

**PLATO'S REPUBLIC AND LEADERSHIP QUESTIONS IN
NIGERIA: A PHILOSOPHICAL INTERROGATION OF
GOVERNANCE, JUSTICE, AND POLITICAL AUTHORITY**

Babatunde Samuel Kayode^{1*}, Yakubu Danladi Fwa², & Kenneth Sunday³

¹Department of Human Kinetics and Health Education, Taraba State University, Jalingo, Nigeria

²Department of Peace Studies and Conflict Resolution, Taraba State University, Jalingo, Nigeria

³Department of Christian Religious Studies, Taraba State University, Jalingo, Nigeria

*kayodesamuel@tsuniversity.edu.ng

ABSTRACT: This study examines leadership challenges in Nigeria through the philosophical lens of Plato's Republic. Despite over two decades of democratic rule, Nigeria continues to experience corruption, weak institutions, and declining public trust, raising concerns about the ethical foundations of its leadership. The study analysed Plato's conception of ideal leadership and justice, the nature of political leadership in Nigeria with emphasis on corruption and elite dominance, and assessed the relevance of Platonic ideas to contemporary governance. Anchored on elite theory, the study explained how political power is concentrated among a small ruling class, contrasting this with Plato's ideal of morally and intellectually grounded leaders. A qualitative, non-empirical methodology was adopted, relying on critical textual analysis of philosophical and contemporary scholarly sources, with thematic and normative evaluation. Findings revealed a significant gap between Platonic ideals and Nigerian realities, as leadership is largely driven by self-interest, patronage, and systemic corruption. Elite dominance, institutional weakness, and compromised anti-corruption mechanisms further undermine accountability and democratic development. However, Plato's emphasis on merit, ethical leadership, and the common good remains relevant as a normative guide. The study concluded that Nigeria's leadership crisis stems from ethical and structural deficiencies. It recommended integrating civic and ethical education into curricula, strengthening anti-corruption institutions, enforcing merit-based leadership selection, and promoting active civic engagement to foster accountable and just governance.

Keywords: Platonic Leadership, Justice, Elite Theory, Political Corruption, Governance in Nigeria, Ethical Leadership

INTRODUCTION

Plato's Republic remains one of the most enduring and influential texts in Western political philosophy, offering profound insights into the nature of governance, justice, and the proper organization of the state. Central to Plato's vision is the concept of the ideal state governed by philosopher-kings, individuals of wisdom and moral integrity who prioritize the collective welfare over personal interests (Parida & Rout, 2026). This foundational framework emphasized that effective governance rests upon ethical leadership, the rule of law, and the systematic cultivation

of virtue through education. While Plato's ideal state may appear utopian, the underlying principles, particularly the emphasis on justice as a cardinal virtue and the necessity of informed, morally grounded leadership, continue to resonate with contemporary political discourse and remain highly relevant to modern governance systems seeking to address complex societal challenges.

Nigeria's democratic journey, particularly since the establishment of the Fourth Republic in 1999, exemplifies a nation grappling with fundamental questions of governance, political authority, and justice issues that Plato himself interrogated over two millennia ago (Sukare & Usman, 2026). Despite decades of uninterrupted democracy, Nigeria continues to face persistent challenges, including corruption, institutional weakness, security crises, and the erosion of public trust in governmental institutions. These governance failures suggest a significant disconnect between democratic structures and their intended outcomes, undermining citizens' expectations of the "dividends of democracy." The interplay of weak institutions, prebendal politics, and leadership crises has distorted policy implementation and compromised the legitimacy of political authority, raising urgent questions about the nature and quality of leadership Nigeria requires for genuine transformation.

This study undertakes a philosophical interrogation of Platonic concepts, particularly his theories on justice, the nature of political authority, and the qualifications of legitimate leadership, as a lens through which to examine Nigeria's governance challenges (Babajide & Manasseh, 2024). By engaging Plato's philosophical framework alongside contemporary African political realities, the investigation seeks to illuminate fundamental questions: What constitutes just governance in a diverse, multi-ethnic democratic state? How can political authority be exercised legitimately and accountably? What moral and intellectual qualities must leaders possess to serve the public interest? This philosophical interrogation does not propose simplistic applications of ancient thought to modern problems, but rather uses Platonic inquiry to foster deeper reflection on governance principles that transcend temporal and geographical boundaries (Olabode & Omoleye, 2024).

