



Research Paper

## Bernard Fonlon's *The Genuine Intellectual* and John Henry Newman's *The Idea of a University*: compatibles for Integral Human Formation

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### ABSTRACT

Examining Fonlon's and Newman's telos of a university, the purpose or goal of knowledge, and their compatibility towards integral human formation is indispensable in our contemporary society; alongside suggested prospects and perspectives in this research. Consequently, Fonlon's *The Genuine Intellectual* and Newman's *The Idea of a University*, if contextually understood, are quite relevant as valuables or rudiments for the life of a "college man" or "freshman" in view of holistic development. Accordingly, this is regarded as succinctly essential and pertinent to person-oriented development as main aim of university studies; which does not only produce certificate possessors but integral personalities. Thus, knowledge is seen as an end in itself, producing self-reliant and upright citizens, than mere job seekers.

**KEY TERMS:** *Genuine intellectual, idea of university, compatibles, integral human formation, development, ends, purpose, goal of knowledge.*

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### I. GENERAL INTRODUCTION

Fundamentally, intellectual studies or any curriculum that does not establish clear cut objectives in relation to human development, compromises optimistic or positive values for society. Eventually, such neglects corrode central features, affecting integral human development. Bernard Fonlon in *The Genuine Intellectual* and John Henry Newman in *The Idea of a University*, seemingly highlight practical hints toward the integral human formation of tertiary students. Although writing from two separate, independent, and distanced epochs or cultures, their recommendations are compatible to moulding holistic citizens; rather than merely certificate owners' exhibitors.

Prima facie, Newman elaborates the fact that "liberal education" is probably the most fitting and accessible intellectual requirement for university students. In his nine discourses, following the outstanding ranked prescriptions of Aristotle's ethics is found valuable characteristics or rudiments for the life of a "college man" in view of holistic development. Accordingly, Newman is seen to have succinctly defined appropriate or person-oriented development aim of university studies; which does not only produce certificate possessors but integral personalities. Unique in style, Newman avails features capable of transforming the imagination of any student; defining the nature of a true university, and the purpose of education. Knowledge for him should be an end in itself, extolling liberal arts and producing self-reliant and upright citizens. Reflecting upon higher education's future, Newman's *The Idea of a University* is special and appropriate in reorienting contemporary students and their instructors, to harnessing energy towards liberal education; it being an indispensable tool for holistic development.

Secondly, Bernard Fonlon the "other side" of the same coin from which Newman reflects, highlights in a close-fashion in his *The Genuine Intellectual*, some complementary recommendations for warranting integral human development of freshmen (Newman's college men). In his estimation, Africa already has enormous collections of university graduates, but lacks corresponding genuine intellectuals to combat neo-colonialism and imperialism. It is therefore essential to Fonlon that usage of available capital and knowledge be properly explored, commencing from personality development of future developers. Consequently, he judges it necessary to reverse the order of graduating simply "intelligent men," to producing distinguishable "authentic intellectuals." For him, scientific and philosophical nature, end and purpose of university education enhances this; guaranteeing equally the deposit of values establishing holistic development. Fonlon demonstrates

extensively the possibility of every educated person, commencing with freshmen (still in progress), imploring scientific methods to discover “truth” and employ specialization to foster the common good, and eventually individual welfare.

Subsequently, if Fonlon's *The Genuine Intellectual* and Newman's *The Idea of a University* are understood within the above contextual orientation, obviously, their relevance in enhancing integral human formation would become indispensable. For this and other incumbent and apparent reasons, this write-up sets out to explore the “imperative” and uncompromising contributions of Fonlon and Newman in steering clear of mere production of intelligent and certificate owners to holistic personalities. Firstly, Fonlon's contribution viz: consideration of university's birth and growth, telos of a university, psychological and historical concerns, stimulating learning in youth, interpersonal relations influence, reconsidering the twofold ends of education, and humility in relation to intellectual and moral independence, kick-start discussions. This is followed by Newman's springboard values for holistic development involving: the purpose or goal of knowledge, learning process and knowledge acquisition, knowledge and acquisition of professional skill, interconnectedness of knowledge and religion, and the church as sustainer and guardian of knowledge. Thirdly, Fonlon's and Newman's views are cross-examined as compatibles for integral human formation. This comprises of the following dimensions: religio-spiritual formation, intellectual formation, human or personality formation (humano-personal development), ethical/moral formation (Ethico-moral development), socio-cultural formation, and ongoing formation. Lastly, an exploration of prospects and perspectives toward integral human formation, an extension of Fonlon's and Newman's vision is indispensable to this research. This encompasses facets such as: personal efforts in grasping core contents in one's speciality, love and passion for one's discipline, encouragement of mentorship or role models, reorganization or reformation of curriculum, auto-formation, incorporating other values, and avoidance of short-cuts.

## **1. BERNARD FONLON'S CONSIDERATION OF UNIVERSITY'S BIRTH AND GROWTH**

According to Fonlon, it is essential that universities and scholars engage in the process of defining or making distinctions between “formal” and “final” ends posited by a conscious agent in an action; since the purpose and end of any action determines the final product (FONLON Bernard, 1978: 111). It is against this backdrop that examining Fonlon's contentions on the birth and growth of universities would be comprehended as pivotal to integral human formation. There is no gainsaying that the following features of Fonlon's consideration: telos of a university (etymological basis), psychological and historical concerns, stimulating learning in youth, influence from interpersonal relations, reconsidering the twofold ends of university studies, and humility in relation to intellectual and moral independence constitute requisite combined tools in establishing or fostering holistic values in freshmen.

### **1.1. TELOS OF A UNIVERSITY: ETYMOLOGICAL BASIS**

In order to understand the end or purpose of university studies, Fonlon thinks freshmen, instructors, and educational authorities must redefine fundamental principles. Since philosophy, in his estimation disciplines the mind, giving it bent that other disciplines cannot instil, it should be fundamental, cutting across other courses. Implicitly, he considers philosophy as relevant to other disciplines and complex problems of life; affecting not only high intelligence and increase rung of the academic ladder, but likewise inculcating in the mind, indelible marks of learning, scholarship, and humaneness (FONLON Bernard, 1978: 22). By implication, the very birth and growth of universities in relation to its telos, is guaranteed by imploring a philosophical approach to every human question.

In another dimension, Fonlon seems to establish some hope for Africans who need not recall centuries of tribulation; struggling or striving by wringing back from a “hostile and unrelenting foe.” Rather, restoring the original dignity exceeds mere sitting within the walls or confines of lecture rooms, having copious notes with the aim of succeeding in exams and procuring white collar jobs. The strategy and basic requirement revolves around more thought, hard work, industry and assiduity, channelled energy (full of personal initiatives), and having faith in oneself (FONLON Bernard, 1978: 25). Equally, exploring that which leads to purposeful university studies for Fonlon includes isolating “African needs and aspirations;” with each freshman upon commencement of studies, visualizing his/her personal contribution toward societal progress (FONLON Bernard, 1978: 27). Therefore, potentials would be explored if the root meaning or etymology of the term “university” is comprehended by all and sundry. Accordingly, Fonlon's summation on the university reads:

The word university comes from two Latin words *uni* [dative of *unus*, meaning one] and *versus*, meaning in the direction of, toward, into: *uni-versus*, towards one, into one... The Latin suffix *itas* [genitive – *itatis*] signifies a state of being: *unitas*, the state of being one or united, unity. *Universitas* therefore, originally meant the state of things united to form a whole (FONLON Bernard, 1978: 27).

