

INTERCULTURALITY, JUSTICE AND INCLUSION AS CRUCIAL DRIVERS OF VALUE EDUCATION IN A MULTIETHNIC SOCIETY.

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Abstract

To destroy a nation, as is visibly emblazoned at the entrance to a South African college, doesn't need the use of atomic bombs or long range missiles. It only requires lowering or destroying the educational standards. In other words, the growth or collapse of a nation depends on her educational system; on the skills and values the academe inculcates the members of society. This essay identified the myriad crises in modern Nigeria and most multiethnic societies as arising from ineffectual educational system that tacitly promotes greed, unhealthy rivalry, and the tendency to view reality through a bifurcating lens that pitches humanity into "I-thou", "we-them" conflict trajectory. It highlighted the harm done to society by various forms of injustice, exclusionary practices and attempts at cultural homogenization; and concluded by noting that the adoption of the values of intercultural dialogue, justice and inclusion as key educational modules will help quell the tide of decay, and promote growth in our pluralistic societies.

Keywords: *interculturality, inclusion, justice, pluralistic society, civic nation*

Introduction

Nigeria, like most nations of the world, is a multiethnic society, with segments espousing divergent values. These values sometimes jostle for supremacy, making it tough for members to arrive at compromises. At other times, perhaps, because of weak institutional frameworks, bureaucrats easily subvert the rule of law and illicitly promote particularized or sectional interests. These have caused, between component elements, recurrent unhealthy rivalry, acrimony and conflicts that not only mar cohesive living, but stunt the overall growth of the nation.

Now and again, scholars and policy makers attempt to rejig the system with policy thrusts intended to jumpstart the assimilation of new good values. At first, the effort was to reform and rename old institutions and programmes: the Oil Mineral Producing Areas Development Commission (OMPADEC) established in 1992 to rehabilitate and develop the Oil Mineral Producing Areas of the country was renamed

the Niger-Delta Development Commission (NDDC) in 2000, with perhaps, worse output. The recent Parliamentary probe of the agency's financial scandal is a big eye-opener. In similar way, the poverty alleviation initiatives have undergone several transmutations before ending with its current name—*National Poverty Eradication Programme* (NAPEP). Yet, there is little to show for the billions of dollars expended in the programme. On the contrary, Nigeria, within this period, became the poverty capital of the world,¹ with nearly 50% of her estimated 180 million people living in extreme poverty.

In other areas, the effort is simply to copy and replicate policies of foreign nations adjudged to be efficient, without regard to due diligence and local relevance. This explains the constant shift in the education system. To equip youths with skills that will enhance self-reliance, government made the transition from the 6-5-4 to 6-3-3-4 system in 1982. In 1976, the Universal Primary Education, *UPE*, replaced the educational policy inherited from the British. Subsequently in 1999, the *UPE* was replaced with the Universal Basic Education, *UBE*, purportedly to provide FREE and COMPULSORY basic education for every child during the first nine years of schooling. This switch gave rise to the apparent 9-3-4 system that is currently running. In spite of these, the level of decay in the education sector, and society in general, is alarming: schools are grossly underfunded, with millions of drop-out children roaming the streets. Regrettably, this sterile policy flip-flop pervades most government institutions and agencies.

For these, every discerning mind have begun to ask questions: why, regardless of huge investments, is the nation on the path of decay? Why, after several lofty institutional reforms, is Nigeria on the verge of another civil war? Although there isn't a one-size-fits-it-all answer to these, a glimpse at the values espoused by the people and tolerated by society might give us a clue. Every society, as prescriber of values, determines what is good or bad, acceptable or unacceptable by its members. In other words, every society has its core values which it tries to transmit to its members through the educational system, either formally or informally. In the end, what is transmitted comes back to influence the norms and values of the society. The variety of

¹ This conclusion was arrived at by World Bank after using various socio-economic indices to calculate the standard of living in world countries. See H. Kharas, K. Hamel, & M. Hofer. "Rethinking global poverty reduction in 2019," (2018), <https://www.brookings.edu/blog/futuredevelopment/2018/12/13/rethinking-global-poverty-reduction-in-2019/>.

transmissible educational values ensues from the assortment of existing societal values. In this sense, the educational values a society imbibes, for the most part, determine the attitudes and behaviours of her citizens, and in consequence, are responsible for her growth or decay. This essay looks at intercultural dialogue, justice and inclusion as key educational values that are fundamental to unity and growth. In doing so, it highlights certain values that are inimical to unity and progress in Nigeria, as well as in any multiethnic nation in the world.

