The Rising Trend of Social Injustice in Nigeria: Ethics Education as a Therapy

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Abstract

Although social injustice is a global phenomenon the case of Nigeria as a nation has remained an intractable one. Nigeria though described as the biggest economy in Africa has continued to retain the status of a nation driven by diverse forms of social injustice such as economic, political, educational, religious, infrastructural, ethnic and gender inequality. In every society social injustice is unavoidable, however it becomes very worrisome as is being witnessed today in our country where they are allowed to linger to the extent of posing threat to our continued corporate existence and survival. The increasing reluctance or implied connivance of the present political leadership with regards to charting a way forward out of these murky waters of internally imposed injustice no doubt compounds to position our nation on a path of self destruction. It is against this backdrop that this work seeks to examine the rising trend of social injustice in Nigeria and the place of ethical education as the way forward.

1.0 Introduction.

Kasomd-Daniel (2009) as cited by Odili & Ibeabuchi (2018:381) states that the appalling depth and extent of human suffering in Africa is evident and very much experienced. These sufferings ranges from natural to humanly imposed evil. Some Sibani & Bienose – Osagiede (2018:25) captures the above view when they posit that social injustice may arise from direct or indirect means such as gender, religious, political, social, ethnic, economic, free born, slave born, born aristocrat, and rich born or born poor.

According to Obanubi (2015) social injustice, has become a front burner challenge in Nigeria contemporary society. This is predicated on the unending political, social, religious, educational, cultural, infrastructural, health and electoral problem that are fuelled by injustice. The above development he posits arises from the recurring ineffective governance, corruption or poor service delivery that has become the stock in trade of the present and past political leadership in Nigeria.

Thus, he avers that social injustice becomes the lot of a society when the welfare individuals or groups making it up and discriminated against on the basis of "gender, sexuality, religion, political affiliation, age, race, belief, disability, location, social class, socio-economic, circumstance, or other consideration."

Furthermore, he submits that this ugly trend has continued to expand the coast of the poor, vulnerable, excluded, marginalized, disadvantaged and the weak. It is however worrisome that even though civil society organizations were set up to play a major role in promoting transparency, inclusiveness, accountability and responsible governance as well as serve as platform for mobilizing mass protests and strikes for state abuses, excesses, mis-governance and structural injustice, their impact in the country leaves much to be desired. Commenting on the rising trend of social injustice in Nigeria, Olawole (2019) states that it is a phenomenon that exerts a negative effect on the society beyond the acceptable level of morality as well the promotion of low standard of living beyond an acceptable limit.

According to www.oxfam.org online social injustices in Nigeria has come to stay. It is a socio- anomic phenomenon or an aberration which he describes as inequality that thrives not because the nation is poor or lack resources but because of "the ill-use, misallocation and misappropriation of such resources". Furthermore he posits that social injustices is rooted in the culture of corruption by political elite who by detaching themselves from the daily struggles of the average Nigerians invariably keep them under perpetual incapacitation and poverty. Besides it paints the above picture more graphically when it states that to the average Nigerian nothing is more permanent than suffering that drives on the wheel of insecurity, poverty and unemployment and hopelessness. The fact that 112 million Nigerians live in abject poverty in a nation adjudged to be very rich in terms of human and material resources leaves much to be desired.

(1.1) Theoretical Framework

A theory is an idea or conviction about something which can be a reality, assumptions, and principles which are related to a particular phenomenon to be explained or analyzed. According to Cohen (1968) "the goal of any theory is to explain something which has occurred with a view to dealing with problems which arose or may arise as a result". (p.2). On this note therefore, to deal with the problems of injustice in Nigeria, this paper wishes to reflect the theory of "Anomie" by Emile Durkheim.

According to Haralambles and Heald (1980) the theory of anomie by Emil Durkheim refers to "When rules cease to operate, a situation of normlessness or anomie results. In a situation of 'anything goes' norms no longer direct behaviour and deviance is encouraged". (p.413).This theory was promulgated by Emil Durkheim in 1893, where he underscored that interrelationship between one another was breaking down.

Anomie means absence of ethical or social standard and hence lawlessness or normlessness which causes abnormal behavior that can result to injustice. The case of injustice in Nigeria is an example of anomie. According to Schuber (n.d) "In criminology, the idea of anomie is that the

person chooses criminal activity because the individual believes that there is no reason not to". (np).