The significance of this study lies in its interdisciplinary approach, bridging classical political philosophy and contemporary African political studies. While existing literature on Nigerian leadership largely focuses on institutional, economic, and socio-cultural variables, there is limited engagement with normative philosophical frameworks that interrogate the ethical foundations of leadership. By revisiting Plato's Republic, this study not only enriches theoretical discourse but also provides critical insights into the moral and intellectual prerequisites for effective governance. However, it does not assume the wholesale applicability of Platonic ideals; rather, it critically evaluates their relevance within Nigeria's complex socio-political context. In doing so, the study offered both theoretical clarification and practical implications for leadership reform and democratic consolidation.

Objectives of the Study

The broad objective of this study is to critically examine leadership questions in Nigeria through the philosophical framework of Plato's Republic, with particular emphasis on;

1. To analyse Plato's conception of ideal leadership and its underlying principles of justice in Nigeria.
2. To examine the nature and characteristics of political leadership in Nigeria, with emphasis on corruption and elite dominance.
3. To assess the relevance and applicability of Plato's Republic as a normative framework for understanding and addressing leadership deficiencies in Nigeria.

LITERATURE REVIEW

Plato's Conception of Ideal Leadership and Its Underlying Principles of Justice

Plato's conception of ideal leadership, as articulated in *The Republic*, rests on a foundational vision of governance grounded in philosophical wisdom and moral integrity (Parida & Rout, 2026). Central to this conception is the notion that philosopher-kings, equipped with comprehensive knowledge and virtue, should govern society to achieve a harmonious state. Plato's ideal state comprises three distinct classes: guardians, auxiliaries, and producers, each fulfilling specific roles to maintain both order and justice. (Savytska & Stadnyk, 2024). Justice, in this framework, is not merely a legal construct but rather a state of social harmony in which every individual performs their function without interfering with others, thereby establishing a balanced and integrated society (Lihua, 2023). This tripartite structure mirrors the human soul's composition, with reason, passion, and desire requiring harmonious alignment to achieve both personal and civic virtue. The underlying principle emphasizes that ethical leadership derives from genuine knowledge of the Good, rather than from democratic consensus or popular opinion (Sfetcu, 2024). When applied to the Nigerian context, these Platonic ideals suggest that effective leadership requires leaders grounded in ethical principles, extensive education, and a commitment to collective welfare, principles that are distinctly relevant to Nigeria's contemporary governance challenges, including corruption, political fragmentation, and institutional weakness.

The principle of justice in Platonic thought operates on multiple registers: individual, social, and cosmic, creating a comprehensive ethical framework applicable to diverse governance contexts (Akramov, 2026). For Plato, justice represents an ontological harmony extending from the soul to the state, grounded in the knowledge of the Form of the Good rather than external legal codes alone (Peprah, 2024). This conceptualization emphasizes partnership (*koinōnia*) and communal responsibility, establishing rational and moral principles that connect rulers and the ruled through mutual obligation. In Nigeria's context, this framework aligned remarkably with indigenous African philosophical traditions such as Ubuntu and Igwebuiké, which similarly emphasize communal interdependence and collective welfare (Egara et al., 2025). Ubuntu philosophy, like Platonism, prioritizes ethical leadership rooted in accountability and justice for all community members, addressing Nigeria's persistent challenges of systemic corruption and social inequality (Ngcetane-Vika & Pule, 2025). Contemporary Nigerian leadership struggles, particularly regarding the justice system and equitable resource distribution among diverse ethnic and religious groups, exemplify the practical necessity of Platonic principles. The recognition that true justice requires leaders educated in wisdom and committed to transcending sectional interests provides a philosophical foundation for addressing the "common man's" predicament in Nigeria,

where institutional structures often reduce individuals to instruments of elite interests rather than upholding human dignity (Obinyan & Onobhayedo, 2024)

