

The Good vis-à-vis Justice in Plato: A Panacea to Insecurity in Nigeria as based on Misconstrued Class Identity and Induced by Social Mal-Functionality

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Received: 02 January 2025 Revised: 15 January 2025 Accepted: 18 January 2025 Published: 20 January 2025

Abstract - Amidst the reoccurring phenomenon of insecurity in Nigeria, thinkers in attempting resolutions have suggested inter alia, the restructuring of the polity to decentralize authority over security architecture and make state-policing possible; the partitioning of the country to reflect its tribal/ethnic identity-based differences; the fortification of Nigerian borders; or the provision of more military equipments. This study, in view of its purpose meant to identify a theoretical framework capable of providing an antidote to this problem, locates the deficiency in the aforementioned solutions as either being too reductionistic or over-emphasizing on defensive-induced insecurity over and above offensive-based insecurity, which is the nucleus from where other forms emanate. Also, it in consonance with Plato's position neither accepts the Sophist's rendering of justice at the whims and caprices of the powerful nor agrees with the erroneous extant tribal/ethnic-based delineation of class in Nigeria. It therefore accepts Plato's conception of justice as harmony from doing and appropriating in the measures proper to one's status; hence adopts his categorization of class into three, namely; the Guardians, the Auxiliaries and the Economic, and argues that the problem of insecurity of food, life and property can be resolved via the enthronement of justice in the Platonic sense, in such a way that there is genuine identification with the true function of one's class and non-toxic interference with the performance of social functions among the Guardian, the Auxiliary and the Economic class who are meant to efficiently and effectively guide, protect and produce for the polity respectively. To achieve this fit, this paper adopts the qualitative research design and the hermeneutical, analytical and evaluative methods.

Keywords - Plato, Ethics, Justice, Insecurity, Nigeria, Class-Identity, Social Mal-functionality.

I. INTRODUCTION

Attempts to proffer solution to the lingering insecurity in Nigeria have produced four pre-eminent perspectives namely; the restructuring, the border fortification, re-armament and the secessionist perspectives. The restructuring perspective proposes the refashioning of the Nigerian polity to devolve more power (especially over military architecture) to the federating units as a means of strengthening state and local policing to render responses to security threats rapid and immediate. The border fortification proposed for the strengthening of Nigerian borders to check the influx of criminally minded migrants, the re-armament position on the other hand proposes the supply and proliferation of security gadgets and equipments as well as the strengthening of military weaponry; while the secessionist camp attributes the cause of insecurity to practice of shielding perpetrators of crime from punishment on the basis of their religious cum tribal affiliations and the appointment of mediocre into sensitive security-based positions on the basis of these mentioned sectarian affiliations and as an attempt to perpetuate ethno-religious supremacy and hegemony. They therefore advocate

for the partitioning of the polity to reflect these group differences as a measure to resolve the problem of marginalization and its attendant security challenges.

Critically, the aforementioned albeit depicts some level of reasonability, radiate reductionistic tendencies in their respective orientations, explications and solutions. Relinquishing command over security structure to the federating unit as advocated by the restructurists, poses the risk of rendering the government at the unit power-drunken and abusive, such that this power is used arbitrarily, in reckless impunity to unleash vendetta and perpetrate evil against perceived political enemies. Aside posing the danger of over-militarization of the country, concentration only on the strengthening of borders and supply and fortification of security weaponry, places less emphasis on food insecurity which forms the root of other forms of insecurity. Against the secessionist identification of insecurity on the basis of a delineated group/class affiliation, there is the inclination to contend that insecurity neither respects tribes nor bears any religious colouration as its victims and culprits spread across various religion and tribe.

Against the backdrop of the above-mentioned gaps, this study contends that rather than emphasizing the delineation of class on the basis of ethno-religious differences, attention should be paid to the partition of class based on group roles and functions as propagated by Plato, such that when these various class efficiently and effectively execute their respective designated roles, the problem of insecurity would be greatly addressed. The study radiates both a theoretical and practical significance. On a theoretical basis, it will serve as reference material for researchers and students of ethics; by extension, it will add to the corpus of literature on Plato's ethics. On a practical basis, it will, if well adopted, serve as guidelines for public policy makers, especially in the area of harnessing available human and natural resources towards ensuring the security of the polity.

The study which adopts the qualitative research design and the hermeneutical, analytical and evaluative methods, is segmented into parts; the first traces Plato's point of departure on the issue of justice to his dialogue with the sophists; the second exposes Plato's concept of justice; the third is a hermeneutical interrogation of justice in Plato as implying class freedom and autonomy, class functional competence and meritocracy; the fourth explores the implication of Plato's concept of Justice for Nigeria; while the fifth which is the evaluation and conclusion, summarily x-rays the whole work and ends with the re-statement of the thesis that an appropriation of Plato's view on justice can provide solution to the problem of insecurity in Nigeria.

II. PLATO'S CRITIQUE OF THE SOPHIST PERSPECTIVE TO THE GOOD: JUSTICE AS A POINT OF DEPARTURE

The Sophists were peripatetic tutors who though may not basically pride themselves as philosophers, held ideas that had philosophical colourations which they commercialized as self-acclaimed experts in the dominant disciplines of their time, especially in the areas of music, language, mathematics, astronomy and prominent among all, rhetoric. In their teachings on rhetoric, they propagated epistemological cum ethical relativism by contending that truth, knowledge, the good and justice are not just teachable but are at the whims and caprices of the individual, especially one skilled in the act of persuasion. The Sophists position may draw its justification from what was the normal practice during their time in ancient Greece. Joshua articulates the occurrence at that time thus; "And since there were no professional lawyers in ancient Greece, individuals involved in court cases sought the service of professional speech writers to enable them defend their cases eloquently. Protagoras' relativist claim, it is thought was of a particular use in court where a prosecutor or defendant could employ relativist reasoning to win a case" (Joshua, 2012, Web). The Sophist's dictum which gives foundation to this relativist orientation is captured in Protagoras' postulation thus; "of all things the measure is man, of the things that are, they are, and of the things that are not, that they are not" (Diels & Krant, 1968, 80).

In the Gorgias Plato sets Socrates against three intellectuals, Gorgias, Polus and Callicles. Socrates radically challenges their ideals, what they desire and consider worth desiring; but they in turn, and Callicles especially, present a powerful challenge to Socrates' ideal and what he thinks is good and desirable, being that they (the trio with whom Socrates engages in the dialogue) are seasoned orator and rhetoricians who are not only versed in the art of public speech and conviction but also pride their art of public speech as the most powerful skill and by

implication, the best and most desiring form of life. For the sophists therefore, to lead a good life is to be powerful and to be powerful is to be able to master the art of oratory because oratory which is evident in the ability to convince others and manipulate them to one's whims and caprices, gives one control over the choices and actions of others. This position is defended by Gorgias at Socrates' prompting thus:

That good, Socrates, which is truly the greatest, being that which gives to men freedom in their own persons, and to individuals the power of ruling over others in their several states....What is there greater than the word which persuades the judges in the courts, or the senators in the council, or the citizens in the assembly, or at any other political meeting?-if you have the power of uttering this word, you will have the physician your slave, and the trainer your slave, and the money-maker of whom you talk will be found to gather treasures, not for himself, but for you who are able to speak and to persuade the multitude (Plato, 2009, 7)

Since other art master the act of conviction about what they deal in; the doctor masters the art of conviction in issues concerning health the same way an Engineer masters the art of conviction in issues concerning construction; Socrates would want to be schooled on the field in which the rhetorician's art of conviction is concerned with and without delay, Gorgias would associate the rhetorician's persuasive skills with that which is concerned with convincing people about what justice is. I answer, Socrates, that rhetoric is the art of persuasion in courts of law and other assemblies, as I was just now saying, and about the just and unjust (Plato, 2009). Prompted by the above claim, Socrates would want to interrogate further on what it means to be just in relation to Gorgias' claim of being just and capable of teaching and convincing others on the subject of justice.