The essential insight of Fonlon highlights the importance of taping or identifying individual talents, harnessing the diversities into a unified vision. This becomes a necessary movement or drift away from mere

routine studies of individuals concentrating only on intellectual formation to the detriment of holistic values. By implication, all studies should aim at arousing in the individual consciousness of promoting universality and improved integral development.

### **1.2. PSYCHOLOGICAL AND HISTORICAL CONCERNS**

By establishing the etymological basis and purpose of a university in line with Fonlon, under-cutting psychological and historical concerns are indispensable for holistic development. Since Fonlon in the historical context thinks that the university is meant to be a: "gathering or the assemblage of masters and students from the entire world, for the purpose of imparting and imbibing knowledge" (FONLON Bernard, 1978: 28), this safeguards the exchange of ideas and mutual growth. And largely, since every culture is a "lender and borrower," there would be promotion of not only higher learning but imparting of values that promote integral human growth. Consequently, being a human institution, the twofold origin of the university: psychological (human need) and historical development according to Fonlon, would subsist (FONLON Bernard, 1978: 28). The results from the genesis of university springs from man's insatiable human cravings of improving upon knowledge; extended in this context to embrace not only intellectual knowledge but other values linked to human growth. More fittingly, coordinating interconnections or positive exchange in the state-church relationship is indispensable in ensuring the elimination of excesses and safeguarding complementary valuables.

### **1.3. STIMULATING LEARNING IN YOUTH**

Dewey's "child centred interest learning" seems to have unconsciously captured Fonlon's attention to propose ways of stimulating learning in youth, not only for the sake of knowledge acquisition, but awakening of interests in gifted instructors for emulation. He definitely must have noticed that whenever a teacher sprout with remarkable talents and attainments, scholars flocked to him; not only to tap intellectual knowledge (FONLON Bernard, 1978: 29), but equally what Newman terms "influence" (the irresistible attraction to a teacher) contents. This compliments the pragmatist saying of "children learn by doing." Eventually, and rightly so, this leads to repute, role modelling to young men; with Fonlon regarding it as deeply desirous in not only rendering knowledge more profound, but also enabling the cultivation of positive values out of classrooms (FONLON Bernard, 1978: 29).

Furthermore, Fonlon could be regarded as extending arguments about stimulating learning in youth as favouring integral human formation by referencing Socrates as a worthwhile beacon of learning. Those undergoing university studies in emulation of this great figure ought to sacrifice for the sake of others as he did for Hippocrates in relation to Protagoras. However, Socrates according to Fonlon, while recognizing the importance of determination to freshmen, highlights the dangers of selfishness in one's wisdom as Protagoras had done to him. Extending the argument further, Fonlon recommends that through the example of Socrates and Hippocrates, those under education should strive at being ready to spend financially for the sake of attaining wisdom and knowledge (FONLON Bernard, 1978: 30-31). Fonlon once more underscores the centrality of stimulating learning in freshmen thus:

Another eloquent example of the role of influence in stimulating the thirst for higher learning is the story of the two ambassador philosophers, sent from Athens to Rome, during the time of the great Roman leader, Cato [234-149 BC]. He as censor, eaten up by burning zeal to stamp out the luxury that was beginning to corrupt Rome, saw with dismay the enthusiasm that these philosophers had enkindled among the people, and art fully got them dispelled, lest the yearning for philosophy and eloquence, rather than that for prowess in arms, should emasculate the youth of Rome (FONLON Bernard, 1978: 30).

Highlighted here is the importance or significance of moderating sophistry tendencies in the young by relating experiences and situations that challenge them to admire positive values worth imitating in their instructors, yearning for eloquence, admiration, obedience to laws and authority, and reputation. All these features indiscriminately open up the horizon of influence from interpersonal relations.

### **1.4. INFLUENCE FROM INTERPERSONAL RELATIONS**

Flowing from prescriptions of the imperative on obedience to laws and authority (what Socrates did wholeheartedly and was tagged with charges of misleading youths in impiety and treason, is the centrality of interpersonal relations. Remarkably, Fonlon draws aspiration from the history of Athens and Greece illustrating the role of influence as: "the action of personality, the intercourse of soul, the interplay of mind upon mind, in the genesis of universities" (FONLON Bernard, 1978: 33). Therefore, while being conscious of the impact their behaviour and instructions has on freshmen, instructors or university duns must instil good reputations in them. In doing this, students would go beyond mere grasping of knowledge for examination purposes, to ploughing characters for future societal growth. Fonlon is appropriate adding here that harmony and cooperation with the state is indispensable for protecting intellectual and material wealth, and powerful patrons or institutions for the university's growth (FONLON Bernard, 1978: 33).

Primarily, Fonlon's citing of Alexander the Great (356-323BC) as haven had such an influence from Aristotle (as his pupil), is a practical example. He was successful as one of the greatest political scientists and literary theorists of the world, thanks to qualities (genius for administration and organization, and love of learning) acquired from Aristotle (FONLON Bernard, 1978:33).

### **1.5. RECONSIDERING THE TWOFOLD ENDS OF UNIVERSITY STUDIES**

The consequences of influence from interpersonal relations flood open the gates of reconsidering the twofold ends of university studies, significant to all tertiary education actors. However, although not explicitly mentioned by Fonlon, achieving the end or goal of university studies, should be guided by the imperial ethical principle of "the end does not justify the means." In a fascinating manner, Fonlon opines that this end must be twofold: inclusive learning and search for defence of the truth. By this token in the first instance, university studies in his assessment ought to be diligent, pursued with specialization, scientific and philosophical, coherent, and systematically organized (FONLON Bernard, 1978: 111). This approach is purposefully meant to generate assiduity, technological expertise, skilled minds and hands. Furthermore, Fonlon succinctly demonstrates and justifiably, that instilling scientific and philosophical minds in students results to capabilities of unearthing "specific and proximate all embracing ultimate causes of things" (FONLON Bernard, 1978: 112). This corresponds to the new pedagogic approach of problem/project based learning (PBL), which produces relevant solutions to contemporary learning; making students "job creators" not "job seekers."

