

Philosophy, Justice and the Re-Making of the Nigerian Nation

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Abstract

This paper is in pursuit of a new Nigeria. The Re-making of Nigeria demands critical and creative thinking which must be built on the throne of justice. This work appeals to the concept of justice in John Rawls as a tool of analysis for the re-making of Nigeria. Primarily, justice according to Rawls, is the basic structure of the society in which major social institutions distribute fundamental rights and duties and determine the division of advantages from social co-operation. For the re-making of Nigeria, John Rawls' theory of justice should be given pride of place to eschew ethnicity, tribalism, illiteracy, poverty, sectionalism, corruption, poor economic growth, poor educational system and other ills ravaging the nation. This paper calls for a new constitution for Nigeria predicated upon Rawls principles of justice and values of liberal democracy. The analytical method of research has been employed for this article. It is revealed by the research that the problem of Nigeria is the absence of justice in governance. If justice is enthroned in Nigeria, there will be political equality, economic advancement and social transformation leading to the rebirth of a new nation.

Introduction

Philosophy is closely associated with justice and both are as old as the origin of man. Long before the dawn of society, the human person had always longed for justice. Even in the Hobbesian state of nature, it was the individual's sense of justice that determined and propelled human action to fight other human beings in self-preservation and self-defense of his or her kinsmen and their properties.¹ It was his or her sense of justice that motivated him to join or cooperate with others, to construct society or the municipal state for the protection of his or her natural rights. Thus, justice is an ideal much sought after by human beings, particularly by the

1. A. F. Uduigwomen, *Interaction of Social Concept and Military Decree/Law: The Nigerian Experience*, (Calabar: Pyramid Publications, 2001), 47.

weak against the strong, by the poor against the rich, and by the governed against the government²

Throughout human history, there have been numerous jurisprudential speculations by philosophers, from Aristotle to Plato, Cicero, Ambrose, Augustine to the Roman Jurist and so on, as to the nature of justice, which points to the fact that this phenomenon is an abstract concept more easily described or imagined than defined.³ Be that as it may, “Justice” according to Rawls, is understood as a firm desire to give each one his due. Simple though it may seem in theory, yet in practice, justice is often denied. Propelled by the injustice and exploitation of the twentieth century, John Rawls attempted an exposition of the concept of justice, in order to enhance the implementation of justice in the society.⁴ The denial of justice is one of the greatest problems in our contemporary Nigeria and the world at large. Injustice seems to take an upper hand in the daily affairs of man. Beyond any doubt, the worst thing to happen to anybody is to be denied of what is rightly his; that is why even the Biblical Naboth preferred death to being robbed of his due. Unfortunately, this plague has eaten deep into the Nigerian democratic system and in fact all facets of our lives as a nation.⁵ People are being denied and robbed of justice in the distribution of the natural resources or national cake; some regions are being manipulated and exploited for the development of other regions as the case of the Niger Delta. People are deprived of their political rights, gross violation of the fundamental rights of citizens and blatant disrespect for human values characterize the state of affairs in the country. Nigeria's democracy is built on foundations such as: ethnicity and religious fanaticism, which are absolutely incompatible with the basic tenets of real

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2. C. Ake, *Democracy and Development in Africa*, (Washington D. C; The Brookings Institution, 1999), 15.
 3. Ake, *Democracy and Development in Africa*, 16.
 4. John Rawls, *A Theory of Justice*, (Oxford: Oxford University Press Limited, 1973), 46.
 5. J. Chukwuemeka, *Justice in Communalism*, (Lagos: Realm Communication LTD, 2001), 152.

democratic structures of justice, equality, human rights and liberty. The worst of it is the deprivation, absence or lack of justice even in the judiciary that is supposed to be the last hope for the common Nigerian.⁶ This high rate of injustice is the root cause of the various tensions, unrests, protests, violent agitations, militancy and other social problems in Nigeria.⁷

This paper therefore, raises some fundamental questions as: How can philosophy help in tackling the problem of injustice in Nigeria? How best can our natural resources be distributed to the benefit of everybody? How do we protect the dignity, rights and liberty of every Nigerian? What do we do to improve the condition of the poor majority or the least advantaged? Should there be an alternative system of government for Nigeria? What can we do to make our democratic life better? In other words, how can Philosophy and justice contribute to the remaking of the Nigerian Nation? These and other crucial questions are what this paper is set out to investigate.⁸