The Making of a Civic Nation

The concept ‘nation’ by nuanced step, is open to a variety of meanings. Originally, it entailed the agglomeration of a group of people with common ancestry, and a shared culture. The common ancestry explains the propinquity of its members, since life in preindustrial world revolved around the immediate community. Members of a nation generally lived within the shades of an identified territory. The shared culture implied that members are united in such key elements as language, values, arts, folklores, etc. Thus, prior to the 18th century, the term nation signified a group of interdependent people from a common descent with ethno-linguistic and cultural commonalities. Nations did not necessarily have stratified territories or governments, but comprised of people generated within specific situation, community, language or culture. This is the reason we can find members of a nation in diverse regions of the world. Currently we have Biafrans (members of Igbo nation) residing in some states of the Niger-Delta region of Nigeria, in America, Europe, and other parts of the world. Similarly, we have the Kurds in both Syria and Turkey, and elsewhere. The original portrait of the concept ‘nation’ was strewn with ethnic and cultural frames.

But in everyday usage, *nation* has often been wrongly taken as synonym for ‘state’ or ‘country’, especially in delineating specific terrains with governing structures. To be clear, state or country is a term that applies precisely to a self-governing political entity. In the course of time, two theories—*constitutive* and *declarative*, have been adduced to explain away the elements of statehood. The constitutive is a 19th century model that recognized a State as a juridical person in international politics if it is so recognized as sovereign by other sovereign States. In other words, what constitutes an enclave into a State is the fact of its being recognized by other already existing States as such. Conversely, the declarative shifted the emphasis from recognition to the fulfillment of some criteria. This was ratified in the 1933 Montevideo Convention, where it was approved that a State must have a permanent population, defined territory,

governing structure, and the capacity to engage in interstate relations. Such a self-governing entity possesses statehood in international law, whether or not it is recognized by other States.²

So, whereas nations have dominant ethnic or cultural cores, States are strung together by their political or administrative character; whereas a nation might not have sovereignty over any particular territory (as members of the Jewish nation are scattered all over the world), a State is a self-governing entity with defined territory (like the State of Israel). The confluence of nation with State has given rise to one of the most popular coinages of modern political history—nation-state. A Nation-State is a territory inhabited by members of a single ethnic or cultural group, and whose sphere of influence is coextensive with the borders of the group;³ it is the outcome of a racial drive that establishes a distinct political unit. Here, the two—*nation* and *state* coalesce to form a political structure based purely on ethnic lines. In reality, only few modern States like Somalia, Germany or Japan can actually fit into this ‘pure’ frame. All others either adopt the values of a dominant culture over those of the minorities, or are outright multinational States, with no epistemic privilege given to any of the constitutive ethnic groups.

To further deconstruct the concept, scholars distinguish two types of nations: *ethnic* and *civic*. Ethnic nation pertains to an administrative mass of people sharing common ancestry, language, culture, religion, a sense of cohesion and history that separate them from other stratified groups. In other words, it is a nation-state. This was the dominant assumption prior to emancipations that trailed the end of slave trade. By limiting its membership and influence to people of identified cultural group, ethnic nation became the springboard for the emergence of nationalism. Ethnic nationalists seek for political autonomy and self-determination over specific lands, and are oriented toward developing a national identity based on common features. But this orientation leaves it vulnerable to abuse, and the support of ethnocentric and protectionist posturing—twin charges for which it has been derided.

The alternate—*civic nation* is a contraption centered on the willingness of different ethnic groups to forge a unity with defined leadership structures. This happens either by war, as in when a powerful State defeats another and forces it to be part of its

²Montevideo Convention. (Articles 1 and 3, 1933),
https://en.m.wikipedia.org/wiki/Montevideo_Convention.

