

# PHILOSOPHY AND POLITICS

Discourse on Values and Power in Africa



EDITED BY  
**MADUABUCHI DUKOR**



**O.O.P.**

# *Philosophy and Politics*

DISCOURSE ON VALUES AND POWER  
IN AFRICA

EDITED BY

MADUABUCHI DUKOR,

*B.A. (Hons); M.Phil, Ph.D.*

Department of Philosophy

Lagos State University

Ojo, Lagos,

Nigeria.



**O.O.P.**

OBAROH & OGBINAKA PUBLISHERS LIMITED

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**OBAROH & OGBINAKA PUBLISHERS LTD.**

No. 5, Olufemi Street, Bajulaiye Road,  
Somolu.

P. O. Box 10460, Ikeja, Lagos  
Nigeria.

*Publishing Editor: O. M. Ogbinaka, M.A.*

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© Cover Design - O.O.P. Ltd.

ISBN 978-32767-4-3



**TYPESET AND PRINTED BY:**  
**O. O. P. LIMITED**  
PUBLISHERS • PRINTERS • TYPESETTERS

5, Olufemi Street, Bajulaiye Road,  
Somolu, Lagos State, Nigeria.

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## ACKNOWLEDGEMENT

Certainly, my acknowledgement will first go to the Almighty, Omniscient, Omnipotent and Omnipresent God who gives and takes life and without whose blessing this work would not have seen the day's light.

I should express my immense gratitude and thanks to all those who contributed chapters to this book, at least, for their patriotism and intellectual commitment to the political emancipation of the Africans. I am particularly indebted to the late Professor Chukwudom Barnabas Okolo of the University of Nigeria, for contributing immensely towards my academic career as my Ph.D Supervisor and sending his papers for this book shortly before he died in 1997.

My Senior colleagues and intellectuals at Lagos State University have in no small measures influenced my humble career. Quick to mention is, Professor I. A. Ogunbiyi, the most senior Professor at Lagos State University and first substantive Dean of Faculty of Arts. Next are Professors G. I. Ogunremi, S. O. Oke and A. Adejare as well as Professor M. O. Opeleye, the current Dean of the Faculty of Arts. And last but not the least is the Vice-Chancellor of Lagos State University Prof. F. A. Akesode.

I am also grateful to Prof. Adele Jinadu of the Department of Political Science, Lagos State University for his humility in accepting to write the foreword to this book.

Finally, I should thank my wife, Andy, my sons, Kenechi and Obumneme for their warm compassions, sacrifices, endurance and affections in the years of grappling with and trying to survive economic, political and existential uncertainties in Nigeria. The same is extended to my father Cyril Dukor, my mother, Monica Dukor (nee Ezeobi) and my sister, Mrs. Franca Ezeoke for their love.

## FOREWORD

The current crisis of the African State is multifaceted in its complexity and, therefore, requires a multi-pronged, indeed cross-disciplinary approach to its understanding and solution. This is why this book, *Philosophy and Politics: Discourse on Values and Power in Africa* is a welcome and refreshing addition to the many books which have been written on and about the African crisis.

It is welcome and refreshing because it approaches the African crisis from the perspectives of moral and political philosophy. We have too readily assumed that philosophy generally, but particularly moral and political philosophy, do not have much, if anything to say about the economic, political and social crises facing African countries. This is a field which has been dominated by economists, political scientists and sociologists. Although much of the work in these various sub-disciplines of the social sciences has been illuminating, it is all the more much poorer for not drawing on the insights which moral and political philosophy can throw on the causes of and solutions to the African Crisis in all its ramifications. It is this lacuna which, in my opinion, PHILOSOPHY AND POLITICS has admirably attempted to remove.

The range of topics covered by the book is broad and, more importantly, contemporaneous, dealing with basic issues of state formation, political processes and social organisations, including authority relationships, in lucid yet simple language. Philosophical concepts that appear clumsy or difficult to understand are masterfully explained in language that non-philosophers can understand and assimilate.

The clear impression that emerges from reading the book is the relevance of philosophy to public policy. It is not too often realised that, indeed, this is what philosophy should be about; and that this is why it shares important, indeed inherent affinities with the social sciences in their primary concern with explaining and understanding human action. For after all, human societies need principles of social organisation, to regulate and facilitate social interactions, to give purpose and direction to human existence. These principles are provided by philosophy. This is the meaning of Plato's thesis about the philosopher-king.

If it means anything, the notion of the philosopher-king is a strong statement about the social responsibility of philosophers, of the need for them to be involved in public affairs by virtue of the superior knowledge

