

POPPER'S FALSIFIABILITY PRINCIPLE: A PARADIGM FOR POLICY MAKING IN NIGERIA

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ABSTRACT:

This research examines two existential concerns in Nigeria; the influence of ethnicity, religion and affluence on political policies and practices and the correlation between knowledge, character and effective leadership. On the first concern, it adopts Karl Popper's falsifiability principle which states that "a hypothesis or theory should be inherently disapprovable". This implies that theories are not dogmas, thus, should be subject to review according to needs. In context, Nigerian post independent political history indicates that ethnicity, religion and affluence are criteria that make candidates eligible for political positions. Against this background, this research makes the point that the criteria are insignificant for effective leadership. On the second concern, it establishes some correlation between knowledge, character and effective leadership. It argues, firstly, that some Nigerian political policies are dysfunctional, thus, they require reformation. Secondly, that, knowledge of political principles and character of office holders are quintessential for adequate implementation, hence, leaders should possess both knowledge and character. It avers therefore that Popper's falsifiability principle is apt to distil dysfunctional policies for advance civic and a well-ordered society. The goal ultimately, is to reform socio-political policies and practices; for collective flourishing. The thesis of this paper is that, Popper's falsifiability principle is necessary for the exhuming of sustainable political policies. Also, that knowledge is required for adequate making and remaking of policies and that moral character is indispensable for effective implementation. The study is within the framework of existentialism. It employs the methodology of critical analysis; of the qualitative research approach.

Key Words: Falsifiability, Character, Knowledge, Existentialism, Politics, Nigeria

Introduction

The Nigerian political system which "in principle" adopts democracy emphasises the "majority factor" rather than other fundamental leadership qualities. The *majority factor* bears through dominance in ethnicity, religion and economy. An unintended consequence is that often, elections into political positions in Nigeria more or less demonstrate ethnic and religious affiliations, and financial buoyancy. This possesses dual implications. On the one hand, individuals and groups who constitute the majority and are wealthy enjoy undue benefits and opportunities. On the other hand, the practice, being a game of number, keeps the minority aground and neglects their interests. Notably, democracy is characterised by "majority rule" and "minority right". It suffices that democracy recognises and protects collective interests. It becomes evident that, the exaggerated emphasis on the *majority factor* in the Nigerian democratic practice is sectarian. Consequently, the practice of democracy in the Nigerian political system is not merely faulty but grievously counterproductive. In point of fact, emphasising the *majority factor* through ethnicity, religion and financial feat over citizenship, nationhood, leadership qualities and common interests would always impede sustainable

development.

Statement of the Problems

This research basically identifies and responds to the following problems.

- i. Exaggerated emphasis of the *majority factor* through the categories of ethnicity, religion and wealth.
- ii. The translation of political culture and orientations into political policies and practices.
- iii. Ineffective Political System - dysfunctional electoral processes, ignorance and lack of moral character of the citizens; both the leaders and the followers.

Nigerian Socio-Political Socialisation and Culture: ethno-religious Antecedents and Consequences

Nigerian political Socialisation and Culture

Political socialisation is the act of educating members of social units on the fundamental categories: policies, practices and purposes of certain political systems, parties and institutions. It involves formation of attitudes, beliefs, consciousness and dispositions towards on political systems. It is conceived as “the process by which people learn their roles as citizens and develop an understanding of government and politics” (Political Culture and Socialisation).

Political Culture

Political culture is a structured order, pattern and practice of a political system. Simply, political culture is political socialisation in practice. It is

the pattern of individual attitudes and orientations toward politics among the members of a political system. It is the subjective realm which underlies and gives meaning to political actions. such individual orientations involve several components including (a) cognitive orientations, knowledge accurate or otherwise, of political objects and beliefs; (b) affective orientations, feelings of attachment, involvement, rejection and the like, about political objects; and (c) evaluative orientation, judgments and opinions about political objects and events (Almond G. A. and Powell B. G. in Iovan, M, 2015, 29.).

