

JUSTICE FOR PEACE: ANALYSIS OF JUSTICE IN EDEH'S PHILOSOPHY OF THOUGHT AND ACTION (EPTAISM)

EJIKE AKPA
Department of Philosophy
Madonna University, Nigeria
Okija Campus, Anambra State, Nigeria
akpaejike@gmail.com
+2348036273155

Abstract

The term 'justice' is as old as man and the question of its meaning has remained perennial and fundamental for societal organization and inter-persons' relationship. As valued as justice is to mankind, more so to the African; a determination of its exact meaning remains a problem. There is also the problem of setting the standard of justice especially from the African perspective. This paper is an attempt to discover what justice actually means to the African and what should constitute its standards. The paper shall embark on analysis and critique of Edeh's Philosophy of Thought and Action (EPTAISM) as a channel to solving this double-barrelled problem. The need for this quest is in view of articulating a concept of justice that is African in origin and content; and suitable for African people. EPTAISM is wholly African, charity-based, and practically oriented. It is interplay of thought and action – philosophy and praxis – for the wellbeing of man. Justice for Edeh entails uprightness, equality, fairness, desert, practical demonstration of charity in our relationships, treating man with respect and dignity. This is as a result of the understanding of man as 'the good that is', deserving of care and love. Ultimately, justice for Edeh is geared towards achieving peace in the human society.

INTRODUCTION

Justice, without doubt, is immensely valued and sought after. It is among the values considered as *sine-qua-non* for good society. In particular justice provides balance and stability to the society. It is thus not a surprise that justice is desired with intensity by human beings irrespective of age, social/economic status, or religious/political leaning. In the absence of a sense of justice happiness and development would be impossible. The consequence of this would be Hobbes's hypothetical state nature where life of man is nasty, brutish, solitary, and short; and no meaningful development could be attained. In the words of John Rawls;

if men's inclination to self-interest makes their vigilance against one another necessary, their public sense of justice makes their secure association together possible. Among individuals with disparate aims and purposes a shared conception of justice establishes the bonds of civic friendship; the general desire for justice limits the pursuit of other ends. One may think of a public conception of justice as constituting the fundamental charter of a well-ordered human association. (Rawls 1971:5)

Justice as it were, is not just a cardinal value but also one that has been with man as long as societal life has existed. Hence, Dukor (2004: 2) posits that “the term justice is as old as man”. Be that as it may, the precise meaning of justice remains contentious. So, what is justice?

Quite often we want justice done but from a narrow and selfish perspective. In other words we tend to set the standard of justice with just our interests in mind. In this paper we shall present a sense of justice that is not divorced from the main ingredients of justice such as equity, fairness, reciprocity, retribution, and restoration; but with an additional ingredient which makes it suitable and appropriate for African challenges especially as it pertains to achieving peace. The additional ingredient is the idea of questing for justice for the purpose of realizing peace which has continually eluded African societies. In addition, thought must be merged with equal action. The idea of justice must be translated into real practice through effective charity. The inculcation of charity into the theoretical framework and everyday practical administration of justice will improve the justice system in Africa and better the human rights situation in African countries.

With an effective justice system in place corruption will reduce drastically. Edeh’s Philosophy of Thought and Action which will henceforth be shortened to EPTAISM is anchored on charity ideally and practically, hence our examination of justice therein. The paper subdivides into the foregoing: Introduction; A Conceptual Analysis of Justice; What is and why EPTAISM; Justice in EPTAISM – a Pathway to Peace; and Conclusion.

A CONCEPTUAL ANALYSIS OF JUSTICE

What is justice? An explication of justice with the view of pinning it to one generally accepted meaning is obviously impossible because there are varied notions of it. In fact every culture has its version of what justice is. Even Aristotle acknowledged this by noting that the words justice and injustice are ambiguous. The much we could do is to attempt an analysis of the concept – highlighting various meanings of it and implications. Etymologically, justice is a derivation from the Latin word “*ius*” meaning law. It is necessary however, to note that law and justice are not synonymous. The relationship between law and justice is aptly described by Ikenga Oraegbunam in “The principles and practice of justice in traditional Igbo jurisprudence”, when he says that “what is more correct is that law is to justice what a means is to an end or a cause to an effect” (Ikenga Oraegbunam 2009). In Plato’s *Republic* Socrates was engaged in some kind of intellectual battle with some Greek nobles – Cephalus, Polemarchus, Thrasymachus, Adeimantus, and Glaucon over the precise meaning of justice. For the old, just, and blameless Cephalus justice is telling the truth and restoring what one has received. (Plato, *Republic*, bk.1.^{330-331d}). The same line of thought was upheld by Polemarchus but in greater detail. He further attempted to define justice as that technique which gives back benefits and injuries to friends and enemies. For Thrasymachus “justice is simply the interest of the stronger”. (Plato, *Republic*, bk.1.^{338-339a}). In view of this justice is wholly directed towards one aim, protecting the stronger party. That of course, is encouragement of despotism and all forms of highhandedness. All these views were rejected by Plato for whom justice is a virtue of the soul.

