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From Rule of Law to Rule of Love: towards Plato's Ideal State - the City of God

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Osai, O. Jason - Institute of Foundation Studies (IFS), Rivers State University of Science and Technology, P. M. B. 5080, Port Harcourt, Nigeria
E-mail: jasonosai1@yahoo.com

Abstract

The pervading highhandedness and insensitivity in governance, the consequent suffering of the masses and a global order that has virtually reverted to the Hobbesian state of nature, confirm the Biblical averment that "when the wicked beareth rule, the people mourn." Inspired by this timeless, instructive and worrisome admonition, the paper reviews the evolution of Western political thought and the resultant theories targeted at constantly updating, fine-tuning and upholding the essence of the Social Contract towards the realization of the essence of the Biblical averment, which states that "when the righteous are in authority, the people rejoice." Fundamentally a presentation on leadership and spiritual intelligence, the paper discusses these two phenomena with special reference to good governance and recommends that organizational and political leaders should be conscious of the transience of power, the ephemerality of materialism and the eternity of the soul vis-à-vis the immutable Biblical injunction that "you reap what you sow." The paper argues that "the righteous" of the literature of Judeo-Christian theology is the same as the "philosopher kings" of Plato's Utopian Kalipolis and the modern day leader who governs guided by the essence of spiritual intelligence. The paper opines that it is only when the

consciousness of spiritual intelligence permeates the system, especially within the leadership class, that amoral familism will abate along with the decay of social infrastructure, pervasive poverty, ever-elongating unemployment line, youth restiveness, social fragility and volatility and countless other social malaise that constitute the insidious albatross of human society. In conclusion, the paper holds that the string that ties the theories enunciated and their applicability in governance is the human element and here lies the issue of leadership. Here, the paper avers, lies the realization of the Biblical “rule of the righteous” and “kingdom of God on earth” and Plato’s “ideal state--the city of God.”

Introduction

In its very first two paragraphs, *The Holy Zohar: The Book of Abraham*, which is the text of the teachings and soul of the Kabbalah, tells us that:

the universe began not with an atom or a subatomic particle but with a thought of creation, which encompassed a world in which every human being would enjoy total happiness and fulfilment, free from any form of chaos or pain. This is what the Creator desires and intends. Bringing about the realization of the Creator’s desire is up to us. For the manifestation of complete fulfilment to take place, we need to evolve into our truest and greatest selves. In our thoughts, our feelings, and our actions, we need to erase negativity and replace darkness with Light.

On its part, the literature of Judeo-Christian theology holds that “when the righteous people are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.” (Proverbs, 29:2) This Biblical averment, as concise as it is, effectively captures the essence of the Zoharian postulate and the evolution of political thought, leadership in humanity and the consequent relationship between government and the governed; its essence is as relevant to the anarchic, short and brutish state of nature as it is to the current era when communism has collapsed and capitalism is confronted by the masses who demand some modicum of sensitivity and consideration from government and the corporate world.

This paper offers that the Rule of Love, which, essentially, refers to the utilization of secular authority with a higher consciousness of the Divine, is what is desperately needed in leadership across the world so that the billions

of inhabitants of this planet may benefit from the abundance of human and natural resources that Nature lavishly bestowed on humanity. Towards this, the paper draws from the Hobbesian assessment of the state of nature through numerous postulates of Western and Eastern philosophy and religious thought to spiritual intelligence, which is a product of the realization of higher consciousness of the Divine devoid of the divisive antics of organized religion. The paper concludes that the “righteous” of the literature of Judeo-Christian theology is the same as the “Philosopher Kings” of Plato’s Utopian Kalipolis (the ideal city-state) (Plato, 1992) and the modern day leader who governs guided by the essence of spiritual intelligence and a higher consciousness of the Divine.

