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PHILOSOPHICAL INTEGRATION
OF THE HUMAN PERSON:
AFRICAN STANDPOINT

Introduction

Philosophical integration means two concepts- philosophy and integration. According to Hornby A. S (1974:444) in *Oxford Advanced Learner's Dictionary of Current English*, integration means to bring or come into equality by the mixing of groups or races. Integration means to become or made somebody become accepted as a member of a social group especially when they come from different culture. Integration also means to combine two or more things so that they can work together. The conceptualization of the human person encapsulates socio-political, moral, ontological, metaphysical, psychological, global, dialogical and existential dimensions. The human person highlights the central aspect of human living condition within the context of certain social convention. The human person reflects fundamental social concept. Accordingly, Aghamelu Fidelis (2009:35) believes that the human person therefore constitutes a center of reflection as a foremost fundamental social concept. The human person is an indispensable concept that should be placed

within the wider context of a global community; it should be given a philosophical reflection and the human person is characterized by needs and aspirations. The human person as a rational being cannot be dissociated from the multi-dimensional features of his psychological, social, religious, political, economic, cultural, ontological, existential, global and dialogical condition.

As a matter of rational necessity, the human person cannot be divorced from mutual recognition, reciprocal relationship vis- a- vis social justice and moral obligation. The society makes the human person and the human person is part and parcel of the rational society; the society is in turn made by the human person or individual through symbiotic relationship.

Finally, the human person, his centrality, ontological nature, moral dimension, dialogical feature, psychological/existential condition, global relevance, absolute value and its crucial importance for society or communication community shall be explored from a philosophical/African perspective. Moreover, the human person forms the fundamental basis for a philosophical reflection about society in our contemporary world.

The dialogical dimension of the human person

Genuine change does occur when there is transformative dialogue. Genuine community grows organically out of the need for dialogical understanding and temporal needs of a given situation and people. The primary goal of dialogue in genuine community is characterized by an inner disposition toward a life in common. Genuine community is made up of people characteristically bound by a common experience with the inner disposition and persistent readiness and radical openness to enter into reciprocal relation and dialogical understanding. Dialogue is not just the transference of knowledge but that of double function or structure whereby the speaker and the hearer are engaged in a process of interpersonal relation. The power of dialogue reflects the simple fact that politics is inserted into every aspect of the human life. The politics of dialogue brings about an atmosphere of common bonding.

Dialogue involves lived experience and the affective attunement of the self with the other. Dialogue is embedded in the fact that the self is a part of reality only in so far as it is relational and reciprocal. Dialogue between the self and the other involves a process of interpersonal exchange. We realize that we always exist through the existence of the other selves. The self is fixated on reason, self-consciousness or free will. Human home is built from reciprocal relations of mutual recognition. Dialogical encounter reflects on the uniqueness of the self in its reciprocal relation with the other. Dialogue emphasized on inter-subjectivity mutual recognition and the precondition for existence. The politic of difference in a dialogical community is that each individual person is in a perpetual relation to a common grounding of existential encounter.

The dialogical encounter represents the presence of relationality as an eternal value of human existential relation when there is dialogue with the self, dialogue with the other and dialogue with nature (spirit). The process of contact is offered as the paradigmatic feature of dialogue with man. That we enter into dialogue with man is easily seen and entering into dialogue with oneself or nature and spirit is less feasible or obvious and the most controversial and misunderstood aspect of dialogical encounter. The dialogical encounter is primordial in the life of humans. Difference or distance is the precondition for the emergence of human relation. Human beings are fond of getting themselves – primarily distanced and differentiated. Difference is not a barrier of human dialogical encounter but is part and parcel of the existential condition for human understanding in the physical world. Relation presupposes difference but difference can only occur without genuine relation.

Relation presupposes a genuine wholly other and only man sees the other as unique other. Dialogue, distance and relation are universal condition of our human existence. Dialogue is that affective attunement, powerful and perfect moment of human communication. Dialogue is an end in itself and not a means to an end. Dialogic communication is a good theory that has to do with a mutual understanding of people the dialogical/normative outcome presupposes human agreements within disagreement. The dialogic theory attempts to reform society. The dialogical outcomes are respect and mutual understanding

of differing views of people. The emphasis of any dialogic community is to give new hopes to contemporary human society.