He projects that in virtue of one's learning, training and certification, one becomes anything whatever which his knowledge makes him. For example, one becomes an academic Doctor in virtue of the possession of a Ph.D. certificate and acquisition of the training and knowledge required of an academic Doctor; one who has learned carpentering is called a carpenter; and one who has learned medicine becomes a physician. In like manner, if this inference is extended to the subject of the just, it can therefore be inferred that one is just or becomes just in virtue of his training and learning; and being referred to as one who is just supposes that one do what is just. Hence Socrates' conclusion thus; "And must not the just man always desire to do what is just?...Surely, then, the just man will never consent to do injustice?....And according to the argument the rhetorician must be a just man?.... And will therefore never be willing to do injustice?" (Plato, 2009, 15)

Socrates at this juncture may have succeeded in entrapping Gorgias in a state of inconsistency, in view of Gorgias' earlier contention that the trained rhetorician by virtue of his training, is capacitated to do evil and good but ought not do evil with his acquired skills. Socrates contends therefore that Gorgias' acceptance of the claim that the just which is the good is orientated and inclined towards what is just and must never contemplate nor is willing to do injustice which is an evil, is inconsistency with his claim that the rhetorician who is just and teaches justice is capacitated and may will to do evil. Listen to Socrates in this regard:

But do you remember saying just now that the trainer is not to be accused or banished if the pugilist makes a wrong use of his pugilistic art; and in like manner, if the rhetorician makes a bad and unjust use of rhetoric, that is not to be laid to the charge of his teacher, who is not to be banished, but the wrong-doer himself who made a bad use of his rhetoric-he is to be banished-was not that said....But now we are affirming that the aforesaid rhetorician will never have done injustice at all? Gorgias True....And at the very outset, Gorgias, it was said that rhetoric treated of discourse, not [like arithmetic] about odd and even, but about just and unjust? Was not this said?....I was thinking at the time, when I heard you saying so, that rhetoric, which is always discoursing about justice, could not possibly be an unjust thing. But when you added, shortly afterwards, that the rhetorician might make a bad use of rhetoric I noted with surprise the inconsistency into which you had fallen (Plato, 2009, 15)

Not satisfied with the trajectory of Gorgias' presentation, Polus intercepts the conversation and re-enacts the extant sophists contention that justice falls within the dictates of the powerful and that to do injustice is better than suffering injustice to which Socrates would strive to refute. Socrates contends that bodies, laws as well as institutions are considered good and beautiful in proportion to their usefulness and ability to induce pleasure but are termed deformed and disgraceful by the standard of their propensity to bring pain and evil. Since unjust

acts produce pains and evil, and since by virtue of their propensity to produce evil they are disgraceful, the perpetrators being at the receiving end suffer the effect-disgrace and not the victims.

However, at this juncture Callicles who perceives Socrates as drifting towards conventional opinion would register his reservation with Socrates' position and would contend that ontologically, things are not structured to be equal by nature, hence a justification to critics against the position of convention which conceive justice as equality. He contends thus;

And therefore the endeavour to have more than the many is conventionally said to be shameful and unjust and is called unjust whereas nature himself intimates that it is just for the better to have more than the worse, the more powerful than the weaker.... and those who hold the opposite view "blame the strong man because they are ashamed of their own weakness, which they desire to conceal, and hence they say that intemperance is base (Plato, 2009, 46-7)

The above contention projects a position that equates the superior, the stronger, the better as well as the many; but if the superior, the stronger and the many are the same as the better, then it can be inferred that the opinion of the many which represents convention is better, implying self-contradiction on the side of Callicles who would criticize Socrates for yielding to conventional opinion. But clarifying further his point, Callicles who thinks that justice as equality is anti-nature, reasons that since human beings are ontologically capacitated to be unequal both physically, intellectually and societal status-wise, justice requires that we accumulate everything that gives us the pleasure in satisfying the desires and impulses demanded of our capacities and status, even beyond saturation.

Justice especially as it concerns the status of rulers consist in the wise and courageous rulers, having more than their subjects so much and if possible, more than their desires can long for; never in moderation but allow it long for more and be able to satisfy them maximally. "I have already told you that I mean those who are wise and courageous in the administration of a state-they ought to be the rulers of their states, and justice consists in their having more than their subjects....meaningful life entails allowing one's desires wax to the uttermost and not to moderate them and at their greatness, should be satisfied and ministered to with intelligence and courage" (Plato, 2009, 46).

Callicles likens the just life with the life of pleasure and the ability of the powerful to satisfy their desires; but if the life of the just is reduced to the life of pleasure and the satisfaction of one's desires even beyond the point of saturation, how then do we handle harmful pleasures? How do we adjudge the attendant discomfort orchestrated by the excesses of taking-in beyond saturation? If for instance I am tasty and desire to drink water, will I not be unjust to myself and by extension, to others by subjecting myself to the discomfort of drinking the water beyond what my stomach is capacitated to contain? Taking cognizance of these complications and the need for constraint, Socrates interrogates thus; "a simple thing enough; just what is commonly said that a man should be temperate and master of himself, and ruler of his own pleasure and passions" (Plato, 2009, 47) for "....this appears to me to be the aim which a man ought to have, and towards which he ought to direct all the energies both of himself and of the state, acting so that he may have temperance and justice present with him and be happy, not suffering his lusts to be unrestrained, and in the never-ending desire satisfy them leading a robber's life" (Plato, 2009, 63). One especially a ruler has to observe constraint in order to attain a just life both as an individual and as a ruler of a state and this is possible when the individual accumulates and takes not at random nor beyond necessarily desired but in appropriate measure or proportion, for the right purpose and with reference to some standard.

And there is an art in distinguishing them; in the same way that a good man who with a view to the best, speaks with a reference to some standard and not at random, the painter makes application of colour not at random but strives to give a definite form to their works. The artist disposes the unnecessary and compels the one part to harmonize and accord with other parts until a regular and systematic whole is constructed. The same way the physician gives order and regularity to the body (Plato, 2009, 64)

Justice and as a consequence harmony requires disposing the unnecessary by using the required for the desired purpose, but then, are discussions about justice only concerned with the activity of taking or accumulating? Socrates things acts of justice/injustice is also concerned with the act of giving and administering, this is why, why correcting the reduction of justice to the act of paying one's debt by giving back what one may have borrowed he noted thus "“everyone would surely say that if a man takes a weapon from a friend when the latter is of sound mind and the friend demands them back when he is mad, one should not give back such things, and the man who gave them back would not be just” (Plato, 1970, Bk. 1, 331).

