

Nietzsche's Intellectual Integrity and Epistemic Openness in Africa's Indigenous Knowledge Systems

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Abstract

This paper examines Nietzsche's intellectual integrity and Africa's indigenous knowledge system, with a view to showing how intellectual integrity can help improve epistemic openness in Africa's knowledge systems. Nietzsche's intellectual integrity represents his unique style of questioning, which designates his critical method of analysis and which is grounded in epistemic transparency, while Africa's indigenous knowledge systems refer to certain aspects of African knowledge like rain-making, traditional orthopedic medicine etc. Attempts are made to highlight the dynamics of Nietzsche's intellectual integrity and to articulate the essential ingredients of Africa's Knowledge systems. These two will be critically examined to see how they play out regarding epistemic openness in Africa. The paper employs the method of historical hermeneutics and textual analysis/exposition.

Keywords: intellectual integrity, epistemic openness, indigenous knowledge, critical rationality, Africa.

Introduction

The human intellect and knowledge, in general, can be likened to a parachute, which its essence is not fully actualized, until it is thrown open. The above statement lends credence to the fact that for there to be any meaningful intellectual development or epistemic progress, the

inculcation of the culture of intellectual openness, critical rationality, curiosity, open-mindedness, skeptical attitude, freedom of thought, as well as free enquiry practice, is required. This calls to mind of some aspects of African knowledge systems that if made more open and properly investigated, as well as subjected to more critical enquiry, will improve these areas and make them more beneficial to Africa. For instance, in traditional African medicine, the knowledge of the cure of a particular illness is not reasonably made open, which makes one find it difficult to identify the particular substance that is responsible for any cure. The traditional medicine man performs many acts during the act of curing and possesses the capability of curing many sicknesses with just one herb. The efficacy of this medicine is not in doubt. But, because this type of knowledge is not open for critical investigation, it may become almost impossible to be transferred. To further drive home the point, the act of rain making, if made open for research, in Africa, can be perfected the more and improved upon and can be used to boost agriculture, climate control, etc. But, due to the fact that these knowledge areas are not open, they have not been properly developed. This paper argues that Nietzsche's intellectual integrity, if properly applied, can be used to improve these areas of African knowledge by instilling more critical consciousness and open-mindedness necessary for the development of these knowledge systems.

Nietzsche's intellectual integrity represents his unique style of questioning, which is deeply rooted in epistemic openness (Nietzsche 55). It is a dialectical, flexible and dynamic principle, which is grounded in critical rationality and radical questioning. It is a non-dogmatic principle, which does not accept any principle without questioning (Wurzar 237). It designates an ability to challenge and the courage to critically question the basic foundations of beliefs and assumptions, which are uncritically and dogmatically accepted as true, absolute, highest, objective and unquestionable (Wurzar 237). There have been great thinkers, in the history of thought, who have demonstrated this critical questioning attitude and intellectual openness in the history of philosophy. In the *Fragments*, Heraclitus (cited in *Fragments* 24) exhibited the principle of integrity by being the first courageous philosopher to critically question the foundations of some general beliefs in the concept of identity. He questioned the doctrine of permanence, as put forward by Parmenides, and maintained that reality consists in endless becoming. This critical questioning and open mindedness, by Heraclitus, is the foundation of Nietzsche's intellectual integrity, which when applied in the African epistemic system, will open these areas up and make them more beneficial to the African social environment, as will be discussed later, in this paper.

Gliding further into the history of thought, it could be argued that the Heraclitean questioning attitude and epistemic openness ignited that of the sophists, who questioned if there are real ethical principles or whether morality is a set of arbitrary conventions – the creations of human beings. Once more, this courageous questioning and critical rationality, as shown by the sophists, reflects intellectual integrity. This attitude, if employed in the African system will boost the epistemic strengths of these systems.