For Plato justice has bifocal meaning: the justice of the community, a social morality, and the justice of the soul, a personal morality. Justice for Plato is harmony, a

proper, harmonious relationship between the warring parts of the person or city. According to Plato's psychology the human soul has three parts: rational, spirited, and the appetitive parts, each characterized by a particular virtue; rational part by wisdom, spirited part by courage, and appetitive part by temperance. "Justice in the soul is the general harmony that results from the proper functioning of each of the three parts of the soul". (Omogbe 1990: 100). How does justice manifest in the society if it is a virtue? Plato posits that man is the microcosm of the society hence, similar to the soul of man; the society is divided into three parts or three classes of citizens, namely; the guardians, the auxiliaries, and the artisans. Each class is naturally commissioned to perform a specific function in the state: guardians – to rule or lead, the auxiliaries - to defend the state, and the artisans – to provide the material needs of the state. "Each class should fulfil its role efficiently and not interfere in the roles of other classes. In this way there will be justice in the state, for justice will then be the harmony resulting from each class fulfilling its function properly just as justice in the soul consists in the harmony that results from each of the three parts of the soul fulfilling its function properly". (Omogbe 1990: 102).

The ideal state for Plato is that state where there is harmonious relationship of citizens in the discharge of their assigned. It is in such a state that justice is said to be enthroned. How can African states be made to meet the ideal standards, not necessarily Plato's ideal state but states in which justice is not undermined, where human rights of citizens are protected in full?

Whereas justice is harmonious relationship between the various parts of the man, or state for Plato, it is for Aristotle, what is lawful, what is fair and equal. He notes that "all men mean by justice that kind of state of character which makes people disposed to do what is just and makes them act justly and wish for what is just and similarly by injustice that state which makes them act unjustly...."(Aristotle, *Nicomachean Ethics*, bk. v. ^{1129a}). What precisely is justice or injustice? According to Aristotle both terms are ambiguous, nevertheless, "the just is the lawful and the fair, the unjust the unlawful and the unfair."(Aristotle, *Nicomachean Ethics*, bk. v. ^{1129b}). As what is lawful justice is "a conduct which conforms to whatever constitutes an authoritative instrument of social and moral control." (Anton-Herman and David L. Osborn, 1942: 129). Justice in this sense denotes a moral disposition which renders men apt to do just things and which causes them to act justly and wish what is just.

As what is equal and fair, justice has to do with proportionality and rectification. It is concerned with the proportionate ratio of commensurable goods. Aristotle writes that "the unjust is what violates the proportion ... the man who acts unjustly has too much, and the man who is unjustly treated too little, of what is good." (Aristotle, *Nicomachean Ethics*, bk. v. ^{1131b}). Thus, a just wage is a wage proportionate to the type and amount of labour invested; it is one which is neither too great nor too little (disproportionate), but midway between the two extremes. In like manner, a just law is the ideal mean between the two extremes of defect and excess, (Anton-Herman 1942:130). In another explication of Aristotle's conception of justice, Omogbe noted that Aristotle distinguished between universal justice and particular justice. Universal justice corresponds with justice as virtue – the highest virtue, while particular justice is of two kinds, namely, distributive justice and remedial justice. The sense of distributive justice relates to the distribution of goods among citizens according to merit. Remedial justice, on the other hand, deals with fairness in human transaction. Where one is injured or wronged by another, there is an

upset of balance hence, remedial justice requires that the situation is remedied by ensuring that the wrongdoer receives an equal amount of injury or wrong that he had done to another.

