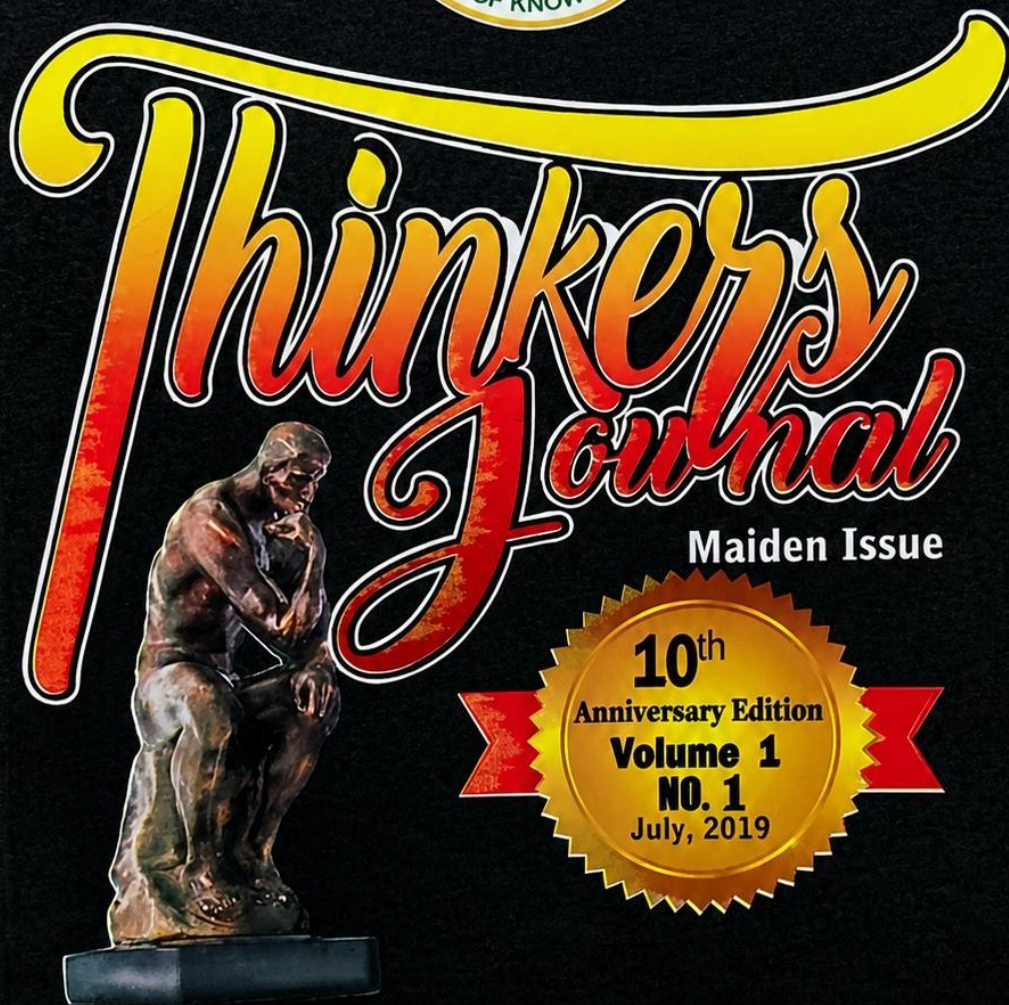




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“Let Philosophers Enter”: Need for Dialogue, Good Ideological Framework and Policy Implementation in Nigeria

Cyril Udebunu PhD

Abstract

The aim of this paper is to examine the indispensable role of philosophers in addressing Nigeria's political challenges through dialogue and ideological leadership. In order to achieve this aim, expository and analytical methods of research are employed to understand the theoretical foundations of philosophical engagement in politics and their practical application to Nigeria's contemporary crises. By expository method, this paper explores the Platonic models of the philosopher as gadfly and philosopher-king, examining their relevance to political discourse. By analytical method, this paper critically appraises Nigeria's political situation including terrorism, corruption, and leadership failure through the lens of philosophical reflection. The scope of this research encompasses the application of Habermasian communication theory to understand Boko Haram insurgency as a failure of dialogue, and Plato's leadership criteria to evaluate Nigeria's governance deficits. The appraisal reveals that Nigeria's persistent political crises stem fundamentally from absence of philosophical dialogue, distorted communication, and poor leadership wisdom, vision, and moral character. The paper concludes that integrating philosophers into Nigeria's political process both as critical voices and as leaders embodying the Platonic ideal of wisdom and virtue offers a viable pathway toward national cohesion, ideological clarity, and sustainable development, demonstrating that philosophical engagement is not utopian but practically imperative for societal transformation.