Another sociologist Robert K. Merton also proclaimed theory of anomie. Though Merton's theory is close to Durkheim, but there is a different. Merton (nd) said that "Anomie is a social respond, or adaptation, due to a disjuncture between socially approved means eg. educational and culturally accepted goals". (np).

In this paper, Durkheim idea of anomie is more suitable to the area of study which is injustice in Nigeria. Injustice in Nigeria is an epitome of lawlessness. Nworu (2018) assertion reflected this view:

> Incessant killings, kidnapping, and strange stories of deviances are the order of the day. In Nigeria, the economy and elementary social amenities are in shamble because of serious fraud, corruptions, and financial mismanagements of untold magnitude. And worst of it all in the history of Nigeria, no one has ever been convicted or imprisoned of any economic financial crimes because of the mush cherished culture of impunity. (np).

The last word of the above assertion "impunity" clarifies the need of this theory in this paper. Injustice in Nigeria without any punishment simply shows that Nigeria situation of injustice is as a result of impunity which give rise to anomie. Eke and Ukhun (2018) described impunity this way "impunity could be described as the situation in which people in the society believe that they can do whatever they want or like, regardless of the dictate of the law". (p.337).

In the view of Durkheim, anomie is a result of breakdown of law and order in the society. It is situation where there are no values and standard. People behave the way they like without any regards to the norms of the society. We are not unaware that there are injustice in other countries of the world, but what makes injustice in Nigeria to have been considered in-line with

the theory of anomie is the impunity of Nigerians who commit these injustice like fraud, kidnapping, rape, cattle rustling, banditry, political killing, electoral violence, embezzlement of public fund, religious intolerance/killing and so on. And despite the fact that there are laws against all these, people still commit them with boldness and still nothing happens to them.

(1.2) Definition of Terms

In this section an attempt would be made to define some terms relevant to this study. Therefore conceptual clarification of the following key words namely: Ethics, social injustice and education will therefore be attempted.

i) Ethics: Ethics has been a very difficult term to define because of different understanding of different people from different fields of studies. Amadi (2005) noted this difficulty of definition and said "Ethics is a difficult subject. As in many branches of philosophy, much of this difficulty arises from differences in definitions and the limitations of language itself. (p.vi). Our understanding is that ethics has no definite definition, which may be because it can be used in a wide sense or in a narrow sense. Notwithstanding the difficulty, there are definitions from scholars we can cite here, for instance; Omoregbe (1993) defined ethics as "the branch of philosophy which deals with the morality of human actions; or as the branch of philosophy which studies the norms of human behaviour". (pp.3-4). Kanu (2015) said that "Ethics generally, is a field of study which deals with the morality of human actions or the norms of human behaviour". (p.167). Hyslop (1985) said that ethics is "the science of phenomena of human character, and art of directing the human will towards the ideal order of life. (p.1).

From the few definitions above, we can understand one silent, but important point; ethics is normative in nature which deals with ethos or standard bahaviour expected of human beings. In other words, ethics can be defined as a normative science which deals with the moral bahaviour of

the people in accordance with the norms or standard; as the values of a particular society demands.

ii) Education: According to Aristotle, education is the process of training man to fulfill his aim by exercising all the faculties to the fullest extent as a member of the societies. In another definition by Okere (2019), "Education is the process of facilitating learning or acquisition of knowledge, skills, values, beliefs and habits. There are three main types of education. These include formal, informal and non-formal education. (p.40).
Nwakaeze-Ogugua (2012) went deeper to define not just education, but value education and said:

> Value education is not social, cultural, religious, but could be termed human tilting towards the pole of spirituality. It should be able to aid us to discriminate between good and bad, right and wrong, plant moral sense inside us, and train us in humility and reverence to God. (p.530).

Nwakaeze-Ogugua defined education as one that enables us to differentiate between good and bad, right and wrong and at the same time impart in us the right judgment between good and bad.

iii) Social Injustice: Cambridge English Dictionary explained injustice as "a situation in which there is no fairness and justice". Wikipedia define it this way "a quality relating to unfairness or undeserved outcome. The term may be applied in reference to a particular event or situation, or to a larger status quo". According to the Chambers Dictionary New Edition, Justice is defined as the quality of being just, integrity, impartiality, rightness, the awarding of what is due, the administration of law, a judge or magistrate.
Justice according to Obodo (2006) is widely used but grossly misunderstood. From the natural right theory, he sees justice as a social norm, which by implication serves as a guide in directing men in their

action toward one another. He therefore cites Thomas Aquinas as holding the view that Justice relates to the "firm and constant will to give each his due". In other words justice has to do with the principle of equality of exchange, contribution and distribution. It relates to the securing of perfect social equilibrium in which every person fulfils his duties and receives his due. Justice therefore refers to the stability, peace, harmony, and quality relationship in the society by promoting equality, fairness, good judgment and protection of the rights and obligations of all.

