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PLATO'S IDEA'S OF KNOWLEDGE AND *TRAINING OF THE GUARDIANS* IN THE QUEST FOR DEMOCRATIC IDEOLOGY IN THE GLOBAL SOUTH

Platońskie idee dotyczące wiedzy i kształcenia opiekunów w poszukiwaniu ideologii demokratycznej na globalnym Południu

Key words: training of the guardians, knowledge, democracy, Global South

Słowa kluczowe: szkolenie opiekunów, wiedza, demokracja, globalne Południe

Abstract

The quest for what constitutes knowledge and the authentic means of attaining it have been a subject of intense philosophical speculations from time immemorial. This is to say that the discourse about theory of knowledge had sta ted from the ancient era in philosophical par-

Streszczenie

Poszukiwanie tego, co stanowi wiedzę, i autentycznych sposobów jej osiągania, było od niepamiętnych czasów przedmiotem intensywnych spekulacji filozoficznych. Tak więc dyskurs o teorii poznania rozpoczął się w mowie filozoficznej już w epoce starożytnej. Z kolei wiedza

lance. Knowledge, in turn, is a co-efficient of social order, democratic ideology and development, which implies that for there to be any form of tranquility and peace in any society at all; its leaders must necessarily have the right sort of intelligence and ability. And that is why leadership problem is the deadliest monster a state and its people can suffer from.

Plato's understanding of knowledge is apt and germane in the discourse of social orderliness essentially as it relates to and with the training of the guardians for the growth, progress and development of human society. In Plato's view, the guardians must be courageous with instinctive love for wisdom and understanding, which by so doing will make a really noble guardian of commonwealth to be swift, strong, spirited and philosophic. But an attempt to understand the impact of knowledge on leaders of societies among societies of the Global South especially in Africa had become a phenomenal mirage as many (if not all) of the leaders are not properly 'schooled' and are also bereft of ideas to lead human societies.

The thrust of this paper will be to examine the impact of knowledge on the kind of leaders societies supposed to have through the prism of Plato's *training of the guardians* in the quest for democratic ideology and setting in the Global South. The intent will be to engender political harmony, trust and 'normalcy' between the state and society, that is, between the leaders and the led.

jest współczynnikiem porządku społecznego, demokratycznej ideologii i rozwoju, co oznacza, że w każdym społeczeństwie może istnieć jakakolwiek forma ładu i pokoju; jej przywódcy muszą koniecznie być wyposażeni w inteligencję i różne zdolności. I właśnie dlatego kwestia przywództwa jest poważnym problemem, jaki może dotknąć państwo i zamieszkujące je społeczeństwo.

Rozumienie wiedzy przez Platona jest trafne w dyskursie o porządku społecznym zasadniczo w odniesieniu do szkolenia strażników pilnujących wzrostu, postępu i rozwoju społeczeństwa ludzkiego. Zdaniem Platona strażnicy muszą odznaczać się odwagą i instynktowną miłością do mądrości i zrozumienia, dzięki czemu naprawdę szlachetny strażnik wspólnoty będzie szybki, silny, uduchowiony i będzie posiadał umysł filozoficzny. Jednak próba zrozumienia wpływu wiedzy na postępowanie liderów w społeczeństwach globalnego Południa, zwłaszcza w Afryce, jest mirażem, ponieważ wielu (jeśli nie wszyscy) przywódcy nie są odpowiednio „wykształceni" i nie mają pomysłu, jak przewodzić ludzkim społecznościom.

Celem niniejszego artykułu jest zbadanie wpływu wiedzy na świadomość ludzi, którzy rządzą społecznościami. Przewodnikiem tych analiz jest Platon.

