaimed educated who, expectedly, have obtained the end products of education (intellectuality, sight in the brain, not in the eye), enhanced humanism among others?

These are the essential questions of this paper because the position of the paper is that educatedness that is human-focused and human-concerned is not worthy of being recognized as truly one. Being educated or attaining true scholarship is attaining those behavioural qualities that encourage the livelihood and sense of feeling human of the other person around the educated. Being educated is being educated for human beings fundamentally through human welfarism; it is not being educated for ideas, logical principles, life-strictness, and to be seen and addressed as a hard man/woman or a principled or disciplined man/woman, and then being wicked and inhuman under the cloak of being educated or a scholar with principle and discipline. To be educated is primarily for human gains through humanism- a humane approach to fellow human beings both in thought, speech, and action. Basically, being educated is not for the gods, spirits, animals, and other non-human realities; it is for encouraging humanism- both from the sense of being a human being and from the sense of showing rationality as a distinct quality of being a human being. Hence, from the latter, the human-being-scholar or educated should foster the former sense. Being educated is not to always think out ideas and live in abstractism; being educated is being in contact with reality, the existential reality of both you as the educated/scholar and that of the fellow human being.

Practically, the irony being referred to here has instances of its evidence, as it could be seen that there is a misconception of value in being educated. To many scholars, displaying intellectualism is all there is in scholarship and more valuable than caring for any possible consequences (Ugwu and Ozoemena 2019_c, 146-58). It is a clear position, arguable though, that a greater percentage of the catastrophes human beings experience today is caused by the exercise or critical show of human educatedness or scholarship. Some theories propagated by some world-renowned scholars fundamentally encourage war or crisis when carefully analyzed. Some renowned scholars like Heraclitus, Empedocles, etc., would hold that progress is in the principle of opposition, where opposition implicates the idea of friction and disagreement, which could take various shapes when interpreted (Ugwu and Ozoemena 2019_b, 37-8). Some political extremist theorists like Machiavelli would encourage even the killing of any opposition or anyone questioning the exercise of the power of the ruler, provided political power and fame are enjoyed at any rate. Some core materialists like Hobbes, Macintyre, Ryle, Holbach, La Mettrie, etc., would hold an extremist materialist view that would

damn the essence of being and being human, thereby encouraging inhumanity; hence, no vitalism is attached to being human. Pieces of literature, whether of religious or circular content, are products and manifestations of human intellectualism, and end products of scholarship or being educated, but they have encouraged troubles and inhumanism (Ugwu and Ozoemena 2019_b, 39–41). These are abstractive exercises of the intellect which take the products of the mind far away from reality, the existential realities of the people. Intellects, therefore, focus on abstracts, ideas, and ideals, rather than on human welfare. That is a big detrimental loss of contact between intellectualism and human welfare. While intellectualism becomes more addicted to thinking about abstractism and ideas for intellectual superiority, it focuses less on the human doing the thinking, and equally becomes adamant about any possible effect of the exercise of the humanity of the human being undergoing the thinking. This does not start and end with academic or circular theories and postulations; it is also there in many religious Scriptures of Christianity, Islam, etc. Even religion, which one would think that following its central object as God and the whole idea of the divine, and therefore, would encourage more consciousness of humanism, could ironically not just be a source of inhumanism but portray God as one who delights in bloodshed, no matter what the reason could be. However, apart from the fact that these scriptures are believed to be documentation of what had happened centuries ago, they are all products of intellectual exercise. Thus, what human beings possess as inherent nature (intellectualism), and which should be for the humanism of human beings, have turned so ironical that it has become a huge and influential source of inhumanism. That is the irony and the danger of the concept.

It is too much intellectualism or too much irony in scholarship/educatedness that principles and logic have become the rule of life, not existential situations and the facticity of humanism as expressed in being human. Scholars today are unfortunately more logical and critical than human. This has hampered the full delivery of education in school management, where students bear huge, unnecessary, and inhuman consequences from their teachers (Ugwu and Ozoemena 2019_a, 20–2; Ugwu and Ozoemena 2019_d 133–43). In fact, these have become the identifying factors of scholarship or educatedness. Life has become all about principles and philosophies, protocols, and logicity. Living outside these is considered fallacious, unwise, illiteracy, and a clear proof of being uneducated, or a

personality of not being a scholar. In an office, it is an official protocol and principle by a scholar occupying the office that even if you are dying, you must not near, let alone make use of his chair, even when he did not come to the office at all, or he is not in the office to make use of the chair. So, even if resting or lying on the chair would bring your life back, you shall not try it because it is his scholarly protocol or principle. Is this observing the protocols of scholarship or celebrating being a scholar, or celebrating the dryness of being a human (humanism)? In a law court, during a presidential electoral tribunal, a witness was presented to testify before an honourable court of competent jurisdiction. The presiding judge asked him how he was doing, and the prospective witness responded that he was fine. And in the spirit of his Africanism, he returned the welfare enquiry to the judge by saying ‘and your’, meaning ‘how are you too?’ The presiding judge ignored it, saying, ‘you are the one to answer questions here’. But the prospective illiterate was humane enough and even happy to chat with him, responding to his welfare enquiry, but reciprocating by returning the welfare enquiry to him to know how he was doing. It turned to show of educatedness, being a scholar, a logical and critical man after all, he was a lawyer, a learned man, and being learned is being logical, critical, and fallacy-conscious, especially in a court environment where logic and criticality are highly celebrated and parameters of measurement.

