

**TANGAZA UNIVERSITY COLLEGE**

**THE CATHOLIC UNIVERSITY OF EASTERN AFRICA**

**SCHOOL OF THEOLOGY**

**DEPARTMENT OF PHILOSOPHY**

**TOPIC**

**ACRITICAL ANALYSIS OF KARL POPPERS THEORY OF POLITICS TO  
THE UGANDAN POLITICS.**

**SUBMITTED BY;**

**Thomas BIRUNGI. 20/00715.**

**SUPERVISOR**

**REV. DR. KENNETH MAKOKHA**

**A Long Essay Submitted In Partial Fulfillment of the Requirements for the  
Award of B.A. Degree in Philosophy**

**NAIROBI-KENYA**

**2023**



*"MY LORD AND MY ALL" BY ST. THOMAS THE APOSTLE.*

## DECLARATION

I hereby declare that all the information on this paper has been presented by academic rules and code of conduct. I also declare that this work is the result of my research and reading. It has not been submitted before by anyone in any other college or university, and I have cited all the sources.

Name: THOMAS BIRUNGI.

Sign.....

Date.....

This Long Essay has been submitted for examination with my approval as the supervisor:

Name: REV. DR. KENNETH MAKOKHA

Sign.....

Date.....

This Long Essay has been submitted for examination with my approval as the Head of Philosophy Department:

Name:

Signed: .....

Date: .....

## **DEDICATION**

I dedicate this work to all people of good will, my family members my brothers and sisters friends and all those who love to seek wisdom.

## **ACKNOWLEDGEMENT**

As I present my project on the open society in the writings of Karl Popper, I would like first of all to thank the Almighty God for the good health He has bestowed upon me during my studies, and the strength to accomplish this project. Secondly, I would like to extend my heartfelt gratitude to Fr. Dr Kenneth Makokha OFM Cap, who accepted wholeheartedly to be my moderator in this project. Father, thanks for your constant inspiration, availability, suggestions, and helpful criticism, for which you were able to keep me on the right path and to focus on my topic more clearly. Special thanks also go to Fr. Dr Munguci Denis Etriga our dean of philosophy for approving my topic. Special thanks also go to my brothers at Saint Padre Pio Friary for having provided a conducive atmosphere for me to carry out my research. I would like to express my sincere gratitude and appreciation to my general superior Br. Baluku John OFM Cap and the entire council and brothers in the Order, for the financial support rendered for my studies at Tangaza University College. Last but not least, I am sincerely grateful to Br. Walter Murungi OFMcap, my mother Asiimwe Margret Abwooli, Uncles, Fr. Bbala and Joseph and my brothers Francis, Joseph and my sisters Esther and Susan for their perseverance, and for encouraging me to reach this stage in life. I pray for you that the Good Lord may continue to shower blessings upon you and give you peace, good health, and prosperous long life. To my brothers and sister, I say thank you and I appreciate your support and positive challenges. For all of you that I have mentioned and those whose names have not appeared in this acknowledgement, please accept my sincere thanks and gratitude. May God bless you all and give you peace and strength always.

.

## **ABBREVIATIONS**

Dr.	Doctor
NRA	National Resistance Army
DP	Democratic Party
FDC	Forum for Democratic Change
UPC	Uganda Peoples Congress
DRC	Democratic Republic of Congo
LRA	Lord's Resistance Army
GDP	Growth Development Program

## **Operational Definitions**

**Corobation** Corroboration is a term used to explain how a theory or hypothesis resists to trials of tests.

**Coup.** Over throwing the government in power by the

**Injustice:** The state of imbalanced treatment.

**Priori** Referring to or indicating knowledge or reasoning derived from theoretical inference as opposed to observation or experience.

## **ABSTRACT**

Politics is a series of actions that involve deliberation within a group or other types of interpersonal power dynamics, such as the allocation of resources or status. The goal of this essay is to clearly state the various factors that come into play when interpreting political dynamics including power and resources. I'll consider it in light of modern philosopher Karl Popper. The study will also examine democracy and how it is now performed in both Uganda and the rest of the globe. We will learn why people are deceived or poorly governed rather than having a proper government that is at their service, particularly in Uganda. The primary goal of this essay is to examine Karl Popper's views on politics, democracy, and how they affect individuals today in the creation of effective governments. I'll also check out what other philosophers have to say about democracy and politics. Examining present political practices in Uganda such as detention facilities, "closed political centers," state-sanctioned illegal push-backs of political parties, etc. reveals the aggravation. Politicians are not limited to serving in national government; they can also serve as heads of their own families, provided they are not subject to outside authority. This implies that being a politician is possible even if you disagree with other politicians. Socrates became a politician to the point of being accused because he had a different mentality or notion about the nature of truth than the judges in his court. In summary, we will wrap up this thesis's discussion by offering solutions on how to stop Uganda's bad governance and political unrest.



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# CHAPTER ONE

## GENERAL INTRODUCTION

### 1.0 Introduction

In this paper I intend to explore in a critical way the relevance of Karl Popper's concept of politics and democracy in the contemporary society. In order for us to attain this goal, the first chapter will concentrate on the background of the study, the statement of the problem, the objectives, and justification of the study and finally we shall conclude. Chapter two, we will discuss on the status of Ugandan Government and its Democratic System. In chapter three, I will analyze Karl Popper's theory of politics and lastly chapter four will concentrate on the relevance of Popper's concept of politics and democracy in the contemporary Uganda. And finally, it will be a general conclusion and recommendation.

### 1.1 Brief background of study

Humans are social creatures by nature. These create a demand for association and gathering. Men will be able to provide the society in which they live with the structure they believe is best for achieving their desired goals. A well-ordered community where men respect and uphold one another's rights and obligations is the aim. They also want to create a society where people get along with one another. Consequently, this makes people political.

A more thorough examination of politics in the twenty-first century would have shown that Uganda and other African nations had no regard for democracy at all. However, there is some form of governance for the residents of the many nations. Karl Popper, for instance, speaks from a place of love despite experiencing rejection in his political career. Karl Popper's theory further demonstrates how constraints imposed by the rulers restrict democracy in general, whether it be at the home or family level, national or international. By doing so, he applies conditional politics to the context of democracy.

## **1.2 Statement of the problem**

Humans are political and social creatures by nature; they enjoy taking charge of their own destiny and cooperating with one another. But in the current political society of Uganda, this is not the case. Leadership and cooperation are no longer valued among citizens. They constantly view politics as a source of revenue, and as a result, they go to great lengths to torture the opposition. Previously, this was thought to be a characteristic of urban or suburban dwellers. However, it has also spread to rural areas. There is more that people demand from you as a leader in our modern political environment than simply becoming one and managing the populace. I'll explain why politics has lost its appeal in Ugandan culture and why people are sick of hearing the word “politics” by examining the concept of politics and democracy as proposed by Karl Popper.

## **1.3 Objectives of the Study**

This essay aims to analyze Uganda's political system, present a political alternative to Ugandans, and advance civic education in the country's educational system for both politicians and voters. And last, to prioritize development while hiding behind a false sense of security.

#### **1.4. Research Questions**

Research questions like these will serve as the direction for this study. Should political standing only be attained through democracy? Should we invite bright, wealthy, or poor immigrants to take over as president? Should the ruling party or the general public create the manifestos? What should a parliamentarian's academic background be? And last, how many ideologies should a country like Uganda have?

#### **1.5 Justification of the Study**

Corruption, economic imbalance which has already significantly reached the presidential level and opposition repression are among the flaws in Uganda's political system. In order to support and preserve the diversity of ideas, we want to suggest that Uganda can have a fair democratic system instead of employing the military and the state of power.

#### **1.6 Scope and Limitation of the Study**

In this study, POPPER's understanding of politics is mostly examined as it is presented in his and other works. This clarifies what Popper means by politics and how it should be applied to society. He describes how various political systems of government may have positive or negative effects on both civilians and those in positions of control. I'll try to analyze the unfair political system in Uganda using Popper and other philosophers' writings. The majority of the novels in this study are translations of the original writings, which makes it challenging to interpret the author in his native tongue.

#### **1.7 Literature Review**

In his book *Conjectures and Refutations*, Karl Popper discusses a dialectic that is used in politics, science, and other areas of human endeavor. Therefore, if we wish to

explain why human cognition prefers to explore every option for a given situation, we can make use of a highly generalized kind of regularity.<sup>1</sup>

Karl Popper describes the theory of corroboration in his work, *Philosophy of Karl Popper, Book One*. According to Popper, corroboration is a phrase used to describe how a theory or a hypothesis reacts to the trials of tests. Therefore, it is necessary to comprehend the tests that a hypothesis has gone through in order to demonstrate its ability to endure by withstanding the tests before it can be maintained. With this perspective, compatibility and incompatibility are two essential relationships that corroboration establishes.<sup>2</sup>

Our strongest need is likely the need for security, so we are only willing to share duties with someone or something in whom we want the unavoidable and difficult decisions that govern our lives to be made. *Popper Bryan Magee, Fontana Modern Masters*, explains how most of us see it as burdensome to accept responsibility for our lives because it involves constant confrontation with difficult choices and decisions and bearing the problems of them when they are wrong.

The utopian ideals declare that a better society will be discovered at a later time and reject the current civilization. Thus, both are romantically charged and violent. Both utopian and reactionary movements strive for an arrested society because if you believe that a society is getting worse rather than better, you will want to stop the processes of change. Likewise, if you believe that you are creating the ideal society of the future, you will want it to be good when you get it, which will mean stopping the processes of change.<sup>3</sup>

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<sup>1</sup> K. R. POPPER, *The Open Society and its Enemies vol.1*, George Rutledge and Sons Ltd Broadway house, London, 1947, 1.

