THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES

The Role of Philosophy in Addressing Governance and Integrity in Africa

Gerface Ojwang Ochieng

Lecturer, Department of Philosophy and Religious Studies, Kenyatta University, Kenya

Abstract:

Most African states are embroiled in internal conflicts, corruption, poor governance and lack of accountability. Some authors attribute the genesis of these problems to independence, when these states were searching for a new identity as nation-states. They were generally poor, predominantly rural and over-dependent on the vagaries of the world market. The inherited institutions were weak, the private sector was underdeveloped and therefore the state had to assume a major entrepreneurial role. Additionally, power was centralized in a single party and personalized in the hands of the party leader, who became state president, and this carried the danger of succession crisis. Authoritarianism, coupled with lack of accountability and transparency, and with corruption as well as political manipulation, which are features of the patronage politics, have prevailed in African politics since independence. Further, the literacy levels among the populace are low and as such, the masses are easily manipulated by the political leaders through propaganda. These weaknesses in governance have provided the political leaders and state personnel with opportunities to abuse their office, enrich themselves and benefit their supporters. In Kenya and Malawi, for instance, corruption has been perfected by crafty government officials and local rent-seeking software merchants by manipulating an accounting package referred to as Integrated Financial Management Information System (IFMIS). These are done without citizen's realization because of their lack of efficiency and rigor in reasoning which are needed techniques and experiences gained from a formal study of philosophy. An examination of these circumstances leads one to see the importance of philosophy as it inculcates the habit of autonomous thought, which in turn plays a vital role in promoting democratic processes, because citizens will be able to see through the propaganda and lies peddled by the political class. In today's world, there is a common conception that philosophy is not relevant because it does not contribute to the economic, social and any other aspects of life. However, its rational and critical nature justifies the need for its introduction in the education sector at an earlier age, like high school or at secondary level of education. This is because the study of philosophy will enhance one's ability to: think, speak and communicate clearly and critically, form original and creative solutions to problems, develop reasoned arguments for one's own views, analyze complex issues, investigate difficult questions in a persistent and systematic manner and to appreciate the vision of the truth, and nothing but objective truth. Philosophy can also enable one to analyze and criticize public policies and governance, making choices which are geared towards making states being stable. All these are benefits of infusing philosophy in schools and institution of higher learning. These skills if they are owned by the citizens from an early age, will then make them hold any government accountable in dealing with public resources, thus leading to equal distribution of resources and doing justice to all Africans. Philosophy therefore is needed as a torch of mind to guide Africans, to elect good leaders, keep these leaders in check and ensure accountability and make sure that justice is served to all.

Keywords: Philosophy, governance, integrity, accountability, equity, justice

1. Introduction

The role of philosophy in wholistic living of all human beings can be summarized by Shakespear's poem as:

The stage of Life

The entire world is a stage,

And all the men and women merely players

They have their entrances and exits

And one man in his time plays many parts

His acts being seven ages (Shakespear)

The image of the stage provides us with a convenient way of distinguishing the parts of philosophy which should guide all Africans in their daily lives including governance. When we ask questions about the drama that is taking place, and its meaning and the role we play; we are asking the kind of questions that are asked in *metaphysics*. When we ask questions about what the characters ought to do, and when we accuse them and judge them and hold them responsible for their actions; we are concerned with *morality* or *ethics*. And when we raise questions as to whether we can really know what is going on, or whether we are entitled to pass judgment, in this case we are asking questions that belong to *epistemology* or theory of knowledge. Finally, when we ask questions about the way in which people of other ages dealt

with these issues; we are doing *history of philosophy*. Thus, we owe our entire rational existence to philosophy which should guide to us in Africa as we deal with political institutions of governance and issues of integrity.

Philosophy etymologically driven from the Greek words *philia* (love) and *sophia* meaning *love of wisdom*; philosophy therefore means to be in the habit of seeking to be wise about the human experiences. It is human attempt to understand human situations in a fundamental way in order to gain wisdom. The wisdom then becomes the end result of being a philosopher and this wisdom must be reflected in everyone's life including Africans, since it entails evaluation of our concepts and judgments of reality, knowledge and belief, in so far as such judgments constitute human experience.