Besides the views of Plato and Aristotle there are some other formulations of justice most of which are based on equality and fairness. John Rawls in *A Theory of Justice* used a social contract argument to show that justice is a form of fairness – an impartial distribution of goods. Rawls reiterates the primacy of justice among other virtues thus: “justice is the first virtue of social institutions, as truth is of systems of thought ... laws and institutions no matter how efficient and well-arranged must be reformed or abolished if they are unjust”. (Rawls 1971: 3). He argues that not even the welfare of the entire society is enough to warrant the undue suffering of the individual or the minority as the classical utilitarian would permit. For the utilitarian, justice requires the maximization of the total or average welfare across all relevant individuals. This may entail sacrificing some for the good of others. For Rawls “the only thing that permits us to acquiesce in an erroneous theory is the lack of a better one; analogously, an injustice is tolerable only when it is necessary to avoid an even greater injustice. Being first virtues of human activities, truth and justice are uncompromising”. (Rawls 1971: 4)

Rawls argued that just principles are those that would be selected by any person in a society where they had no knowledge of their race, gender, intelligence, ability, physical characteristics, financial situation or the position they would occupy. This is what he termed ‘the veil of ignorance’. Justice as fairness is based on two principles: (1) each person should have equal rights and basic liberties to the extent that these do not infringe upon another’s similar rights and liberties; and (2) social and economic inequalities are only justified when (a) they are reasonably expected to be everyone’s advantage, and (b) attached to positions and offices open to all. (Rawls 1971: 60).

Unlike Rawls’ teleological theory of justice, Robert Nozick (1974: 155) preferred a historical approach holding that “past circumstances or actions can create differential entitlements or differential deserts to things.” He held that the end-result distributive justice ignores ethically relevant factors in the history of how people obtained their present property. What constitutes justice or injustice is not who holds what but how each person acquired their property.

From the perspective of the African, with particular reference to the Igbo of South East Nigeria, justice is sought for and cherished in all spheres of human activities. According to Okafor (1992: 40), “an unjust man is looked upon with contempt and disregard and is never allowed to hold any serious social position.” Justice depicts uprightness in all dealings. The term “justice” means “*ikpe nkwumoto*” which can be described as truthfulness in making judicial decisions. The Igbo word “*ikpe*” means judgement and “*ikwu oto*” means to stand, to be erect, to be upright, to be straight. Hence, justice for the Igbo is equivalent to moral uprightness in ones relationship with others; to be upright, straight, to be fair and truthful in judicial decisions. It therefore abhors partiality, discrimination, and unfairness. Literally, “*ikpe nkwumoto*” means judgement that is straight.

The idea of straightness in relation to justice can refer to an action or person; in one sense, it means that one’s life is straight-forward, upright, honest, predictable and impartial; and in another sense, a just action is one that is not crooked, is performed as it should be, is done in a disinterested manner, or has followed a due process. (Ikenga Oraegbunam 2009). The Igbo idea of justice is obvious. “For them, justice simply means

– giving to everyone what is his due. Favouritism in any gender or case stands condemned as a mutilation of justice. There must be equal reward or punishment for equal merit or offence.” (Okafor 1992: 40).

Uprightness emphasized by the Igbo is also at the centre of the idea of justice in Christianity. The Bible emphasizes personal holiness and moral uprightiness and enjoins men to be fair in judicial deliveries, honest in witnessing, and condemn oppression of the poor. Christianity is a great advocate of social justice as a means of ensuring that the poor, needy and less advantaged of the society have equal share of material goods and positions with the rich and privileged members of the society. The concepts of merit, desert, and reciprocity also feature very prominently in Christian idea of justice. In other words, Christian theology acknowledges that one is rewarded according to his deeds. Having made a conceptual analysis of justice we shall immediately turn to Edeh’s Philosophy of Thought and Action (EPTAISM).

WHAT IS AND WHY EPTAISM?

The acronym ‘EPTAISM’ stands for Edeh’s Philosophy of Thought and Action. It is the philosophical leaning of Rev. Fr. Emmanuel Mathew Paul Edeh and it emphasizes translating one’s thought to action – ‘what you think is what you do’. According to Oliver Udaya (2012: 20):

this is an African philosophical neologism originating from Igbo Metaphysics. It derives from the acronym of Edeh’s Philosophy of Thought and Action. By way of practicalizing what he articulated in his book, Edeh presents a metaphysics of action whereby what you think is what you do with man, through man, in man, for man, to man and in the unity of man’s Ultimate source and support. There is a compelling connection between thought and action so much that the former is translated into the later in concrete existential circumstances. What he says is what he does and what he does is what he says.