Furthermore, it is opined that political culture stands for the entire network of orientations, attitudes, convictions and values by which the individual relates to the political system (Iovan, M., 2015, 29). Similarly, Pye, L. W. conceived political culture as “a set of beliefs and attitudes orienting political life and providing the rules intended to regulate political behaviour. It entails both political ideals, and the norms with which politics operates” (Ibid).

Political culture includes formal rules as well as customs and traditions, sometimes referred to as “habits of the heart,” that are passed on generationally. People agree to abide by certain formal rules, such as the country’s constitution and codified laws. It helps build community and facilitate communication because people share an understanding of how and why political events, actions, and experiences occur in their country (Political Culture and Socialisation, p. 229).

Iovan predicates on the definitions to identify subjective psychological dimensions: cognitive, affective or emotional and evaluative. He noted that “evidently, these three dimensions of political culture are systemically and functionally correlated, resulting in three states of mind that the population has about politics: approval, apathy and alienation” (2015, 29). Also, he accounted that the dimensions have some connections with the types of political culture.

Types of Political Culture

- i.** A parochial (local or provincial) political culture, specific to traditional societies, to communities that are unaware of the importance of national and world issues and have no interest in the values and mechanism of the national political system. This is the political culture of villages, ethnic groups, regions – where the church, the school and the town hall are key institutions. Knowledge, feelings and judgments of value are oriented toward these local structures.
- ii.** A political culture of submission (subordination), corresponding to communities regulated by national values. Within these societies, the agents of political action are aware of the existence of a political system, but contend themselves on an attitude of passivity with regard to participating in political life and decision making processes. This is due to the fact they believe the political system to be thus built so as to protect their lives and personalities, without expressing initiatives and requirements to the state authority. That is, the system will work well, the advantages will be good for all citizens, if they comply with the decisions and regulations corresponding to an ethics of submission.
- iii.** A participative political culture, which corresponds to democratic system and is the result of developed educational processes and a high extent of organization, also reflecting the political-social experiences that are specific to democratic countries. Citizens possess several subjective means and abilities, skills and dexterities for using them rationally, for the purpose of influencing decision making, the progress of political events, representation or for stopping those administrative decisions that would negatively affect their interests.

It should be stated unequivocally that political socialisation and political culture are necessarily associated. On this note, it bears stating that political socialisation informs political culture. Also, “people gain an understanding and acceptance of the political culture of their nation through a process called political socialization” (Political Culture and Socialisation). Furthermore, “the political orientations of an individual contain, to varying degrees, elements of parochial, submission and participative culture” (Iovan, M., 2015., 30).

Nigeria, like some countries has pristine traditional practices: basically, administrative, socio-cultural and religious. The administrative traditions entail leadership positions; from the family through clans, communities to kingdom. Notably, each ethnic unit determined its leadership system, policies and practices of which the members were mostly obliged. The socio-cultural practices involved ethnic and tribal identities. Each social unit developed unique but dynamic lifestyles: dishes, dressing codes, social etiquette and language(s) which enhanced their communication and development. The religious traditions are in the categories of rituals and worship.

Against this background, as a result of cultural interactions, colonialism and modernism, new systems and practices emerge. In other words, major social interactions cause notable changes in social units; either positively or negatively. In extreme cases – as in Nigeria, social units are either amalgamated or dispersed, resulting to reordering of the systems and practices. The Nigerian situation can be considered holistic; the pristine leadership systems were dispensed for the British colonialist democratic system, the autonomous pluralistic cultural and ethnic identities were fused into the majority-minority ethnic structures while the traditional religions were downplayed for evangelical religions: Christianity and Islam respectively. Being offshoots of many factors, especially colonialism, the birthed systems became critical determiners of the Nigerian socio-political activities.

Consequences

This finds justification on the note that “Nigeria is a multi-lingual society having 374 ethnic

nationalities that speak 348 languages” (Oboh, 2017) but recognises Hausa, Yoruba and Igbo, with less support for the last. The entailment is that, the practice of democracy by the Nigerian political system is guilty of the exclusion of the minority and violation of fundamental human rights. It is important to note that the neglected minority constitutes a majority.