³A. D. Smith. *Nations and Nationalism in a Global Era*. (Cambridge: Polity Press, 1995).

body politic (e.g. Russia's annexation of Crimea); or by the collective will of contiguous micro nations; or still by the express fiat of colonial lords, as did happen in the creation of most African States. In the West, the emergence of civic nations was propelled by the abolition of slavery. To grant citizenship to the erstwhile slaves was to grant them national identity; and to grant them national identity entailed that the parochial basis upon which nations were delineated had to be discarded for new criteria, new terminologies. A nation came to be defined not just in terms of language and ethnic descent, but much more on the bases of physical boundaries and recognized leadership. Thus, people of diverse ethnic groups, living within a milieu, with central leadership structures, came to be referred to as a *civic nation*.⁴

The *civic nation* is a cultural-political community that has become conscious of its coherence, unity, and particular interest.⁵ The driving motif is the unity of constituent multiethnic groups, not by forceful assimilation but by promoting individual acceptance of guiding societal norms and values. The idea of *civic nation* has given rise to *civic nationalism* which contrasts its *ethnic* equivalent by insisting on inclusive principles that promote otherwise liberal values of justice, equality, tolerance and freedom. Whilst ethnic nationalism is stuck in its link with the closed lineage of specific peoples, civic nationalism is grounded on liberal-democratic ethics that are open to inclusion and dialogue.⁶ When civic nationalists insist on the preservation of national identity, it is not for the furtherance of exclusive tribal ethics, but for the safeguarding of commonly accepted national ethos, since identity bolsters the capacity of individuals to lead autonomous and meaningful lives.⁷ Moreover, liberal-democratic society cannot function optimally except in a stable *civic nation*.

Since they are multicultural in character, civic nations do not support any culture over another. Even though individual groups have their peculiarities, members generally espouse shared sets of values and political culture, and are marked by attachment to civic institutions, justice and the rule of law. Nationhood is by citizenship, and citizens, as Jürgen Habermas insists, should not be forced to assimilate into a dominant

⁴C. N. Ogbujah. Fostering National Integration: A guide from Nyerere's Philosophy of *Ujamaa*. *Research on Humanities and Social Sciences*, 4/26, (2014), 53-60.

⁵A. D. Smith. Ethnie and Nation in the Modern World. *Millennium*, 14/2, (1983), 128-132.

⁶P. Markell. Making Affect Safe for Democracy?: On "Constitutional Patriotism." *Political Theory*, 28/1, (2000), 38-63.

⁷At several fora, I had highlighted the importance of identity in human life and growth. See W. Kymlicka. *Multicultural Citizenship: A Liberal Theory of Minority Rights*, (Oxford: Oxford University Press, 1995).

culture.⁸Habermas decries genetic arguments that reinforce cultural hostility to immigrants as poison,⁹ and like Brubaker, identify the acceptance of provisions of a State's guiding rules as the legitimate basis for membership into a civic nation. Civic nationalism provides the legal and social frameworks to bolster political participation and intercultural dialogue which nurture understanding, inclusion and growth.

Blips with Ineffectual Educational System

There are few concepts in the world that are as popular as education, and perhaps, fewer that can influence the trajectory of the world, as it does. This is well captured by Jean Jacques Rousseau as he notes:

Plants are shaped by cultivation and men by education.... We are born weak, we need strength; we are born totally unprovided, we need aid; we are born stupid, we need judgment. Everything we do not have at our birth and which we need when we are grown is given us by education.¹⁰

From as simple as Stone Age tools used by *Homo Floresiensis*, to as complex as genetic engineering and information technology of this age, education has been the bedrock of change and progress. It sparked the profound wisdom generated and transmitted in the valleys of the Nile, Tigris and Euphrates, as well as the postulations of Pre-Socratic materialists of classical antiquity. It influenced the Byzantine preservation of classical texts at the collapse of the Roman Empire, and birthed the first University (Bologna) in Christian Europe. Its renaissance gave insights to the explosive scientific-technological discoveries of the 20th and 21st centuries. Education is key to creating and sustaining unions, promoting justice and harmony, and turning aspirations into reality. When Aristotle observed that "all who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth",¹¹ he was not merely restating the inestimable worth of learning. His concerns were perhaps, more

⁸J. Habermas. Political Culture in Germany since 1968. In *The New Conservatism: Cultural Criticism and Historians' Debate*, ed. and trans. Shierry W. Nicholsen, (Cambridge, MA: MIT Press; 1989), 257-292.

