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# Fashion Trend

Name: CHUKWUKA OZIOKO

Class: \_\_\_\_\_

Subject: \_\_\_\_\_

School: \_\_\_\_\_

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LEAVES

Might is right according to Thrasymachus and its application to Nigerian Government.

## Outline

- Introduction
- Brief History
- The Concept of Might is right
- Application to Nigerian Government
- Conclusion

## INTRODUCTION

What is right and what is wrong seem to have lost its definition in the Nigerian society. This is because what is right is determined most often by one who is in power or who knows someone that is in power.

It is therefore necessary to examine the ideas of Thrasymachus might is right and see how it applies to the Nigerian situation and therefore proffer viable solutions.

## BRIEF HISTORY.

Thrasymachus is one of the oldest members of the cadre of philosophers who have come to be known as Sophists. He said to have been born at Chalcedon and was a distinguished teacher of rhetoric and speech writing in Athens.

His influence on the intellectual realm is due to the sensitive role he played in the first book of Plato's Republic. His thoughts on justice and the idea of might as right are sometimes attributed to Plato the author of the work where these concepts were used.

## THE CONCEPT OF MIGHT IS RIGHT

The idea of "Might is right" in Plato's Republic as presented by Thrasymachus presents argument which questions conventional notions of justice and morality. It argues that those in power dictate what is just or moral.

For Thrasymachus, it is the ruling elite, those in position of power and authority, that create and enforce laws to serve their own interest. Hence

Justice is merely a tool wielded by the powerful to maintain and further their dominance.

Contrary to Socrates' position that justice is an important good, Thrasymachus considered the unjust person as positively superior in character and intelligence. He claims that injustice, if it is on a larger scale, is stronger, freer and more masterly than justice.

His argument against justice is that might is right and justice is pursued by complainers and leads to weakness. For him the ruler is always correct and people would be acting justly if they obeyed the laws made by the rulers whether they are good or not. Justice for Thrasymachus is just the advantage of another.

Thrasymachus idea of might is right and justice challenges the very foundation of democratic ideals and rule of law. However in reference to Nigerian context, one would ask if actually we are practicing democracy or we are making use of Thrasymachus idea and still call it democracy.

Therefore we are going to place Thrasymachus

ideas side by side with our Nigerian society.

## APPLICATION.

The principle of justice in Nigeria have been very much sidetracked. Though Thrasymachus ideas are ancient it presents clearly what we witness in a Nigerian society. His principles apply to the very fabric of life in our country, some of them would be addressed here.

### 1. Separation of power / Checks and Balances.

This is a political theory postulated by Baron Montesquieu (*The Spirit of the Law*). He argued for constitutional government with three separate branches of government. These branches have specific functions and also checkmates on themselves with the rule of law guiding them.

Nigeria boasts of Constitutional governance and democracy with these three branches of government. However, the principles that should guide these branches are not obeyed. Just like Thrasymachus said, in Nigeria justice is nothing more than the

advantage of the stronger.

## 2. Supremacy of the Law.

This principle suggests that no one is above the law of the nation. It calls for generality in the making and application of the law. It is a further development of the idea of equality before the law. It is also an aspect of the <sup>rule</sup> supremacy of the law.

In Nigeria, the law is not supreme and there is no equality. Laws are applied mostly in the favour of the influential, those who <sup>are</sup> aligned with the government.

In various situations, these people are favoured irrespective of this supremacy and equality of the law.

This still proves Justice in Nigeria to be the advantage of the stronger.

## 3. POVERTY IN THE MIDST OF PLENTY.

Poverty in Nigeria is growing yearly irrespective of various policies that have been made to eradicate it. Poverty is caused mainly by the political instability of the country and the very bad leaders that boycott the funds that is meant for the good

of the general population.

What we witness in Nigeria is injustice because wealth is left in the hands of a few people and the greater number is abandoned. As such show Nigerian similarities with Thrasymachus.

