THE RELEVANCE OF SOCRATES AND GREEK POLITICAL THEORY OF THE STATE TO CONTEMPORARY MASTER OF BUSINESS ADMINISTRATION STUDIES AS ENUNCiated BY PLATO: PAST HISTORY AND ITS APPLICATION TO THE POLITICAL ECONOMY OF MODERN NATION STATES

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NOTE:
This is an unreferenced paper within the body composite of the narrative. However, a bibliography is provided at the end of the paper. This is because, it is a complicated paper to assemble and, much of the discussion therefore, relies on the critical analysis of the authors, citing examples of colonial impact on the so-called developing nations in terms of the form, structure, and historic development of all education in the so-called “Third World” and the devastating effects that linger on. Some of the opinions expressed in the paper are by the authors and, to this end they take sole responsibility for these opinions. There is no abstract or methodology that was used in assembling the content of this paper. The authors use their own emphasis and examples that, affect the content of this paper. This is done on the basis of underscoring the realities of colonial oppression and its dominance over Africa as a whole and the so-called developing world, much to the detriment of education discourse over several centuries. Such a situation continues in the 21st century unabated and, is an indictment and tragedy of so-called development and the education subjugation of the so-called developing nations by the Western developed countries, which use such words as the ‘dark continent in the case of Africa and other derogatory words for so-called ‘Third World countries, such as ‘third world,’ developing nations, frontier markets, developing and under-developed nations, but to mention a few. However, readers are reminded that the central theme and thrust of the paper revolves around the philosophy of Socrates as enunciated by Plato and the concepts of Greek Political Theory, which for all intents and purposes must be clearly appreciated by Business Schools and universities the world over and, particularly on the continent of Africa and the so-called developing world. The ancient philosophers and Greek Political Theory, including other relevant political theories must be nuanced within education discourse and, particularly within
the MBA syllabuses the world over. This has to be done, in order to understand the political economy of nations, to understand Western oppression, the contributions of so-called ‘Third World’ nations to the composite body knowledge of all education. More importantly, the paper attempts to enhance strategic and critical thinking of the MBA graduate, particularly on the continent of Africa, South Africa, and the so-called ‘developing world.’

This paper is broken up into three parts as follows:

**Part one:** Deals with the introduction and outlines the relevance of Socrates and ancient thinkers to the MBA degree.

**Part two:** Deals with the Greek Theory of the State and, its relevance to the State and government and, more importantly in understanding, the political economy of both the ancient and contemporary state, underscoring their importance to the modern state in the 21st century.

**Part three:** Deals with the Politicus of the State in terms of the definition of the statesman or absolute ruler. Outlines the myth of the Politicus and delves into the final definition of the Statesman or Absolute Ruler. A discussion of Absolutism is justified by the Argument of Political Flexibility. Absolutism Justified by the Argument of Social Harmony and then we undertake a discussion on Absolutism modified by the Idea of the Rule of Law and, lastly the discussion undertakes the Platonic Classification of States. It is therefore imperative that MBA students are exposed to these fundamentals. It will allow them to be more critical, understand the devastating effects of colonialism on the economies and life of so-called ‘Third World’ economies. It will allow the MBA graduate in Africa and South Africa to better understand the application of history and theory to the concepts of business and management for purposes of development of the economies of the so-called ‘Third World.’

**INTRODUCTION**

The paper attempts to unpack the relevance of Socrates and Greek political theory of the state to contemporary MBA studies in relationship to the political economy. This is undertaken on the basis that modern MBA studies, the world over and particularly in Africa and South Africa, pay scant reference to the great ancient philosophers from all cultures and, all nations and, further, that political theory is not enunciated adequately or, in reality is absent in modern management and business discourse. This is so because management and business intellectualism and understanding emanates from and, is dominated by the United States of America and Its Business Schools. The founding of the United States as a country is most recent and rudimentary because, it goes back as a nation, a mere 300 years and, pays scant reference to management discourse, the politics of the contribution of the so-called developing world, it’s cultures, their histories and magnificent contributions to economics, finance, mathematics, the political economy, to science and healthcare discourses, in reality to all facets of life. In terms of evolution as a nation state, the United States is therefore, an inconsequential player in terms of history and, the understanding of the functioning of States, and the application of Theory of the State that, derives from ancient cultures, forms of government and from the great ancient philosophers of the past.

This is further exemplified by the all-embracing reality that, the so-called ‘Third World made up of Africa, Asia, Latin America, the former USSR and the former Eastern Bloc countries, including the smaller Islands of the Indian Ocean and the Caribbean, have slavishly followed the management and business discourses and, way of life, and the trends of the USA and some European nations, much to their detriment and, have also followed slavishly the syllabuses of USA Business Schools in the main and, have thus been consumed by the West’s capitalist
theories which have engendered and solidified the concepts of neoliberalism and has nullified the rich discourses of the so – called ‘Third World, in terms of finance, economics, history, ancient philosophies and all that encompasses education and has a direct relevance to postgraduate business administration studies.

In reality, the West and particularly the USA, France, Germany, Britain and others have paid no attention to the great epistemologies that have emanated from scholars and nations that derive from the so – called ‘Third World.’ It must be placed on record that the epistemologies of these so – called ‘Third World nations are far superior than the so – called White Western bastions of distorted education discourse that, emanates from the West, led by the USA because, the combined brilliant epistemologies of the so – called ‘Third World’ is by far superior to the West and, its combined contribution, is in the region of 84 percent of all world education epistemologies, as opposed to Western epistemologies making up and contributing, a mere 16 percent or less. It is a truism that the West denies these rich epistemologies, blanks them out and purports that, it is only their epistemologies that contribute significantly to past and present education understanding and delivery. This is a false notion that has been constantly put forward by the West. Such notions must be challenged by true educationists the world over and; this is a clarion call by the authors that educational discourse is not the sole purview of a group of nations in the West; obsessed with the control of all knowledge and, thereby, the control of the world, through hegemonic economic and education control, at the expense of academics, teachers, and intellectuals past and present and, their great philosophers who have resided, emanate from and, who were born in the so – called ‘Third World.’

These ancient so called ‘Third World’ philosophers, teachers, ustads, gurus, pundits sages, intellectuals and free thinkers; second to none, have created an indelible impression on the lives of all humanity, continue to do so and, the West surely must look at them with greater intensity, in terms of what they offer and, as to how their teachings and philosophies could be applied to the MBA offerings. The West's parochial approach to all education including the MBA must be challenged once and for all, by the so – called ‘Third World countries. This stranglehold of the West must be challenged and broken and new discourses on education emanating from the so – called developing world and emerging markets, must also become the order of the day within education and MBA syllabuses and, must reflect an understanding of the rich contributions that such so – called ‘Third World countries can make, given their rich histories and their historic oppression by the West.

The time has come for the so – called ‘Third World countries, their governments, their Departments of Higher Education, their regulatory authorities to reverse this slavish trend of copying the USA management and business discourses and models. The time has come for the Business Schools in Africa, South Africa and the so – called ‘Third World’ to challenge the very foundations of European and particularly USA educational dominance.

One of the reasons for such dominance in South Africa is due to the all – embracing reality, that the traditional White apartheid Business Schools have not embraced transformational change and necessary restructuring which is required by law, more than two decades into South African democracy. They pander and play to the tune of the USA and other European countries thus negating the understanding of Africa and the developing world. They maintain the status quo on European and Western terms, much to the detriment of South Africa, Africa and the developing world and are therefore, steeped in maintaining the vicious status quo of subjugating the emergence of African thought. In South Africa the traditional apartheid structured universities fail to realize that they are essentially African universities and, therefore, must reflect the
character and ethos of Africa and particularly South Africa that, is grappling with undoing apartheid education and its historic devastating effects, which lingers on.

South African and African education has been structured in thought and forms by over 300 years of colonialism by skillfully articulating British Colonial Education, through both Anglophone and Francophone education models and thought processes, at the expense of local and indigenous thought with the sole aim, of destroying all manifestations of African and so – called ‘Third World’ culture, history, politics, economics and, the mammoth contributions to all walks of life and; their influence on the modern and contemporary world of politics and business education. This has led to a very shallow understanding by both the developed and developing world of the global political economy and, an even poorer understanding of the political theory of the state. This resulted in resistance by the indigenous populations and led to the rise of revolutionaries such as Amilcar Cabral, Thomas Sankara, Nelson Mandela, Robert Sobukwe, Steve Biko, Robert Mugabe, Joshua Nkomo, Sam Njoma, Kenneth Kaunda, Sir Seretse Khama, Julius Nyrere, Kwame Nkrumah, Sir Abu-Bakr Tafewa Balewa, Samora Machel, Patrice Lumumba, Mahathma Gandhi, and a host of others, who were termed terrorists by the West. The West is typically hypocritical and the less said the better, in this regard.

A classical example, in this regard, is the Belgian colonial onslaught on the then Congo, the murder of the revolutionary Patrice Lumumba, the complete annihilation of Congo after many years of exploitation, left behind no more than 10 kilometers of tarred road, no telephones, the colonials had built no more than one hospital for the indigenous population and trained less than ten matriculants when the Belgian colonialists retreated. This is the face of colonial oppressors. They purposefully placed into power powerful dictators such as Mobutu Seso Seko, and a host of others, who plundered the country and, who were lackeys and allies of the despicable colonialists. All of this has led to very serious problems and conflict within the Democratic Republic of Congo and many other African countries that have been caught up in very serious strife within very rich countries. The Belgians propped – up dictators, like all other colonialists and, bled the countries riches and resources and, brought about very little meaningful development. The colonialism of the Belgian’s was of the worst form, not that Anglophone or Francophone colonialism was any better by any stretch of the imagination. How then can a country like the new DRC emerge from the doldrums and how can so many other African countries emerge?

This has allowed puppet ‘Third World leaders to be consumed by the thought processes of the West and they have thus played directly, into their own oppression. The settlers reinforced a capitalist economy of exchange and, the subjugation of the indigenous populations, in all walks of life, while they basked under the African sun and monopolized all life in their adopted countries, divided and ruled and, basically repatriated indigenous wealth through the processes of perfecting the art of stealing and plundering in the name of bringing a misguided civilization to the shores of Africa, educating so – called illiterates and reinforcing their culture through the essence of Christianity as a religion that would save all of Africa, described by these colonialists as a ‘dark continent.’