Keywords: Nigeria, Plato, Political Dialogue, Policy Implimentation, development

Introduction

During her long years of trial democracy, Athens managed to reach some level of unprecedented power and glory. It was the time Socrates was said to ply his role of a gadfly to the politicians of his days. He regarded his city Athens as ‘a large thoroughbred horse which because of its great size was inclined to be lazy and needs the stimulation of some stinging fly.’¹ He believed that God set him in that city to perform the office of such a fly; rousing, reproving and persuading the politicians in accordance with the exigencies of their time, hoping that one day they would wake up from their drowsing. He found it his duty to expose the incompetence and windbagery of some of the democratic leaders of his time. As a moralist

¹ Socrates, *Apology*, 30a, cf. Plato, *The Last Days of Socrates*, New York: Penguin Books Ltd, 1982.

and enthusiast, his warning to these people stemmed from the conviction that ‘wealth is not what brings goodness; rather it is goodness that brings wealth and every other

blessing, both to individuals and the state.’² In other words, Athens should not take its wealth and growing democracy for granted but should perpetuate their fortune through virtuous existence.

Nigeria, after enjoying her oil wealth for nearly half a century under various political frameworks without genuine progress nor signs of true fraternity due to bad politics, the moral warnings of Socrates appear exceedingly incontrovertible, requiring probably that we turn our ears to the counsel of the philosophers or at best, usher them into our political system and city governance. For, we know that apart from the concern of the philosophers to give voice to the demands of the moral within the corruptions of the political, it is equally in harmony with nature and common sense that one who knows the way should show the path, it is the duty of the wise to lead the ignorant.

The Platonic dialogues provide us these two models of considering the political role of the philosopher. One is displayed in the character of Socrates who in the *Apology* proudly proclaimed his ignorance as attitudinal method of seeking the truth through dialogue and his moral duty as a political gadfly. The second is the famous philosopher-king of the *Republic*. In this book, Plato thinks that ruling the city is analogous to other crafts. As a craft, ruling involves not only a certain kind of skill in argumentation and decision-making, but equally a special type of knowledge, an awareness of the transcendent and ideal form of the Good. And since it is the philosopher who attains knowledge of the forms, it is the political role of the philosopher to rule the city in accordance with his vision of the Good.

Indeed, either as gadflies or as rulers, the philosophers seem urgently needed in Nigeria today in order to dialogue and chisel out better ideological framework, proper policy formulations

² Ibid.

and determination in implementing them. It is the duty of this paper then to show how it has become indispensable to turn not only to the technocrats and politicians but to focus attention most importantly on our philosophers for guidance through political dialogues in respect of our policies and possibly involve them in the implementations if we can arrest the restlessness in our political set up and insert Nigeria on the true path of true democracy, societal development and prosperity.

The First Model: Dialogue and Moral Responsibility

Nobody doubts the fact that Nigeria today, is passing through a very critical stage, a very challenging phase in its life-span. Various individuals have suggested ways by which Nigeria can sail through the storm, like a departure from federalist government to Confederalism –a system which promotes regional autonomy and de-emphasizes federal character. Others see no hope in any political tinkering that could hold this nation as one. For them, Nigeria can never prosper if she does not disunite; they caricature the Nigerian entity in terms such as ‘the mistake of 1914’ or ‘the marriage of misfortune’. These are nothing but terms used to express their hopelessness in any better Nigeria. For them Nigeria is a failed unity.