<sup>2</sup> K. R. POPPER, *The Open Society and its Enemies vol.1*, George Rutledge and Sons Ltd Broadway house, London, 1947, 2.

<sup>3</sup> R. F. STALLEY, *An Introduction to Plato's Laws*, 180.

Karl Popper provides or explains the rationale for his broad adoption of *The open society* in *Book 2 of his philosophy*. In this book, he claims that his main thesis is that authoritarians, who the open society argument is meant to counter, may be terrified of people asserting their own right to self-determination. I believe that the man I'm chatting to has good intentions and that authoritarians are wary of the negative effects of freedom since we share similar beliefs.

Karl Popper's theory of knowing can be found in *books one and two* of his philosophy, which were edited by Paul Arthur Schlepp. In the Open Society, Popper discusses the Third World, which he defines as the world of theories and their logical relationships; it is the world of arguments and issue situations inside them. The degree of falsifiability and its falsifiability. According to Popper, the pursuit of truth likeness or verisimilitude necessitates a competitive comparison of the contents of falsity, and it is only after a number of tests that one can determine which theory is superior.<sup>4</sup>

**Improbability.** In probable statements or theories, Popper claims that the reason why a hypothesis has a high informative content is that it is strongly stable and that it poses a high objectivity. Popper also asserts that in science, we are not interested in high probability, and that it is possible to argue that the more improbable a theory is, the more scientifically sound it is.

Popper came to understand that some claims, despite being very implausible and falsifiable, can still be upheld in the interest of objective knowledge. The term “corroboration” is used to describe how a theory or hypothesis defies testing. Popper asserts that even if everyone believes a hypothesis, we cannot show that it will always be true. Popper used the example of a belief that the sun rises and sets just once every 24

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<sup>4</sup> K. POPPER, *The poverty of Historicism*, British Library Cataloguing in Publication Data, London, 1957,148.

hours, which was disproved by a group of pitheads who found that the sun shines in Iceland for six months out of the year.

Aristotle was an early proponent of communitarianism, the idea that political entities like governments and social groups in general ought to uphold moral principles. According to this perspective, politics and ethics are closely related. Additionally, engaging in social and political activities benefits people on an individual level. Aristotle would disagree with the present prevailing opinion that the state should remain neutral on ultimate moral principles and limit itself to ensuring that people have access to the needs of life. Despite his relevance to such contemporary views, Aristotle was a Greek philosopher in the fourth century BC who was interested in moral and political issues. Therefore, in order to appreciate and evaluate his writings, it is important to comprehend his own perspective.

### **1.9. Methodology**

This research will According to Karl Popper's theory of thinking, this research will be analytical and argumentative, and it will explore the subject of politics and democracy. With this study, I hope to assess, examine, and gather some fresh perspectives on how politics and democracy ought to be implemented in Uganda today. To support my analysis and arguments, I shall draw on materials from library books.

### **10.0 Conclusion**

This study will examine the topic of politics and democracy and will do it analytically and persuasively in accordance with Karl Popper's theory of thought. With the use of this research, I intend to evaluate, examine, and compile some new ideas about how politics and democracy should be practiced in Uganda right now. I will use materials from library books to support my analyses and arguments.



## CHAPTER TWO

# THE STATUS OF UGANDAN GOVERNMENT AND ITS DEMOCRATIC SYSTEM

### 2.0 Introduction

Politics can refer to the process of obtaining and wielding positions of power within a state or other centralized human society. Since many years ago, the word politics has been derogatorily used all throughout the world, not just in Uganda. This chapter will go into detail about how political parties participate in Ugandan politics, the competence of the executive, judiciary, and legislature, the challenges of constitutionalism in Ugandan politics, and the decentralization program's contribution to the country's development. Above all, it will conclude with a vivid analysis of the political gymnastics in the Ugandan government.

### 2.1 Uganda's political Background

Since Uganda gained its independence in 1962, a string of military takeovers and violent governments have dominated its history, committing serious and persistent breaches of human rights.<sup>5</sup>

After nearly five years of a bush war, Yoweri Kaguta Museveni and his National Resistance Army (NRA) overthrew General Tito Okello Lutwa and took control of the government in 1986. Museveni's army was primarily made up of Banyankole senior and junior officers, who were in charge of a majority of Baganda veterans and people from

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<sup>5</sup>P.Acirokop, Available at: <https://repository.up.ac.za/bitstream/handle/2263/23898/01chapter1.pdf?sequence>, Accessed on 19<sup>th</sup> December. 2021.

western Uganda who had been recruited during the final months of the war. In other words, Museveni replaced the northern political and military dominance that had been in place since independence.<sup>6</sup> Many people warmly applauded the impartial democratic system his government established. Kingdoms that Obote had destroyed in 1967 were reinstated by his army, which was more disciplined and receptive to civilian administration than its forerunners. The second decade of Museveni's rule, however, damaged his accomplishments, and many believed he was repeating the disruptive behaviors of previous presidents. The ethnic, regional, and religious divisions that have plagued Uganda's politics since independence have not been overcome by him, like them, and he has come to rely more on centralization, patronage, and persecution to retain his power control.<sup>7</sup>

## **2.2 Formation of Political Parties in Uganda**

The leading authoritarian party in Uganda fits the global trend of parties that are hostile to free and fair election competition. More than any other administration in the East African area, the Ugandan government fought the introduction of multiparty competition. After waging a six-year guerrilla war against the federal authority, President Yoweri K. Museveni was elected in 1986. He felt that the nation's turbulent post-independence past was the result of party rivalry.<sup>8</sup>

Museveni stated that parties in Uganda have historically tended to be sectarian and ethnically focused. However, as momentum for political plurality grew, a referendum asking Ugandans whether they supported or opposed a multiparty system was held in 2000. 90% of Ugandans voted in favor of the movement system out of fear

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<sup>6</sup> P. Bouchaert, *The Movement and Political Repression In Uganda*, Human rights watch New York, USA, 1999, 9.

<sup>7</sup>, P. Bouchaert, *The Movement and Political Repression In Uganda*, Human rights watch., (New York, USA, 1999), 10.

<sup>8</sup> J.B. Kazoora, *Betrayed by my leader*, Abe books seller publishers Kampala, Uganda, 2012, 34.

that multiparty politics will reignite bloodshed and partially as a result of fraud during the election. But opposition to multiparty politics persisted. The operations of opposition parties became more or less transparent. On July 28, 2005, 92% of participants in another referendum on the topic chose a multiparty system. Following a 2004 court judgment placing limitations on opposition political groups, this occurred unconstitutional.<sup>9</sup>

As a result of the opposition parties' boycotts of the 1996 and 2001 parliamentary elections, which were held under the circumstances, the NRM won both times. The majority of impartial observers had doubts about the fairness and openness of these elections, despite being aware of Museveni's personal popularity as the person who put an end to the hostilities. They specifically referred to the NRM's control of the media and limitations on opposition gatherings and campaigns, some of which were violently dispersed. The Parliament was small, nevertheless. Women leaders, labor unionists, and members of the military were among the special-interest lawmakers the NRM frequently nominated for office and so on.<sup>10</sup>

However, Dr. Kizza Besigye, Museveni's major rival in the 2001 presidential contest, was forced to leave the country following the results because he reportedly feared for his life. The only time Uganda had a party system that resembled one since the election that granted the country independence from the United Kingdom in 1962 was after the referendum in July 2005. Whereas in 1962, the Democratic Party (DP), which was predominately Catholic, Kabaka Yekka (a monarchist party limited to the Baganda), and the pan-African Uganda People's Congress were the three major parties (UPC). A new party structure has evolved by 2006. Despite the parties' different ethnic and cultural

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<sup>9</sup> J.B. Kazoora, *Betrayed by my leader*, 35.

<sup>10</sup> J.B. Kazoora, *Betrayed by my leader*, 35.

origins, the ensuing 40 years of chaos and authoritarianism had sapped their energy from hardship.<sup>11</sup>

In the February 2006 parliamentary elections, the NRM handily won 191 of the 273 seats up for grabs. It had its roots in Museveni's native western Uganda, but it also had success by making life difficult for the opposition. Museveni won 59% of the public vote while competing on the NRM party platform in the presidential election that same month. He was now eligible to seek a third term because to changes made to the constitution. Dr. Kizza Besigye, a former NRM member who had announced his intention to run for president after returning from exile just before the election, led the Forum for Democratic Change (FDC), the second-largest party.

Additionally, there were three even smaller parties: the old DP with eight seats, the former UPC led by Miria Obote, who had been Obote's wife, with nine seats, and the Conservative Party filling in for Kabaka Yekka (KY), with one seat. The remaining 273 seats are non-elected seats designated for particular groups, such as women. To sum up, the triumphant guerrilla movement of 1986 had given birth to a new, authoritarian dominating party, the NRM. Museveni remained its symbol and its unquestioned leader up to today. It only had to contend with the FDC led by Besigye, who was later replaced by Robert Kyagulanyi (Bobi Wine) as part of the people power revolution. The remnants of the three major parties that dominated the stormy 1960s—the Democratic Party, the UPC, and Kabaka Yekka, now known as the Conservative Party and aspiring to be a people's party were hidden beneath the shadow of these two parties.<sup>12</sup>

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<sup>11</sup> Available at, <https://www.theguardian.com/world/2011/.../ugandan-leader-wins-presidential-election>, Accessed on 26<sup>th</sup> December. 2021.

