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LEADERSHIP IN PLATO'S REPUBLIC - SHIP ANALOGY: A
CRITICAL EXAMINATION ON THE UGANDAN DEMOCRATIC
SYSTEM

A LONG ESSAY SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF ECCLESIASTICAL
DEGREEE OF BACCALAUREATE IN PHILOSOPHY

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DECLARATION

I declare that this long essay is my original work and has not been submitted to any other university or institution of higher learning for examination. All the sources have been well cited and fully acknowledged.

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DEDICATION

This paper is a special dedication to the statesmen of Uganda and all the people who are facing a challenge of poor governance and other political related issues across Africa.

ACKNOWLEDGEMENT

First of all, I thank the Almighty God for the sound health he has granted me through the process. I also thank my family for their tremendous support to me through prayer and gigantic love. My sincere gratitude goes to all who have attributed towards the accomplishment of this work. Special thanks to Sr. Elizabeth Masaku, Nobert Abuyeka and Christomus Omondi for their great contribution towards writing this paper. I also acknowledge Mr. Geoffrey Wekesa Wafula for guiding and reading through my work. Immense support goes to my supervisor Sr. Dr. Oliver Babirye Najjuma for her patience and insights and helping me to complete this research. She has labored tirelessly towards the accomplishment of this noble work, which I cannot take trivial. My acknowledgements go to the lecturers for their cosmic efforts especially in class as they imparted knowledge in me.

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ACRONYMS

UPDF – Uganda People’s Defense Force

UNC – Uganda National Congress

UPC – Uganda People’s Congress

DP- Democratic Party

KY – Kabaka Yekka

NRA – National Resistance Army

NRM – National Resistance Movement

NUP – National Unity Platform

FDC – Forum for Democratic Change

OPERATIONAL DEFINITIONS

Democracy – it is a form of government where representatives are usually chosen by the entire populace or all the state's eligible citizens.

Constitution – this is a system of principles that govern the state or an institution.

Philosopher king – according to Plato's political theory, a philosopher king is a member of the ruling class or elites who aspires to use philosophy as a tool for power.

Omukama– the administrative title for the head of a kingdom in Western Uganda especially among the *Banyankole* speakers in *Ankole* Kingdom

Kabaka– the administrative title for the head of a kingdom in central Uganda in the *Buganda* kingdom

Katikiro– the official title of the Prime Minister of Buganda Kingdom; a traditional kingdom in modern-day Uganda.

ABSTRACT

Leadership positions in different nations in the world are either elective or through appointments. In most African countries, these positions are elective. It goes without saying democracy is the most dominant form of governance embraced by these countries and Uganda is not an exception. Democracy gives power to citizens to exercise their democratic rights and fundamental of them is right to vote. The members of the Public exercise this right freely and voluntarily and they have absolute powers to choose whoever they want. Regardless of their consideration of needed leadership skills; competence, experience, knowledge and needed skills, they vote for whoever they want. While this ought to be a celebrated idea, time without number it proves to be a saddening reality since members of the Public fail to elect competent, visionary, experienced, knowledgeable and skilled leaders. The immediate effects of these choices are always felt in the way the day-to-day activities of governance are carried out especially in the political life of a country. All this underlies the problems at hand especially in Uganda. It posits the bigger question of this research paper. This philosophical paper seeks to study the political situation of Uganda and how democracy has been impactful in the contemporary political system of Uganda. This study bases on the ideas of Plato in the *Republic* specifically on the analogy of the ship and the captain in Book VI. The research will use the ideas to expound on the contemporary issues in the field of politics. It will also look at the system of leadership of Uganda in the pre-colonial period to independence and post-independence. It will show how the democracy was established right after independence and the dimension it took as well as how the democratic rights are exercised today. The paper will propose the possible ways of handling issues related with poor governance in the democratic leadership in relation to Plato's comprehensive idea of the ship and the captain. The research is needed, it is timely and of high urgency in addressing the long problem of leadership in Uganda. The paper remains hopeful in bringing remedy to this politically long-starved nation.

CHAPTER ONE

GENERAL INTRODUCTION

Introduction

This chapter discusses the background of the study, statement of the problem, literature review and the justification of the study. The chapter will also state the objectives and the study research questions. More so, it showcases an illustration of the methodology to be applied during the study, scope and the limitations of the study. It basically discusses the outline of the research to be undertaken.

Politics as pertains use of power by an individual to affect the deportment of another person, involves making invariable decisions which apply to all members of the community. In today's world, politics and power are pivotal because we live in a political world and on this note, the ultimate end of any leadership should be the greatest good (*Summum Bonum*). This philosophical paper will seek to study the political situation of Uganda and how democracy has been impactful in the contemporary political system of Uganda. This study will base on the ideas of Plato in the *Republic* specifically on the analogy of the ship and the captain in Book VI. The research will use the ideas to expound on the contemporary issues in the field of politics. It will also look at the system of leadership of Uganda in the pre-colonial period to independence and post independence. It will show the democracy was established right after independence and the dimension it took as well as how the democratic rights are exercised and this will help us to check its

progress. The paper will also use ideas of other philosophers such as Aristotle, Thomas Hobbes, Edmund Burke, John Locke, Jean Jacques Rousseau and Nicollo Machiavelli. Their ideas and assumptions will depict how democracy has thrived and struggled from independence up to date. Finally, the paper will propose the possible ways of handling issues related with poor governance in the democratic leadership in relation to Plato's comprehensive idea of the ship and the captain.

1.1 Background of the study

The world we live in presents us with the undeniable fact of the need for governance. These have been approached in various ways and even in conservative thoughts where citizens; statesmen would employ the usage of different forms and systems of governance such as monarchy, oligarchy, constitutional and democratic systems of governance. The latter, has been employed in many states, countries and nations. This form of government gives power to the citizens to elect their leaders. With these, come the democratic rights and powers in their hands. They exercise these powers by participating in elections. Often, they make choices based on their own convictions regardless of the competence, effectiveness and legibility of those vying for these elective positions. There have been a lot of historical tendencies where the citizens would often, time without number, ironically hold to the notion that one is greater than two! This is to say many are the times when they know the flaws, incompetences and unworthiness of an elective- position candidate but still vote for the candidate.

In the end, the elected leaders are not fit for their positions. They are incompetent and ineffective and therefore fail to implement the policies and improve the standards of living of the people. The immediate and subsequent effects of these choices are seen in these leaders' workability and governance. Their formulation and implementation of policies are vague and ambiguous and therefore do not give better directions.

Uganda as a nation has not been immune to this. Though it has evolved from monarchies to democratic system over time, it is suffering from this form of government which supposedly was to redeem it from one lineage inheritance forms of governance. There has been stagnation in development, poor infrastructures, poor standards of living and poor implementation of policies. There have been high levels of corruption, embezzlement of funds and mismanagement. All these stem from a democracy that offers incompetent and ineffective leaders.

1.2 Statement of the problem

The introduction of democratic system of governance in Uganda guarantees the statesmen to practice their democratic rights by electing their leaders. They do so by electing whoever they want without considering education, experience, expertise, skills, talents and abilities, sometime tribal line and moral values. Because of these choices that people make basing on the aforesaid principles, they choose leaders who are incompetent, lack skills and expertise. The citizens need to elect those who know what they are doing and also who know what is happening, when it is happening where and at what time; and the necessary approaches as well as the required expertise, skills and talents.

However, the democratic system is more often oblivious about these because it is barely a concern of the citizens as long as they have elected their leaders. It should not be the case that they have a leader but which kind of leader should they have? We need a president for instance, who is a political scientist who can lead people to the next political levels. A political leader should have concern for the people he leads; should read between the lines to understand the signs of the times and lead people harmoniously.

1.3 Literature review

1.3.1 Aristotle

He was an empirical political philosopher who admires balance and moderation this is achieved by embracing the moderate means which involve avoiding the vices as well as extremes. In a nutshell, Aristotle stresses that virtues should be placed between the two states of deficiency and the extreme or excess but instead maintain a mean. For example, not too insensible and self-indulgent respectively but rather remain temperate. His intention was forming a harmonious city which is under the rule of law. Aristotle advocated for a government which exists to promote a virtuous state of life that leads to the well-being of its citizens. Virtue refers to the disposition to behave in the right way. By living a virtuous life, the citizens are able to live together as a community and also contribute towards its development. Aristotle elevates justice and asserts that it is the greatest virtue. “Justice is the greatest of virtues and neither evening nor morning star; it is so wonderful and proverbial. In justice is everything comprehended. It is a complete virtue in its fullest sense, because it is the actual exercise of complete virtue.”¹ For one to be a better person according to Aristotle, should practice virtue and thus projects back to him being an empirical political philosopher. Virtues are learnt through practice and habit rather than reasoning and instruction. Plato in relation to these, advocates for a life guided by virtue and principles. A virtuous person does things right, in the right place and time as well as making sound judgements.

1.3.2 Thomas Hobbes

Thomas Hobbes on the account of his birth says, his mother gave birth to twins; himself and fear. Indeed Hobbes conduct in life portrayed him as a fearless and courageous man. He asserts that politics is to rest firmly on knowledge of the strengths and

¹*The works of Aristotle volume II*; (William Benton; Encyclopedia Britannica, inc, 1952) 377

weaknesses, capacities and limitations of human person. ‘The similitude of the thoughts and passions of one man to the thoughts and passions of another depends on how he looks into himself and considers what he does and upon what grounds. He shall thereby read and know what are the thoughts and passions of other men, upon the like occasions.’² Thomas Hobbes highlights that one who is to lead the nation for example must read in him, that is to say, introspect in order not to be deceived by too much diffidence which might make him more evil. Similarly, Plato challenges any leader to be courageous and stand firm amidst challenges and setbacks and it is on this note that we find fearful and timid leaders are shaken in times of danger which should not be the case.

1.3.3 Edmund Burk

Edmund Burk supposes a well sustained progress where the effect of each step can be watched. By doing this the citizens are able to unite into a congruous whole of peculiarity and take on principles that are found in the minds and affairs of men. “The great interests of mankind are concerned through a long succession of generations and that succession ought to be admitted into some share in the councils which are so deeply to affect them.”³ Edmund Burke advocates for a reform but wanted it in a broad institution matrix of the society. Burke wanted a kind of accommodation, moderation and tolerance in the society. He believed that democracy is a weak link in the political world. Democracy is a method to arrive at a collective decision; in other words, a consensus of the different ideas of people. It is the majority versus the minority. This means the minority will not be heard about and it becomes a challenge. Edmund Burke endorses democracy if it is conducted on a collective basis without neglect of people’s ideas. Since in a democratic state power belongs to the citizens, there is need for inclusivity regardless

² W.T. JONES Associate professor of Philosophy, Pomona College, *Masters of Political Thought*; (Houghton Mifflin Company, New York 1950) 92

³ Ibid 357

of any social differences. In his *Republic* book VI in the analogy of the ship, Plato points at the citizens as sailors and asserts that the voice of the sailors matters. The sailors need proper direction and guidance reason as to why they should be considered in all aspects.