It is the belief of this article that the united Nigeria is still possible, but we must bring in the assistance of the philosophers; there is a need for dialogue, a continuous hope in dialogue and discussion: *"Faced with the complexity of today's world, philosophical reflection is above all a call ...to take a step back and engage in reasoned dialogue, to build together the solutions to challenges that are beyond our control. This is the best way to educate enlightened citizens, equipped to fight stupidity and prejudice. The greater the difficulties encountered, the greater the need for philosophy to make sense of questions of peace and sustainable development."*³ This statement from the director-general of UNESCO at the ‘World Philosophy Day’ emphasises the engaging role of philosophy in seeking solutions to the seemingly impossible problems of the world and especially of our times. The confidence on dialogue of philosophers

³ "FUTURE GENERATIONS" Message from Ms Irina Bokova, Director-General of UNESCO, on the occasion of World Philosophy Day, 15 November 2012, www.unesco.org/nz/home/268-world-philosophy-day

is based on the fact too that even the success of the western world had also been due to the use of their thinkers who unceasingly engage themselves on TV discussions and debates over their social problems and needs.

It is worthwhile to mention that some scholars have equally made some clarion calls to President Jonathan to institute as a matter of urgency 'The Nigerian National Philosophy Commission (NNPC)', whose aim would be to develop in clear terms some form of ideologies for the country beyond tribe, religion, region, ethnicity and gender, and thus do away with the 'Federal Character Commission'. They believe that it is high time we began

looking at Nigeria as a nation to survive. No nation, they insist, can attain national development without a clear national philosophy or ideology upon which its developmental struggles are anchored. Just as a good home has a master plan, so a nation needs a clear national philosophy, a sound ideology to survive. Such a Philosophy, they hope, will correct the mistakes of the past which had enthroned tribalism, regionalism and ethnicism into the fabrics of the Nigerian system. It will be the fundamental principle upon which the governance of the nation will be based. One needs to define this, introduce it to fight corruption since it would become the very basis of our national ethics or moral principle for fighting corruption. For them, a nation which has no such moral compass cannot feasibly fight corruption.⁴

The disenchantment over the continuous faith in one Nigeria is clearly marked in the heart of every average Nigerian, and it is nothing but the effect of repeated failure by the country to ensure peace, justice and fairness, and thus implant in citizens' hearts the love of owns country (patriotism), ever-united in fighting evil from every corner of the country. Today, there is no common pursuit among Nigerians, no regard for any guiding codes and desire to keep them if any exists. Nigerians see governance as nothing but an opportunity to live large and embezzle, to gain power and to seize it or the thinking by certain population that it is their birth right. For most Nigerians, leadership is not for service, it is a property of the strong. All these ideas have

⁴ Abdulrazaq Oyebanji Hamzat, "Nigeria Needs a Nigerian National Philosophy Commission (NNPC)" in *Thisday*, 05 May 2011 23:45.

their catastrophic effects on our national voyage towards development. The work of philosophy is to rectify these ideas. Irina Bokova maintained that one of the aims of celebrating the ‘World Philosophy Day’ is to reaffirm “ the power of philosophy to change the world, because it can help us to change ourselves –by giving weight to our indignation before injustice, lucidity to ask the right questions, and conviction to defend human dignity. In all these ways, it holds the key to a new humanism”.⁵

To affirm the true value of philosophy is all about the establishment of dialogue that must never cease when it comes to essential matters of our existence, and of thought which gives

us back a large part of human dignity whatever our condition. Philosophy is a discipline that encourages such critical and independent thought and is capable of working towards a better understanding of the world and promoting tolerance and peace.

In all fairness, Nigeria has made a good leap towards growth and development thanks to the enduring democratic experiment started since 1999 when the nation re-embraced democracy in the faith that though not the finest, it is nevertheless the best of all tested polities. The result has not been too apparent but there have been growing effort to ‘deliver the dividend of democracy’ to Nigerians. It began when the government started inviting technocrats into the administration, those who are specialists in various aspects of human endeavours, with capacity to turn things around. We saw it in the health sector through the NAFDAC under Prof. Dora Akunyili though the momentum in this sector has long slowed down after her exit; the banking sector reform started with Prof. Charles Soludo through Mr. Sanusi Lamido Sanusi to Mr. Godwin Emefiele –this reform has made the new banking industry significantly bigger, stronger and supported by independent central bank to ensure macro-prudential supervision and soundness of the bank; then the finance sector management led by Prof. Ngozi Okonjo-Iwuala who liberated the nation from certain financial sluggishness, ensuring at the same time a modest macroeconomic stability. We do not fail to mention the power sector reform especially its privatisation initiative began by Prof. Barth Nnaji and sustained by Prof. Nebo.