As a discipline, philosophy enhances one's ability to make rational choices in life, think, speak and communicate clearly and critically, form original and creative solutions to problems. It also helps a person develop reasoned arguments for ones' own views, analyze complex issues, investigate difficult questions in a persistent and systematic manner and to appreciate the vision of the truth, and nothing but objective truth. These qualities are needed for one to be able to cut through the confusions and uncertainties that surround many everyday life problems and issues facing us in Africa today.

2. Africa and her Problems

Africa is the world's second-largest and second-most-populous continent. At about 30.3 million km² including adjacent islands, it covers 6% of the Earth's total surface area and 20.4% of its total land area. The African continent boasts of many natural resources that if well utilized would see it transformed into a better continent than it is now. However, there are many challenges that impede meaningful development in many states. A keen observation of some of these states brings us to the realization that poor governance, corruption, impunity and ignorance of the populace are some of the problems that ail Africa.

According to Tordoff (2002, p. 42-46), the genesis of these problems goes to independence of African states. They were commonly poor, overwhelmingly rural and over-reliant on the caprices of the world market. The acquired establishments were powerless, the private segment was immature and consequently the state needed to accept a significant innovative job. Additionally, power was centralized in a single party and personalized in the hands of the party leader, who became state president, and this carried the danger of succession crises. These party leaders had only one thing in common, they fought for independence but some had no epistemic political and philosophical training. This was against Platonic directives that unless either philosopher become kings in our cities, or the people who are now called kings and rulers become real, true philosophers . . . It is hard for people to see that, this is the only possible route to happiness, whether in private life or public life. Plato further stressed that Until, then, kings are philosophers, or philosophers are kings, cities will never cease from ill: no, nor the human race; nor will our ideal polity ever come into being (Republic, p. 88). This was what we missed in our leaders during independence and it continues to haunt us up to date.

African governments have been dogged by authoritarianism, coupled with lack of accountability and transparency, as well as corruption and political manipulation, which are features of the patronage politics. But above all, the literacy levels among the populace are still low and as such, the masses up to now are easily manipulated by the political leaders through propaganda, and lies such that they cannot make wise decisions during voting. These weaknesses in governance have provided the political leaders and state personnel with opportunities to abuse their offices, enrich themselves and benefit their supporters through corruption. Most governments have not invested in the education which will make people grow in virtue and value. This lack of virtue education system that infuses morality in African citizens goes against Aristotle's politics where he stressed that children should be taught to grow in virtue, he notes that: There can be no doubt that children should be taught those useful things which are really necessary, but not all useful things; for occupations are divided into liberal and illiberal; and to young children should be imparted only such kinds of knowledge as will be useful to them without vulgarizing them. And any occupation, art, or science, which makes the body or soul or mind of the freeman less fit for the practice or exercise of virtue, is vulgar; wherefore we call those arts vulgar which tend to deform the body, and likewise all paid employments, for they absorb and degrade the mind. (Aristotle Politics, Book Eight II)

In most countries in Africa, the citizens have been pushed to the corner of frustration and they treat all these challenges as normal and they do hold the government leaders who have looted their nation with high regard. Ethics and morality must depend on personal responsibility of both citizens and leaders for any meaningful development to take place. There are certain standards that have to be conformed with in order for a state to be successful; the leaders must be controlled by philosophy and be men and women of integrity and serve for the interest of all. However, development in Africa seems to be taking too long and it is too slow, contrary to what many would expect. This is because from the pre-colonial rural power brokers were infused into the administration of the new state institutions which led to the misuse of state resources and abuse of office and this has continued up to date (Blundo, Giorgio, & Pierre-Yves Le Meur, p. 73) There are several issues affecting African states when it comes to governance, and these issues can only be addressed when we become men and women of integrity. Below are some of the challenges facing the continent today.

2.1. Corruption

According to the Transparency International, corruption has been defined as the misuse of public power for private benefit. It can be classified as grand, petty and political, depending on the amounts of money lost and the sector where it occurs (<https://tikenya.org/>, accessed 12/12/19). Corruption therefore undermines democratic institutions and good governance; it reduces accountability and negates representation and overall policy making.