Implementing Platonic ideals of ideal leadership and justice in Nigeria requires careful contextualization and synthesis with existing African philosophical and governance frameworks (Akuva & Akaan, 2025). While Socratic thought emphasizes reciprocal political obligation, citizens fulfill duties through engagement and loyalty, while the state ensures justice, security, and equitable development, this model demands institutional reform grounded in ethical principles (Shuni, 2024). Nigeria's leadership traditions, exemplified by historical figures and contemporary governance structures, demonstrate the potential to integrate wisdom-centred leadership with justice-oriented development, particularly through educational investment and anti-corruption measures (Sele & Mukundi, 2024). Christian education and faith-based initiatives in Nigeria have similarly cultivated ethical leadership grounded in principles of justice, accountability, and service to the common good, creating practical pathways for implementing philosophical ideals. Sustainable democratic governance in Nigeria requires both institutional mechanisms, such as robust constitutional oversight and rule of law, and cultural transformation prioritizing ethical leadership over partisan interests (Boaheng & Fawole, 2025). The challenge lies not in adopting Platonic ideals wholesale but in recognizing their universal resonance with African philosophical traditions and developing hybrid governance models that honour both Western philosophical insights and indigenous African wisdom regarding justice, community, and ethical leadership for national integration and sustainable peace.

Nature and Characteristics of Political Leadership, with emphasis on Corruption and Elite Dominance

Through rampant systemic corruption and the entrenchment of elite dominance, political leadership in Nigeria has been reshaped, following a pattern that undermines democratic governance and national development. Political leadership in Nigeria since 1999, when it returned to democratic rule, can be described as an extractive political system that reflects the interests of ruling elites, who are more interested in accumulating wealth and power to their own advantage as opposed to the people (Abalaka et al., 2025). Origins of this predatory form of governance can be traced to the oil-dependent economy of the country, where the monopoly of the petroleum resources in the hands of a small political and economic elite has institutionalized the practices of corruption and led to economic inequality. The elite theory framework shows that the ruling elite in Nigeria manipulates state power strategically to seize resources and build a patronage system that is important for sustaining their hegemony in the political and economic systems (Dickson, 2025). Instead of serving as an effective class interested in the development of the country, the political elite in Nigeria exploit their dominance over government apparatuses as the main tool to secure access to economic benefits and the consolidation of power. Corruption in the Nigerian political scene can also take various forms, with grand corruption involving senior officials, but systemic embezzlement of state services and resources can also affect the government's ability to deliver relevant services, such as healthcare, education, or infrastructure development. Rampant cases of political corruption have undermined people's trust in the democratic institutions in the period between 1999 and 2023, and people got so disillusioned as the system has been overtaken by self-centered political players all out to fulfill selfish interests at the expense of others. This culture of

corruption is a stark contrast to the democratic ideals of accountability and transparency, and it has left circumstances where political legitimacy is compromised, and citizens have doubts as to the feasibility of the Nigerian democratic experimentation.