The Nexus Between Philosophy and Justice

Etymologically, philosophy is derived from two Greek words, namely, “Philo”, meaning love, and “Sophia”, which means wisdom. These two Greek words are conjoined to give us “Philosophy” which means “Love of Wisdom”. Justice on the other hand according to Rawls, is understood as a firm desire to give each one his due.⁹ Wisdom and justice are closely interwoven that one hardly exists without the other. Wisdom is manifested in justice just as Socrates the wisest man in Greece manifested his wisdom in justice and the Biblical King Solomon demonstrated his wisdom through dispensation of justice (1 King 3:16-28). The idea of justice

6. Rawls, A Theory of Justice, 76

7. Rawls, A Theory of Justice, 76

8. Joseph Omoregbe, Ethics: A Systematic and Historical Study, (Lagos: Joja Educational Research Publishers Ltd, 1993), 3.

9. Rawls, A Theory of Justice, 143.

occupies center stage both in ethics, and in legal and political philosophy. We apply it to individual actions, to laws, and to public policies. Social justice is a political and philosophical movement aiming for proper distribution of resources and opportunities. By addressing historical injustices and directing resources to deserved communities, social justice advocates hope to establish a fairer and equal society.¹⁰

John Rawls' Theory of Justice as a Framework of Analysis

This study relied on John Rawls theory of justice as a framework of analysis. We shall examine his philosophy under his concept of justice as fairness and his principles of justice:

Justice as Fairness

Rawls makes “justice as fairness” a major and most popular section among the subjects treated in his book *A theory of justice*.¹¹ In the first place, Rawls seems to clear our basic prejudice concerning the term “justice as fairness”. In other words, the concept does not mean that “justice” is the same thing as “fairness”.¹² It is rather applied with a distinctive qualification to stress that the principle of justice ought to be chosen behind “a veil of ignorance” so as to ensure that no one is advantaged or disadvantaged. In other words, for Rawls, the principle that will eventually emerge as legitimate for guiding the individual in the society ought to be formulated under a certain condition of fairness and impartiality.¹³

Recognizing the above fact, Rawls asserts that every human being asks for justice to

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10. H. Udechukwu, *The Imperative of Justice in Nigeria: Lessons from John Rawls and Catholic Social Teachings*, (Enugu: Iyke Memo Production, 2018), 82.
 11. I. E. Edogiawerie, *The Making of Nigeria: Forty Years After*, (Calabar: BAAJ International Company, 2001), 62.
 12. Andrew Efemini, *John Rawls' Theory of Justice: Lesson for Nigeria*, (NY: ScaleWorth Center, 2014), 281.
 13. A. O. Chukwurah, *Administration of Justice in Africa*, (Nigeria: Edward FoakesPublication, 1990), 79.

be treated fairly in his or her dealings with fellows. When he does not get this fair treatment, he complains. It is this uncompromising nature of justice and truth that propels Rawls to discuss or see justice as fairness. This revolves around the ability of those entering into contract to make and abide by the principles which will be to everyone's advantage. To this end he says: Therefore, justice as fairness simply means that the principles of justice are chosen under conditions of fairness that is, behind the “veil of ignorance”. The application of these principles should be to the advantage of everyone rather than create happiness for greater number as in the case of utilitarians.

For more understanding of Rawls' theory of justice, let us examine his principles of justice.

John Rawls' Principles of Justice

For the realization of the sense of justice and fairness in the society, Rawls recommend two basic principles of justice:

The first principle states “Each person must have an equal right to the most extensive basic liberty compatible with a similar system of liberty for all”: This first principle of social justice of Rawls is the principle of equality of rights, liberty and opportunity. In this system, everybody in the society is to be considered as a “free, moral agent, as the subject of liberties- personal liberties or political liberties”. Hence, there should be as much liberties as possible for everyone in the society so long as such liberties are not detrimental to the welfare of the society. This “equal basic liberty” which is divided into personal liberties and political liberties has their features. Personal liberties include: freedom of personal dignity, freedom of conscience of thought, freedom to own personal property and freedom from arbitrary arrest and seizure as defined by the concept of the rule of law.¹⁴

Rawls second principle states that Social and economic inequalities are to be

14. Ake, *Democracy and Development in Africa*, 132

arranged so that they are both: (a) to the greatest benefit of the least advantaged, consistent with the just saving principles, (b) attached to offices and positions open to all under conditions of fair equality of opportunity. This allows inequality in wealth and position provided that the opportunity of attaining high positions in the society is equally open to all. What Rawls insist upon is not equality of position but equality of opportunities.