⁵ "FUTURE GENERATIONS" Message from Ms Irina Bokova, Director-General of UNESCO, on the occasion of World Philosophy Day, 15 November 2012, www.unesco.org/nz/home/268-world-philosophy-day

However, these aside, we have so many other critical challenges that only philosophy can point the way out such as the issues of terrorism, injustice, corruptions, tribalism etc. That religious fundamentalism has not dealt a terrible blow and continues to do so to Nigeria's young democracy is to say the least, a high degree of insensitivity to the crisis of our time. The concept of Boko Haram shows our democratic vulnerability in the face of the manifestation of terror. But, it is here that philosophy has a crucial contribution to make to the understanding of "terrorism" particularly as expressed in the ideology of Boko Haram. It is the "responsibility" of philosophy to highlight and evaluate the significance of the present event. For Habermas, philosophy is confronted with the task of grasping its own time: "The political commitment of philosophy is not a matter of personal choice. By engaging in philosophy, one automatically engages in the effort to reckon with its time."⁶ This is significantly also Hegel's theorised relation between history and philosophy.

The questions are: why does Boko Haram, like all other forms of terrorism arise and why has it been sustained? For philosophers like Habermas, the outbreak of terrorism is mainly due to a failure of communication, of dialogue: the relation between fundamentalism and terrorism is mediated by violence, which Habermas understands as a communicative pathology: the spiral of violence begins as a spiral of distorted communication which provokes uncontrolled reciprocal mistrust and then the total breakdown of communication. In other words, it begins with the modernity's outright rejection of fundamentalism and thus the unacceptability of communication. The issues of fundamentalism are often confused as cultural problem but they are indeed brought about by economic factor. Habermas and Derrida cite globalisation, for instance, as a principal factor that cannot be neglected in the search for the cause of terrorism on the world level; –it is a very asymmetrical phenomenon, accentuating the already growing imbalance between rich and poor countries, so that the victims continue to get poorer. It overrides discussion, a dialogue between the rich and the poor and this lack of communication has a direct consequence on the use of violence so that recourse to violence is thus presented as the only "response" to a "deaf ear".⁷

⁶ Cf. Borradori G., *Philosophy in a Time of Terror, Dialogues with Jürgen Habermas and Jacques Derrida*, Chicago University Press, 2003. ⁷ Ibid.

The above situation can be seen in the case of Boko Haram –there is no gainsaying the fact that Northern Nigeria is economically backward, the fault may probably be theirs –their world vision and religious attitude to life; it may be their feudal system or all of the above factors. They may or may not know this but they are not blind to the massive economic difference between them and the other parts of the country. Rightly or wrongly, there is a perceived injustice which is radicalised by some religious beliefs, fuelled sometimes by some political interests especially the desire for political power. It is this failure of dialogue and attempts at finding solutions like was done in the case of the Niger Delta militancy that has held Nigeria in an uncertain term.

Given the above analysis, one can see that the various forms of dialogues and reflections which philosophers demand or give on national and international politics are truly the

original approach to issues and they are far from being utopic. Indeed, as ‘social critics’ of their time, philosophers could actively contribute to some critical analysis of the various national and international relations and institutions in the light of the philosophical heritage that produced them, and could help to evaluate the language-use in such politics. Many works of philosophers continue to open up spaces for evaluating the possible and necessary contributions that philosophy can make in critically analysing specific historical events. It pays that we make recourse to these sages of time and be stimulated by their stinging voices.

The way philosophy was vital at the time of the Enlightenment, so is it required or needed today in helping us come to terms with terrorism, as well as conceptualise a future which readdresses injustices, balance of power and the notion of citizenship. When every Nigerian, for instance, is made to belong and he feels so in reality, there is no way he will share in the countries national ideals and develop a high sense of patriotism. Indeed, no reader will fail to agree that the figure of the "philosopher" has a crucial role to play in enlightening new historical events. In Borradori's words, more than ever, today "Philosophy is called to arms".⁷ By being a philosopher, one automatically engages in the effort to reckon with its time, to evaluate the

⁷ Ibid.

challenges presented to thought by the history of one's own world, –this is the political commitment of philosophy which in no way can be seen as a personal choice.