Political thought towards good governance: a concise history

The evolution of human society as we know it today is a long drawn continuum of input-output cyclicality. In perpetuity, various philosophers have conceptualized theories that have been subjected to practice during various epochs and have been remodelled as the complexities of human society intensified resulting in new highbred theories that still yield to further re-evaluation and remodelling as the epochs come and go; this is the essence of the theory-fact cyclicality and cyclicality in perpetuity. In all that process, the world still remains Hobbesian in its basic form. (Hobbes, 1994)

From the anarchic state of nature where life was short and brutish, in the Hobbesian parlance, various political and social philosophers tinkered with ways and means of evolving a relationship amongst humans and between the Leviathan and the governed in such a way that would engender peace and harmony. The French Jurist, Jean-Jacques Rousseau, drew from the postulates of earlier philosophers and came up with the concept of *Social Contract* as we know it today. This concept led to the establishment of government to which all surrendered their freedoms and were therefore, protected by the ubiquitous Leviathan. Within the context and mechanics of the Leviathan, it became obvious that the vagaries, whims and caprices of the human mind affected the delivery of justice; hence, Charles de Secondat (aka Baron Montesquieu) argued that it would tantamount to tyranny if one person or body of persons becomes involved in the process of utilizing the powers inherent in more than one arm of government. Resultantly, Montesquieu propounded the theory of separation of powers which found expression as *Fusion of Powers* and *Checks and Balances* in parliamentary and presidential

systems of government, respectively. (Nisbet, 1973; Sabine and Thorson, 1973; Crespiigny and Minogue, 1978)

In furtherance of the quest for the protection of human dignity in the face of the institution of government and its functionaries, Professor A.V. Dicey came up with the Rule of Law in 1885. Essentially, Dicey focused his intellectual effort on absolute supremacy of the law, equality before the law and constitutional guarantee of fundamental human rights. However, as human society became more complex in the face of an ever shrinking world, the Rule of Law was expanded within its context of relevance by the International Commission of Jurists (ICJ) in 1959 to include the representativeness and responsibility of the legislature, control of the executive in its utilization of delegated authority, independence of the judiciary, clarity of the law in the criminal process and the legal profession, which the resultant Delhi Declaration of 1959 holds must be autonomous and disciplined. (Osai, 2001)

Pains have been taken to elaborate, however briefly, on the essence of these theories for the purposes of crystallizing the fact that the focus of each and every one of them is the protection of the individual from the excessive powers of government and its functionaries. It is in consonance with this line of thought that this paper discusses the concept of Rule of Love as the proposed and preferred state of mind for state and corporate leaders if government and corporate bodies are to perform their functions of protecting and providing for the citizens and ensuring that the investment of shareholders are protected and nurtured for profit, respectively.

Leadership

Granted that “definitions have a way of compartmentalizing and sometimes railroading the objective,” (Osai, 2007:51) we shall, however, venture a wee bit into the business of defining leadership for the purposes of clarity and greater understanding of the essence of this effort. Barna (1997:21) offers that: “there is no universally accepted definition of leadership. Ask ten leadership analysts to define their discipline and they will probably provide a dozen or more definitions;” thus, more definitions than analysts. This, Barna offers, is because “leadership is not a science; it is an art, [which]...by its very nature, virtually defies definition.” Rost (1993) defines leadership as an influence relationship among leaders and followers who are determined to achieve authentic changes that are in consonance with their shared objectives. In similar vein, Garry Wills considers leadership as the ability to “mobilize

others towards a goal shared by the leader and followers.” (Barna, 1997:21) For Cole (1998:206) “leadership is a social process in which one person in a group harness the knowledge, skills and motivation of the other members in the attainment of group goals.” Again, Koontz et al (1980:40) define leadership as “influence, the art or process of influencing people so that they will strive willingly toward the achievement of group goals.”

A cursory view of the above definitions shows that they have a common feature, which is presented as “*shared objectives*” and “*a goal shared by the leaders and followers,*” by Rost and Wills, respectively, Interestingly, Cole and Koontz et al on their part utilize the term “group goals.” We also note that while Cole’s definition is particularistic (“one person in a group”), Rost, Mills and Koontz et al, on the other hand, adopted a universalistic approach—the collective paradigm. Elucidating on the above definitions, especially from the universalistic perspective, Daft (1999:5) offers that: “leadership involves influence; it occurs among people, those people intentionally desire significant changes, and the changes reflect purposes shared by the leaders and followers.”