The power of the entrenched elites over the politics of Nigeria can be seen through various structural processes, with one being the institutionalization of political dynasties and the aspect of a circulation of elites across levels of the government. Political dynasty has become an inherent feature of Nigerian politics, where different families gain and pass the political power between generations, having virtually monopolized the political positions and excluding newcomers and the masses (Khadijah et al., 2024). Such a dynastical centralization of political authority has spawned an over-ranging feeling of rightfulness among the ruling elite, which immediately transcends into extensive lack of accountability, institutional breach of the rule of law and gross lack of respect to democratic standards. This rentier state form of elite dominance also exacerbates the dominance of the elite, as political and economic elites are using national wealth to personally enrich themselves whilst the state is becoming more and more tied to oil revenues and not producing sufficient tax revenues through productive taxation (Dickson, 2025). This rentier state form has resulted in a vicious circle whereby elites have gotten insulated about the necessity to create productive capacity and to address the demands of citizens but instead are preoccupied with obtained networks of resource distribution. Another important mechanism of how the Nigerian elites stay in control is state capture, where politics and businesses conspire and cooperate to control state institutions to make a profit (Audu & Paul, 2025). The cases of this can be seen through various contexts in Africa, the trend taken by Nigeria follows the same direction as those in Angola, Kenya and South Africa, where there have been similar elite capture processes which have slowed the development of the country. Powerful individuals take godfather and sponsor the Nigerian political candidates and expect them to give their votes to the powerful in the future in return of accessing state resources and spoils, this is politically patronage networks and godfatherism which have become a characteristic of the Nigerian electoral politics. These institutions guarantee that political authority is still entrenched in smaller elite groups, which in effect, deters democratic processes and continuation of corrupted cycles, which will elevate the few to the advantage of the many.

The consequences of elite-based corruption in Nigeria are quite eminently devastating to the process of democratic consolidation and sustainable development where even institutions against corruption are turned into areas of elite capture and political interventions. Although special anti-corruption bodies like the Economic and Financial Crimes Commission (EFCC) and the Independent Corrupt Practices Commission (ICPC) were established, they have been systematically undermined by political interference and elite capture, which leads to selective prosecution patterns to protect powerful individuals and prosecute their political opponents (Fisayo et al., 2023). Elite actors have successfully stolen the anti-corruption drive, using the agencies as a tool to remove those who oppose the objective instead of carrying out a systematic corruption probe and this has thus rendered civilians to lose trust in the campaign against corruption. The institutional weakness of the Nigeria institutional framework coupled with the poor public accountability structures as well as the inadequacy of rule of law enforcement have seen to it that elite hold on to power despite the discourse of democratic governance and the constitutional rights guarantees. Political corruption has proved destructive to the democratic government in terms of institutional legitimacy, diminished delivery of public goods, and extension of socio-economic inequality that marginalises

the general population. The case studies of Nigeria during democracies depict a very stable trend, whereby elections have been monetized, rich elites influencing the outcomes through financial rewards, voter intimidation and institutional corruption. Transformative institutional reforms are now needed to tackle these deeply rooted issues, such as the acute enhancement of the independence of anti-corruption agencies, the establishment of better autonomy of the judiciary with the limits imposed on its political interference, decentralization of resource management beyond elite-dominated political entities, and the encouragement of effective civic involvement in the governance processes. In the absence of such basic restructuring of the political economy and institutions of Nigeria, the elite dominion and corruption cycles will remain and will toxicate national growth and democracy.

Applicability of Plato's Republic as A Normative Framework for Understanding and Addressing Leadership Deficiencies

The Republic of Plato is an engaging philosophical discourse that remains relevant to current issues of governance. The key idea is the philosophy of the philosopher-king: a ruler with wisdom, moral integrity, and philosophical education who rules based on logic and justice, not self-interest (Parida & Rout, 2026). The tripartite system of the state that Plato proposed has the guardians (rulers), the auxiliaries (protectors), and the producers (workers) assume different positions in society, aimed at preserving harmony and placing greater emphasis on the collective good. This pyramid vision holds that justice is not attainable through democratic plurality but requires ethical leadership grounded in strict education (paideia) and moral cultivation. Another important aspect of the relationship between justice and philosophy, as expressed by Plato, is that the state is best when its rulers pursue knowledge of the good rather than amassing power. The issue of the noble lie as a political technique to preserve societal order another instance of Plato seeing the necessity of governance by not only intellectual but also strategic discourse. These foundational principles, including ethical leadership, the rule of law, the primacy of group welfare, and the need for leadership training, constitute a longstanding normative framework that spans the context of ancient Athens and carries substantive implications for contemporary developing democracies confronting institutional ineptitude and a lack of leadership.