Our existential encounter is therefore strengthened through the indispensability of dialogue. Dialogue brings about the understanding of people – we find ourselves coming together when we see each other’s differentiating view points. Dialogue requires simplicity, objectivity, prediction of future outcomes, usefulness, testability and the importance of any inter-subjective-community. Dialogic communication is a good theory that has to do with a mutual understanding of people. The dialogical outcome presupposes human agreements within disagreement. The dialogic theory attempts to reform society. The dialogical outcomes are respect and mutual understanding of differing views of people and its emphasis is on radical openness. The emphasis of any dialogic community is to give new hopes to human society. Dialogue presupposes affective attunement, ethical immediacy and a momentary occurrence of human persons in their existential reciprocal relation. The dialogic condition requires agreed desire, moral ground and our ability to listen and to see each other’s differing views.

Mondi (2007:243) believes that when we wish to give a comprehensive name to man’s being, a name expressing his entire reality in a precise and unequivocal way, we say that he is a person this is a term we never use for plants or animals, but only for man. The human person is assigned absolute value. It presupposes the sacredness of the individual and sociological meaning. The human person is that special unique being who belongs to a rational society. Accordingly, Mondi (2007:245) believes that a person is only he who is recognized as such by society: he who receives from the society the recognition of belonging to the human species. The sense of the word “person” is, therefore, no longer of the human reality in itself, but rather that of a social convention, an identification card, a disguise.

Accordingly, Mondi (2007:252-253) rightly observes that

The dissolution of the concept of person which has found room in modern thought has also had frightening consequence on the political and social plane.

The concept of the human person is placed within the philosophical plane.... From the philosophical plane, the new barbarism that has hit humanity has led many contemporary philosophers to reflect a new on the person so as to evidence his dignity and value. Apart from the ontological level of the human person, contemporary philosophers have defined the human person from the dialogical (inter-subjective) perspective.

Dialogically speaking, the human person is characterized by vocation, action and communication, encounter with others. Mondri (2007:255) the community of persons is the community of the neighbours – capable of realizing a “we”. The human person essentially has the character of dialogue. The human person is not only a dialogical being but a transcendent being. Accordingly, Mondri (2007:256) opines that:

Man is not simply an ex-sistent (Heidegger) or a co-existent (Buber) and not even just a subsistent (Boethius), but he is a transcendent. He is a project tending towards the infinite who constantly leaves himself behind in all that he is, at that he does, and all that he knows. Man is gifted with an intentional aperture (being in Knowledge or in will) that carries him to a systematic self – transcendence in all directions.

The ontological dimension of the human person

The ontological concept of the human person is subject to a rigorous rational analysis and a solid bedrock of philosophical authority. The ontological dimension of the human person requires a precise reformulation of the concept of the human person. The conceptual analysis of the human person dissolves into individuality. The ontological concept of the human person requires the element of singularity and of individuality. Mondri (2007:247) believes that the person is first of all an individual, unique – unrepeatable reality. The human person is made of substance and he is of a rational nature. The human person is characterized by rationality. Rationality is a feature that is common to all men.

The human person is made up of soul and essence. According to Mondri (2007:248), the person, as the totality of the individual being, embraces matter, the substantial form (the soul), the accidental forms, and the act of being (*actus essendi*).

The human person is characterized by a multiplicity of fundamental elements and is subject to the physical world. According to Jacques Maintain cited by Mondri (2007:249),

Man, in as much as material individuality has only a precarious unity, which leans towards nothing if not to fall again into multiplicity; because matter by itself tends to break itself up, as space does to divide itself. In as much as an individual, each one of us has a fragment of a species, a part of the universe, a singular point of the immense network of forces and cosmic, ethnic, and historical influences which the laws are subject to: he is subjected to the determinism of the physical world. At the ontological level, the human person is assigned the fundamental – condition for dialoguing or communicating with the other.

Maintain believes that there is a paradigm shift in the human person's rational discourse from the ontological level to the dialogical plane.

The psychological dimension of the human person

Descartes made a paradigm shift from the terrain of metaphysics to that of knowledge. The Cartesian tradition redefines the autonomy of being in relation to that of self- knowledge and self-consciousness. The human person from the stand point of Rene Descartes is characterized by reason, self consciousness and there is an attempt of the psychological definition of the human person. The psychological definition of the human person has been exhaustively discussed by Descartes, Hume, Freud, Watson, Fichte, Hegel and Nietzsche. Hume, for instance, reduced the human person to a bundle of sensations characterized by an associative power of fantasy.