1.3.4 John Locke

Man has been termed as a political animal and indeed it is objectively accepted. He has not only been seen as a political only in the part or ancient centuries but he continues to be even in the currently changing world.

John Locke is well known for opposing the authoritative government. For him, Men are by nature free and equal so nobody should be exploited by those in the authority but everybody has rights to liberty in this sense John Locke intends to teach us something new and that which has left a legacy in the eyes of many so to say, for him Government is expected to promote the rights of all people without partiality. He proposes the solution for the government leaders who would fail in doing what the subjects expect from them and for John Locke such governments should be replaced. The soft term replacement here in a strict sense it means to over throw the failed government and this teaches us that there are many youngsters who have skills and in case some persists and remain in the authority he or she should be overthrown and this done out defense for the rights of revolution.

For John Locke, the good should be done and the bad should be avoided and this view was also developed by Cicero who says that the law implies the knowledge to do the needed and to go away with that which is not needed. So for John Locke, there are things that imply to all of us without excluding any and one among them is the law that governs the state.

1.3.5 Niccolo Machiavelli

Niccolo Machiavelli was a great philosopher who lived initially during the time when the country was once famously known for good politics. Machiavelli argued that Christian ethics had made men feeble and accused them for becoming easy prey for the evil minded men. He saw a double stand of behaviors in leaders/ rulers of the people. For him the masses he believed needed to follow Christian ethics as a necessity for means of securing peace within the society. This teaches and challenges us to reflect and come to an understanding that anything different from this, would be hypocrisy. For him he proposed a pragmatic view of religion and he argues that we should not apply the high view of law as proposed by Aquinas but he offers cunningness in case a leader can do. In most of the countries, leaders have used this view to blind people in service since the subjects are not all that much learned to understand the cunningness and hypocrisy of the leaders.

Machiavelli had an idea that man was predestined for a supernatural outcome, negating the purpose of the divine. In Rome where Machiavelli lived, there was widespread corruption and poor governance where both the church and the state were corrupt. According to his definition of a virtue, which focused on how ends and means might coexist, human virtue solely included achievement, power and notoriety. He advocated disregard to any assertion of morality to the ruler suggesting that they even develop the art of deception and use any trick to the point of forsaking moral principles in order to stay in power.

1.3.6 Jean Jacques Rousseau

In relation to politics as an area of speculation, Jean Jacques is known for his famous quotation that Man is born free but everywhere in chains. In relation to leadership if the leader does not respond well in reading the mind of people to know what they need, then the subjects feels chained by different situations. So the duty of leaders is to liberate

the people from chains and this can be done in different ways that is to say full filling their needs according to the urgent need in the society.

In the society today leaders are expected to use their intellectual capacity per excellence to show their level of interest in that which the subjects would wish. For Plato, ethics is eudemonistic in sense that it is directed towards the attainment of man's highest good in the possession of what true happiness consists.⁴ So that means that ethics plays an important role in the field of leadership.

The views of the above philosophers have been embraced by most of the African political leaders and our point of concern is to see where the leaders have positively embraced them to serve the citizens or how they go astray in their political ideologies using the mask of these views.

In a nutshell, the research chooses to use Plato's ideas in the Republic Book VI because his ideas are relevant in the modern political world especially in Africa particularly Uganda where we find many of the mistakes are made by leaders who in the actual sense should be looked at as guardians. We find issues of tribalism, sectarianism, corruption, abuse of human rights, and many other issues. Plato argues that leadership is for people who are competent, knowledgeable and visionary not excluding possessing a commanding language. The research uses the analogy of the ship as expressed by Plato to give possible recommendations to curb down such issues at hand.

1.3.7 Plato

Plato in his book *The Republic* presents to us who an effective leader should be like and what is expected of him. In book VI through the mouthpiece of Socrates he writes:

“Imagine then a fleet or a ship in which there is a captain, who is taller and stronger than any of the crew, but he is a little deaf and has a similar infirmity in

⁴ Frederick Copleston, *SJ A History of Philosophy* (Newman press Westminster Maryland Image Books; New York United states of America 1953) 216

sight and his knowledge of navigation is not much better. The sailors are quarrelling with one another about the steering-everyone is of opinion that he has a right to steer though he has never learned the art of navigation and cannot tell who taught him or when he learned and will further assert that it cannot be taught and they are ready to cut in pieces whoever says the contrary.”⁵

Plato revealed the kind of democratic leadership where the power to vote leaders is entrusted to the statesmen but who end up misusing their rights by electing people who are incompetent, unskilled and unable to lead the citizens anywhere. Bearing in mind that we live in a political world and man is a political animal, good governance should be guaranteed to the citizens, that is to say, they need leaders who understand their needs and are able to hold the steering and lead them to the next level. In the craft analogy:

“The sailors chain the noble captain’s senses with drink or some narcotic drug, they mutiny and take possession of the ship; thus eating and drinking they precede on their voyage in such a manner as might be expected of them. Him who is a partisan and cleverly aids them in their plot for getting the ship out of the captain’s hands into their own whether by force or persuasion, they complement with the name of sailor, pilot, able seaman, and abuse the other sort of man who they call a good-for-nothing: but that the true must pay attention to the year and seasons and sky and stars and winds and whatever else belongs to his art if he intends to be really qualified for the command of a ship and that he must and will be the steerer whether other people like or not. The possibility of this union of authority with the steerer’s art has never seriously entered into their thoughts or been made part of their calling.”⁶

A good leader has concern for the people he leads and is able to read the seasons and times and so be there for the needs of other people. Plato from the word go presents to us the need for a philosopher king who is able to change the direction of the ship to a safer side where all people are safer and sound.

In Africa particularly Uganda, corruption has up surged on top of a crawling economy which on the other hand needs to be stable. Unbalanced distribution of resources in the country, that is, developing some areas at the expense of others which promote regional imbalances as well as retarding development. A leader therefore should be much

⁵Plato (Author), Harward J. (translator), *The Seventh Letter* (Chicago: Encyclopaedia Britannica, inc, 1984), 891

⁶Ibid 892

observant be a mouthpiece of the statesmen and work tooth and nail to meet their expectations by curbing down the above mentioned common challenges in Uganda.

On a serious note, statesmen have their own preferences and opinions. These are the people presented in *The Republic* Book VI by Plato as sailors. They see the competent and skilled leader, who should take on the steering, but they are not heard and their opinions are not considered. The unskilled and untalented ones impose force to take on leadership which is contrary to the will of the citizens in question. In most cases, they instil fear amongst the citizens and having been threatened, they go silent. A trusted and able leader has to respect the preferences of citizens, have the required knowledge and necessary expertise in order to listen to the statesmen and consider them accordingly.

1.4 Relevance of the study

The contemporary political system in Uganda is democratic and democracy as a system has not been conducive in Uganda since it has led to a milliard of humanistic atrocities both directly and indirectly. Therefore, this paper is meant to conceive and examine the Ugandan democratic system of governance. The citizens should be enlightened to so as to know that when they are exercising their democratic rights, they vote for leaders who have a lot of power to their future, that is the future to their children, and their children's children. With that single vote, they are determining the kind of policies that will be implemented, the kind of person that will implement them, and also safeguarding public resources. According to St Thomas Aquinas, a ruler should aim to ensure the well-being of the people they are entrusted with ruling. The monarch should work to promote harmony and peace while keeping in mind the prosperity and security of the people who live in the community. In this sense, a government that successfully

upholds harmony and peace has succeeded in achieving its goals. Aquinas proposed a rule by one person as opposed to many citing the attainable excellence.⁷

Therefore, Plato's analogy of the ship in this context is to help the Ugandans to come to an understanding they have all this powers in their hands but they have to use it well to get competent effective leaders who will push them to another step. Plato challenges this because he considers man to live harmoniously in any given society; "the end of man is to live the good life in a community, since man is by nature a social animal and the community is not a contract but a growth as natural as that of the individual species."⁸

This brings suffering and indignification of the Ugandan electorate culminating to the choice of incompetent or malicious leaders who only cater for their selfish interests thus forget about the greater good or the purpose to which they were elected. This has led to high levels of corruption, looting of public property, general discord and suffering for the Ugandan electorate at large. Therefore, there is urgent need to address the political tensions in Uganda. It is time that Ugandans arise, look into their prospective, and most importantly realize that two is greater than one in value and not the other way round.

It is time to look back and see there is need for a leader who is firm, loyal and knows the seasons, the year, where the wind is blowing whether from east to west and is able to know what he should do with wind. In other words, one should offer proper promises.

As the nation gets to the electioneering time, people have to check in these areas and elect competent leaders who read the signs of the times, ready to make a paradigm

⁷William Ebenstein, *Great Political Thinkers: Plato to the Present*. (Earl McPeck, 2000), 232.

⁸ Roger Chance, *Until Philosophers are Kings*, (Kennikat press, Inc/Port Washington, N. Y., 1928) 149.

shift, ready to make policies that match with the times and are able to take things in the right direction depending on how the situations are going.

1.5 Justification of the study

The prosperity of people depends greatly with the leadership thus the process of choosing and identifying competent leaders is of key interest to this paper since in the choice of good or bad leaders guarantees the prosperity of the nation or dooms a country all together. This philosophical research paper wants to bring to question democracy, freedom and rights of Ugandan citizens in the light of expertise of the elected leaders that is to say, what are their talents and capabilities.

The paper is therefore timely and of high urgency to the people of Uganda since the questions being raised is prompt especially on choosing the leaders. The paper will examine Plato's ideals for the process of selection of leaders highlighting the most important tenets abstracted from his book *The Republic* which describes ideal political situations in any given state; thus offers prescriptions that if applied well, can be of great help and act as a game changer to the Ugandan political atmosphere.

This paper will employ the Platonic analogy of the ship which will be very pivotal in crafting a solution or rather a prescription for the current political standoff in Uganda. It will also be a benchmark for other countries to emulate and assimilate into their systems since it addresses the core of the problem ailing most democratic countries especially in Africa.