Theorising Plato's knowledge in the *training of the guardians*

Plato's idea of knowledge is intrinsically linked to his metaphysical postulations because what he regards as true knowledge is beyond the physical realm of the human senses, believing that man is capable of knowing true knowledge only through reasoning. For him, knowledge differs from sense-perceptions, opinions and beliefs, among others, because these are either subject or object dependent and are liable to change. He avers thus: "For true opinions, as long as they remain, are a fine thing and all they do is good, but they are not willing to

remain long, they escape from man's mind so that they are not worth much until one ties them down by (giving) an account of the reason why […] That is why knowledge is prized higher than correct opinion, and knowledge differs from correct opinion in being tied down" (Plato 1981: 86). Therefore, in Plato's view, knowledge is infallible and objective as it is not gotten through the human senses with various forms of errors. This means that true knowledge cannot be found in the *World of Appearance* or *World of Particulars* where nothing is permanent but in the *World of Forms*. The object of true knowledge is not particulars, individual things that are mere shadows, reflections and imitations of reality but the principles of things or the perfect nature of things. This means that all the good things we see in this world are replicas of the *World of Forms*.

In Plato's understanding, the ultimate source of knowledge, mental enlightenment and reality in the world is "the Good" (*The Republic of Plato* 1941, VII, 508e, 518c). Thus, for Plato, the highest form of knowledge is the knowledge or vision of "the Good" since "the Good" governs the universe, maintaining that only philosophers can know it through recollection or reminiscence and dialectical reasoning. Reminiscence is the notion that the soul of man pre-existed and was acquainted with the forms before it was united with body and lost the knowledge of substances of things but the shadow of the ideals will help man to remember what he used to know.

In the sustenance of his argument for true knowledge in the *World of Forms*, he argues that man has recollection through dialectical reasoning of problems and issues confronting the mind and in the process rises above particulars into the contemplation of "the Good": the realm of pure knowledge or rational intuition. He asserts that, "Take a line divided into two unequal parts, one to represent the visible order, the other the intelligible; and divide each part again in the same proportion, symbolising degrees for comparative clearness or obscurity" (Ibidem: VI, 509d-e). Here, Plato uses the description of the "divided line" and his famous "allegory of the cave" to depict the progressive stages of human knowledge, education and enlightenment (Walsh 1985) from appearance to reality. Plato's analysis about the structure of the society gives clear understanding concerning the importance of knowledge to development in the society.

Plato's idea of the training of guardians stems from his exposition of an ideal state in his famous book, *Republic*, dividing the citizens of the state into three distinct classes – comprising of the guardians, the auxiliaries or soldiers and the artisans. This classification corresponds to his tripartite nature of human soul, namely; rational, spirited and appetitive respectively, in his metaphysical postulations. The guardians are the governors or rulers of the state; they are a few persons selected through long rigorous physical and intellectual trainings. While the auxiliaries are the spirited who are to guard and protect the state against internal and external aggressions whereas the artisans or appetitive are the masses who produce economic goods to meet the material needs of the state.

He proposes a compulsory elementary education for all children between age six and eighteen years to determine what their abilities are and how they can best serve human society. And as a result of this process, all boys and girls will be educated together studying rudiments of arithmetic and geometry, literature concerned with human life, poetry, and music until they are eighteen years of age to develop their talents and to prepare them to best employ their abilities in serving the state. At this stage, they learn reading, writing and counting. Those who fail the test are to be sent to labour in the various occupations and productive trades as artisans.

The best, at eighteen years, will proceed into two years of intense and intensive military training and physical education alone to inculcate in them the virtues of self-control and fortitude. They will listen to songs that express the accents of courage in the face of stern necessity and misfortune and temperance in prosperity won by peaceful pursuits. For Plato, an educated man should be able to manage his life physically and morally. Those who fail at this level will be auxiliaries guarding the state while the best youths are selected for the higher education given to future guardians of the state.