#### 4. GODFATHERISM IN NIGERIAN POLITICS.

Success in politics in Nigeria today depends on the individual's ability to align with influential men that can swing the pendulum to his favour and not because of competence. This manifest Thrasymachus' "might is right" since competence always loses in the midst of this.

#### 5. THE MAN KNOW MAN SYNDROME.

This is a kind of Modus operandi which implies that for one to succeed, he must know and have someone who would work things out for him. This is clearly seen during job seeking, or admissions and other key position. It thus favours the stronger according to Thrasymachus.

## Conclusion.

The following are the main points of the conclusion:

- 1. The author states that the research has been conducted to explore the relationship between the two variables.
- 2. The author claims that the results of the research support the hypothesis that there is a positive correlation between the two variables.
- 3. The author suggests that further research is needed to confirm the findings.
- 4. The author concludes by summarizing the main findings of the research.

# What is political legitimacy?

## Outline.

- Introduction \* Brief History of Max Weber.
- Political Legitimacy.
- ~~Legitimacy according to Max Weber~~
- Sources of political legitimacy
- Conclusion.

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## INTRODUCTION

What gives governments the rights to exercise authority has border philosophers for so longer. However there are diverse ways through which various societies and tradition designate authority.

Hence we shall examine political legitimacy and Max Webers ideas <sup>studies</sup> that lead to its phenomena.

## BRIEF HISTORY OF MAX WEBER.

Max Weber was born on April 21, 1864 in Germany. He was a pioneering sociologist, philosopher and political economist.

He made significant contributions to the development of sociology and social theory in the late 19th and 20th centuries. Weber was a towering figure in sociology and political theory. He left an indelible mark on the understanding of power, authority and governance.

His contributions are particularly contained in his works "Politics as a vocation" and "The theory of Social and Economic Organization".

## POLITICAL LEGITIMACY.

Political legitimacy is the product of the exchange of consent between the government and the citizens which eventually leads to legitimization of power.

It implies that the sovereignty of the state is derived from the people based on their consent.

Political legitimacy also refers to the acceptance and recognition of the authority and power of a government or ruler by the governed. It is a crucial concept in political philosophy and political science since it addresses the question of why individuals and groups accept the authority of a particular government or political system.

Political legitimacy is crucial for the stability and functioning of a political system. This is because when a government is perceived as legitimate citizens are more likely to comply to the rules of the government and participate in the political activities.

A lack of legitimacy can lead to political instability, social unrest and challenges to the authority of the government.

## SOURCES OF POLITICAL LEGITIMACY.

Political legitimacy can be obtained from three major sources.

1. Traditional legitimacy
2. Charismatic legitimacy
3. (Rational) Legal legitimacy.

### Traditional Legitimacy.

This refers to the primitive ways through which the people give legitimacy & they make "might is right". It is a type of legitimacy which is based on long-standing customs, traditions, and historical continuity.

Refers to governments gain legitimacy because their authority is rooted in traditional practices and accepted norms within a society.

Traditional legitimacy is Hobbesian, this is because the legitimacy here is absolute and is not based on any law.

### Charismatic Legitimacy.

Hence legitimacy arises from the personal qualities.

Charisma as extraordinary abilities which an individual or a leader have.

People follow a leader not necessarily for adherence to the law but because of the leaders dynamic personality, inspiring qualities or perceived connection to a higher purpose. Once consent is given as a result of an individuals personality it is regarded as Charismatic Legitimacy.

### WEAK LEGITIMACY

This is the form of legitimacy that is grounded on the adherence to a set of rules, laws and procedures. Government in this situation gain legitimacy by operating within established legal frameworks and institutions and their authority is recognized because it follows transparent and rational principles.

It is legitimacy that comes from adherence to established procedures and legal frameworks. Modern system of government and states often derive their legitimacy from the legal authority.

CONCLUSION.