⁹ Jürgen Habermas' denunciation of arguments that reinforce racism was cited in Ö.

Taspinar. Multiculturalism and Integration in Europe. *BROOKINGS*, (2010).

<https://www.brookings.edu/opinions/multiculturalism-and-integration-in-europe/>.

¹⁰J.J. Rousseau. *Émile, On the Philosophy of Education*, (1762).

<https://www.spaceandmotion.com/Philosophy-Education.htm>.

¹¹Aristotle. A quote by Aristotle. <https://www.goodreads.com/quotes/30596-all-who-have-meditated-on-the-art-of-governing-mankind>. Accessed 14 July 2020.

directed to the sort of values transmitted to future leaders of societies, because values can make or mar the growth of society.

Nigeria, like every nation, has its own educational values, some of which are implicit, while others are explicit. The implicit revolves around acceptable norms and practices transmitted in families and by other informal agents of socialization. The explicit are generally couched in the goals set for the formal educational sector. For the most part, the educational goals are set to help accomplish the overall National Development Plan, which entail building a free and democratic society, a just an egalitarian society, a great and dynamic economy, a united strong and self-reliant nation, and a land of bright and full opportunities for all citizens.¹² These are lofty ideals with the potential to transform any society. But in reality, the nation currently posts abysmal records in all of these indices. Rather, some of the values espoused and transmitted informally are antithetical to, and in fact inhibit the actualization of these educational goals.

The first of these hostile values is ethnicism—prejudice based on ethnic origin. Here, the average pre-school child is groomed to espouse ethnic bias, with little sense of national patriotism. At schools, the bias is amplified and reinforced in subtle and multiple ways by educators, administrators and policy makers, by their acts of preferential treatment to students of preferred ethnic or religious extraction; or by accepting inducements to reward indolent or mediocre students. This, by no means, is peculiar to Nigeria, as the recent court files charging more than 50 people with participating in college admission scandal involving bribery, money laundering and document fabrication to unfairly get students admitted to elite colleges in the US, indicate.¹³ The difference perhaps, is in including some of these anomalies as part of state policy thrust. The absurdity of the use of ‘quota’ for college admissions and staff recruitments is but a ploy to enthrone ethnic hegemony. Excellence is readily sacrificed at the altar of tribal sentiments, and mediocrity elevated over and against national growth. In this cycle of doom, the system generates segregated citizens entrenched in ethnic prejudices and corrupt practices.

¹²Federal Republic of Nigeria. *National Policy on Education*. (Lagos: Federal Ministry of Education, 1981), 7.

¹³J. Shamsian, & K. McLaughlin. Here’s the full list of the people charged in the college admissions cheating scandal, and who has pleaded guilty so far, (July 27, 2020), <https://www.insider.com/college-admissions-cheating-scandal-full-list-people-charged-2019-3>. Accessed 28 July 2020

Added to the disaster of ethnicism is the burden of dysfunctional processes. John Dewey identified educational aims with its processes, noting that a separation of the two cannot be sustained without causing harm to the goals. In reality, what this means is that the objective of learning cannot be isolated from the structure of the curriculum, methodology, discipline, quality of instructors and their reinforcements, instructional materials or the schools themselves through which the ideals are impacted.¹⁴ In their current sorry state, Nigeria's educational processes need to be revamped. With very low budgetary support, it is impossible to provide sufficient instructional materials, enforce discipline, cater for the needs of teachers, or provide an atmosphere conducive for teaching and learning. Education aims to promote learning, but the theory of learning-conditions stipulates different types of instruction for the identified five diverse categories.¹⁵ Each of the categories has different internal and external conditions of support. With dearth of requisite conditions and materials of support in the nation's educational processes, the prospect of attaining the desired educational goals remains a mirage.

