AN EXAMINATION OF RAWLS' SOCIAL JUSTICE MODEL: ITS IMPLICATIONS FOR CONTEMPORARY NIGERIA

Edogiawerie, Morris K.O., PhD
Department of Political Science and Public Administration
Igbinedion University, Okada. Edo State
morrisedos@yahoo.com, Edogiawerie.morris@iuokada.edu.ng
&

Innocent O. Ekuase
Department of Geography and Regional Planning
Igbinedion University Okada
Innocenti2907@gmail.com

KEYWORDS:

Equality,

Oppression, Rawls,

Nigeria, Social Justice,

Injustice

ABSTRACT

So much injustice, oppression, suppression, etc. were prominent among the many ills andshort comings which characterized the life of man in the "state-of-nature". The situation was described aptly by Hobbes when he asserted that "the life of man in the state-of-nature was "nasty, solitary, brutish, poor and short". He suggested that life in the state-of-nature can literarily be described, in many ramifications, as worthless and meaningless. Life was without any hope for tomorrow because many events were unforeseen and there was no room for history. This was one of the reasons why men decided to abandon the state of nature, which many scholars have christened "the Primitive society", and create the social society via the apparatus of the "social contract". The experiences of the two societies have helped analysts reach the conclusion that the civil society (state) is far more preferable than the state-of-nature. The civil society, thus, emerged. Be that as it may, some of the imbalances and imperfections which characterized the state of nature found its way in to the (modern society) state.Among others, two of such problems that found their way were injustice and oppression. The salient question is how did injustice and oppression find their way into the state and how can they be eliminated from the civil society so that there will be no resemblance between the civil society and the state-of-nature? It is against this back drop that this paper is set to examine John Rawls' theory of justice which is prescribed as an antidote in resolving the problems of injustice and oppression. Nigeria is one of those countries

Nigeria is one of those countries of the world who crave and cry for equal rights and justice, especially in Sub-Saharan Africa, with a view of testing its practicability and effects on the Nigerian social-political environment. A society where no one will feel ill-treated, abandoned, marginalizedor neglected as far as the distribution of resources is concerned. Rawls' postulations have been considered too technical and unrealizable, to this end, this study will show how true or otherwise this position is

Introduction

A song writer-Peter M. Tosh, once sang a song to condemn the injustice and oppression melted on man by his fellow man. In the song Mr. Tosh sang "everyone is crying out for peace, yeah, but none is crying out for justice…I man needs no peace but equal rights and justice…"(Jamaican Musician and song writer)He advised that men should fight for equal rights and justice and peace, which is a bye-product of justice, will follow. Tosh reasoned that if there is justice and equal rights, peace will reign in the land, among the people. Besides justice and equal rights many other ingredients that will make for a progressive society, in particular and the world in general will necessarily follow. Meanwhile, many Nigerians, from different sectors and regions of the country have been crying and agitating against marginalization, oppression, suppression and in most cases outright abandonment. (EBS, Politics Today, October, 2019) This simply means that these Nigerians are saying that there is no justice and equality as they would have preferred it to be.

This work will attempt to carry out an examination of how the contemporary society can enthrone justice and equal rights. A conceptual clarification of some recurrent terms will be carried out as they relate to the

issues in thispaper. This will be followed by an evaluation of Rawls' model of social justice and how it could possibly be applied to Nigeria so that the numerous cries and

crave against injustice and inequalities can be addressed decisively.The implications and challenges of Rawls' postulations will be analyzed. An attempt will also be made to determine how injustice emerged from the state-of-nature to the civil society. A salient question is, is there injustice and inequality in Nigeria and to what extent can Rawls' model be a panacea to the problem?

Conceptual Clarification

This work will pay some attention on examining some recurrent terms in this study with a view of painting a picture of what this discursive is all about. Some of these terms that fall into this category include *Justice, equality, Fairness and oppression.*

Justice: Defining the word 'justice' is by no means an easy task because it is akin to defining the word 'Good' as both terms

(Good and Justice) are intrinsic terms. An intrinsic term or entity is not a means to an end unlike an extrinsic term or phenomenon. Each of these words isan end in itself. Another reason for the difficulty in defining justice is the high possibility of committing the 'fallacy of a circular definition' which would make the term even more difficult, if not impossible, to comprehend. (Edogiawerie, 2013) There is also the chance that the definition will result in raising some other complex questions by virtue of the use of certain terms that equally require clarification themselves. (that is, the defininiens) Nonetheless, it would be prudent to attempt a definition of the term 'Justice', one that would be timeless and cross-cultural, so that we can have an idea of the meaning of the word. So, the question is, what is *'Justice*'? Any attempt at defining justice ultimately involves first clarifying the meaning of the term '***just***', after which the suffix 'ice' is added. 'Just' means that which is "morally right and fair…deserved by someone", thus Justice means "the system by which people are judged in courts of law and criminals are punished". (Hospers, 2006)