The Nigerian post-independence political orientation exhibits endemic inadequacies in leadership that, in disturbing patterns, coincide with Platonic criticism of the dysfunction and oligarchical corruption of democracy. Political unrest, military rule and extractive politics have prevailed in the country and are marked by what researchers describe as a poisonous elite agreement, which views personalized accretion over national progress (Ososona, 2024). Corruption is now an institutional form across levels of government, with scandals such as the ₦3.7 trillion budget padding revealed in 2024 showing that leadership has intentionally violated the people's trust through a systematic loss of trust. Nigeria case. According to a recent governance analysis, the executive-legislative relationship in the Buhari administration (2015-2023) showed that military-based leadership approaches and factional differences had devastating effects on institutional effectiveness and democratic consolidation. The 2024 protests against bad government in the country revealed deep governance shortcomings: poverty remains high, unemployment is high (33 percent), infrastructure is unreliable, and people believe that government officials are more interested in holding power than in serving the community. These difficulties lie in the root causes of leadership recruitment

processes that focus more on ethnicity, territorial affiliation, and patronage over competency, honesty, and philosophical devotion to justice, which, in fact, are the opposite of Platonic principles (Mumuni, 2024). In addition, insecurity, ethnic division and lack of progress have been sustained by institutional incompetence in conflict management and poor accountability systems that have applied to more than 220 million of its citizens.

Plato's philosophical system suggests astonishing prescriptive usefulness for the problems in Nigeria's government, even though the circumstances are notably different. According to the scholars, the Platonic ideals, especially the focus on ethical governance, the selection of leaders based on merit, stringent education of the leaders, and the integrity of the institution, are still highly applicable in addressing contemporary political issues once modified to the context of democracy (Adefarasin, 2022). Nigeria can make realistic reforms that are in tandem with the Platonic values: creating institutional leadership development grounded in moral character, as well as technical ability, enhancing constitutional machinery to impose meritocratic processes, rather than patronage, on the appointment of future leaders, and reforming educational curricula to instil civic virtue and philosophical thinking in future leaders. The analysis of the institutional framework illustrates that it is imperative to work on enhancing the formal institutions as well as informal accountability systems to minimize conflicts and instil confidence in governance (Iyamba & Yusuf, 2025). The case studies of neighbouring African countries reveal that the value of transparency and public participation and holding leaders accountable, which are compatible with the Platonic theory, have improved the performance of governance. Yet a direct implementation of Plato's hierarchy of guardians' model cannot be sustained in democratic institutions; instead, the normative focus on justice, knowledge and virtue in leadership as emphasized by the framework has more useful lessons to give. To achieve success, Platonic ideals must be introduced into the current constitutional democracy in Nigeria via civic education, institutional changes, leadership training courses, rigorous application of accountability tools and consequently changing the culture of Nigerian politics from an extractive government system to a developmental one.

Theoretical Framework

Elite Theory

Elite theory is an interesting perspective for examining Plato's Republic in relation to modern-day leadership issues in Nigeria, especially regarding governance, justice, and political power. Vilfredo Pareto (1916), Gaetano Mosca (1939) and Robert Michels (1911) are the most notable contributors to the theory. Its overriding belief is that, regardless of the democratic set-ups in any society, a small elite seizes power and makes decisions. The idea of the circulation of elites was developed by Pareto (1916), who believed that the stability of the rule could be ensured by replacing inefficient elites, and by Mosca (1939), who believed that the rule of the majority would necessarily be a rule of the ruling elite. Building on Michels' (1911), the iron law of oligarchy argues that all complex organizations, even democracies, are prone to oligarchic control. This is a theoretical stand which would appeal to Plato in his Republic (c. 380 BCE), where he defends rule by philosopher kings, an intellectual elite endowed with singular ability to govern with rationality and wisdom and can do so justly. 1991). Elite theory in the Nigerian situation helps shed light on the continuity of a politically influential elite that has monopolized the state resources and institutions, which in most

cases reproduce themselves via patronage networks, election manipulation and socio-economic subjection (Ake, 1981; Joseph, 1987). Plato is morally and intellectually a higher elite, but in Nigeria, the elite governing the country tends to deviate from the normative elite, making it worth asking whether the legitimacy and ethics of political power should be seen as legitimate and rightfully grounded.