Perhaps, a more potent threat posed by a dysfunctional educational system comes from its ability to infuse the populace with divisive identity sentiments that apparently foreclose intercultural dialogue. Society prescribes educational values that are transmitted to younger generations. After being assimilated by the citizens, these values, in turn, become standards for making future judgements regarding the society. In this mutually reinforcing relationship, the values transmitted informally are very crucial because they serve as the bases for accepting or rejecting the values transmitted in the formal settings. Whereas in pluralistic nations like the United States, the blips arising from diffused divisive attitudes are often seen in systemic racism and sundry White collar frauds, in Nigeria, as in most of Africa, they manifest in unabashed nepotism, greed, unhealthy rivalry, and the tendency to view reality through a bifurcating lens that pitches the citizens into the "I-thou", "we-them" conflict trajectory. The Nigerian civil war, the Rwandan genocide, and recently the Rohingya massacre are but small examples of the upshot of ethnic bigotry. Without educational reorientation, these entrenched glitches will not cease to clog the wheel of society's quest for survival and inclusive growth.

¹⁴J. Dewey. Experience and Education. In Mortimer A.J. (ed.). 1992. *Great Books of the Western World*, (3rd ed. Vol. 55, Chicago: Ency. Britannica Inc., 1938).

¹⁵R. Gagne. *The Conditions of Learning*, (4th ed., New York: Holt, Rinehart & Winston, 1985).

Interculturality, Justice and Inclusion: Didactic Ideals for a floundering Nation

There is plurality of values that could be taught in families and schools which, in my opinion, can avert the slippery slope of Nigeria, or any multiracial society, into the abyss of self-destruct. Although, they may overlap at some point—being individual ideals capable of generating harmony in their own respects, these values are distinct from each other and should not be substituted for one another. As the needs of different societies manifest in diverse ways perhaps, due to national or regional peculiarities, so would be the required educational values to satisfy the needs. Nonetheless, ideals with universal appeal will always be relevant to all societies either to enable them break new frontiers, or to help consolidate the feats they had already attained. To this end, I propose three values—interculturality, justice and inclusion as essential ideals to fill the educational needs of Nigeria, or other pluralistic societies facing similar challenges.

Interculturality or intercultural dialogue is to be understood in opposition to multiculturalism. Ordinarily, one would think that pluralistic societies are those with multiethnic leanings, and as such should benefit more when multiculturalism is adopted as a guiding ethic. This sort of thinking exposes the hollow in our delineation of the subtleties within the concepts, leading to unqualified equiparation of one with the other. Multiculturalism, as an ideology that accommodates mutual respect and harmonious living of people of diverse cultures, is premised on the non-acceptance of rankings among the committee of cultures. Its philosophy decries the ideal of a “melting pot” in which minority groups are required to assimilate into, but rather promotes a model of seemingly unhindered freedom that ennoble members of minority groups in their distinctive collective identities and practices.¹⁶ In support of this, theorists’ arguments range from tolerating minority groups, to leaving them free from state interference, to recognition and positive accommodation in what has been labelled “group-differentiated rights”¹⁷. To admit of “group-differentiated rights” ultimately leads to endorsing “identity politics,” or “the politics of difference” which, is at the heart of xenophobic feelings.

Evidently, by promoting nationalist feelings, multiculturalism puts a knife across the very heart of intercultural dialogue. More so, its unqualified respect of divergent cultural values is a recipe for cultural relativism. Multiculturalism is often conflated with cultural diversity – passive admission of the empirical reality of differing

¹⁶S. Song. Multiculturalism. In *The Stanford Encyclopedia of Philosophy*, (ed. E. N. Zalta, 2017).
<https://plato.stanford.edu/archives/spr2017/entries/multiculturalism/>

¹⁷W. Kymlicka. *Multicultural Citizenship*.

cultures within a social space. But its “group-differentiated rights” component, which is exclusionary in structure, is pivotal to post-modernist orientation enmeshed in particularist underpinnings that directly oppose all forms of universal strictures. By accentuating the preeminence of lives lived in different, culturally constructed worlds—which is the essence of multiculturalism, postmodernism rejects every universal claim to knowledge, value and reality as a whole, and thus obfuscates the possibility of meaningful dialogue across cultures.