1.6 Objectives of the study

1. To examine Plato's comprehensive idea of craft analogy of the ship and the captain presented in *The Republic* Book VI 488 a-d.
2. To evaluate the political system of Uganda as a democratic nation
3. To show the relevance of Plato's analogy of the ship and the captain in the Ugandan political system

1.7 Research questions

1. What is Plato's idea of craft analogy of the ship and the captain in *The Republic* Book VI 488 a-d?
2. What is the political system of Ugandan as a nation?
3. What is the relevance of Plato's craft analogy of captain and the ship in the Ugandan political system?

1.8. Research Hypotheses

Plato's idea on leadership from the analogy of the ship can illumine the minds of individuals on the best governance policies. Many Ugandans need to be aware of the competent leaders who can lead them to another level and who are able to meet the expectations of people who vote them into power.

1.9 Methodology

To grasp the purpose of this study, the paper will employ conceptual analysis in that the researcher will be highlighting the ideologies of political leadership in Uganda and critically analyzing them in order to have a higher bearing to achieve an extensive view. Conceptual analysis employed here involves analyzing concepts, variables, construes, claims, hypotheses and theories. These are scrutinized for coherence and clarity and then implications and assumptions noted. Conceptual analysis is a technique for evaluating the semantic structure of concepts. This is done to better comprehend the study with the hope

of being able to resolve issues that would otherwise be intractable regarding its implication. This study evaluates its findings and thus develops ideas by analyzing this notion in our contemporary world.

The primary sources will be the works of Plato and the secondary sources will be from any other materials relevant to the research topic including books and other written materials.

Using analytical method, we shall be in position to analyze and scrutinize the primary and secondary materials collected from both library and internet sources.

The materials used in this research as well as the sources will be well summarized in the bibliography and cited in the footnotes.

1.10. Scope and limitations

In his works, Plato writes about the dialogues which was seen a representation of the historic Socrates whose style he perpetuates. As earlier seen, Plato was a mouthpiece of the great Socrates and so by writing through dialogues, he wanted to make Socrates' dialogues real and indigenous. In 399, Plato writes the apology of Socrates. In the Apology, Plato does not refute the prejudices set against him but rather accepts them and is ready to die for his truth. Socrates was accused of impiety, corrupting the youth, among others. There was no concrete proof that he did anything to threaten Athens. Socrates portrays the kind of traits a leader should have. In the *Republic*, Plato, points at the philosopher king who is endowed with wisdom, skills and expertise to take on leadership in the polis. Our concern is in the Republic where we find the kind of governance of a philosopher king who is so noble and elite to rule other people; and this is depicted from Book VI of the *Republic*.

The paper will be based on library sources and its resources, that is, hard copy books, journals, as well as internet sites. The paper is timely and therefore will borrow

ideas from the contemporary period on how democracy stands in Africa particularly in Uganda. However, the research is limited to questionnaire and firsthand material about the political life in Uganda because at the moment the researcher studies from Nairobi and have no access to such books. Due to this impediment, the paper is also limited to interview due to inaccessibility to the respondents from Uganda.

1.11 Conclusion

The thesis's overall route is well stated in Chapter one. The emphasis is on the type of political government and it is obvious from the statement of the problem that democratic leadership in Uganda faces significant challenges. While many of the country's leaders possess outstanding academic credentials, they perform appallingly in leadership roles, which is completely at odds with the purpose of education. Given their levels of education and their capacity to lead with honesty and good faith, it is extremely disturbing that a number of leaders have come to be caught up in corruption, impunity, bribery, et al.

Basing on the adherence to the suggested principle for effective leadership, the various approaches either point to successful governance or a flawed one. It is prominently underlined that virtue-driven leadership is a powerful tool for addressing the political errors and mistakes in many states. In order to actualize a just society, there is not for philosopher kings with positive attitudes, belief systems and ideologies that provide direction and coherence for any political leadership. For individuals who want to run the governments, the above mentioned principles serve as sharpening instruments for their strength and insight. Only the real philosopher should hold political office; this person has transcended all bodily desires in order to serve the interests of those they rule.

The issue of leadership and power is a major one in the political world we live in today. Having observed that we live in a political world and man is a political being, the notion of politics is instrumental in that man would be in a state of constant war to attain

the political position. There are many philosophers who have discussed about as seen above. This means that it is neither Plato nor we who have first picked interest in this study.

We have deliberated on the background of our study, statement of the problem, objectives, among others, and so this gives us a way to expound more on Plato's idea of politics using the analogy of the ship in chapter two.

CHAPTER TWO

PLATO'S COMPREHENSIVE IDEA OF CRAFT ANALOGY OF THE SHIP AND THE CAPTAIN PRESENTED IN *THE REPUBLIC* BOOK VI 488 A-D

2.0 Introduction

This chapter explores Plato's comprehensive idea of the craft analogy of the ship and the captain as presented in *The Republic* book IV. The paper shall critically explicate and so delve into the contextual reality of Plato's philosophical mind behind the idea of the craft analogy. In the same line, the paper shall also analyze some of his thoughts and ideas that depict the idea of political leadership.

The aged Plato sees a unity between philosophy and politics and thus calls for a need for a leader who employs practical rationality in leading city-states. In the political sphere, a state should be taken over by a philosopher king and this should be effective in the modern states. This chapter brings into discussion these philosophical and political ideas.

2.1. The Life of Plato

Plato was born in Athens in the year 427 in the city of Athens and died at the age of 80. He was a Greek philosopher born in the classical period in Ancient Greece. His father was Ariston a descendant of Codrus and his mother was Perictione. He had three siblings; Glaucon and Adeimantus and a sister Potone the mother of Speusippus. While Plato was

still young, his father died and his mother married his uncle called Pyrilmpes. His father was wealthy and had a profound name noticeable in Athens. In his writings, Plato used the names of his relatives as characters more especially in the dialogues. For instance Antiphon his brother is used in the dialogues and in the *Republic* his two brothers are referred to as the young men.⁹ Plato was outgoing and genius in his early years.

He was determined, hardworking, modest and loved studies. His interest was in gymnastics, wrestling and poetry which is the reason why he wrote the dialogues. He became a student of Socrates at the age of twenty and this influenced substantially his philosophical work. Upon the death of Socrates 80 years later, Plato together with his other pupils withdrew to Megara to be with Euclides. With the execution of his master, Plato suppressed his idea and emphasized on philosophy. He travelled to other parts of the world including Italy, Egypt and Sicily though the reason is not stated but it is assumed that in Italy he went to meet Pythagorean philosophers whereby he borrowed some of their philosophical ideas. Plato's main goal was to help people reach a state of fulfillment. Upon returning to Athens his home city, Plato founded the academy whose aim was to educate people and become political experts.

2.1.1 His Philosophical ideas

He believed that only good leaders are philosophers and that's why he was committed to make philosophers out of his school-philosopher kings. Subjects taught in his school were mathematics and political theory and at times natural sciences were taught through dialectical method and also continuous lectures which attracted many people. Plato's philosophy has remained a fascinating and spellbinding one for many years. His philosophy continued from where his predecessors had reached. His philosophy was somewhat characterized by Heraclitean theory of constant flux in which he argued that one

⁹ A.E Taylor, *Plato the man and his work* (Methuen and co.ltd, London; Reprinted 1952and 1995) 2

could not gain knowledge from the sensible world due to the changes which take place within this world. Thus, it is through the non-sensible world that one comes to comprehend the reality. This portrays the world of forms which for Plato is the perfect world. The visit to the Pythagorean and Parmenides schools were of a pivotal influence in his philosophy. The fact that Plato was a student of Socrates leaves no doubt of his competence in the philosophical arena thus becoming one of the influential people in the Western Philosophy.

2.1.2 Plato's written works

Considered as one of the solid works of Plato together with the *Republic*, this dialogue mentions for the first time the theory of forms as explained by Plato. Alongside this, it also explains the arguments about the immortality of the soul¹⁰ of which according to Socrates a philosopher's life consists of detaching itself from the body which is of lower level.

Being a close follower of Socrates, Plato in the dialogue which is among the earliest, writes about the trial of his master in the court. This was as a result of being accused by the authorities for having corrupted the youths through his teachings and also for disobeying the gods.¹¹ The aim of writing this dialogue was to present the reputation of Socrates and the sacrifice he made to die for the truth for he likened himself to a gadfly which was stinging a horse.¹² This implied that he was sent by the gods to his city of Athens to show the people the right way and yet they were refusing to acknowledge the truth he was preaching.

In his book *Timmeus*, Plato deals with the problem of knowledge whereby at the end of it the conclusion is negative given that he repudiates the theories of knowledge particularly

¹⁰ Dario Composta, *History of Ancient Philosophy*, (Theological Publication India) 1990 211.

¹¹<https://www.sparknotes.com/philosophy/apology/context/>, accessed on 20th November 20, 2022.

¹²Plato. *Dialogues*, vol. 2.Oxford University Press, 1892, Pg. 9

knowledge from the senses which is deceptive¹³ as the earlier philosophers had stated. Being a Dialogue, Socrates asks Theaetetus what he thinks knowledge could be. In his answer Theaetetus mentions examples of knowledge like geometry and sciences of which Socrates refuses as claiming that he did not ask of what knowledge is. Theaetetus tries again and finally comes with an answer that knowledge is particularly of something which is necessarily in relation to a particular object.¹⁴In his response, Socrates states that knowledge consists of two theories; the perception of Protagoras and the Becoming of Heraclitus. The result of this is eleven arguments which Socrates presents hence refuting for the second time the answer of Theaetetus. Theaetetus tries for the third time which is also refuted by Socrates. Plato concludes this book by stating that knowledge is unknowable especially with the sense perception.¹⁵

The *Symposium* discusses on love with different participants like Phaedrus, Pausanias, Eryximachus, Diotima among others. In all those who give their views about love its only Diotima the priestess who according to Socrates has a better description of true love in which she expresses the way to reach to the truth is through a slow ascent and this truth is the love in addition to this, the book gives different ways on how to understand love in which Plato refutes romantic love and gives value to Philosophy as his teacher Socrates does.¹⁶

Among his fundamental works was the *Republic* which is all about attaining a just state through virtue. Even though it was written many centuries ago, its message is still relevant in our twenty first century. The *Republic* is about the proper arranging of the human soul and moral psychology. The book uses dialogues and Plato invites us to participate in. The book's central theme is the similarity between the elements of the city and those of the

¹³W. K. C Guthrie, *A history of Greek Philosophy Vol IV* (London New York, Cambridge University Press) 142

¹⁴ *ibid.* 144

¹⁵<https://Plato.stanford.edu/entries/Plato-theaetetus/#SumDia>, accessed on 20th November 20, 2022

¹⁶A. E. Taylor, *Plato the Man and His Work*, (METHUEN & CO. LTD, LONDON, Reprinted 1952 and 1955) 210.

soul. The book also emphasizes the creation of a peaceful city based on a vision of justice that balances the needs of the individual and those of the society, as well as the means by which this can be achieved. Plato claims that until the dictum “kings become philosophers and philosophers become kings” is achieved, no city can ever be free of turmoil and factional strife.