#### **1.5.1. Inclusive Learning**

As the initial end of university learning, Fonlon insinuates that this is of high importance. Seclusion in one's "tower of specialization" is no more relevant. He thinks since life is not a "water tight compartment," university students should be prepared for standing the challenges of life in private and public matters; coping in difficult circumstances which particular fields cannot provide "ready-made solutions." The relevance of philosophical grounding would enable them to show proof of efficiency and intellectual acumen beyond specialized fields. Again, this according to Fonlon makes it obvious for a university man, irrespective of the domain (but by virtue of his higher education) be able to find answers to "manifold, diverse, and baffling questions" (FONLON Bernard, 1978: 113). Thus, university studies ought to go beyond mere "banking methods" (instructors pouring lectures and dishing out piles of lecture notes, and students only at the receiving end); to drilling diligent minds that create spontaneous scientific and philosophical approaches to tackling problems. This would inevitably lead to a better harnessing of political policies that guarantee the common and good (FONLON Bernard, 1978: 113-114).

#### **1.5.2. Search and Defense of the Truth**

It is not sufficient to pile up certificates, but very essential to transcend inclusive learning, intensifying the search and defence of the truth. Fonlon considers this as integral and uncompromising for any genuine intellectual. This in his judgment ought to be a primary preoccupation, a necessary weapon to confront lifelong battles with falsehood. Implicitly corresponding to other transcendental properties and convertible to each (good, one, and beauty), Fonlon recommends constancy in seeking values (FONLON Bernard, 1978: 115).

Fonlon equally makes a seminal distinction between the "search" and "defence" of the truth. In his estimation, since "the depth of truth" is essential and connected to inexhaustible features of goodness and beauty, all genuine intellectuals should without exception be diligent regarding these rudiments (FONLON Bernard, 1978: 116). Thus, the complexity of life and the universe staring at us in the face, automatically make relevant Fonlon's monumental prescriptions above. Therefore, the learning process as he further intimates does not have to cease upon obtaining of certificates or graduation (convocation). Continuous and frequent search, reflection, and insatiable quest for knowledge according to Fonlon constitute forms of searchlight into the soul and intellect. The intensity of this for him leads to:

His search for the true, the good, and beautiful... to keep along the right road, if his thinking is to remain pure and straight, if his spirit is to shine like a lambent light in limpid atmosphere; his mind must be keen, cold, firm, serene, above bias, above prejudice, above passion (FONLON Bernard, 1978: 116).

These and other values free the genuine intellectual from societal prejudices and maintenance of the status quo; Fonlon regards them as further developing anti-integral developmental features of "heated passion, pride, prejudice," seen as depriving thinkers from disciplined, control, clouding of the mind, and warping of judgment (FONLON Bernard, 1978: 116). Thus, since truth is intricate and elusive, Fonlon is vindicated for insisting that the virtue of humility accompanies deeper genuine learning and scholarship (FONLON Bernard, 1978: 117). This helps in breaking the mountains of complexities in the universe and those surrounding human nature and life. It is against such a background that humility in relation to intellectual and moral independence would be established.

## **1.6. HUMILITY IN RELATION TO INTELLECTUAL AND MORAL INDEPENDENCE**

The mark of a genuine intellectual in Fonlon's opinion resides or is evidenced in one who does not insist on rigid dogmatism (a sign of mind shallowness), but openness to accommodate others' standpoint. Consequently, although humility demands readiness to accommodating other views, being apologetic or timid is regarded by Fonlon as compromising objective and meticulous or diligent matters (FONLON Bernard, 1978: 118). Hence, managing intellectual conflict demands that one submits or surrenders his position for further consultation and clarification when new facts challenges.

Alongside humility, Fonlon highlights the importance of intellectual and moral independence as hallmarks of a genuine integral intellectual. This in his outlook would fittingly outdo nature's tendencies of narrowness, pride, and bigotry. Definitely, this embraces potentials of ploughing critical minds, guaranteeing positive evaluations, acceptance or rejection of issues based on intrinsic merit and principle of conviction (FONLON Bernard, 1978: 118-119). Meeting these requirements according to Fonlon implies that:

If the intellectual, as I have defined him, is to be unflinchingly faithful to his role, that is, to be the untiring seeker of the true, the good the right and the beautiful and their dauntless defender against falsehood, evil, injustice and philistinism; if he is to be the principled non-conformist... the gadfly and goad of society, rising 'the frown of the great, and the tyrant's stroke,' he must acquire a will of granite, must possess or cultivate a more than normal calibre of courage (FONLON Bernard, 1978: 122-123).

Interestingly evidenced here are rudiments capable of eradicating ugly facets of corruption, injustices, and amoral practices. These inevitably gains and consolidates moral independence; causing he genuine intellectual to shun or wage ceaseless battles against the lures of the life of ease, allurements of wealth, and insidious seductions of power.

## **2. JOHN HENRY NEWMAN AND SPRINGBOARD VALUES FOR HOLISTIC DEVELOPMENT**

Fonlon's prescriptions apropos *The Genuine Intellectual*, demonstrating the scientific and philosophical nature as end and telos of university studies meets a perfect or corresponding match in Newman's *The Idea of a University*. Like Fonlon, Newman's; the purpose or goal of knowledge, learning process and knowledge acquisition, knowledge and acquisition of professional skill, interconnectedness of knowledge and religion, and the church as sustainer and guardian of knowledge, rightly emphasize the indispensability of holistic development values in university or tertiary institutions of education.

### **2.1. THE PURPOSE OR GOAL OF KNOWLEDGE**

There is some originality in Newman's purpose of knowledge and its end in relation to university studies and students' grooming. Regarding university curricula or schemes, Newman concisely isolates the fact that all knowledge is a whole, and separate sciences (part of one) must be viewed as fixed in the same direction. University students ought to be drilled in viewing the cooperate whole of studies in relation to utility. This leads him to assert that:

All branches of knowledge are connected together, because the subject- matter of knowledge is intimately united in itself, as being the acts and the work of the creator. Hence, it is that the sciences, into which our knowledge may be said to be cast, have multiplied bearing one on another, and an internal sympathy, and admit, or rather demand, comparison and adjustment. They complete, correct, and balance each other. This consideration, if well-founded, must be taken into account, not only as regards the attainment of truth, which is their common end, but influence which they exercise upon those whose education consists in the study of them (NEWMAN John Henry, 1984: 75).

The consequences of this have peculiar ramifications, corresponding to Fonlon's prescriptions that philosophy should cut across every university studies or curricula; seen as establishing intellectual and moral independence. Therefore, Newman's project of criticising the giving undue prominence to one field, as unjust and a means of neglect or digression from the proper object are unflinchingly justified. In like manner, he opines that producing integral personalities involves looking at university studies as the selection of different colours, which eventually drift and the meaning of a branch of knowledge varies with the company in which it is introduced to learners (NEWMAN, John Henry, 1984: 75). In a concrete trend, he states:

I suppose, Arcesilas would not have handled logic as Aristotle, nor Aristotle have criticized poets as Plato; yet reasoning and poetry are subjects to scientific rules (NEWMAN, John Henry, 1984: 76).