Apart from Heraclitus and the Sophists, Nicholas Copernicus represents another great thinker, in the history of thought, who exhibited the radical attitude and intellectual openness of Nietzsche's intellectual integrity. In *The Revolutions of the Heavenly Spheres*, Copernicus radically challenged the foundation of the ancient belief in the earth-centered view of the universe, which was held dogmatically by the church leaders (Copernicus 14). Instead of the earth, he posited "the sun as the centre of the universe" after a critical inquiry (Copernicus 15). This Copernican critical rationality and radical questioning is the hallmark of intellectual integrity. Unarguably, if this similar intellectual attitude is adopted in the African knowledge system, like in rain making, by radically questioning and opening it up, more Africans will have access to this knowledge and this will further broaden the epistemic base of these knowledge systems. Furthermore, it is to be noted that the Copernican critical questioning and intellectual openness, which is the root of Nietzsche's intellectual integrity, anticipated the Cartesian methodic doubt.

In *The Meditations of First Philosophy*, Descartes courageously challenged the foundations of knowledge and instituted a radical search for indubitable truth (Descartes 17). This quest for truth found expression in his open mindedness, critical rationalism and courage to radically deviate from, and suspend his acceptance of all traditional truths, and subsequently subject every hitherto held opinion or belief to radical doubt or critical questioning (Descartes 17). This Cartesian methodic doubt and critical questioning is a reflection of the principle of intellectual integrity, which when imbibed in the African system, as the paper advocates, will open the epistemic horizon of these systems. Also, worthy of note is that the Cartesian methodic doubt anticipated Husserl's phenomenological *epoche* or radical doubt.

In the *Cartesian Meditations*, Edmund Husserl subjected the Cartesian "ego cogito" to critical questioning (phenomenological *epoche*), which he believes created an epistemic gap between the thinking subject and the object of thought, which Cartesian methodic doubt could not bridge (Husserl 7). This epistemic gap, created by Descartes, was remedied in his phenomenological formula of "*ego cogito cogitatum*" (Husserl 19-31), which simply means that "to think is to think something" (Husserl 19-21). The point of interest, here, is that Husserl's epistemic openness and radical doubt, introduced in his concept of phenomenological *epoche* or radical doubt, further reflects Nietzsche's critical method of intellectual integrity. This has the potency of increasing the knowledge base of Africa's epistemic systems by opening them up for more enquiries, which will institute the desired positive changes in the African social environment, as will be discussed, later, in the paper.

Admittedly, the above intellectual historical voyage reveals that in the history of thought, there are great thinkers, who have demonstrated the attitude of critical rationality and radical questioning of attitude of Nietzsche's intellectual integrity. This implies that it is carefully applied, Nietzsche's intellectual integrity can institute more critical rationality needed for the inculcation of the culture of intellectual openness and epistemic transparency in Africa. As earlier hinted, there are some areas of African epistemic systems like rain-making,

traditional orthopedics etc, which are still shrouded in secrecy and that if made properly open for critical enquiry and research, will be positively and maximally harnessed to the benefit of the entire African society. In line with this, this paper argues that Nietzsche's intellectual integrity, if properly applied in Africa's knowledge systems, can improve the development of these systems by instilling epistemic openness in these systems through critical enquiry, critical rationality and radical questioning. Previous studies have concentrated on the metaphysical and moral dimensions of Nietzsche's intellectual integrity, but, none has paid attention to how this concept can be applied to Africa's indigenous knowledge systems in order to improve these systems and make them more open to the benefits of the Africa's social environment. This paper, therefore, is an attempt in such a direction. To accomplish its purpose, the paper is divided into four sections. Section one articulates Nietzsche's intellectual integrity, while section two considers the question of epistemic openness in Africa's indigenous knowledge systems. Section three articulates the relevance of Nietzsche's intellectual integrity to Africa's indigenous knowledge systems and section four examines how Nietzsche's intellectual integrity can help African indigenous knowledge systems bring about positive changes in the African social environment. This section also embodies the conclusion.