Social injustice is therefore that which neglects the enthronement of justice in the society. It is the condition that impede or destroys wholesome social intercourse and relationship through unfair practices. According to Glasswell (2016) it is defined as 'any issue affecting a society where there are differences based on certain criteria, generally affecting marginalized group or those who are not considered to be "equal" to the "norm". Furthermore it is defined as the condition that promotes seen and unseen unfair practices within a society thereby enthroning inequality and the limiting of quality or wholesome social development. Social injustice is therefore the entrenchment of distorted justice that turns society into a house divided against itself.

(2.0) Dimensions of Social Injustices In Nigeria

According to Ogungbola (2013) social justice in Nigeria is dead for long thereby creating a nation that is overrun by a wide spectrum of social injustice that embraces:

- Structural injustice
- Economic injustices
- Socio-Political injustices
- Religious injustices
- Educational injustices

i) Structural Injustices:

The scarcity of justice in Nigeria appears to have a fundamental base from the entrenchment of social injustice in Nigeria as a rule rather than otherwise. The above view is corroborated by Ogungbola (2013) when he posits that structural injustice fuels violence that touch the very foundation of living of average Nigeria". What this means is that injustice arising from structural lapses in the socio-economic and political configuration of the values, institutions and constitution of the Nigeria nation leaves much to be desired as far as building an inclusive and healthy nation driven by equity and fairness and transparency is concerned.

Structural injustice has remained protracted in the way Igbo nation has been treated in the political configuration of the Nigerian nation. Obasi (2017) captures the above pointedly when he states as follows, "Administrative structures decreed by northern led military government have undermined also the region. Of the country's six geo-political zones, all but the south east has either six or seven states. The south east has just five while it accounts for only 96 of Nigeria 774 local governments." The unfortunate thing about this structural evil is that federal revenue allocation is based on number of states and local governments a development which places the south east as the least zone in terms national political and economic relevance even when it occupies the third position among the three dominant tribes in the country.

Structural injustice in Nigeria according to Oguntoyinso (2014) relates to barbaric approach to governance. Furthermore, while citing Lee Kuan Yew, a Singaporean former President and statesman he states that the above concept is manifest when leaders appropriate power for personal prerogative in order to favour friends and family. The result he posits is the eroding of the fundamental principles of the institution of the state whose official mandate is "to protect the citizenry from external/internal aggressions and all forms of injustice" Consequently, he identifies the following as the off-shoots of structural injustice and political magnitude in Nigeria namely:

- Unending killings of fellows Nigeria by Fulani Herdsmen and Boko Haram insurgent, with government showing an attitude of complicity or lack of commitment to quell the rising acts of terrorism from these section of Nigerians.
- Decaying educational system
- Poor justice delivery
- Joblessness
- Poor infrastructure
- Other acts of neglects by the government

Structural injustice therefore covers those areas of dereliction of duty in the social contractual obligation of the government to the citizenry. It is the institutionally created gaps in governance aimed at putting an undue advantage over the citizenry, group or section of a society by the state. It is the instrument of advancing helplessness, hopelessness and perpetuation of poverty, marginalization and servitude using instruments, or agents of government.

Obanubi (2015) captures the above view when he states that structural injustice in Nigeria is rooted in leadership failure that orchestrates a culture of persistent self-centeredness. According to him it is a culture which ensures that the interests of some groups and clique are promoted by the leadership instead of those of the entire citizenry or community. It is the engendering of political, religious, social, educational, electoral or infrastructural advantage of one section of the society at the expense of the majority.

ii) Educational Injustice:

Unfortunately, the bane of African nations according to Sibani & Beninose-Osagiede is that they many of her children especially the female population are denied the right to education and empowerment. Many reasons are adduced for this anomaly such as inability of parents to train their wards due to poverty as well as the conversion of their children to serve as house boys and maids with attendant financial benefits accruing to them. Equally

many African feel that investing on the girl child education is an economic waste that promises return only to her future husband.