<sup>12</sup> Available at, <https://www.theguardian.com/world/2011//ugandan-leader-wins-presidential-election>, Accessed on 25<sup>th</sup>December. 2021.

To its credit, the NRM created an electoral system that increased the proportion of women in Parliament to 30%. The development of a multiparty system that is actually competitive continues to be fundamentally hostile in Uganda's political environment. The opposition parties appeared to be provincial in origin, small, and fractured in the 1960s, and some of them were violently inclined, as the government fears a return to the bloody 1960s war. Instead of attempting to create national parties in an ethnically pluralistic system that seems incapable of doing so even after 55 years of independence, the elected Political Parties and Organizations Act, which stipulated, among other things, that no party or organization might form branches below the national level, was approved by parliament in an effort to further strangle political party operations in the nation. With the exception of national conferences, executive committee meetings, and seminars held at the national level, political parties and organizations were not permitted to have public gatherings. A political party or group was only allowed to organize one national conference per year, according to the Act. The Minister of Justice and Constitutional Affairs claimed that the Bill was apparently intended to restore full multi-party activity but added that the movement system of government that the people of Uganda elected to govern themselves was still the best option.<sup>13</sup>

### **2.3. Government Organizations in Uganda**

The term “government” designates the entity or bodies in charge of running the State. In popular usage, however, the term government is typically used to refer to any aspect of the State and public administrative apparatus. Any mention of the legislative, executive, or judicial departments of government or any of their individual parts is an

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<sup>13</sup> Parliament of Uganda, *Parliamentary Debates Official Report, 1st session, second meeting*; Issue 6; 3 April 2002 to 16 May 2002 2045-6.

illustration of this. The fight for democratization and the rule of law may take place in the courts<sup>14</sup>

Holders of public office, such as legislators, election officials, and political leaders, should be held accountable and answerable to the public for their decisions and actions in a democratic society. To prevent bad governance, public officials must be held accountable, which calls for the separation of powers between the executive, legislative, and judiciary. In a constitutional democracy, the idea of separation of powers allows for communication between the legislative, judicial, and executive branches of government in order to further the objectives set forth by the Constitution's framers.<sup>15</sup>

### **2.3.1 Judiciary**

The courts can and should play a significant role in strengthening democracy. Judges, particularly those in the higher courts, play a specific role in democracies. According to the Constitution, judges must act as representatives of the people, in compliance with the law, and in accordance with their values, norms, and aspirations. According to the Constitution, courts serve as the people's defense against repressive and unfair laws and practices. As previously mentioned, fundamental human rights and freedoms are a pillar of democracy and must be upheld by the courts.<sup>16</sup>

The Constitution permits any person who claims that his or her human right or freedom has been infringed or is threatened, to apply to a competent court for redress.<sup>17</sup> The Constitution empowers any person who claims that his or her human right or freedom has been infringed or is threatened, to petition to a competent court for re-

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<sup>14</sup> Parliament of Uganda, *Parliamentary Debates Official Report, 1st session, second meeting*; Issue 6; 3 April 2002 to 16 May 2002 2045-6.

<sup>15</sup> N. Barber, *Prelude to the separation of powers*, Cambridge Law Journal, 2001, 60.

<sup>16</sup> A. Barak, *The judge in a democracy*, Leiden Journal of International Law, 2007, 20.

<sup>17</sup> P. Kurland, *The rise and fall of the doctrine of separation of powers*, Michigan Law Review, South Africa, Cap Town, 1986, 85.

address. Even if that means blurring the line between the political and judicial branches of government, the judiciary must view its role as securing a better society for all citizens. The judiciary is responsible for ensuring that the government preserves democratic principles. Judges must be innovative in how they deliver justice because of the independence of the judiciary. Judges must use their imaginations and not wait for everything to be handed to them in the form of rules and bylaws. Judges should therefore be allowed to embrace the concept of judicial activism by forgoing the customs.<sup>18</sup>

### **2.3.2 The President and the National Executive**

The President serves as both the nation's executive and the head of State. The President does not hold elective office. He might, however, be required to answer in front of Parliament for his executive choices and deeds. Together with other Cabinet members, the President wields executive authority. The Cabinet is made up of the President, who serves as its head, a Deputy President, and Ministers. The National Assembly's members are used by the President to choose his or her deputy and other ministers. A president of South Africa serves a five-year term in office. The president's post can only be held by one individual for a total of two terms. The President has the authority to fire ministers or reassign duties to ministries. This is a crucial necessity since, in the end, the President is responsible to Parliament for the accomplishment or failure of government programs and the provision of public services to Ugandan society. Additionally, the President has the power to summon the two houses of Parliament in an emergency.<sup>19</sup>

### **2.3.3 The Legislature**

Legislation is passed by the legislative branch of the government. The organization is in charge of formalizing the state's intentions and endowing it with

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<sup>18</sup> Kurland, *The rise and fall of the doctrine of separation of powers* 86.

<sup>19</sup> F. BASTIAT, *The Law*, Old Chelsea Station, New York, 2006, 37.

authority. Simply explained, the legislature is the branch of the government that drafts legislation. The legislature is given tremendous weight in every democratic state. It serves as the assembly of the people's elected representatives and serves as a reflection of national public opinion and the authority of the people.<sup>20</sup>

#### 2.3.3.1 Functions of a legislature

A legislature's primary responsibility is to legislate, or to enact laws. In the past, laws were either derived from customs, traditions, and religious texts, or they were commands given by the kings. But in the modern democratic era, the legislature is the main source of law. The legislature is responsible for putting the state's will into laws and giving them a legal status. Legislation converts popular requests into binding laws and/or legislation.<sup>21</sup>

#### 2.3.3.2 Deliberative Functions

A modern legislature's important duties include deliberating on matters of public interest, challenges, and needs. The legislature reflects the public's views on a variety of subjects through this function. The legislative debates are extremely valuable for educating the public people.<sup>22</sup>

#### 2.3.3.3 Custodian of National Finances

The national budget is nearly often seen as being kept by the state legislature. It holds the purse and oversees the nation's finances. Before the executive may raise or spend any money, the legislative must give its approval. Each year, the administration is required to create the budget for the upcoming fiscal year and the legislature is required to approve it. The legislature is the only entity with the power to enact, amend, or collect

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<sup>20</sup> F. BASTIAT, *The Law*, Old Chelsea Station, New York, 2006, 38.

<sup>21</sup> F. BASTIAT, *The Law*, Old Chelsea Station, New York, 2006, 38.

<sup>22</sup> F. BASTIAT, *The Law*, Old Chelsea Station, New York, 2006, 38.



any sort of tax, in addition to enacting the budget. In addition to passing the budget, the legislature is the sole body that has the authority to impose, repeal, or collect any kind of tax.<sup>23</sup>

#### 2.3.3.4 Control over the Executive.

The modern legislative branch has the power to restrain the administration. In a parliamentary form of government, like the one employed in India, the legislative is ultimately responsible for the executive's actions, judgments, and policies. It needs to answer to the legislative branch. If the legislative branch rejects a plan, budget, or law, the executive branch may be impeached.<sup>24</sup>

#### 2.3.3.5 Constituent Functions

Almost every state's legislature has the power to change the constitution. For this reason, special laws, often known as amendments, must be passed by the legislature via the procedures described in the Constitution. In some states, the legislature must vote 2/3, 3/4, or an absolute majority to ratify the amendment.<sup>25</sup>

#### 2.3.3.6 Judicial Functions

Giving the legislature some judicial authority is conventional. In order to remove senior public people from office, the legislature is typically tasked with serving as an impeachment court or as an investigating court for treason prosecutions and high crimes trials. The Ugandan Parliament has the power to impeach the president. Additionally, it has the power to pass a resolution that would order Supreme Court and High Court judges to resign due to wrongdoing or incapacity.<sup>26</sup>

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<sup>23</sup> F. BASTIAT, *The Law*, Old Chelsea Station, New York, 2006, 38.

<sup>24</sup> F. BASTIAT, *The Law*, Old Chelsea Station, New York, 2006, 38.

<sup>25</sup> F. BASTIAT, *The Law*, Old Chelsea Station, New York, 2006, 38.

<sup>26</sup> U. Prasad Varma, *Law, Legislature, and Judiciary*, Mittal Publication New Delhi, India, 1996, 48.

#### 2.3.3.7 Ventilation of Grievances

A legislature is the best forum for the general population to voice their grievances against the executive. In addition to representing all interests and points of view, the legislature functions as the national forum for expressing popular opinion, concerns, and desires. Many issues of public interest are clarified in considerable detail by parliamentary discussions and debates. The legislative has the authority to accept, reject, or change any and all plans and policies made by the government. In order to wield the state's sovereign power, the legislative branches of government are therefore essential and active. The legislature is the State's legitimate sovereign. It has the power to convert any state judgment into a law. The majority of laws are made in the legislature.<sup>27</sup>

#### 2.4 Constitution of Uganda

A constitution is a set of laws that form the basis of the nation, establishment, or organization to which they apply. For instance, a sports team or a professional organization like a press council could have a constitution. These governing documents lay out the guidelines that each organization's members have agreed to follow. But constitutions can also control far bigger things, like whole countries. These are the guidelines by which the entire nation is run. The foundational values and principles of Uganda are contained in the Constitution.<sup>28</sup>

Since independence, Uganda has had three constitutions, none of which adequately addressed the needs and ambitions of the populace. The methods used to create and abolish the constitutions, the suitability of the institutions and procedures put in place, and the degree to which they were viable and acceptable have long been the focus of discussion and contention. The main issue was that Ugandans couldn't come to

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<sup>27</sup> U. Prasad Varma, *Law, Legislature, and Judiciary*, 48.