Great Britain pontificates to the world in respect of human rights, castigates developing countries in respect of double standards but, Great Britain is a great supporter of the oppression of the USA, in the Middle East and the world over. Great Britain illegally occupies the Falkland Islands, and yet, it leased the Island of Diego Garcia off the coast of Mauritius to the United States, from were Western guns point to the entire continent of Africa, in total hegemony and, both the United States and Great Britain have annihilated and destroyed the Diego Garcians physically and mentally. It is nothing short of double standards, which must be confronted and
continuously exposed. It was the same Great Britain that supported the false hood perpetuated upon the Iraqi people that Sadam Hussein possessed nuclear power. It was Great Britain that also supported the United States when Iraq invaded and rightfully claimed Kuwait. Great Britain has said nothing and supports the USA in its despicable crimes in Guantanamo Bay. These policemen of the world (Western countries) destroyed Iraq and, supported the misguided policies in the Middle East by George Bush, Donald Rumsfeld, and Colin Powell. The West with Britain and Tony Blair destroyed not only Iraq, but Libya, Algeria, Afghanistan, Pakistan, Egypt, a host of other countries and, have caused mayhem to the world order, in the name of capitalism and lucrative tenders to rebuild these destroyed countries and their economies, that they themselves destroyed.

It was the same Great Britain that opposed the marriage of the black President of Botswana Sir Seretse Kama to a white British citizen. This was downright racism. In reality, it was Great Britain that perfected the art of apartheid in South Africa. The atrocities committed by British colonialism have been a sordid story of wholesale looting and oppression in parts of the developing world. We just have to look at the partition and vivisection of India and the atrocities committed on the Indian people by Great Britain. It divided a large and powerful country into India and Pakistan, which caused the murder of millions of people because it perpetuated and supported unnecessary religious strife between Hindus and Muslims, which it caused to, further its nefarious aims. Eventually we see that India was broken up into three countries, India itself, Pakistan and Bangladesh. All of this was undertaken by Great Britain to serve its own nefarious political agenda coupled with greed and overt capitalist tendencies. All of this cannot be justified by any stretch of the imagination. It has to be condemned and Britain must be brought to book and pay mammoth reparations for the systematic destruction of its colonial subjects and the many countries it ruled over in this dark period of history.

On the other hand USA together with Great Britain supports the crimes of Israel against the rightful struggles of the courageous peoples of Palestine. Israel was formed and sanctioned by Great Britain in terms of the 1924 Balfour Declaration. The examples are too numerous and, therefore, in reality some of the political leaders of the West should be charged for crimes against humanity at the International Court of Justice at The Hague. All of this has to be taught within education discourse and the MBA syllabuses of Business Schools, in order to structure critical and analytical thinking. The question arises, who sets the standards on human rights? It cannot be left to the political thuggery of Western leaders. Human rights cannot be dictated by the Western countries because they are the culprits who stand accused. They negate the very concepts of ethics; they exemplify corruption at the highest level; they exemplify poor governance and leadership; they trample upon the rights of the poor, they are involved in irregular regime changes; and they are the actual terrorists of the world. This is all justified in the name of human rights and a misguided White civilization and, way of life that must be protected at all costs. A falsehood that must be exposed once and for all. It is because of power and the desire to rule the world, in terms of their nefarious political agendas, couched within the ambit of capitalist power, and the consolidation of neoliberal policies and, all that goes with this thirst for unbridled power and wealth at the expense of poorer and helpless nations. All of this has direct relevance to the economic order of the world; it has direct relevance to the sanctions applied by the West on Russia. It has direct relevance on the orchestrated and structured attack by the West on the Brics countries. These countries are a threat to the West and its hegemony on the so – called ‘Third World.’ What this brief discussion posits is the all – embracing reality that modern imperialism and, the colonialism of the past, and Western
hegemony, has caused mayhem to the world economy; including the 2008 economic melt-down which still lingers on. Great Britain, the great supporter of the European Union during its formation, is at it again, now leaving or exiting the European Union. It would be the first country to do so and, such an exit will further cause chaos and add to the world economic crisis and injure many ‘Third World’ countries economically.

All of these issues and many more must be taught within the MBA syllabus of Business Schools, for obvious and real reasons. These issues must not be watered down because they have a direct relevance to business and management, to political theory and the impact upon nation states. If these issues are not included in the MBA syllabuses, it will negate the very fabric and ethos of the MBA degree and will thus maintain the status quo. It will produce MBA graduates, who will not be critical thinkers and thus the Western MBA degree will continue to dominate the business, management and political economy and theories of such studies, negating the emergence of ‘Third World’ development and, will thus stymie the emergence of genuine economic and financial understandings necessary for the production of MBA graduates in the developing world and, particularly in South Africa and Africa as a whole. This has to be stopped in its tracks and there has to be open discussion in this regard within Business Schools in South Africa, Africa and the developing world, in order to develop course material that will reflect the realities of the so-called developing world, their histories and past contributions to education in a manner that will enhance critical and analytical thinking and, thus produce graduates that will be in a position to challenge the MBA discourses of the Western universities that dominate overwhelmingly all education throughout the world.

In post democratic South Africa (1994), it is often posited by the White media within the country and in the Western International Press that the African National Congress created inequality, unemployment and poverty. The MBA degree in essence must challenge this notion. Capitalism is based on, and cannot exist without, class inequality. Capitalism in reality is responsible for unemployment, inequality and poverty. The accumulation of wealth on a capitalist basis is based on capitalists privately appropriating workers’ labour in the form of the surplus value that they produce, without giving them a cent. The wages received by workers are to the capitalists nothing but a cost. We were historically told by the West that capitalism is the only true order and that, all other ideologies like socialism and communism was out of kilter. We saw the onslaught against communism and socialism by the apartheid government and these ideologies were trampled upon in the United States. How ironic, that when the 2008 financial crisis broke, that the United States government under President Barak Obama intervened by using socialist intervention strategies to bail out the banks and their financial institutions that, caused the mammoth economic meltdown. They used tax-payer’s money to bail-out the financial crisis caused in the USA and, which had major ripple effects and, is still having very serious effects upon economies, throughout the world.

The capitalists develop strategies to maximize profits by reducing, or suppressing, the amount of money that goes to wages and so-called benefits. Retrenchments, labour brokers, casualization and social insecurity affecting workers come about in this way. As these strategies show, unemployment, as with inequality, poverty and social insecurity, is the basic condition, product, lever and a bargaining tool for the accumulation of wealth on a capitalist basis. Internationally the reason, for example, unemployment is historically low in Britain, (our South African ‘colonial master’), is that British colonialism exploited South African resources and also, in other parts of the world. This was undertaken by an insignificant island population with very little resources of its own and, therefore, when the world was undeveloped, Britain saw the opportunity through
colonialism and the use of force, misguided Christianity, the use of gun powder to subjugate nations, extract their resources and repatriate these resources to England and, rule over the indigenous populations that they conquered for protracted periods of time. It was thus able to build a large productive base and thus create employment in Britain. Similarly, the low employment rate in other centres of imperialism is based on unequal international relations in which they dominate other countries like South Africa.

By the same token Great Britain and the United States propped up apartheid for years and supported the apartheid government to the total neglect of the local indigenous population and, justified their stance on an erroneous understanding of human rights. This was based on racism, capitalist greed and their foreign policy, much to the detriment of the local population. Both the USA and Britain gave credence to apartheid and Great Britain was responsible for the genocide in South Africa and many of its colonies. The success of Great Britain economically has been at the expense of other nations and has a large proportion of its economy invested in its colonial empire of the past. By repatriating vulgar profits to Britain from the ‘Third World’, it is able to run a welfare state at the expense of its colonies, provide sound health services for its population, provide more than adequate education, and provide a dole to unemployed British citizens, and based on racism, the pension benefits of people of colour within some of its colonies is a pittance to a person living in England, an example is Zimbabwe, were we find that, British subjects of colour, not White Zimbabweans, were we find, how Britain negated some of the tenets of the Lancaster House Agreement during the independence of Zimbabwe. Britain and the United States supported sanctions against South Africa when the writing against South Africa was on the wall, for apartheid South Africa and, they knew that South Africa could not survive any longer. It had become the pariah of the world and, simply put, the USA and Great Britain like chameleons, to serve their own greed and interests in a new democratic South Africa, dumped its ally apartheid South Africa. Sanctions against apartheid South Africa in reality had very little effect because the end was nigh for the apartheid regime. Sanctions came too late to hurt apartheid South Africa. This was the reality.

Inequality, unemployment and poverty cannot be understood in isolation from their international aspects including the economic crisis that broke out in 2008. What is required in the former colonies of Great Britain is full dignity, prosperity in an orderly manner by dealing with exploitation, tempering down the capitalist class, exploitation and imperialism. These are some of the issues that must be taught within MBA degree syllabuses in the so-called ‘Third World’ Business Schools.