Freud, on the other hand, defines the human person with the true “I” characterized by the subconscious and the libidinous pulsative nature of the human person (Mondi: 2007). Watson defines the human person from the perspective of behavioural sciences. The human person believes or reacts to the socio-cultural environment encircling him. The idealists (Fichte and Hegel) define the human person as a unique being gifted with the power of understanding things and the power in putting things in their beingness. St. Thomas Aquinas sees the human person as that which is characterized by what Mondi (2007:252) calls the constitutive element of personality. Friedrich Nietzsche defines the human person as a being characterized by a will to power. The objective of the will of potency is to fundamentally demolish all the social structures of society. Accordingly, Mondi,(2007: Op.cit) the objective of the will of potency is that of demolishing all the structures (religions, moral, metaphysical, and political) that keep man chained to humanity, to conduct him to the aim of the superman. The human person is not only defined from the ontological, psychological, dialogical plane, but from the political and social plane. The human person is a rational, ontological, social, political and psychological being. The human person has the cognitive capacity to reason; he is a social being governed by values, rules and norms. He is made up of soul and material body; the human being is a gregarious and a political animal.

The global dimension of the human person

The human person is defined by contemporary global relevance. Mondi (2007:256-257) in his book *Philosophical Anthropology* believes that a global definition of the person includes four fundamental elements: autonomy in being, self-consciousness, communication, and self-transcendence. Thus, the person can be defined as a subsistent gifted with self-consciousness, communication and self-transcendence.

For Mondri (2007:op. cit.):

Every human being living on this planet, be he small or large, masculine or feminine, white or black, Christian or Buddhist, is gifted with these supreme qualities: by virtue of subsistence he is distinct from all others; through self-consciousness he recognizes himself as unique and unrepeatable but at the same time free, social, and perfectible; through communication he enters into rapport with others – in a rapport of love, friendship, and sympathy, but also in a rapport of aversion, hate and hostility, through self-transcendence he is called to surpass all the confines with which space and time seek to block his ascension, as he attempts to penetrate the realism of the absolute and eternal.

The global dimension of the human person reflects a kind of universal humanism. According to Mondri (2007:257), man is an absolute as a value, but not as a person, this is an obvious truth to which all humanisms are disposed to subscribe. Man pretends to be the author of himself and the sole sustenance of his own – absolute value. The value of humanism aims at the dignity of man. According to L. Kolakowski cited by Mondri (2007:258), to found the absolute value of man in God is not to sin against humanism, but it is the only way to fully realize the aspirations of humanism and to ensure a valid foundation for the dignity of man. The global relevance of the human person apart from his ontological absoluteness reminds us that globalization as a new form of consciousness and universal humanism is designed to better the human world. According to Innocent Asouzu (2004:27), in his book *Method and Principles of Complementary Reflection: In and Beyond African Philosophy* reflects that globalization seeks to express a sort of universal humanism designed to make the world a better place for all based on equal opportunities, rights and privileges. Global humanism reflects the need for radical transformation of the contemporary human world.

The existential dimension of the human person

The world concerns the ontological question of human subjectivity within inter-subjectivity. Our physical world is governed by what Augusta Hofmejr (2005:180) calls manicured social convention. Existence precedes essence. Our real existence becomes meaningful with the existence of the other human person. Our inter-subjective existence reveals the disclosure of the world to us. The world is understood in terms of our human facticity. The human person is encapsulated by a social-political and existential condition of an internal regulatory principle of social interaction. Man appears as both the object and the subject of contingent normalizing rational discourses resulting from social injustice and linguistic significance and communication. The human person is characterized by self-communicating characteristic. Accordingly, Pantaleon Iroegbu (2000:46) believes that by nature the human being finds himself to be a being with a self-communicating characteristic. The notion of the human person highlights the aspect of human living. There exist a reciprocal relationship between the human person and rational society. Rationality and freedom are indispensable aspects of the human person.

The social nature of the human person is understood as an integral dimension of his being. The human person has a universal aspiration; this universal aspiration of human person is the basis of the realization of happiness – the true happiness of the human person is only attainable within the framework of contemporary rational society. Human sociality becomes meaningful and fundamental in the normative context of the actualization of his being-ness or personhood. Human happiness and public happiness is only realizable within the normative context of social stability, progress, justice, development, and peace. The human person has both personality and individuality. According to Jacques Maintain cited by Aghamelu Fidelis (2009:36) it is personality and not individuality that conduce to a proper understanding of the moral imperative of the human person.