<sup>28</sup> J. Olaka Onyango, *Constitutionalism in Africa, creating opportunities facing challenges*, Fountain Publishers, Michigan, USA, 2001, 264.

terms with the ideal socioeconomic and political structure for their government. As a result, the nation went through a thirty-year period of political and constitutional turmoil. The NRM administration started the constitution-making process in 1988 to address the aforementioned issue and to give people a good opportunity to freely choose the form of government. After extensive and widespread deliberation, the process was successfully completed on October 8th, 1995, and the people of Uganda promulgated their fourth constitution.<sup>29</sup>

There are constitutions in most, if not all, African nations, but having a constitution is not the same as practicing constitutionalism. Constitutionalism, first and foremost, assumes three things: many political groups and political leaders uphold the Constitution. Second, the primary actors in the citizenry or people must acknowledge its significance for it to be anything more than a mere document if the major political actors do not support constitutionalism. You cannot have constitutionalism if only a small number of people in the capital, in political parties, or in scholarly circles are concerned with it. Additionally, there must be organized political forces present that are not only interested in constitutionalism but also prepared to defend it. An academic or religious ritual is not constitutional once the three elements described above are absent from a country.<sup>30</sup>

The spirit of the Constitution is enshrined in its preamble, particularly paragraph five, which states that despite Uganda exercising its sovereign and inalienable right to choose the form of government for its nation and actively participating in the process of creating the Constitution, that right was usurped by MPs because the Legal and Parliamentary Affairs Committee of Parliament failed to incorporate people into its

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<sup>29</sup> J. Olaka Onyango, *Constitutionalism in Africa, creating opportunities facing challenges*, 268.

<sup>30</sup> J. Olaka Onyango, *Constitutionalism in Africa, creating opportunities facing challenges*, 268.

deliberations.<sup>31</sup> After all the modifications, we now have a new constitution that lacks popular support and does not reflect the opinions and desires of the populace regarding how they should be governed. These actually mark the beginning of the Republic of Uganda's second "Pigeonhole Constitution," as a rubber-stamp Parliament ignores public opinion and moves through with amending the National Constitution.<sup>32</sup>

## **2.5 Decentralization**

Decentralization is often characterized as the sharing of power from the national government to local governments in a territorial hierarchy. There are primarily two ways in which this formal power transfer could take place. Administrative decentralization, often known as de-concentration, is the process of transferring to lower-level central government authorities or to other local authorities that are upwardly accountable to the central government.<sup>33</sup>

I look into the design and implementation of the Ugandan decentralization program in light of the possibility that decentralization can help reduce poverty by fostering possibilities for citizen participation, responsive policymaking, and improved efficiency in the delivery of goods and services. Since examining formal procedures and legal requirements is insufficient, I place emphasis on how these procedures and requirements are actually implemented. I also intend to learn about the theory and implementation of the reform in order to draw some preliminary conclusions about its potential effects on financial hardship. Here, I just evaluate decentralization on a qualitative level rather than attempting to quantify its effects. Since 1986, the Yoweri Kaguta Museveni-led NRM administration has made a significant personal commitment

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<sup>31</sup> J. Olaka Onyango, *Constitutionalism in Africa, creating opportunities facing challenges*, 268.

<sup>32</sup> J. Olaka Onyango, *Constitutionalism in Africa, creating opportunities facing challenges*, 269.

<sup>33</sup> E. J. Yuliani, Available at, <https://backemooon.com/what-is-decentralization-32>, Accessed on 29<sup>st</sup> December. 2021.

to decentralization, backing such an ambitious and outstanding type of devolution. The first part of the 1980s saw the importance of local councils known as “resistance councils” for NRM during and after the bush war. These councils have been established to assist in bolstering the authority of the new government that was to assume power and then cooperate with it to ensure that the nation develops and is at peace. Decentralized governance was a component of the new regime's political plan to implement a participative, popular, and grass-roots-based form of democracy that was fresh and revolutionary. Decentralization's speedy and comprehensive implementation was therefore a top goal.<sup>34</sup>

## **2.6 Conclusion**

Briefly put, Uganda has a fascinating political history. Its leadership style is unpredictable, yet it may have some support from the populace. However, the bulk of people tend to stay away from taking a position out of fear of being detained or investigated. Thus, Museveni chose to cooperate with them but according to his own ideas rather than adopting and promoting western accepted and democratic practices. In addition to choosing a fundamentally different system, Museveni wants to spread his version of democracy among friends and has gone so far as to defy internal pressure to steer the nation toward free-spirited action. However, as time went on, the popular notion of what politics is began to stray from the primary issues and agenda, providing a breeding ground for vices like dictatorship, corruption, tribalism, favoritism, and so forth, where the views of the majority are assassinated in the corridors of power in parliament and at other grassroots levels.

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<sup>34</sup> G. Crawford, C. Halman, *Decentralization in Africa; A pathway out of poverty and conflict*, Amsterdam University Press, Netherlands, 2008, 40.

## CHAPTER III

# AN ANALYSIS OF KARL POPPER'S THEORY OF POLITICS

### 3.0 Introduction

We are responsible for our own future and are not dependent on any prior requirements. However, there are well-known sociological theories that take the opposing stance. They contend that the social sciences in particular are responsible for providing us with long-term historical predictions, whereas science as a whole is responsible for making predictions or, rather, improving upon and solidifying our everyday predictions. They also think they have found historical laws that allow them to predict how events will unfold in the past. This chapter aims to provide Popper's scientific theory that he applied in his writings on the open society, but first it will provide a brief overview of Karl Popper, his political influence, particularly on Plato, who he accused of initiating the closed society in ancient Greece, and Aristotle, Popper's scientific theories, and finally a conclusion.

### 3.1 Life and background of Karl Popper

In 1902, Karl Popper was born to upper middle class parents in Vienna, Austria-Hungary. His parents, Jenny Schiff and Simon Siegmund, were of Silesian and Hungarian descent. Karl Popper, a Bohemian attorney, graduated from the University of Vienna with a legal degree.<sup>35</sup> Popper's uncle was the Austrian philosopher Josef Popper-Lynkeus. Popper's father moved to Vienna and joined Raimund Grubel's law practice,

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<sup>35</sup> P. A. SCHILPP, *The philosophy of Karl Popper book I*, The open court Publishing Co., USA, 1974, 4.

which defended the liberal mayor of Vienna. The firm was finally taken over by Popper's father after Grubl passed away in 1898. Popper's middle name is Raimund Grubl.<sup>36</sup> Popper himself in his autobiography erroneously recalls that Grubl's first name was Carl.<sup>37</sup> With a personal library of 12,000–14,000 books, his father was a voracious reader with tastes in philosophy, the classics, as well as social and political issues. He gave Popper both the disposition and the library. He would later remember that his upbringing had been distinctly literary.<sup>38</sup>

When Popper was 16 years old, he quit attending school and enrolled in the University of Vienna as a guest student. He attended seminars there on logic, physics, philosophy, psychology, and musicology. Popper developed a fascination with Marxism in 1919, and he subsequently joined the Association of Socialist School Students. He also joined the Austrian Social Democratic Workers Party, a wholly Marxist organization at the time. He became disillusioned with what he saw as Marx's pseudo-scientific historical materialism after the street battle in the Horlgasse on June 15, 1919, during which police shot eight of his unarmed party members, abandoned the theory, and remained a supporter of social liberalism throughout his life.<sup>39</sup>

He briefly worked at constructing streets, but he was unable to complete the difficult job. He enrolled in school as a guest student and started an apprenticeship as a cabinetmaker, which he completed as a journeyman. He reasoned that the ability to make furniture might be useful for building a childcare center for children, which was his current fantasy. After that, he worked as a volunteer at one of Alfred Adler's clinics for

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<sup>36</sup> P. A. SCHILPP, *The philosophy of Karl Popper* 5.

<sup>37</sup> P. A. SCHILPP, *The philosophy of Karl Popper*, 5.

<sup>38</sup> P. A. SCHILPP, *The philosophy of Karl Popper*, 6.

<sup>39</sup> D. MILLER, Available at, <https://www.jstor.org/stable/770342>, Accessed on 26<sup>th</sup> January, 2021.

child psychotherapists. After passing the exam to become an elementary school teacher in 1924, he started working after school at a club for children who were at social risk. At the recently founded Institute, he continued his studies in philosophy and psychology in 1925.<sup>40</sup>

Popper ultimately obtained employment that permitted him to move to New Zealand in 1937, where he took a job as a philosophy instructor at Canterbury University College of the University of New Zealand in Christchurch.<sup>41</sup> He wrote *The Open Society and Its Enemies*, a significant work, here. He became a longtime friend with the professor of physiology John Carew Eccles while studying in Dunedin. He relocated to the United Kingdom in 1946, following the end of World War II, to work as a reader in logic and scientific method at the London School of Economics.<sup>42</sup> Three years later, in 1949, he was appointed professor of logic and scientific method at the University of London. Popper presided over the Aristotelian Society from 1958 to 1959. Even though he retired from his position as a professor in 1969, he remained a creative thinker for the rest of his life. Popper, then 92 years old, passed suddenly in Kenly on September 17, 1994 as a result of complications from cancer, pneumonia, and kidney failure.<sup>43</sup>

### **3.2 Karl Popper's Political influence**

#### **2.2.1 Plato**

Popper asserts that the 20th century was not the only time authoritarianism existed. Instead, it belonged to a tradition that is either as ancient or as recent as our own society. Popper turned to ancient Greek culture during his research on the "Open

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<sup>40</sup> P. A. SCHILPP, *The philosophy of Karl Popper book 1*, The open court Publishing Co., USA, 1974.