Education in Africa and the so-called ‘Third World served the colonial imperatives of the settler class and, the indigenous people were trained for menial tasks alone. This was done in order to keep the locals in bondage and to remain subservient to a master/slave relationship and totally under the tutelage of the settlers. The education system was also structured by more than 50 years of apartheid Christian education of the Calvinist and most vicious type. It was a type of education in South Africa of the most vicious type, justified by the apartheid regime and their churches, in terms of their misguided Biblical injunctions and interpretations that allowed them to do what they wanted through their understandings and selective interpretation of the Bible. The Black man according to Calvinism was not human and therefore, had to be saved by their misguided interventions. Apartheid had destroyed the Black soul, it had stripped the people of basic human rights and dignity and, it is against this background that Black South Africa has to rise post 1994. It has to reconstruct itself; it has to develop all facets of life that was destroyed by colonialism and apartheid. It is a daunting task and therefore, South Africa, in fact the continent
of Africa has to set its own agenda in respect to the economy, to education and health, in reality in all spheres of human engagement. This is a daunting task but, it has to be undertaken, with heads held high and, thus take its rightful place in the community of nations. Traditional White South African Business Schools and White Traditional apartheid privileged universities have maintained the apartheid status quo and continue to do so with great impunity whilst the Department of Higher Education looks on, as a passive spectator and, in reality the South African Department of Higher Education continually, molly coddles these privileged White traditional institutions, to the disadvantage of the majority Black students crying out for change and, these traditional White universities and their Business Schools have sidelined Black academics and, by the same token they have not allowed open access to Black students in terms of admission requirements and, have controlled admission to their MBA programmes, by means of the exorbitant fees they charge. This does a great disservice to South African and African students on the continent and is a great disservice to South African democracy, post 1994. It gave rise to the massive and necessary #FeesMustFall campaign in 2015 and the campaign, continues unabated. This move by students brings home the realities of the 1976 educational struggle that Black students engaged upon some 40 years ago. The question arises has anything changed within education in South Africa, post 1994 when democracy was ushered in? Such an approach has historically distorted the nuances of the importance of the state to business management and, the politics of the nation state. The MBA has therefore, for all intents and purposes maintained the status quo, and has not allowed in South Africa, an understanding of the political economy of nation states globally and particularly in Africa. This, therefore, allows for the subjugation of African nation states. It thus leads to a situation of distorting the business environment and places students into an invidious position of not being able to nuance the workings of the modern nation state and, through their MBA studies are stunted in growth and understanding of essential variables to control and run an economy; to contribute to essential debate that affects the state in terms of human resources management, finance, economics, strategic thinking and, application of issues learnt via the MBA degree and, which are essential to drive companies, form African Corporates and, to contribute meaningfully to state advancement, in a country and continent that, has to emerge on its own, from the distorted legacy of apartheid and colonialism. In addition, students generally are not in a position to understand basic political theory which influences the political economy via, subjects that are taught within the MBA syllabus. Such a situation therefore, produces graduates that do not understand various crises that, emanate from the choices that governments and businesses in general make, in respect to the political economy of the nation state. Such a situation has led to a lack of exposure to the subtleties of sound business practice and, to this end are the examples of not understanding the 2008 financial crisis, in terms of how and why it occurred and, its devastating effects on the world economy, which still persists unabated almost a decade later. The issue of State capture in South Africa that dominates the media daily, not by the small and insignificant Gupta Group of Companies but, in reality the large corporates and banks formed under apartheid, and given credence and, carte blanche control of business some 40 years ago. This is what must be understood by MBA students and, as to how South Africa can overcome these nefarious economic crimes being perpetuated with impunity on the people of South Africa, have to be analyzed and subsequently remedied. All of this must be taught within the MBA syllabus. The South African State was captured and surrendered to the large corporates under apartheid. The authors posit that, in understanding the politics of the state, it is essential for the MBA syllabus to incorporate into its largely business syllabus, the
understanding of different ancient and world philosophies of political theory, for the purposes of exposing the MBA student to a more holistic approach to the world of business and, the world economy and, to apply these concepts to management discourse and, further, but more importantly, to apply it to the choices that need to be made in terms of the political economies of modern nation states by governments.

It is the intention of this paper to highlight the introduction written by Hugh Tredennick in 1954 (Penguin Books – England and the USA)) in the book by Plato: The Last Days of Socrates and subsequently unpack the work of Ernest Barker written in 1918 (Barnes and Noble Inc. – USA), with particular reference to Greek Political Theory in which he outlines, narrates, discusses and expands on the concept of the Politicus in respect to its definition of the statesman or absolute ruler, the myth of the Politicus, Absolutism, Social Harmony, the idea of the Rule of Law and the Platonic Classification of States.

All of this is necessary in order to expose the MBA student to the concepts of logic. This paper urges that the MBA syllabus be relooked at, from the perspective and viewpoint, to allow exposure of the student to the very definitions of virtue and knowledge. Moreover, understanding, a vastly complex world and, the even more complex and complicated world of business and management within the social, cultural, political, economic and, within the confines of the importance of the political economy, to all education in the modern state. Its importance to business, and management, from the perspective of necessary basic understandings of the national character and, some factors in the formation of the nation state in terms of structure, in order to meet the challenges that confront the state and business management discourse in the modern world. There has therefore, to be an understanding of the past and to this end Greek Political Theory lends itself to a better understanding of the political economy of contemporary states in a critical and analytical manner. If these necessary nuances are comprehended by MBA students and their teachers, it would lend itself to a better understanding of the world of management and business within the confines of a vastly complicated emerging global political order and economies of nation states in general.

PART ONE: THE RELEVANCE AND IMPORTANCE OF SOCRATES AND ANCIENT THINKERS TO THE MBA DEGREE

INTRODUCTION

Having dealt with a comprehensive introduction to this paper, the paper or narrative will now be broken up into two parts and, will speak to the introduction by Hugh Tredennick (1954), on the achievement of the Greek world in terms of a new spirit of enterprise in all round activity of the nation state. In this first part, the author also looks at Socrates from the eyes of Plato. The second part is also an un referenced contribution on Greek Political Theory extracted from Ernest Barker’s book – Greek Political Theory (1918), in which we look at the Greek Theory of the State, and the concept of the politicus in some detail, which has a great significance on critical thought and therefore by implication on the MBA degree in Africa, South Africa and the emerging markets.

DISCUSSION

The fifth century before Christ was a period of extraordinary activity and achievement in the Greek world. A new spirit of enterprise, inspired by the defeat of the great Persian invasion, led to rapid development and expansion in every department of life. This spirit had its focus in Athens, where under the guidance of Pericles, commercial and political prosperity was crowned
with art and literature; but everywhere men’s minds were restlessly experimenting and reaching out for knowledge. By the middle of the century science and philosophy, still indistinguishable and less than 150 years old, had made considerable progress. Life could only proceed in the absence of instrumentation by means of observation, but the Greeks were already close to a reasonable atomic theory. The ordinary man really did not know whom or what to believe. In this intellectual ferment there arose a new class of people called Sophists or Wise Men. They were not, at least not essentially – philosophers or scientists, but professional itinerant teachers. On the whole their outlook was at once superficial and practical; they said in effect ‘knowledge is impossible, but I can show you how to make the most of yourself.’ They aimed at producing cleverness and efficiency rather than wisdom and goodness; and they charged fees for their services – which shocked the philosophers, but was good psychology as well as good business, since people take seriously what they have to pay for. In short, the old religious and moral ideals were giving way to a creed of materialistic opportunism. The voice of a prophet was badly needed.

Socrates was born at Athens in the year 469 B.C. His father was a sculptor and his mother had been a midwife. It was not clear whether he had any profession of his own, but the fact that during middle life he served in the army as a self – equipped ‘hoplite’ or heavy – armed infantryman shows that he had some means, even if he was later reduced to poverty. His will was strong as his convictions, his conduct was logical as his thinking. In a skeptical age he believed firmly in moral goodness as the one thing that matters; and he identified it with knowledge, because of his straightforward nature it seemed inconceivable that any – one should see what is right without doing it. This simple view has excited more contempt than it deserves, since there would not be much wrong with it, if we all had his honesty and self – control. But he was not merely a moralist; he was a sincerely religious man. So much is certain, although it is not possible to say exactly what he believed. The fact that Plato (or his translator) often makes him speak of ‘God’ or ‘the God’ proves nothing, because these were common forms of speech; besides, Plato himself was certainly feeling his way towards monotheism. All honest seekers of the truth admired and revered him, while by his closer friends he was loved with utter devotion. It is important to emphasize Socrates’ humanity, because he still affects people’s minds in widely different ways. He was not a martyr.

How Socrates’ mind developed we can only guess. He was associated for some time with the Athenian philosopher Archelaus, and it was almost certainly through Archelaus that he became acquainted with the doctrines of Anaxagoras. He must have met and talked with most of the great thinkers of his day, because they nearly all visited Athens, and he never missed the chance of debating with an expert. He showed up so well in these encounters that one of his friends ventured to ask the oracle at Delphi whether anyone was wiser than Socrates, and received the answer - No.

It dawned upon him that his wisdom lay in recognition of his own ignorance; and that it was oracle’s intention that he should convince others of their ignorance too, and so help them on the way to knowledge and goodness. From this time onwards his interest was concentrated upon logic and ethics. He set himself to accomplish his divine mission by systematic questioning, in the course of which he not only cleared his opponents’ minds of much muddle and misconception, but developed his own two important contributions to logic, namely addition and general definition. What he did was this. As soon as a term like Courage cropped up in the course of conversation, he began by asking what it meant; and then, when the attempted answers proved to be unsatisfactory, proceeded to adduce various instances of courage, and show that,
though different in detail, they have some common characteristic by which they are all recognizable as what they are’ and this, expressed in words, is the definition. All this may seem obvious now, but it had never been made clear before; and it had a most important effect on both logic and metaphysics. It led, through to the genius of Plato and Aristotle, to the discovery and distinction of such concepts as quality, substance, essence, attribute, matter and form, genus and species, and innumerable others. Socrates’ direct contribution to the development of philosophy probably ended at this point. Socrates’ influence was so great and powerful that he devoted himself to philosophy, though he never lost sight of its practical bearing upon education and administration (management), as is clear both from his activities and from his writings. He was an advocate of obedience, loyalty and to constitutional authority and much of his work was directed to enemies who perverted justice and discredited the state or its laws.

It is well known that in the ancient world the work of pupils or followers of great men was often freely attributed to the great men themselves; not necessarily from dishonesty or lack of discrimination, but as a pious acknowledgement of ultimate authorship. We may instance the ascription of the Pentateuch to Moses or the psalms of David, or in Greece of epic poems and hymns to Homer. Likewise the leadership of the Prophet Muhammad (PBOH) not only to Islam and the followers of Islam, but the influence of this great monotheistic religion but, to His impact on all of humanity. Similarly the great sages that influenced the world in many directions, irrespective of their faiths and created an indelible impression upon the world and upon the way of life that, many seek to emulate and follow in all spheres of work, recreation, business, management, the very morality and ethics that, they are in pursuit of, in a conniving world that seems to have lost its way and engulfed in acrimony and greed. In the history of Greek thought Pythagoras certainly and Democritus probably received credit for much that was really the work of their ‘schools.’ In view of this, it is unnatural that Plato, who undoubtedly felt that he was little more than Socrates’ mouthpiece, should have represented his revered master as the author of a theory which was largely implicit in his actual methods of debate.