The term interculturality, on the contrary, designates a connection or relationship between culturally diverse people. Its core, according to UNESCO, lies in advancing a fair interaction of diverse cultures and the prospect of couching common cultural expressions through dialogue and mutual regard.¹⁸ Scholars like Martha Nussbaum, Hans-Georg Gadamer, Marek Hrubec, etc., corroborate this view, though with emphasis on the imports of mutual dialogue. Nussbaum, for instance, describes interculturality as the idea involving “the recognition of common human needs across cultures and of dissonance and critical dialogue within cultures.”¹⁹ Her views are in direct contrast to current multicultural policies which fail to create inclusion, but rather legitimize and accentuate the specificity of isolated cultures within the same society. In more ways than one, multiculturalism has the potential to create conflict. My personal experience of this at a parish community in the summer of 2018 was an eye opener. Members of the two-station Parish in Bryson City—a suburb of North Carolina where I served, virtually had no interaction with each other: Masses were celebrated in English in one, and Spanish, in the other; they ran parallel programmes, hardly knew each other, and in some instances, shunned having to mingle with one another. Yet, they belonged to the same Parish community. It was absorbing and sometimes frustrating coordinating a multicultural parish community without a community life.

Gadamer, in his turn, envisions the overlapping of different horizons through intercultural dialogue.²⁰ The aim of this overlap is not to create a ‘melting pot’ or cultural homogenization which is oppressive to alternative views of reality, but to provide an avenue for the appreciation of diverse values in a cosmopolitan world. In general, interculturality supports cross-cultural dialogue, challenges isolative tendencies

¹⁸ See article 4.8 of the Convention on the Protection and Promotion of the Diversity of Cultural Expressions.

¹⁹M. Nussbaum. *Cultivating Humanity*, (1998), cited in F. J. Kolapo. *Immigrant Academics and Cultural Challenges in a Global Environment*. (New York: Cambria Press, 2008), 134.

²⁰H. Gadamer. *Truth and Method*. (New York: Continuum, 1997).

of ethnic groups within civic nations, and engages further than simple acquiescence with the multicultural fact of multiple cultures inhabiting a society.²¹ Its openness to value systems' interaction is a departure from multiculturalism; and its willingness to dialogue elevates the possibility of arriving at commonly shared 'transcultural' consensus that is significant for promoting understanding and cooperation in multiethnic societies.

Students need to know that it is not sufficient to be closed-up in themselves, and in their pursuit for "group-differentiated rights" which further isolate them from each other. They need to be inspired to be open-minded and curious about others' cultures through intercultural dialogue. By encouraging students in multiracial communities to freely interact with one another through group assignments, interfaculty quizzes, and social/extra curricula activities, value education engenders a deeper appreciation of the differences and commonalities of the respective cultures. This is a successful peacebuilding strategy in Ukraine and the United Kingdom,²² and it is obvious that if properly implemented in a fractured heterogeneous society like Nigeria, youngsters will begin to better understand the underlying motifs behind each other's thoughts and actions, share in each other's experiences, and respect each other's values. They will then infuse this new narrative of tolerance into their families and communities. To educate with intercultural values is certainly a potent strategy for reducing tension and promoting peace in pluralistic communities.

The second ideal essential for value education—*justice*, is central to ethics, law and social engineering. For this, John Rawls calls it "the first virtue of social institutions".²³ Its scope is wide, and its reach extensive, touching on every policy and action emanating from individuals, groups or the state. All policies and actions are adjudged just or otherwise depending on their relation to public morality or extant laws. This stretch complicates the efforts at mounting a comprehensive definition of the concept, leading to the rise of four strands, namely: distributive (fairness in the distribution of rights or resources), procedural (fairness / transparency of the processes of decision making), retributive (fairness in the punishment of wrongs) and restorative

²¹B. Penas-Ibanez, & C.López-Sáenz. *Interculturalism: Between Identity and Diversity*. (Bern: Peter Lang AG, 2006).