The metaphysical dimension of the human person

The human person has an ontological and metaphysical foundation. The ontological foundation of the human person is matter; it is the principle of disunity and division. The human person is both a spiritual being and a corporeal being. The individuality of the human person is deeply rooted in matter. The human person is made up of soul and body; this soul or form together with matter constitutes man as a substance as both material and spiritual being. The principle of matter accounts for the principle of individualism; individualism is always a form of materialism. The human person is characterized by precarious unity which tends to be scattered in multiplicity of existence. As a human person, each of us is a fragment of a specie-being; part of this universe and unique being. The human person due to his precarious and multiplicity of existence live in unity and diversity. The human person is virtually governed by the principle of harmonious and creative unity, sense of independence and liberty. What defines the human person is his freedom.

The moral dimension of the human person

The moral principle of the human person is geared towards achieving unity of social realities. The implication of human complementation of existence towards achieving social whole is the motivating force of inter-subjective community; it is the motivating force to achieving moral wholeness, holistic existence and socio-moral responsibility. The moral soundness of the human person is the actuating force of his freedom and reason. The human person is essentially social in character; and he is actually governed by the normative foundation of thought processes and values, cultures, norms, rules and regulations in the society. The human society serves as the custodian of traditions, rules, norms and values. The metaphysical basis of the human person is deeply rooted in freedom, reason and deliberate action.

The communal-individualistic dimension of the human person

The human person is a communal-individualistic being. The African person has a deep sense of community. For Pantaloon Iroegbu (2000:98):

The entire African peoples possess a deep (sense) of community spirit founded on this basic kinship of belongingness. They see themselves as a people with numerous shared elements like common history, geographical, and socio-economic situation. Equally common cultural elements and shared value are found among the community peoples. These include communal solidarity, extended family system, deep religiosity and the sense of sacred. Others are the values of fidelity, truth, and an acute sense of justice. All these and more are crowned by a high moral code believed to be sanctioned by the gods. Another common characteristic of African societies is vitality. There is a pronounced involvement in liveliness, joy of living, boisterous activities and festivities that express these.

The human person is defined by a responsible interchange in his inter-subjective community. The human person is a product of his own immediate inter-subjective community. Pantaloon Iroegbu (2000:101) believes that:

The concept of community underlies the idea of solidarity, exchange, inter-subjectivity, and humane reciprocity among community members. From being a spirit of communing, it becomes a reality of life together. This necessary togetherness is what makes the different persons who participate in it, discover their identities... As a conceptual model community is the origin of the life of its members. All are products of the community. This is both at the micro-level of parents who give birth to each, and at the macro-level where the community is the cradle that welcomes and creates the existential space for the new born to be, grow and flourish.

The human person and African society: unveiling the African potentials in the new millennium

The concept of the human person in the contemporary Nigerian and African society depicts the predicament of the common good of society in Africa. It is this ambivalence in understanding the human person that characterizes the various forms and mainstreaming the crisis of identity of contemporary African society and the human existential condition in Africa. The Western conception of the human person offers the African the most realistic option of overcoming socio-political obstacles which exist in plethora forms of corruption, bad governance, lack of development, poverty, ethno-religious crises, economic woes; these are the bases of inauthentic existence and social alienation of the African person. The African as a human person has been characterized by an existential illusion. The African being-ness has been shattered and distorted by the harsh realities of socio-political malaise and economic woes.

The human person in his existential sociality presupposes fostering authentic social intercourse and existential unity. The impossibility of the possibility of African personhood in the context of African culture stems from the present inauthentic existence of the African person in this new millennium. The African person has been degraded due to the present socio-political obstacles and economic malaise that is presently characterizing the African society. The human person is a social being; being social is the existential condition for his happiness. Being social is a state of inter-subjective recognition. Human sociality reflects on mutual dependence, radical openness and the need for reciprocal relationship. The human person is a unique being and is characterized by moral consideration which reflects deep regards for human dignity. The human person is grounded and is essentially a social being whose individual existence reflects mutual dependence on others and the immediate society. The rational nature of the human person presupposes or specifies a definite domain of human reciprocal relations and mutual

interdependence; this mutual interdependence of the human person defines the humanistic and cultural dimensions of human sociability. Society preserves only its culture but preserve and perpetuate individual and collective existence. Man simply depends on the society in terms of the cultural domains, humanistic and normative dimension of society.