Plato in describing Socrates reasoned that knowledge must be possible; Socrates was sure of it, and the world makes no sense if it is not. But the things of this world cannot be truly known, because they are changeable and imperfect, and therefore not real; for what is changeless. In geometry, the properties which we know and can prove to be true of circles and triangles and so on are not strictly true of this figure because, it too is imperfect and impermanent. They are true of the ‘look’ or form of circle (or triangle), which exists somewhere in external perfection, surely, it must be the same with everything else. The things of this world are all imperfect copies or forms which exist externally somewhere; which are the true and only objects of knowledge, but can only be apprehended by direct contemplation of the mind, freed as far as possible from the confusing imperfections of the physical world. It must be understood and appreciated that the forms are hence, the traditional alternative name ‘Ideas’ is undesirable, as being misleading; they are ultimate facts, intelligible to our minds but quiet independent of them.

The things of our sensible world exist in a secondary sense, only in so far as they approximate to the corresponding forms. They are effects of which the forms are causes, although the precise relation is difficult to describe. It is generally expressed by one or two metaphors: ‘imitation,’ the relation of copy to pattern, and ‘participation,’ the relation of part to whole. A third metaphor, military in origin (difficult to convey in conversation) is regularly used to describe the acquisition of a characteristic: the object is said to ‘admit’ or ‘receive’ the form, and the form to ‘occupy’ or ‘take possession of’ the object. Such figurative language is not a sign of vagueness or incoherence; it is unavoidable when new thoughts have to be expressed. The doctrines of
Socrates, and the whole tone of the dialogue, may seem unduly ascetic, especially to those who hope to make the best of both worlds. The Athenians enjoyed any kind of debate – it was one of their chief recreations to attend the Assembly and the courts – and they were keen critics of technique. Plato condemned the irresponsible use of rhetoric, to produce his effects and, he used every kind of appeal and every resource of language. Not every argument is closely reasoned; some are merely formal, some common sense, some almost flippant. Natural conversation passes into staccato question – and – answer or a chain of inference in virtual monologues; there are discourses and recapitulations and descriptive or dramatic interludes. The style and diction are now easy, now technical, now eloquent; almost lyrical in the myth, austerely simple. It allows for interpretation of complicated and complex issues:

**Summarized from the work of Hugh Tredennick (1954): and, Emphasis added by the authors of this paper to the narrative of Hugh Tredennick**

**CONCLUSION – PART ONE**

In summary what are the lessons that an MBA student or graduate can glean from the above narrative on Socrates. How and to what can the MBA student apply the thoughts and works of Socrates and other great philosophers of the world that emanate from different countries and different cultures? Some of the lessons learnt are in the realms of the following, which are all applicable to the MBA degree.

- To seek knowledge at all times.
- To understand and display morality and the concepts of ethics.
- To understand and display humility when gathering knowledge and dispensing such knowledge.
- The student must be constantly engaged in systematic thinking couched within the confines of logic.
- Understand the concept of adduction (not induction) and apply the concept accordingly.
- Must be schooled in definitions in order to contribute to knowledge and to show how these definitions impact upon life, society, culture, business, management and all aspects of life.
- Definitions must impact upon logic and metaphysics in order to understand and contribute to our world.
- Socrates influenced Plato, Aristotle and many other great philosophers and, therefore, the MBA student via learning must influence society, people, business phenomena, display leadership qualities within the milieu of management and its discourses.
- Be in a position to make clear distinctions in respect of concepts such as quality, substance, essence, attributes, matter and form, and a host of others that have a direct co-relation to the political economy of choices within the economy, to society and humanity in general and apply all of them to MBA studies.
- Understand and comprehend basic philosophy which will enhance mathematical skills and reasoning.
- Apply the concepts enunciated by Socrates and others to education and administration / management discourse.
- Understand and enhance the importance of obedience, loyalty, constitutionalism, authority and so on, with particular reference to the advancement of the state and its laws.
- Students must be involved in discussion and debate.
- Apply common sense and reason before taking action.
Students must master the use of language.
Understand the concepts of doctrines.
Students must be in a position to keep things simple.
Of utmost importance to the MBA student is the necessity of nuancing political dynamics, in relationship to the global political economy, in order to better understand and apply the content learnt within the MBA syllabus to contemporary issues that permeate global finance, economics and other important issues. These issues have been hitherto, paid scant reference to, in terms of understanding and applying important variables within the management and business discourse and environment of nations on the global stage. In so doing, it is of vital and necessary importance of MBA syllabuses and courses to unpack cogently, the philosophies of past and ancient thinkers throughout the world. These philosophers have influenced the workings of politics, economics, culture and the various complicated dynamics that have from times in - memorial influenced the state and its politics, in terms of the concept of political choices. Such a situation, naturally leads to a better understanding and application of political theory to business and management perspectives, within the contemporary and modern world. Failure to recognize this important and necessary variable in the study of Business Administration at the postgraduate level dilutes the content of the MBA syllabus and thus, does not prepare the student adequately to understand global and national politics and, its political economy and, apply this phenomenon to business and management discourse. There has to be a very serious re - look at this issue by Business Schools in South Africa and the world over.

Given the above, the paper in Part Two will unpack the concept of the state and its workings, in order to better understand the state, its concepts and the very politicus that it has a profound effect upon. The MBA student must therefore for all intents and purposes, understand the ancient philosophies of the great ancient thinkers and, thus be in a position to apply these philosophies to the contemporary and modern state by nuancing political theory of the past. To this end Greek Political Theory of the State is a necessary and important beginning to this discourse.

A host of other important issues that derive from philosophers that will and can enhance their MBA studies.

PART TWO: THE GREEK THEORY OF THE STATE AND ITS RELEVANCE TO THE STATE AND UNDERSTANDING OF THE POLITICAL ECONOMY

INTRODUCTION
The paper in part one of the discussions outlined the importance of ancient philosophies through an understanding of Socrates and his, relevance to modern thinking as outlined by Plato. The discussion in part one set the tone in order to further enhance the narrative in terms of unpacking, the understanding and importance of Greek Political Theory, with particular reference to the state and, the concept of the politicus, in relationship to the Master of Business Administration Degree. In so doing the authors use the comprehensive work of Ernest Barker, 1918 published by Methuen and Co Ltd, London and distributed in the USA by Barnes and Noble Inc. This section of the paper is also unreferenced and content is drawn directly from Ernest Barkers book, Greek Political Theory.
1. THE GREEK THEORY OF THE STATE

Political thought begins with the Greeks. Its origin is connected with calm and clear rationalism of the Greek mind. It has to be clearly understood that the precedent condition of all political thought, that the antithesis of the individual and the State should be realized, as it is the task of every political thinker to reconcile and abolish the antithesis whose force must be realized. Without the realization of this antithesis none of the problems of political science and the problems touching the very basis of the State’s authority and the source of its laws, can have any meaning. Without its reconciliation none of these problems can have a solution. It is this way that the Sophists, who seized and enforced the antithesis, are the precursors and conditions of Plato and Aristotle, by whom it was abolished. A sense of value of the individual was the primary condition of the development of political thought in Greece. It was the recognition of the manifestation in practice and theory and outlined free citizenship of a self-governing community. This conception forms the essence of the Greek city-state. Greece was contrasted with the rest of the ancient world, man was less sacrificed and thus the Greeks were never tired of telling themselves that in their communities each man counted for what he was worth, and exercised his share of influence in the common life, in the despots of the East nothing counted but the despot, nor was there any interest at all.

The States of Greece cohered by law, and not by the personal tie of a common subjection to the capricious will of a single individual. There was social opinion and social ethics. There was equality. Individuals were distinct from the state but yet in their communion formed the State. There was justice different from that of the natural man. The detachment of the individual from the State, which is theoretically a necessary condition of political science; had already been attained in practice and real life in Greece. In other words the Greek city depended upon a principle, unrealized but implicit, of rational coherence; and because that principle was implicitly there, it was easier for conscious reason to apply itself to the solution of the problem of political association. The city state offered a basis for political thought. Thus unlike the Oriental world, it was not stationary, it possessed a principal of growth, also known as a cycle of changes. For example, Sparta was the one State of the Greek world which had maintained a steady tradition of unbroken continuity in its government. In other States there had been a development which had almost everywhere followed the same order, from monarchy to aristocracy, from aristocracy to tyranny, from tyranny to democracy. These changes must have conducted in two ways to the growth of political thought. In the first place, they accumulated a number of data for inquiry. There was comparison and discussion. It must be understood that aristocracy had not given way to democracy without a struggle; and democracy had still to maintain itself against the claims of wealth and nobility. The economic development of Greece had added to the wealth of the nobility. In spite of legal equality, the nobility still had social influence and birth had afforded the nobility this characteristic. This was another struggle because of property rights (This is a reflection of post South African democracy).

The struggle of the Few and Many gave an impulse to the development of political theory. All done and said the Social Contract came into being. This gave the impulse to the development of political theory in Greece in much the same way as popular revolts against monarchy have in modern times produced, or at any rate stimulated, political theories. We have to remember that democracy, in itself, is government by discussion. It is government ‘by the word’; and all things are thrown for settlement into an arena in which one shrewd thought devours another. From the constant discussions of political detail the citizens of a Greek democracy naturally rose to the discussion of political principles. In other words democracy cannot exist on inherited and
unexplained tradition because the discussion of principles is vital in terms of the discussion of policies. This would give rise to the ideal State which would serve as a standard, by which existing States might be classified and understood. It brought about moral aim and character. It brought about public opinion by which it had been created. The city formed a moral being, with a set of character of its own. A political consciousness had thus developed in the Greek States. It would thus appear that the political conditions of the city – state tended to produce a growth of political thought. There was an ethical society; and political science, as the science of such society. The Constitution to Aristotle was the State. It is more than a legal structure. It is also a moral spirit. One must elevate ethics and speak of political science in terms not of jurisprudence but, as a moral philosophy. One must ask: What is the aim which a State ought to pursue, and what are the methods which it should use, in order to lead the right manner of life and attain the true moral spirit? One must be concerned with a moral rather than a legal community. Political science must be the ethics of a whole society. Thus for Aristotle, there is a unity of political science with moral philosophy. Political science is a trilogy. It is the Theory of the State; but is also a theory of morals and a theory of law. From this conception of political science there flow certain differences between Greek political thought and our modern way of thinking. The conception of the State as an ethical association for the attainment of virtue involves a conception of the relations of the State to the individual different from most which are current today.