Newman by this token justifiably highlights the purpose of university studies as capable of enlarging the scope of studies; and since not every subject can be pursued, advantage comes from the fact the influence from other circles causes in the integrity of students. As a seat of universal learning, the assemblage of learned men, "zealous for their own sciences, and rivals of each other" would lead to a conglomeration of diverse ideas through familiar exchange for the sake of intellectual peace and respect of unique investigations. Finally, Newman seems to be optimistic and rightly so, that this breeds lasting liberal minds of freedom, equitableness, calmness, moderation, and wisdom (NEWMAN John Henry, 1984: 76).

## **2.2. LEARNING PROCESS AND KNOWLEDGE ACQUISITION**

Establishing Newman's goal of knowledge is foundational in understanding his views on the learning process and knowledge acquisition. However, in spite of the fact that pursuing knowledge especially in the university milieu is difficult, Newman avers that everyone naturally strives to excel (leading to excellence) or avoid mistakes or be ignorant (leading to disgrace). Therefore, the learning process for him should commence with the search for the truth; after the calls and duties of our animal existence, that is, our family and neighbours (NEWMAN John Henry, 1984: 78-79). Again, Newman's consideration of the search for truth as primary objective in learning corresponds to Fonlon's position previously mentioned.

In another dimension, Newman view knowledge in relation to learning, connecting features of "truth searching" to health, virtue, moral nature, talent, ability, genius, excellence, and training. He unavoidably turns attention to the importance of particular kinds of intellectual perfection in relation to judgment, taste, and skill, in the learning process. These constitute for him powers or habits bearing upon the acquisition of true wisdom, direction relation to conduct and human life. He ends up like Fonlon, recognizing and recommending philosophy as the perfection or virtue of the intellect, enlarging and illuminating the mind (NEWMAN John Henry, 1984: 93-94). This provokes Newman to investigate on the qualities and characteristics of the intellect which ought to be consistently cultivated in university students:

I shall recur to certain questions which have been touched upon: the relation of intellectual culture, first, to mere knowledge, secondly, to professional knowledge and thirdly, to religious knowledge. In other words, are acquirements and attainments the scope of a university's education? (NEWMAN John Henry, 1984: 96)

Obvious in these interrogations is a clarion call towards integral human formation in universities; exceeding mere acquisition of certificates and attainment of higher status, to integrating the intellectual culture to professional expertise, moral, social, and religious uprightness. Thus, the memory must be ploughed to attain religious, political, literal, socio-economic, and moral fitness. Therefore, what should count most in university studies is not the dispensation of tutorial superintendence, and award of degrees to any person who succeeds and examination in a wide range of subjects.

## **2.3. KNOWLEDGE AND ACQUISITION OF PROFESSIONAL SKILL**

In a fascinating style, Newman recommends that every dimension of knowledge in university set ups must enjoy some degree of interconnectivity to professional skill. Accordingly, cultivation of truth in a fitting and apprehensive manner ought to contain some direct and clear vision; obtainable via comparison, combinations or mutual correction, continual adaptation, concentration, and joint actions which establish foundations for professionalism. Consequently, Newman rightly indicates that the power of differentiating between truth and falsehood is not from mere acquisition of knowledge from classroom lectures. Rather, such a command generates from scientific formation of the mind; acquired through the faculty of "judgment, clear sightedness, sagacity, and philosophical reach of mind." At the end, Newman recommends "liberal education" (process of training the intellect in a particular, specific trade or profession) as imperative. However, this does not sanction or approve narrow minded thoughts of restricting or confining education to particular ends or definite weighed and measured work; but guided specialization merged with individual interests (NEWMAN John Henry, 1984: 114-115).

Furthermore, Newman thinks it right that prudence is required in embracing "liberal education," whose outreach may not be concerned with advancement of manufacturers' improvement of lands, advanced civil economy, mass production of lawyers, engineers, and surgeons. Attaining these, without the university founding rights on the basis of the philosophy of utility and integrity are bound to collapse. Once more, Newman prescribes that exemplary legacies of kings and renowned public figures are emulated and the younger generation challenged to tread their paths. Utilitarianism in all its facets is therefore regarded as harmful to professionalism (NEWMAN John Henry, 1984: 116-117).

Next in consideration, Newman in cognisance of the importance of knowledge viewed in relation to professional skill emphasizes on the place or role of good judgment of the mind concerning religion (its evidence and interpretation), ethics, history, eloquence, poetry, theories of general speculation, and fine arts (NEWMAN John Henry, 1984: 132). The harmony that these aspects generate further adds flesh to genuine professionalism when spiced with philosophy as Newman avers:

Today, I have confined myself to saying that training of the intellect, which is best for the individual himself, best enables him to discharge his duties to society. The philosopher, indeed, and the man of the world differ in their very notion, but the methods, by which they are respectively formed, are pretty much the same. The philosopher has the same command of matters of thought, which the true citizen and gentleman have of matters of business and conduct (NEWMAN John Henry, 1984: 134).

In addition, Newman, holds that assigning a practical end to a university course guarantees the training of good and upright members of society; its art being that of social life and its end being fitness for the world

(NEWMAN John Henry, 1984:134). This understanding neither confines views and education to particular professions, but leads to mastery of subjects with facility, and accommodation of others.

#### **2.4. INTERCONNECTEDNESS OF KNOWLEDGE AND RELIGION**

Attaining professionalism and not just mere acquisition of knowledge is further guaranteed if clipped to religion. Some special degree of illumination in Newman's estimation is necessary for intrinsic excellence of individuals and society. For him, just as honesty in morals is the best and profitable in secular circumstances, intellectual virtues (as substantial good) propel social and political values, promoted by religion. Socio-political and active duties alongside religion for Newman, ploughs the educated mind toward independence and right reason; this one whole, knows of no admission of compromise and unwarranted modification (NEWMAN John Henry, 1984: 137-138).

While acknowledging the relevance of other truths, Newman extraordinarily highlights the role of "revealed truth," which must not be attached to main articles and prominent points of faith (as contained in creeds). There is no exclusion here as he states: "Had I undertaken to delineate a philosophy, which directly interfered with the creed, I could not have spoken of it as compatible with the profession of Catholicism" (NEWMAN John Henry, 1984: 139). Quite fittingly and of direct consequence, he affirms that implicitly, true faith or religion in conjunction with liberal university education would enhance economic, social, and political interests. This would extend grounds for understanding truths about God's nature, dealings with the human race, and interpersonal relationships (NEWMAN John Henry, 1984: 139). However, Newman acknowledges the limits of religion in relation to knowledge and worldly realities:

Religion seems too high and unearthly to be able to exert a continued influence upon us: its effort to rouse the soul, and the soul's effort to co-operate, is too violent to last. It is like holding out the arm at full length, or supporting some great weight, which we manage to do for a time, but soon are exhausted and succumb (NEWMAN John Henry, 1984: 140).

Here, the fundamental principle is caution against two extremes; avoid making religion becoming overbearing in neither educational and societal affairs, nor total exclusion which flood-opens the dangers of exaggerated secularism.