It would not be just to return a borrowed gun to a mentally unstable lender just because one has to pay his debt, hence it would be reasonable from the contention thus far too conceive justice as taking/acquiring and giving/administering that which is duly and necessarily desired appropriately, in a deserving measure.

A. Plato's Concept of Justice

It was Glaucon who challenged Socrates to put up a defence for justice on the basis of its intrinsic worth and not merely on the basis that serves as a means to other ends like reputations and rewards. He noted thus:

So I want you, in commending justice, to consider only how justice, in itself, benefits a man who has it in him, and how injustice harms him, leaving rewards and reputation out of account . I might put up with others dwelling on those outward effects as a reason for praising the one and condemning the other; but from, who have spent your life in the study of this question, I must not be content merely to prove that justice is superior to injustice, but explain how it is good, the other evil, in virtue of the effect each has on its possessor, whether gods or man see it or not (Plato, 1970, Bk. 367)

Socrates has to look beyond spiritual gains, societal rewards, the superficial and extrinsic to discover the basis for accruing intrinsic good to justice; this Plato thinks is discernable by first, deconstructing the part of the human person who is the possessor and perpetrator of justice, perhaps the very act of interrogating the human person led to the discovery of the affinity between the nature of justice in the society and justice in the human soul. "I will tell you, we think of justice as a quality that may exist in a whole community as well as in an individual, and the community is the bigger of the two. Possibly then, we may find justice there in large proportions, easier to make out. So I suggest that we should begin by inquiring what justice means in a state, then we can go on to look for its counterpart on a smaller scale in the individual" (Plato, 1970, Bk. 368).

Plato therefore carries out a re-construction of the state not (like the social contract theorist) as a product of an arbitrary compact among citizens, nor the outcome of an historical order but based on an interrogation of such conceived society, breaking it into parts that correspond to the fundamental needs of human nature. Hence, his contention that political society came into being as a result of the self-insufficiency in man to provide for the basic needs of human nature. This existential situation which characterizes human nature amidst his natural prompting to meet his basic needs, creates a social atmosphere of inter-dependence and specialization dictated by nature in accordance to innate capacities and dispositions.

The society right from the level of formation becomes fundamentally a barter-like economic entity, providing for the most basic needs of its occupants. "My notion is, said I, that a state comes into existence because no individual is self-sufficient; we all have many needs....so having all these needs, we call in one another's help to satisfy our various requirements; and when we have collected a number of helpers and associates to live together in one place, we call that settlement a state" (Plato, 1970, Bk. 358). The state takes the form of utility arrangement where one gives to another what he is capable of producing in exchange for what he needs and can get from the other. Man's basic needs comprises food to keep him alive, house to give him shelter and clothing to cover his nakedness; but what is the modality for achieving this fit in this imaginary state? Plato proposes that "we shall need at least one man to be a farmer, another, a builder, and a third a weaver" (Plato, 1970, Bk. 369).

The visualization of this imaginary state is understood against the backdrop of the fact that every individual is created unique in their rights, hence possesses innate differences which capacitate them for different vocation; but then, what if this miniature imaginary state expands and grows into what Plato referred to as a '*luxurious*

state' where the citizens become larger and are inclined to satisfying more advanced needs like building bigger houses, acquiring furniture to decorate them, possessing more lands and producing more children? Such inclination according to Plato may result in violent struggle among citizens for access to resources that will help satisfy this desire; and the encroachment of state's land by other political entities; hence, the need to accommodate another class known as the '*Auxiliary*', whose duty is to protect the state from both internal and external aggression.

The country, too which was large enough to support the original inhabitants, will now be too small. If we have to cut off a slice of our neighbour's territory and if they too are not content with necessities, but give themselves up to getting unlimited wealth, they will want a slice of ours....this will mean a considerable addition to our community-a whole army, to go out to battle with any invader, in defense of all this property and of the citizens we have been describing (Plato, 1970, Bk. 373-4)

The other class for Plato is the third class otherwise known as the ruling class and saddled with the duty of harnessing the disposition of other classes towards the attainment of a just and harmonious society. The whole of the three elements in the state are also present in the soul; but the structure of the society is based on the fact that they are developed to different degree in different type of attribute. He would therefore demonstrate that Justice in the state as well as in the soul is an evidence that three elements, namely; the deliberating, the executing and the producing are performing their functions distinctly, efficiently and effectively.

a. Economic versus Appetitive Class

This class comprises the Weavers, the Builders, the Farmers, the Shoemakers, the Merchants, the Shopkeepers and hired Labourers. At the level of the luxurious society, they include; Hunters, Fishermen, Artists, Painters, Musicians, Sculptors, Poets, Actors, Dancers, Producers, Nurses, Lady Maids, Barbers, Cooks and Confectioners (Plato, 1970). This class for Plato constitutes the productive class and expresses division of labour and specialization based on natural disposition. The farmers and the craftsmen produce goods not merely for consumption but also for the purpose of exchange with that which they are incapable of producing. This also includes exchange in the form of export and import, hence, the need for traders and merchants whose roles it is to facilitate the process of exchange by buying and selling. The transporter is needed to convey these goods; while the services of storekeepers are needed as "men not too strong enough to be of use in any other occupation. They have to stay where they are in the market place and take goods for money from those who "want to sell, and money for goods from those who want to buy" (Plato, 1970, Bk. 371).

The part of the human soul that has affinity with this part of the society is the appetitive element, which just like other parts of the soul-the spirited and the rational, is established by an analysis of the conflict of motive. The appetitive element has the craving to satisfy man's most basic needs, urges and desires. It possesses similar characteristic with the id in Sigmund Freud's Psycho-analytical theory, where in, it was described as "pleasure principle" and "primary-process thought", tending towards the fulfilment of human needs immediately in order to relieve the nervous feeling (Zhang, 2020). Plato contends that the appetitive element of the soul craves to satisfy "most conspicuous being those we call thirst and hunger...thirst being desire for drink, hunger for food" (Plato, 1970, Bk. 437).

The virtue proper to both the economic class and the appetitive class is temperance and temperance albeit not peculiar to them, depicts self-mastery and submission to the guidance of the guardian (for the society) and the rational for the individual. It also entails the ability to allow the better part of oneself to control the worse; a kind of orderliness, a control of certain pleasure and appetite (Plato, 1970).

b. Guardian versus Rational Class

This is the class of rulers characterized by their love for truth, knowledge and wisdom; and are saddled with the responsibility of legislating over the political society. They are crop of men selected from a third class-auxiliary and marked for leadership. "They will be drawn from the type of man in whom reason is dominant and who lives only for the truth (Lavine, 1984, 58). The knowledge possessed by the guardian class is a special kind of knowledge. It is not the knowledge possessed by the artisan or the knowledge of how to grow crops; for they

are knowledge that enables thought for some particular interest rather, the kind of knowledge/wisdom possessed by the guardian is that which makes the state wise and prudent. It is prudence in counsel “which will enable it to take thought, not for some particular interest, but for the best possible conduct of the state as a whole in its internal and external relations” (Plato, 1970, 427). Plato proposes that given the qualities required of the guardian vis-à-vis the nature of their social function, they should constitute the smallest group in the society. “so, if a state is constituted of natural principles, the wisdom it possesses as a whole will be due to the knowledge residing in the smallest part, the one which takes the lead and governs the rest” (Plato, 1970, 428).