Educational injustice in Nigeria covers a spectrum of very high stake of gaining admission into federal universities ranging from quota system, federal character to *'IM' (Ima madu* – knowing or having someone in government) syndrome. Besides the Jamb Admission Quota System, that edges out the qualified in order to favour the unqualified; the poor funding of public education that leaves most of our universities and institutions of higher learning to look like glorified secondary schools all compound to make quality qualitative education of the majority of Nigerian a mirage. This is because the political class and the very rich place the education of their ward as a priority by sending them to study in the university abroad through looted public funds which should have been used to make quality education available to all. The result is that the educational and technological gap between the rich and the poor continues to be widened as the majority of Nigerians are denied access to the educational and technological empowerment that would lift them above poverty level economically and politically.

No doubt the tough and extremely hard and excruciating process the children of the poor go through in the course of seeking to study in public universities is highly condemnable as they are humanly imposed evil. These bitter ordeal to which the children of the poor are exposed ranges from poor teaching facilities, lack of conducive hostel accommodation, inadequate / overcrowded lecture halls, non-available financial support from government as their parents are made to bear the brunt of high tuition and living expenses of their wards a situation that makes education of the poor an extra-ordinary privilege instead of right.

What this means is that many Nigerian children are denied the right to education a situation which limits her overall quality development and contribution to national growth and well-being. Alee (2004) is in agreement to the above view when he states that when we give our children the

opportunity to acquire quality education we positions them to become developed as proper adults.

iii). Socio-political injustice

Political injustice abound in Nigeria today. Women are still discriminated upon as far as occupying high political position are concerned in the country. Thus, Awan (2018) puts it pointedly when she states that having access to leadership positions in Nigeria is not an essay task for millions of women. According to her there has been no significant effort with regards to affirmative action in which 30% of the legislative and executive arms of the government were to be women. Furthermore she observes that while in the year 1999 the political seats taken over by women out of 360 seats available was only 26 (7.2%) representing only few seats in the, Senate, House of Representative and House of Assembly. Unfortunately the presidential and gubernatorial positions were no go areas.

Furthermore she notes that even in 2011 elections only 32 women were elected in parliament out of 469 members. The fact that women in Nigeria remain in the back bench of political leadership is a gross negation of universally accepted standard with regard to participation of women in leadership. Moreover, 'The Women In Parliament: World Classification, Monthly Ranking Of February 2019' shows that out of 359 political seats in 2015 in the lower house (the Federal House of Representative) in Nigeria, only 20 seats representing 5.6% were reserved for women while the upper house (Senate chamber) with 109 available seats only seven (6.4%) were occupied by women.

Besides the political marginalization of Igbos in the top echelon of national leadership in Nigeria has remained a recurring decimal. Eweremadu (2018) corroborates the above view when he posits that the federal government in Nigeria is "actively sabotaging political aspirations of the Igbos with a view to preventing the ethnic group form attaining the most coveted role by president of the Federal Republic of Nigeria."

(3.0) Causes of Injustice in Nigeria

i) Leadership: Achebe (1984) clearly stated that the problem with Nigeria is leadership. He wrote:

> The trouble with Nigeria is simply and squarely a failure of leadership. There is nothing basically wrong with the Nigerian character. There is nothing wrong with the Nigeria land or climate or water or air or anything else. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility (p.1).

In addition to Achebe, Idibia (2018) also remarked the adverse effect of bad leadership in Nigeria "Nigeria is begging in the midst of plenty because of bad leadership. Bad governance or leadership brings underdevelopment to a society". (p.224).

In line with Idibia we therefore say that bad leadership encourages injustice and injustice brings underdevelopment and as a result of underdevelopment Nigerians are begging in the midst of plenty. Our position is also in agreement with Achebe that Nigerian leaders are unwilling to rise to the responsibility against injustice.

The Bible also remarked that weakness of law causes injustice and said, "Destruction and violence are all around me, and there is fighting and quarrelling everywhere. The law is weak and useless, and justice is never done. Evil men get the better of the righteousness, and so justice is perverted" (Hab. 1:3-4).

Just as noted by Prophet Habakkuk that the law was weak and useless and therefore there was no justice, and then the evil ones had their ways. It is the same thing in Nigeria today, there are laws against injustice, but the problem is, do our leaders effectively implement these laws? The answer is no. And because our leaders are unwilling or unable to implement these laws promulgated to checkmate injustice, the laws are weak. On this backdrop, we argue that one of the major causes of injustice in Nigeria is leadership.

ii)Ethnicity: Ethnic affiliation which has been a major factor to the development, unity and progress is also a challenge to ethical re-engineered education in Nigeria. Ethnic issue as a problem in Nigeria has been noted by Olakunle (2018) "Until now, because of the divergence of ethnic and tribal affiliation of Nigeria, it has resulted in lots of political disorder, chaos and anarchy" (p.288). Ossai (2019) equally observed this fact and wrote "We also say that ethnic identity may also be one of the factors that causes conflict in Nigeria … our point is that ethnic misinterpretation may likely be one of the backgrounds to some of these conflicts" (np).