The theory of the city – state is therefore a theory which admits readily the full action of the state. The treatises in which it issues are meant, Like Machiavelli’s Prince, as manuals for the statesman. In other words Politics also is meant to guide the legislator and statesman, and to help them either to make or to improve, or at any rate to preserve the States with which they have to deal. But if this the case, it may be asked, is not the political science of the Greeks an art, rather than a science? Primarily, sciences such as logic, ethics, and politics attempt to determine the laws by which the mind acts in several spheres. Laws here does not mean general propositions but also to lay down laws in the sense of regulations. This means that the State ought to pursue the well – being of its citizens in the fullest and truest sense of the word: it ought not to make wealth, or power, or equality, its aim. A state needs to give honour and office to those who have given to it the virtue which furthers its aim: It is not to put in authority the wealthy, merely because they are wealthy, or the poor, merely because they are poor.

Given this situation the State was conceived as a moral association and ethics was a very serious matter. Much depends on keeping the State distinct from society, and preserving the mediatory and corrective authority pure and intact from the influence of the interests which it controls. To secure this distinction, and the States integrity, is as much a concern of the modern state as it was of the ancient. However, there is and was the danger that some social class, some economic interest, may infect the purity of the State, and capturing the powers of the Government, direct them to its private advantage. On the other hand, there is always a danger that the State may harden into a repressive crust which prevents the free growth of society, as it may be said to have done in the later days of the Roman Empire, when such organs of society as the municipium or collegium were rigorously regimented and controlled. The State may be distinguished from ‘Society’ by not considering the State and Society as a complex of competing economic classes, but the State as a majestic unity which transcends and blends their difference and, thus regard society as the area of a varied voluntary co – operation; and the State as an organization which necessarily acts in the medium of a uniform compulsion. Thus the play of society, in this sense ought to modify the action of government, and the State ought to respond to new social
developments. In a free political society, this modification or response came naturally to the Greeks. Society and the State interacted: on the one hand, the play of social opinion gave life and vigour to political action; on the other hand, the possibility of being expressed in political action gave reality to social opinion. This meant that free social opinion and social groups could easily influence the life of the State.

The real danger of the Greek world was less that the State should stifle society, than that the State should be corrupted by sinister social interests. Such corruption is the plague of politics. It may attack great modern States, just because their size and immensity make it easy for a ‘machine’ to use its organization all the more secretly and effectively. It was a disease to which the city – state would seem to have been especially exposed. Society must be one with the State, because there was no room for differentiation. The very theory of ‘distributive justice’ illustrates the point; for the theory presupposes that political power must be awarded either to each of the social classes. In proportion to their several contribution, or to one, in virtue of its pre – eminent services and, to this end and; in other words the Greeks realized the conception of a common good as the aim of every political group, it never attained a full conception of the common good. It must be recalled and understood that no political philosophy can be attached from its environment in history. In this regard both Plato and Aristotle conceived the State as an educational institution. The city –state was different from the nation – state of today; but it was different only in the sense that it was a more vital and intense form of the same thing. In studying these concepts, we are studying the ideal of our modern States: we are studying a thing which is as much of today as of yesterday, because it is, in its essentials, forever.

CONCLUSIONS

All history, it is said, is contemporary history. This is a fact and is true and, therefore, has a direct relevance upon contemporary nation states and impacts upon the political dynamics of modern states. When we study history, we are trying to understand ourselves, and, in order to gain that understanding, we are seeking to discover the pit from which we have been dug and the rock from which we have been hewn. This is the reality that education and MBA studies and their syllabuses must incorporate, understand and reflect upon very seriously. No history matters more to contemporary societies, governments, nation states than that of the Greeks and to this end, students must be exposed to Greek political theory and the theories espoused by ancient cultures, ancient political thought and the great ancient thinkers. If this is not done within the ambit of MBA studies, the student will be all the poorer in understanding the world of business and management within the contemporary nation state and, all the more poorer in applying theory to his / her studies at the MBA level.

We are what we are, in a very large measure, because they were what they were. In many ways the paradox is true that the history of Athens in the 5th century BC is more modern than that of Europe in the 18th century A.D. An Englishman feels more affinity with the funeral speech of Pericles than with the memoirs of Frederick the Great. The problems of Greek citizenship touch us today because they are ours; and they are ours because the experience of the Greeks has passed into our substance and, merged into our being and, has created an indelible impression upon the nation state as we know it today, and has impacted upon the politics of contemporary nations. In other words we are heirs to the labours of our ancestors. We are what we are now by their thoughts and interpretations, their deeds and experiences. It is an evolution of the nation state that must not be disturbed because of its relevance to contemporary world politics, to the
very understanding of political economies and its absolute relevance to modern nation states and its greater relevance to modern education, the world over. What then are some of the conclusions that we can draw from the discussion in part two of the paper in respect of the real importance and application to education and particularly to the MBA degree. Hereunder are some of the conclusions:

- The discussion brought to the fore the finite importance of values in terms of theory and practice and the application of values within the ambit of the nation state and its influences upon the political economy of contemporary nations.
- It brings to the fore the importance of the characteristics of the State.
- Brings about the understanding of political progress that must influence the State in an orderly manner in respect of the variables of economics and politics.
- It establishes the prescripts of the ideal State.
- It establishes the unity of political science with moral philosophy, which must influence the State and therefore deal decisively with corruption because it hinders the workings of government and therefore by implication affects those that are governed; it hinders the economy and growth and thus affects business and management principles. It is thus the responsibility of the State to bring about accountability in all facets of community life by promotion of orderly and sustainable government.
- It outlined the development of thought and the concept of free citizenship within the confines of self – governing communities and shows very clearly that unlike modern democracies man was not satisfied in Greece and was in pursuit of a higher level of democracy.
- The concept of despot states was highlighted were power was vested in the hands of a single individual. We in the modern state must break away from this bondage, and in reality, many modern democracies find themselves entrapped in this phenomenon throughout the world and modern day South Africa is no exception.
- The idea of social opinion, social ethics and equality was driven by these concepts, which are vital in respect of education in general and particularly to the MBA syllabus.
- The individual must be distinct from the state and must not fear the state and express ideas and opinions without the fear of being victimized. This enhances the workings of the State.
- The ancient Greek State typified and exemplified justice which was different to the individual man and, this was posited on the basis of rational coherence and conscious reason, in terms of problems and finding solutions.
- There was opportunity for growth of the individual and therefore the automatic growth of the nation state.
- Inquiry, research, comparison and discussion were encouraged.
- There was a loss of legal privilege and the annihilation of social privileges on the basis of birth and wealth.
- Sound economics was promoted for the success of the government, its people and the State.
- Property rights were guaranteed by the State and there was ample space given by the state to individuals and groups to develop political theory, in order to enhance the working of the State.
- It allowed for and nurtured the idea of a social contract with the state by citizens and fostered sound political principles in accordance with the rule of law, in order to run the government and the State. The State was the overseer of this important democratic
principle. It therefore fostered very high standards in the running of government in the interests of the State and its people.

- The State moulded character in terms of the Constitution and the moral spirit.
- It brought to the fore the concept of jurisprudence and decried Machiavellian behaviours and principles on the part of citizens and the government.
- The State overtly promoted the concepts of logic, ethics and politics determined by the laws of the mind.
- It brought to the fore the cardinal importance of municipalities in terms of serving the people in respect to service delivery and guaranteed freedom of action in a responsible manner by allowing dissent to form social opinion.
- The idea and concepts of distributive justice was promoted by the State and drew a distinction between the city – state and the nation – state.
- The State guaranteed the study of history on the basis of guiding the both, the government and the State and its application to the contemporary State / States.
- A host of other important issues.

These are only a part of the conclusions drawn from the very brief discussion on the State. All of this has a tremendous impact on contemporary States, their political economies and therefore, for all intents and purposes Business Schools, particularly in South Africa, Africa and the so-called developing world must, pay very serious attention to the lessons that can be learnt from Greek Political Theory and ancient thinkers, in respect to the concepts of politics, the political economy and, apply these thought processes with a view of enhancing critical thinking and, the understanding of important and necessary political, economic, cultural and other nuances applicable to their MBA programmes.

Summarized from the work of Sir Ernest Barker (1918) - Greek Political Theory: Plato and his Predecessors:
Emphasis to the Narrative of Sir Ernest Barker was added by the authors of this paper.

PART THREE: UNPACKING THE CONCEPTS WITHIN THE POLITICUS AS PUT FORWARD BY GREEK POLITICAL THEORY AND ENUNCIATED IN THE BOOK: GREEK POLITICAL THEORY BY SIR ERNEST BARKER (1918)

INTRODUCTION
The Politicus (or ‘Statesman’) probably belongs to the last period of Plato’s life; and its composition may be assigned either to the period of his connection with Dionysius II (367 – 361) or to the years immediately following. The Politicus must have been written many years after the publication of the Republic. Its attitude to democracy is less hostile; and above all a new attitude to law, still hostile, but much less uncompromisingly hostile, is one of its prominent features. On the other hand, a belief in absolutism is still part of Plato’s thought; and though there is much discourse of weaving and the need for mixture of different mental elements in the composition of the State, there is only a very slight hint of that form of constitution, combining monarchy with democracy, which is advocated in the Laws. The Politicus must thus be prior by some years to the Laws. Plato had high hopes of the monarchy and was already interested in the construction of preambles for laws, ascribed to the Politicus, with its mixture of a vindication of absolutism and an appreciation of law, to the same period of Plato’s life.
THE DEFINITION OF THE STATEMAN OR ABSOLUTE RULER
The Politicus was intended by Plato to be a logical exercise in the art of definition by way of differentiation, rather than a political treatise. The inquiry is more for the sake of improvement of the general power of reasoning than the sake of understanding the nature of the statesman. We see that Plato shows that, the first stage in the argument is the assignation of statesmanship to its genus and thus Plato begins by distinguishing knowledge from practice and assigning statesmanship or ‘political science’ of the sphere of knowledge. By the same token, we need to understand here that Socratic theory is closely connected with and inevitably results in action. The next step in the argument is the division of knowledge into two branches, the critical, which judges or calculates about the objects of pure knowledge; and the imperative, which not only judges but also issues commands for the execution of its judgments. In other words some who bear command are sovereign, without any superior, and their commands originate with themselves whilst others are under authority, and the commands which they issue are commands which have been issued to them. The statesman belongs to the former class; and his knowledge is not only knowledge of command, but knowledge of sovereign commands. Statesmanship, in a word, is supreme over all other sciences concerned with action; the statesman’s knowledge, like himself, is kingly; political science as Aristotle says at the beginning of Ethics is architectonic. In other words the statesman is a shepherd set for the sustentation of a human flock. The word sustentation implies that between the management of a household, or economic science, and that of a State, or political science, there is no cleavage. A large household and a small State differ only in degree, and not in kind; and the same is true of the sciences of their management. There is one science of all of them; and this science may be called royal or political or economic. This view furnishes the starting point of the Politics; because the State must be distinguished from the household, and therefore between political and economic science. If for example, we talk of a commonwealth, it is nothing but a large family.