However, elite theory has strong analytical capabilities; it has its major limitations and criticisms, especially that it is deterministic in that elite dominance is unavoidable and does not pay much attention to the role of popular agency or opposition. Critics believe the theory does not have enough weight on the importance of civil society, social movements, and institutional democratic bodies in pushing the power of the elite (Bottomore, 1993). An example of electoral reform movements, young people's activism like the EndSARS protests and growing political awareness, all make the idea of a mostly passive mass population in Nigeria complicated. Moreover, the Elite Theory can be dangerously close to the normalization of inequality, with the elite ruling as a fact of life instead of something to argue. However, it is more suitable for the analysis because it possesses a high explanatory potential in explaining the existence of structural concentration of power and the gap between governance ideals and political realities in Nigeria. The theory helps to criticize the philosophical explanation of failures in leadership and lack of governance by juxtaposing the normative vision of just and meritocratic elite of Plato with the realities of the political elite in Nigeria. In a nutshell, although elite theory is not exhaustive of the dynamic interaction between the elites and the masses, it is an effective guiding heuristic process whenever one is seeking to comprehend the persistence of political inequality and struggles to establish justice and accountable governance in Nigeria.

METHODOLOGY

This study adopted a qualitative, non-empirical research design grounded in philosophical analysis and normative inquiry to interrogate Plato's Republic in relation to leadership questions in Nigeria. The methodology relies on a critical textual analysis of primary and secondary sources, including Plato's Republic as the foundational philosophical text, alongside contemporary scholarly works on governance, justice, and political authority. Using an interpretive analytical approach, the study systematically examines key Platonic concepts such as justice, the philosopher king, and the tripartite structure of the state, and juxtaposes them with the empirical realities of leadership and governance in Nigeria. The analysis is further guided by Elite Theory as a conceptual framework to interrogate the structure, reproduction, and legitimacy of political power within the Nigerian context. Data are derived exclusively from documented sources, including peer reviewed journal articles, academic books, and institutional reports, and are analysed through thematic and conceptual synthesis to identify convergences and divergences between classical philosophical ideals and contemporary political practices. The study also employs normative evaluation to assess the ethical implications of leadership practices in Nigeria against Platonic standards of justice and the common good.

FINDINGS

The study found a significant disconnect between Plato's conception of ideal leadership grounded in justice, moral integrity, and philosophical wisdom and the realities of political leadership in Nigeria. First, the analysis shows that while Platonic ideals emphasize leaders as custodians of the common good, guided by knowledge and virtue, Nigeria's leadership landscape is largely characterized by self-interest, weak ethical foundations, and limited commitment to justice. Second, the study finds that political leadership in Nigeria is deeply entrenched in systemic corruption and elite dominance, where power is concentrated among a small group that manipulates state resources through patronage networks, godfatherism, and institutional capture, thereby undermining accountability, public trust, and democratic development. Third, despite contextual differences, the study establishes that Plato's Republic remains relevant as a normative framework, offering critical understandings into leadership reform through its emphasis on meritocracy, ethical education, and the primacy of the collective good. However, the findings also indicate that these ideals cannot be applied wholesale but require adaptation within Nigeria's democratic and socio-cultural context. The study found that addressing Nigeria's leadership crisis necessitates a synthesis of Platonic ethical principles with institutional reforms to promote justice, accountability, and competent governance.

Conclusion

Conclusively, the paper has shown that there is a deep disconnection between Plato's ideal leadership picture of justice, moral rectitude, and philosophic acumen and the current state of leadership in Nigerian politics. Along with the stated aims, the discussion has shown that although Platonic ideals focus on meritocratic, ethically oriented leadership dedicated to the common good, in Nigeria the system of leadership is largely destabilized by high-level corruption, elite control, and a lack of accountability within institutions. Results also indicated that political authority remains heavily skewed toward a few elites who maintain patronage circles and access to the state through capture, undermining the essence of democracy and trust. Nevertheless, the paper has also determined that Plato's Republic still has much to offer as a normative tool, especially in its promotion of ethics in leadership and citizenship, and of administration based on justice. Finally, the paper concluded that, despite the fact that Platonic ideals cannot be directly imposed in the democratic context of Nigeria, their modification offers an opportunity to address gaps in leadership and sustainability in the development of a democratic society.