At the level of the individual soul, the guardian shares affinity with the rational part of the soul and serves the purpose of regulating the excesses of both the appetitive and the auxiliary. It display similar attribute as that of the ego in Freudian psychoanalysis which operates under the reality principle, and functions to “test reality, to plan, to think logically, and to develop plans for satisfying needs” (Sharf, 2012, 59). Although the rational and the ego in Plato and Freud respectively, perform similar function of controlling the lowest level of the tripartite-id/appetitive, the differ in the sense that in Freud, the ego is at the middle to mediate while in Plato, the rational is at the highest/upper level

c. Auxiliary versus Spirited Class

This class comprises the soldiers and other forces who are primarily saddled with the responsibility of defending the political society from internal unrest and external invasion. “We need not say yet whether war does good or harm, but only that we have discovered in its origin in desire which are the most fruitful source of evil both to individuals and state....this will mean a considerable addition to our community, a whole army, to go out to battle with any invader, in defence of all this property and of the citizens we have been describing” (Plato, 1970, 373). The auxiliary (to the guardian) at the instruction of the rulers and with arms and aura of force at their disposal, they keep order and control the economic class; however, mere ability to take up weapons does not make one a good soldier, hence the need for them to be properly trained to exhibit the qualities of a well-bred watch dog-that is to have quick an active intuition with which to quickly dictate an enemy; swiftness in pursuing him and strength to fight if he is caught. More so, “they must be gentle to their own people and dangerous only to enemies; otherwise, they will destroy themselves without waiting till other destroy them” (Plato, 1970, 375).

The replica of the auxiliary class in the individual soul is the spirited element, cognate to the individual’s sense of honour, evidenced in indignation in favour of the rational against the appetitive even when it cannot be identified with rational on the basis that it can be rebuked by rationality and found in children: “full of passionate feelings from their birth; but some, I should say, never become rational, and most of them only late in life” (Plato, 1970, 440). The spirited just like the super-ego is influenced by social interaction and not only regulates the excesses of the id/appetitive and also play the role acquiring the individual’s sense of acceptable and unacceptable behaviour. Also, “both saw their respective elements as non-rational, yet serving as the ally of reason and opposing appetitive/instinctual impulses, and offering it a way to achieve good behaviour” (Askay and Jensen, 2006, 28). Be that as it may, there are still areas of divergence between the both-Plato’s association of the spirited element with the aggressive nature of the auxiliary class differs from Freud’s view of aggression as the manifestation of instinct, therefore “Unlike Plato who views anger as capable of being a motivational factor to resist the appetitive element, Freud’s theory suggests that anger is a result of unmet or overly aggressive drive expressed by the id” (Scarsella, N.D, 10)

The virtue proper to both the auxiliaries and the spirited is courage, and courage which depicts fearlessness is manifested in bravado and domiciled in the fighting force, is defined by Plato as the knowledge of what things are really to be or not to be feared. “Courage then, is another quality which a community owes to a certain part of itself. And is being brave will mean that, in this part, it possesses the power of preserving in all circumstances, a conviction about the sort of things that it is right to be afraid of” (Plato, 1970, 428).

B. Justice as Harmony in Plato

Plato argues that justice is attainable when the aforementioned classes enjoy the liberty of executing their various functions without interference; he noted thus: “Conversely, let us repeat that when each order-

tradesman, auxiliary, guardian, keeps to its own proper business in the commonwealth and does its own work, that is justice and what makes a just society” (Plato, 1970, 434). Justice now entails due diligence to class function and peculiar duty while conversely, injustice depicts invasions and encroachment on another’s functions, duties, rights and responsibilities.

Harmony within this context, finds expression in the exhibition of temperance-unanimous agreement among the three classes on who should govern. It embodies the principle of solidarity, and reflected in corporation between the different but complementary structures and elements of the state. Justice as a by-product of harmony, lies in the complementary principle of division of labour which culminates in the realization of happiness, completeness and sufficiency as posited by Plato thus; “I take that our state, having been founded and built upon the right line, is good in the complete sense of the word. Obviously then, it is wise, brave, temperate and justice” (Plato, 1970, 427).

At the level of the individual, Plato is convinced that harmony is manifested when the rational which is the deliberative element rules, with the help of the spirited/executive element to curtail the excesses of the appetitive element. Internal harmony, which is also conditioned by temperance, takes the form of a feeling of contentment with the legitimate satisfaction of the cravings of the three structures of the soul. By implication, it describes an internal order of the soul, from which right behaviour necessarily follows. “The just man does not allow the several elements in his soul to usurp one another’s function, he is indeed one who sets his house in order, by self mastery and discipline, coming to be at peace with himself, and bringing into tune, those three parts like the terms in the proportion of a musical scale....only when he has linked these parts together in a well-tempered harmony and has made himself one man instead of many, will he be ready to go about whatever he may have to do....when he speaks of just and honourable conduct, he will mean the behaviour that help to produce and to preserve this habit of mind” (Plato, 1970, 443).

Justice as harmony produces a morally healthy individual; just as certain activities such as good food, exercise and cleanliness yield good health, just and unjust conducts produce a just or unjust character. So virtue and wickedness come about by one’s way of life either honourable or disgraceful, hence Plato’s argument that justice as internal harmony in the soul, “is produced in the soul, like health in the body, by establishing the elements concerned in their natural relations of control and subordination, whereas injustice is like disease and means that this natural order is inverted....it appears, then, that virtue is as it were the health and comeliness and wellbeing of the soul, as wickedness is disease, deformity, and weakness” (Raz, 1986, 369).

III. OTHER INFERENCES OF JUSTICE AS HARMONY IN PLATO’S ETHICS

A. Justice as Facilitating Autonomy

The term autonomy comes from two Greek words-‘auto’ meaning depicting ‘self’ and ‘nomos’ meaning ‘rules’ or ‘laws’; literally, it means self-rule and connotes such expressions as: freedom, liberty, individuality, “authenticity, self-creation, integrity, and initiative” (Feinberg, 1989, 35, 6). As a social construct, it bespeaks of a sense of responsibility and ownership of one’s actions and decisions. Raz defines it thus; “the ideal of personal autonomy....holds the free choice of goals and relations as an essential ingredient of individual well-being....the autonomous person is (part) author of his own life. The ideal of personal autonomy is the vision of people controlling, to some degree, their own destiny, fashioning it through successive decision throughout their lives” (Raz, 1986, 369). Obviously, from the extract above, Raz was referring to personal autonomy as against Plato’s views of autonomy from the perspective of class relations. Plato had argued that for there to be a just and harmonious political society, some level of class autonomy ought to be maintained in the form of non-interference among the classes on the specific social responsibility delegated (by nature) to each.

We have laid down, as a universal principle, that every one ought to perform the one function in the community for which his nature best suited him. Well, I believe that the principle, or some form of it, is justice...and surely we have often heard people say that justice means minding one’s own business and not meddling with other men’s concern; and we have often said so ourselves...minding of one’s own business, when it takes a certain form, is actually the same thing as justice (Plato, 1970).