THE MYTH OF THE POLITICUS
With the definition of the statesman thus attained Plato is, however dissatisfied. If we define a statesman as one possessed of knowledge, of the imperative order, with sovereign control, who exercises his knowledge for the sustentation of a human group, we are really giving a definition which is too wide, at any rate so far as the word ‘sustentation’ is concerned, and we thus failing adequately to differentiate the statesman from others who may also claim to be occupied with sustentation. At this point of the discussion Plato, in order to elucidate this criticism of the definition introduces a myth. From this myth we learn to distinguish two stages of human society and government. The first is when the world was divinely ruled and the burden of their affairs did not fall upon men, but they were as a flock led beside their pastures by a divine shepherd.

Then came the age in which we live, when God withdrew from the helm and retired to His conning – tower. In this age men first of all fell into helplessness and misery which we see today in the contemporary world and within nation states. Thus we see thereafter that men supposedly were now equipped could now shoulder the burden of their own affairs, ordering for themselves their course of life, and ruling as masters over themselves. The moral which Plato seeks to draw from the myth of the Politicus will not permit any mention of such endowment. For the moral is that a distinction must be drawn between the old days the divine shepherd of the human flock, and the untended and unguided days of our present life in which fairness must be the motto. Because there is this distinction, the old definition of the statesman will not suit our times. That
definition really implied a divinity in the statesman which does not exist in the days of human rulers who stand on much the same level as their subjects. It is therefore important and necessary that we distinguish between the divine shepherd and the human ruler; we must distinguish between sustentation and management, and limit the scope of the human ruler by confining his function to simple management of the society which he rules; and finally that men are mortal and prone to error and therefore, also distinguish between the statesman who is the true king, and exercises a rule to which submission is voluntary, and the statesman who is a tyrant, and, having gone astray, exercises a rule which he can only secure submission by force. There were views in this regard put forward by many ancient thinkers that kings were made in the image of God. Such a view postulates theocracy, or, at any rate, a theory of the divine right of kings. Irrespective, we as (MBA) students, as teachers, as Business Schools must be concerned with things as they now are. We must be ready to admit the relative validity of the institutions which belong, and are accommodated, to fallen humanity. In other words men must assume the burden of responsibility for the conduct of their lives.

THE FINAL DEFINITION OF THE STATESMAN OR ABSOLUTE RULER
The way of distinction and differentiation has not yet been trodden to its end. Even if we have corrected the definition of the statesman, by substituting management for sustentation as his function, and by adding the notion of voluntary obedience to his rule, we have not yet distinguished him from all who may claim to bear his title. The statesman is confronted with and distinguished from the arch – pretenders to his name. These are, in a word, the class of politicians. In this regard Plato classifies constitutions in terms of wealth or poverty; the presence or absence of law; and the basis of force or consent. This can be further divided into royalty and tyranny, in the other aristocracy and oligarchy. But Plato argues that these criteria have nothing to do with the nature of the State or of statesmanship. The rulers, their wealth or poverty, their use of force or persuasion, their ruling by law or without law; none of these is a distinguishing principle of the State; and that no man can be distinguished as a true statesman because he satisfies any of these principles. To satisfy one or other of these principles, all of which are partial, is only to qualify for the name of partisan. A State based merely on one of these principles is only a shadow of the true State; and its statesman is only the premier of a shadow, and a shadow himself. Statesmanship is knowledge and knowledge only: the only true form of government is that where the rulers possess knowledge; and the only true State is that which possesses such rulers. A State, in other words, cannot be a political society; it can be no more than a faction, unless it coheres as a unity through the coordinating power of a statesmanship based on knowledge. Such knowledge can be attained only by one or at most a very few: the multitude cannot attain political science; and the only true statesman is the elected few who possess that science.

ABSOLUTISM JUSTIFIED BY THE ARGUMENT OF POLITICAL FLEXIBILITY
What then shall we say of law, or of consent, as principles of politics and elements in the life of the State? Both, Plato answers, are irrelevant and unnecessary; and the law is even more, it is detrimental, statesmanship is essentially science of the imperative order vested with sovereign control. It an art, and it is the essence of every art that the artist works by himself as a monarch, and that he is free from any code of rules determining the methods of his work. The statesman must therefore possess knowledge to rule over his subjects, with their consent. The thesis advance by Plato is nothing but enlightened despotism, which had their vogue in the 18th century,
when ‘all for the people and nothing by the people’ was the motto of statesmanship, and they are the principles which have their defects. It is obvious therefore that, it is a rule of life that where power resides, there must responsibility reside also; and the statesman is not exempt from this rule. We may thus conclude that subjects may voluntarily entrust themselves to their rulers by a form of election, and may accept or reject the proposals which they suggest. It does not follow that because the citizen is bound to his State, he is therefore bound to a statesman, or that we belong willy–nilly to a State we must bow willy–nilly to a form of government. Any art which handles human beings is subject to responsibility and depends on consent. Plato having seen reason modifies his views as we will see in the ensuing discussion.

The second corollary drawn by Plato from his conception of the true statesman as an artist is that law is unnecessary or even prejudicial to his art. The point of view is somewhat different from that of the Republic. There it was argued that when education has given a living knowledge, law has become unnecessary, and that an abundance of laws is therefore only a sign of ignorance and lack of education. When the citizen becomes a law to himself, State–made law is supererogatory. In the Politicus law is still regarded as an evil, but more on the ground that it means the imposition of checks and hindrances on the free play of the ruler’s knowledge, and less on the ground that it indicates the presence of ignorance in the whole of the State. The argument now advanced against law is that in its generality it neglects the differences of persons and cases, and in its permanence it fails to meet the differences of times. Law, with its stiff and permanent rules, is like an obstinate and ignorant tyrant, who will never alter his mind. In this argument the ruler pays no heed to the constitution or the inherent changes in society. Laws, it is true, exist, and they exist very generally, in spite of their imperfections; but the reasons are simple. Legislators abnegate the difficult task of using their free intelligence to cope with the differences of men and of actions; the existence of law is thus explicable on practical grounds; but ideally the variability of matter and the flux of time both demand a corresponding flexibility in the powers of the statesman, the States which bind their rulers to act according to law are deprived of that flexibility.

Flexibility, it may be rejoined, is a good thing; but security is also a good thing, and perhaps a better thing. Unless human life is to be incalculable and unstable, men living in a community must know in advance the rules by which they are to act; and they cannot have this knowledge unless there are laws which have been announced in advance and possess a large measure of permanence. In other words there must be freedom for man to control his own destiny. Plato perhaps was too much afraid of the rigidity of the law. We have, indeed, to remember the character of the law of which he was thinking. Greek law was a formed body of precepts rather than a living growth; Greek States valued the law – abiding instinct which came from adherence to a fixed code, and they were afraid of any innovation. Today, law is far more of a progressive development which keeps pace with the growth of public opinion. It is more detailed, and runs into far greater particularity of application to persons and cases. Given this scenario, we cannot appreciate Plato’s position. Yet in the absence of forces such as these, it was possible that law might be rigid in the two ways which Plato indicates, and that justice might be the result; and to that extent his contention has its truth. On the other hand, we may gather from Aristotle’s criticism that to abolish law because it is rigid may only open the door for the tyranny of a government which may only too easily use its ‘flexible’ powers for interests of its own. Without a common rule of law, government may too readily become a respecter of persons; and the cause of uniformity of application, as well as that of security of expectation, must tilt the beam against the plea of flexibility.
The antithesis drawn by Plato between the personal rule of a wise sovereign and the impersonal rule of law raises a question, often discussed among Greeks, which Aristotle afterwards considered at the end of the third book of the Politics of the State. It was an opposite view of that of Plato, in that whether politics should be conceived as an art, and the State as the sphere of free artistic creation, or whether it should be regarded as a matter of accumulated experience, concrete in a body of law by which it is best to abide. The former conception is strong in Plato. Conceiving politics as an art, he believes in a single artist or statesman; he believes, again, in the free creative impulse which is the life – breath of art, and which would be stifled by rules and conventions; and finally he believes that the art of politics, like all other arts, is directed to achieving a mean an creating a harmony, and that such achievement and creation are possible only when the artist or statesman is free and unhindered. Here, in this reference to the mean and to harmony, we touch the last, and perhaps the most important, of all the factors which enter into the conception of statesmanship propounded in the Politicus.

**ABSOLUTISM JUSTIFIED BY THE ARGUMENT OF SOCIAL HARMONY**

Plato has indicated in our discussion in this narrative that all will be destroyed and ruined unless a mean is observed. They are all on the watch against excess and defect; and it is by observance of a mean that they produce all creations of excellence and beauty. All arts in a word, aim at an ideal, and that ideal is nothing infinite or indefinite, but something finite and definite, something elusive, and yet exact; a point which an art may undershoot or overshoot, but yet a fixed point it was the doctrine of Limit, which affected both Plato and Aristotle deeply. In that doctrine as expounded by Pythagorean, the limit of each thing, or class of things, was identified with the mean, and the mean was regarded as a mixture, or in the language of the art of music, from which the whole doctrine sprang, as a ‘harmony’ which blended two opposites. In achieving this, the mean must be used and thus Plato, regarding the statesman as an artist, is led to apply this conclusion to statesmanship.