And between the ages of twenty (20) and thirty (30), the future guardians would receive advanced education in mathematics with a view to grasping the connection between several branches of mathematics and their relation to reality. This is to disengage the mind from appearances and shadows. At thirty, the future guardians, the best from the preceding training, would have enough maturity to begin his

study of dialectic and especially the ultimate principle of morality. This higher intellectual education is to enable the future guardians have the vision of the 'Good' as illustrated in stories of the divide line and allegory of the cave.

At thirty-five, formal education would cease and future guardians would enter upon minor administrative positions, prior to undertaking more important governing positions in order to gain practical experiences of life to see if such individuals would be able to stand against all forms of seduction. At the age of fifty (50), the best would reach the vision of the 'Good' and thereafter divide their time between studying and governing the state as the supreme council. They must have the knowledge of what is really true and good; this means that they are to desire knowledge of the whole truth and realities of things. In other words, they must possess clear and distinct knowledge and understanding of the 'Good' itself. Here, he avers that:

> Education is not what is said to be by some, who profess to put knowledge into a soul which does not possess it, as if they could put sight into blind eyes. On the contrary, our own account signifies that the soul of every man does possess the power of learning the truth and the organ to see it with, and that, just as one might have to turn the whole body round in order that the eye should see light instead of darkness, so the entire soul must be turned away from this changing world, until its eyes can bear to contemplate reality and that supreme splendour which we have called the Good (*The Republic of Plato* 1941, VII, 518c).

In his view, the development of the state will be a union of political persons and love of wisdom in same person called philosopher-king and that society will be well-ordered when it is ruled by a guardian who possesses requisite knowledge of the state and its people. He reiterates that, "Unless either philosophers become kings in their countries or those who are now called kings and rulers come to be sufficiently inspired with a genuine desire for wisdom, unless that is to say, political power and philosophy meet together [...] there can be no rest from troubles [...] for states, nor yet, as I believe, for all mankind, nor can this commonwealth which we have imaged ever till then see the light of day and grow to its full stature" (*The Republic of Plato* 1941, V, 473).

However, it must be noted that by philosopher, Plato does not mean simply having knowledge of philosophy. A philosopher, for him, is an

embodiment of knowledge and virtue, a highly learned, cultured and disciplined person. Therefore, it takes only leaders who are men of great intellectual and moral prowess to find out the problems and challenges militating against a state and proffer lasting solutions through a clear-cut national philosophy, national policy and national planning embedded in national constitution. They would be able find the right persons with vision and unquestionable character to work with them and to communicate these directly to the people of the state in order to carry them along. In other words, they will propose a concordance of ideologies and project collective values for humane social order and authentic development as the prosperity of a society depends not on the abundance of its revenues nor on the strength of its fortification, neither does it rest on the structures there are, but it consists in the number of its cultivated citizens, its men of education, character and enlightenment. There, are to be found its true interests, its chief strength, and its real power!

Democracy and democratic ideology among societies of the Global South

We consider the rule of law as the basis for democracy, democratic ideology and democratic rule in societies that seem to be practising democracy, as the rule of law plays the most important role. And therefore, the purpose is to examine some salient features of the way in which the principle of the rule of law affects and influences democratic ideology in the quest for social order and development.

The rule of law has continually been a discourse of scholarly debates among scholars and/or theorists, and also transverses the academia to the wider societies for its praxis. It should be emphasised and clarified again at this juncture that the rule of law stands out among other essential characteristics of democracy, and it is one in which the powers of the government and the individuals are limited. It is on its hinge that democracy could be preserved and sustained. At the first glance, the comment that the rule of law is an unqualified good is clearly sub-evident. The benefits of the rule of law are innumerous: it proposes that government should have restraints, not possessing discretionary powers, there should be legal controls over government activities and

no one including those at the helm of affairs should be above the law. These principles, if successfully implemented within the state, will result in national stability and guarantee democratic practice, good governance and security of individuals.