The second model: Leadership of the Philosophers

Plato maintains that on the question 'who should rule', one should think of nothing other than the leadership of the 'wise' and the 'best' while the ignorant should follow. The people who are competent to guard the laws and pursuit of society, these we should establish as guardians. He asked: 'shall we appoint blind souls as our guardians, rather than those who have learned to know the ideal reality of things and who do not fall short of the others in experience and are not second to them in any part of virtue?'⁸ It would be strange, said Plato, 'to choose others than the philosophers, provided they were not deficient in those other respects, for this very knowledge of the ideals would perhaps be the greatest of superiorities'¹⁰ Here, Plato does not point at knowledge or learning as the only qualification for leadership but emphasizes as well the importance of virtue; the leaders must also be

second to none in their moral reputation and requisite experience. These requirements happen to be the three main areas of leadership failure in Nigeria as pointed out by C. Kingston Ekeke, "lack of bold and courageous leadership, lack of moral ingredients of leadership and premature exposure to leadership."⁹ This is what has been lacking in Nigeria's polity. Chinua Achebe also articulated the same feeling in his work *The Trouble with Nigeria*. According to him, "There is nothing basically wrong with the Nigerian land or climate or water or air or anything. The Nigerian problem is the unwillingness or inability of its leaders to rise to responsibility, to the challenges of personal example, which are the hallmark of true leadership"¹²

For Plato, the requirement of knowledge, experience and reputation for virtue are paramount for the leadership of any society. It is the conviction that stems from the demand of justice and does guarantee the protection of the state's sovereignty. Some scholars however disagree on this sovereignty theory saying that political rulers are not always sufficiently 'good' or 'wise',

⁸ Plato, *The Republic*, 484d. translated by Paul Shorey, London: Harvard University Press, 1994. ¹⁰Ibid.

⁹ Cf. www.scharticles.com, "Plato's Idea of Philosopher-King and Nigerian Leadership Crisis", August 10, 2014 ¹² Achebe C., *The Trouble with Nigeria*, Oxford: Heinemann Educational Publishers, 1984, p. 1.

that rulers in general have rarely been above the average, either morally or intellectually and since that is the case, we should not always look out for the best, rather the political thought should face from the beginning the possibility of bad government and thus be always prepare for the worst but hopes for the best; one should think rather of the institutional control of rulers through check and balances.¹⁰ While Plato lays emphasis on persons who are good enough, Popper and his likes emphasize rather the need for institutions of check and balances. He forgot or thank God, he realised later that pure institutionalism is impossible. The reason is clear: the construction of institutions not only involve important personal decisions, but the functioning of even the best institutions always have to depend to a very large degree on the persons involved. However strong institutions are, they are well designed and manned by men.¹⁴

That the governing function should be in the hands of a true and trained pilot is clear and constant. Plato feels that deficiency in any of those requirements for leadership is dangerous to any polity. He compared the lack of any one of such necessary features to a shipmaster in

height and strength surpassing all others on the ship, but who is slightly deaf or has an impaired vision.¹¹ It is in support of the idea that philosophers are the best equipped to take care of all the dynamics of leadership that made Plato fashion the ship of state metaphor, one of his most often cited ideas (along with his allegory of the cave): "[A] true pilot must of necessity pay attention to the seasons, the heavens, the stars, the winds, and everything proper to the craft if he is really to rule a ship".¹² Just like a boat needs to be properly steered, a group needs a wise leader who knows the direction to take things. For Plato then, being a philosopher and a lover of truth is the highest qualification needed to become a leader. He states that the leader of the city should be the philosopher king: "Unless... either philosophers become kings in our cities or those whom we call our kings and rulers take to the pursuit of philosophy...there can be no cessation of troubles ...for our states, nor... for the human race".¹³

¹⁰ Popper K., *The Open Society and its Enemies*, vol. 1, London: Routledge & Kegan Paul Ltd, 1999, pp. 120-122.