Being in power in Africa is perceived by many as a tool for looting and immersing wealth, coupled with poor governance. Most leaders in Africa do not understand Aristotelian golden mean. According to Aristotle (Nicomachean Ethic book II, 6) virtue, is a state of character concerned with choice, lying in a mean. For example, the mean relative to us is determined by a rational principle, and by that principle by which the man of practical wisdom would determine it. Again, it is a mean because the vices respectively fall short of or exceed what is right in both passions and actions. While virtue both finds and chooses that which is intermediate with regard to what is best and right, an extreme position must be avoided at all cost. However, in African nations there exist dictatorial leaderships, stifling of the media, coups, ethnic unrests and civil wars which are extreme situations against Aristotelian mean. In some countries like Kenya, elections are hotly contested and election of leaders does not necessarily depend on the capability of the leaders to effectively develop the country, but rather the masses' vote for those that seem closer to them, either through tribal and political party affiliations, or blood relations.

In the same manner, theft, fraud and embezzlement of government funds can be seen in countries like Zimbabwe and Kenya. In Zimbabwe for example, it was reported that the annual economic output of the country is greatly affected by graft which causes a negative impact on the country's budget. In Kenya too, there has been a surge in cases of corruption in which senior members of the government have been implicated. To make matters worse, investigations that are launched on these cases develop a cold trail and are forgotten. In fact, the citizens seem to have given up hope of there being a solution to this pandemic, and are resigned to accept it as a normal occurrence (Hope, Kempe, and Chikulo, p. 17-19).

Corruption has been on the rise in Kenya due to the new technology called the Integrated Financial Management Information System (Ifmis). For example, Kenya's Auditor-General found in the special audit report on the National Youth Service that, some civil servants had user rights that allowed them to siphon and commit funds from the Ministry of Devolution and Planning even when they were not employees of the ministry (The Daily Nation, November 29th, 2016). Corruption may be a problem in many states in the world but its effects are worse in developing countries such as those found in Africa. Corruption and abuse of office by public officials are seen to be the major hindrances to the economic empowerment of these countries. These vices not only stifle the utilization of local resources but also the depletion of foreign aid that is meant to support the masses (Owoye, et al, p. 1-5).

Nonetheless, the level of corruption is different from country to country in Africa. Corruption is not a big problem in a country like Botswana and it is handled with relative ease. However, in states such as Nigeria, Kenya and Ghana, corruption is so widespread such that it has become cancerous. In the present day, corruption has brought down many public institutions to a standstill, and made the cost of living to go up (Hope, Kempe, and Chikulo, p 17-19)

Further, some African leaders do lack respect for the constitution and they manipulate it to keep themselves in power. For example, the Burundian President Pierre Nkurunziza had destabilized his country by announcing in 2015 that he would run for third term, which was against the constitution; he went on to win. As a result of this, hundreds have died and 390,000 people have fled since the country descended into violence and the president is still in power despite the desperation of the citizens. Some leaders also do not prioritize the needs and suffering of the citizens they govern, but they only put their interests first. This is the same case in Congo which has been mired in crisis since 2011, when Kabila was re-elected president despite accusations of massive fraud (BBC News, <https://www.bbc.com/news/world-africa-16114824>). The increase in cases of corruption points to the fact that there are either weak institutions, that cannot manage to keep corruption and impunity at bay, or that the leadership that is tasked with the responsibility of ensuring that resources are not misused with impunity lack the power or will power to do their job. In Kenya for instance, the Standard Gauge Railway (SGR) built from the port of Mombasa to Nairobi and from Nairobi to Naivasha was out right robbery where Kenyans paid for overpricing components of the contracts. According to the Nation Newspaper of February 25, 2020, everything that was bought for the railway line and the stations were overpriced: grass along the railway line was bought at one billion Kenya shillings, lesser jet printers were bought each at Ksh 513, 700 each while the same in the market costs between Kshs 40,000 – 70, 000, sinking bore holes along the railway line costed Ksh 5, 362 300 each, while the same can cost between 1 million to 2 million. These are just a few instances which could be a tip of the ice berg as far as the SGR is concerned. Despite all these worrying trends of corruption, citizens seem helpless, because they have not pushed their leaders to be accountable to them. That is why Philosophy is needed to be infused in the curriculum of all institutions of learning right from an early age, to help students understand that once they graduate, they become leaders who should be accountable to the society. It is my appeal to the African leaders that elimination of corruption is not only a moral imperative but an economic necessity for nations aspiring to catch up with the rest of the world and this can only be achieved when all leaders and citizens become moral agents aided by philosophy.