Equally, in drawing an umbilical cord interconnectedness of knowledge and religion, Newman advance to highlight the necessity of dispositions toward simple natural and real living with disgust and abhorrence of the excesses and enormities of evil. Accordingly, he cautions that body/mind pains and suffering, feelings of discomfort, exposure to social disorder or lawlessness, tyranny of the powerful, and inroads of enemies, should not cause the educated to compromise religious values. Reason and revealed truth for him should readily be employed as implements to combat or denounce the age of negative advanced civilization causing moral disorder (NEWMAN John Henry, 1984: 142-144). Newman underscores the wider implications as follows:

You will bear in mind then gentlemen, that I spoke just now of the scorn and hatred which a cultivated mind feels for some kinds of vice, and the utter disgust and profound humiliation which may come over it... This feeling may have its root in faith and love; there is nothing really religious in it... Conscience indeed is implanted in the breast by nature, but it inflicts upon us fear. Fear implies the transgression of a law, and a law implies a lawgiver and judge (NEWMAN John Henry, 1984: 145).

By implication and prescription, Newman rules out guidelines for establishing holistic development in university training. Proper ploughing of consciences, not only in the acquisition of knowledge would produce a certain and true import of intellectual culture that swallows up fear as well as shame. This inevitably eliminates the prevalence of false philosophies and misinterpreted emotions which ought to lead to God; re-enacting the church's role as guarantor of knowledge.

#### **2.5. The Church: Sustainer and Guardian of Knowledge**

Our examination of the interconnectedness of knowledge and religion above as basic presupposition highlights an apprehension of the role of the church (protestant and catholic) in sustaining and guarding knowledge in the state. Accordingly, Newman extends his inquiry as to what a university really is, its aim, nature, and bearings, to include contemplating the duties of the church toward institutions of higher education. In the process of imparting knowledge to the intellect, the church should primordially ensure exactness and trustworthiness; not only in securing due weight of religious considerations in philosophical studies. But there also ought to be the breathing of her own pure and unearthly spirit, fashioning and moulding, watch over and teach, and knit together students (NEWMAN John Henry, 1984:163-164).

Finally, protecting the sacred treasure (in jeopardy) according to Newman, implies that theological truth should not simply be ignored under the pretext of not recognizing differences of religious opinion, and secondly, recognizing the church's stance and guard against adulterations. This would enable the three subjects on whom human reason employs itself: God, nature, and man, to be properly enhanced and integrated. This and

other investigations largely eliminate the seeming opposition between theology and physics (faith and reason, religion and science). Mixing these realities uncontrollably spoils both; theologians should know when to speak of divine omnipotence in relation to laws of nature, for example, and scientists vice versa in investigating experiments and natural phenomena (NEWMAN John Henry, 1984: 165-168). The concluding remark here is that the difference of method by which truths are gained in theology, philosophy, and in physical sciences be recurring.

### **3. COMPATIBILITY OF FONLON'S AND NEWMAN'S CONTENTIONS TOWARDS INTEGRAL HUMAN FORMATION**

The forgone analyses of Fonlon's *The Genuine Intellectual* and Newman's *The Idea of a University* avail of the opportunity to examine their enormous contribution towards holistic formation. Primarily, integral human formation in this context involves the concept of holism; seeing the whole as more than the sum of its parts, in theory and practice. Included are spiritual, physical, social, intellectual, political, economical, cultural, natural, and moral features. As D. Pruitt contends, vindicating Fonlon's telos of a university and Newman's purpose or goal of knowledge respectively above, integrity which is mostly a synonym of honesty, frequently connected to the more complicated notion of wholeness or harmony of the self, leads to proper conception of oneself as someone in disregard of fractional development (AACAP & PRUITT, 1998: 21). Fonlon and Newman concretely highlight the movement that strives to provide ample resources and opportunities to help university students engage as actively as possible in the process of transformation as they pursue knowledge. In agreement with Fonlon's insistence on the centrality of psychological and historical concerns and stimulation of learning in youths, and Newman's learning process and knowledge acquisition as pivotal in integral human formation, P. Achinstein in concordance extends the dimension by locating the importance of lasting progress as the product of internalized discipline; requiring personal effort flowing from a deep sense of auto formation and love for communal development (ACHINSTEIN P., 2001: 29). Exploring the overlapping dimensions which are wheels to holistic development are assured when considering the following features highlighting the relevance of Fonlon's and Newman's contentions: intellectual formation, religious/spiritual formation, human or personality formation, ethical/moral formation, socio-cultural formation, and ongoing formation.

#### **3.1. INTELLECTUAL FORMATION**

By insisting on inclusive learning, search and defence of the truth, and humility in relation to intellectual and moral independence (Fonlon) and knowledge and acquisition of professional skill (Newman), intellectual formation is guaranteed in universities. Consciousness of those educated would challenge them not only to seek quick graduation upon completion of the interlude of studies, but would lead to personality development in spite of obstacles and difficulties. In connection, G. Axtell cites a philosophical proverb recalling that: "you cannot love what you do not know" (AXTELL G., 1997: 44). By implication, not only do students or the educated have to bear in mind the telos or goal of education as outlined by Fonlon and Newman; they must individually explore every correlated information or knowledge next of kin to their specialties and other disciplines. Thus, liberating truth values and constant striving for deeper knowledge beyond classroom material are very essential in attaining intellectual formation. Such knowledge as Axtell further reiterates does not exist in a vacuum; it needs application to current issues, made intelligible and attractive for different kinds of people, and enriched by human experience and deep reflection (AXTELL G., 1997: 48). This captures Fonlon's earlier prescription of the magnitude of appropriating philosophy in every genre of learning. Therefore, intellectual formation sets out beyond mere learning contents in textbooks; it embraces keeping up to date what obtains in the world and in one's own milieu, learning to think clearly and deeply, and developing the ability or potentialities of expressing oneself effectively.

#### **3.2. RELIGIOUS/SPIRITUAL FORMATION**

Intellectual formation does not automatically produce holistic personalities; thus, Fonlon and Newman are respectively justified for holding that influence from interpersonal relations, interconnectedness of knowledge and religion, and the church as sustainer or guardian of knowledge grants an additional value to university studies or every genuine intellectual. The heart of every healthy society, be it of intellectuals, those seeking knowledge or illiterates, is according to B. Dainton the establishment of intellectual virtues alongside virtues of faith, hope, love, and charity; nourished by constancy in seeking the good of others and conformity to the will of the supreme being. Moreover, in his estimation, just as the heart pumps life blood into every part of our body, religious and spiritual values (easily neglected in most milieus) infuses meaning and zest into every sector of community life and eventually to the global village (DAINTON B., 2000: 98). In Fonlon and Newman's contentions on the interconnectedness of knowledge and religion, the role of religious and spiritual formation is already envisaged. This involves the comprehension of virtues, practical efforts at guaranteeing formation promoting communal commitments and vigour. Eventually, this would lead to emptying of self in consideration of others and dedication to community service seen in altruistic gestures. E. Erikson concurs to this by



avowing that efforts at integral formation and innate desires creates a difference in the world when religious and spiritual values and merged with intellectual formation, through which meaning in life is discovered (ERIKSON E., 1978: 122). The responsibility of a person of high position (focal in Fonlon and Newman's consideration for freshmen) derives from, and is determined by the moral and spiritual authority or power that he/she has over those under his/her charge. Cognisance of the fact of the obligations ensuing from exercise of authority or power will have to be fulfilled with diligence as well as conscientiousness; since any inappropriate behaviour or transgression in this connection will not only be construed as a heinous violation of trust and abuse of power, but also transgression of the convention of conduct. Instilling religious or spiritual values in the course of university studies ensures future establishment of firm personalities.