According to Edeh “after the presentation of the African metaphysical thought pattern, one must go further to show how a concrete and practical authentication of this ... the God – man – world scheme that characterizes African philosophy leads one to a practical actualization in the interplay between thought and action.” (E. M. P. Edeh 2009: 48). He reiterates that “thinking for the sake of thinking has no place in African worldview. Every African thought has a good or an end; that is why African philosophy is not a mere theory. It is a philosophy that goes with action.” (E. M. P. Edeh 2012: 4).

The necessity of balancing thought with action cannot be overemphasized for it is the appropriate way to overcoming man’s existential challenges. Thought without a corresponding action is of little value to mankind. EPTAISM, being a philosophy of ‘thinking and doing’ has the capacity to rescue the continent of Africa from her doldrums politically, economically, socially, and in the overall organisation of the society. This is so because what is required is matching thoughts, which are good, with action. In other words policy making requires corresponding implementation. It is in line with this that Okafor in his lead paper at the 2004 Nigerian Philosophical Association Conference held in Benin notes that “we have entered another terrain, the philosophy of praxis, in simple language, philosophy and action. This is a philosophy which conceives man as an actor, not just a contemplator.” (F. U. Okafor 2004: 59). He thus opines that “the contemplators of the African world and its condition must be the reformers as well. Therefore, we must

now break the myth that we cannot meet the normal person's standard of practical competence especially in the socio-economic and political domains because of our intense inhibitions. We must swing to action.”(F. U. Okafor 2004: 61).

Edeh had for long identified the need to merge thought with action as core to redirecting Africa's socio-economic and political conditions. He has as well demonstrated that in real life situations as evidenced by the facilities, projects and programmes instituted by him. He is thus, not just a contemplator but a reformer. He has manifestly reformed or changed university education in Nigeria by pioneering private ownership of university. Most importantly, in Edeh's articulation of African metaphysics via articulation of Igbo metaphysics, charity is pivotal in translating our thoughts into actuality in the best interest of mankind.

For Edeh, man is “the good that is”. This is a derivation from the Igbo word “*madu*” the shortened form of “*mma du*”. The word ‘*mma*’ means beauty or more generally good and ‘*du*’ or ‘*di*’ means to be. Thus ‘*mmadi*’ the Igbo word for the human person, means ‘the good that is’. This is the pivot of Edeh's philosophy in all its ramifications and the underlying principle for everything that he does. Lest one misunderstands and misrepresents Edeh; he does not claim that man is good in itself but as a participant in the goodness of God the creator man. It is only God that is good *in se*. Edeh writes that:

the Igbo notion of ‘good that is’ must be understood in the context of creation. For the Igbo the notion of ‘good’ is derived from divine creation. To say that man is the ‘good that is’ is not to say that man is ‘good in se’, for no one is ‘good in se’ except God... The Igbo share the religious idea common to many people that man's goodness is participated. Man is ‘good that is’ in the sense that, having been created by God, he is a product of his maker and hence shares in the being of his maker the highest good. (E. M. P. Edeh 1985: 100-101).

Following from the fact that God is good, it is required of man to be good as well. He is to do good to his fellow men, care for others as God – *Osebuluwa* – cares for man. Man must be charitable to his fellow men, especially the poor and the needy.

In all, EPTAISM is concerned with merging thought with action – thinking and doing. That one is good, loving, and caring must be demonstrated in practical terms. We must share in the burdens of other people, especially the poor, the socially disadvantaged, the sick, the oppressed and the marginalized. Fr. Edeh, in translating his thought into action has put in place a number of facilities and projects which are geared towards bringing succour to mankind thus, exemplifying how to be charitable, how to be our brothers' keepers, and how to demonstrate that we are ‘the goods that are’. He argues that “if you accept man as ‘good that is’ we must go ahead and do our best and establish or cause to establish realities that depict man as such, realities that are metaphysically focused towards uplifting man from his low state that tends to make man sub-human...” (Edeh 2006: 5); and if “God carries the world and cares for us then we owe it as a duty to care for one another” (Edeh 2012: 9).

The what and why of EPTAISM can be summarized in the Igbo adage: *a na ekwu ekwu a na-eme eme*, meaning what we say or theorize should be what we put into action in real life. “Thought or thinking is wonderful but it would be an exercise in futility to really think of something without following it up with corresponding action in existential dimension.” (Edeh 2012:4).