This research will examine Nigeria’s political orientations and culture which tend to emphasise the *majority* factor in terms ethnicity, religion and wealth as criteria of eligibility to assuming positions in public offices. The concern is to evaluate the proposition that Nigeria is a state whose political activities are characterised by the cultures, ethnicity and the religions of the citizens, and the financial capacity of the leadership aspirants. In other words, its political orientations and culture develop largely along the economic, ethnic and religious lines of the leadership aspirants. This is evident through the recurring emergence of members of the dominant religions and ethnic groups, and wealthy individuals as winners of electoral processes. Specifically, reference will be made to the Nigerian 2015 presidential elections and the previous primary elections of the popular parties: All Progressive Congress and Peoples Democratic Party. The question of whether or not the winners of these electoral processes satisfy excellent criteria of eligibility is a different topic but inevitably deserving of critical analysis.

The *majority factor* instills certain dispositions which become orientations that dovetail into political culture. Superficially, the concurrent north – south and Christian – Muslim structures of the Nigerian national politics promise to enhance adequate representation but evidently, have informed misrepresentation and ineffectiveness in governance, at the national level.

Also, of great concern is the processes through which delegates ultimately determine the parties’ flag bearers. Experiences witness that delegates through unbecoming measures elect candidates of the different positions that would be ultimately elected during the general elections. It is the case, but unfortunately so, that candidates’ ethnic and religious affiliations, and economic buoyancy tend to be higher determiners of eligibility than other criteria: credibility, education, leadership capacity, moral character and integrity, proper social orientation, et cetera.

On the contrary, Plato in *The Republic* identifies effective leadership qualities: knowledge and virtues, necessarily required of a leader. These provide some bases to state, arguably, that “the Nigerian political culture is inconsistent with the true primordial political blueprint”. Similarly, Unah (2019) emphasised that “moral character is inevitable to effective leadership”.

On the note of leadership qualities, some critical investigations of the Nigerian society assert that human authentic existence is either non-existent or violated. This, in part is traceable to the political structures; the circumstances are consequent to socio-political policies that ultimately condition the people’s conditions. The concern becomes compelling especially as there is an eminent relapse to what Hobbes and Unah, refer to as *the state of nature* and its consequent *sail of humanity to perdition* respectively. It is in the needs of alleviating such excruciating predicament and retrieving humanity – our common destiny - from its sail to perdition that it becomes both substantial and urgent to interrogate some grievous political policies that endanger and condition the people to such predicament. Since for Plato Popper, Dewey and Unah, knowledge is fundamentally to solving problems and improving our existence; it is quitessential for the making and remaking of policies. The act of making and remaking policies is significant to Popper’s falsifiability theory. There are many aspects and dimensions to Popper’s falsifiability principle but, the interest of this study will be limited to that of testability as it extends to hypothetico-deductive method. Notably, falsifiability principle involves both science and philosophy, hence of the philosophy of science.

Nigerian Socio-Political Policies and Predicament

The Nigerian socio-political structure is a necessary function of colonization, especially as the effects of amalgamation endure. But enough of the blame game; it's high time Nigerians took charge of their affairs and take responsibility to determine themselves against the circumstances that define them. If they must claim gain of independence, they must act independently therefore. In an existentialist manner; to claim freedom is to take responsibility. To the extent that the socio-political structures and policies are entrenched in The Nigerian Constitution, it is imperative to consider one; most pertinent, among others:

- i. Nigeria is one indivisible and indissoluble Sovereign State, to be known by the name of the Federal Republic of Nigeria [Constitution of the Federal Republic of Nigeria, Section 2(1)].

Nigeria is an amalgam; of the Northern protectorate and Southern protectorate in 1914 by Fredrick Lugard, the Governor-General of both Northern and Southern Nigeria (**source**). The marriage that happened without the consent of the parties has amplified to governance without the consent of the governed. Alaba, (2014) conceived of it an ill-conceived connubial resolution. Further, he noted,

the union which ought to serve as a unifying factor turned out to create an endless animosity between the two protectorates because none of them was prepared for it. ... The unification was consummated purely for economic reasons rather than political. History has it that, Northern Nigeria Protectorate had a budget deficit; and the colonial administration sought to use the budget surpluses in SOUTHERN Nigeria to offset the deficit of the Northern Nigeria (Alaba, 2014).