### **3.3. HUMAN OR PERSONALITY FORMATION**

Fonlon and Newman talk here of the influence from interpersonal relations, stimulating learning in youth, and learning process and knowledge acquisition as inevitable. Just as our bones provide stability and structure to our bodies, basic human maturity leads to solidity in intellectual and religious formation. Therefore, human and personality formation in university studies as expounded by both Fonlon and Newman constitute fertile grounds not to be compromised for routine examinations and mere knowledge grasping formalities. The relevance of prescriptions embedded in *The Genuine Intellectual* and *The Idea of a University* caution that the choice of university studies involves narrow and difficult, but incomparable reward of human or personality formation. G. Harman in concordance seems to suggest that attaining human or personality formation is impossible for a weak will, sleepy conscience, and lack of self-control (HARMAN, G., 1990: 102). By implication, discipline determines what is obtained at the end of any education career; stimulating learning in youths, search and defence of the truth, psychological concerns, knowledge and acquisition of professional skill, and interconnectedness of knowledge and religion as Fonlon and Newman respectively contend are relevant in this domain.

In another dimension, exploring personal talents in conformity with human formation values must incorporate growth in basic virtues which ought to be common to every mature human person (presumably attained at each stage of university education). Harman's agreement to this injects complementary positive values: honesty, self-discipline, responsibility, perseverance, kindness, good manners, loyalty, and solidarity (HARMAN, G., 1990, 105). Deficiency in these basic features of human formation is often the root cause of dawdling or stunted intellectual and integral human growth. This often than not results from cultures which train students to be solely dependent on mere dispensation of academic material, passing emotions and moods. These generate false expectations which eventually bring about confusion and frustration when the academic journey proves too long and arduous. Without the essential ingredients of integral human formation as sketched by Fonlon and Newman above, strong and noble characters, able to withstand the course of prolonged and tedious efforts in the university milieu would be a farfetched reality.

### **3.4. ONGOING FORMATION**

Ensuining from human and personality formation in Fonlon's and Newman's edifice is ongoing formation curving from inclusive learning, influence from interpersonal relationships, and the purpose or goal of knowledge. Stimulating learning in youth as Fonlon highlights provokes instantaneous cultivation of accommodative habits of obedience to laws and authorities as legitimate custodians. This is so demanding in relation to integral formation which involves a journey full of challenges, joys, and surprises. J. Perry in conformity with Fonlon and Newman aver that that it is not simply a task to be eventually easily crossed off our to-do list; at least not during this life time, but a continuous process and effort. Despite guidance from instructors, personal effort is absolutely necessary to bear or yield desired fruits (PERRY, J., 1975: 19). Hence, individuals are challenged to introspect and discover the meaning of life for themselves. Enhancing this is strictly realizable if there are role models or mentors to be emulated; complemented by dialogue with instructors through guidance and counselling sessions.

Consequently, alongside Fonlon's and Newman's recommendations for the freshman or college man, ongoing formation is envisaged if the calm of the "inner man," in spite of changes of fortune. C. Mofor in agreement recognizes this as the mark of the magnanimity of the soul of the good man. According to him, this attitude calls to mine basis of Stoic philosophy of embracing pain and suffering as part and parcel of human life. In the event of universal good, the good man who avails himself for ongoing formation would know that which depends on him and that which does not depend on him (MOFOR CHRISTIAN, 2008: 115). Painstakingly going through especially extracurricular activities and indirectly related disciplines is necessary to put safe students on the rail of ongoing formation; inevitably assuring ethical and moral formation. Finally, being conscious of the necessity of ongoing formation in university circles would enable students to develop visions for universal good; leading lives that are in conformity with fundamental choices, maintenance of true happiness, tranquil in all circumstances, rightful dispositions, and contentment in the face of numerous demands.

### **3.5. ETHICAL/MORAL FORMATION**

Ongoing formation ensuing from Fonlon's and Newman's contentions extends to features of ethical and moral formation. This flows from humility in relation to intellectual and moral independence (Fonlon), and the church as sustainer and guardian of knowledge, and the purpose or goal of knowledge (Newman). In connection, Fonlon and Newman unflinchingly highlight the importance of ethical or moral formation in university circles as pre-empting or preventing mass production of "clever devils" in society (men with hearts of stone rather than flesh). Citizenship without moral upbringing is void of ensuring moral rearmament. The suggestion here is that moral systems and behaviours cannot properly be understood without recourse to world views and consideration of the telos for man apropos final destination. Contentions above largely suggest that the moral dictum of "the end does not justify the means" must be made relevant. By implication, those pursuing tertiary education should use orthodox means attain their objectives. Equally, the lines of Kant's categorical imperative (act in such a way as to cause your action become a universal axiom) as recommended by Fonlon is indispensable. Alongside Newman's thought, every facet of university education should unreservedly enable and establish healthy environs of practical reasoning involving good, right, duty, obligation, virtue, freedom, rationality, and positive choices.

The above presupposition does not only favour the existence of ethical objectivism, but eliminates the dangers and looming features of ethical relativism. By canvassing for the search and defence of the truth and humility in relation to intellectual and moral independence, and interconnectedness of knowledge and religion, Fonlon and Newman respectively intrinsically favour the view that the claims of ethics within university circles are objectively true, not subject to culture or nature. This basically and fundamentally opposes ethical relativism with the view that the truth of ethical claims is relative to the culture or way of life of those who hold them; generalizing to all of ethics in tertiary educational institutions what may be supposed true of matters of etiquette, summarized in the dictum: "when in Rome, do as the Romans do." Such subjective positions can only be wittingly uprooted from university circles by employing philosophy as per the recommendations of Fonlon and Newman. Indirectly, tenets of Western liberalism would be harmonized and ethical/moral formation guaranteed with the use of Fonlon's and Newman's implements.