# John Locke and Thomas Hobbes Social Contract

## Outline

- Introduction
- Brief history of John Locke
- The state of Nature
- The Natural ~~Plat~~ Law
- Social Contract
- Brief history Thomas Hobbes
- State of nature
- Natural Law
- Social Contract
- Similarities and Differences

## Introduction

Political philosophy is the philosophical study of government, addressing questions about nature, scope and legitimacy of public agents and institutions and relationship between them. It also studies propositions by various philosophers, notable among them are Thomas Hobbes and John Locke.

These two philosophers presented a broad and diverse view of politics and how governmental institutions came to be, arising from the need for social contract. Their ideas on the government and how social contract was formed would be expunged here.

## BRIEF HISTORY OF JOHN LOCKE

John Locke was born in 1632 at Wrington, Somerset and died 72 years later in 1704. He was a physician and a philosopher. He was regarded as one of the greatest philosophers in Europe at the end of the 17th Century and is regarded as the father of liberalism.

He was one of the British empiricist who followed

the path of Francis Bacon. He influenced epistemology and political philosophy. His major writing includes *Essay concerning Human Understanding*, *Two treatise on Government* and His three Letter on Toleration. He is believed to have been the brain behind the 1688 revolution in England which brought William of Orange from Holland to occupy the English throne.

### STATE OF NATURE

In his 2nd Treatise of government, Locke begins his political theory with a treatment of "the state of nature". Unlike Hobbes who describes the state of nature as "War of all against all", a state of anarchy, chaos and lawlessness. Locke describe the state of nature ~~saying~~ <sup>said</sup> that men in the state of nature are living together according to reason without a common superior on earth with authority to judge between them.

Locke went further to say that men are able to even in this state of nature to know the moral law. In the state of nature men have the natural law to guide them, this natural law is decreed by God and is self-evident to human reason.

## NATURAL LAW

Natural laws for Locke are fundamental set of moral principles accessible through reason. For him these principles are inherent in nature and are universal.

For Locke, Natural Law is based on the idea of natural rights, specifically the rights to life, liberty and property. These rights are pre-political and pre-governmental, meaning that they exist independently of any human made laws or institutions.

## SOCIAL CONTRACT

In the Second Treatise of the "Two Treatises of Government" Locke refers to Social Contract as the implicit agreement among individuals to form a society and create a government to secure their natural rights to life, liberty and property.

For Lock since the state of nature is a state where human are free, equal and independent and are obliged under the law of nature to respect each other's rights to life, liberty and property. Hence they agree to form a commonwealth in order to institute an impartial power capable of arbitrating disputes.

and redressing injuries. This for Locke is Social contract.

In his Social contract, Locke stated a fundamental principle of Political Liberalism, which is that there can be no subjection to power without consent - though once the political society is founded the citizens are obliged to accept the decisions of a majority of their number. Such decisions are made by Legislature but the ultimate power of choosing the Legislature rests with the people.

### BRIEF HISTORY OF THOMAS HOBBES

Thomas Hobbes was born in 1588 and died in 1679. He was a son of a minister who abandoned his family when Hobbes was four old. Thomas studied at the University of Oxford before graduating from University of Cambridge in 1608.

His education at Oxford started from a fascination for Classical literature, whereas his exposure to Aristotelian logic was boreal to him. Hobbes witness the destruction and brutality of the English Civil War from 1642 to 1651 between the parliamentarians and royalists. This heavily influenced his advocacy for governance by an absolute sovereign in his work the Leviathan. Other works of Hobbes include

"De Cive (the Citizen), De Corpore (Concerning the body) and De Homine (concerning man)

## STATE OF NATURE

The state of nature for Thomas Hobbes refers to a hypothetical scenario depicting human existence without any organized or centralised authority. It is the condition of the people before there was any state or civil society...