Plato’s *Republic* is of our concern since our research topic is centered in it. The paper will therefore give a keen and close treatment to this famous dialogue. In the dialogue, he presents to us the image of an ideal leader who is the model of the leader whom Uganda as a country ought to have in her leadership structure.

2.2. The image of a leader in Plato’s seventh letter

As an introduction to his book *Politeia*, Plato writes the seventh letter among the many which he wrote that describe his inquiries. From the despairs that other countries had explored, Plato was furious about the decay of the management in the states of his time where justice was a dream. Plato took a decision of engaging himself in public affairs and thought of order and similitude as well as emphasizing on the state rather than the individual. His development would suggest a kind of leadership that focuses on the state rather than individuals. In the letter Plato writes;

“[326a] yet as regards political action I kept constantly waiting for an opportune moment; until, finally, looking at all the States which now exist, I perceived that one and all they are badly governed; for the state of their laws is such as to be almost incurable without some marvelous overhauling and good-luck to boot. So in my praise of the right philosophy I was compelled to declare that by it one is enabled to discern all forms of justice both political and individual. Wherefore the classes of mankind (I said) will have no cessation from evils until either the class of those [326b] who are right and true philosophers attains political supremacy, or else the class of those who hold power in the States becomes, by some dispensation of Heaven, really philosophic.”¹⁷

¹⁷Plato (Author), Harward J. (translator), *The Seventh Letter* (Chicago: Encyclopaedia Britannica, inc, 1984),

Plato suggested the philosopher kings to take supremacy in the city and this became the basis of the philosopher kings and thus bringing basic reformation in the city. Athens had faced despair in leadership and so Plato sought into an inquiry for a state led by philosopher kings who are guided by intellect and morality. Many developing countries, Uganda not an exception, are still ensnared in the traditional approach to governance where leaders are perpetually propagating negative divisive political ideologies for their vested interests. Until the society is freed from the claws of programmed mentality to reality, the systems of governance will remain in a quagmire of political despotism and despondency on the side of the subjects.

2.3. The Republic, *Politeia*

In this book Plato is not a participant but the author. He uses Socrates as his mouthpiece and preponderant speaker. Plato was an idealist and he shapes the idea of leadership to the comprehensive conclusion. In a nutshell, the *Republic* is aimed at bringing up a city which Plato calls *Utopian* that establishes harmony based on the principles of justice. In the *Republic*, virtue is at the centre and everything spins around this virtue of justice. Justice alone is not power; it requires knowledge and reflection. This kind of virtue is an adherence to certain rules which enable people to act in common. According to Socrates, a wise man who is skilled cannot seek to beat out those who possess the same art. Justice is a patriotic attitude that citizens of the city should embrace.

Considering the *Politeia* in relation to the society, it is worth noting that the state grows out of the nature of the individual and also reflects the nature of the human nature and thus the needs of the people reflect the nature of the state.

2.3.1 Plato's Utopianism in the Republic

Plato's book is utopian in nature which emphasizes a just city as the guiding thread to the correlation between the city and the soul. The just city is the one that produces the

highest type of individuals. Plato did not deny the fact that there is a city free of conflict of factional strife. But rather advocates for one where kings become philosophers and philosophers become kings.

2.4. The ideal state led by philosopher kings

In platonic understanding, as far as political language is concerned, the state should be led and governed by the kings and for him they are termed as philosopher kings. Philosopher kings in a nutshell are leaders in question and work towards the betterment of all. Such kinds of people are free from the greed that tempts their leadership.

After an extensive discussion on the virtue of justice and the corresponding preference for a just city, Plato's *Republic* strategically places the choice of the preferable leader at the centre of the dialogue in Book V where he makes the declaration of the leader of the Just city in the famous and widely quoted, paraphrased and discussed phrase:

Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those commoner natures who pursue either to the exclusion of the other compelled to stand aside, cities will never have rest from their evils- no, nor the human race, as I believe-and then only will this our state have a possibility of life and behold the light of the day (V, 473)¹⁸

2.4.1 The nature and the role of a philosopher king.

Plato identifies the leader of the state as a philosopher king. This one according to Plato is not easily deceived and whose memory is strong. He is able to recall and tell the needs of the statesmen. In a nutshell, Plato calls them the guardians. The guardians are the group of people that are expected to have attained a basic level of education and are bright on the rule of law. "Their education is different from that of any other person. The

¹⁸Plato (Author), Benjamin Jowett (trans), *The Dialogues of Plato*, (Chicago: Encyclopaedia Britannica, inc, 1984), 369.

guardians must be taught to lack fear and must also be taught to avoid excessive laughter. The purpose of their education is to acquire Eros of virtue and courage and moderation for the good of the city. “Plato argues that a guardian must be mild and gentle to those who are of the house he guards though fierce to every stranger. In the same way, he is compared to a watch-dog which from its faculty of knowledge distinguishes between friend and foe.”¹⁹ There is also a certain quality of oneness and wholeness to their education and therefore in the justice of the city which is worth considering in preserving the link between the just individual and the just city.”²⁰

The guardians in a special way form rulers. The elite guardians are to be watched right away from their childhood in order not to be corrupted and also to have a sharp memory. “From the crop of guardians, we must now find the rulers. Socrates persuades Glaucon that they must watch these elite guardians from youth to see that they will not easily be deceived and must have a strong memory. They are to be perfect gentlemen rulers and defenders of the city. From this group, they will select the best of men.”²¹ In this case, Socrates stresses that the guardians are not for all the earth but of a particular place that connects them to the statesmen as brothers. He urges that this will create a strong rapport between citizens and their leaders.

The ruling leader(s) must possess divine knowledge and a degree of comprehension of issues for a philosophy-guided leadership to thrive. This is further stressed;

“Until philosophers are kings, or the kings and princes of the world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those numerous

¹⁹ E. Barker, *The Political thought of Plato and Aristotle*; (Dover Publications, Inc, 1947) 109

²⁰<https://greatbooksguy.com/2017/10/23/platos-republic-book-iii-the-noble-lie/>

²¹Ibd

natures who pursue either to the exclusion of the other are forcibly restrained from doing so, cities will never have rest from their evils”²²

Wisdom is a guiding principle of a philosopher king, that is, he is not easily lured by pleasures of the world for these will lead him to falsehood. This is ultimately a reason why leaders ought to love knowledge which steers them to the permanent nature and not varying from generation and corruption. “They will never intentionally receive into their minds falsehood which is their detestation, and they will love the truth.”²³ This basically portrays truthfulness. In this case, a leader’s desires are drawn towards knowledge and instantly leads him to the pleasures of the soul rather than those of the body and certainly become temperate and so unnecessary pleasures have no place in his character. “There should be no secret corner of illiberality; nothing can be more antagonistic than meanness to a soul which is ever longing after the whole lots of things both divine and human.”²⁴

The role of education in shaping the character and conveying values to people is fundamental in attaining of a just society, good leaders and overall peace in any country. The moral dimension and education in politics is instrumental and this should start at an early age. This is what Plato emphasizes because a leader is groomed from childhood. It is easier to impart morals in such a person at an early stage whether formal from schools or informal from homes. There is a craft way in which the political class has managed to brainwash the electorate into the murky waters of ignorance and desperation. Where the small thief is punished severely and the bigger thieves are celebrated and crowned with political seats in either of the available elective seats. This kind of political immodesty and falsity calls for immediate redress to salvage the nation from descending into the quagmire of falsehood and deceit.

²²Michael B. Foster, *Masters of Political Thought: Plato to Machiavelli*, ed. Edward McChesney Siat, (Cambridge, Massachusetts: The Riverside Press, 1941), 85

²³ Federalist Papers Project; *The Republic*, (The federalist papers org) 322

²⁴Ibd 324

2.5. Plato's notion of Justice and Just city

The just city according to Plato is where political rule depends on knowledge possessed by the philosopher kings but not their power. Platonic idea of justice is different from the modern world states of justice. To Plato, “justice is doing one’s own business, and not being a busybody” (433b)²⁵ The idea is that justice consists in fulfilling one’s proper role – realizing one’s potential while not overstepping it by doing what is contrary to one’s nature. This applies both to the just state and to the just individual. In the just state, each class and each individual has a specific set of duties, a set of obligations to the community which, if everyone fulfils them, will result in a harmonious whole. When a person does what he is supposed to do, he receives whatever credit and remuneration he deserves, and if he fails to do his task, he is appropriately punished.

Thus justice is “the having and doing of one’s own and what belongs to oneself” (434a).²⁶ Excess and deficiency of any kind are unjust. In this formulation the Platonic definition of justice seems plausible. Plato’s idea of justice follows the dictum of “one man, one job”. Every member of the society should perform his job at his best and should adhere to his work. The artisans, auxiliaries and the guardians should mind their own jobs. They should possess expertise in their respective jobs; specialization is thus linked to justice. The harmony that comes from it then is justice. The inference therefore is, the harmony in the soul gives the harmony to the city. They are dependent on each other.

2.5.1 *The Philosopher King and the Just city*

The Platonic ideal state (Just city) has at its center the virtue of justice. “Plato’s conception of justice is informed by his conviction that everything in nature is part of a hierarchy, and that nature is ideally a vast harmony, a cosmic symphony, every species and

²⁵Plato (Author), Benjamin Jowett (trans), *The Dialogues of Plato*(Chicago: Encyclopaedia Britannica,inc, 1984), 349.

²⁶Ibd349.

every individual serving a purpose. In this vision, anarchy is the supreme vice, the most unnatural and unjust state of affairs. The just state, then, like nature, is hierarchical: individuals are ranked according to their aptitudes, and definitively placed in the social hierarchy.”²⁷For Plato, justice was to be sought in the old, in the static – the assimilation of the individual into the community.

Such a city is guided by censorship of poetry and theology. Such a city is free from private property ownership. The property belongs to the state for the welfare of all people but not to the few individuals. This only benefits few people at the expense of others. Land is essentially for productivity meant for all. This is common among African leaders Ugandans not bay an exception where for instance one person owns a vast land that could be otherwise used for setting up factories and other production firms. Plato rather emphasizes for the common sharing of goods for the well-being of all and leaders should stand aside to encourage sharing of common goods.

The city in this context is one that puts education of its citizens as its highest duty. Plato’s republic is not aimed at maximizing liberties but rather making education a primary requirement because it is what liberates the city. A discord in education is a discord in leadership simply because the king is expected to have the necessary skills and expertise in leadership.