Rawls second principle specifically insists that any change, law, or socio-economic arrangement in the society must aim at benefiting the least advantage in the society. This is what Rawls calls the “difference principle” which he substitutes for the utilitarian “efficiency principle”. He rejects the utilitarian “efficiency principle” because it ignores the lot of the poor and allows laws, changes, or socio-economic arrangements in society which improve the condition of the rich without improving that of the poor.¹⁵

Indicators or Forms of Injustice in Nigeria: Applying Rawls' Theory of Justice

Basically, injustice as a social phenomenon can manifest in different dimensions ranging from socio-political injustice, economic injustice, ethnic injustice, gender inequality and a host of others. By social injustice, we mean a polar opposite or better say a direct opposite of values, norms and standards proclaimed by social justice. Social injustice is characterized by abuse of human rights and lack of dignity of human life. We shall therefore examine forms of injustice in Nigeria.¹⁶

(i) Social and Political Injustice

Many countries of the world, especially in the post-modern era, crave to enthrone socio-political justice to enhance respect and value for human life and rights towards societal advancement of such a state and Nigeria is not left out in this quest,

15. J. O. Nwachukwu, “Herdsman Killing: Miyetti Allah Reveal Those Arming Killers” in *The Sun*, February 3, 2018.

16. H. Udechukwu, *The Imperative of Justice in Nigeria: Lessons from John Rawls and Catholic Social Teachings*, (Enugu: Iyke Memo Production, 2018), 82.

especially as she would not want to be left behind in the march towards globalization. Some analysts have come to the conclusion that socio-political justice in Nigeria is replaced with socio-political injustice. It is observed that the level of socio-political injustice prevailing in Nigeria is reaching alarming heights and we are beginning to feel the effect in the level of discontent amongst the citizenry as demonstrated by various uprising against the State such as the activities of Boko Haram, the Niger Delta militancy and Bakassi vigilantes.

In affirmation of the position canvassed by Utomi, Nwachukwu has identified the causes of socio-political injustice with the basic social ills that have bedeviled the society as he argues, that the environment of extreme poverty, ignorance and disease, where might is right, where the gap between the haves and the have not's is increasing at a geometric proportion, where most people are hopeless, can only but encourage such sundry acts of terrorism capable of regressing man into Hobbesian state of nature where there is war of all against all and the life of man is solitary, nasty, brutish and short.¹⁷

The positions canvassed by both scholars show that though it is a fact that socio-political justice might exist in other nations at various levels, the situations in Nigeria is apparently different from what might be obtainable in any side of the world ranging from the nation's economy and resource management to her political leadership profile, education and human development. The sands of the themes of socio-political justice are equality, which is long dead and replaced with socio-political injustice. As a result of the long-term military regime and the illiberal democracy as practiced now in Nigeria, justice has been perverted as clearly exhibited in the activities of kidnapping, assassinations and recently the violent activities of the dreaded Boko Haram and banditry to the activities of IPOB. These are all indicators to the aberration of social and political justice which go down to

17. J. O. Nwachukwu, "Herdsman Killings: Miyetti Allah Reveal Those Arming Killers" in *The Sun*, February 3, 2018). Print.

prove the fact that socio political injustice is indeed prevalent in Nigeria's contemporary society.

(ii) Ethnic Injustice

Chukwurah has noted that in Africa, colonial administration and imperial occupations carved up boundaries that divided territories inhabited by indigenous societies and brought together a diversity of ethnic communities within unitary administrative structures. In Nigeria, between 1914 and 1915, British colonial administrators created the three regional territories that led to the emergence of ethnic injustice in Nigeria.

Amongst the federating units in Nigeria and the over 250 ethnic groups, Igbo, Yoruba and Hausa ethnic groups have always dominated national politics. Perhaps, this may be as a result of their greater numbers in population, likewise their somewhat active involvement and participation in successive governments since Nigeria achieved colonial independence in 1960. Such domineering presence and control of what Nigerians chose to call the “national cake” has always created negative feelings to the other ethnic groups who are in the minority. These minority groups feel left out in the scheme of things in Nigeria, a situation that has now bred distrust, fear, injustice and sense of hopelessness, invariably affects their patriotism likewise their national identity and psyche. Within the smaller ethnic groups, there appears to be a rising feeling of sub-nationalism, of a need and desire for the groups to take their own fate into their hands.