¹⁴ *ibid.* p. 126

¹¹ Plato, *The Republic*, (488a-b)

¹² *Ibid.* 488d

¹³ *Ibid.* 473d

The evil of bad leadership in Nigeria, for instance, has led to all levels of corruption and degrees of crimes in the society. It is true that some see corruption as the bane of our nation, but it is merely the outcome of unfocused and disoriented leadership. In the spirit of Chinua Achebe, Uche Obi writes that “our problem is traceable to failure of leadership. We have been largely misruled and misgoverned. It is the lot of government to harness both the human and material resources available in the country for overall development. That can only be possible where there are good policies, security, basic infrastructures and appropriate incentive. Sadly, we have not fared well as nation considering the colossal resources that have been at our disposal.”¹⁴ And all this happen because Nigerian has been subjected to a bitter taste of unfocused and corrupt leaders where for most people “the word leadership connotes power, authority, honour, prestige or personal advantage”.¹⁵

Leadership is characterised by vision, focus, direction, foresight, and purpose. A focused leader with vision is wise and seeks the enduring good. He has a strong sense of history and a constant commitment to creating a better future for his people. He sees the bigger picture and

acts in full view of the overall purpose, keeping not his personal interest but rather the national interest at the forefront of all his decisions and activities.¹⁶ For Plato, the philosopher is a lover of divine world of Forms who is ‘overwhelmed by the urge to realise ...his heavenly vision’. He is like a draughtsman or a painter who has ‘the divine as his model’. They can sketch the ground-plan of the city and copy it, by ‘letting their eyes wander to and fro, from the model to the picture, and back from the picture to the model.’¹⁷ The city is not to be entrusted into the hands of people who are ‘incompetent to guard the laws and pursuit of society, who are deprived of the knowledge of the veritable being of things, those who have no vivid pattern in their souls and so cannot, as painters look to their models, fix their eyes on the absolute truth,

¹⁴ Obi U., *THISDAY*, The Saturday Newspaper; vol. 15, No. 5752, p. 57

¹⁵ D’SOUZA A., *Leadership –A Trilogy on Leadership and Effective Management*, Pauline Publications Africa, Kenya, Nairobi, 1994, p. 12.

¹⁶ *Ibid*, p. 13

¹⁷ Plato, *The Republic*, 500d-501b.

²² *Ibid*. 484c-d ²³ *Ibid*., 500d.

and with reference to that ideal and in exact possible contemplation of it establish in their society all that is good and noble.’²²

In Nigeria, all we have are those who have no vision or picture of beauty or goodness which they could set themselves out to realise in their society. There is no commitment to bringing about certain ideals or ideology they envision for the welfare of their society. They are simply speculators of political parties in respect of personal fortunes; hawkers who go from one corner to another seeking their own advantage; defecting from one party to another in reckless succession for the business of their own pockets; uneducated majority whose calibration of politics is no more than in terms of business gains. Plato raises for us here the valid point that not anyone should be a leader. Leaders should be people who are intelligent, wise, eager and committed to produce in their society certain order of goodness which they envision for their society. In other words, Plato feels strongly that philosophers should be handed on the leadership of nations. They are lovers of truth and wisdom who shun indulgences that make them lose their focus: Socrates says, “let’s agree that they are always in love with that learning which discloses to them something of the being that is always and does not wander about, driven by generation and decay.” They are the ones who are able and have the urge, ‘to realise in the individual as well as in the city, their heavenly vision.’²³

Though centuries away from us today, Plato’s work on government is full of allusions to contemporary problems and characters and meant for current political policy. A.E.Taylor appreciating Plato’s efforts says ‘we do Plato the gravest of wrongs if we forget that the *Republic* is no mere collection of theoretical discussions about government...but a serious project of practical reform put forward by an Athenian patriot, set on fire, like Shelley, with a “passion for reforming the world.”’¹⁸ Popper thinks that Plato could not have been serious about this project which required only the philosophers as rulers, at least, not for his time but for the future society of mankind, aware that ‘in his days when the *Republic* was written, there

¹⁸ Taylor E.A., *Plato*, (Constables, 1914), p. 122f

²⁵Popper K., *op. cit.*, p. 153.

were in Athens only three outstanding men who might have claimed to be philosophers: Antisthenes, Isocrates, (who indeed by Plato's allusions were 'unworthy suitors) and Plato himself'.²⁵ Emmanuel Kant did not see the likelihood that philosophers should become kings or that kings become philosophers for the end which Plato aimed at achieving. It 'is not likely to happen nor would it be desirable', he said, 'since the possession of power invariably debases the free judgement of the reason.'¹⁹ For Kant, since there is the possibility that the intellect of the philosophers could be warped, they ought not to make a shot at leadership of the society but simply be allowed the "right of public utterances". One might ask, if the situation could be so bad for the philosophers, what would be the height of debasement for the rotten politicians? It is like saying we should not fly aeroplane because of the potentiality of a crash: or the women should not walk on high-hill shoes because they run the high risk of falling.