B. Justice as Class Competence and Meritocracy

Competence is the ability to execute a function effectively and efficiently, it connotes both a disposition and capacity to do something well and rightly; it is the set of demonstrable characteristics and skills that enable and improve the efficiency or performance of a job” (“Meaning of Competence,” <http://en.m.wikipedia.org>). When people are designated to execute a function on the basis of their ability to carry out such function effectively, we say they were placed based on merit and merit refers to an attribute of being good in what one does to warrant praise and reward, while meritocracy refers to the practice of designating people for a function on the basis of their competence for such function. Plato believes that every member of the society is naturally constituted and capacitated for a particular function and that these natural aptitudes determine the class delineation of every individual. Justice entails facilitating the effective and efficient performance of productive, executive and deliberating functions by the economic, auxiliary and ruling classes respectively. “Suppose, for instance, someone whom nature designed to be an artisan or a tradesman should be emboldened by some advantage, such as wealth or command of votes or bodily strength, to try to enter the order of fighting men; or some member of that order should aspire, beyond his merit, to a seat in the Council Chamber of the Guardians. Such interference and exchange of social positions and tools, or the attempt to combine all these forms of work in the same person, would be fatal to the common wealth” (Plato, 1970, 433). Square pegs should be placed in square holes, in the same way that round pegs should be placed on round holes, such that the trader does not usurp the role of the soldier nor the ruler doing the job of the soldier for when things are done this way, it amounts to injustice in Plato, thus; “where there are three orders, then, any plurality of functions or shifting from one order to another is not merely utterly harmful to the community, but one might fairly call it the extreme of wrongdoing. And you will agree that to do the greatest of wrongs to one’s own community is injustice” (Plato, 1970, 434).

IV. TOWARDS A SECURED NIGERIA: LESSONS FROM THE PLATONIC PERSPECTIVE

Plato’s ethics which centres on justice presents the Nigerian nation with alternatives to the eradication of its problem of insecurity; to ensure that the Nigerian citizens are secured three things should be adopted from the Platonic framework, they are thus:

A. The Need to Appropriate Platonic Version of Class Delineation

The issue of class delineation became popular with Karl Marx’s philosophy wherein, the society was broadly categorized into two economic based classes-the bourgeoisies and the proletariats. However, the situation with Nigeria where class has been structurally delineated on the basis of ethno-tribal affiliation has provided grounds to dispute the Marxian thesis. Nigeria is a multicultural, multi-religious, multi-ethnic society, and in this consciousness, class has been structured to be determined by cultural, religious, tribal-ethnic affinity such that there are intense doubts of even the possibility of co-existence among the peoples of the amalgamated Nations and other minor tribal nations that make up the political entity called Nigeria. Even the blended Nigerians themselves never believed they would co-habit the geographical entity peacefully, and this was clearly expressed by Nze thus:

Nigeria as it is today is essentially an anarchic society where the cult of narrow mindedness, ethnicism and brute individualism has ousted all unifying national forces... Nigeria today threatens to be a mere geographical entity where patriotism has been completely isolated. Ethno-politics has permeated our politics... our government is ethno-government... admission to the Universities is ethnically worked out; our military is ethno-military; our social and economic administrations are ethnically compromised (1994, 10-11)

Giving more emphasis to this extant approach to class delineation in Nigeria, the Sultan of Sokoto, Sir Ahmadu Bello declared thus: “North for the Northerners, East for the Easterners and West for the Westerners” (Nze, 1994, 7). Achebe predicts that this class categories will also determine the modalities for admitting students into tertiary institutions when he noted thus: A Nigeria child seeking admission into federal school, a student wishing to enter a college or a university, a graduate seeking employment in public service, a business man tendering for a contract, a citizen applying for a passport, filling a report with the police or seeking access to any of the hundred thousand avenues controlled by the state, will sooner or later fill out a form which requires him to confess his tribe (Achebe, 1998).

During his speech to canvass for vote at an interactive session with the Arewa Joint Committee in Kaduna, Alhaji Atiku Abubakar, the People's Democratic Party (PDP) Presidential Candidate for Nigeria 2023 general election, had made statement that further accentuates tribal-based orientation towards class demarcation. He had advised his audience from the Nigerian Northern extraction not to support a Yoruba or Igbo candidate and that "what the average Northerner needs is somebody who is from the North and also understands that part of the country" ("Fresh Trouble Hits Atiku" 2022). In the same orientation, General Muhammadu Buhari, before becoming the president as a chieftain of the defunct Congress for Progressive Change (CPC) had in 2013 reprimanded the Federal Government for clamping down on Boko Haram insurgents, he had as a Guest at Liberty Radio Programme, accused the then Federal Government of "killing and destroying houses belonging to Boko Haram members while the Niger Delta militants get special treatment" ("Stop Killing Boko Haram Members" 2013). The same person who condemned attacks on the terrorist group is now faced with the challenges of surmounting the terror group which is now bent on killing innocent citizens without considering their tribes or religion.

Lately, economic activities in the south-east Nigeria has been grinded due to the criminal activities of a sect, tagged unknown gunmen and suspected to be linked to a secessionist group know as Indigenous People of Biafra (IPOB). The leader of IPOB, Nnamdi Kanu has repeatedly referred to the Nigerian Nation as a Zoo and even constituting an unconstitutional parallel security outfit known as Biafra Secret Service and equipping them with arms and ammunitions with which some of the criminal element among them uses to kill innocent citizens in the name of enforcing sit at home to protest the continuous incarceration of their leader. Daily trust had reported upon series of interview with the members of BSS that they claim the Secret Service was formed to protect the Igbo people who will be coming home as a result of the quit notice issued to the south-easterners residing in the north. "You are aware that the Arewa youths recently issued a three months ultimatum to Igbo people residing in the North to quit the region by October 1st. We are not taking it lightly. We will do everything humanly possible to protect our brothers and sisters up there" ("BSS: Inside Kanu's Secret Army" 2022). More so, Punch new reported on the 4th of November, 2022 that some persons suspected to be members of Yoruba secessionist agitators attacked a team of soldiers around Ota Local Government in Ogun State. It was reported that the agitators descended on a vehicle conveying some military personnel, disarming one of the soldiers" ("Suspected Yoruba Nation Agitators" 2022).

Amidst these various religio-tribal orientations and vituperations from these various groups, the security of the polity continues to suffer; Boko Haram sect maim and kill even Muslims; unknown gunmen does not only kidnap Igbo people but grind their economic activities and Yoruba Agitators go as far as attacking a military convey. The Platonic perspective provides an alternative that advance the view that if the menace of insecurity must be resolved, there must be a shift from these parochial religio-tribal based class delineation to socio-functional class delineation. This is because, insecurity as evidenced above is a respecter of no religion nor tribe, as people of the same religion and tribe end up to become victims of criminals from the same religion and tribe. Criminality are brutally perpetrated by criminally minded people found among all Nigerian tribes who only see victims not as members of their religious or ethnic group but as people meant to be raped, killed or kidnapped for ransom; in their operational moods, they neither understand Igbo, Yoruba, Hausa, Fulani nor Ijaw, all they understand looting, robbery, force, violence and shooting.