Ethnic injustice in Nigeria has manifested in uprisings such as the case of Niger Delta people. The Niger Delta people located in the south-south geo-political region of Nigeria epitomized this struggle for political and economic emancipation. Years of exploitation of the natural resources has culminated in a situation of dispraise for the people. Successive Niger Delta leaders and opinion leaders have tried in the past to draw the attention of the government to the plight of the region to no avail. Years

of failed promises by successive Nigerian governments and oil companies operating in the region have finally snapped the patience of the people. The Ijaw of this region have now risen. The struggle for an independent Ijaw state, or an Ijaw state to be reckoned with, within a united Nigeria entered another phase that of armed struggle and kidnapping until they were pacified by the government's amnesty program.¹⁸

In this sense, Ake states that, the urgent and immediate concern of the minority ethnic groups from the Niger Delta region of Nigeria where the greater part of the country's wealth is produced is their desire to be considered by the rest of the country as equal stakeholders in the Nigeria project.¹⁹ Their expectation is a fair and just recompense in their contribution to the national economy and the pain of their environmental degradation and social distraction consequent upon the exploitation of the national resources from their areas. It is the failure of the Nigerian state to meet the demands of these minority ethnic groups that have always manifested in agitations that often lead to conflicts. The more they believe that the failure to meet these demands is deliberate and unjustified, the more violently the agitation is expressed.

In this manner, ethnic injustice entails the unfair treatment of individuals and groups marked by territorial boundaries. The position canvassed above shows that ethnic injustice is indeed set into motion through politics, especially ethnic politics.

Gender Inequality

In Nigeria, it is observed that women are reduced to mere second-class citizens; hence, there is the commonality of general belief system that the best place for women is in the "Kitchen". This trend has brought about tremendous misrepresentation of women right at the level of the family up to the secular society. The Nigerian society is patriarchal in nature which is a major feature of a traditional African society. It is a structure of a set of social relations with material base which

18. Nwachukwu, "Herdsman Killings"

19. Ake, *Democracy and Development in Africa*, 133

enables men to dominate women. Women are therefore, discriminated against, in most cases denied from acquiring formal education, mistreated and perpetually kept as house – helps. The average Nigerian woman is seen as an available object for prostitution, forced marriage, street hawking; instruments of wide range trafficking and a misfit in the society. This index of gender inequality relegates to the background the various virtues which are the core of justice. Under gender inequality is lack of fair play, abuse of human rights and lack of respect for human life, hence gender inequality remains an unjust phenomenon in the Nigerian society. To address this, Nwachukwu stated some possible solutions to gender inequality to include: Paid employment to women, combat cultural practices that oppress women like female genital mutilation, promote sexual rights of women and the fight against domestic violence.²⁰

(iv) Economic Injustice

Some scholars have argued that Nigeria's economic environment is structured in a way that it will always favor the rich and disfavor the poor. Somebody whose grandfather was poor and growing up under a poor father is likely to be poor and most likely train his children in deprivation and this is what the opponents of capitalism call the hallmark of capitalism. We are currently not at war but we are defiantly in a state of war created by a biased economic order and unwillingness of the ruling class to tackle corruption and harmonize their policies for the benefit of the masses.

Good education is priced away from the affordability of the majority and the government is more or less destroying the system rather than creating it. The percentage of unemployment in Nigeria is so alarming and there is no socio-economic security for the unemployed, elderly or even the disabled. The horrendous insecurity situation which is looked upon as politically motivated is denied by the

20. J. O. Nwachukwu, "Herdsman Killings: Miyetti Allah Reveal Those Arming Killers" in *The Sun*, February 3, 2018). Print.

government. Different groups of renegades like the Movement for the Actualization of Sovereign State of Biafra (MASSOB), the Oduduwa's People's Congress (OPC), militants of Niger Delta, Egbesu Boys etc. are not seeking for identity but are products of harsh unbalanced and partitioned economic order.