2.2. Internal Conflict

Some African nations are also embroiled in internal conflicts; Burundi for example, has been experiencing a recurrence of civil wars since mid-1960s. This recurrence has its origin in divisive policies that were established by the political class. These policies favoured a small group of the population over the rest. The Rwandan genocide is also a case of mass murder that the world is familiar with. According to BBC documentary, on October 2nd, 2014, the 1994 massacre was triggered by the assassination of President Juvenal Habyarimana, a Hutu, when his plane was shot down. This act was attributed to the Tutsi, including the present president, Paul Kagame (Collier, & Sambanis, 2005).

Similarly, election periods in Kenya are synonymous with ethnic tensions that are normally fueled by politicians who during their campaigns spread hate and incite their communities against other, for fear that they will not be unanimously voted for. Consequently, tribal clashes always occur whenever elections are about to happen. A case in point is the 2007 post-election violence which rocked Kenya; 1,500 were reported dead, 3,000 innocent women raped, and

300,000 people left internally displaced. The violence was triggered by deep ethnic divisions that have for long shaped Kenyan's political parties; in fact, they value ethnicity above political ideology and policy (Roberts, 2009, pp 2 and 6). The major factor that can be said to contribute to this problem is the lack of a critical assessment of the sentiments of these politicians. The majority of voters are not trained on how to clearly examine information that is presented to them. They believe whatever people in authority say is the truth. This causes a problem to development since the few political leaders can easily manipulate and convince the masses through propagandas, stereotypes and fallacies to turn against each other in the name of protecting their tribe's legacy and culture.

Additionally, there have been reported cases of internal conflicts in Kenya. For instance, due to pastoral lands and resources, some areas have experienced banditry attacks. The security forces have tried to bring peace among these communities in vain. In fact, there have been several attacks by bandits and this means that there is need for proper planning and enforcement of security in areas which are prone to banditry conflicts. Still, all this comes down to the requirement for leaders who are competent, capable of proper decision-making and fully committed to the jobs that the citizens have assigned to them. In addition, the leaders need to be governed by reason and not appetite to create wealth at the expense of impoverishing the masses.

Wars in Africa are becoming more and more regionalized. There have been series of civil wars and internal conflicts in countries like Angola, Congo-Brazzaville, Burundi, and Uganda and in some parts of Kenya. Countries in the West Africa that have experienced wars include Liberia, Sierra-Leone, Cameroon, Guinea and Cote d'Ivoire. But the sad part of the story of war in Africa is that those engaging in war are vulnerable youth who believe that if those they support are given a chance to lead, then they will be better off, not knowing that even the same leaders may probably forget about them once they assume power. I have to state that war has been part and parcel of humanity and Africans are not exceptional, but what is needed is to ask ourselves what justifies such wars, we must be guided by dictates of Just War theory with the idea of a *jus ad bellum*, or the justification for engaging in war. The second normative condition of a just war is its *jus in bello*, or the justice arising within war, and *jus post bello* which is justice after the war. We need to realize that once leaders have philosophical knowledge it will help them be aware of such normative principles of war, not to engage in an authorized war and the killing of the innocent who are disengaged. According to Walzer's (2006 p.162) war is wrong and in *Jus ad bellum* which states that, fighting a war without genuine authorization constitutes an additional wrong which has to be weighed against the goods that fighting will bring about and must pass the proportionality and necessity test.

2.3. Extrajudicial Killings

The major challenge in most African states is that, most of the opposition leaders or those deemed to oppose government are always found dead under mysterious circumstances. A point in case is that of the Kenyan politicians, civil servants and some youth have been found dead under unclear circumstances. According to the report on Kenyan police brutality on July 19th, 2019, the extrajudicial killings are a product of history and they portray a particular image of how crime is dealt with in the ghettos of Nairobi. There is a growing culture in Kenya where the police have gone out of their way to deal with crime aggressively and instead of being punished they are celebrated. These police officers occupy unique status, and most of them operate in the eastern parts of Nairobi. The state is aware of the extrajudicial killings; however, it does not prefer criminal charges against them, it turns a blind eye to that (<https://observers.france24.com/en/20190719-kenya-nairobi-families-extrajudicial-killings-police>). Indeed, human dignity is not cherished by government officials in Africa, because often they use police officers to commit extra-judicial killings. As a society, we need to realize that humanity should be respected regardless of their condition in the society, whether they oppose the government of the day or not. This is stressed by Oliver Sense (2011, p 10), that all human beings must be respected, that even a vicious man must be respected as a human being.