Recommendations

Based on the findings in line with the objectives of the study, the paper recommended the following;

1. On Plato's conception of ideal leadership and justice, the National Universities Commission and Nigerian universities should integrate compulsory civic, ethical, and leadership education grounded in justice, merit, and public service into tertiary curricula, while the Independent National Electoral Commission should enforce stricter candidate qualification criteria that prioritize competence, integrity, and educational preparedness for public office.

2. On corruption and elite dominance in political leadership, the Economic and Financial Crimes Commission and Independent Corrupt Practices Commission must be granted full operational and financial independence by the National Assembly to investigate and prosecute corruption without political interference, while the judiciary should ensure swift, transparent adjudication of corruption cases to deter elite impunity.
3. On the applicability of Plato's Republic as a normative framework, the Federal Government of Nigeria, through its policy and governance institutions, should institutionalize merit-based leadership recruitment, enforce accountability mechanisms across all levels of government, and promote continuous leadership training programmes focused on ethical governance, while civil society organizations should intensify civic engagement and public accountability initiatives to align governance practices with justice and the common good.

References

- Abalaka, J., Ajiteru, S., & Sulaiman, T. (2025). An analysis of corruption in Multi-Party Politics, government legitimacy, and Manifestations of democracy in Nigeria from 1999 to 2023. *International Journal of Humanities and Social Sciences Reviews*, 2(1), 19–38.
- Adefarasin, V. (2022). Plato's political leadership and the question of relevance in Africa's politics. *Indonesian Journal of Political Studies (IJPS)*, 2(1), 1–10.
- Ake, C. (1981). *A political economy of Africa*. London: Longman.
- Akramov, A. N. (2026). Justice in Plato's philosophical heritage: From dialectical search to the harmony of the ideal state. *KANT*, 58(1), 4. <https://doi.org/10.24923/2222-243x.2026-58.1>
- Akuva, I. I., & Akaan, R. (2025). Socrates Political philosophy and Political Obligation in the Athenian State: Insights for Nigerian Governance. *FUDMA Journal of Humanities Social Science and Creative Arts*, 1(AHBSI), 142–151.
- Audu, E., & Paul, S. O. (2025). Nigeria's Governance Challenge – a consideration of leadership dearth and state capture in the 21st century. *Public Governance Regulation and Law*, 1(1), 41–50.
- Babajide O, A., & Manasseh E, B. (2024). Democratic governance and the challenges of leadership in Nigeria under Buhari administration. *African Journal of Social Sciences and Humanities Research*, 7(1), 119–133. <https://doi.org/10.52589/ajsshr-xr7qaw3j>
- Boaheng, I., & Fawole, A. O. (2025). Christocentric worldview and partisan politics in Nigeria and Ghana: a political theology for an ethical dilemma. *Journal of Applied Science Arts and Business*, 1(1). <https://doi.org/10.63882/zgwpbe47>
- Bottomore, T. (1993). *Elites and society* (2nd ed.). London: Routledge.