Viewing leadership from a perspective that is more relevant to our discourse, Swami (2002: iii) defines it in terms of “actions that attract followers” and “standards set by exemplary acts.” He offers ten common traits of a good leaders: (1) love for their people and sensitivity to their emotions and needs, (2) assist the people to feel happy and secure, (3) create lasting value at all times, (4) seek to convey ultimate abiding truth, (5) lead from the inside out, knowing that character is power, (6) are principle centred, (7) are powerful visionaries, (8) keep everyone engaged according to their propensities, (9) are experts at delegation and empowerment, and (10) are servant-leaders who leave behind a culture of enduring excellence. Furthering, Swami holds that improper leadership causes imbalance and crises in the lives of people while under proper leadership, the people are showered with adequate food, health and wealth. He concludes that the leader of higher consciousness creates a culture that stimulates people to do the right thing in the right way and the right time.

Spiritual intelligence (SQ)

When the word “intelligence” is mentioned, what generally comes to mind is “the ability to learn and know,” which is how the word is defined by World Book Dictionary (1979:1096); being abstract, that “ability” proved rather illusive; it became difficult to be subjected to empiricism for a long while.

Eventually, Alfred Binet and Theodore Simon developed the first modern intelligence test in 1905. Since then, the world has been debating what “intelligence” is, its source and how it is developed. Intelligence Quotient (IQ) is commonly considered to be an individual's sequence of logical astuteness. Against the speculation that IQ is a sound and reliable predictor of career success, recent studies have shown that it is rather a feeble forecaster of success. However, IQ finds utility in setting minimum standards for entering a particular profession; beyond this gatekeeper role, what leads to individual success in career is far more complicated than the simplistic and rudimentary measure of IQ.

Given the inadequacies of IQ in career success, Bell laboratories examined prominent performers and tried to establish what set them apart from average performers. Citing the Bell research, Goleman (1995) averred that star performers had stronger relationship skills than average performers. Emerging with the novel concept of Emotional Intelligence (EQ), which then attracted considerable interest and attention in business circles and in the academe, Goleman went forth to group the relationship skills into four quadrants as shown below.

World history is awash with cases of vast and magnificent empires that fell because their leaders had low level of what is now known as spiritual intelligence (SQ). In other words, they had minimal control of their senses. World history is also replete with the accounts of great leaders who fell into disrepute and dishonour on the same premise. These were precipitated by the self-centeredness of the leaders as is manifest in their attachment to blind nationalism, racism, sexism, tribalism and materialism; resultantly, they succumbed to the temptation of exploiting their people rather than serving them--a manifestation of the soul being overwhelmed by the “compelling demands of the senses,” and therefore, departing from the path suggested through “the soft whispers of the spirit.” (Osai, 2007:73)

Spiritual intelligence and leadership

What are the implications of the intelligences discussed above to leadership? From the presentation on the three Qs, it is clear that IQ does not guarantee a good leader; rather, it sets a minimum standard for entry into a career—the gatekeeper function. While high EQ has been associated with career success, it falls short of engendering greatness such that places the individual or organization in the top bracket of the industry. Proponents of SQ argue that sustained and recognized greatness even in the highly competitive world of

international commerce and international relations in the age of globalization requires an element that is deeper than EQ. An increasing crop of administrative, management and behavioural scientists are now validating the fact that great leaders need to use their hearts and soul as well as the rarefied concept of the mind, which generally manifests in what is commonly referred to as a hunch, sixth sense, gut feeling, premonition, intuition or instinct. Drawing from a research that involved eleven companies who made the transition from being good companies to being “great” companies, Collins (2001) offers that: “a key finding was that each company had what is called 'level 5 leadership.'” A critical analysis of the attributes of 'level 5 leadership' shows that they demonstrated most or all of the characteristics described as SQ. Essentially, they showed a profound personal humility and a powerful faith that they and their company would prevail in the end, irrespective of the seemingly insurmountable difficulties. That “humility,” which translates into the interpersonal relationship with all in the organization and “the powerful faith” constitute the core and essence of SQ.