The Platonic perspective proposes that emphasis should be place on affinity on the basis of social function as a determinant of group classifications; the economic class should see themselves as one and be concerned with how to complement one another towards ensuring that the basic needs of shelter (by the builders), food (by the farmers) and clothing (by the weavers) are provided for members of the political society. In the same vein, the Auxiliary irrespective of their tribes and religions, should be guided by '*esprit de corp*' and be concerned with utilizing acquired training to protect lives and properties of every citizen irrespective of tribe, religion or gender. The ruling class should use every machinery at their disposal to ensure they facilitate the autonomy of other class; namely, the economic and auxiliary by ensuring that the economic class is provided with raw materials needed to produce for the basic needs and that the auxiliaries are provided the weaponry and proper training on weapon handling to help them effectively carry out their socio-function of protecting the polity.

B. The Need to Deconstruct Extant Approaches to Insecurity/Security

The word, insecurity has been conceived differently depending on the context and that is why it is found suffixed in compound words like; food-insecurity, job-insecurity, feeling-insecure. It refers to a feeling of uncertainty as a result of vulnerability to issues concerning safety of property and life, availability of food and job and personality complex of confidence. It “equally extends to food production and security, population management, level of productivity and per capital income, technological development, public utility and chronic problem of unemployment, poverty and justice issues, among many more” (Ugwu & Abah, 2020, 288; Ugwu 2020, 233-9). In order to proffer solution to the problem of insecurity, a lot of approaches have been advanced, namely; the secessionist, the decentralization, the border fortification and the re-armament perspectives.

The secessionist perspective hinges the justification of its approach on two explanatory theories-first; first that the root cause of insecurity in Nigeria is religiously inclined (Okafor & Onoja, 2021) and secondly, that appointments (Heads of military formations inclusive) into government offices are against merit, made on religious basis and that security is meant for a certain religious group, and not all Nigerians (Okafor & Onoja, 2021). These have informed the orientation of the secessionist towards secession as the only practical solution, given their understanding of themselves as victims of insecurity, perpetrated by individuals from other religions/ethnic extraction, whose activities, the state seems to turn blind eyes and deaf ears.

The IPOB secessionist group seems to anchor the argument for the formation of Eastern Security Network (ESN) on the premises that Herdsmen, who are predominantly of Fulani tribal extraction allow their cows to destroy the ‘Biafrans’ crops while the criminal elements among them are known for raping, kidnapping and killing their people. The position of the secessionists can be refuted on the basis that apart from the fact that it is unconstitutional for a separatist group from a region to form and arm a security outfit, there are evidences to show that perpetrators of acts that cause insecurity are in the same way as their victims, spread across all region and ethnic group in the country ; and as criminals, their goals are not to promote tribal, religious or ethnic agenda, but to loot, rob and extort their victims by killing, kidnapping, raping and inflicting pains on their victims. The Boko Haram Sect which claims to frown at Western education and swore to promote and protect the Islamic legacies (teachings inclusive) of prophet Mohammed is now reported to be killing the teachers of Mohammed’s doctrines and destroying Mosques where it is believed, God is to be worship in the ways of prophet Mohammed. In the same vein, the Bandits in the North West who are believed to be predominantly Hausa-Fulani also kidnap and kill Fulani Muslims; while members of the Eastern Security Network who claim to be mandated to protect the Ibos are reported to be kidnapping, killing, destroying the properties of the Ibos and crippling economic activities as a result of their sit at home order. Although it may be argued that IPOB has in many forums, disclaimed these killings and kidnapping of Ibos as the handwork of criminals, presumably a faction of ESN; but the important question remains thus; who gave them orientation? Who taught them how to use guns? Are the victims of their criminal activities not members of their ethnic/tribal group?

The power decentralization perspective agrees with the secessionists that security should take a regional outlook, but they however differ in the sense that while the former adopts a legal and non-violent approach, the later adopts an unconstitutional and radical means. The decentralisation group argues that interventions and responses to security needs are not prompt because power over security architecture is too centralised, hence their proposal that in order to ensure swift and effective policing, power over security should be devolved to make state policing possible and to strengthen extant community policing. As good as the centralisation thesis appears, it has been criticized on the basis that if it is adopted, the Heads of State governments (in the case of state policing) and local governments (in the case of community policing) will abuse the power by using these security outfits as ready tools and foot soldiers to unleash vendetta on perceived enemies; and as thugs to execute mostly violent electoral malpractices during political activities. Proponents of the decentralization thesis may however, support their position by arguing that prototypes of regional security outfits like Amotekun in the south west and Ebube Agu in the south east have made enormous gains in achieving relative peace and security in their various regions. Notwithstanding, the decentralization thesis has been condemned firstly; on the basis that Nigeria is not yet ripe for such ventures as there are cases of violent power tussle between such security outfits and their federal counterparts; secondly, there has been reports of cases of extra-judicial killings of

innocent people by this outfits and its effect has been so alarming that while Amnesty International berated the federal government for failing to investigate recurring killings by Ebube Agu in the south east, Ohaneze Ndi Igbo Youth Council noted that there have been reported cases of the use of Ebube Agu by state forces to settle scores in Ebonyi and that the onslaught appears to have spread to Imo State ("Amnesty International" 2022).

The third which is the Re-armament perspective proposes protection as connoting activities and strategies employed to protect lives and properties and which also involves defence (Afolabi, 2016), they argue that security can be best attained when more weapons and gadgets are purchased and more personnel employed and trained to man these gadgets and weapons; while the fourth, which is the border fortification perspective, attributes the cause of insecurity in Nigeria to the activities of criminally minded illegal immigrants, with their arms and ammunitions in Nigeria. They argue that solution lies in the strengthening of Nigeria borders thus; "construction of boarder plazas, equipping the law enforcement agents with requisites gadget/logistics supports for better performance, motivating the personnel to function effectively and above all demonstrating political commitment by the government to ensure sanity in Nigeria" (Goyin, *et al.* 2019, 2). As had been earlier stated in the introduction, solely aligning with the re-armament perspective will militarize the polity by placing too much weapons in the wrong hands thereby worsening security. According to SB Morgan intelligence report, the number of small arms in circulation in Nigeria in the wrong hands or in possession of non-state actors is estimated at 6,145,000; and Nigerian law enforcement agents are not completely exonerated, given reports on Nigerian dailies where some of these agents are arraigned for selling or leasing out arms and ammunitions to criminals.

In the same vein, strengthening the borders as advanced by the border fortification perspective is a good idea but can be refuted on the same premises as that of the re-armament views, hence the question thus; who mans the gadgets and weapons used to fortify the boarders? How do we guarantee non-compromise on the side of these men manning these gadgets if their basic needs are not guaranteed? How easy is it for a criminally minded foreigner to immigrate into Nigeria to carry out a criminal act without the input of a citizen? What if these criminal accomplices are kept busy with more enticing ventures, will it not be difficult for them to yield to criminal convictions? The above questions obviously necessitates a multifaceted approach to the problem of insecurity in Nigeria and this perhaps explains Dare Omoni's conception of insecurity of life and property from the perspective of violent conflict as driven by arm-robbery, torture, abduction for ransom, stealing, assassination, religious and ethnic violence, rape and riots; while food and job insecurity approximate to non-violent conflict (Omoni, 2017). Within the same orientation as Omoni, Peter Obi categorized insecurity into two namely; artificial and natural insecurity ("PDP Presidential Ticket" 2022), which has similar description with Omoni's violent and non-violent conflict respectively. In agreement with the re-armament and border fortification perspective, Obi thinks that the problem of artificial insecurity can be solved by training and increasing the Staff strength of security personnel and procurement of more sophisticated weapons and gadgets; while natural security can best be addressed by providing food and engaging the people through employment.