As a matter of fact, many have inflicted injustice on others in Nigeria just because of ethnic differences. That is inflicting injustice on people just because they are not of the same tribe, and this can lead to political disorder, chaos and anarchy as noted by Olakunle.

Our view is that in Nigeria, behaviour, religion, politics and so on are done with ethnic background. Kukar (2011) noted this when he said; "In Nigeria where ethnic identities are factors for society, political and economic mobility" (p.186). And this idea of using ethnic instances in everything in Nigeria encourages injustice because people do not see people of other tribes as their brothers. This negates African view of oneness and therefore the tendency of injustice becomes high.

iii)Poor Parenting and Guidance: It has been discovered that some parents and guidance of these days for the pursuance of both basic and other needs consciously and unconsciously do not carry out the expected informal education at home, and even those who do little fail to take the children on the ethical based education.

This gap exposes the children to the learning from their peers and others who most often teach them the wrong or things that are unethical. Therefore, these children rely on the mercies of the school teachers to close the gaps resulting from the non-ethical based education by their parents and guidance. And sometimes it is difficult for the teachers to close these gaps and re-orientate them again on ethical based education.

The position of this paper is that parents and guidance inability or failure to carry out ethical based education on the children where the consequences of injustice and benefits of justice are taught causes injustice in Nigeria. Note the popular saying "catch them young". This means that when children are not caught young on ethical based education, they will grow without knowing the implications of injustice and hence exhibit injustice on people from when they are young till when they become adult.

(4.0)Consequences of Injustice

i) Economic Consequence: It has been widely admitted that the gap between the rich and the poor in Nigeria is high. The fact that some people are very rich and other very poor is not an injustice. The argument here is that some of the rich ones use their richness to inflict injustice on the poor ones, which makes it difficult for the poor to grow or become rich.

However, there are other thoughts who argue that the high discrepancies between the rich and the poor in Nigeria are injustices in itself. Chiegboka (2012),held that view and said:

> The fact that in Nigeria millions of people do not have the basic necessities of life, while some live in luxury is a basic injustice and its infringes the most fundamental human rights … many Nigerian millionaires are those who have either embezzled huge sum of money while in government or have been awarded huge contract which they failed to execute. (p.305).

It is a clear understanding from this expression that embezzlement of public money by some rich Nigerians is an injustice and has contributed to the poverty of some Nigerians. Therefore, poverty in this context is economic consequence of injustice inflicted on the poor by the corrupt rich Nigerians.

ii) Psychological Consequences: This paper discovered that some aggression have biological and hormonal origins. However, psychologists

have noted that expression of aggression or aggressive behaviour is sometimes effect of several factors including infliction of injustice. For instance, Nigerians like any other human person can be aggressive, but do not exhibit it at instinct, but when injustice is inflicted on them, there is possibility of them displaying this aggressive behaviour that has been hidden or sleeping.

This means that Nigerians whom injustice have been inflicted upon have very high tendencies of displaying aggressiveness. They can display their aggressiveness against their neighbours, relations, spouse, or even government or people in government. Nigerians most often show aggression to people in government by ignorantly destroying public properties procured with tax payers money. Ossai (2019), noted this when he stated that people act I n ignorance arising from their misconception that properties like public building, electricity, street lights, roads, pipe lines and so on are obtained with tax payers money to serve the people represent the government pride. What this means is that by destroying such properties they are eroding the pride and image of government.

iii) Insecurity: Many people consider injustice to be only when there is rape, embezzlement of public money, denying of fundamental rights, kidnap, banditry and others. What of when one assumes rights and privileges that are not due for him or her? Oguejiofor (2012) called attention to this and remarked that "This injustice comes in many guises; in the massive privileges the governing class gives to itself; in its recklessness and its impunity. (p.373). He further quoted St. Augustine and said "remove justice and what is human community but a band of rubbers". (p.373). What this mean is that in the midst of injustice in the society, there is most likely to be general insecurity.

The general insecurity in Nigeria today is partly attributed to injustice inflicted by individuals and the government itself. For instance, the case of Boko Haram in North East has been partly attributed to neglect by the government which is injustice. Also, the IPOB in the South East is an

epitome of government neglect of the people especially the youths – which is also injustice.