Rule of love

“The law,” they say, “is an ass; he who is on top determines its direction.” Rule of love is governance by a person or body of persons that have imbibed, internalized and are, consequently, guided by the essence of spiritual intelligence as enunciated above; it is the utilization of the powers inherent in an office within the precepts of the law but with a higher consciousness of the Divine. Within the context of this effort, *Rule of Law* encapsulates the totality of Western thought from the Hobbesian conceptualization of the state of nature through Jean-Jacques Rousseau's *Social Contract* to the current global “occupy movement” in which citizens are demanding accountability, sensitivity, and even a review of the *Social Contract*; a scenario that fits into what Goodsell (1981) refers to as public encounter. In practical terms, we shall take the instance of the salaries and allowances of Nigerian legislators at the national level to illustrate the essence of the difference between rule of law and rule of love. This choice is informed by the relevance of the case to our analysis and availability of verifiable information and data, which are *sine qua non* to an enterprise such as this.

A major area of financial haemorrhage in Nigeria is in the salaries and allowances of legislators at the national level. Orebe (2012:16) informs that Senators earn the equivalent of \$1,000,000.00 per annum while members of House of Representatives earn the equivalent of \$834,402.00. In the

following pages, we shall subject these figures to critical analysis vis-à-vis the salaries of the chief executives of some countries of the developed West and the evolving economies of Asia. Thereafter, we shall translate those annual salaries to monthly and daily take-home pay and see how they fit in the overall salary structure in the Nigerian economy. In entering the enterprise of this analysis, the reader should note that exactitude is not feasible; therefore, what is being presented is an approximation.

Table 1: Annual Salaries of Chief Executives

S/No	Country	Amount(\$)	₦ equiv.
1	USA	400,000.00	64,000,000.00
2	France	302,000.00	48,000,000.00
3	Germany	296,000.00	47,360,000.00
4	UK	222,000.00	35,520,000.00
5	China	11,000.00	1,760,000.00

Developed from Femi Orebe, *The Nation*, January 29, 2012:16

If we take the essence of the above table against the backdrop of the fact that Nigerian Senators and members of the House of Representatives earn \$1,000,000.00/annum and \$834,402.00 respectively and subject it to critical analysis, we note that the Nigerian Senator earns two and one-half times more than the US President, comfortably more than three times the President of France and Chancellor of Germany, almost four times the salary of the Prime Minister of Britain and a whopping ninety times more than the Chinese chief executive. On his part, the Honourable Member of the Federal House of Representatives earns more than twice the salary of the US President, two and one-half times more than the President of France and Chancellor of Germany, almost four times more than the Prime Minister of Britain and seventy-six times more than the Chinese Boss.

Table 2: Salary of members of national assembly

S/No	Category	Monthly	Annual	Total
1.	Senator	₦13.3m	₦160m	₦17.4b*
2.	Reps	₦11.1m	₦133.5m	₦48.1b**
	Total			₦65.5b

Developed from Femi Orebe, *The Nation*, January 29, 2012:16

*annualx109 Senators; **annualx360 Honorable Members

Assessing the quantum of monies paid to members of the National Assembly, we note that the total annual salary and allowances of members of what the papers have called Nigeria's hallowed "hall[s] of shame" sums up to ₦65,501,555,200.00 (Sixty-five billion, five hundred and one, million, five hundred and fifty-five thousand, two hundred Naira). Therefore, in a session of four years, the total amount would be ₦262,006,220,800.00 (Two hundred and sixty-two billion, six million, two hundred and twenty thousand and eight hundred Naira). Four hundred and sixty-nine Nigerian citizens earn this sum in four years. On the average, every member of the National Assembly earns ₦558,648,658.42 (Five hundred and fifty-eight million, six hundred and forty-eight thousand, six hundred and fifty eight Naira, forty-two kobo) in four years. Taking the average further down to each member per annum, we have the figure of about ₦139,662,164.60 (One hundred and thirty-nine million, six hundred and sixty-two thousand, one hundred and sixty-four Naira, sixty kobo). Taken further down, this computes to ₦11.6m per month and a daily pay of ₦354,838.71 in a country where a professor earns slightly above half a million per month and the minimum wage of ₦18,000.00/month is still a contentious issue.