In as much as Obi's approach is attractive, there is the need to point out that the term used to designate natural insecurity can be faulted as the term natural refers to 'being or caused to be by nature' devoid of man's making; hence, when applied to Obi's natural insecurity, the implication is that man is exculpated from the cause of natural insecurity and this can be disputed by occurrences which accentuate the fact that hunger and unemployment as indices of natural insecurity are by-products of man's greed, corruption, mismanagement, cluelessness and lack of political will.

Insecurity as earlier stated, is primarily a feeling of uncertainty about (as used within this context) basic needs, lives and properties; basic needs insecurity which has same colouration as the non-violent conflict of Omoni and the natural insecurity of Obi, refers to uncertainties about clothing, food and shelter. Pointers to basic needs insecurity are offensive tendencies such as anger, aggressiveness, displeasure, pains and unpleasant sensations; hence the inclination to designate it (basic needs insecurity) as offensive induced insecurity. On the other hand, resolving the uncertainties around lives and properties requires protection via the implementation of defensive modalities, hence the disposition to refer to it as defensive based insecurity that requires protective based

approach. The Platonic perspective to insecurity which this study adopts holds that in order to address offensive tendencies, the basic needs of life must be guaranteed, therefore implying provision based approach. Nigeria as a country blessed with both human and natural resources only needs the administrative wisdom of the ruling class to harness these resources for a peaceful and secured state. There are fertile lands all over the country with humans, constituting capable workforce for the production of food and other basic needs; all what is needed is sincere government policies and empowerments that will genuinely refocus concentration from an oil inclined and consumptive economy to an Agro-mineral inclined and productive economy. This transformation and transition will no doubt, culminate in an economy that produces food for the consumptive satisfaction of its citizenry and for exportation as mulled over by Plato. In the same vein, shelter and clothing can be provided in abundance through the exploration and effective use of Nigerian minerals as sources of raw materials and the promotion and patronage of local contents (Nigerian labourers, contractors and entrepreneurs inclusive). When the people are properly fed and engaged through employments, provision of loans for business and manufacturing, they will think less of crimes, and the cumulative effect will be a buoyant, peaceful and secured state, similar with the just state of Plato. The implication therefore, is that not much effort is needed to address the defensive side of insecurity as efforts will majorly be concentrated on defending the state from external aggression, and this will be effectively and efficiently done since the security agents manning the weapons and gadgets will not compromise but carry out their duties with high sense of commitment, high morale and motivation, knowing that their clothing, feeding and shelter are guaranteed. Plato also noted that proper training is needed for the auxiliaries; the law enforcement agencies to enable them carry out their duties professionally by being civil with innocent countrymen but brutal and forceful with criminals.

C. The Need to Reconstruct Class Education

Education is the act and process of acquiring knowledge, skills and attitude either by formal, informal or semi-formal means and methods. Plato thinks that the place of education in determining the effective functioning of especially the auxiliary and ruling class cannot be overemphasized. He proposes a training process and method where individuals will be groomed and tested in different relevant disciplines to determine (based on their dominant aptitude) their class placements. It will be in part physical, in part intellectual and in part, moral. At the physical testing face, the unsuccessful are left as artisans, while the successful candidates proceed to the second face where the unsuccessful are left as auxiliaries and the successful candidates proceed to be schooled and tested intellectually, on abstract sciences namely: Astronomy, Geometry and Arithmetic, to determine their suitability for philosophical thinking, needed for leadership. Plato proposes that the auxiliary be fashioned in a well-bred-dog-like manner, to be brave, swift, strong, indomitable and possessing quick sense to detect an enemy (Plato, 1970). Of great importance is that they must also learn to be gentle to innocent citizens and brutal to enemies; not like the case in Nigeria where criminals are treated with kid-glove, given amnesty, de-radicalised and reintegrated into the society; while innocent citizens, protesting against injustice are brutalized to the point of death as was reported to be the case at Lekki Tollgate, Lagos.

At the third face from where the rulers emerge, candidates are exposed to philosophy and groomed to develop a moral sense. "It is the culmination of their theoretical preparation for the task of ruling, since it will lead them finally to a complete knowledge of the good....once they have the knowledge, their activities must be good and they will always; therefore make decisions which are in the best interest of the state. They will in fact be philosopher's king" (Popkin & Stroll, 1975, 58). Suffice it to say at this juncture that with regards to education and leadership in Nigeria, sections 65 and 131 of the Nigerian constitution provide that the basic academic qualification for candidates to run for office of the president and membership of the national assembly is School Certificate. This part of the constitution has polarized views into two namely: the anti-school certificate and the pro-school certificate positions. The anti school certificate camp holds that since certificates obtained at tertiary institutions currently form the basic requirement for employment into the administrative, professional and other higher cadre in the Public Service, the office of the president which is the highest public office in Nigeria should do same if not more than. They are also of the view that apart from the fact that the legal framework that advanced school certificate is obsolete, the intellectual involvement in ruling over Nigerian where many of its citizenry are graduates from tertiary institutions needs certification above school certificate. On the other hand, the pro-school certificate group argues that in determining the eligibility for appointment or election into

leadership position, competence, character and aptitude should be prioritize. Notwithstanding, the beauty of the pro-school position, the Nigerian 9th Assembly in consonance with the anti-school certificate position, is at the verge of enacting a new legal framework where the bar of academic qualification of candidates for the office of the president will be raised to bachelors degree.

This study however, reconciles both the pro and anti school certificate camps on the ground that even though character, skill and competence matter in leadership, the administrative complexities in ruling Nigeria involves an advanced skill, knowledge and character acquired from a tertiary institution of learning; hence the proposal that since competence and good character can also be found among the tertiary educated citizen, the Platonic leadership class educational framework should be adopted, but fashioned to suit the Nigerian peculiarities and designed to guarantee a secured Nigeria. Just like in Plato, it will be in three faces, namely; the productive, the defensive and the contemplative faces of training.

a. The Productive Face

The minimum requirement for admission into this face will be a school certificate and evidence of the ability to read and write and communicate in English. While candidates at this level will be exposed to some theoretical knowledge, a larger part of the stage is dedicated to practical knowledge on the areas pertaining to the production of basic needs. Such areas shall be in farming, building, weaving, craftsmanship and other artisan skills necessary for the provision of basic needs for the Nigerian Society. The training, which should be intense and comprehensive, would last for three (3) years and with a test to determine candidates' suitability for the next face.