The modern states Uganda inclusive ideally stand in need of honest and intelligent personalities that who are well guided and have direction. This is contrary to those who use lies and propaganda as tools of political rule. Symptoms of these are an indicator for poor leadership in any given country and of course poor service. Uganda has enormously suffered this.

²⁷https://philosophynow.org/issues/90/Platos_Just_State, paper by Christopher C Wrights, 2012

2.6. Plato's vision of an ideal leader in the *Republic*

Plato's argues that the philosopher kings should be rulers of the ideal polis because they are like mentors who guide the citizens. They are the same people who are intelligent, live a virtuous life and are selfless. Plato insists on aristocracy as the best form of government where kings are the rulers. They easily identify with people and are able to echo to their different needs.

The best type of government for Plato is that which benefits all statesmen regardless of the social class, races and tribes. Most importantly, this kind of government conciliates between potentially squabble interests of citizens. This is what every ideal state should look like especially here in Africa. In the broader sense, Plato envisioned a city where citizens have the right to speak and express their ideas. True leaders are a voice to many in the state, that is, the voice of their subjects (citizens).

2.7 Plato's analogy of the ship and the Captain in Book VI

After the famous declaration in Book V, Plato in the subsequent books strives to bring out the role of the philosopher kings in particular contexts using different images, metaphors and analogies. Of primal concern to the researcher is the analogy of the Ship and the captain in Book VI of *The Republic*. Our discussion therefore shifts to focus primarily on the qualities that are being brought out of this ideal leader, it questions and challenges the statesmen choices of their preferred leader in the analogy as discussed. Plato records:

“Imagine then a fleet or a ship in which there is a captain, who is taller and stronger than any of the crew, but he is a little deaf and has a similar infirmity in sight and his knowledge of navigation is not much better. The sailors are quarrelling with one another about the steering-everyone is of opinion that he has a right to steer though he has never learned the art of navigation and cannot tell who taught him or when he learned and will further assert that it cannot be taught and they are ready to cut in pieces whoever says the contrary. They throng about the captain begging and praying him to commit the helm to them; and if at any time

they do not prevail but others or throw them overboard, and having chained the noble captain's senses with drink or some narcotic drug, they (sailors) mutiny and take possession of the ship; thus eating and drinking they precede on their voyage in such a manner as might be expected of them. Him who is a partisan and cleverly aids them in their plot for getting the ship out of the captain's hands into their own whether by force or persuasion, they compliment with the name of sailor, pilot, able seaman, and abuse the other sort of man who they call a good-for-nothing: but that the true must pay attention to the year and seasons and sky and stars and winds and whatever else belongs to his art if he intends to be really qualified for the command of a ship and that he must and will be the steerer whether other people like or not. The possibility of this union of authority with the steerer's art has never seriously entered into their thoughts or been made part of their calling (489). Now in vessels which are in a state of mutiny and by sailors who are mutineers, how will the pilot be regarded? Will he not be called by them a prater, a star-gazer, a good for nothing?"²⁸

2.7.1 A vivid description of the analogy

The analogy sketches a ship owner who is stronger and energetic and larger than anyone in the ship, however he has some defects of blindness and deafness on his body. On top of being short-sighted, he has knowledge that only matches his sight, that is to say, he has no skills on how to sail the ship across the water. Sailors are making noise over whether the captain will take them across to the other seashore because of his flaw. On the other side, some sailors say he is the right captain despite lacking skills and they are able to cut into pieces whoever is against him (captain). Most important is that the other people argue that these skills cannot be taught but rather inbred and natured in the person. However, the passengers devise means to get rid of the captain and so get drugs and drinks to make him drunk. After getting drunk, they fasten him with ropes and throw him into the sea. They now install their own whom they say is skilled, and has knowledge about sailing. They call him the master, the real seaman, the captain, because he knows what to do with

²⁸Plato (Author), Harward J. (translator), *The Seventh Letter* (Chicago: Encyclopaedia Britannica, inc, 1984), 892

the ship. They believe he knows the direction of the wind and the seasons; so he will help them sail across the sea to the other side.

2.8 The implications of the analogy

The sailors in this case are the owners of the ship and they form the biggest number. It is in their power to change and throw away the unskilled captain and install their own whom they are well convinced that has the necessary expertise. This makes sense because, likened with the democratic system of government, the sailors are the citizens of the state and they have the power to vote in or out any leader they feel is deficient in leadership skills and cannot lead them anywhere. Intellectual superiority is instrumental in leadership together with expertise and a standard level of education to be able to exercise duties properly. Plato was much concerned about the kind of leadership in Athens which had begun to be deteriorated due to lack of competent leaders. He rather emphasized monarchy type of government here the leader is nursed and nurtured to be a great leader and king of the state.

2.9. Positive qualities of a philosopher king from the analogy of the ship and the captain

2.9.1. Competence

Competence in this case is having the necessary ability skill and knowledge to do something. It is a salient trait in the contemporary political world. This is someone who is efficient and effective in his dealings with the people. In the political context, it is appropriate in a sense that the leader knows what he is doing and truly the citizens also trust him to deliver an inordinate performance. This makes him a successful, outgoing and extraordinary leader who is able to create a harmonious and amicable way of life to the statesmen. In other words, one focuses on relationship-building, manifests humility,

empowers others, is constant and consistent, has a sense of credibility, role model and most importantly possesses self-awareness.

2.9.2. Command of language

Command in this case does not mean imposing hardness or cruelty on citizens; rather it means to give certain instructions as well as being in charge. To some degree it calls for shrewdness because it aims at realizing something. Similarly, in leadership command is pivotal because it gives direction. Command also entails setting goals and laying strategies on how to achieve them in a given period of time.

2.9.3. Knowledgeable

Plato embraces knowledge as the core virtue which guides one to self-realization. He is intellectual and integral and inspires others. Bringing this to the level of leadership, a leader has to apprehend the occurrence of certain issues pertaining to his territory. He is able to attain mastery which becomes a driving force towards better leadership.

2.9.4. Experienced

As the saying goes that experience is the best teacher, in this case experience in leadership is instrumental. In any case, expertise in carrying out something breeds good result. One is so certain about what they are doing; more so, one is able to make clear observation while pursuing something. In the political field, lack of enough expertise will lead to mistakes and errors. Plato advocates for experience of the leader because he will be able to know where the wind blows and how best he can overcome.

2.9.5. Visionary leader

A visionary leader is the overseer and planner. He is observational, reads the sign of the times to know what suits best in the vacuum in his government. In the same way, one has visibility traits which make him to make a paradigm shift from what is worse to

the best in his leadership. In this way, the leader is regarded an elite, professional and able leader who is admired and respected.

2.10. The choice of the sailors on the Captain

Plato's thesis that only a very small number of people ought to be able to rule the state is effectively supported by the analogy of the ship. Plato compares the general populace to a strong but short-sighted ship owner with little experience at sea in the metaphor in the *Republic* 488a-489d. The quarrelling crews are the politicians and demagogues while the philosopher serves as the ship's navigator and stargazers.

2.11. Conclusion

A formidable government calls for a formidable leader who is well grounded in the political field. In a close tie of Erik Pevernagie's saying that in the land of the ostriches, the blind are kings; in the same line, leaders tend to bury their heads in the sand and then ignorance rules the country. This however should not be the case. The leaders should instead go their heads high and then let intelligence, virtue take course. In the contemporary political world, expediency and opportunism need not to be considered a naïve experience but rather be embraced as a sophisticated opportunity for effective leadership and development of the country. Just as the father is the overseer of his family, a political leader in the same way has to be long-sighted in order to have over-sights on how and where to take his country. He is considered as a guide whose subjects (citizens) look up to and therefore needs to be guided and principled for efficacious and constructive governance.

In the checklist given by various philosophers, to attain a rectitude and successful political leadership, the first priorities bend towards a just society. Philosophy here plays a pivotal role in actualizing a fruitful and productive political leadership. Philosophy

becomes like a sharpening tool to erase errors and deficiencies in reasoning and so raise intellectual, virtuous and highbrow leaders. Thus errors and mistakes committed by pseudo-philosophers will be eliminated from the field of leadership and restore leadership based on virtue, intellect and freedom from traditional ways of leadership which are fastened on self-interest and ethnocentricity. Leaders ought to have structures that favor the community as a whole without limits of class, tribe, region and gender. In other words, it is a leadership of inclusivity and collectivism that preserves the dignity of the citizens and preserves their rights as inhabitants of a particular country thus realizing complementarity and interdependence.

CHAPTER THREE

POLITICAL SYSTEM OF UGANDA AS A NATION

3.0 Introduction

Uganda as a nation is shaped in a search a way that one who speaks about it, will remember that it is a country composed of political, social, cultural and economic set up. In this chapter which is purely analytical we shall focus on the political aspect and tackle the philosophical analysis on the essence of political system of Uganda (Political system of Uganda as a nation) it shall follow that there is a great need to talk about the historical view of Uganda in the area of politics and this will be more explained by bringing in the aspect of pre and post-colonial time in form of a history that will lead us to the idea of independence thus viewing the present situation in Uganda today.

3.1 Geographical location of Uganda

Located in the East African region, Uganda is referred to as the pearl of Africa a title coined by Winston Churchill a British inspirational statesman in 1908 due to its distinctive features of flora and fauna. Uganda is endowed with beautiful scenery, abundant wildlife, the source of the Nile and diversity among others. The standout highlight of wild life in western Uganda is at MgahingaBwindi Impenetrable National Park. This site is famous for gorilla tracking and blessed with mountain gorillas. The beautiful ranges of Mount Mhavurain Kisoro district; the heights of Mount Rwenzori in

Kasese district; the flowing waters of River Nile, the beautiful shores on Lake Victoria and many more.

3.2 Situating Uganda in the area of politics

Despite the beautiful natural resources, Uganda as a country has been experiencing a staggering political situations and the citizens have got a history to record. This comes to catch our attention to get the desire to start with how the pre-colonial and post-colonial experience was. Uganda is a democratic republic with the president as head of state. Ugandans practice their political life based on their rights as citizens. As a country, it has three arms of government which ensure day to day running of her activities. These are; legislature, executive, and judiciary.

3.2.1 Legislature

The constitution of Uganda prescribes the composition and functions of the parliament. The parliament of Uganda goes for a five-year term after a general election. The Ugandan parliament is composed of the representatives from the constituencies, one woman representative from every district, a representative of youth, workers, army and PWDs and then the vice president and ministers.²⁹ It is the Parliament that makes laws on affairs of peace, development, order and good governance of Uganda as a nation. The parliament has the authority to enforce law and so protect the constitution as well as promoting democratic governance.