This cultural and moral domain of man's dependence on the holistic society clearly indicates not only a utilitarian principle but man's external dependence on others for the sake of his survival. Culture as a specific human dependence on the society is in the existential and humanistic domain of the human being. Culture reflects not only the specific external dependence of man but the more profound dependence of man in terms of his realization of his being-ness. The human person is a cultural being. African culture becomes very crucial for the unveiling of the African potentials in this new millennium. Man's realization of his profound being-ness as a result of culture in society is made possible but the internalization of members in their interpersonal relationship, mutual dependence and communication. Communication defines the humanistic, socio-political dimension of man's interpersonal relation. This communication serves as the basis of normative ideal social order. Every social or reciprocal relation is effectively sustained in the normative foundation of communication. Communication in the Heideggerian sense serves as the means of disclosing the world because language objectifies our world. The fundamental reality that underlines the adequate realization of his potentials and the guaranteeing of his happiness is actuated through society. The impulse of any communication community and the building up of cultural domains is mainly at the service of authentic human personhood. The African personhood has been destabilized and has been conduced to an inauthentic alienated personhood. It is very germane to situate the project of African personhood in the fundamental genesis and roots of human sociality. The proper focus and humanistic dimension of the human person and sociality can conduce to authentic personhood in this new millennium.

The human person is ordained towards the stabilization of the communication community and towards a rational society. The human person cooperates with others for the sake of the ultimate common good. The ultimate common good is the end of any rational society. Society is characterized by a systematized process of social integration and system integration. The root of any society is normative ideal social order. A well ordered society is possible when real beings constitute the rational relations of things at a larger scale. Society just like the state is a moral agent; its basic objective is to guarantee real order; a united system of social relation devoid of rancour and social melancholy or acrimony. What defines the distinctive nature of society is human act of rational or deliberate choice and action. The purpose of maintaining an order and achieving a common goal is the distinguishing feature of any human society. The human person is an individual person who is free, rational and he is truly subordinated to the greater ultimate common good of all and common goal binding every human person in society. The common good forms the basis of the existence of any society be it Western or African. The common good remains the basis and the justification of any rational society. The achievement of the common good forms the basis of the realization or the possibility of the goal of personhood.

The common good becomes essential and reflects the perspective of the realization of the good of the individual members in the society. An adequate understanding of the common good of society reflects the collectivist view of individual members of that society. The collectivist views of individual members of any society are united in a common aspiration of their well-being and happiness. The quest for self realization reflects the authentic existence and man's desire for the common aspiration of all in contemporary African society. The good of any society expresses itself within the context of collectivity. The common good reflects the realization of the individual member in society. The common good prepares the grounds for the principles of social justice. The common good reflects the genuine ground for the expression of authentic inter-subjective existence and the building of mutual recognition and social reconstruction. To maintain common good, society develops its socio-political

institutions through the principles of complementation and participation. The common good is understood as the proper grounding of any society. The end of any society is to guarantee the good of the communication community; it reveals the fact that social justice becomes the most fundamental virtue of any rational society. The common good of any society requires the need for the good life of the human person.

The common good of any society reflects the need for the emergence of global political order and the political ordering of the body politics. The common good of any political society implies the demands for mutual recognition and the need for the promotion of fundamental rights of the human person. The common good of any society as its principal values involves the expression of the individual freedom and the highest access possible, compatible with the good of the whole; it reflects holistic dimension because what makes up the human society is not the individual person as a part but the collection of every individual members that make up the political society. The human person is primarily engaged in a political society and this is the assured basis of self realization, actualization and perfection characterized by the reflection on the common good of the society. The ultimate end of any society is the realization or the actualization of the human personhood. The common good of the body politics implies an intrinsic subordination of the individual member to the collective or common goals of the society. The primary essence of the public sphere, human communication and of the human person constitutes the need for contemporary political order in an emancipated global society.

The common good implies an invisible hand and the great moral obligation of the human person in society. The moral goodness is the common goodness of all individual members in society. To ensure the existence of the human person reflects the morally good existence of the communication community. The common good involves the maximum possible development in the socio-economic and political order of the human person in the society. The analysis of the concept of human personhood draws attention to deep moral and social considerations. A proper understanding of the socio-moral imperative of the human person is deeply involved in the human personality. The human

person is defined within the context of philosophy and psychology. The philosophical analysis of the concept of the human person implies the highest possible level of the realization and self idealization of man in the context of society.