### **3.6. SOCIO-CULTURAL FORMATION**

Socio-cultural formation is enabled when positive grounds of ethical and moral formation are established. Generally, man sees his nature in that of the world; and being social animal, interpersonal relational influences as ruled by Fonlon, learning process and knowledge acquisition, together with interconnectedness of knowledge and religion according to Newman, favours socio-cultural formation. Encountering or approaching university studies with a broad mind or spectrum would avail freshmen to accommodate other cultures and social differences; since every culture is a lender and a borrower. This becomes a possibility if the constitution of the living whole is considered in relation to the living being and society. While avoiding the dangers of cultural relativism, Fonlon and Newman indirectly establish grounds for healthy socio-cultural growth or progress. Notwithstanding the importance of courses and elements of other cultures, especially of the West introduced in most tertiary institutions, a pattern or habit of action (custom) of a people fosters socio-cultural formation. The way of life of a people as well as: their attitudes, values, beliefs, arts, sciences, modes of perception, and habits of thought and activity are inevitable. It must be taken into cognisance the fact that cultural features of forms of life are learned, but are also often too pervasive to be readily discerned from within.

Conclusively, socio-cultural formation is envisaged in the proposals of Fonlon and Newman through social action. This is the action in which interaction with other people is of primary importance (initiated in interpersonal relationships in universities); the agent primarily is a plurality, a "we" rather than an "I." Indirectly, in line with holists, this emphasises the reality of collective agent; however, individual responsibility is not waved aside. Extensive dimensions of socio-cultural formation as flowing from Fonlon's *The Genuine Intellectual* and Newman's *The Idea of a University*, dispose of the possibility of examining prospects and perspectives towards integral human formation.

## **4. PROSPECTS AND PERSPECTIVES TOWARDS INTEGRAL HUMAN FORMATION: AN EXTENSION OF FONLON AND NEWMAN**

A further development of the contribution of Fonlon and Newman towards holistic development in tertiary institutions warrants an examination of the following: personal efforts in grasping core contents in one's speciality, love and passion for one's discipline, encouragement of mentorship or role models, reorganization of curriculum, auto-formation (incorporating other values), and avoidance of short-cuts.

#### **4.1. PERSONAL EFFORTS IN GRASPING CORE CONTENTS IN ONE'S SPECIALITY**

There is no gain saying that individual or personal painstaking efforts in one's field of specialization inevitably boost up holistic formation of tertiary institutions, when considered alongside recommendations from Fonlon and Newman above. Unavoidably, this in conjunction with love and passion for one's discipline, and intellectual formation, not just for the sake of guaranteeing fast incorporation into the job market would endorse professionalism and enthusiasm for service to mankind and society. Academic formation, particularly in relation to personal efforts at this level implies provision and availing of oneself toward well-rounded, selected, and deep insights features to encounter contemporary socio-economic and intellectual challenges. Emphasis on interior disposition and personal conviction, with which students are expected to develop insatiable thirsts for knowledge, profound understanding of culture in its underpinnings, sense of beauty, goodness, and truth, and the aptitude to communicate humanistic propensities and human dignity values enhance integral human development; quite convincing and attractive. This is fittingly a lucrative human formation environment in which potential graduates are groomed or trained in character, exercise of human, political, and ethical virtues, personal presentation with dignity and simplicity. Consequently, the harvest here would encompass acquisition of social skills that permit or encourage charitable and constructive interpersonal relationships in society. At the end, there would be readiness to sacrifice one's own desires for greater common or communal good, awareness of the value of time, a spirit of joy, optimism and objective patriotism, and enthusiastic presentation of traits for future development or enhancement.

#### **4.2. ENCOURAGEMENT OF MENTORSHIP OR ROLE MODELS**

Personal efforts in grasping core contents in one's speciality as an extension of integral human formation is further enhanced when there is proximate accessibility to role models or mentorship in society and university environments. While contemplating or making recourse to ancient philosophy, an exemplary mentorship or role modelling worth emulating is that of Plato copying from his master Socrates. Universities, tertiary and professionalized institutions must take into cognisance the importance of availing students of such opportunities. The accessibility of role models, mentors, coach, or minutely sponsors, would beef-up Fonlon's and Newman's preceding holistic formation prescriptions. Concretely, these play crucial yet varied roles in augmenting theory to match-up with praxis; knowing misplaced pivotal persons and understanding them would endow with affluent insight into the career of the instructed, and this when later propelled with assistance from mentoring teams (not optional), would advance additional integral human features in students. Hence, it is incumbent encouraging role models; those with traits admired and wished to be emulated with hope, desiring to respect and esteem ability and authenticity.

Furthermore, the presence of mentors would enable students to have someone talk with them about their career, goals, plans, and aspirations. These eventually would aid them to refine their plans, suggest future consultants (in case of challenges), possible opportunities to indulge in, and instructions on potential obstacles to be aware of. Not only would they study to improve psychological and historical concerns (per Fonlon) or improvement of knowledge and acquisition of professional skills (per Newman) in the students, but would also attain two central major roles: assistance in careers and with psycho-social needs (motivating and inspiring), lead others toward their goals or end. Eventually, this ought to be a long-term relationship, continuing for lifetime, coaching to foster perfection of specific tasks, and shaping of passion and purpose. We must crystallize the point here that having mentors, role models, coaches advocating and moulding those under instruction is critical towards success and holistic development, which eliminates eminent dangers from social media. Alongside influential roles of instilling personal conviction values, political virtues, socio-economic, religious, ethical virtues, and leadership qualities, reorganized curriculum will extend prospects and perspectives for holistic development.

#### **4.3. REORGANIZATION OF CURRICULUM**

Fonlon's proposal of influence from interpersonal relations and Newman's interconnectedness of knowledge and religion could further promote integral human formation in universities, if in consideration of changing times the curriculum is reorganized to match contemporary exigencies. An extension of senior leadership commitment to character development addresses matters of discipline in education, morally sound principles, and re-ordering of the learning curriculum as realizable via exploration of children's curiosity. M. Buber affirms stating that "the child is a reality, and so education must become a reality." Developing what is in children (especially at university levels) must be the core of education; that is, promoting creative powers in them (BUBER Martin, 2002: 99). These constitute vital areas of senior leadership commitment to character development; involving identifying and promoting of positive values. Alongside Fonlon's and Newman's earlier views apropos freshmen, insistence on instructors transmitting positive values, this broadens respect for others' opinions and exploration of dimensions of truth (logical: verbal or real truth, moral, and metaphysical

truths). Correlating values as beliefs, taking into account influences upon behaviour (people seeking more of what they value), this becomes guideposts for behaviour.

M. Atherton's views further complement Locke's vision of values' transmission (formal education and instructions). She opines that individual values are chiefly derived from the social environment, for instance in western democracies: life, liberty, pursuit of happiness, and in other societies: order, harmony, non-violence, equality (ATHERTON, M., 1984: 284-285). This unquestionably extends the sphere of value transmission beyond educational institutions; prospects of yielding dividends in character formation for example, loyalty conflicting with honesty or social responsibility with obligation. C. Sartor highlights the impact on integral human formation of imploring Rugh Charles' statement on reorganizing curriculum thus:

Before beginning the reorganization of the high school curriculum, it is imperative that we take account of the circumstances and conditions demanding such reconstruction. In the case of moral education there is little need of arguing for its necessity. The fact of the increase in number of homicides even among youth must be received with some alarm. The average age of criminals in the United States is steadily declining. It matters not whether this is evidence of growing precocity in vice and crime or whether it is only evidence of greater activity and success in apprehending wrong doing; the patent fact is that a great many young men and young women are not only not becoming productive and constructive citizens, but are destroying their own powers and throwing added burdens upon their parents, and society and the state (SARTOR C., 2002: 686).