For example, the majority of members of IPOB who carry out protest are the idle youths who have no jobs as a result of social injustice of the government who are supposed to provide jobs for them. However, instead of jobs what the youths see is the embezzlement of money belonging to everybody and the privileges the political class arrogate to themselves with the embezzled money.

Another example of insecurity as a result of injustice is the recent case of Shi'ite group of the Islamic Movement of Nigeria (IMN) and their demand for the release of their leader, Sheikh Ibrahim El Zackzacky and his wife, Zeenat who has been granted bail by court, but was denied. The protest of this group has resulted to lose of lives and properties which includes a corps member, Precious Owolabi serving with Channels Television in Abuja, and Deputy Commissioner of Police (DCP),Usman A.K. Umar who until his death was the Deputy Commissioner of Police in charge of Operation in Abuja. Our position is that injustice like the neglect of the youths, denial of fundamental human rights, disrespect to the rule of law, political killing, rape, denial of freedom of religion and many others have resulted to breach of security in Nigeria and therefore making insecurity a consequence of injustice.

(4.0) Ethical Re-engineered Education Need as a Way Forward

Ethical re-engineered education refers to education that concerns with the ethical teaching aimed towards moral behaviour in the society. Ossai (2018) commented on this fact when he submitted it is only a morally based education that can anchor good foundation for our children that would help them overcome the negative impulses that drive conflict and underdevelopment. By implication he avers that children who have no moral upbringing lack values and no regards for the peace of the society. Like the case of injustice in Nigeria, the ethical re-engineered education is ethical based education with the target of educating the people on the ethics

that can help in the eradication or reduction of injustice in the barest minimum.

This paper attempt to explore how ethical re-engineered education can be applied to correct the behaviour of Nigerians that inflict injustice on others. And in our view ethical education can be applied through teaching and learning that centers on knowledge of ethics or societal values. This ought to start from the early informal education at homes and later formal education at schools.

During these periods, both formal and informal teaching should impart knowledge of ethics to their learners. Ali (2010) noted this need and said "the most important step in the implementation process of any given system of education is imparting knowledge to the learner". (p.7). This therefore mean that imparting ethical knowledge as means of combating injustice in Nigeria is very essential in our education system.

In order to understand ethical re-engineered education as responds to injustice in Nigeria, there is need to understand the area of relationship between the two, that is ethics and education. Education is an effort by the people to acquire knowledge and values, while ethics is moral behaviour which are the values that is acquired through education.

Through education, one acquires ethical knowledge that enables one to understand the consequences of injustice and why it is not acceptable in the society. In other words, ethics is also one of the values which both formal and informal education should inculcate on the people.

If education is geared towards ethical orientation which includes avoidance of injustice, then the people who have acquired this education, should be able to exhibit the acquired ethical knowledge against injustice in the society.

Ethical re-engineered education can also be a tool for good governance and national development in Nigeria. An ethical oriented educated people are those who have love for people and the society. When one has love for the people and the society he or she will be committed to good governance and national development. Even when such people are not in authority,

wherever they are, their contribution is always geared towards betterment of the people and the society.

As ethical re-engineered educated people can provide good governance and national development, good governance and national development can on its own reduce injustice. This is because, friendly environment influences people's mind and behaviour positively. When environment is friendly, people will be happy and friendly too which means that happy and friendly people are more likely not to exhibit injustice on the people.

(5.0) Recommendations

i) This ethical re-engineered education should not be limited to formal education like schools, it should be integrated in both our formal and informal education systems. It is education at all levels and all aspects of life. We mean all round education that should strive to evolve a truly just society which every Nigeria would be proud of.

ii) The religious community, government and non-governmental agencies should partner with mass media as an institutional platform in transmitting national ethical education that helps to dismantle Nigerian and African world view that perpetuate social injustice. There should be a paradigmatic shift that deploys the mass media, the family, the church as ethical education channel for promoting social justice and good governance.

iii) The religious community, as well as the political leadership, should strive to incarnate the Christological perspective of social justice in her conduct so as to serve as a power point for unveiling social justice as a practicable reality. She should in order words seek to be eyes to the blind, mouth to the dumb, feet to the lame, food to the hungry, clothing to the naked, father to the fatherless, husband to the widow and hope to the hopeless.(Mathew 25:35-40)

iv) Ethical education on social justice in Nigeria should go beyond academic exercise and social orientation to providing sanctions or penal

provisions for gross abuses both at civil and political levels of our national lives.

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