Crystal to the above is the idea of forced fusion, alternatively referred to *Coerced Coexistence* in which case Paul is robed to pay Peter. The paradox is overwhelming; that the Southerners who ordinarily sustain the Nigerian economy are discriminated against on the corridor of political power, hence, denied of such positions – in the disguise of minority. While it could be the case that those who planned and executed amalgamation have some legitimate motives, the unfolding effects (contest and conquest, bigotry, self-imposition, discrimination, objectification of the other, et cetera), show more contradictions. An implication is that Nigerians must remain together come what may; for better or for worse; a reminiscence of some theocentric matrimonial contracts. Worse however, the Nigerian circumstance and experience do not demonstrate mutual contract for mutual benefits. The common people; the governed of both protectorates do not binding contracts to guarantee mutual responsibilities, good living, common wellbeing and flourishing.

It becomes eminent that Nigerian socio-political construct is not only informed by colonialism and the effects therein, rather, it has been nurtured by as Ochala, (2019) conceived *coerced-coexistence* with evident consequences that have conditioned the predicament. We coexist but indeed, it's a one person/group to his/her/it/self-affair. It is such that we are enjoined to common identity but do not enjoy common interest(s). Little wonder corruption erupts to proliferation unconquerable – corruption happens in most social edifices, almost uncontrollable. Simply, he identified that an underlying problem is *coerced coexistence*; “being forced to constitute a community without unity”. But would there be unity without the consent of both (the) parties? This explains the situation of reciprocal enmity; we remain enemies of/to ourselves but fellows in disguise which a aspect of what he referred to as *Circle of Deceit*. Accenting to this, Alaba, (2014) reiterated “it has always being a cat and mouse relationship which every ethnic group tries to outsmart one another in an existential ‘rat race’.”

The legal injunction (as in (i) above) which configures the socio-political terrain of the nation seems (perhaps is) not only myopic but uncritical and dysfunctional with obviously ridiculous consequences that are of cataclysmic magnitude – the impending dangers are obviously worse.

This explains for the siege against the rule of law; justice, equality or equity, fairplay, that should order and effect social consciousness for human flourishing that constitute the Nigerian predicament.

Nigeria's predicament is of some necessary adverse consequences of some of the aforementioned elements of the constitution. The predicament is peculiar; "cycle of deceit"; a dysfunctional and undetermined state. This manifests in corruption, insurgencies, confusion, injustice, inequality, retrogression, election malpractices or vote trading, slavery, self-imposition, discrimination, stratification, the listing continues.

This eminent predicament – *cycle of deceit* typifies what Hobbes (1651) theorized as "State of Nature" in which life is short, solitary, brutish and nasty Nigeria has and continues to experience contest and conquest in the basic social territories; religion, politics and education. The most common experience is that "might is right". As a result, the lowly are trampled, their rights (fundamental) are denied, their human identity and dignity is abused; treated only as slaves to their masters.

With the situation at hand; in the gross production and reproduction of social vices, there is a capital distortion to our common identity - humanity. In this growing order, inhumanity begins to subdue our humanness; equality is negated and freedom is abused. These amount to what Unah, (2016) refers to as "objectification of being" and what Bubber (**source**) conceived as "I – it relationship". The effects in a long run is not limited to the immediate victims, conversely, both or all parties fall to the snare. It is in such fracture that Unah (2016) argued objectification of being subjects "humanity to perdition".

Could the situation have been different or better? Most probably and possibly, yes! When a people are let to determine their fate, the proviso promises improved existence. Sufficiently, no nation approves gross social crimes perpetuated either by insiders or foreigners; citizens or aliens alike. Leadership enacts and enforces laws to sanction order and criminals are not exonerated. Such state may be considered ideal or utopic. Ironically, however, Nigeria experiences in turn a plethora of social crimes that happen with little or no control because the most-suspected culprits are supposedly surrogates of the self-imposed rulers – who make and execute the laws; hence, the culprits seem to have no identity. To state the worse, the laws seem to be ineffective to sanction order while the rulers seem to be indifferent about the situation. It becomes obvious that anti-corruption strategies and security mechanisms are superficial and phony; merely in disguise – again, of *Cycle of Deceit*.