JUSTICE IN EPTAISM – A PATHWAY TO PEACE

It is important to reiterate that a man's idea or philosophy is greatly influenced or informed by his culture and training. As such we would not divorce EPTAISM from the cultural and professional backgrounds of the articulator. Fr. Edeh is first and foremost of Igbo extraction. He understands and largely believes in the Igbo cultural values and principles, hence, his painstaking effort and successful articulation of Igbo metaphysical worldview and by extension articulating an African metaphysics. His work, *Towards an Igbo Metaphysics* published in 1985 is a ground-breaking work on African philosophy.

Secondly, Fr. Edeh is a trained and accomplished philosopher with special bias on metaphysics necessitating his ability to articulate an African metaphysics by articulating Igbo metaphysics. Besides, Fr. Edeh is an ordained and accomplished Catholic priest and a purveyor of the Gospel of Jesus Christ, so he is well versed in the teaching and tenets of Christianity. These factors have combined to influence the philosophy of Fr. Edeh.

Edeh's idea of justice is an integration of elements of Igbo traditional justice system and elements of justice in Christianity. In that regard, justice in EPTAISM upholds moral uprightness, equality of persons, fairness, impartiality, desert, merit and reciprocity. It as well incorporates the needs of the people, especially the poor and the less advantaged people. What is outstanding about justice in EPTAISM is the fact that justice is held as a means to attaining peace which is the ultimate target of Fr. Edeh. He writes in *Peace to the Modern World* that his mission is "mission of practical and effective charity, bringing peace to the world through bringing peace to the individuals, the sick, the suffering, the abjectly poor and the miserable youths of the society." (Edeh 2006: 6). Talking about the miserable youth, Edeh observed that most Nigerian youths were in a dire situation and had gone astray due to lack of concern by the leaders, lack of proper direction, and bad educational system. He thought of how to restore some dignity and responsibility in the youths and in the spirit of EPTAISM, he embarked upon establishing educational institutions with the agenda of achieving excellence in education and morals.

While peace is the ultimate end, justice is a means towards achieving peace in the world. Meanwhile, peace to Edeh is not just the absence of war or conflict, rather it is the "presence of the factors and forces that eliminate and even prevent conflicts, and minimize tension." (Edeh 2006: 6). One may ask; how does justice lead to peace especially in the sense it is conceived by Edeh? The truth of the matter is that where uprightness, impartiality, non-discrimination and fair-play are strongly upheld there will be less friction and less conflict. In other words, justice secures and guarantees peace. According to Ezechi Chukwu, "Edeh believes that through mediation, justice can be achieved, and having achieved justice, reconciliation is realizable. Consequently, peace, the primary target, can eventually herald the entire undertaking." (Ezechi Chukwu 2013: 59-60). This agrees with the view of Nonso Okafo (2006) that:

A major feature of the Native Igbo and other African justice systems is that the mechanisms of justice are aimed primarily at peacemaking. The Native African systems are designed with the understanding that the quest for peace in a society necessarily begins with peaceful co-existence between individual members of the society. Peace between individual members and smaller groups will add up to a peaceful

society. Thus, peacemaking is the main thrust of the Native African systems of control, justice and law.

Justice in EPTAISM can be summarized as uprightness, fairness, equality and sense of desert in human relationships practically demonstrated through charity and targeted at achieving enduring peace.

Regarding the standard for justice, EPTAISM stipulates that people should be morally upright, fair and honest while dealing with other people. Further, there must be a sense of equality of all members of the society so that all forms of partiality and discrimination are eliminated. EPTAISM is not oblivious of the fact that desert or reciprocity is fundamental in justice, hence, reward or punishment should be in given to whom it is due.

In view of the entailments of justice as conceived in EPTAISM there is a guarantee of protection of fundamental human rights of individual citizens. If people and authorities are upright in their dealings the extent of human rights abuse will reduce. It will further reduce as fairness and equity are observed in all areas of national life. Lest one forgets, EPTAISM emphasizes putting our ideas into practice and as such ensures that what is projected theoretically is practically actualized. Besides, the fact that justice is pursued for the sake of peace encourages people to do what is necessary in order to have a peaceful society which in turn brings about development, happiness and overall wellbeing of the citizenry.