Any government must safe guard the common good of all her citizens. Stumps (2008, p 185) affirms that any government must be purely engaged in peace keeping, organizing citizen activities in the most harmonious way and providing a source of sustenance. African governments have sometimes violated the rights of her citizens. For instance, the untimely death of the former musicians and one of the composers of the Rwandan National Anthem, Mr. Kizito Mihigo, has left many questions than answers. According to the Rwandan police's statement, the 38-year-old musician committed suicide in his jail cell. Mr. Kizito Mihigo was one of the reconciliation figures in Rwanda and a close associate of the government until 2014 when his fate took an unexpected turn when he composed a song Igisobanuro cy'Urupfu (The Meaning of Death). Kizito was then accused of putting the acts of retaliation against the Hutus on an equal footing with the genocide. The song aroused controversy, and on 27 February 2015 he was sentenced to ten years in prison for 'conspiracy against the state' (<https://www.theafricareport.com/23602/rwanda-the-tragic-end-of-kizito-mihigo-from-reconciliation-to-death-in-a-cell/>).

There is a need for African government leaders to be sensitive about the need to preserve the human dignity of all their citizens. Most of the killings of innocent individuals, politicians and policemen constitute a violation of the human rights. When leaders become philosophers, they will realize that reasoning alone can help them be moral agents, and more so act according to the dictum of Kant's categorical imperative which encourages men and women to act on that maxim that they would wish that their action be a universal principle. In the *Metaphysics of Morals*, Kant emphasizes that:

The respect I bear others or which another can claim from me (*osservantia aliispraestanda*) is the acknowledgement of the dignity (*dignitas*) of another man, for example, a worth which has no price, no equivalent for which the object of valuation (*aestimii*) could be exchanged... The duty to respect my neighbour is contained in the maxim

not to degrade any other man to a mere means to my ends (not to demand that another throw himself away in order to slave for my end) (Metaphysics of Morals, p. 244)

2.4. Lack of Philosophy in Schools and Some Universities' Curriculum

It is on the basis of the above observations that one wonders why African states continue to face these challenges and yet the problems and their respective remedies are obvious to any rational mind. Does it mean that the citizens are incapable of choosing competent leaders? Or it is an indication that the Western systems of governance that we adopted are not fit to govern the African people? The problem lies in the exclusion of Philosophy as a discipline in the secondary school curriculums and some institutions of higher learning. In fact, some African Universities do not have Departments of Philosophy, and most people graduate without taking any course of philosophy. Again, in some of the universities offering Philosophical units, the curriculum is informed by the philosopher's familiar background. According to Etuk (1987, p. 60), most of the philosophers in African universities, drew curricular based on their familiar background which was majorly western thought. Utuk further argues that earlier universities in Nigeria, Ghana, Sierra Leone, were mini-campuses of British universities. It follows then that the Western influence on philosophy was inescapable. As such, Africans seem to be having Western mentality of *cartesian cogito* which propagates individualism and does not resonate with the African existential *cognatus sum, ergo sumus* (I am related therefore we are). But I have to insist that philosophical principles are universal and there is nothing wrong borrowing some concepts from western scholars, in as far as such ideas can make us better human beings in the African context.

Philosophy, in its capacity as a rational endeavour, can be of great asset in trying to reform these challenges in African states, especially the democratic ones. If at an early age, children can be trained on how to think for themselves, question what they consider to be outside the domains of common sense, and make autonomous decisions regardless of external pressure; the outcome of this is that they will be able to reason out and identify smokescreens such as propaganda and fallacious arguments. We need therefore a philosophy which will provide a framework for the transformation of educational discourse which will resonate with African issues, which will respect diversity, acknowledge lived experience and challenge the hegemony of Western Eurocentric forms of universal knowledge has done to African continent. Individualism in Africa has been propelled is growing steadily and it has become a menace, thus governments in most of the African states do not value service delivery which is their core mandate but an opportunity to loot and enrich oneself and friends. We need a philosophy which will ignite humanism in us as Africans and see governance as a calling to promote human dignity and service delivery. This is argued by Ama Biney in Preg (2014 p. 40) that:

South African state under Nelson Mandela, and Mbeki, Nkrumah, Nyerere, and Kaunda upheld the Platonic notion that the role of state was to create a necessary environment for the cultivation of humanism and that top-down approach of implementing Pan-Africanism, humanism or socialism failed – and continues to fail – to decentralize democratically at a grassroot level, which then manifests as authoritarianism rather than there being something intrinsically coercive about African humanism or Socialism

Philosophy should also inspire a reformation of the system of education that we have in some African states. Education is seen as a stepping stone to wealth creation and when it doesn't result to such, it is shunned. In countries like Kenya, there has been prevalence in examinations irregularities in which students, together with their teachers conspire to cheat so as to attain high grades. This implies that education has lost its significance into molding the young ones to be moral agents since, there is no emphasis on moral education which should help to indoctrinate in citizens the respect for each other and hold each other following the dictum of African existential nature and to be men and women of integrity. As Wiredu (2004, p. 17) elucidates that existentially the connection between the African individual and his enormous family relationship affiliations shows itself as a mix of commitments and coordinating rights. The idea of an individual, as anyone might expect, turns out to be basically regulating: An individual isn't only a specific natural substance with a specific psycho-physical gift, rather, a being of this sort who has demonstrated a fundamental eagerness and capacity to satisfy his/her commitments in the community. Personhood, on this appearing, is something of an accomplishment as a moral being. In fact, the study of ethics has been delegated to religious leaders and teachers who most of the times are not trained on Philosophy. I have to insist that for a nation to develop, what we need is moral consciousness and light of reason which needs to guide citizens and the leaders in deliberation of affairs of the nation. As stressed by Rosmini (1988, p. 45), the light of reason constitutes the supreme moral law. When reason adheres to light, it is accurate; when it abandons the light, it errors. Thus, our morals must be informed by the light of reason, which is philosophy.

It is becoming evident that lack of philosophy in most of the institution of higher learning can be related to the failure to infuse morality in most citizens in African states. Although other sciences have been in the fore front instilling knowledge among the population, the lack of normative virtue is most wanting and philosophy can be the only solution. As stressed by Hosle (1992, pp. 228 -229), the importance of philosophy is especially obvious if we reflect on the normative presuppositions of the sciences and humanities; normative propositions are in fact neither analytic nor empirical, and therefore only philosophy can deal with them in a rational way. Philosophy will be the solution to help inculcate in the public sense of value to choose good leaders and hold them responsible. In governance, rationality is required so as to separate competent and capable leaders from those that are more interested in empty rhetoric. The latter can be seen when they raise the emotions of the masses in an attempt to make their assertions validated. Philosophy opens up one's mind and as such, we can clearly see though any conspiracy that is in front of us.

3. Conclusions/Recommendations

The major aim of this paper was to demonstrate the role of philosophy in addressing challenges of governance and integrity in African. The role of philosophy cannot be denied in shaping morality of individuals which in turn will make them to be responsible citizens and more so in sharpening the leaders' sense of being so that they become men and women who have passion for intellectual integrity. This paper therefore recommends that philosophy should be introduced to students when they are still young so that that they may be responsible citizens and accountable to the community. This should be in line with the teaching of Epicurus (341-270 B.C.) that 'Let no one when young, delay to study neither philosophy, nor when he is old grow weary of its study. For, no one can come early or too late to secure the health of his soul'. Philosophy is a tool of life which will help Africans understand themselves as veto holders and more so to become more engaged in political issues of their states.

Due to the skills of philosophy received by citizens, they should be able to hold any government accountable in dealing with public resources, thus leading to equal distribution of resources and doing justice to all Africans. Philosophy therefore is needed as a torch of mind to guide Africans to elect good leaders, keep these leaders in check and ensure accountability and that justice is served to all. This is what Kwasi Wiredu, stresses in his book *Philosophy and African Culture* (1980) that 'African philosopher must let his voice be heard on the question of what mode of social and political organization is best suited to our conditions and he must take active part in such endeavors.'