<sup>41</sup> A.CECIL, *The straight dope*, Available at, <https://www.scribde.com/doc/>, Accessed on 7<sup>th</sup> January. 2022.

<sup>42</sup> P. A. SCHILPP, *The philosophy of Karl Popper book 1*, The open court Publishing Co., USA, 1974

<sup>43</sup> K. R. POPPER, *The Open Society and its Enemies*, 1.



Society's" dictatorial roots. They wanted to travel back in antiquity and bring back Athens' closed society's strict class hierarchy, adherence to tribal customs, and unquestioned submission to authority.<sup>44</sup> This return to tribalism was prompted by what Popper called the "strain of civilisation," a widely and intensely felt unease. According to Popper, the organized and organic nature of closed communities satisfies a basic human need for regularity and a shared way of life. For humans to gain fully from living in a free society, such as freedom, social growth, better knowledge, and improved collaboration, Popper claimed that this anxiety is important. The independence, freedom, and personal responsibility that open societies inevitably promote, however, result in a lot of individuals feeling lonely and anxious. The necessity of having is the price of being human.<sup>45</sup> The most crucial principle is that no one—male or female—should be without a leader. Nobody should allow himself to develop the mental habits that would allow him to act on his own, whether out of zeal or even for amusement. But in both times of war and peace, he must closely monitor and obey his superior. And he should take direction from leaders in everything, no matter how trivial. He must only move, stand up, wash, or eat when directed to do so, for example. In other words, he should gradually train his soul to become absolutely incapable of acting independently and to never even imagine of doing so<sup>46</sup>

Political turmoil and violence were far more prevalent during Plato's lifetime than they were for Heraclitus. His homeland of Athens had previously experienced a period of dictatorship as a result of the dissolution of Greek tribalism. An oligarchy or tyranny, such as the rule of the wealthiest aristocratic families, was later attempted to be restored.

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<sup>44</sup> K. R. POPPER, *The Open Society and its Enemies*, 5.

<sup>45</sup> K. R. POPPER, *The Open Society and its Enemies* .176.

<sup>46</sup> R. F. STALLEY, *An Introduction to Plato's Laws*, Hackett Publishing Amazon. Com., university of Glasgow, 1983, 181.

To stop this, a democracy was later established, and it fought tenaciously to do so.<sup>47</sup> When Plato was a young man, Sparta, the largest city-state in the Peloponnese and the defender of many of the traditions and rules of the former tribal aristocracy, waged a bloody war against democratic Athens.

According to Popper, Plato established the closed society's philosophical stance and set the ground for totalitarianism. By devising a complicated system that would halt all social and political growth and turn philosophy into an enforcer of authority rather than a challenger, Plato violated the critical nature of his mentor Socrates in his Republic. Additionally, it would establish a hierarchy in which each person's freedom and rights would be deferred to the needs of society as a whole, bucking the individuality and egalitarianism trend that had emerged in democratic Athens.<sup>48</sup>

As an opponent of Athens in the Peloponnesian War and, in Popper's opinion, a prime example of a closed society, Sparta served as a model for Plato's utopian concept of the Republic, Popper said. The two major pillars of Spartan culture were internal stability and military force.<sup>49</sup> The Spartan constitution sought to create a hive-like, martial society that continually put the needs of the collective before those of the individual and required near total control over its inhabitants in order to accomplish these aims. In this, newborn infants who were deemed to be too weak were tossed into a watery pit, displaying a crude version of eugenics.<sup>50</sup> Under this system, Sparta thrived militarily but, unexpectedly, did not make any significant advances in the humanities or sciences. According to Popper, Sparta was a caged tribalism that tried to confuse Athens-style

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<sup>47</sup> R. F. STALLEY, *An Introduction to Plato's Laws*, 180.

<sup>48</sup> K. R. POPPER, *The Open Society and its Enemies*, 113.

<sup>49</sup> Available at, <https://www.lep.Utm.Edu/Popp-pol/>, Accessed on 23<sup>rd</sup> January. 2022.

<sup>50</sup> Available at, <https://www.lep.Utm.Edu/Popp-pol/>.

egalitarian, democratic, and individualistic ideals<sup>51</sup>. He asserted that it was no accident that the Nazis and other contemporary totalitarians took their cues from the Spartans.

### **3.2.2 Holism, Essentialism and Historicism**

According to Popper, the three main philosophical tenets that underlay Plato's defense of the closed society are holism, essentialism, and historicism. According to the notion of holism, in order to fully know some sorts of entities, it is necessary to understand them in their totality. This is widely believed to be true for biological and social systems, such as an organism, environment, economy, or culture.<sup>52</sup> This viewpoint leads to the widely accepted conclusion that such entities have characteristics that cannot be explained by breaking the entity down into its constituent parts. For example, according to some philosophers, human consciousness is an evolving phenomenon whose properties cannot be entirely explained by the characteristics of the physical components of the human brain (nerve cells, neurotransmitters, etc.). Similar to this, advocates of a holistic approach to social research argue that social entities cannot be reduced to the traits of the individuals who make them up.<sup>53</sup>

Plato's assertion that the city, or “Greek polis,” existed before its inhabitants and was, in some ways, more real than they were, according to Popper, was proof of his holism. According to Plato, the permanent collective, a stable totality, rather than transient individuals, possesses truth.<sup>54</sup> This point of view, which served as the foundation for Plato's ethical collectivism, asserted that the needs of the society came before those of the individual. According to Popper, Plato considered that for there to be justice, citizens had to put their desires second to the needs of the state. Plato defined

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<sup>51</sup> K. R. POPPER, *The Open Society and its Enemies*. 182.

<sup>52</sup> K. R. POPPER, *The Open Society and its Enemies*. 1947.

<sup>53</sup> N. BUNNIN, E.T. JAMES, *The Blackwell Companion to Philosophy*, John Wilzy and sons, 2008, 882.

<sup>54</sup> K. R. POPPER, *The Open Society and its Enemies*, 80.

justice as nothing more than the happiness, unity, and stability of the entire group<sup>55</sup> Popper believed that this was extremely risky. In reality, he asserted that a fundamental ethical premise of all totalitarian systems, whether ancient or modern, is the belief that the demands of some collective social entity, such as a city, a state, society, a nation, or a race, are prior to and superior to those of actual living people.

According to historicism, history has a necessary start and end and is governed by historical laws or principles. According to historicists, in order to predict how society will change in the future, philosophy must have as its objective the discovery of the laws or principles that govern history, followed by history and social science.<sup>56</sup> Popper asserts that historicism is a very old perspective that originated in Athens in the fifth century BCE. According to early Greek conceptions of historicism, cities develop organically and in cycles, with a golden age followed by inevitable decay and collapse. Some interpretations hold that this inescapable fall and disintegration pave the way for rebirth and a new golden age. The ideal city eventually degenerates from oligarchy to democracy to dictatorship before reverting to military rule, according to Plato's interpretation of this law of decay. However, Plato supplied a philosophical explanation for the city's progressive deterioration rather than merely documenting it. His theory of the Forms and, hence, methodological essentialism were the foundations for this explanation.<sup>57</sup>

By attempting to provide a remedy to counteract this intrinsic inclination for disintegration, Plato went a step further. According to Popper, this was the main objective of the utopian closed society built in the Republic as a countermeasure to the innate propensity for moral and political decay. It required the creation of a rigid class structure

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<sup>55</sup> Available at, <https://www.lep.Utm.Edu/Popp-pol/>.

<sup>56</sup> K. Popper, *The poverty of Historicism*, 148.

<sup>57</sup> K. Popper, *The poverty of Historicism*, British Library Cataloguing in Publication Data, London, 1957,149.

with clear hierarchies, governed by philosopher monarchs whose knowledge of the Forms would shield them from decay and ensure their incorruptibility.<sup>58</sup>

### **3.3 Karl Poppers Political Theory**

#### **3.3.1 Utopian Social Engineering**

Popper argues that historicism is a fundamentally defective social science as a result. He also said that it was politically dangerous, and that this danger was brought about by the logical affinity of historicism with what Popper called utopian social engineering. Such social planning seeks to redesign "the whole of society" in accordance with a particular plan or blueprint, as opposed to social planning that aims at incremental and limited alterations. Popper understood that historicism and utopian engineering have a strange relationship.<sup>59</sup> Since they believe that rules determine the path of history, historicists do not see the need in making an effort to control societal development. Historicists believe that just as a meteorologist can only anticipate the weather, social scientists can only predict the future. Although future social trends can be foreseen, they cannot be initiated or altered. Consequently, historicism is categorically opposed to utopian planning, as well as general social planning.<sup>60</sup>

Utopian engineering and historicism are related to utopianism. The goal of utopians is to create some form of ideal society in which all social disputes are addressed and fundamental human rights like freedom, equality, and happiness are fully attained.<sup>61</sup> This ultimate objective necessitates a drastic transformation of the current social

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<sup>58</sup> K. Popper, *The poverty of Historicism*, 65.

<sup>59</sup> K. Popper, *The poverty of Historicism*, 73.

<sup>60</sup> K. R. Popper, *The Open Society and its Enemies*, 157.