Report from the United Nations shows that, about one in four Nigerians are currently unemployed and that Nigeria has one of the worst youth unemployed rates in sub-Saharan Africa at 37.7 percent. These damning verdicts are contained in a publication entitled The African Economic Outlook 2012 jointly published by the United Nations Development Programme (UNDP), the United Nations Economic Commission for Africa (UNECA), the African Development Bank group and the Organization of Economic Cooperation and Development (OECD). With these statistics, there would not be a better motivating factor for crime and violence. The upsurge in crime is not an unanticipated event as the security agent claimed but a well-tailored event by the actions and inactions of the past and present governments.

In a similar tone, the victims of this unjust economic arrangement are asking questions in various unconventional and inhuman ways of bombing, kidnapping, robbery, terrorism, intimidation etc., the majority do not know where the problem is hence the call for disintegration. If our economy is well organized to accommodate the majority and reward hard work, it will down play identification and politicking which is eating the nation up. The foregoing clearly depicts the level of economic injustice on the rise in the Nigerian society.

Implications of Rawls' Theory of Justice for the Re-Making of the Nigerian Nation

Rawls' theory of justice has several implications for the re-making of the Nigerian nation. In the first place, his vision of a society where nobody is left behind or where no member is disadvantaged is a call to duty for all Nigerians. This position is a very important normative goal that we must take seriously if we are to experience

sustainable development in Nigeria. It is a fact of life in Nigeria to see hundreds of people begging for basic subsistence in the midst of plenty. There is no discernible commitment to Rawls' view that each individual has an inviolability founded on justice that should not be violated even on account of promoting the general good except where such violations are a result of punishment of crime against the State. Other aspects of Rawls' theory of justice relevant to the re-making of the Nigerian nation are highlighted below:

Justice and Equality

Experience has shown that, widespread violence, electoral frauds, political assassination, politically inspired ethno-religious conflicts, apathy, economic woes and its attendant consequences (abject poverty, suffering etc.), flagrant disregard for the rule of law, disrespect for human rights and pandemic corruption have remained the key features of African political life right from political independence. These manifestations of democratic instability are the symptoms and consequences of basic lack of distributive justice. And these have not only greatly eroded the basis of the authority of the state but also challenged the legitimacy of democracy as the acclaimed best form of government. Put summarily, democratic instability persists as a result of the failure of the political system to devise an adequate means of distribution of the material benefits of the social institutions among its members.²¹ It is the submission of this study that democracy is sustainable if it is operated in a just social environment. This just social environment is provided in John Rawls' notion of distributive justice which is hinged on the concept of equality.

Political Equality

Political equality is an important aspect of democracy. By political equality we refer to the extent to which citizens have an equal voice over governmental decisions. One of the bedrock principles in a democracy is the equal consideration of the

21. Udechukwu, *The Imperative of Justice in Nigeria*, 88

preferences and interests of all citizens. This is expressed in such principles as one-person/one-vote, equality before the law, and equal rights of free speech. Equal consideration of the preferences and needs of all citizens are characterized not only by equal right to vote and to be voted for. Equal activity is crucial for equal consideration since political activity is the means by which citizens inform governing elites of their needs and preferences and induce them to be responsive. Citizen participation is, thus, at the heart of political equality. Through their activities, citizens in a democracy seek to control who will hold public office and to influence what the government does. Political participation provides the mechanism by which citizens can communicate information about their interests, preferences, and needs and generate pressure to respond.

For the re-making of Nigeria, pride of place must be given to political equality; political positions must be distributed equally. This is the idea Rawls expresses in his theory of justice. His second principle provides for individuals to hold various social positions. For Rawls, no one should be deprived of his social right. In reference to political equality, everyone should possess right to vote and be voted for. This right can be extended to include: (i) equality of voting, so that no citizen's vote will count more than another's; (ii) effective citizen participation, existing throughout the collective decision-making process with adequate and equal opportunity for all to express their preferences or to see them expressed by another; (iii) adequate and equal opportunity for each citizen to arrive at a considered judgment as to which outcome he or she desires. For Rawls, especially in his difference principle, every citizen should be treated equally. Accordingly, an unequal distribution is only just when it favors the less advantaged in the society. Distribution in this sense includes those of social as well as the political positions. In other words, social and political posts should be meant for everyone, men and women alike. Put in other words, as soon as a citizen meets up the requirement for a specific office, he/she should be provided with the required constitutional backing

compatible with the basic constitutional backing for everyone else. The point of emphasis therefore is that liberty, in this case political liberty, is a right.