3.2.2 Executive

The executive of Uganda has the president on top that is the head of state, commander-in-chief of the national army (UPDF) and the Fountain of Honour. After the president is the vice president, Prime Minister and the Chief Justice. The constitution of Uganda impends the president to any proceedings from any court while still in office. The

²⁹*Constitution of the Republic of Uganda; 1995 Chapter 6 Art no. 78*

president of Uganda has the executive authority which he is entitled to exercise in conformity with the constitution and the Ugandan law. The president is responsible for upholding and carrying out all laws created by or sustained by the constitution. He also promotes well-fare of citizens as well as preserving Uganda's territorial integrity.³⁰ The eligible candidate for presidency was formerly not below those thirty five years and not above seventy five years of age with a minimum qualification of senior six. However, after changing the constitution in 2017, the bill for an Act of Parliament amended the clause and extended the age limit beyond seventy-five years. On the same point the term limit was lifted from two terms, that is; ten years to ten years and more.³¹

3.2.3 Judiciary

One of the branches of government responsible with interpreting the law is the judiciary. It is an independent body that operates on its own. However; it collaborates with the other bodies, that is to say; Executive and legislature for the smooth running of the country's duties. The judiciary of Uganda has suffered several challenges over the past years especially during the pre and post-election cases as well as changes in the constitution time and again. The political, social and economic interferences have also posed poor performance in the judicial system of Uganda. There can hardly be an effective government if the judiciary and executive branches are continuously at odds. A highly independent judiciary would also be devoid of judicial responsibility which is the obligation of a public decision maker to defend and justify a judgement and to alter it when it leads to injustice or related issues.

The pre-colonial state of Uganda in terms of politics was monarchy where there were kings who headed various kingdoms in various regions. The constitution of Uganda

³⁰*Constitution* of the Republic of Uganda; 1995 Chapter 7 Art no. 99, sub-section 3

³¹file:///C:/Users/This%20PC/Downloads/constitution-amendment-act-2017.pdf accessed on 23rd Nov 2022

of 1995 recognized these different kingdoms. In each kingdom, the organization was based on the land that the kingdom had and this was in the control of the leaders from different clans. The kings had team of leaders he worked with and each had specific duties to perform. Most interesting is that these subjects of the king were loyal to him. These forms of administration gave the kingdoms a lee way to thrive. The structures aimed at justice and equality among the people within a specific kingdom. If it was allocating land, this was done fairly and transparently without favor to any individual. However, this later changed with the introduction of new system in the 14th Century of which entrusted land in the hands of the king (leader). With the installation of this power, the king then became the supreme over the various clans.

There are several kingdoms in Uganda and these are distributed according to regions and the tribes in that specific region. For instance; Bunyoro kingdom has the king Solomon Gafabusa Iguru 1 with the title “*Omukama*” in the local language. This kingdom has its own long-established parliament and the structure of leadership. Tooro kingdom founded in 1822 is regarded as an independence kingdom. It is headed by *Omukama* in the local language called Oyo Nyimba Rukidi IV. Unique about Tooro kingdom is that it installed a youngest king ever at 3 years in 1995. Busoga kingdom is a traditional and elective monarchy in eastern Uganda comprised of the Basoga people. It was formed in 1918 by the chiefs who later elected among them who will take the throne. King Isebantu Kyabazinga was elected and became the king. It is comprised of eleven chiefdoms with the current king called William Wilberforce Gabula Nadiope IV. Ankole kingdom formed since 1479 has had many conflicts from the clan chiefs that have made it stagger for quite long time. Due to these wrangles, the Ugandan government has not recognized it officially like others however it runs as a dynasty unofficially. Kooki kingdom is one of the earliest traditional monarchies that were formed around 1600 after breaking away from

Bunyoro-Kitara Kingdom. The Buganda protectorate by British colonial administration initiated Kooki kingdom into its protectorate in 1896.

3.4 Buganda kingdom

Buganda kingdom is the outstanding traditional kingdom that the paper finds worth discussing at length. In Buganda Kingdom, the monarch is locally known as “Kabaka”. It is located in the central part of Uganda. In general, it is the largest ethnic group and the most outstanding kingdom in Uganda. The current monarch of Buganda kingdom is Kabaka Ronald Muwenda Mutebi since 1993. The kingdom has thrived over years because it hosted the colonial masters and most of the businesses were run within this kingdom. This popularized it and also attracted other prominent people to make social ties with it. The administrative system of kingdoms in Uganda is hierarchical meaning power is transferred from the king to the son and the system continues.

3.4.1 Buganda kingdom administration

As earlier mentioned, leadership in Ugandan kingdoms is hierarchical. The supreme is the king and in case the king passes away, the son (prince) takes over the throne. The king is entrusted with special duties in the kingdom for allocation of land and other properties in the kingdom. The “*Katikiro*” is one of the most powerful and influential appointed advisor of the king. He is assigned to the duties of the kingdom’s administrative and judicial systems. He is the prime minister of the kingdom and also serves as the chief justice. The “*Katikiro*” forms a small-inner circle of advisors and chiefs who make sure policies are implemented and conferred. The appointed chiefs and advisors were the subjects of the king at the local levels.

The prince is nurtured and groomed in the palace on the values of the kingdom and what is expected of the king. He is fostered with virtues which are required of any leader. Plato’s best form of government was absolute monarchy where the powers of leadership are vested

in the king. The administrative system of Buganda kingdom is absolutely in line with that of Plato where the kings are the guardian and philosopher kings with competence, experience as well as virtues. Down the line Buganda kingdom has continued to flourish right away from colonial time up to date. This could be attributed to the strong and outstanding form of leadership which is favorable and the resources of the kingdom.

3.5 Post-colonial period

Buganda kingdom hosted many of the British colonialists before they continued to explore other parts of the country. The administrative skills were to some extent borrowed from the white colonialists. the struggle for Uganda's independence started right away from 1940's when Ugandans protested against the colonial rule due to economic exploitations that prevailed by then. As a means to strive for independence, political parties were formed in Uganda in order to put more pressure on the colonialists. On a wider stage, political parties were gaining an impulse and the first nationalistic political party to be formed in the history of Uganda on 2nd march 1952 was Uganda National Congress (UNC).

UNC became the first political party to seek political support through the country and aimed at demanding self-governance. "At this time Benedicto Kiwanuka who was a silent spectator of the political scene initially welcomed the formation of UNC which he thought was indispensable in the nationalist struggles against colonialism. Kiwanuka believed that UNC was a timely force on the country's political stage. The party's leader Ignatius Musazi who had accumulated substantial experience in political work since the Buganda upheavals of the 1940's seemed the right person."³² The vintage point and frame of mind for a changed Uganda cut across the religious sectarian politics.

³² Albert Bade; *the Man and his Politics*. (Fountain Publishers Ltd, Kampala-Uganda, 1996) 17

The Uganda People's Congress (UPC) political party was formed by Apollo Milton Obote among other political parties. This was formed in 1960 a time which was close to the liberation of Ugandans from colonial rule. After all the upheavals and turbulences, Uganda finally got her independence in on 9th October, 1962. Milton Obote 1st political party UPC led Uganda to her independence rendering him the position of the first Prime Minister and Benedicto Kiwanuka being the first Chief Minister. Thereafter, Uganda was declared a Republic in October 1962.

3.6 Post independence

Uganda is an independent nation from 1962 from the British colonial rule. Shortly after her independence, Uganda was in a shamble state due to difficulties social, political and economic. Politically, the early post-independence Uganda was characterized by leadership struggle. For instance, we see political party clashes and splitting due to misunderstandings. The Democratic Party DP was formed by catholic Action movements after seeing Protestantism as the as a state religion by the British. The Uganda National Congress party UNC also got split into two; forming Kabaka Yekka KY under Buganda kingdom and was headed by the king and Uganda People's Congress which non-Buganda led by Dr Apollo Milton Obote. The British themselves had created sectarianism which they used as a tool to consolidate power in Uganda which other politicians adopted. This brought about divisionism in the country. For instance, high offices were dominated by people from region of the head of state, the army as well as best schools and other facilities.

However, after all these wrangles and instabilities, the succeeding leaders tried their best to stabilize Uganda. Later on, Uganda developed a stable economy whose per capita income was steadily marching with the merging economy of South Asia.

Agriculture was the major activity with cotton, coffee, tea and tobacco being the major cash crops which dominated the sector.

3.6.1 The political organization of Uganda since independence

Benedicto Kiwanuka the first prime minister and indigenous Chief justice of Uganda was a lionhearted and brave man. He became an outstanding leader of DP and his leadership was admirable. He was drifted from office before realizing his dreams. However, he foresaw Uganda heading into a dictatorship leadership though he was helpless by then. Kiwanuka was not a man who took short-cuts to success despite all the opportunities available to his disposal. He stubbornly stuck by his principles; he rejected the marriages of convenience and he resisted the temptation to join those who controlled power and the resources. To him the adage, 'if you cannot beat them, join them' was revolting."³³ He led the Democratic Party for quite number of years and determination, enthusiasm, patriotism, brilliance defined him. He set a good example of leader to his predecessors as a philosopher king from which they would borrow a leaf. He envisioned his political party to be a formidable type of party in Uganda. He went on to stress that,

Despite all the challenges under my leadership, this party will always live by the following principles; to fight deceit, selfishness, opportunism, cowardice and ignorance; and to cultivate truth, manliness, consistency and singularity of mind.³⁴

The core and driving point for Kiwanuka and his party was unity of Democratic Party and the whole country at large. In his assiduity, he formulated the party policies which demonstrated his scope for hard-work. In his framework, the party aimed at the provision of better education for all, respect for private property and no expropriation without prompt and fair compensation, the preservation of national unity and territorial integrity, the guarantee and promotion of parliamentary democracy and the preservation of

³³ Albert Bade; *the Man and his Politics*. (Fountain Publishers Ltd, Kampala-Uganda, 1996) i

³⁴ *Ibid* 35

cultures and traditions of the peoples of Uganda.³⁵ The early 1960's had some setbacks in leadership because it was a time when Uganda wanted to be declared an independent country from the colonialists. However, all these frustrations and hardships were paving way for a free and democratic country of course with strong, diligent and able leaders who were committed and had passion for leadership of Uganda and striving hard to change the story of the country from the direction of dictatorship which was foreseen by Benedicto Kiwanuka.