The application of the rule of law is a situation in which everyone, both in authority as well as those whom they govern, respects the law and the rights of others under the law. The question arises: why is observance to the rule of law so important? It is the most fundamental requirement for a stable democratic society (civil society) in all its efforts to attain good governance, social order and authentic development. In order to have a just democratic practice, social order and good governance, there must be constitutional limits on the extent of government power; those limits help make branches of government accountable to each other and to the electorates in general. Once they are accountable as a principle in governance stresses, then, just governance that democracy preaches in the state would easily be realised. This also is in line with the issue that the people must participate, which gives them a stake in the law and confidence that the law will preserve their personal and property rights. In order to have democratic practice along with good governance, it is not only that the law should be enforced, but also it should be enforced fairly and without discrimination. Good governance means equal protection for women and minorities, and open and fair access to judicial and administrative systems; political and or civil rights should not be denied on grounds of sex, race and ethnicity, among others.

The importance of the rule of law lies partly in the power it denies to people and governments, and in the discipline to which it subjects all authority. That denial and that discipline are conditions of the exercise of power, which in a democratic society comes from the community. This is to say and state that the underlying principle behind democracy, democratic practice and good governance is the focus on the people as the ultimate objective of development; then, the emphasis on the rule of law as part of developmental initiatives stems from the widespread belief that the rule of law is a pre-condition for all-round development. Therefore, a functional rule of law is considered an important characteristic and a pre-requisite for democracy, social order and development. Democratic ideology from the cultural understand-

ing has been accepted by many African scholars and political elite in the quest for development in Africa. Here, it should be known from the outset that there are various forms of democracy as the way it is being practised in one society could be different from others. No single word has so been abused and so easily misunderstood today as democracy like also the concepts of justice, equality and development, among others. States claim to be democratic in the same way that they claim to pursue a foreign policy of peace. Usually, it is possible for us to distinguish peace from war, but it is not easy to decide whether a state is democratic. In the words of Kofi Busia, the difficulty about democracy is that countries with quite different political ideologies use the same word to describe their respective systems. This is no less true of Africa than of Europe where countries both of the 'East' and 'West' claim to be democratic (Busia 1975: 453). The notion about democracy is nebulous, and consequently carries with it the unprecedented problem of universally acceptable definition and description. The concept of democratic ideology could mean a system of government, a rule of the people, a political system, a set of institutions, a set of ideals, and a functional rule of law depending on the schools of thoughts scholars belong.

Democratic ideology must be studied and examined by looking for its major features as its contents. These features are embedded both in the ideals and principles of democracy. Busia, quoting Nnamdi Azikwe, "Democracy must include a recognised opposition, and without the opposition, 'democracy becomes a sham'; insisting on two other ingredients as essential of democracy; the Rule of Law, and the enforcement of fundamental Human Rights" (Ibidem). There are also other principles and conditions that are of necessity in democracy like: equality, liberty, informed consent, and majority rule/minority rights among others. Any form of democratic ideology without these conditions could not be accepted as one. And it is on the basis of the above that democratic ideology will play functional roles in the quest for the attainment of development in African continent. It should be known that democracy is not limited to place as there are various forms about its adaptations and domestications to particular cultural backgrounds. This is so as democratic ideology is positioned and established on regard and respect for every human being and it is because of this positioning that we can talk from both its principles and ideals it brings to man and his society.

It should also be borne in mind that democratic ideology has been in existence since time immemorial in African settings as examples abound either as a form of plutocracy, gerontocracy among other various forms with their attendant checks and balances in different manners.

While societies in Africa crave for the acceptance of democratic ideology, which by all standards have greater effects on development is so because of the pluralistic nature of Africa. Pluralism in this sense is a necessity in any democratic society as it allows for differing notions about issues in the society. This is an advantage that democratic societies should welcome and encourage because it means that no one is totally dependent on any single organisation and group, among others. Such total dependence in any society or the totalist temptation threatens freedom and democracy, for it would mean the exercise of monopolistic power over the individual. It is on the basis of this that Busia opines that, "Democracy caters for pluralistic societies [...]. They consist not only of different religious groups but also of many different ethnic groups, and a growing number of different associations, such as trade unions, farmers, traders', youth, or women's associations, and the likes" (Ibidem: 455). Pluralism in democratic societies presumes that the enforcement of basic rights of citizenship and of exit rights, suitably understood will suffice. Any form of associational integrity requires a broad though unlimited right of groups to define their own membership to exclude as well as include, and a pluralist polity will respect that right.