- Dickson, M. E. (2025). The oil, political dynamics of elite capture and sustainable development in Nigeria. *AKSU Journal of Social Sciences*, 6(1), 1–14.
- Egara, O. W., Etaware, P. M., Oviemuno, B. G., & Elijah, C. (2025). Igwebuikwe Socio-Political Philosophy: A Catalyst for National integration and Sustainable peace in Nigeria. *Journal of Global Research in Education and Social Science*, 19(4), 157–167.
- Fisayo, D. P., Nte, N., Adejoke, A. A., & Ayoola, O. R. (2023). Elite capture syndrome and anti-corruption control in Nigeria: The economic and financial crimes commission and the independent corrupt practices commission in perspective. *International Journal of Business Humanities Education and Social Sciences (IJBHES)*, 5(2), 144–152.
- Iyamba, O. D., & Yusuf, O. (2025). The role of governance and institutional frameworks in addressing political and ethno-religious conflicts in Nigeria. *The American Journal of Political Science Law and Criminology*, 7(5), 134–146.
- Joseph, R. A. (1987). *Democracy and prebendal politics in Nigeria: The rise and fall of the Second Republic*. Cambridge: Cambridge University Press.
- Khadijah, S. G., Saminu, I., & Yahaya, A. (2024). Political dynasty and elite circulation in Nigeria: An analysis of election trends. *African Journal of Economics Politics and Social Studies*, Volume 3 (2024)(Issue 1), 5–17.
- Lihua, H. (2023). Interpretation of justice in Plato's The Republic in Ancient Greek Philosophy course. *Lecture Notes on Language and Literature*, 6(8).
- Michels, R. (1911). *Political parties: A sociological study of the oligarchical tendencies of modern democracy*. New York: Free Press.
- Mosca, G. (1939). *The ruling class*. New York: McGraw Hill.
- Mumuni, N. A. (2024). Leadership Crisis and Democratic Consolidation in Nigeria: A Discourse using Awolowo's political philosophy. *Acta Politica Polonica*, 58, 85–103.
- Ngcetane-Vika, T., & Pule, M. P. (2025). The Efficacy of Ubuntu-Based Governance Frameworks in Combating Systemic corruption in Africa: A Theoretical Discourse. *International Journal of Research and Innovation in Social Science*, IX(IV), 3755–3770.
- Obinyan, V., & Onobhayedo, A. (2024). Justice, social Order and the predicament of the common Man in Nigeria: Perspectives in contemporary African studies. *NIU Journal of Humanities*, 9(1), 117–123.
- Olabode, & Omoleye. (2024). Democracy, good governance and leadership challenges: a perspective for national cohesion and development in Nigeria. *International Journal of*

Management Studies and Social Science Research, 06(06), 250–262.
<https://doi.org/10.56293/ijmssr.2024.5332>

Osozona, T. (2024). Toxic elite consensus and leadership gaps as the main driver of Nigeria's crisis of nationhood. *Journal of Central and Eastern European African Studies*, 2(1).
<https://doi.org/10.59569/jceeas.2022.2.1.88>

Pareto, V. (1916). *The mind and society: A treatise on general sociology*. New York: Harcourt, Brace and Company.

Parida, G., & Rout, S. K. (2026). Plato's ideal state: leadership and the search for truth in government of the contemporary academic discourse. *International Journal of Creative and Open Research in Engineering and Management*, 02(03), 1–9.

Peprah, S. O. (2024). The concept of partnership in Book II of the Republic. *Polis the Journal for Ancient Greek and Roman Political Thought*, 41(2), 275–303.

Plato. (1991). *The republic* (A. Bloom, Trans.). New York: Basic Books.

Savytska, I., & Stadnyk, B. (2024). The idea of justice in Plato's philosophy. *Sophia Human and Religious Studies Bulletin*, 24(2), 51–55.

Sele, J. P., & Mukundi, M. B. (2024). The role of Christian education in shaping political stability and economic growth in developing countries. *Greener Journal of Social Sciences*, 14(2), 166–174.

Sfetcu, N. (2024). The Republic of Plato: a philosophical odyssey. *Cunoașterea Științifică*, 3(1).
<https://doi.org/10.58679/cs59183>

Shuni, M. D. (2024). Bello's leadership style: a lesson for the Nigeria's political leadership. *Solo International Collaboration and Publication of Social Sciences and Humanities*, 2(03), 328–340.

Sukare, B. M., & Usman, U. D. (2026). Policy, governance, and leadership in Nigeria: intersections, challenges, and prospects for sustainable development. *Journal of African Innovation and Advanced Studies*. <https://doi.org/10.70382/ajaias.v11i2.075>