Nietzsche's Idea of Intellectual Integrity

Intellectual integrity designates Nietzsche's unique style of questioning. It represents his critical method of analysis. It is a flexible, dialectical, critical and non-dogmatic method, which does not accept any principles without challenging them (Nietzsche 55). It designates the ability to challenge and the courage to critically question the basic foundations of beliefs and assumptions, which are uncritically and dogmatically accepted as true, absolute, highest, objective, unconditional and unquestionable. This informs why Nietzsche is against any uncritical acceptance of any principle as given and why, for him, every idea or ideal should be subjected to radical scrutiny before acceptance. Ultimately, his concept of intellectual integrity is deeply rooted in epistemic transparency and throws open the foundations and roots of knowledge through endless radical questioning. It incorporates an epistemic attitude, which embodies the culture of openness, critical rationality, radical questioning, courage, honesty, as well as flexibility in the process of knowledge acquisition (Beyond Good and Evil 55). It designates a style of questioning or enquiry, which sets in motion, the eagerness and curiosity to learn and try different things that will engender epistemic success.

For Nietzsche, the traditional style of philosophizing was riddled with an uncritical acceptance of ideas and ideals as given. In his estimation, this is represented in the traditional Platonic speculative world of forms, which accepts the forms as something absolute, unchanging, unquestionable and constant. Nietzsche does not accept the ideas of constancy, fixity and absolutism; rather, he favours the idea of becoming, openness and endless flux

(Nietzsche 330). This informs the reason why he traces his intellectual ancestry to Heraclitus – the philosopher of change. He finds, in Heraclitus, a kindred spirit, because, Heraclitus exhibits the tragic wisdom and epistemic openness that Nietzsche finds lacking in the history of philosophy. This tragic wisdom, open-mindedness and critical rationality is the decisive move towards a Dionysian philosophy, which affirms “passing-away and annihilating the yearning to contrariety and struggle, as well as becoming, with a radical repudiation of the very concept of ‘Being’”(Shrift 64). He is very critical of epistemic closed systems and the philosophic tradition of fixed essence and absolutism. This is why he is critical of Plato’s philosophic world of forms and considers his philosophy as a counter movement to Platonism, which signifies for him a movement in opposition to absolute philosophic closed systems (Heidegger 61). This counter movement against absolute and closed system of philosophizing is symbolized in his philosophic movement of intellectual integrity, which represents his critical method of enquiry.

Nietzsche’s intellectual integrity has a philosophic-historical development. Around 1880, Nietzsche had plans to write a “History of Integrity.” In this proposed essay, he intended to lay emphasis on what he referred to as the “Passion of Integrity.” Nietzsche embarked on this intellectual journey because of his thinking that intellectual integrity was completely lacking in the history of philosophy. He was of the view that Western philosophy has always missed and is still missing this method of intellectual integrity. In his estimation, “philosophers have not only failed to accomplish an elaborate critical analysis of the Western philosophic foundations, but also evaded the herculean task of questioning the very value of culture’s essence” (Wurzar 236). He, therefore, resolved to overcome this lack by means of a “new enlightenment,” which he entitled: “the philosophic movement of *Redlichkeit*” (Wurzar 236) – intellectual integrity. For him, man’s philosophical intentions should no longer be the traditional and closed system of philosophizing, but intellectual integrity, which, for him, begins with intellectual openness and the abolition of epistemic secrecy.

The Question of Epistemic Openness in African Indigenous Knowledge Systems

The idea of epistemic openness designates an epistemic attitude, which embodies the culture of transparency, criticality, radical questioning, courage, honesty, as well as flexibility in the process of knowledge acquisition. It designates a style of questioning or enquiry, which incorporates the eagerness and curiosity to learn and try different things that will engender epistemic success. Certainly, the idea that comes to mind, here, is Nietzsche’s concept of intellectual integrity. No doubt, the above epistemic attitude is not completely lacking in Africa’s knowledge systems, as there are some African writers, who have made frantic efforts with regard to this. However, there is still need to engender more of the culture of epistemic openness in Africa’s knowledge system to consolidate the efforts made by the African writers with regard to this effect. This essay represents one of such efforts. The adoption of Nietzsche’s

intellectual integrity is an attempt to strengthen the efforts already made by some erudite African scholars with regard to engendering, the more, the idea of epistemic openness in Africa. The idea, here, is not to view knowledge solely from the Western lens, but to adopt any idea that will help engender more epistemic transparency in the African knowledge systems.