<sup>61</sup> K. R. Popper, *The Open Society and its Enemies*, 158.

landscape, which logically points to the necessity of utopian social engineering. Thus, many forms of historicism have an idealistic bent.<sup>62</sup>

In addition, holism is frequently embraced by both historicism and utopian social engineering. Like utopian engineers, historicists, according to Popper, often think that society as a whole should be the right subject of scientific study. The laws of history must be grasped in order to comprehend the profound forces that move the social wholes, according to the historicist, who believes that society must be understood in terms of social wholes. Since of this, and because they are aware of the historical trends that will lead to the utopia, historicists may be tempted to try to influence the course of history. Therefore, despite the fact that a historically grounded philosophy could appear to promote political passivity or dormancy, historicists frequently find themselves drawn into active political participation.<sup>63</sup>

He asserted that institutions can never fully control people's conduct because human volition and peculiarities will prevent it. Therefore, regardless of how meticulously and carefully an institution is created, the fact that institutions are populated by people causes a certain amount of unpredictability in how they function.<sup>64</sup>

### **3.4 Scientific theories of Karl Popper**

Popper classified these as belonging to the third world, which he defined as the realm of objective thought, particularly the realms of science, poetry, and the arts. Popper discovers what he refers to as objective knowledge in this universe. This knowledge is made up of logical concepts, which are also known as objective products. These objective products are theories that no longer pertain to the subject, and this third realm is made up

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<sup>62</sup> K. Popper, *The poverty of Historicism*, 73.

<sup>63</sup> K. Popper, *The poverty of Historicism*, 150.

<sup>64</sup> K. Popper, *The poverty of Historicism*, 70.

of the concepts of the theories themselves and their logical relationships. It is a world where people argue with one another and have difficulties, and it lacks human conscience.<sup>65</sup>

### **3.4.1 Falsifiability and Degree of falsifiability**

Critical rationalism is the term used to describe Popper's philosophy. The expression alludes to his rejection of conventional empiricism and the conventional observational inductivity view of science that had grown out of it with regard to the scientific method. The latter was strongly opposed by Popper, who maintained that scientific ideas are abstract in nature and can only be indirectly validated in respect to their implications. Additionally, he thought that human knowledge and scientific theory in general were created by the creative imagination to answer problems that had arisen in certain historical and cultural settings.<sup>66</sup>

The theory from which the implication is derived is shown to be false by a single counterexample, which is logically compelling. No amount of successful experimental testing can, logically, establish a scientific theory. It is not always true that a given claim, such as a law or scientific theory that we'll refer to as "T," is falsifiable. Instead, it implies that if "T" is untrue, this may be proven through experimentation or observation.<sup>67</sup> It also influenced him to settle on falsifiability as his yardstick for determining what qualifies as true science and what does not; a theory should only be recognized as scientific if it can be tested. One of his philosophical accomplishments is his assertion that he has found a solution to the induction problem. He asserts that although it is difficult to establish that the sun will rise, the hypothesis that it will do so every day can be put out. The idea

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<sup>65</sup> H. Keuth, *The Philosophy of Karl Popper*, 9.

<sup>66</sup> A. F. Chalmers, *What is this thing called science 4<sup>th</sup> Edn.* Hackett Publishing Co., Sydney, 2013, 69

<sup>67</sup> A. F. Chalmers, *What is this thing called science*, 60.

will be disproven and will need to be revised if the sun doesn't rise on a specified day.<sup>68</sup> There is no need to doubt the theory's veracity up until that time. Furthermore, according to Popper, it is not reasonable to assume that the sun would rise till a specific day but won't do so the following day or other comparable claims with extra circumstances.<sup>69</sup> A hypothesis like this would have a better chance of being accurate because it is more difficult to refute. One need just show that the sun has stopped rising to refute the first; however, to refute the second, one must additionally assume that the given day has not yet come. Popper said that one should rationally support the theory that accounts for known facts in the most straightforward, testable, or unlikely manner possible. Here, it becomes very evident that he disagreed with positivism, which held that one should favor the hypothesis with the greatest likelihood of being correct. According to Popper, it is impossible to guarantee that a theory is true; rather, it is more important that its falsity be as obvious as possible.<sup>70</sup>

### **3.4.2 Corroboration**

Popper observed that there are some unlikely and highly falsifiable assertions that can nevertheless be maintained for objectivity in knowing when we search for the most improbable propositions. That's why Popper will introduce a new idea called corroboration in his explanation of the theory of objective knowledge. The term "corroboration" is used to describe how a theory or hypothesis holds up under scrutiny. Popper believes that while the theories cannot be verified, they can be supported. Therefore, before a hypothesis can be maintained, it must be evaluated against the tests

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<sup>68</sup> A. F. Chalmers, *What is this thing called science*, 60.

<sup>69</sup> A. F. Chalmers, *What is this thing called science*, 60.

<sup>70</sup> A. F. Chalmers, *What is this thing called science*, 60.



it has endured up to the point when it has demonstrated its ability to endure by withstanding the tests.<sup>71</sup>

According to this perspective, compatibility and incompatibility are two essential relationships that corroboration establishes. Popper views incompatibility as the falsification of a hypothesis. Regarding compatibility, Popper asserts that if a theory is compatible with the widely recognized basic system of claims, then we might be able to suggest that it has some positive degree of corroboration. Since a statement can be highly falsifiable yet only weakly corroborated, the degree of corroboration that is actually achieved depends on more factors than just the degree of falsifiability.<sup>72</sup>

However, to evaluate the degree of corroboration of the theory, popper demands that we need to take note of its degree of falsifiability.<sup>73</sup> This is due to the fact that a theory can be tested even if it has strong corroboration. As a result, we must use the following logic to evaluate the degree of corroboration: the degree of corroboration of the theory will rise as the number of cases that support it rises. Regarding this viewpoint, Popper argues that a theory with a high level of universality is more likely to have a high degree of corroboration than a theory with a low level of universality. In reality, it is important to notice that whether we say a statement is confirmed or not, it is also a matter of evaluating its reasoning.<sup>74</sup>

Therefore, a system accepted a statement up until a timely specified moment when it was confirmed to a specific basic system of statement. To this end, Popper asserts that it is illogical to claim that the corroboration a theory has amassed up to this point is

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<sup>71</sup> H. Keuth, *The Philosophy of Karl Popper*, 109.

<sup>72</sup> J. Bzovy, Available at, <https://mspace.Lib.Umaniroba.Ca/bitstream/handle/1993>, Accessed on 9<sup>th</sup> February, 2022

<sup>73</sup> G.Radnitzky, G.Anderson, R.S. Cohen, *Progress and Rationality in Science*, Springer Science and Business media, Boston, 2012, 197.

<sup>74</sup> H. Keuth, *The Philosophy of Karl Popper*, 111.

logically equivalent to the corroboration it has amassed up to that point yesterday. This does not, however, preclude us from asserting that a theory that has been thoroughly supported up to this point can only be replaced by a theory with a high level of universality, that is, a theory that is amenable to more tests and contains the thoroughly supported old theory, or at the very least, a theory that moves very closely to the theory that will replace it.<sup>75</sup>

### **3.4.3 Improbability**

According to Popper, great probability is not what interests us in science. And we may argue that a theory is more scientifically sound the more likely it is. This indicates that a statement's logical likelihood of being true decreases the more highly informative it is. We therefore require propositions with weak probability for Popper. We can infer from the improbability of theories that having a probable theory means going further away from the truth, while having a highly informative theory means having an improbable theory, and that moving closer to the truth is caused by the latter.<sup>76</sup>

### **3.4.4 Refutation**

The plan Popper uses to take advantage of the asymmetry in logic that arises between trial and rebuttal is what makes him unique. Numerous observations of a conjunction do not establish its universality.<sup>77</sup> In other words, even if everyone believes a theory, we cannot show that it will always be true. The symbolic idea that the sun rises and sets once every 24 hours was disproved by the scientific conjunction of Pytheas, who found that the sun shines for six months in Iceland, in order to support this thesis. Popper then used these scientific conjunctions to support his claim. Second, Albert Einstein's

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<sup>75</sup> H. Keuth, *The Philosophy of Karl Popper*, 112.

<sup>76</sup> K.R. Popper, *Conjectures and Refutations*, 522.

<sup>77</sup> K. R. Popper, *Conjectures and Refutations*, 261.

theory of relativity superseded Isaac Newton's notion of universal attraction.<sup>78</sup> These examples serve to demonstrate that it just takes one singular observation to invalidate a hypothesis. In other words, it takes a black dove to disprove the idea that all doves are white. This is meant to imply that a single observation is sufficient to disprove a theory, just as a black dove is sufficient to disprove the axiom that “all doves are white.”

The sun rises and sets only once every 24 hours, according to the universal principle p. This theory generates a specific case of p, which is the claim or theory Q that "the sun will set today in fewer than 24 hours." P-Q is a valid inference in this situation. However, because the sun had not yet set when Pytheas observed it at midnight, his observation was merely a theory. As a result, the theory non Q proved the original theory P false. Due to this theory of contraposition, it is possible to state that non-Q leads to non-P, which is a rebuttal of theory P and an observation of non-Q.<sup>79</sup> Popper's epistemology so heavily relies on this capacity for rebuttal, to the extent where we might refer to it as refutationalism. Because it is impossible to establish the veracity of a theory, every argument, legislation, and theory are merely speculative, provisional hypotheses or potential solutions to problems.