In short, for a city to thrive and not just roll on, they need a great leader. Socrates' city needed the philosopher king and so does our own today, perhaps not exactly as Plato described it. It would be someone who loves wisdom, seeks the truth, has a solid understanding of history, and an education that gives him a solid base of knowledge. The leader or the philosopher king would have the foresight to "steer the ship" in the right direction. This group of leaders are not ambitious to rule; although destined to rule, they are the least eager for it. But they must descend from their studies or point of communion with the divine to their own societies, sacrificing themselves for the sake of the interest of the state. Thus, the city will be governed well by those with waking minds, and not ruled darkly

as in a dream by men who fight one another for shadows and wrangle for office just for their own interests, making their offices and rule become the prizes of their contention.²⁰

Conclusion

It has been the aim of this article to show the political role of the philosophers especially the need in Nigerian context today to bring up wise and selfless leaders who can 'steer the ship' of

¹⁹ Kant E., *On Eternal Peace*, Second Supplement (Werke, ed. Cassirer, 1914, vol. vi, p. 456).

²⁰ Plato., *The Republic*, 520a-521c.

the nation's voyage. It led us into seeing the character of philosophers and their role in city politics, both as gadflies and as philosopher-kings and queens. We have said that either as gadflies or as rulers, philosophers seem urgently needed in Nigeria today to constantly dialogue and provide solutions to diverse problems that tear our nation apart, and to guard against the excesses of our politicians; above all, to help chisel out better ideological framework, proper policy formulations and commitment to their implementations.

The statement that 'Nigeria is blessed' is not at all in doubt. But even truer is the fact that the country has been thoroughly degraded and abused over the years by successive governments that the urgency of critical repairs has never been more imperative than now. It is a situation that demands not only that all hands be on deck in salvaging the nation, but that the leadership of it be entrusted into the hands of wise, intelligent, selfless and totally committed citizens who are all out to upgrade the nation. We need philosophers as Plato suggested many centuries ago, convinced that ruling a city is like other crafts which involves not only a certain kind of skill in thought and decision-making, but a special type of knowledge, those who have some vision for the land and who cannot be derailed in the implementation of the ideals they envision for Nigeria.

Nigeria will fare better as a nation than as break-away entities. It is time to throw away the pessimism over a united Nigeria. We only need certain human beings to transform our society. Very few scholars would deny that philosophy plays practical roles in the transformation of society. Over the decades, philosophers have reflected on national problems, analysed issues and prescribed solutions to various challenges in history. They have given the world various forms of politics in accordance with certain ideals which have

helped to change the world-history in one direction or another. One that has not fully been tried is Plato's suggestion to draft philosopher-kings in all its ramifications to pilot the affairs of the state. Some scholars think that the concept of philosopher king is valid but not viable; some others look at it as absurd, but one thing is clear: 'He who does not do the absurd, cannot do the impossible'. The leadership of Anambra state under the governorship of Mr. Peter Obi seems to prove the case. Here is a state which has come first in West African School Certificate

Examination in Nigeria for the past three years, thanks to the bold reforms and investment in education. The road networks have tremendously been improved, standing on the performances of his predecessor, and Anambra is one of the three states that were never in debt thanks to her judicious use of funds, etc.

The mention of Anambra state is not to sound the virtues of its administrator who was a philosopher, but to show that though we may not fully apply all the details of philosopher king prescription by Plato, it can however be applied with fruits to some great level. But, Popper says no to this insisting: ‘if it were possible why is it that a total of at least nine tyrants had been among the one-time members of Plato’s academy or close associates?’ For him therefore, ‘it is hard to find a man whose character would not be corrupted by power.’²¹ He presents the same logic as Kant but from our reply, we know that the induction is not impressive.

²¹ Popper K., *op. cit.* p. 137.