There are certain areas of African epistemology that require more intellectual openness, more critical rationality and investigation, to maximize the benefits of these knowledge areas. Some of these areas of African epistemology include rain-making, African orthopedic system and so on. For instance, Dada et al argue that “the origin and practice of African traditional orthopedic is shrouded in *mystery*, but passed on by practitioners from one generation to another” (Dada et al 2). The point of emphasis, here, is the need for more epistemic openness to further harness the potentialities of this knowledge area for the benefit of the entire Africa. Furthermore, Wole is in the same line of thought, as he posits that the knowledge of African traditional medical practice was revealed to be orally preserved and transmitted by word of mouth, from generation to generation, and that there is a need to bring the traditional medical practitioners into the mainstream by providing them with proper training to improve their practice. This proper training is nothing more than opening up this knowledge area for more research and to instill more critical rationality in it with regards to its perfectibility. This amounts to instilling more of critical consciousness in it. This is where Nietzsche’s intellectual integrity is useful. This is also applicable to other knowledge areas like rain making.

Rainmaking is an ancient act that the African societies utilized to water their farms in times of drought (Boddy14). In Pedi tribes - also called the Northern-Sotho speaking nation of South Africa, rain making rituals are practiced in time of drought and also during activities such as weddings or traditional gatherings. This is normally called *molato* (Semenya1). The purpose of rainfall rituals is to influence the weather conditions in order to cause rain or drought either for good or for destruction (Semenya1). However, this area of African epistemology needs to be opened up the more in order to understand it and to utilize it for the benefit of the entire African social environment. For instance, if more critical consciousness and investigation, as well as more critical questioning are allowed into this knowledge area, by formally opening it up for more studies and for people, who are interested in it to formally enroll to study, this knowledge can be perfected the more and its potentials maximized. This can afford one the opportunity of knowing when it fails and when it succeeds, thereby, empowering one to make bold statements regarding this knowledge area, which could be said to be wrong or right. This simply means more perfectibility of African epistemic methodology. The idea of perfecting this knowledge area, through imbibing more of critical consciousness and radical questioning, is where Nietzsche’s unique style of radical questioning – intellectual integrity – comes in. This is not trying to view these areas of African epistemology from the Western perspective, but aims at improving and perfecting it the more.

Intellectual Integrity and its Relevance to Africa's Indigenous Knowledge Systems

Certainly, Nietzsche's intellectual integrity can help improve certain areas of African knowledge systems, like rain making, witchcraft etc., by instilling more intellectual openness and critical rationality in them.

Intellectual Integrity and Witchcraft in Africa

The act of witchcraft is a common phenomenon in the world and in Africa. It has often been perceived with negativity in many African societies. People are said to be harmed and even killed with this kind of knowledge or power. Some traditions in Africa, like the Lower Congo Province in Congo, consider witches as those who received insight to control, supervise or to protect their respective families (Marvinga 5). In this regard, witchcraft, to some extent, was considered as an African leadership's value (Marvinga 6). One of its values had been that of "a seer" in the sense that he could perceive, in advance, any enemy who would try to harm a family member. This sort of witchcraft had existed in many African families, especially, in the Yombe culture, a tribe within the Bakongo ethnic group in Congo (Marvinga 5). It brought about success to anyone, who was concerned about it.

Witchcraft is an activity performing magic in order to help or to harm other people. In this regard, Ntedika asserts that "a witch acts *secretly* during the night whether to harm people or to liberate them from other wrong doers" (cited in Marvinga 6). However, this knowledge of African witchcraft can be opened up and its potentials properly maximized using Nietzsche's critical method of analysis (intellectual integrity). This can be done by developing more critical consciousness and rationality, as well as the culture of intellectual openness. This culture of intellectual openness can be achieved by formalizing the learning of this act so that people, who are interested in such knowledge, can enroll formally. South Africa has recently done this, which is now a formalized school of witchcraft and wizardry, located in Durban KwaZulu Natal of South Africa (The *Zambian Observer*, 3). One can now bag a B.Sc. in witchcraft and wizardry from the university. Other African countries can borrow a leaf from this. In such formal educational setting, students can ask critical questions and get critical answers. This simply implies making this knowledge more open. This justifies Popper's assertion that "every type of knowledge, even myth, may be developed, and become testable and open" (Popper 5). Similarly, the knowledge of witchcraft, in Africa, can be gradually made open for more critical investigation and research, by applying the critical attitude and intellectual openness of Nietzsche's intellectual integrity.