6. Evaluation and Conclusion

Education, scholarship, or being educated or a scholar is more than logicity and criticality. It is more than a principled and disciplined lifestyle; after all, being educated or attaining scholarship is for fellow human beings, and for being more humane, thereby encouraging humanism among the community of human beings. This is a conception and interpretation of scholarship or being a scholar from an African perspective. Educatedness is more than imbibing a lifestyle guided by logic and criticality. The principle of education and being educated necessarily ought to align with the consciousness of humanism. Anything referred to as scholarship and being educated more than this is a clear suspect of anti-humanism. From this position, it could be perceived, therefore, that the model and principle guiding the formal style of education, which has inculcated wickedness in Africa under the cloak of being a scholar and living a logical and critical life of discipline and principle, is of the Western understanding of education, educatedness, and being logical and critical. An African perspective of logicity

and educatedness opposes the Western conception and evaluation of what scholarship implicates. From an African perspective, being educated is incomplete without humanly demonstrating it. Educatedness is being courageous to facilitate humanism and address human existential realities as expressed in challenges.

From an African perspective of being logical and critical, humanism dialogues and mediates. The thinking mind is not entirely separated from the feeling heart, unlike in the Western perspective. Joining the two in a Western conception is fallacious and improper, but this fallacy and improperness is the African logicity and criticality, and an exemplary show of educatedness. Thus, this paper presents a viewpoint or a conceptual scheme through which human beings could be conceived with more values, dignity, and a sense of humanism. It attempts to postulate a more humanistic conceptual framework to broadly understand what scholarship/education, logicity, and criticality could mean and imply. You do not have to think without feeling the thought/thinking and its effects, starting from yourself, not the other self. There are humanistic factors that are urgently worthy of consideration as to influence the existential reality of your thinking/thought on the human being involved, rather than your thinking being a dry conceptual land and portraying criticality that possibly leads the human consciousness very far away from the human existential reality. This is expressed in the following logical presentation of Etuk:

If anyone cuts another person's palm fruits, then he will pay this fine.
S has cut another person's palm fruits.
But given the two premises, it does not follow that:
S must pay this fine;
Because the status of the person intervenes:
But S is a grandchild of this community.
Therefore, S will not pay this fine (2002, 112)

The truism of the principle of this logic is in its fallacy: "... the status of the person intervenes..." and this 'status' is that the defaulter represented as 'S,' whom the logicity and criticality of the whole scenario would be caught to punish, "is a grandchild of this community." In the logicity and criticality of the law, thinking worked, but in humanism and the relatedness of law-subjects, feeling worked. If you apply thinking and its logicity and criticality and get everybody defaulted and killed, it will remain only you, and thinking and its

workings, and they will not catch you defaulted, and you alone will live with them. In other words, the paper proposes that in thinking, feeling should be an underlining factor for mediation. It is in thinking that humanism will now surface to prove and play its dual nature expressed in rationality and its logicity and criticality on one hand, and feeling and its relatedness demanding, on the other hand. Thus, the truism of such an African humanistic logic is in the fact that to think and to live are not enough to be; rather, to think-and-feel and then live-together-with-the-other are enough to be.

In other words, it could be posited that education or scholarship is for human development in both mind and heart. It develops the human being both ideally through critical and logical implications, and empirically through feeling towards the other in behaviour and speech. In the latter, one shows to the other how one is developed in the former, hence the dualistic development implies the entirety of the human being. This gets justification in Cookey's position that "Education is of the whole man," and this brings out the meaning in St. Cornelius' opinion that "if a man wants to be a man, he must be well educated" (Ugwu and Ozoemena 2019_a, 9). Making it more emphatic, Omoregbe has held that

education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance, and friendship among nations; racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace (1993, 149-51)

From the above, it could be said that education should concentrate on "the training of the entire person to enable him not only to be able to read and write and calculate or to be proficient in a given job" as was the colonial masters' main aim, "but also to enable him to fit himself for living in a society." Put differently, that "if you wish to plan for a year, sow seeds; if you wish to plan ten years, plant trees; if you wish to plan for a lifetime, develop men" and so "who so neglects learning in his youth loses the past and is dead for the future" (1999, 22). Education is therefore interpretable as human investment. "The importance of education can never be overemphasized, for it brings out or nurtures up that 'natural consciousness' of morality and evil, naturally installed in a man" (Ugwu and Ozoemena 2019_a, 10).

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