### **3.5 Conclusion**

Popper looked to the history of Greece to find the roots of authoritarianism. He observed the emergence of what he called the first open society in democratic Athens in the fifth century B.C.E. He argued that Socrates and the democratic politics of the city served as models of this new mindset, and that Athenians were the first to critically analyze their own values, beliefs, institutions, and traditions. However, the instability and swift social change that an open society had generated worried reactionary forces. They desired to

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<sup>78</sup> A. F. Chalmers, *What is this thing called science*, 20.

<sup>79</sup> K. R. Popper, *Conjectures and Refutations*, Rutledge and Kegan Paul Publishers, New York, 2004, 336.

return Athens to a closed society with a rigid class structure, loyalty to tribal customs, and unquestioned submission to authority.<sup>80</sup> According to Popper, the organized and organic nature of closed communities satisfies a basic human need for regularity and a shared way of life. As a result of the individualism, freedom, and personal responsibility that open societies inherently promote, many people experience loneliness and anxiety. However, Popper argued that this anxiety is a necessary condition for us to experience the greater benefits of living in an open society, such as freedom, social advancement, increased knowledge, and improved cooperation. It is a price we must pay for being human.<sup>81</sup>

Popper's arguments for a free and democratic society are largely based on his ideas about how the scientific method should be used to research politics, history, and social science. In actuality, his best-known political articles merge science and politics. Popper thought that the institutions and people of an open society would possess the same critical rigor that defines natural science—an attitude he dubbed critical rationalism. It has been thoroughly explained above. It was thought that society would become more socially and politically advanced by being open to analysis and inquiry, and that the political environment would support scientific advancement.

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<sup>80</sup> K. R. Popper, *The Open Society and its Enemies*, 175.

<sup>81</sup> K. R. Popper, *The Open Society and its Enemies*, 176.

## CHAPTER IV

# RELEVANCE OF POPPER'S CONCEPT OF POLITICS TO THE DEVELOPMENT AND PROGRESS OF UGANDA'S POLITICS

### 4.0 Introduction

In chapter three above, I discussed how Popper made falsification and refutation the foundation of his work in chapter three above. Popper thought that falsificationism illuminated science for us to use. As a result, the third world was created, which is significant because of a citizen who makes personal judgments, conducts in-depth analysis, and even eve. A tremendous burden is placed on human shoulders as a result of this critical mindset and rationality in general: the duty to judge what is good and bad.

### 4.1 Refutation

Here, it is argued that local research may not reveal the law of community evolution in order to predict its future. Nothing, then, can be predicted about how human history will turn out using science or any other kind of logical approach. According to Popper. In light of this, the development of human society is an exceptional historical process. It is impossible to accurately foresee human behavior or the course of future events or communal growth.<sup>82</sup>

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<sup>82</sup> K. POPPER, *The Poverty of Historicism*, 86.

#### 4.1.1 Poppers refutation of Historicism

According to Popper, historicism is a school of thought in the social sciences that has historical prediction as its main goal and believes that this goal may be achieved by understanding the rhythms, patterns, laws, or tendencies that underpin the course of history. Due to the grouping of numerous related issues, this definition is brief. A social science method, for instance, presupposes that its objective is to anticipate the future, that these predictions are founded on the recognition of rhythms or patterns, laws or trends, and that these laws or rhythms underlying something that may be defined as the evolution. When Popper asserted that historicism was theoretically wrong and fundamentally detrimental, what he really meant to say was that since historical predictions of social development are comparable to baseless revelations and prophecies, they have a negative effect on effective social reform on of history.<sup>83</sup> Popper believes that the notion of the Jewish “chosen people,” Plato's “philosopher king,” Hegel's “absolute spirit,” and Marx's notion of the end of history, which presupposed the emergence of a classless society, are all manifestations of one of mankind's oldest dreams: the dream of prophecy; the prophecy of social, political, and institutional development.”<sup>84</sup> They frequently represent moral historicism because they draw moral principles from historical events. They uphold the idea that what was right in the past conservatism, right in the present positivism, and right in the future optimism would also come to pass.<sup>85</sup>

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<sup>83</sup> Plato, *Great Dialogue of Plato*, Warming ton E. H (edn), The New American Library Inc., New York, 1956, 79.

<sup>84</sup> O.T. Afisi, K. *Poppers critical relationalism and politics of liberation*, Available at; <https://ir.Canterbury.ac.z/itstreamhandle/10092>. Accessed on 25th May. 2022.

<sup>85</sup> K. POPPER, *The Poverty of Historicism*, 108.

#### **4.1.2 Changing of the Ugandan constitution**

The Ugandan Parliament passed a constitutional amendment on December 20 that, among other things, removes the bar that anyone running for president be under 75 years old. This amendment is based on the idea of historicism that Popper refuted and was closely related to the rule of the philosopher king in Plato's republic mentioned above. The removal of the age restriction paves the way for Yoweri Museveni, 74, who has been in office since 1986 and whose tenure was set to expire in 2021, to run for re-election.

The Constitution's age-limit provision was opposed by the vast majority of Ugandans. Recently, Museveni made it known that he wanted the presidency's term to be increased to seven years. . In a recent speech, he argued that term lengthening is required for efficiency's sake, stressing that five years is a joke for these African countries with all of these problems and that African leaders have a lot more to do and need adequate time (between elections) to develop the continent. The Constitution now specifies a presidential term as being five years long. In this case, the abolition of the age barrier would allow Museveni to continue in power until 2031 although a 2005 constitutional amendment eliminated the 1995 Constitution's requirement that the president be limited to two terms. In Museveni's view, he is the sole philosopher king in Uganda with the knowledge and power to reign as in Plato's utopian kingdom of historicism.

#### **4.2 The open society**

In Popper's "open society" idea, the degree of freedom that members have in making contributions to the society's operation is referred to. Popper created it in opposition to the closed society's rule, which allows a small minority to make decisions that have an impact on the majority and the entire society, such as the Ugandan

government. The degree to which the social system as a whole is receptive to individual input has an impact on this in turn. The openness of society also alludes to freedom, as prospective leaders are free to form a coalition to serve the populace.<sup>86</sup>

#### **4.2.1 Institutions of the Open Society**

The frame work which can ensure the rise the people's choices, in light of the above concept of the open society? Is the first question that comes to mind? Or to put it another way, what institutions can actually bring about the open society? As a result, this inquiry immediately leads to a consideration of the primary free societies.

#### **4.2.2 The Parliament**

Here, we would want to draw attention to the fact that Popper appears to be in favor of what has been dubbed “government by discussion,” in which decisions are made after discussion between citizens and their representatives. It is based on verbal disputes in the social and political arena, and it is decided by persuasion techniques aimed at the masses whose votes temporarily give the speaker who has won their support authority. Overall, we would say that the main goal of pluralism is to promote discourse that gives men the freedom to think for themselves and to form organizations and corporations in accordance with their preferences and inclinations.

Popper also calls for a clearly defined separation of powers that is guaranteed by the constitution and should ensure a functional system of checks and balances between the three main branches of government, namely the executive branch on the one hand and the legislative and judicial branches on the other.<sup>87</sup> He points out that if the duties of each governmental body and the scope of their authority are made clear, it will make

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<sup>86</sup> K. Popper, *The Open Society and its Enemies*, 15.

<sup>87</sup> K. Popper, *The Open Society and its Enemies*, 125.



operations run more smoothly by reducing conflicts of authority.<sup>88</sup> These will encourage institutional autonomy as they assist prevent excessive dominance by one organ over the others and the associated risks to the principle of separation of powers.

He is also aware that a system like that would ensure and defend people's rights to freedom. These fundamental liberties include, among other things, the individual's freedoms and rights, as well as the freedoms of expression, association, assembly, mobility, conscience, and, most crucially, the press, which has a responsibility to inform the ruled of the government's policies.<sup>89</sup>

In contrast to Popper's call for freedom, the Ugandan institution known as “parliament” does not allow for members to express their freedom in the manner that is necessary. The opposition members of parliament are not always respected for their opinions expressed in the legislature, and in a similar vein, they are not even given the opportunity to meet the people they are supposed to represent because the police forbid them from holding gatherings inside the nation even though they have fulfilled all the requirements for the consultation. This has had an impact on Uganda's political foundation.

#### **4.2.3 Education**

Another key institution in the democratic process, in Popper's view, is the educational system. He believes, among other things, that democratic culture or views, attitudes, and dispositions are acquired and not inborn or inherited. In order to implement democracy, he consequently asks that it be taught.<sup>90</sup> He offers a philosophy of learning that not only supports indoctrination but actively encourages it. In contrast, Karl Popper believes that training should be thorough not in the sense of excluding all criticism, but

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<sup>88</sup> K. Popper, *The Open Society and its Enemies*, 151.

<sup>89</sup> K. Popper, *The Open Society and its Enemies*, 151.

<sup>90</sup> J. Agassi, *Science and Culture*, Springer science and business media, Boston, 2013, 94.

rather in the sense that it should be carried out efficiently by a person who is both knowledgeable and articulate. Some researchers think that a small amount of indoctrination is necessary for objectivity or open-mindedness.<sup>91</sup>

Democracy, according to Karl Popper, is an attitude because it is a way of doing things that depends on how we see ourselves, our abilities, how we feel about authority and the effectiveness of the government, and most importantly, how we feel about the potential of others. In order to avoid the push mentalities present in the majority of undemocratic organizations, individuals should be educated about men's limitations as well as democracy. Popper contends that the level of acculturation of the public in democratic principles, attitudes, and beliefs is closely correlated with the amount or degree of democracy in every particular society, to this extent and in this regard.<sup>92</sup> Popper contends that "the people must be immersed with and drenched in the democratic ethos for democracy to exist, endure, and prosper."<sup>93</sup>

Talking about the survival of democracy and how it is taught to the populace in relation to Ugandan education is unrealistic because the government removed political education from the curriculum in 2013, which has prevented many citizens from knowing what democracy is, how it should be practiced, and who should be involved in the political sphere. As a result, many citizens are not bothered to question the injustices the government engages in. Since it is impossible for us to explore every institution in Popper's "open society," we will just briefly touch on some of its key components in this essay. This final characteristic is a concept of power shared, according to which no one government organ would be powerful enough to exert control or influence over the actions of the others.