While the policy [(i) above] has legal anchor, can it be said to be sufficient for good social ordering? Are the Nigerian socio-political policies sufficient just because it takes the form of law? Experiences and studies show that most Nigerians are but victims of circumstances – of the common predicament, hence, they will not hesitate to escape by the slightest opportunity. This is a crystal indication that the common masses unwittingly endure the condition they are condemned to; they bear the ugly situations as informed by the policies. As it becomes most paramount and urgent to alleviate the predicament and improve our existence, how can it be achieved?

Consequences:

- 1. Violation of rights:**
 - a. to fair hearing
 - b. to freedom from discrimination
- 2. Nigerian civil war**
- 3. Nigerian insurgencies**

A phenomenology as Unah (2018) conceived "seeing it as it is and saying it as it is" and restating Husserl "a descriptive analysis of our experiences and the world in order to improve

our existence” these consequences that unfold in different employs critical and creative thinking for a hermeneutical analysis of some Nigerian policies. Consequently, Popper's falsifiability principle is proposed to distill the policies; such that demands a holistic resurgence of the constitution and the policies.

Popper's Falsifiability Principle

The problem of demarcation; differentiation of science and non-science or pseudo-science in the philosophy of science was a critical antecedent to Popper's falsifiability principle. Popper conceived falsifiability as the logical part of his scientific epistemology. He proposed falsifiability principle as a solution to the demarcation problem as he noted: “the criterion of falsifiability is a solution to this problem of demarcation, for it says that statements or systems of statements, in order to be ranked as scientific, must be capable of conflicting with possible, or conceivable, observations.” (Popper, 1963).

Critically, his interest was deeper; ultimately, he was more concerned about the validation of hypotheses and theories. Popper's interest was to validate the authenticity and effectiveness of a scientific method (being adopted); such that is sufficient and true. Precisely, he noted: Philosophers were accused-rightly, I believe-of philosophizing without knowledge of fact, and their philosophies were described as ‘mere fancies, even imbecile fancies’ (Popper 1952). This birthed his theory of falsifiability, alternatively referred to as testability.

Falsifiability by conceptualization is the assertion that for any hypothesis to have credence, it must be inherently disprovable before it can become accepted as a scientific hypothesis or theory, (Shuttleworth, and Wilson, 2019). They further argue that:

Importantly, falsifiability doesn't mean that there are currently arguments against a theory, only that it is possible to imagine some kind of argument which would invalidate it. Falsifiability says nothing about an argument's inherent validity or correctness. It is only the minimum trait required of a claim that allows it to be engaged with in a scientific manner – a dividing line between what is considered science and what isn't. Another important point is that falsifiability is not any claim that has yet to be proven true. After all, a conjecture that hasn't been proven yet is just a hypothesis. (Shuttleworth, and Wilson, 2019).

The above is a critical version of pragmatism – a thought system that analysis ideas, theories and truth on the basis of functionality and teleology. In simple term, workability is the defining principle of ideas, truth and theories. Predicating on *praxis* as the crux of pragmatism, Enoch, (1995:107) conceived it as “the philosophy or theory of workability”. Consequent to the above, (Shuttleworth, and Wilson, 2019). insisted, “the idea is that no theory is completely correct, but if it can be shown both to be falsifiable and supported with evidence that shows it's true, it can be accepted as truth”. To substantiate their position, they considered Newton's Theory of Gravity being accepted as truth for centuries, because objects do not randomly float away from the earth. It appeared to fit the data obtained by experimentation and research, but was always subject to testing. To this effect, Einstein's theory of relativity makes Newton's theory falsifiable. It follows therefore, while both Newton's and Einstein's theories could be correct at different moments and in similar projections, the latter is superior and holds true in a superset of the conditions in which Newton's theory holds thus, preferred.