To guarantee a stable and sustainable democratic system therefore, Rawls is of the opinion that the protection of basic human rights is a prerequisite. It is thus clear that human rights and democracy are interdependent, especially when defined in the broader conceptualizations of democracy as substantive democracy, and human rights as civil, political, economic, social, and cultural rights. These different kinds of rights cannot be realized in a non-democratic system, and likewise, no democracy is sustainable without the presence of these rights.

Economic Equality

Since democracy is government by the people, it is a political regime in which citizens are supposed to realize their wills in the laws and policies of the state. But this objective cannot be achieved in a society where difference in income among individuals is very high. Civil society is a politically organized society; it is a mode of political organization where the power of each citizen is measured by the command he has of money, knowledge and political organization. Thus, to the extent that differences in wealth and income (as well as of knowledge) existing in a civil society remain great, this society will not exhibit a reasonable level of political equality, and to say the least, the quality of its democracy will be poor.

This is why one of the basic ideas in Rawls' theory of justice is economic equality. By economic equality, Rawls means an equal distribution of the material resources; it refers to the primary goods which is the basic necessity of life that every sane person in the society will need. Rawls submits that this should be distributed equally among the citizens. Should there be inequality in the distribution, the inequality should favor the less privileged in the society.²²

21. A. G. Dogo, *Leadership: Perspective in Theory and Research*, (Ibadan: MS Publications, 2013), 54

The above accords with what Obafemi Awolowo in one of his popular speeches once said; “as long as there are only four bones for five dogs, it will be idle for anyone to expect that there will be calm inside the kennel”²³. By extension, as long as the basic human needs in concrete economic terms are not available for every citizen, it will be idle for any government to think, any system at all, democracy inclusive, will function properly without crises. This goes to show that the state of a nation's economic equality goes a long way to determine the viability or otherwise of such a nation. To make democracy viable therefore, the government must devise an intensive means of ensuring that the economic benefits of the state are also enjoyed by the populace. A democratic government that fails in this regard should also be ready to face the necessary consequences: social unrest and agitation. One may want to ask the question: should government, just because it wants to keep peace in the society, now begin to splash money on everyone? No. The citizens must also do their part of the work and wait patiently for the government to respond. Of course, cases abound where people labor and toil and at the end of the day, they will be deprived of their dues. This is the type of circumstances that causes social agitation. For John Rawls, economic equality goes beyond the need to create a peaceful environment knowing full well that such environment is necessary for sustenance of democracy, to include the fundamental idea that the right to equal economic advantage is an essential aspect of equality, which should not be denied of any body.²⁴

Legal Equality

Equality before the law is an outrage upon the individual to be unduly discriminated against in legal affairs by legal authorities, in most cases, the state. Nobody is outside the law; since, every human being is entitled to state protection. A discrimination occurs when some people are placed “above the law” by allotting to

23. O. Awolowo, *The People's Republic*, (NY: Oxford University Press, 1968), 67.

24. Efemini, *John Rawls' Theory of Justice: Lesson for Nigeria*, 295.

them advantages not allowed by the law, or exempting them from burdens or penalties imposed by the law – or when some people are placed “outside the law” by depriving them of rights given to them by the law, or inflicting upon them burdens or penalties not allowed by the law. The highly metaphoric expression “equality before the law” means that all human beings to whom a certain legal rule is applicable shall be treated in the way indicated by the legal consequence of the rule. Nobody belonging to that category of people shall be placed “above” or “outside” the law. Equality before the law is a matter of uniform application of the law. The application of this legal equality to the Nigerian system is necessary for the re-making of the Nigerian nation.

Conclusion

Having studied the existing literature and carried out good research on the concept of justice as proposed by John Rawls, we have come to the discovery that Africa and Nigeria in particular has not upheld the principle of justice in reality but rather in principle. This is why we can say that African Democracy fails not because Africans are failed people but because the African democratic superstructure is built on a wrong foundation; an institution that is antithetical to the ideal of the system. Therefore, instead of advocating for a new system of government as championed by some contemporary philosophers and political scientists in Nigeria, the principles of John Rawls such as: the principle of equal basic liberty, equality of right and opportunity, democratic equality and other principles should be applied which beyond any doubt will neutralize injustices in our system, ipso facto, strengthen and consolidate our democracy leading to the rebirth of the Nigerian nation.

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