This paper also recommends that appointment to government offices should be based on individual's integrity test, the organs fighting corruption should be empowered and filled in by qualified people, as stressed earlier with the quote from Plato's republic that 'unless the philosophers rule as Kings or those now called kings and chiefs genuinely philosophize and adequately philosophize and political power and philosophy coincide in the same place then the states will be worse for humankind. This should be done in line with the constitution of a given nation. In Kenya for example, chapter six article 73 (a -b) of the constitution stresses that a public trust to be exercised in a manner that is consistent with the purposes and objects of the Constitution, to demonstrates respect for the people; brings honour to the nation and dignity to the office; and promotes public confidence in the integrity of the office; and that the State officer responsibility is to serve the people, rather than the power to rule them. Consequently, philosophy will remain a powerful instrument to help African leaders be more responsible to their offices and be men and women of integrity in to serve governed by reason.

4. References

- i. Aristotle, *Politics*, Translated by Benjamin Jowett, 350 BC
- ii. _____, *Nicomachean Ethics*, translated by W. D. Ross 350 BC
- iii. BBC News, Burundi President Pierre Nkurunziza confirms third-term bid, <https://www.bbc.com/news/world-africa-32464054>, accessed, 12th December 2019
- iv. BBC News, DR Congo election: Joseph Kabila 're-elected' <https://www.bbc.com/news/world-africa-16114824>, accessed 24th, January 2020
- v. E.Gyimah-Boadi. *Democratic reform in Africa: The quality of progress*. Boulder, Colo. [u.a.: Lynne Rienner, 2004.
- vi. Giorgio Blundo and Pierre-Yves Le Meur. *The Governance of Daily Life in Africa: Ethnographic Explorations of Public and Collective Services*. Leiden: Brill, 2009.
- vii. Etuk, U. 'Philosophy in a Developing Country' in *Philosophy*, Vol. 62, No. 239 (Jan., 1987), pp. 59-66.
- viii. Hope, Kempe, and Bornwell Chikulo, eds. *Corruption and development in Africa: Lessons from country case studies*. Springer, 1999.
- ix. Kant, I., *The Metaphysics of Ethics*, Translated by J. W. Semple, 1796.
- x. Owoye, Oluwole, and Nicole Bissessar, 'Bad governance and corruption in Africa: Symptoms of leadership and institutional failure.' In *First Global Conference on Public Policy & Administration in the Middle East. Ifrane, Morocco*, 2012.
- xi. Plato, *The republic*, Second edition translated with notes and an interpretive essay by Allan Bloom
- xii. Praeg L. and Magadla, *Ubuntu: Curating Archive*, University of Kwazulu Natal Press, South Africa, 2014.
- xiii. P. Collier, & N. Sambanis. *Africa: Evidence and analysis*. Washington, D.C: World Bank, 2005.
- xiv. Republic of Kenya. *The Constitution of Kenya*, Nairobi: Government Printer 2010.
- xv. Rosmini, A., *The Principle of Ethics*, Fowler Wright Books, Durban 1988.
- xvi. Sensen, O, *Kant on Human Dignity*, Berlin, De Gruyter 2011.
- xvii. Shakespeare, W. *Seven ages of Man* (All the world is a Stage), <https://genius.com/William-shakespeare-the-seven-ages-of-man-all-the-worlds-a-stage-annotated>, Accessed, 21 December 2019
- xviii. Stumpf, S., *Socrates to Satre and Beyond*, 8th Edn. McGraw-Hill Companies Inc, 2008.
- xix. The African Report, The tragic end of Kizito Mihigo, From Reconciliation to Death in a Cell.
- xx. <https://www.theafricareport.com/23602/rwanda-the-tragic-end-of-kizito-mihigo-from-reconciliation-to-death-in-a-cell/>, accessed on 20th February 2020.
- xxi. The Daily Nation, Tuesday 29th, November, 2016
- xxii. _____, Tuesday 25th, February, 2020.
- xxiii. Tordof, William, *Governance and Politics in Africa*, New York: Palgrave Macmillan 2002.
- xxiv. Walzer, M., *Just and Unjust Wars*. New York: Basic Books 2006.
- xxv. Wiredu, Kwasi, *Philosophy and African Culture*, New York: Cambridge University Press, 1980.
- xxvi. _____, *A companion to African Philosophy*, USA, Blackwell Publishing Ltd, 2004.