After gaining her independence, Kabaka Edward Mutesa II became the first president of the Republic of Uganda and Dr. Milton Obote was the first Prime Minister. As earlier said, Obote's political party was led Uganda to independence from the British rulers in 1962. His term in office as the prime minister was from 1962 to 1965. After developing a squabble with Kabaka Edward Mutesa II, Obote overthrew him in the year 1966 and declared himself president of Uganda with his party UPC as the only official party. The rift came about when Uganda was declared a Republic by the new constitution which entrusted the powers in the president to have extra ordinary powers. This forced the Kabaka to flee to exile and hence the Obote regime set about. This also marked the end of the systematic democratization process in post-colonial Uganda.³⁶ Obote led a dictatorship government where he apparently executed socialist policies that led to severe famine and corruption in the country.

Milton Obote was later overthrown by Idi Amin Dada in 1971 in a coup d'état. He was then re-elected for the second time in 1980 after Idi Amin was overthrown in 1979. Obote's second regime claimed several lives of people in a bloody conflict of the Ugandan bush war. This did not leave him in power and he was overthrown for the second time by

³⁵ Albert Bade; *the Man and his Politics*. (Fountain Publishers Ltd, Kampala-Uganda, 1996) 36

³⁶<https://www.iiste.org/Journals/index.php/DCS/article/viewFile/26902/28105>

another coup d'état in 1985. This prompted him to flee to exile where he stayed for his entire life.

After the Bush war in 1985 which was led by Yoweri Museveni, there was change of power of course and the type of government became military. The bush war began in 1980 to 1986 when President Museveni and his colleagues got victory and took over the government. In Africa's history, the story of Museveni war is recorded as one of the significant periods in the post-independence military history.³⁷ The National Resistance Army (NRA) which was later named Uganda People's Defence Force overthrew the regime of Obote. A team of 27 Ugandans led by Yoweri Museveni in 1981 went to the bush to fight for a stable Uganda. This bush war claimed over one million lives of Ugandans. This did not only claim people's lives but also destroying the social and political framework of Uganda.

The current government under President Museveni emphasized security for all Ugandans, promoted basic education and also encouraged farming in order to boost the economy and well-being of all Ugandans. The regime introduced free education in both Primary and secondary levels of education. It also harnessed security on the country's borders and instilled discipline in the army an issue which was nasty in the previous governments. However, as time went by, the story changed and what was admirable in the current regime became the worst. For instance, the citizens have suffered torture, been denied their rights and freedom which they ought to enjoy as statesmen. Journalists are impeded from doing their work and imprisoned incommunicado. The prominent socialite and writer Kakwenza Rukirabasheija is currently in exile in fear for his dear life after expressing his dissatisfaction over how people are silently suffering. He did this through writing articles which were seen to be attacking the ruling president Museveni. Kakwenza

³⁷<https://journals.lib.unb.ca/index.php/jcs/article/view/4386/5071>, accessed on 27th Nov, 2022

was detained in cells and tortured and later released however after continuous threats, he fled out of the country for refuge.³⁸ These and more cases have happened are still happening and continue to happen unless the country embraces leadership of philosophers who are the guardians instead of being "wolves that go around devouring whatever has flesh."

3.7 Democracy as the form of governance

Democracy is a long-standing idea that is frequently contested in the sociopolitical sphere. While its origins may be traced back to the ancient Greeks, it has taken on many meanings throughout history and been understood differently according to the situation. In a nutshell, it is a system of governance where citizens exercise authority either directly or through elected representatives. Even while democracy is seen as the victory of Western Civilization, especially in the years following World War II, there are still disagreements and debates surrounding it particularly when it is implemented or even imposed in non-Western nations. Political scientists continue to have differing opinions on democracy ranging from Plato's condemnation in the *Republic* to Nietzsche's critique. According to Winston Churchill, democracy is the worst form of government.³⁹

The paper uses Uganda as the case study and offers insights on the establishment of democracy in Uganda by analyzing from the perspective of citizens to the elected leaders. Uganda is a democratic country with the president as the head of state. As earlier mentioned, the vice president comes after the president then prime minister that is responsible for the government business and the Chief Justice. For the smooth running of the activities in the country, each is assigned with duties to perform in order to realize effective leadership.

³⁸<https://www.aljazeera.com/news/2022/2/11/kakwenza-rukirabashaija-torture-debate-uganda> , accessed on 28th Nov, 2022

³⁹Democracy_in_Uganda.pdf1. Accessed on 23rd Nov 2022

3.7.1 Democratic rights of citizens in election

As per the 1995 Constitution of the Republic of Uganda, the president is the head of government of the executive branch. The Constitution of Uganda guarantees the citizens' power to exercise their sovereignty in accordance with the constitution.⁴⁰ Therefore, the citizens have a right to vote for the candidate of their choice. The eligible persons to vote should be eighteen years and above as per the constitution. A custodial, tutelary democracy and a federal constitution were established in Uganda following the 1962 declaration of independence from Britain. Like other African nations, it has experienced and suffered from the heterogeneity of its population. Conflicts involving both religion and ethnicity have existed and continue to exist throughout the country. Politics in Uganda have historically been extremely localized and built on intricate and highly unstable and economic ties.

3.7.2 The elected leaders

Uganda as a democratic nation organized her first direct elections in March 1961. This started with only two Political parties; Democratic Party and Uganda People's Congress. When President Museveni came into power, he initiated what was called the non-party movement in 1986. After this, in 2005, multi-party system was instituted through referendum and 97% voted in support of the Multi-Party system. This is where other Political parties registered to take part in leadership. These included among others; Forum for Democratic Change (FDC) and her leader Rtd Dr. Kiiza Besigye.

3.7.2.1 Idi Amin

The Constitution of the Republic of Uganda guarantees the citizens a right to vote. It is within the powers of a voter to choose the candidate they feel will push them to the next level. Learning from experience when Idi Amin led a military coup and overthrew

⁴⁰ Constitution of the Republic of Uganda 1995; Chapter 1, Art no. 1

Obote from power, there was need to exercise democracy where people vote for the leader in peace. This period was murky and included loss of lives, indiscriminate attack on traditional rulers which retarded progress of democracy. From these mass killings and brutalities in Uganda to maintain power, Amin engaged in horrific civil wars while espousing the virtue of democracy, development, people sovereignty, and secular political order and his administration was wholly dictatorial. Such situations away from Uganda have been manifested in some African states especially in the neighboring Rwanda where there was genocide in 1994 that claimed over eight hundred thousand lives of people. This was a result of insisting on the necessity to enhance the states' central authority while diminishing or doing away with traditional, tribal and regional attachments.⁴¹

3.7.2.2 President Museveni

Yoweri Museveni was sworn in as president of the Republic of Uganda on January 29th, 1986. He is the president from that time till to date. He and his National Resistance Movement (NRM) needed to find a rapid solution to the conflict between creating democracy having used force to seize power. Museveni's largest task was addressing the poverty issue because of the horrific effects of the internal civil wars like instability, bloodshed and racial hatred. The ten-program agenda of the National Resistance Movement serves as the foundation of the consultative democracy. In February 1981, Museveni and a small group of supporters went underground in Luwero district, formed the Popular Resistance Army (PRA), and long with other small bands of fighters, began a guerrilla war in response to the widespread allegations that Milton Obote's Uganda People's Congress had manipulated the election results to deny Democratic Party (DP) victory. The ten-point program was initiated to erase the errors that were alleged to have happened in the previous government.

⁴¹Democracy_in_Uganda.pdf 2. Accessed on 23rd Nov 2022

These points included practicing democracy at all levels from the village level up to the parliamentary representatives, eliminating state-inspired violence, promoting national unity by eliminating sectarianism, stopping foreign interests in Uganda's domestic concerns, integrating a self-sustaining economy, consolidating better basic services of clean water, health care and proper housing, fighting corruption, solving issues of past governments, cooperation with other countries and finally maintaining a mixed economy of both capitalists and socialists.⁴² This political agenda was instituted by President Museveni that lays ground work for a national alliance of political and social forces that could direct Ugandans towards a new and better future.

3.8 General evaluation of elected leaders in Uganda

A number of restraints and hitches have been observed in Uganda over a long period of time varying from different leaders who have been heads of state in Uganda and also on different levels of leadership. The paper discusses some of them below.

3.8.1 Incompetence

In the field of leadership, there are different setbacks observable and one of them is incompetence with its negative traits of arrogance, pride and overconfidence which is the worst of all. A leader should be humble and down to earth to meet with the people he leads. Aspects of arrogance also breed negligence and as a result, the citizens are at the verge of suffering. Generally, a suitable leader ought to have independent thoughts but which match with the needs of the citizens at hand. They tend to neglect to listen and have social interactions with people and so under look them; which results into divided attention. A practical example is from the members of parliament who are entrusted with votes to represent people but after winning an election do not come back to the voters have time to listen to their stories. Corruption and intimidation taint the election process in

⁴²<http://countrystudies.us/uganda/54.htm>, accessed on 28th, Nov 2022

Uganda. Voting is not always fair, and candidates are frequently bought off by people in positions of authority. As a result, the people of Uganda frequently choose ineffective and incompetent leaders. This has resulted in a nation that beset by poor leadership.

3.8. 2 Lack of vision

There is no efficient method for screening or vetting for candidates to assume offices in Uganda. This literally implies that anyone can run for office regardless of their credentials or skills. As a result, the candidate pool frequently contains a lot of unqualified and inept people. Voters find it extremely challenging to make an informed choice when it comes to elections as a result. They wouldn't even know who to vote for even if they wanted to. A visionary leader is important because he is an overseer and predicts the future. In Uganda for instance, there is need for improved technology, better education, improved infrastructure as well as better health services. Failure to check into these services is a clear indicator for lack of visionary leaders because of the vital role they play in the well-being and development of a country.

The reality is that many of these leaders are not visionary. They do not have a clear idea of what needs to be done to move the country forward. This is because they are too busy fighting for power and resources. They also have no clear vision for the future of Uganda.

3.8.3 Inexperienced

In scenarios of lack of experience, one can imagine a driver taking who has not attended a driving school and has never gotten a chance to drive a car. Honestly, it is a dream to get passengers to their final destinations simply because, one does not know how to overtake, and what to while taking a corner, or even in traffic jam. This situation is compared to a political leader who takes on office without knowledge of leadership. In a short while, he is likely to misuse office because he lacks direction due to low levels of

experience. An inexperienced leader is unable to deal with matters that arise in his or her territory. Experience is pivotal in handling offices entrusted to the elected leaders by voters for better representation and effectiveness.

In many cases, the people who are elected into leadership positions are inexperienced. And by saying one is inexperienced, means they have no idea what they're doing. They're just regular people who just become leaders. The problem with having inexperienced leaders is that they're not equipped to handle the responsibilities that come with the job. They don't know how to make decisions that will benefit the people they're supposed to be leading. And as a result, the country suffers. Inexperienced leaders are often corrupt. They use their power to line their own pockets and enrich themselves at the expense of the people they're supposed to be helping. This is why it's so important to vote for experienced, qualified candidates who have a track record of putting the needs of the people first.