Intellectual Integrity and African Herbal Medicine

One of the main objections to African (Igbo) traditional medicine is that "the cures offered have, in most cases, no apparent connection with illness that is being treated" (Aja 114). Thus, it is argued that there is no relationship between traditional medicament and the disease being treated. The "incantations, divinations and verbal rapport, demonstrated by the traditional

medicine man during the process of curing,” the critics of traditional medicine argued, “have no meaning and bearing.” As such, “traditional medicine has been dubbed magic” (Aja 115). These critics further maintain that a real medicine must be for a specific malady and that the effect of the medicine should not only be predictable with certainty, but should also be reproducible with similar results, given similar conditions. However, we do not concur with the critics, as there are African writers like Umeh (14), whose work on divination and sacred practice in Nigeria have proven this to be incorrect. Yet, there is a need for more intellectual openness in Africa’s knowledge systems and this is the stand of the paper and where Nietzsche’s intellectual openness (intellectual integrity) comes in.

African traditional medicine needs some level of transparency and critical rationality for maximum utilization of this knowledge. Most times, the possessors of this knowledge die with it without passing it on to posterity. It is in this connection with the need for openness that Akwe et al (1) noted that “it may be difficult to document the elements of traditional medicine, as traditional healers consider it top *secret*” It is also along this direction that Wole argues that “there is a need to bring the traditional medical practitioners into the mainstream by providing them with *proper training*, facilities and back-up for referral” (Wole 23). This emphasizes the need in making this type of knowledge more open and transparent for more studies and research in order to improve it. With this openness, critical questions can be asked with regard to the credibility of this knowledge and critical answers can be given which will ultimately lead to further development and improvement of this area of knowledge. This is where Nietzsche’s intellectual integrity (radical questioning) comes in. When properly utilized, this principle can boost the epistemic status of this knowledge by instilling more critical consciousness in it. This will afford us the platform to make this type of knowledge more detached from the possessors of such knowledge, who monopolize it. This will also improve Africa’s health care services and make it more accessible.

Intellectual Integrity and Rain-Making in Africa

In African traditional societies, through incantations and symbols, rain is prevented or diverted. Observably, “as the rain-maker burns certain leaves and sprinkles water, using sacred objects, especially rain-stones, words are uttered that go to effect the desired result, namely, rainfall” (Aja117). Some foreign construction companies have formalized their method of waving rain away from the areas, where their construction is threatened by rain. If this formalization is possible, Africa can also open up this area of rain making for studies and research to be carried out. Carrying out research in this area presupposes the critical questioning of some clouded areas with regard to this knowledge. Critically questioning this area of knowledge and making it more open is where Nietzsche’s intellectual integrity comes in. This will make this type of knowledge more credible, more critical, more open and understandable to the entire African people. This will, in addition, make this act more beneficial to the African people as it can help boost agricultural products by making the soil wet as at and when needed. It can also help in climate change as Kenya has employed this act with a blend of modern science.

According to Koigi and Kaya, Kenya has been confirmed to have achieved a hybrid weather intelligence system in which traditional rainmakers and modern scientists, meteorologists and weather forecasters collaborate and consequently bolster the accuracy of weather predictions (Koigi 34; Kaya 6). This is a result of a partnership between the country's meteorological department, research institutes, universities, and the much-respected *Nganyi* rainmakers of Bunyore sub-tribe of the Luhya community of western Kenya (Ombati 80). The partnership has made the traditional rainmakers gain trust and no longer be disregarded and ostracized as sorcerers from scientists and the government, as was the case in the past. Blending indigenous knowledge with conventional science, as the Kenyan case indicates, is classical. This hybrid model can then be replicated across the African continent. What Kenya has done represents an inculcation of epistemic openness. Nietzsche's intellectual integrity which advocates a model of intellectual openness can help other African countries in opening up the more their knowledge systems, by instilling more of critical consciousness and rationality to maximally harness the potentialities of African Knowledge systems.