The human person in the context of sociality reflects the fact that man becomes solely absorbed by the society to the point of un-knowableness or blind destiny. The human person has lost his uniqueness as a specie-being. Consequently, the human person has lost his freedom, dignity and equality. These plethora defects have created the possibility of dysfunctional African society founded on injustice, maladministration and the reutilization of the African value of the human person. The human person still meets with some contemporary challenges. The human person as a unique being reflects the sacredness of the individual member in society. The human person is ordained towards his society. The human person is a reality that determines his humanity and sociality. The human person gives content and meaning to all our social institutions and guarantees and promotes human dignity. The human person reflects human reality and social convention. The human person is ex-rayed within his subjective dimension and integrative foundation. The human person, despite his subjective dimension, is a kind of realization that is open to the other human persons which reflects the social essence of man. A proper understanding of African morality and the human person requires a consciousness of radical openness to others. The proper understanding of the human person as rational, subsistent and free being necessarily implies a social movement towards the self-realization of man in the normative context of social or universal solidarity. The human person is engaged in the mutual inter-subjective recognition of the abundant social and cultural heritage of society. The human person properly understood is not antithetical to social solidarity; it is indeed this social solidarity that humanizes the human person in the context of African society and the contemporary social world at large.

Recommendations

The African person as a human person ought to be seen as the integrative foundation of his immediate African society. The African person should be given a meaningful life. The authentic life of the African person needs to be resuscitated by the emergence of good governance. The human community ought to be a peaceful community governed by peaceful coexistence. Human inter-subjective community should not only be characterized by peaceful coexistence but the need for radical openness.

Conclusion

What has been presented in this preceding paper is the systematic analysis, expositional simplicity and elucidation of the philosophical reflection and the integrative foundations of the concept of the human person. First and foremost, the human person reflects a normative presupposition of human constitutive association, sociality, radical openness, reciprocal relationship, socio-political matters, moral, ontological, metaphysical, existential, dialogical and global relevance. It is an integrative foundation and philosophical exposition that is in tandem with the functionality of society, personality of the human person and the principle of human sociality and dialogue tradition. The human person is a concatenation or multiplicity of elements; he is made up of a soul, body, self-consciousness, freedom, freewill, transcendence, rationality, love, hate, existential encounter, presence, communication, consciousness, subsistence and a constitutive element of personality. The human person is open to transcendence. Personality signifies self-interiority. Personality and individuality are invariably the starting points of human dialogic communication and existential encounter. The human person serves as the integrative foundation for culture, philosophy and African development. The human person is a change agent, rational being and a unique being. What has been attempted in this

paper is the integrative exploration of the human person, the moral and African potentials in the new millennium. The moral potentials of the conception of the human person presuppose that the human person is a cultural being and a natural and a change agent. The human person is characterized by moral, utilitarian, metaphysical, ontological psychological, dialogical, global, humanistic and existential dimension. The human person is characterized by an absolute value. The full developmental potential of the human person will surely be possible if there is the radical transformation of his immediate society. The African person has been disoriented as a result of certain socio-political obstacles or maladministration by African leaders and economic woes. Socio-political malaise and economic woes facing the African society will serve as an impediment to the full realization of the African potentials in this new millennium. The African society has been bastardized by political instability, ethno-religious crises, economic sabotage, ignorance and corruption, cultural chauvinism, loss of values, and norms. The beingness of the African person has been disorganized and it needs redefinition. What defines the human person is that the radical transformation and progress of any society should affect his personality and individuality. Society aims at the common good of all. The collective happiness of the individual person is deeply rooted in the collective or common goal of the society. The human person and the unveiling of the African potentials stipulate that the human person should be defined within the context of cultural humanism and the normative foundation of society.

Summary

The human person has a definitional difficulty. One definition of the human person will be one sided. The human person reflects the philosophical analysis of manifold reciprocal relations and fundamental wholeness. The human person is a unique rational being who is very complex from the domain unified understanding of his nature. It constitutes a rational element and characterized by the social, physical, metaphysical, psychological, existential, global, dialogical, moral, and African plane. The human person is deeply rooted in the fundamental existential question of who he is, what he does governed by its rational ability, cognitive capacity and inter-

subjective relation. The human person is both a spiritual and a material being, that is, he is characterized by soul and body. The human person is characterized by the stylization of rational conduct and common good or collective interests. We shall critically examine the psychological, ontological, global, dialogical dimension of the human person, this philosophical elucidation of these dimensions is not exhaustive, the human person can also be viewed from socio-political, moral religious and existential dimension.

Keywords: human person, humanism, communication community, african development and african potentials.

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