3.8.4 Unknowledgeable

Unenlightened, illiterate and uninformed leaders jeopardize development. Knowledge has a key role in leadership because an enlightened and illumined mind has great ideas on how to take the steering and lead people to a safer place. Education is a remedy to all the blunders committed in leadership because it informs the mind and a leader is able to reason and think ahead in regard to the future of the people. A leader who is not enlightened is likely to remain in one sphere because he may lack creativity and new ideas which is instrumental in the changing world and thus leadership requires political acumen that are able to judge wisely, make quick decisions and develop their credibility. Often times, these leaders are put into power by outside forces, and they have no idea what they're doing. They are not familiar with the country's customs or traditions, and they do not understand the needs of the people. As a result, they end up making a lot of mistakes

that can have serious consequences. For example, they might make decisions that favor their own interests instead of the interests of the people they're supposed to be representing. Leaders who are uneducated and uninformed are more likely to abuse their power and make decisions that are harmful to the country. That's why it's so important to have knowledgeable and well-informed leaders in Uganda.

3.8.5 Lack of commanding language

Considering it literally, this means inappropriate speech which can be problematic when they are asked to give speech or participate in interviews. A leader is an eloquent speaker who is composed in speech because any speech that is misunderstood may be construed and taken out of context. In today's global world it is crucial for leaders to have excellent communication skills. Leaders ought to have a concise and clear speech in order to be effective in their day to day communications and interviews. Lack of a commanding language also means one has no authoritative language which is instrumental in leadership.

3.9 Conclusion

The greatest path forward for Uganda is to have more capable and dedicated leaders who are not only just available but also eager to serve the populace. Better leadership development and succession planning can help with this. Ugandan public employees should be required to complete leadership training. Along with management and public speaking techniques, leadership ought to cover morality, ethics and values. The best interests of the people they represent should be considered while making decisions and leaders should be trained how to handle challenging situations. Electing people who have the potentials to be leaders is important in order to have a better Uganda. The truth about Uganda's indisposed leaders is that they are frequently inept, unseasoned, and lacking in vision. This poses a serious issue for the nation since it leads to bad governance and a lagging advancement.

CHAPTER FOUR

THE RELEVANCE OF PLATO'S ANALOGY OF THE SHIP AND THE CAPTAIN IN THE UGANDAN POLITICAL SYSTEM

4.0. INTRODUCTION

This chapter seeks to see how Plato's analogy of the ship can be of relevance in addressing Uganda's political system which is democratic in nature. The paper therefore makes tentative recommendations, on the issue at hand. It is evident that politics play a significant role in people's lives and have a significant impact on manner of life with regard to the type of leaders chosen at any given period. To advance and protect the common good, leaders must have the highest moral standards, be stable and upright in morals. Such leaders, who have received the appropriate moral education, are wise and selflessly committed to preserving the common good and have their country at heart. To achieve a free and fair election that embraces transparency both in voting and counting, the electoral process should be streamlined instead of switching off internet platforms until the election process is finished. Only individuals who have been given the go-ahead to run for a public position should be eligible candidates and people of questionable morals should not be allowed to run.

4.1. Evaluation

Few years after securing her independence despite setbacks in the economy and security, Uganda was developing steadily than any other East African country. After a while however, her development started moving backwards due to political and economic constraints. The election process of Uganda is not a transparent one and this is evident for instance when internet is switched off and media denied access to polling and tallying centers. A bad motive would be behind such an act. The election process itself is shamble because some political parties dominate the media house and the others are denied access to both media and campaigning trails.⁴³ In the recent elections held in Uganda in 2021 a number of people of about 37 were reported dead and many others sustaining injuries, this was due to the claim that the opposition leader Robert Kyagulanyi also known as Bobi Wine of the National Unity Platform (NUP) did not adhere to the Covid 19 protocols. The Constitution of the Republic of Uganda Chapter Four Article number 29 guarantees Ugandans their rights to participate in elections by voting for their best candidates. It states, “Every person shall have the right to freedom to assemble and to demonstrate together with others peacefully and unarmed and to petition; and freedom of association which shall include the freedom to form and join associations or unions, including trade unions and political and other civic organizations.”⁴⁴

According to Uganda’s constitution, the government must protect citizen’s rights to peaceful assembly and the formation of political parties. Based on the aforementioned, it is important to respect and value human freedom. However, it is the responsibility of the populace to use the appropriate channels to voice their complaints without violating the law.

⁴³ KTN News Deadly Uganda Chaos; https://www.youtube.com/watch?v=7p6z_UBQ6bQ accessed on 25th Nov 2022.

⁴⁴ Constitution of the Republic of Uganda, 1995, Chapter 4, Art no. 29.

4.2. Evaluation of Ugandan democratic system and her leaders

Insecurity, inequality and unfavorable political and administrative trends severely impact a society. It is obvious how the Ugandan electoral system and history have portrayed political as being power-hungry. The concept of obtaining political power has been founded on the interests of an individual with the intention of profiting greatly from holding such power. Evidently, the pursuit of political power has been motivated by personal gain rather than objective consideration as evidenced by political sway and blatant contempt for the rule of law which has resulted in widespread corruption and indemnity.

4.3. Possible recommendations

4.3.1. Civic education

This is essential for both citizens and the political candidates. Plato considers education of a vital role in leadership because the leader is guided on what to do, where and when to do it. The same person is able to make correct judgments depending on the case at hand. On the other hand, one who is educated is not easily manipulated and is shielded from acts that portray self-interest. Political education in institutions of learning should be encouraged; it is aimed at equipping potential leaders with skills and also act like a gadfly to sting them in order to reason ahead in terms of leadership. In Uganda, political education was removed from the teaching curriculum in all levels of learning. This poses a threat to the leaders who contest on different political seats without political enlightenment. In a special way, education creates a healthy living with everyone; it shouldn't instead create a gap between those political leaders who are learned from those who are not. Education should bridge the gap between the two. This was also deliberated on by Mahatma Ghandi when he said education without character is a serious social sin.⁴⁵ All education levels should embrace philosophy in order to develop critical, independent

⁴⁵ <https://due.com/blog/gandhis-seven-deadly-sins>, accessed on 26th Nov 2022.

thinking which will citizens to carefully examine candidates for leadership based on their stated ideologies and be able to see through misguided political agendas in order to make informed voting decisions.

4.3.2. Elected leaders

Elected leaders here are the channels through which many issues are solved. This is why Plato urged leaders to be philosopher kings. Philosopher kings are able to deal with many issues at hand diplomatically and with much ease. Elected shoulders should take up the following for efficiency in their leadership:

4.3.3. National unity

Leaders ought to promote unity of all people at all costs. Divisionism in terms of race, education levels all should be done with and create a harmonious nation where all people are united by their nationality. They should embrace inclusivity; that is, paying heed to all voices, including women and their rights, the disabled and all other categories of people. A nation where one's challenge is a challenge for all, where joy of one person is a joy of all is the best life to live in a nation like Uganda. Shortly after independence, the precedent leaders in Uganda were segregating in terms of race and issues of nepotism were common. For instance, during president Obote's regime, high offices and ranks in army were reserved for people from Lango where he was born. In other words, they had the first priority from the benefits of the government.

4.3.4. Promotion of moral values

A prominent writer Mahatma Ghandi in his writings said Politics without principle is a social sin. A leader ought to be guided by morals and principles for effective leadership. A leader should be virtuous and balanced in these virtues. A leader is defined by his confidence, courage, wisdom and temperance; such a leader is what Uganda as a democratic country needs. The other professions can contribute by doing what they are

best at in terms of their specific training while those wishing to lead should obtain a distinctly definite training suited squarely for political governance for positive growth and healthy relationships between the many levels of society, only those who are suited to lead should allowed to so, along with those who are suited for economic advancements keeping to their calling.

4.4. Conclusion

There is an urgent need for a check through the electoral bodies in Uganda in order to vet only suitable and qualified candidates who are competent, knowledgeable, courageous, those with a commanding language and above all who have pursued the required academic credentials. Leaders that are attached to appetites may lead a country into the high degree of corruption which cannot easily find therapy. For instance in Uganda, corruption is very high and out of impunity, those who have been found culprits, are released and the worst is that they are again given positions in government. Most likely, such leaders will spread the same vice to those that have been innocent hence the country gets in a mess. Former Minister of Health in Uganda Jim Muhwezi was charged by court in 2005 over misuse and embezzlement of funds donated by global alliance that were meant for vaccines and immunization. The amount of money netted was USD 1.6 million.⁴⁶ Despite these charges over theft and open corruption and embezzlement, the same Jim Muhwezi was released and contested again for area representative for Rujumbura constituency and won the elections. It is indeed absurd that such people are re-elected and represent people. This is where democracy becomes a threat to the development of the country because the voters are blind-folded with material things and end up choosing the wrong people.

⁴⁶<https://www.reuters.com/article/idUSL22595360>, accessed on 26th Nov 2022

4.5. General conclusion

Democracy would not be a bad form of leadership in the country if its principles are genuine and objective; that is to say; if all people benefit and enjoy the fruits together. Many cases of corruption have risen in Uganda and the worst of all the same corrupt officials are still voted in to take up leadership. The suitable candidates should be vetted and those found unworthy should step out and be removed from the circle of leadership. Development is not moving backwards but rather moving forward; and so Uganda should learn from the past mistakes and shape the new structure and implement new strategies that ensure good governance.

The voters in this case, whom Plato refers to as sailors, should get sensitization and basic education regarding leadership because they have the power to vote leaders under the democratic form of government. This is vital because it will help getting rid of those political candidates who are noisy and disguise to be the best while sun shading the voters in order to get votes. Most of the times, such leaders do not reach anywhere in the field of politics apart from making dramas and gaining to satisfy their personal interests.

As earlier discussed, the best of government as suggested by Plato was monarchy where the king is the ruler. In Uganda, we have many kingdoms which have established their leadership and are successful. For instance, Buganda kingdom has her leader who is a king and it has been thriving for years. It is an outgoing kingdom with resources to sustain her and the people are united under the same roof. Failure for democracy to create a stable country in the social, political and economic structure would mean getting back to the monarchy type of leadership where there is tranquility, harmonious living, and better representation. The paper recommends leaders who are knowledgeable, competent, visionary, virtuous and those who have a commanding language. In other words, who uplift

the standards of living of citizens. The country will therefore be taking the right direction towards becoming a great nation, with great and responsible people with great minds.

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