Falsifiability holds that a statement, hypothesis, or theory can be contradicted by a basic statement, which, in an eventual successful or failed falsification, must respectively correspond to a true or hypothetical observation (:ps://en.m.wikipedia.org). The idea is substantiated with an instance: “all swans are white and have always been white”. This is falsifiable since it is contradicted by this basic statement which corresponds to an observable (truth) that black

swans exist in Australia. Further, it is considered thus:

Falsifiability or refutability is therefore the logical possibility that a hypothesis could be shown false by a particular observation or experiment. Something being falsifiable does not mean it is false; anymore that breakable means broken. Rather it means that if the statement were false, then its falsehood would be demonstrated. For example, 'all swans are white' is a falsifiable statement since an observation of any different colour swan can falsify this theory. (<https://www.ukessays.com/essays/philosophy/the-karl-popper-concept-of-falsifiability-philosophy>).

The above is consistent with Popper's falsifiability principle which basically holds that ideas, theories or policies are neither absolute nor end in themselves. Hence, they constitute conjectures that should be open to refutations in the wake of superior standards and more appropriate ones. That something is falsifiable means it allows for the possibility of other, more accurate explanations to be considered and formulated. It's important because it helps us progress in the order of existential circumstances, what Dewey, (1916) referred to as "problematic situations". Being falsifiable means a claim (or model, or hypotheses, or theory - whatever) can be tested; it can be subject to experiment to further determine significance and eventual usage. By implication, in the face of stronger evidence for an alternative, it could be shown to be incorrect. The telos (purpose) is ultimately, to reverse discriminations and self-impositions that distort mutual and peaceful coexistence, welling and flourishing.

According to Popper, Falsifiability, particularly testability, is an important concept in science and the philosophy of science. Popper concluded that a hypothesis or theory is "scientific" only if it is, among other things, falsifiable. Therefore, he sees falsifiability as a necessary (but not sufficient) criterion for scientific ideas. Scientific theories for Popper therefore comprised all those theories that fit the scientific status of a theory in its Falsifiability, refutability or testability (<https://www.ukessays.com/essays/philosophy/the-karl-popper-concept-of-falsifiability-philosophy>).

The project of falsifiability or testability is not some demonstration of rhetoric flourishes or fancy as it metamorphosed and was consummated in his adoption of the hypothetico-deductive method; that, at each turn of need; circumstance or problematic situation, a theory or hypothesis should dispense for superior and more sufficient ones. Ultimately, Popper opined that there is no absolute theory or policy; rather adoption should be dependent on efficiency and applicability. To determine this, he adopted the hypothetico-deductive method.

Hypothetico-Deductive method:

Hypothetico-deductive method was theorized by Dutch Physicist Christian Huygens (1629). It starts with formulation of hypothesis from general propositions to particular ones. To verify such hypothesis, the claim is distilled from general or universal proposition in relation with available data. Ultimately, the hypothesis is further tested by series of step by step procedure finally leading to either adoption or rejection of formulated hypothesis. This is similar to the steps involved in a scientific method. The hypothesis will be analyzed till the end before it is accepted or rejected.

Analyzing Karl Popper's Falsifiability Principle as a Paradigm for Nigerian Political Policy Making

In the domain of knowledge: either epistemology – "theory of knowledge" or theory of inquiry, philosophy does not immediately accend to the positing of a specimen of knowledge as

absolute. This is to provide room for further inquiry, discovery and more knowledge. Also, skepticism is adequately regulated in order keep focus. Simply put, there is neither absolute skepticism nor absolute certitude. This is fundamental to Popper's falsifiability principle and the hypothetico-deductive method.

Integrating Popper's falsifiability principle viz-a-viz hypothetico-deductive method to serve our need, it is imperative to emphasize that policies that are ineffective and inconsistent with the tide of this dispensation should be abolished to make provision for creation of sufficient ones. It is appropriate therefore to state that, dysfunctional and self-cozy policies should not be preserved under the pretext of the constitution whose superiority is rather of imperial pontification than sufficient ordering of human social-political and economic activities. Put differently, by virtue of prudence, it is better to recreate effective political policies than preserve ineffective one.