In the state of nature all humans are equal and equally have the right to whatever they consider necessary for survival. What prevails in the state of nature was the "right of all to all". For Hobbes right in the state of nature is a person's freedom "to do what he would and against whom he thought fit and to possess, use and enjoy all that he would or could get."

Hobbes went further to say that the driving force in each person is the will to survive and the psychology pervading all people is fear (fear of violent death).

The picture we get from the state of nature is of people moving against each other (bodies in motion) or the anarchic condition called "War of all against all".

all"

Finally, Hobbes also analyzed human motivation by saying that everyone possesses two fold drive, namely appetite and aversion. These two drives accounts for our motion to and from other people or objects.

## NATURAL LAW

As a result of Mans concerns for survival, Hobbes argued that there are several conclusions which can be deduced from it. These deductions are called Natural laws.

Hobbes said that the Natural laws are precepts or general rule, found out by reason. It tells me what to do and what not to do. For instance "If the major premise is that I want to survive. I can logically deduce, even in the state of nature, certain rules of behavior that will help me survive."

Also, Hobbes sees the Natural law as the most fundamental principle that govern human behavior in the absence of government. The most basic laws are the "right of nature"

## SOCIAL CONTRACT

Social Contract for John Thomas Hobbes is seen as an occurrence during which individuals came together and ceded some of their individual rights so that others would cede theirs. It is as if every man should say to every man, I authorize and give up my right of governing myself, to this man; or to this assembly of men on the condition that you give up your right to him and authorize all his action in like manner.

It should be noted that the parties to the contract are individuals who promise each other to hand over their right to govern themselves to the sovereign. It is not a contract between the sovereign and the citizens. The sovereign has absolute power to govern and in no way subject to the citizens.

## SIMILARITIES

### Social Contract Theory.

John Locke and Thomas Hobbes both developed their based on the social contract. Their governments were composed of people who willingly gave up certain liberties to obtain safety, security and

prosperity for themselves and their families.

## 2. Purpose of Government

John Locke and Thomas Hobbes acknowledged that the primary purpose of the government was to maintain order in the society. They agreed to the fact that government has to safeguard the interests of individuals and ensure the protection of their rights within the society.

## 3. State of Nature

They both conceptualized the social contract theories to explain the origins and purpose of government. For them the state of nature was a condition that existed before the establishment of formal government.

## 4. AUTHORITY AND CONSENT

They share the same belief that legitimate political authority was based on some form of consent. While consent in Hobbes results from a social contract where individuals surrender their rights for protection. Locke emphasized a need for explicit and ongoing consent in the form of consent to be governed and the right to rebel against a government that fails to protect rights of persons.

## Differences

### 1. State of Nature

Whereas Hobbes presented the state of nature as a condition of perpetual conflict and chaos where it was nasty, brutish and short. Locke believed that it was a state of equality and freedom where individuals had rights to life, liberty and property.

### 2. Social Contract

In Hobbes social contract individuals entered into a social contract out of fear and a desire for security. They surrendered their rights to a sovereign authority, an absolute monarch. Their contract is an irrevocable contract. Locke's social contract on the other hand is based on the idea of consensual agreement between the government and the governed.

### 3. Role of Government

Thomas Hobbes advocated a strong, absolute government with unlimited power to maintain order and prevent the chaos inherent in the state of nature. Locke on the other hand proposed a limited government, whose powers were restrained by a written constitution.

by the consent of the governed.

#### f. Natural Rights

Hobbes did not emphasize inherent natural rights. He focused on the need for security and order, that individuals <sup>the</sup> willingly give up their rights to the sovereign in exchange for protection. Locke on the other hand believed in the existence of natural rights such as life, liberty and property as well as fundamental human rights.

#### g. Freedom and Liberty.

For Hobbes, freedom is the absence of external impediment and individuals have surrendered their freedom to the sovereign. Locke on the other hand saw liberty as a natural state where individuals had the freedom to pursue their interests without interference.

Conclusion.