Intellectual Integrity and African Orthopedic Medicine

The practice of traditional bone setting (orthopedic medicine) is extensively used in Africa and it enjoys enormous patronage by the populace. However, the outcome of the intervention of this medicine treatment is usually poor with profound effects on the patient (see Dada et al 7; cf. Ojimba 73). The knowledge of this orthopedic medicine is not reasonably open, which makes it difficult to identify the particular substance or herbs used in curing a particular patient. This is why Dada et al (2011) noted that "the origin of African traditional orthopedic practice is shrouded in *mystery*, but passed on by practitioners from one generation to another." Usually, in getting the herbs or substance used in curing patients, the medicine man is always conscious of not making those herbs open or known. The location of the forest, where he gets these herbs used in medicament, is also undisclosed. During the processes of treatment, so many incantations are made that one is left in the dark about the entire process. The efficacy of this treatment is not in doubt; but, the danger is that one will end up dying without passing this knowledge to posterity. The reason for not making this type of knowledge open or transparent is partly because of the fear of competition and for the practitioner to continue to enjoy the monopoly of this knowledge.

Opening up this knowledge area for research can help improve it for the benefit of the entire African continent. It will also make it possible to perfect this knowledge the more and to know when it is accurate or not. Nietzsche's intellectual integrity can do just this. This is because, intellectual integrity, which advocates for intellectual openness and the culture of critical consciousness, was developed along the direction of epistemic openness. This informed why he was reacting, during his time, against philosophers, whose ideas, according to him, were not open for critical questioning. Admittedly, Nietzsche was not writing for Africa, but his idea of intellectual openness and radical questioning, which was couched in his method of intellectual integrity, can help inculcate intellectual openness in the African knowledge system

by instilling more critical consciousness in certain knowledge areas in Africa and this includes African orthopedic medicine. This principle can also enhance, as well as boost the epistemic status of this knowledge. This boosting can be done by developing more of the culture of critical consciousness and rationality, as well as the culture of intellectual openness. This culture of intellectual openness can be achieved by formalizing the learning of this act so that people, who are interested in such knowledge, can enroll formally. South Africa has done a similar thing in witchcraft, as stated earlier, which is now a formalized department of learning in their school of witchcraft and wizardry. Kenya has also done same by setting up a resource centre, where learners, trainees and researchers are exposed to indigenous meteorological science and rain making (Ombati 27). This is a step in the right direction as other African countries can borrow a leaf from this. In such formalized environment of learning, people can ask critical questions regarding certain clouded aspects of this knowledge, as well as getting critical answers that will satisfy their intellectual curiosity. This is where Nietzsche's method of radical questioning which advocates for intellectual openness, comes in.

Intellectual Integrity, Indigenous Knowledge Systems and the African Social Environment

Having explored Nietzsche's idea of intellectual integrity as a unique style of questioning and a critical method of analysis, which is capable of throwing open and laying bare the foundations of Africa's indigenous knowledge systems, it is necessary to explore how this opening up, engineered by Nietzsche's intellectual integrity, can benefit the African social environment and bring about the desired positive changes.

As discussed in the earlier sections, intellectual integrity encourages epistemic transparency and openness through radical questioning and critical enquiry. It does not accept any idea or ideal, without subjecting it to radical scrutiny and epistemic sieve. With this epistemic sieve, it makes bare the foundations and roots of knowledge through critical enquiry, critical rationality and critical consciousness. African knowledge systems like rain-making, orthopedic medicine etc., as previously discussed, have been shrouded in secrecy by the possessors and practitioners of these knowledge systems, who, in most cases, die without passing such knowledge to posterity. This type of epistemic closed system has not been to the benefits of the African social environment and often results in the epistemic backwardness of Africa. The efficacy and viability of these knowledge systems are not in doubt, but because they are not open for critical enquiry, they may not be effectively and fully utilized to the benefit of the entire African society. It is in this regard that Nietzsche's intellectual integrity, as a critical method of enquiry, which encourages epistemic openness through radical questioning and critique, becomes a veritable tool that be employed to open up these areas of Africa's indigenous knowledge systems and make them more beneficial to entire African society. For instance, if the act of rain-making in Africa is made more open through this critical method of enquiry, it can be utilized to the benefit of the entire Africa. It can be employed in climate change and weather control. The practitioners of this act of rain-making can even

partner with the contemporary meteorologists or weather forecasters to achieve a hybrid and super model of weather forecasting. This will ensure more accuracy in this area of knowledge. Furthermore, this act, when properly made open, can be utilized to water the soil, when needed, to boost agricultural produce. Also, it can be utilized to prevent rain when important events are taking place in the society and not to be monopolized and used for selfish interests or to witch-hunt perceived enemies.