b. The Defensive Face

The unsuccessful candidates at the productive face will provide their services to the state as members of the artisan class, while the successful ones who have the intention of being members of the ruling and auxiliary (law enforcement agencies) classes will be trained and tested in the stage. The venue for the training will be the defence academy and the duration shall be three (3) years. In the first two years, they shall undergo physical drills and parade to render them physically fit for the job. They shall also be trained on intelligence gathering and information analysis; respect for human rights and the dignity of human person; civil-military relationship; at least two indigenous Nigerian languages; taekwondo/martial art; weapon handling and map reading and analysis. After the first two years, candidates will be tested to determine their fitness to continue or to return back to the productive class. At the first half of the remaining one year (6 months), the successful candidates will be exposed to the learning of specifics, depending on their interest in the various Nigerian law enforcement agencies. The last 6 months will be dedicated to national service, where candidates, depending on their areas of interest, will be sent to apply their knowledge in the society. They shall serve one month in each of the Nigerian six geopolitical zones. On their return from national service, those who are willing to join the ruling class will proceed to the contemplative face; while the rest will be placed in accordance to their entry qualifications into the academy and deployed afterwards. The rationale for allowing the whole forces to train together is to enhance synergy in operation and instil in them, a sense of *esprit de corps*.

c. The Contemplative Face

Eligibility for admission into this stage is that the candidate must have been certified at the productive and defensive faces, and must have indicated interest in joining the ruling class. It shall be divided into two, namely; the basic contemplative which shall last for five years and the advanced contemplative which shall last for three years. At the basics, candidates will be taught topics in the following areas: the theoretical aspects of the productive sciences like Agriculture science and Engineering; management/administrative sciences which comprises topics in economics, business administration/management, political science and public administration; the transactional sciences which is made up of topics in marketing and commerce; the human relationship sciences which is made up of topics from international relations, sociology and psychology; and the environmental sciences where topics in geology and mining, climate and climate change, and geography will be discussed. At the end of the basic contemplative stage, candidates can decide not to proceed to the next stage and willingly opt out of the exercise; but the implication is that such a candidate can neither contest for the position of the office of the president nor that of the head of the legislators. Only candidates who successfully passed

through the advanced contemplative stage are eligible to rules as the head of the executive and legislators, both at the federal and state level.

At the advanced contemplative stage, the candidates will be engaged in philosophy and subjected to the intellectual rigour, the abstractions, analytical and critical dispositions involved in producing theories on every area studied during the basic face. They shall be able to project justified perspective in form of theories on issues pertaining to production, management/administration, transactions, human relationships and environment. The gains of this approach cannot be overemphasized, given the following: that since it is a strenuous process, it will only attract those who are serious minded, determined and persistence in not just their desire to rule, but in going through what it takes to rule; it will make campaigns during elections to be issue based as the various theories propounded by the contestants on the above mentioned issues will be analysed to determine people's choice; thirdly and for the concerns of this study, the ruler will understand what it means to produce and defend towards national security, since he has been subjected to experiences at the level of the economic and defensive classes.

D. Second-Order Heading

Plato's perspective to this issue of justice will somewhat culminate in an attempt to reconcile the perceived conflict between the self-regarding good and the other regarding good. For him, the two goods are essentially reconcilable and make up a unity-they are only different perspectives on the same good. The impression, in our current condition, that there is a conflict between these two goods-one's own good and the good of another-is, Plato thinks, the result of corruption and of false orientation and way of thinking. First, Plato defends (in the *Republic*) a distinctive account of why the self-regarding good tends, as we know very well from both personal and political experience, to conflict with the other-regarding good. He argues that such conflict is typically due to our having unrestrained desires, desires which, therefore, we typically can satisfy only at the expense of others. And he argues that having unrestrained desires are not good for one, in any case. Therefore, the solution that will achieve this unification can be found in the conception of justice that addresses not unnatural to our existential reality

Justice as analyzed from the perspective of autonomy appears interesting, but the problematic with it lies in the extent at which the individual can genuinely express this individuality, autonomy and self-rule as a social being who does not only interact, but ought to extend a hand of fellowship and good gestures to the other. It becomes more problematic within the Platonic concept of justice which holds that even though the three social classes are independent, their roles ought to be functionally complementary to attain harmony. Will the ruling class not be violating the autonomy of the auxiliary by dictating to it on how to control the productive class? To reconcile this, there is need to revisit Mills who had noted thus "as soon as any part of a person's conduct affects prejudicially the interest of others, society has jurisdiction over it, and the question whether the general welfare will or will not be promoted by interfering with it becomes open to discussion" (Mill, 1972, 141-142). Mills accepts that one's autonomy can only be constrained when it constitutes harm to the other and the society; in the same way, Plato's position can be interpreted as meaning that the ruling class can cause the auxiliary to meddle in the activities of the economic class when the exercise of their autonomy becomes detrimental to the good especially, the security of the society. Meddling in the activities of the other class in this context should be understood as intervention and not interference. Interference and intervention start with 'inter', meaning 'between' but differs in the sense that interference has a strong negative connotation and is used conventionally to denote the act of coming in between to obstruct or hamper; while intervene has a positive connotation and conventionally bespeak of the desire to improve a situation or change things for the better. It therefore implies that in Plato, class complements one another by intervention; that is, by ensuring that the social functions of other class are enhanced.

Plato has also been criticized for holding that one needs knowledge to act virtuously and that vicious acts are as a result of ignorance; this perhaps informed his decision to arrogate decision making in an individual and in the state to the rational element and the ruling class respectively. These critics have argued that experience has shown that people may have the knowledge but may not be disposed to do the right thing. More so, they have averred that even if it is admitted that ruling is a skill, and even if it is agreed that such individuals ought to be

selected as rulers, it still does not follow that they are infallible as experience has also shown that even the most intelligent are also as human imperfect and prone to making mistakes. Albeit displaying some level of reasonability, Plato critics should also understand the orientation around Plato's thinking. He believes that for one to act in a morally acceptable manner, the input of the rational element which is the intellectual faculty and the seat of knowledge is needed; while the leadership of the political society should be left in the hands of the ruling class, because by virtue of their training and tutorship, they are meant to have been exposed to the physical drills, the intellectual rigours and insights, the moral clues and disposition required to effectively and efficiently pilot the affairs of the state. The implication is that the leader ought to possess the right conduct and the wisdom needed for leadership. The reasoning for the individual and the wisdom of the ruler is the product of deep and wide deliberation which involves scrutiny of reasons underlying proposed actions and alternative to ensure that certain standards of rationality are met. In such rational deliberation, efforts are made to resist being causally determined by desires or impulse.

In a nutshell, this study which examined Plato's concept of justice, argued that Plato's view offers an alternative to the resolution of insecurity in Nigeria. It adopts the definition of insecurity both as offensively induced by hunger, unemployment, and defensively based on the need to protect lives and property. It opined that for insecurity to be addressed in Nigeria, there is first, the need for a orientation from ethno-religious conception of class to a categorization of class based on socio-functional affinity; that when people stick to their nature endowed and socially determined function, there will be enough to engage the people and provide the people's basic needs; hence considerations for criminal activities will be eclipsed. He also thinks that activities that lead to insecurity like looting, greed etc are caused by the inclination to satisfy the excesses of our appetitive cravings and proposes that reasoning must be allowed to prevail on the spirited element of the person to restrain the individual from adopting criminal measures to satisfy appetitive desires.

In view of the foregoing and having dissected Plato's view, there is the inclination to state that objections presented against Plato's ethics though may not be totally refuted, do not provide sufficient reason to throw away Plato's view as it has been proven to have imports for addressing insecurity in Nigerian society

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