The impetus is the enhancing of the practice of the fundamental rights: to life, to freedom, freedom of association, freedom from discrimination. Ultimately, these will fortify our whims directed to the production good human social order, seeking to as Unah thinks retrieve humanity from its smooth sail to perdition. Karl Popper's Falsifiability Principle can serve as a Paradigm for Nigerian Political Policy making in the event that socio-political policies are appropriate to our context are not elements of theocentric religions; being dogmatic, absolute and eternal.

Evaluation

This study cannot afford extravagant rationalizing or condemnation of Nigerian socio-political policies. Rather, the attempt to problematize some are predicated on the existential situations of the citizens in the effect that citizens and immigrants whose interests are to be served are in one way or the other being endangered, and in grievous moments killed. Hence, policies that occasion such occurrences are rather dysfunctional than effective; disordering than ordering.

As a result, this project of theorizing "falsification of Nigerian socio-political principles" may not be inordinate. It derives its legitimacy from the need of good human socio-political and economic ordering, such that can provide conditions for peaceful and mutual coexistence, egalitarian order and collective flourishing. The situations that condition the Nigerian society increasingly become more unbearable in turn of time. Individuals and groups are affected but most excruciatingly, some particular groups, either being discriminated against or classified into minority. The consequences are both immediate and enduring. On recurring bases, people are dispersed or displaced, killed, rights are violated and denied by either government officials or some abandoned and malformed surrogates. Such experiences imprint on children to abnormal pattern of socialization; many people, especially children within learning age are disoriented and eventually perpetuate the vices.

It is critical to ask; will the proposed project alleviate the predicament or solve the identified problems? This piece does not by any means guarantee a heavenly Nigeria upon a holistic resurgence of the socio-political policies. However, it is rationally germane to think in the light of Dewey's pragmatism and Popper's falsifiability to the end that evidently superior policies will work better, hence, and should be made and adopted.

How do we get better theories? It is not within the auspices of this theorizing to determine a sufficient theory. If it can at best propose, it recommends a reversal of the policy (i above) with intent of improving the socio-political and economic situation and the Nigerian predicament in general. This provides two entailments. Firstly, the "autonomy of groups"; regardless of religion and ethnicity to determine their own existential, socio-economic and political activities. Secondly, to recreate veritable leadership policies rather than rely on religion and ethnicity. These would serve common interests, to secure freedom for one and freedom for all; as individuals and as groups. Ultimately, predicating on Bacon's (1595) theorizing "knowledge

itself is power” and with recourse to a received wisdom “nemo dat quod non habet” – “no one gives what he does not have”, it is pertinent that those who should engage in policy making should be educated; critical and creative minds. Doing this, we are cognizant of the Socratic thinking that “knowledge enables us to lead good life”. This is being complemented by Plato’s opinion in *The Republic* that “philosopher kings should make the leaders of the society”.

Conclusion

This study attempted problematizing some Nigerian socio-political policies, with particular reference to “Nigeria is one indivisible and indissoluble Sovereign State”. We do this with the instrumentality of Popper's falsifiability principle viz-a-viz hypothetico-deductive method. Based on unpleasant experiences that culminated to the predicament of Nigeria, a holistic resurgence using Popper’s approach is considered necessary for the exhuming of superior and sustainable political policies. This crystalizes the fact that knowledge is required for this form of policy production and reproduction.

To realize the goal, knowledge is also required, this is because, the means and the end are to me made intelligible, to the understanding of a common or lay person. Importantly, it conceived education in the light of Socrates to entail morality; that is, we act according to what we know. It follows therefore that, to act better, we should know more or better. Although, Aristotle has a different perspective “it is one thing to know, it another thing to act”.

What is most crystal is that we ultimately need to lead good life, to protect life, preserve wellbeing and enhance flourishing. It is therefore important to equip and retool the policies to achieve the common goal. It is in this context that everyone ought to actively participate in the campaign for the production of good social etiquettes in the form of policies, conscious that that in virtue of the web of humanity which suffices for our common identity, when an individual is harmed, the entire humanity is endangered. Put differently, whatever destroys a people, regardless of their class, orientation, race, sex, education and religion renders humanity an endangered species.

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