CONCLUSION

Justice has remained one of the most sought after virtues in human history for the fact that injustice has been with man in all ages. Every society finds a way or ways of instituting justice to enhance their well-being. Africans, like other people have the same challenge as they battle with various forms of injustice in their midst. The question that arises pertains to what form of justice has the capability or promises to be capable of addressing the many injustices. Of particular importance concerns human rights abuses and stunted development which are widespread in Africa. Our research came to the discovery that justice as conceived in the light of EPTAISM provides or promises to provide an answer to that quest. EPTAISM, the acronym for Edeh's Philosophy of Thought and Action is a philosophy that emphasizes practical actualization of our thoughts for that is the only way our lofty ideas could be meaningful and impactful on humanity. It further mandates man to be charitable, that is, to love and care for others just as God loves and cares for man. This is based on the understanding that man being created by God who is all good is 'the good that is', the interpretation of the Igbo word for man '*madu*' or '*mma di*'.

Justice as conceived in EPTAISM combines uprightness, straightforwardness, erectness, fairness, equality, honesty, impartiality, desert and merit as upheld by the Igbo and Christianity, the two backgrounds that nurtured Fr. Edeh. In addition, the love and care for others especially the needy is emphasized. These, coupled with insistence on letting thought manifest in practice provides a reasonable guarantee that people's rights are not trampled upon. Most importantly, justice is pursued for the sake of peace without which development will continue to be elusive and human happiness will remain a permanent lack.

References

- Aristotle, (2001), *Nichomachean ethics*, Richard McKeon (Ed.), *The basic works of Aristotle*, New York: Random House.
- Chroust, Anton-Herman and David L. Osborn, (1942), "Aristotle's conception of justice", *Notre Dame Law Review* vol 17. Issue 2.
<http://scholarship.law.nd.edu/ndlr/vol17/iss2>
- Chukwu, Ezechi, (2013), "Mediation in Edeh: a Gateway to justice, reconciliation, and peace" in Edmund Agbo and Ezechi Chukwu (Eds.) *Edeh's charity peace model*, Bloomingtondale: Author House.
- Dukor, Maduabuchi, (2004). *Justice, law and corporate ethics*, Lagos: Essence Library.
- Edeh, Emmanuel M. P. (1985). *Towards an Igbo metaphysics*, Chicago: Loyola University Press.
- Edeh, Emmanuel M. P. (2006). *Peace to the modern world*, Banbury, United Kingdom: Minuteman Press.
- Edeh, Emmanuel M. P. (2009). *Igbo metaphysics: the first articulation of African philosophy of being*, Enugu: Madonna University Press.
- Edeh, Emmanuel M. P. (2012). "How shall the modern world have peace?" in Remmy Onyewuenyi (Ed.), *Man and peace in the light of Edeh's philosophy of thought and Action*, Enugu: Madonna University Press.
- Nozick, Robert, (1974). *Anarchy, state and utopia*, New York: Basic Books.
- Okafo, Nonso, (2006). "Relevance of African traditional jurisprudence on control, justice and Law: a Critique of the Igbo experience", *African Journal of Criminology and Justice Studies: ACJS*; Volume 2, No. 1, June 2006.
- Okafor, Fidelis U. (1992). *Igbo philosophy of law*, Enugu: Fourth Dimension Publishing Co.
- Okafor, Fidelis U. (2004). "Matching theory with praxis to confront the African condition, Martin Asiegbu and J. C. A. Agbakoba (Eds.) *Philosophy and Praxis in Africa: the Proceedings of the annual conference of the Nigerian Philosophical Association – University of Benin, 20-21 May 2014*. Ibadan: Hope Publication.
- Omoregbe, Joseph, (1990). *Knowing philosophy*, Lagos: Joja Educational Research and Publishing Liimited.
- Oraegbunam, Ikenga K. E. (2009). "The principles and practice of justice in traditional Igbo Jurisprudence", *OGIRISI: a New Journal of African Studies* 6 (1) 53-85.
- Plato, (1997). *Republic*. Tom Griffith (Ed.), Hertfordshire: Wordsworth Edition Limited.
- Rawls, John, (1971). *A theory of justice*, Massachusetts: Harvard University Press.
- Udaya, Oliver, (2012). "The metaphysics of man in Edeh", in Remmy Onyewuenyi (Ed.), *Man and peace in the light of Edeh's philosophy of thought and Action*, Enugu: Madonna University Press.