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<sup>91</sup> A. C. Hill, *Democratic Realism*, Jonathan Cape Ltd, London, 1945, 20.

<sup>92</sup> K. Popper, *The Open Society and its Enemies*, 105.

<sup>93</sup> K. Popper, *The Open Society and its Enemies*, 108.

Popper advocates on the creation of impersonal institutions in order to highlight that fact. This is to say that groups of the open society, must be established and staffed in order to satisfy the preferences of the majority or all of the society's members, and they must not reflect personal interests.<sup>94</sup> In fact, he believes that all persistent political issues are institutional. For instance, he believes that the leadership principle saddles institutions with the responsibility of choosing future leaders rather than replacing institutional difficulties with personnel issues. He consequently implores us not to confuse personal issues with institutional ones.

It's also vital to keep in mind that Popper views institutions as being equal to strongholds. They must consequently be carefully planned, well-staffed, and have clear objectives.<sup>95</sup> And this brings us to the question of creation and maintenance of these institutions and therefore on whether utopian social engineering is better than Popper's piecemeal approach.

Such a dilemma is distorted by Popper's open society. Because if someone is meant to the maintenance of free institutions, he or she can defend them against attacks from both majorities and minority without engaging in self-contradictory behavior. He can also protect these institutions from any armed aggression that aims to topple them. Since Popper wants to do away with bad, he actually believes that using force against an existing regime that maintains itself by force is morally permissible.<sup>96</sup>

#### **4.3 Piecemeal Versus Utopian Social Engineering**

Popper defines social engineering as the process of building social structures using a pre-established design. In this context, a social engineer is anyone who is directly involved in the creation and administration of social institutions, such as an administrator

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<sup>94</sup> K. Popper, *The Open Society and its Enemies*, 120.

<sup>95</sup> K. Popper, *The Open Society and its Enemies*, 124.

<sup>96</sup> B. MAGEE, *Popper*, Rutledge imprint of Taylor and Francis Information Co., London, 2006, 79.

or a political figure.<sup>97</sup> Popper refers to the practical application or use of the available technological knowledge in the formation and administration of institutions as "piecemeal social engineering." The foundation of a piecemeal approach is the notion that a scientific basis for politics should include the accurate information necessary for the development or alteration of social institutions in accordance with the objectives and desires of the public.<sup>98</sup> Physical engineering and piecemeal social engineering are comparable in that both aim towards goals that are outside the purview of technology, according to Popper. Therefore, much as the major aim of physical engineering is to build machines, redesign them, and maintain them, the mission of this idea is to develop social leaderships, modify those that are already in place, and manage them.

This is made possible by the fact that the piecemeal engineer is aware that the vast majority of social institutions have simply emerged as the unintended or unforeseen outcomes of human action. Only a small number of social institutions are intentionally built. He sees these institutions from a practical perspective in light of this.<sup>99</sup> If these are our objectives, is this institution properly planned and set up to attain them? This is the question that emerges for him. As a result, he will try to use all institutions, much like robots, for certain, predetermined goals.<sup>100</sup>

#### **4.4 Popper's Democracy**

Despite the fact that "the people" may exert pressure on their rulers by threatening dismissal, he notes that "the people" "never rule themselves in any concrete practical sense." Additionally, he contends that the paradox of democracy, to be examined later, results from the majority of the governed choosing their own government. Therefore, in

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<sup>97</sup> K. POPPER, *The Poverty of Historicism*, 65.

<sup>98</sup> B. MALINOWSKI, *The Good Society*, Allen and Unwin, London, 1937, 90.

<sup>99</sup> K. POPPER, *The Poverty of Historicism*, 67.

<sup>100</sup> K. POPPER, *The Poverty of Historicism*, 67.

his opinion Popper, democracy does not exist when one person is in power; rather, it exists when those in power are subject to what he calls “institutional control” by others who are not themselves in such a position.<sup>101</sup>

#### **4.5 Corroboration**

Popper's point on pluralism in politics is supported by the observation that an open society should allow for the maximum number of parties, groups, and interests in order to foster competition and, ultimately, good governance. As a result, he believes that a pluralist or multiparty political system is a stronger basis for a perfect society. He refers to a democracy as this ideal or "open" society. It is implausible for Popper to envision the Ugandan political system as an open society because the ruling party or the current administration is opposed to plurality or a multiparty system.<sup>102</sup>

According to Popper, the most important prerequisite for a democracy is that the people in charge can be removed from office at regular intervals without using force and replaced by others who will pursue different policies. This is necessary because citizens have the right to research and critique the government's suggested policies or solutions, and most importantly because these policies must be changed in response to criticism because they are typically promoted and overseen by individuals who are, for the most part, committed to them. Therefore, any changes to these policies must also involve personnel changes. Therefore, individuals in charge should be able to be removed at regular periods and replaced by others who have different policies if democracy is to actually exist.

The necessity for choice among the numerous policy suggestions made available to the public by various political parties results from the aforementioned demand. In fact,

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<sup>101</sup> K. POPPER, *The Poverty of Historicism*, 151.

<sup>102</sup> K. POPPER, *The Logic of Scientific Discovery*, 262.

Popper concedes that for democracy to thrive, there must be open competition between interest groups, political parties, and freely chosen political leaders. He therefore advocates for a multi-party political system in order to give the government an official opposition that keeps it on its toes and to allow the general public to take part in the discussion of societal issues.<sup>103</sup>

#### **4.6 Popper's Political Maxims**

Popper proposes “minimize avoidable pain” as the first basic guiding concept for public policy. He prefers this adage since it typically highlights issues. Instead of, for instance, investing funds in the construction of model schools, an educational authority might set its sights on minimizing disadvantages. To do this, it would focus on schools that, among other things, lacked adequate resources, had staffing issues, were overcrowded, and lacked the best equipment, and so on. Therefore, this Popperian maxim urges decision-makers to avoid thinking about establishing a utopia and to instead identify and work to eradicate the social ills that cause human beings to suffer instead.<sup>104</sup>

#### **4.7 Freedom**

According to Popper, a free man can express such freedom by first disobeying the law and then ultimately disobeying freedom altogether by calling for a tyrant.<sup>105</sup> From this, he draws the conclusion that total freedom is not only damaging to oneself but is also destined to bring about its opposite because, in the absence of all limitation, there would be nothing to prevent the powerful from enslaving the weak. Therefore, achieving total freedom might result in its extinction.<sup>106</sup> In light of this, he draws the conclusion that “freedom defeats itself if it is unrestricted” and then demands that the State set some

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<sup>103</sup> K. POPPER, *The Logic of Scientific Discovery*, 57.

<sup>104</sup> K. POPPER, *The Poverty of Historicism*, 85.

<sup>105</sup> P. A. SCHILPP, *The Philosophy of Karl Popper Book II*, North-Western University and Southern Illinois University, UK, 1887, 80.

<sup>106</sup> M. Conforth, *The Open Society*, 296.

restrictions on freedom so that individual's freedom is preserved by the law. Consequently, if humans are to have freedom.

Due to this, Popper defines the promotion of human freedom as creating “qualifications” for individual freedoms rather than granting "absolute freedom" to everyone to do whatever. To put it another way, by guaranteeing some people's freedom to do or not do certain things while also forbidding others from obstructing them, Therefore, the State must permit and support the maximum growth of institutions for freedom if it is to advance individual freedom. What do we demand from the State, Popper wonders in this context? Which he responds to by saying that the purpose of the State power should be to serve humanity and freedom.<sup>107</sup>

#### **4.8 Conclusion**

In conclusion, I want to underline that Popper only calls for the maximum amount of freedom and tolerance. According to him, a community should grant its citizens the most freedom possible. This maximum freedom has limitations, and it can only be established and maintained at its highest potential by institutions that have been founded with that goal in mind and are supported by the State.

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<sup>107</sup> M. Conforth, *The Open Society*, 298.

## **GENERAL CONCLUSION**

Politics is the pursuit and exercise of positions in governmental authority and organization over a human community, especially a state. People today have created political parties to represent their beliefs; these parties all agree to support the same leaders and to take the same stances on a wide range of issues. There was a classical philosophy prevalent in the ancient era that stated, in essence, that democracy is the rule of the people and that the people have a right to rule.

In chapter four, Popper examines potential solutions to the difficulties in the political sphere in chapter four. He designates who will lead or dominate the populace. We do not imply that the majority vote will always be correct when we claim that the best option known to us is a constitution that permits a majority vote to overthrow the government. We don't even say that it will be accurate most of the time. We merely claim that this incredibly flawed method is the greatest one yet created. The traditional justification for democracy is based on the antiquated principle and conviction that the rule of the people, by the people, and for the people is a fundamental human right.

The only obligation and responsibility placed on representatives by the constitution is that if they feel they owe an obligation to a political party, they must do so only because they think their affiliation with the party will enable them to fulfill their primary responsibility more effectively than if they were acting independently. They must therefore leave the party anytime they decide that they can do their primary responsibility more effectively without it, or possibly with the help of another party.



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