Noting that members of NASS were the highest paid legislators in the world, Prof Itse Sagay (SAN), a constitutional lawyer, informed that "a [Nigerian] senator earns ₦240m (\$1.7m) in salaries and allowances while his House of Representative counterpart earns ₦204m (\$1.45m) per annum." (*The Nation*, January 21, 2012:21) This compares rather worrisomely with the US senator who earns \$174,000.00 and the British legislator who earns \$64,000.00 per annum. Taking the comparative analysis further, Sagay "noted that the [Nigerian] Senate President's monthly salary and allowances totalled ₦88m [\$557,000.00] while that of his deputy is about ₦50m [\$316,456.00]." (*The Nation*, January 21, 2012:21)

The relevance of this analysis to the concept of Rule of Love and the essence of this discourse is that these salaries were stipulated by the legislators based on their legitimate power to enact laws for Nigeria (Rule of Law). The point being made therefore is that if the legislators had a modicum of love for the electorate, the masses and Nigeria as a nation, they would have enacted a salary structure that would have reflected the realities of the state of the Nigerian economy. In other words, utilizing their legitimate powers to make laws and abiding by the requisite processes and procedures, the legislators rode and directed the ass called law to satisfy their selfish ends; totally insensitive to the socioeconomic realities of the Nigerian society.

Conclusion

The essence of SQ and its relevance to leadership is twofold. In the first instance, SQ means the realization and consciousness of the immutable fact that whereas the soul must account for its thoughts, words and deeds, which include inactions, those who inherit the wealth acquired through the deed of corrupt practices, generally, do not share the passion and effort expended in the process of acquiring the wealth and, therefore, do not appreciate them. Resultantly, the wealth so acquired corruptly is easily frittered away and the selfish objective of securing the future of one's posterity is defeated. Here, the origin and actual meaning of nemesis, which, as god of retributive justice, never misses, is instructive.

Therefore, if organizational and political leaders are conscious of the transience of matter and power, the ephemerality of materialism and the eternity of the soul vis-à-vis the immutable Biblical injunction that “you reap what you sow,” then *amoral familism* and the resultant phenomenon of corrupt enrichment of self and family will abate. In other words, if those in public leadership positions would understand and come to terms with the essence of the words of Ecclesiastes and the fundamental nature and immutable realities of the Battle of Evermore, their attitude to governance, especially the inordinate acquisition of wealth and the megalomania that drives them into attempting to play God, would be minimized if not eliminated. Government will then be more sensitive and responsive to the needs of the people and, consequently, perform more efficiently and effectively to the benefit of the generality of human society and to the glory of God.

Above is the elixir for brain drain from the Third World, the global decay of social infrastructure, pervasive poverty, ever-elongating unemployment line, youth restiveness, social fragility and volatility and countless other social malaise that constitute the insidious albatross of the human society. Here lies Plato's “*philosopher kings*—the rulers or guardians of the Utopian Kalipolis, the ideal city-state;” here lies the Rule of Love—the rule of the righteous who utilize secular authority with the trepidation of higher consciousness of the Divine; and here lies the rule of the sons of God under whose authority “the people rejoice.” (Proverbs, 29:2) Here, the ideological essence of communalism, communism, capitalism and social welfarism coalesce into one harmonious demos-centric system, which Plato conceptualized as the

City of God, and here lies the kingdom of God that is to “come on Earth” where the abundance of nature is utilized for the benefit of all.

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