'Rationality', education (training) and the quest for democratic ideology and practice in the Global South

Sekou Toure sets the idea of democracy and democratic ideology as the basis for development in Africa as he raises fundamental ingredients that democratic ideology must have in order to engender authentic development in societies of the Global South and essentially in African societies. He enumerates on the rule of law; separation of powers; equality; unity, which are founded on common aspirations and interests, among others. In his work, he avers that: *"No man can be considered inferior to another. His equality is a measure of his liberty,*

and the solidarity which governs the quality of his relationship with the various group organisations to which he belongs, ranging from his family to the whole of society, is a measure of his unity with humanity. This is why racialism, regionalism, and religious sectarianism are objectively reactionary and inhuman" (Toure 1975: 484).

This is basically built on the integrity of man in order to crave for development in the society that until there is regard and respect for the humanity of man, we cannot talk of development. That is, there must necessarily be harmonious relationships among people and persons with different interests, opinions and beliefs in the community of men. The comfort that man has in the society resides in the respect for humanity that everyone shares from. He writes that, "His happiness and his continual climb towards perfection necessarily lead to the infinite consolidation of his internal and external equilibrium, which characterises the objective and moral condition of his life and the continual improvement of his relationship with the society in which he lives or acts (Ibidem: 484–485). This is examined by stating that the happiness of every man is derivable and derived from the happiness of the community in which he lives and participates in, as he argues that:

> A man's equilibrium, his ability is necessarily a function of the place he holds within society, according to whether he finds protection there for his liberty, his dignity, and his interests. And the social equilibrium can only be acquired through a democracy of a fundamentally social nature, which makes room for individual liberty, equality, and responsibility, in order to bring to light through individual personalities the homogeneous personality of its social group: a democracy which directs its actions in all spheres of life towards a solution of the general problems of human existence (Ibidem: 485).

Development issue is one of the fundamental problems that man has and this could be resolved when done in relation of man to others in his community as 'no one is an island onto himself'. That is to say the interests (rights) of everyone count in the discourse of what development entails in the society. Respect for the dignity of man carries other implications beside the principle that the dignity of all men should be in the same way and manner respected. Every man, according to democratic belief, should have certain civil liberties without no social order could be characteristic as democratic. It is through these

platforms that development in all aspects of human endeavours could be achieved.

Kwasi Wiredu argues in support of Toure's democratic ideology from the consensus platform for societies of the Global South. His form of consensus is that, "[...] the principle of consensus was a premeditated option. It was based on the belief that *ultimately* the interests of all members of society are the same, although their immediate perceptions of those interests may be different (Wiredu 1996: 185). He further argues that: "And, on this view, the means to the objective is simply rational discussion [...]. Dialogue, of course, presupposes not just two parties (at least), but also two conflicting positions: 'One head does not hold council'. Nor was any suggestion that one voice might be entitled to be heard to the exclusion of others countenanced for one moment: 'Two heads are better than one', says another maxim" (Ibidem: 186). In this utmost realm canvassing for consensus in the midst of myriad of voices in human societies, the suggestion for a rational and communicative consensus is a fundamental one as the saying goes: "two good heads are better than one", as even against Wiredu's belief in a popular dictum: "Two heads are better than one" since whatever is popular sometimes might not be right. This position calls for human capacity and ability to solve their differences and for more persuasive discourses that will engender human solidarity, which will open up for better understanding essentially as it affects the call for people in positions of authority. Even though it is difficult to achieve rational consensus in any human society, he emphasises that, "the pursuit of consensus was a deliberate effort to go beyond decision by majority opinion" (Ibidem), which democracy and democratic ideology emphasise. The emphasis is not in any way to look down on the minority in democratic form of political terrain but ought to be considered because of the procedural aspects that necessitate its practical necessity.