Witchcraft is another area of African indigenous knowledge system that has remained a top secret. As already mentioned, this act has often been perceived with negativity in many African societies. People are said to be harmed and even killed with this kind of knowledge or power. Some traditions in Africa, like the Lower Congo Province in Congo, consider witches as those who received insight to control, supervise or to protect their respective families (Marvinga 5). In this regard, witchcraft, to some extent, was considered as an African leadership's value (Marvinga 6). One of its values had been that of "a seer" in the sense that he could perceive, in advance, any enemy who would try to harm a family member. Opening up this knowledge area through the critical method of intellectual integrity can make this knowledge more accessible and utilized for the benefits of the entire African populace. For instance, this can help Africa, most especially Nigeria, to tackle some of her social problems, like insecurity etc. It is an obvious fact that the *Boko Haram* phenomenon has been a thorn in the flesh of the Nigerian state. Banditry is also not far from this. People are maimed and killed by Boko Haram terrorist group, as well as by bandits, without bringing these terrorist groups and bandits to book. Witchcraft, as has been shown above, is considered to possess the power to harm and to protect (see Marvinga 5). This knowledge and power can be effectively utilized to eliminate these bandits or *Boko-Haramists*, who kill innocent citizens for a selfish cause. Similarly, the witch is considered to possess the power and knowledge of foreseeing the future (Marvinga 8). If properly made open and effectively utilized, as South Africa has done (see The *Zambian Observer* 3), this knowledge can help the Nigerian state in proper planning and budgeting. They can be consulted to know future events and this foreknowledge can be factored into national planning. The witch is further considered to possess the ability to make past events appear as if, they are happening in the present (see Marvinga 6). This knowledge, once again, if made open through Nietzsche's critical method of enquiry, can bring about speedy justice delivery system. This can be done through the ability of the witch to recall this event as a present event in the form of *African CCTV* camera, which will replace the modern CCTV camera. With this, the perpetrators of any crime can be fished out and immediately prosecuted, instead of the enormous time usually spent on police investigation, which is usually obstructed as a result of bribery and corruption in the system. Also, in the political scene, these traditional knowledge systems can also be utilized. One can resort to the traditional means of oath-taking before occupying any sensitive political office. This will make African politicians more responsible and accountable for their actions, while in office, instead of the political fake promises made to the electorates by politicians during electioneering campaigns.

In the area of African traditional herbal medicine, if epistemic openness is encouraged and more access granted to this area, through intellectual integrity, it can be a viable alternative to modern day synthetic drugs. This is because, it utilizes African local herbs. It is, also, very efficacious and can even be exported to other countries, which will boost the Gross Domestic Products and bring more returns to the African countries. China has benefited a lot in this regard from their herbal medicine. Africa can also benefit from such. This will also bring about affordable and improved health care system in Africa. Also, the practitioners can partner with modern health care systems and medical practitioners. One may raise the issue of patent rights and how these practitioners will benefit by opening this area up; in this regard, it is expected that with the partnership, with orthodox medicine, recognition can be given to discoverers of various indigenous treatment systems and the financial benefit that will accrue there unto.

Conclusion

This paper set out to examine Nietzsche's intellectual integrity with a view to showing that this principle can help in improving epistemic transparency in some areas of African epistemology. To accomplish this, the paper has taken a look at the concept of intellectual integrity as this pertains to Nietzsche as having the potential of improving intellectual openness in Africa. It noted that African knowledge system requires more of critical consciousness and the culture of intellectual openness to boost the epistemic strength of Africa, for the benefits of the entire African social environment, and that Nietzsche's intellectual integrity can help in this regard.

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