Similar and frequent occurrences in contemporary society call for a rethink of general curriculum in university settings; emphasizing or introducing moral and religious education, paying attention to the social order, substituting control for neglects, introducing private morals (seeing duties and performing them), and promoting the vision of public interest and public welfare. These are paramount to future societal progress.

In another dimension, initiating problem/project based learning (PBL) which instils team spirit qualities is unavoidable. This necessitates encouraging collaboration with colleagues: choice of colleagues, role of colleagues; designing a problem/project: a good scenario, criteria (title offering contents not hints, core issues, neutral description, simple and understanding language, balance between study load and available study time, scenario close to real life situation); development process: identifying educational objectives, integration and authenticity, learning needs, personal engagement, encourage feedback; build a team: team spirit, identify size and roles in a team; follow up: development of problem statement, information gathering, presentation of findings, group reports and reactions, evaluation; and consideration of outdoor learning: academic rigour, relevance to students and community, empowering students as active learners.

#### **4.4. AUTO-FORMATION: INCORPORATING OTHER VALUES**

In spite of insistence on reorganizing the curriculum, if individuals do not make personal efforts of internalizing core values through auto-formation, holistic formation would be unrealizable in university milieu. Auto-formation involves ongoing formation which as Fonlon earlier underscores, must be inculcated through obedience to laws and authorities. "Auto-formation" reflects turning on oneself in opposition to "hetero-formation" which signifies formation by others (one's lecturers or professors). This is guaranteed if many aspects are implicated: open to instructions, adapting to circumstances and contemporary needs, open to other approaches, and longing for avenues of positive solitude. Development of solitude in order to internalize learnt and personal research material does not imply individualism; rather, it involves exploring diverse opportunities with objective communal or common good, deep reflection on psychological and sociological projects full of objectives, rich contents, resources, strives and evaluation.

Personal commitment constitutes an essential aspect of auto-formation that is absolutely necessary to attain integral human formation for university students. This scheme of reasonable discipline (availing curiosity and courage) against hardness is plausible. This is defensible if courage is aligned to fortitude; and Aquinas earlier ruled that as a virtue it enables individuals withstand difficulties obstructing the attainment of goals with prudence. For Aquinas, fortitude apropos courage must control the paralysis of fear that prevents persons from facing dangers (resisting forced conversion from extremists) and moderates daring; restraining youths from being misled into wild impulsive and ineffective actions (AQUINAS Thomas, *Ila Ilae*, Q. 123). Equally, silence rather than blind courage or uncontrolled fortitude seems to be the right antidote in imploring solutions to personal commitment in holistic character development. This connects to J. Waldron's justified belief; employing doxastic stance in "a proposition based on another person's assertion" which is highly commendable; seen as explaining testimony's role from varied sources in epistemic situations without further testimony, considered other than following specified ones (Waldron J., 1991: 66-67). Keeping silent therefore speaks volumes in many circumstances than rushing to demonstrate courage and fortitude in life endangering situations. Due to lack of senior leadership commitment and personal commitment to character formation, progress in society becomes stagnant. The dangers encompassed in seeking short-cut solutions to life's challenges would eventually face out if auto-formation is personalized.

#### 4.5. AVOIDANCE OF SHORT-CUTS

An additional value to Fonlon's telos of a university and Newman's purpose or goal of obtaining university knowledge that fosters integral human formation is the earnest effort to avoid short-cuts. Never has the world been as complex as we experience it currently; creating so many mind-boggling and emotionally overwhelming exigencies. These complexities to be confronted alongside major daily problems include: numerous diseases, religious fundamentalism, environmental degradation, even surprisingly failing education systems, volatile financial and economic markets, socio-political upheavals and unrests, and existential alienation. Due to the fact that man easily searches for quick solutions to problems, these perspectives contributing largely to the above enumerated problems can lead to compromise of moral values in order to attain one's goal as a university student. G. Barker thinks that while being conscious of the fact that we are part of a global community, needing a global framework vision anchored in minute details of daily lives, holding the variety of valid perspectives offering individual efforts and collective solution building alongside moral guidelines is obligatory. In conjunction with the American philosopher Ken Wilber, he emphasizes the need of having "the spectrum of consciousness." (BARKER G. E., 1978: 87) Consequently, the temptation of fighting high unemployment rates by using unorthodox means of acquiring jobs (bribery, corruption, internet criminality, sex trade), which constitute short-cuts would be avoided.

In the long run, avoiding short-cut solutions implies shunning bribery and corruption, intellectual or academic dishonesty, and impersonification. Implicitly, this constitutes one of the greatest treasure house of truth; truth values should be inculcated in the freshmen to enable them flee from compromising it for whatever purpose, and push them to love it entirely. Bearing in mind the defining characteristics of an integral leader or citizen, would inspire university graduates to possess skills of vision, organization, determination, motivational team work spirit, charismatic, selfless sacrifice: altruistic and considerate. Consequently, universities or tertiary institutions would turn out saints and scholars; rallying others to overcome tendencies of selfishness, laziness, devoted to tasks, full of personal conviction. And when imbibed with organizational skills, right achievable goals would be set, not giving up in the face of difficulties or challenges, and avoidance of being a lone ranger. Taking into consideration all these factors is essential, as willpower goes wherever the charioteer directs it; but emotions and instincts naturally tend to head off in whichever direction their fancy. So, if emotions and instincts are stronger than willpower, intelligence would not be able to drive the chariot to its proper destination. Avoidance of short-cuts in tertiary students would eventually lead to eradication of mediocrity and appetitive ambition or anxiety for wealth; for insatiable desire for wealth complicates future human integral formation.

## II. GENERAL CONCLUSION

Conclusively, university education should imperatively convey or play the double function of intellectual and holistic human development. In essence de facto, this research on Fonlon's and Newman's *The Genuine Intellectual* and *The Idea of a University* respectively validate their compatibility toward holistic formation. The prospects and perspectives highlighted and well thought-out as extension of this project complement the concerns of these authors vis-à-vis: religious/spiritual formation, intellectual formation, human or personality formation, ethical/moral formation, and ongoing formation. In line with the Danish religious thinker, Soren Kierkegaard who told a parable in the first volume of his book *Either/or*; a scene in the theatre where fire started offstage, with the clown coming repeatedly to tell the audience, but they taking it for a joke and applauding, until the whole place was consumed, so too I believe that universities would end up turning out millions of unemployed and intellectual dangerous citizens, if the contentions of Fonlon and Newman are taken for granted. In the case of lack of reordering of the objective or telos of universities, little comprehension of the purpose or goal of knowledge, and absence of auto-formation, the damage to and absence of integral human formation would be obvious.

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