In his argument for rational consensus and communicative action in the struggle for harmonious relationship in the political landscape towards the quest for growth, progress and development of man and the entire society, consensus is the answer to the many problems that states and societies in Africa face in their political terrains as this will cater for everyone's interest in the society without relegating one because of majority/minority dichotomy. This is as he avers that:

> Consensus is not just an optional bonus [...] it is essential for securing substantive, or what might also be called decisional, representation for representatives and through them for citizens at large. This is nothing short of a matter of fundamental human rights. Consensus as a political decision procedure requires, in principle, that each representative should be persuaded, if not of the optimality of each decision, at least of its practical necessity, all things considered [...]. In a consensus system the voluntary acquiescence of the minority with respect to a given issue would normally be necessary for the adoption of a decision (Ibidem: 189–190).

This call for consensus in the midst of many political options is set for the general understanding and acceptability of all in the society. This option, according to him, has been the basis of human survival in the political community of Africans since time immemorial that must not be pushed aside by the so-called Western models of democratic ideology already brought in, which in one way or the other, are not working for the harmonious relationships of peoples and persons in Africa although with its own attendant problems as it is easier to arrive at majority opinions than on consensus. He adds that, "I would like to emphasise that the pursuit of consensus was a deliberate effort to go beyond decision by majority opinion. It is easier to secure majority agreement than to achieve consensus" (Ibidem: 186). Using the Ashanti people of Ghana and other cultural backgrounds from all over Africa to examine his consensus plea, which has been the traditional mode of politics through the various stages of life in Africa and through its political leanings – gerontocracy, plutocracy and monarchy, among others, he proposes that reconciliation is used to mitigate against diverse opinions in the society instead of absentations, collisions and even recriminations. To him, "Reconciliation is, in fact, a form of consensus. It is a restoration of goodwill through a reappraisal of the importance and significance of the initial bones of contention. It does not necessarily involve a complete identity of moral or cognitive opinions [...]. Similarly, consensus does not in general entail total agreement. To begin with, consensus usually presupposes an original position of diversity" (Ibidem: 182–183). This, to him, will engender political harmony, trust and 'normalcy' among the populace, which at the end, will not make reference to some as minority and others as majority of which the model being practised today envisages and clearly creating tensions all over societies of the Global South and particularly Africa.

This form of rational consensus is built on proper education and adequate training that Plato argues for essentially about supposed leaders of any society. This calls for more than what is visible in so many societies today essentially in a country like Nigeria where certification and/or literacy is the order of the day as against education. This means that there is the utmost need to de-emphasise the fact that education is mere accumulation of knowledge from books, which those who can read and write usually do. And according to Krishnamurti, as quoted by Okolo, "[...] the learned man is stupid when he relies on books, on knowledge and on authority to give him understanding" (Okolo 1989: 43), the myth of being educated when one has passed through formal school system is clearly dwindling. The difference is clear because of the fact that such position is not a truism in Nigerian society today as there are millions who are lettered in positions of authority and power but not actually educated and properly trained for the positions they have found themselves. Indeed for Plato, education is ultimate justification for the existence of both the individual and the society; that is, education is equipment for life and the ability of the individual to master and survive his environment. In Yoruba educational policy, for instance, education starts from childhood as the prospect of education should be life itself and not a preparation for living. This is in line with Plato's ideology in the training of the would-be leaders of the society as the child enters into the situation suited to his/her age and oriented towards the experiences that (s)he is likely to undergo in life. The child is allowed to learn because he needs and wants to learn, not necessarily because someone else thinks (s)he should do so. From this point, education in Yoruba thought system starts from childhood where the child is taught through folklores, proverbs and other oral literatures. And (s)he is taught to have adequate knowledge of the history, belief and culture of his people.