In the authors analysis of the complex nature of the Politicus, politics in itself, the concepts of the statesman and the complexities of the discussions on the State, the system of government advocated in the Politicus is no less absolute than that of the Republic; but in the former, as we shall see presently and, this is perhaps the fundamental difference between the two dialogues, Plato adopts a different and much less uncompromising attitude towards actual States, and especially towards democracy, than he does in the latter.

**ABSOLUTISM MODIFIED BY THE IDEA OF THE RULE OF LAW**

Modern analogies may be cited for some of Plato’s arguments in favour of absolutism. When he advocates the reign of scientific knowledge, using its powers free from legal restraint for the benefit of the State, he is advancing an argument which was not unfamiliar in the 17th century in England. The century was the age of science: it was the age of Galileo and Descartes; and it produced a number of votaries of scientific government, which had a profound effect upon society and an emerging business and management environment. Among them Bacon stands pre-eminent. His theory of government was a theory of scientific monarchy, which was not to be controlled in its action by the common law and its judges, as Coke held, but was entitled, when reason of State intervened, to guide its steps by its own knowledge and to demand the acquiescence of the judges. Flexibility was now the note: it was defended on the ground that common law could not meet the multiplicity of circumstances, especially in the sphere of economic life, or cope with the rapid vicissitudes of events. Like the argument of flexibility, the argument of social harmony has also been employed in favour of monarch in modern times. It is
conspicuous that German thinkers in the 19th century started from the distinction between the State and Society, and a conception of Society as composed of different and antagonistic elements. They advocated a form of State in which the sovereign monarch was vested with a mediating and neutral authority, which establishes a mean and creates a harmony between the various interests of society. The German concept of society is economic, and the differences which divide society are regarded as economic.

Plato’s conception of the elements of the State is ethical, and the differences which he seeks to compose are ethical; but an affinity still remains between the two conceptions. An affinity may also be traced between the theory of the Politicus and some of the elements of Positivism. Impressed by the incompetence of the ruling classes, and by the want of political ability which the other classes betray, some of the Positivists have placed their hopes in a dictatorial power, representing the interests of the classes that are growing, and at the same time strong enough to protect the weaker and decaying; a power able to act as a mediator. Such a dictator wielding the whole executive power, owning no constitutional check; not the theocratic, but the actual head of the State, securing unity to its policy, would form the highest function of society. The dictator, however, is only provisional, to satisfy the wants of a transitional State; and in this respect the Positivist differs from Plato, who contemplates a permanent dictator. In spite of analogies, however, the Platonic argument for absolutism raises a number of grave questions. Is it possible for any intelligence, however high, to play freely with human life as Plato suggests? He was an advocate of tyranny which the Greeks hated. He went against the will of his people, their belief in the sovereignty of the law, its belief in free association. At the end of his life he acknowledged that a State which is based on law will be, after all, a copy of the ideal State; and though we may condemn it, when we remember that it is only a copy, we may approve it when we remember what it copies.

The basis of the law – state is distrust of the government. Experience has convinced men of its misdoings and they have determined that it shall no longer exercise an absolute control of their affairs. An assembly is accordingly instituted, either of the whole people, or of the well – to do only, in which everybody who possesses the necessary qualification of free birth or property is free to express his opinion, whatever his profession, and whatever his knowledge or ignorance of politics. For greater security, it is determined that the government shall have no permanence of tenure; its members must be appointed annually, and they must also be appointed by lot, and if they have contravened the laws, they must be punished accordingly. In other words the rule of law must be observed. It is a grave pity that such a form of State should be necessary. The law – state is the product of disbelief in the ideal ruler and an ideal art of politics: it is a form of incredulity. It is a home of misery, and not of happiness. Speculation is not free: ability is not recognized: right is not seated on its throne. But it endures; and if survival is not a test of truth, it is at any rate a title of respect.

THE PLATONIC CLASSIFICATION OF STATES
The comparison here made between the ideal and the real naturally leads to a comparison and a classification of the different forms of States. The distinction between the State governed by knowledge and States which are governed by laws, and the further distinction between law – states in which law is observed and those in which it is violated, already imply in themselves a certain classification of constitutions. There is a pure monarchical State characterized by a principle of reason flexible because it is personal: there is law – states also marked by a principle of reason, but by a principle which is legal and therefore rigid; and there are arbitrary States
marked by the absence of any principle and by a flexibility which simply means inability. The distinction which Plato draws between the first and the second class is formally similar, but fundamentally dissimilar, to that which we now draw between flexible and rigid constitutions. We speak of flexibility where a constitution can be readily altered by the vote of the people or its representatives: we speak of rigidity when the reverse is the case. It must therefore mean to us that flexibility will mean the ready response of the constitution of the State to the will of its members; and therefore desirable because otherwise there is a danger of deadlock or revolution. To Plato flexibility meant the ready response of a government to the nuance of the case to be treated or the character to be judged; and it seemed to him desirable because otherwise there was danger of a rigid application of law. The form of government he advocates, free from any control by the people, is rigid in our sense of the word: the law – state which he consents to tolerate, controlled as it is by law and the assembly which makes the law, more nearly approaches our idea of flexibility.

Besides this implied classification, there is also an explicit and detailed classification of Politicus. The classification of States was probably one of the first elements in the theory of the State to engage the attention of the Sophists. Persian grandees are made to compare the merits of monarchy, aristocracy, and democracy; and their verdict is that they all suffer from evils in each case ultimately involve a tyranny. Democracy at its best means equality before the law, an elective and responsible executive, and the right of the people to exercise deliberative power. But the people do not know, for they have never been taught, what is fitting and proper; they can be more tyrannical than the worst tyrant in their ignorant caprice; and their incapacity permits a public corruption, which ultimately provokes a revolt of the masses led by a champion who became a tyrant. Aristocracy means the predominance of good birth and breeding; but the members of an aristocracy are touchy on the point of honour, and quarrels easily arise which develop into civil war, and culminate in tyranny. Monarchy again, at its best, means due regard to the welfare of the whole State, and capable conduct of foreign policy; but the monarch is liable to the intoxication of power, and falling into intolerance and a jealousy of all merit, he becomes a tyrant. The teaching of Socrates was hostile to the advocates both of democracy and of tyranny. Taking monarchy, aristocracy, and democracy, as the three main classes, Socrates divided each of the two former into a good and bad species. Monarchy proper he distinguished from tyranny by the two criteria of its respect for law and the consent of its subjects, aristocracy proper he distinguished from oligarchy, on the somewhat different ground that it recognized capacity, while the other recognized only wealth; and he condemned democracy for the want of knowledge which it showed. Thus we get five constitutions, two of them, monarchy and aristocracy – good; the other three – tyranny, oligarchy, and democracy – bad.

There are two detailed schemes of classifications of constitutions in the Politicus, the first of these is incidental, as we have seen, and it represents current theory rather than Plato’s own view. There are thus five constitutions in this scheme – royalty, tyranny, aristocracy, oligarchy, and democracy. In the second scheme, which is Plato’s own, seven constitutions are distinguished. A new form of monarchy – that of the Statesman who governs by perfect knowledge is added; and Plato thus distinguishes three forms of the rule of the one – ideal monarchy, legal monarchy, and tyranny. Democracy is now subdivided into two species of legal democracy and arbitrary or extreme democracy. Democracy is now subdivided into two spheres of legal democracy and arbitrary or extreme democracy. Nothing is said about consent but it could be said that it involves the criterion of law and nothing is said about social factors. Thus there is law – states and there are arbitrary states: there are States which obey the law and there
are States which disobey the law and thus fall short of the ideal standard and thus the following scheme is attained:

I

• Freed from impediment of law – the ideal State of the Republic.
• Law – states directed by knowledge expressed in law, by which they faithfully act:
  (i) The rule of one, or constitutional (as opposed to ideal) monarchy.
  (ii) The rule of few or aristocracy.
  (iii) The rule of many or democracy of a moderate and constitutional kind.

II

Arbitrary States, which disobey the law in which the knowledge that should guide them is expressed:

(i) The rule of one, or tyranny.
(ii) The rule of few or oligarchy.
(iii) The rule of many or extreme democracy.

Of the six constitutions which thus emerge, Plato places monarchy first, and tyranny last; the rule of a single man is strongest both for good and for evil, because authority is placed undivided in his hands. The rule of the many, on the contrary, is weakest for vice, and weakest for virtue, because power is infinitesimally divided among infinity of authorities; and accordingly, while Plato thinks extreme democracy the first and best of arbitrary states, he regards constitutional democracy as the third and worst of law – states.

The scheme of classification and the order of value here suggested and show a change in Plato’s political attitude, which also appears in the general tone of the Politicus. There is a greater degree of realism than the Republic. It consists of a more realistic apprehension of actual politics, and a new recognition of the virtue. The classification of States in the Politicus is thus quite different from that in the Republic. Democracy, in both its forms, is now placed above oligarchy, which in the Republic was placed above democracy; and this is a significant change. Seeing the value of law, as the fruit of experience and invention of wisdom, Plato can now see the value of a democracy which is based on the rule of law; and in the Laws, which carried further many of the hints of the Politicus he advocates, a union of legal monarchy and legal democracy as the form of constitution next to that of the ideal State itself.

SOME CONCLUSIONS

• This lengthy expose was necessary and underscores the importance to MBA students in the so – called ‘Third World,’ and particularly in Africa and South Africa to understand the relevance of ancient thinkers and the Theory of the Greek State and, to apply it to their studies and to the economics and to the political economies of their countries, given poor governance and administration in many African countries and, particularly South Africa, were we find that the government of the day has lost its way and that democracy is being trampled upon overtly.

• The importance of past history, in terms of understanding the nuances of politics cannot be underestimated in respect of its relevance to democracy and, its application to the discourses within the MBA programme in Africa and South Africa with particular reference to administration, management, government, the concept of the State, to business in general and, to all facets of life.

• Failure to teach the salient aspects of ancient philosophers in terms of their work and thinking and their influences on the political economy of nation states and, the consolidation of democracy, will negate the value of the MBA degree. It will not allow for
critical thinking and therefore, the inability to challenge the status quo of the West and more importantly to challenge the traditional White dominated apartheid Business Schools and, Universities in South Africa that, continue to maintain the status quo, after 22 years of democracy and, who are averse to promoting access to Black students and therefore, push the agenda of Western capitalist economic models. These models dominate and do a great disservice to Africa, South Africa and the ‘Third World,’ as neoliberal policies are further entrenched and consolidated.