²² Here, Rattansi argues for the preference of Interculturalism over multiculturalism, and goes on to buttress his thoughts by providing important evidence of how projects of interculturality in the UK have, beyond expectations, promoted multi-ethnic civility. See A. Rattansi. *Multiculturalism: A Very Short Introduction*. (Oxford: Oxford University Press, 2011), 3.

²³J. A. Rawls. *A Theory of Justice*, revised edition. (Cambridge, MA: Harvard University Press, 1999), 3.

(fairness in restoring relationships to rightness). Each of these plays a significant role in the establishment of peace and prosperity in pluralistic societies.

Distributive justice pertains to fair sharing of the rights and responsibilities, resources and burdens of society; the impartial allocation of assets and liabilities. While most people do agree that resources and burdens should be fairly distributed, there isn't a consensus as to what constitutes the criteria for fairness. In their essay, "Types of Justice", Maiese and Burgess draw everyone's attention to the import of equality, equity and need as determinants of fairness: *equality* means that everyone should get the same share, regardless of inputs; *equity* means reward should be in measure of one's contribution; while *need* implies that people should be rewarded according to their necessities in life.²⁴ So, whether seen as equality, equity or need, those who carry the burden of grooming youngsters must understand and teach them that distributive justice or fair allocation of resources and burdens is vital for creating a stable and prosperous society. When people feel they are not given fair treatment in the distribution of assets and liabilities of society, as is perceived in the skewed resource allocations in Nigeria, or the racial bias that led to the killing of African-Americans like George Floyd, they will, more likely than not, engage in actions capable of disrupting civic order.

Whereas procedural justice emphasizes the need to formulate an impartial and consistent process that enlists representations of all stakeholders, retributive justice deals with the fair punishment of offenders. The idea is to even-up the injuries inflicted on victims in order to satisfy aggrieved parties, deter prospective offenders, reinforce societal moral boundaries, and incapacitate offenders from causing more harm to society.²⁵ Restorative justice, on the other hand, seeks to (re)establish relationships to rightness by means that repair hurts on victims, restore offenders to good standing, and heal damages to interpersonal and communal relationships caused by crimes. In point of fact, fairness and its acuity in the distribution of resources and liabilities, in decision-making processes, and in punishment of offenders is key to having a safe, peaceful and just society. Justice, however it is viewed, will always involve a set of ideas, values and social practices that ensure all persons and groups enjoy social security, can contribute in decision-making processes, exercise mutual respect and care for one another, and

²⁴M. Maiese, & H. Burgess. "Types of Justice," (2020),
https://www.beyondintractability.org/essay/types_of_justice. Accessed 30 July 2020.

²⁵C. N. Ogbujah. "Ethics, Law and Justice in Achebe's *Things Fall Apart*." *IOSR Journal of Humanities and Social Science* 19, Issue 12/1, (2014), 42-29.

engage in actions that preserve the natural environment for future generations.²⁶ This can be achieved for the overall benefit of societies, if care-givers, teachers and administrators make fairness not just the nexus of pedagogy, but their undergirding canon of praxis. Injustice of any kind is recipe for solicited violent conflicts.

The third important value—*inclusion* refers to the non-discriminatory policy of accepting and supporting people in the exercise of their franchise under the law. In most societies, there are multilayered systems of social categorizations. Beyond the distinct features that make a cultural group unique from others within a milieu, there are elements that separate individual human beings from each other, and by reason of which there is diversity. These elements include race, gender, age, religion, sex, political affiliation, etc. Not to discriminate in access to employment, resource allocations and other opportunities on the bases of these elements of diversity, is called inclusion. Inclusion is the fair and respectful treatment of all in the distribution of assets and liabilities; the granting of equal access to resources and opportunities to everyone.