This type of education needs the support of the society and peer groups from that of the parents. So, the child's education, which starts from the outset, helps to gather his/her thought and to behave in a 'normal' way in the society as a saying in Yoruba goes thus, "*ati owuro kutu lati n san imo gbigbe*" – we have been draping our bodies with dry palm fronds since daybreak. Then, this means that to give a sound and reliable education, this must start from childhood when the child can be

bent. Therefore, relating this to Plato's concept of attaining knowledge for education and training of the guardians, the goal of education is attached through educative process as a few persons will be selected through long rigorous physical and intellectual trainings in order to lead the society. When education starts from childhood through and across ages and settings, this will allow individuals to see and appreciate his/her level of understanding and education as to his/her own person and to the life of the members of his/her society. Therefore, in Plato's view, the guardians must be courageous with instinctive love for wisdom and understanding – "so the nature required to make a really noble Guardian of our commonwealth will be swift and strong, spirited and philosophic" (Plato, *Republic*, VIII [II, 375A-376E]).

From the point of view of Plato and Yoruba (African) educational policy, for instance, the purpose of any educational ability is to produce an individual that is respectful, honest, skilled and conforms to the social order of the day. Any educational system, which lacks these factors will surely lack any definite end and/or goal in its education because education has to go hand in hand with character and morality. In considering the fact that character produces continuity and consistency in social behaviour, those attributes should be relatively enduring and stable attributes of the individual. In this case, someone who lacks consistency in his/her character cannot be said to be '*Omoluabi*' in Yoruba thought system and such individual in the thought of Plato can never a guardian of and in the society. This is because the process of Plato's and Yoruba's educational policies is a process of social interaction because each person is educated in and for the society. These positive social attitudes and values help to improve personality, which are hallmarks of the quality of being educated and being a guardian in Plato's understanding and analysis.

The importance of knowledgeable leaders (we mean educated and trained individuals for positions of authority) cannot be under-estimated in harnessing resources for the common good, good governance, social order and development in any human society. A knowledgeable leader has the ability to empower his/her people and clearly explore the entire universe for the common good since (s)he has allowed knowledge to permeate him and would want others to be liberated from the shackles of ignorance, servitude and enslavement. And by advocating a long rigorous

physical, moral and intellectual training for the would-be leaders of the state and society, Plato establishes a causal connection among holistic formation, acquisition of knowledge and development. That is, he shifts the understanding of political leadership from "what should we do" mentality to "who should lead" mentality, suggesting that "men of reason" rather than mere "people of actions" should rule and lead the state.

Conclusions

We have argued in this paper through Plato's understanding that education is a necessity and a *sine qua non* for the attainment of democratic ideology and its praxis towards the quest for virile social order and development among societies of the Global South and especially in Africa. Francis Bacon's dictum: "knowledge is power", is in tandem Plato and with Obafemi Awolowo's policy, as he takes education to be the fundamental basis and cornerstone of any development programme. As without it, the acquisition of theoretical knowledge or practical skill is impossible. For him, "Education is the most potent weapon left to man to transform, change and liberate himself and society from the slavery of ignorance, diseases, poverty and backwardness, and attain rapid socio-economic and political progress, prosperity, peace and happiness" (Ogunmodede 1986:218). This means that education and training of the would-be leaders, in accordance with Plato, must be comprehensive: that is, physical, moral, mental and spiritual. This is to say and state the obvious that the quest for enlightened citizenry, democratic ideology, a virile social order and an authentic development will be realisable and realised in societies of the Global South and fundamentally in Africa if education and/or training of leaders is taken into cognizance as Plato opines that a stable state and society will be possible when such is being governed by a guardian who possesses requisite knowledge of the state and its people.

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