- Students in Africa generally are therefore, unable to critically examine the politics and economics of the nation state, pay scant reference in terms of choices made by their governments, in terms of the political economy which impacts negatively upon governance, leadership and the modalities of business and management.
- It is vital that Business Schools in South Africa unpack and teach political economy and its finite understanding to education discourse because, it has to impact upon the syllabus of the MBA and, to nurture the principles of ethics within the discourse very strongly, coupled with the advancement of management principles in an era of globalization and to understand current debates within the European Union in terms of finance and strategy.
- Understanding the past will allow MBA students to understand the oppression of Africa and, as to how colonialism impoverished African nations and, kept them in bondage and as to how education discourse was selectively utilized to hamper the growth of Africa and Africans. This will thus allow MBA students to project on the future and set the trajectory for African economic and financial growth and development, in terms of sound management principles that must for all intents and purposes be home grown.
- Politics of the nation state affects all aspects of life be it education, health, housing and other salient issues and, therefore, the MBA graduate requires a rounded education, in order to challenge the status quo, by understanding the nation state and the business and management environment and practices from a global perspective that impact upon the nation state.
- In 2000, Emerging Markets as a whole accounted for just 37 percent of global GDP and in 2014 this figure has reached 50 percent. Even as developed economies recover from the recession, and enter, a period of slower growth, global economic growth will continue to be strongly influenced by emerging markets. This is all the more reason that African and Emerging Markets MBA students and graduates, must fully understand in order to set the business agenda and management discourses and challenge the West. This is just one of the key insights that predict emerging market economies will grow almost three times faster than developed ones, accounting for an average of 65 percent of global economic growth through 2020. A significant feature of this new phenomenon is the role of the State in economic growth. Most of the emerging markets are so-called development states.
- Leading from the above phenomenon and in sharp contrast to Eurocentric macroeconomic models of growth and development which have been guided by market principles, emerging markets have been shaped by strategies of the development state. Obviously the MBA degree in Africa and South Africa will have to take serious cognizance of these relatively new phenomena in terms of reshaping its core curriculum. This can only be achieved by understanding the philosophies of ancient thinkers as alluded to in this paper and to project upon the political economy and the workings of relevant and important nuances of Greek Political Theory.
- New economic theories devoid of the West must be formulated by Africa.
The MBA degree in Africa and South Africa should have the prime objective to develop a new MBA curriculum and, develop unique leadership qualities that has been historically suppressed by the West and its colonial imperatives. This has stymied the development of Africa and its academics. This must be done, in order to develop African students into broadly educated business managers and executives who must, understand the nature of business as a whole, with tools and techniques applicable to a wide variety of business situations. Students must be exposed in Africa to the concepts of strategic maneuvering in order to succeed and, take developing nation states to a higher level of engagement.

The MBA graduate in Africa and South Africa must not only be an innovative entrepreneur, manager and leader of the 21st century, but also an individual who fully comprehends the true meaning of education. He must be a trailblazer addressing some of the key problems and challenges of economic and political development. He has to be involved in the transfer of skills and be a person whom is sensitive and capable of influencing the state and of leading industries and organizations, with an intrinsic understanding of the relationship between business, the political economy, the politics of the State and, its theories and choices that, the State makes. One that must be acutely aware of ethics and proper governance, and environmental sustainability with a view to creating a socially just society. Someone that understands that business and the State do not operate in a vacuum, but is inextricably linked to government and civil society. In other words a person who understands the complexity of the real world within which business operates, and is able to use multi-disciplinary approaches to deal with the challenges and problems that confront the nation state. He must be an individual who is able to grasp the differences between management and leadership. Be well balanced in terms of analytical, social and emotional aspects and, be in a position to think critically. Leaders, who are able to solve problems under real world conditions where, the luxury of time is almost non-existent and demands, are extensive and therefore, humble enough to listen carefully, read widely and thus bring about appropriate solutions.

This narrative on Socrates, Plato, the political economy, history of ancient thinkers and, the subtle nuances unpacked in relationship to Greek Political Theory of the State, will make a serious contribution to the MBA graduate because, it opened up critical issues that require serious consideration in the context of Africa and South Africa, when formulating and structuring the MBA core curriculum of African Business Schools. Given the major transformation that has occurred in terms of globalization, the explosion of knowledge, the resultant network and of knowledge societies, in respect to knowledge production and, their dramatic influences on African nation states, the following recommendations are therefore made:

RECOMMENDATIONS

- A sophisticated understanding of the influence of political, social, legal and regulatory, environmental, demographic and technological impacts on the economies of the nation states of Africa. The narrative draws attention to some of these aspects within the ambit of the discussion undertaken.
- Familiarity with legislation and formal programmes that support ethical conduct which was driven home in terms of ancient philosophers and Greek Political Theory.
- Exposure to companies and States with high levels of integrity and responsibility.
- Dynamic learning opportunities that require integrating multiple perspectives and managing ambiguities and dilemmas at the global level.
- Practical experience working through responsible political and business decision making.
Greater awareness of business tools and principles with social dimensions, like socially responsible investment criteria.

Exposure to an array of models of the corporation, including corporate governance structures and models of the corporations and, of the State Vis – a – Vis society at large.

An appreciation for the interconnected nature of business operations with government and community, and the skills to engage these stakeholders in constructive dialogue. These principles were enunciated within the Greek Theory of the State.

Interdisciplinary thinking across current silos of marketing, finance and accounting, operations, organizational behaviour, and strategy. These concepts were more than adequately covered in the narrative of this paper.

An ability to understand and deal with trade-offs between multiple considerations. This was shown by Plato in changing his ideological framework of the interpretation of the State, and

Practice in decision making in the face of imperfect information and under conditions of great transition (Refer to Plato’s dialogue as captured in the narrative of this paper).

The government of South Africa has to act decisively in respect of both Basic and Higher Education restructuring and transformation, as it enters nearly a quarter century of freedom and liberation, post 1994 because; it has to overcome the legacy of apartheid and colonialism and therefore, has to confront the deep trouble that these sectors have to grapple with and overcome, in terms of the persistent inequalities in education that are rooted in the colonial era and, the missed opportunities since democracy was delivered to the country in 1994.

In achieving democratic education in the true sense will allow for the consolidation of the democratic state.

South Africa therefore, has to integrate into the competitive arena of international production of finance and, to this end a revamped MBA degree to meet the demands of management and development of South Africa as an emerging economy and country has to stand outside of the capitalist world. This is what South African and African Business Schools must pursue passionately, as a necessary and important imperative.

It is essential and necessary for South African Universities and their Business Schools to break from the historic shackles of Western forms of business education, for purposes of reconstructing both the social and economic order and its relations, in order to eradicate, redress and fully understand the inequitable patterns of ownership, wealth and social, economic, political, business and management practices that were entrenched and shaped by colonialism, segregation and apartheid.

It is therefore essential that government and corporate South Africa must ensure and play a more than significant role and therefore, intervene decisively, in order to ensure that the MBA degree and therefore, all South Africans contribute to developing South Africa and more importantly contribute to the development of all education for purposes of drastically reducing unemployment, inequality and poverty that has plagued the country, since the dawn of democracy in 1994, due to the ineptness of the democratic government and the past policies of both colonialism and apartheid.

CONCLUSION
The paper drew attention to the importance of the ancient thinkers and the Greek Political Theory of the State, to critical thinking that must be incorporated within MBA programmes in
Africa and South Africa. There is a persistence in African and South African Business Schools and, from around the world to operate much as they always done, with their epistemology and pedagogy, based largely, on the Eurocentric model of business, management and political and economic theories of business education. But, perhaps more importantly, there seems to be a denial on the part of the Western oriented business schools, that is, both in developed and emerging economies, to accept the fact that, the political economy of the world has changed and that at the ‘centre – periphery’ model of business education and political science, is losing its relevance. It is therefore imperative that past theories and debate that emanate from the ancient philosophers and the Greek Theory of the State be taken seriously within MBA programmes, particularly in Africa and South Africa and, that Western Business Schools confront this reality because the core and the periphery are in the process of being juxtaposed as ‘Third World’ countries exert themselves and come to the fore, to challenge the status quo of Western education that has dominated for far too long, in fact for centuries.

The success of emerging economies clearly indicates that we need to refocus our business education and, the relevance of the African nation state to the world of politics, political science discourse and the Theory of the State, in order to understand the devastating effects of colonialism and apartheid Ideology on Africa and South Africa. This will give all concerned a better understanding of the new epistemologies of global business education and the role that African and South African political, and education dynamics can play in understanding the relevance of the Greek Political Theory of the State, in order to meet the needs of business professionals who have cast their aspirations of business in a global arena, generally, and in the emerging economies, specifically.

Finally, the prime imperative of new business education is to change existing mindsets and appeal for a paradigm shift. The student of business education in Africa and South Africa has to embrace the shifting sands of a new global business terrain and, adapt to new emerging business education narratives and epistemologies that, must take into consideration past history that, has influenced political discourse of the State. If we are to create a new business education paradigm out of the chaos of a global financial crisis to which Western Business Schools, especially from the United States contributed in no minor way, we will need to take a hard look at ancient history, our own narratives, our own cultures, our own business acumen, our own political, education, business and management experiences, coupled with the infusion of our own understandings as to what is required in respect of much needed new paradigms to all education and business modalities; in terms of how business education has to be taught in African and South African Business Schools and, make an appropriate leap towards a transformed business education system for Africa, South Africa and the so – called ‘developing world.’ This is therefore, left in the hands of ‘Third World’ governments to embrace the realities of education that confront the so – called ‘Third World’ and, to this end they must all play a significant leadership role in terms of intervening decisively, in respect of restructuring and transformation of education, in an attempt to charter a new course for all education on the continent of Africa, South Africa and the emerging markets. The time has come for ‘Third World’ governments to break the dominance of Western oriented education once and for all and, to break away from the extreme shackles of educational, economic, political and business dominance of the West.
BIBLIOGRAPHY