The questions of who should be included, and where, are very critical to pedagogy in a fractured multiethnic nation. Most people are familiar with the “caste” system in India, but seem to overlook its ignominious equivalence in the United States which, till now has remained the instrument of subjugation of black race. In understudying America’s method of race subordination in order to shore-up its Aryan race, even the Nazi Germany was appalled at their hypodescent or ‘one-drop-rule’ of exclusion. For the racist American or Nazi German, inclusion was for the ‘White race in a White land.’ Similarly, the component ethnic groups in Nigeria have constituted themselves as identity blocks, with somewhat ridiculous belief in the purity of tribal members, akin to those of the Nazis and White supremacists. This has fuelled nepotism in the allocation of resources, employment opportunities and promotions; religious bigotry; and a culture that supports systemic corruption in political life. As a result, there are: palpable tension and anger among the populace, unhealthy ethnic rivalry, breakdown of law and order, and radicalization of youths and groups. In the essay, “Ethics of exclusion and its impact on Nigeria’s trudge to Democracy”, we already noted how the exclusive policies of the current president Buhari’s administration have cascaded the revival of separatist movements, such that within one calendar year of its inception (May 29, 2015 -August 2016), the number of militant groups agitating against

²⁶M. Hurlbert, & P. J. Mulvale. Defining Justice. In *Pursuing Justice: An Introduction to Justice Studies*, ed. Margot A. Hurlbert, (Manitoba: Fernwood Publishing Co. Ltd. 2011), 9-22.

the Federal Republic of Nigeria rose from two to twenty.²⁷ With the recent brutal dispersal of the #ENDSARS protesters by security agents, and the apparent genocide at Oyiibo in retaliation of alleged killing of security officers by the Indigenous People of Biafra (IPOB) members, there is every reason to expect the emergence of more resistant groups. Thus, exclusion and indiscretion widen the ethnic, regional, religious and generational gulfs amongst clusters within a multiethnic nation. They promote corruption, and increasingly constrict the paths to national integration and growth.

Value education, using the ideal of inclusion, sets out to ensure no one is excluded from their common patrimony; from the 'livewire' of the society to which they belong. This begins by formulating legislations to empower agencies like the Equal Employment Opportunity Commission (EEOC) in the US, or the Federal Character Commission (FCC) in Nigeria, to enforce Non-Discriminatory rules in workplaces. In turn, parents, teachers and administrators have the onerous task of applying these rules by exuding inclusion in words and deeds, so as to properly mentor their wards, students and staff. The vision is to protect individuals who face discrimination due to social categorizations. Creating an inclusive culture, much like administering justice, is helpful to intercultural dialogue and supportive to citizens' productive engagements. Promoting same in schools may perhaps be the way out of the seemingly cyclic conundrum Nigeria faces.

Conclusion

Every culture, every society prescribes values which determine what is good or bad, right or wrong, acceptable or unacceptable within the society. The prescribed societal values are then expressed and transmitted through the educational system either formally—through the schools, or informally—by other agents of socialization. Although there are some universal values applicable to all in different cultures, the existence of peculiarities leads to divergent educational values across nations. To preserve their identity, every society transmits her cherished core values to her progenies. The rise and fall, growth and decay of any society, for the most part, depend on the sort of educational values shared and transmitted to her members. In this sense, society is the determinant of its fortunes.

²⁷C. N. Ogbujah. "Ethics of Exclusion and its impacts on Nigeria's Trudge to Democracy." *Journal of African Studies and Sustainable Development*, 3/6, (2020), 75-88.

Protests following the death of George Floyd, and the recent #ENDSARS protests have rekindled discussions regarding racism in the United States, and endemic institutional impunity in Nigeria. Nigerians are livid with injustice and corruption that somewhat leverage on ethnic bigotry. Racial and ethnic biases have stealthily permeated the lives of successive generations in both countries, that to make positive changes, the value system needs to be restructured. Education has the potential to erase these “home errors” by stressing the futility of traditional stereotypes and prejudices, and the attendant harm they portend; and by projecting the benefits of harmony and collaborative living.

Beyond advocating for the use of interculturality, justice and inclusion as values for transformative education, special attention needs to be paid to teachers: what they know, and what they do in and out of classrooms. Teachers are the most essential drivers of what and how much students learn. A learning boom, has at its core, a teaching boom, and vice versa. The public is entitled to good, value education to overcome the crises of racism and ethnicism. The British scholar—Francis Bacon was apt in noting that “knowledge is power.” So, if the public is armed with the right kind of knowledge, citizens will come to terms with their real struggles and find ways to overcome racial and ethnic prejudices that have for long, held them hostage.

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