Justice can be referred to as a balance, a situation where things or persons are at par, that is, a scenario where everything is of the same category, measuring up and being of equal amount, quantity or proportion. Nozick does not concur that the literary meaning of Justice does not offer an ideal picture of what the term means in this context. (Warburton, 2011) Thus, this definition is regarded as inadequate. It has been argued that it is means more than that. Justice to some people means the equality of all human beings (men) no matter their social class/position, wealth, religion, origin, etc.Marx and Engels hold that justice refers to the total abhorring of the neglect, abandonment, rejection, disregard or discrimination of any sort of another individual or person who share the same visible physical/psychological features or even less of the same Homo-Sapiens specie. (Stumpf, 1994)

Fairness: A proper understanding of the term 'Fairness' can be achieved if the suffix, just like in the case of Justice, could be briefly ignored. In this case, the phrase 'ness' would have to be covered up and the meaning of 'Fair' obtained. Thus, 'Fair' refers to "a fair situation, system, way of treating people or judgment seems reasonable, acceptable, and right…treating everyone in a way that is right or equal…" Without committing the fallacy of a circular definition, fairness is the quality of being impartial or reasonable. It translates as an ideal or balance, that is, of equal distribution/adjudication on issues that concern persons or entities. Fairness means there is no lopsidedness, prejudice, bias or sentiment. It can be observed that a lot of the terms employed in defining justice are also applied in the definition of fairness. One clear meaning of fairness is that it does not speak of perfection but mainly of acceptable standards or principles.

Oppression: This concept is not different from the ones that have been analyzed above; hence, to define oppression is to first

define 'oppress'. To oppress is "to treat a group of people unfairly or cruelly, and prevent them from having the same rights that other people in the society have…to make someone unhappy, worried, or uncomfortable" Thus, oppression is "when someone treats a group of people unfairly or cruelly and prevents them from having the same rights as other people have". (Popkin and Stroll, 1986)

Veil of Ignorance: This is one of the phrases employed by Rawls to demonstrate how social justice can be attained in the state/society. According to Rawls the 'veil of ignorance' is a kind of blindfold that should be used to cover the eyes (knowledge) of those who make/enact the laws/policies in the state. The veil prevents these policy makers from knowing who will eventually occupy what sector or position anybody will occupy in the new social society to be created devoid of injustice and oppression. (Mukherjee and Ramaswamy, 2011)

The Original Position: This is also another concept used by Rawls when he prescribed his model on social justice. It is a situation whereby the existing social arrangement is dismantled and a new one erected. Meanwhile no one will have any idea of what his role will be in the new arrangement as things eventually unfold. The original position simply refer to that situation whereby everyone has the same social status or positionlessness as it was obtainable in the state-of-nature, e.g. no one is a leader or ruler, no one is a commissioner, no social hierarchy whatsoever. (Russell, 1997)

Aristotle's Model of Justice

Aristotle the Great is known as the first scholar who identified man as a social animal who must necessarily interact and influence his environment and society. The ability to want to socialize is innate in man. No matter how technical he puts it, it was him who first propounded the supremacy of the rule of law after the action of Socrates when he refused to object the Athenian authorities condemning him to death by drinking the hemlock-the poisonous death drink. This quality of socialization makes man the most advanced creatures and being on earth. Justice for Aristotle is when the midpoint of every action, decision or event is achieved, thus, if two individuals were to receive justice in the society each one would have to get that which will not be too much or too little for him regardless of the performance of the same task or activity. Justice for Aristotle is not found in any of the two extremes that are available, e.g. between bravery and cowardice-courage, between fullness and emptiness, etc. That which is good and just for him is the midpoint (midway) between any two extremes. For him, all men do not possess the same capacities or capabilities. All men are not of equal height, weight, wisdom, foolishness, colour, etc. He gives the illustration of two men who are hungry and needs to satisfy their hunger. He contends that the quantity of food that would satisfies Mr. A might definitely not be the same quantity that would satisfy Mr. B. just like the strengths (weaknesses) of Mr. A is not same as that of Mr. B.

Justice and fairness, for Aristotle, which does not make room for injustice and oppression, is that situation that satisfies no extreme whatsoever. Critics of Aristotle have asked him how it would be possible for him to determine the adequate midpoint/midway way for each man. The question thus, is what are the parameters for determining the ideal midpoint/midway for each and every individual such that can avoid injustice and oppression? Aristotle's model of the midway also goes for his determination of morality, meaning, for instance, that a thief who steals moderately is not acting viciously or immorally while a man who shows kindness moderately is not acting unjustly. (Stumpf, ibid)

Rawls' Theory of Justice

A discursive on social justice cannot be complete without the mention of the contributions of John Rawls. Rawls acknowledges that social injustice characterize the civil society (the state) and he is also mindful of the fact that injustice hurts and eventually tears the society apart because those treated unjustly will not want to remain in their state but will struggle desperately to get treated fairly. The struggle is between the oppressed and oppressor.This simply means that he agrees that some people are not treated the same way others are treated, that is, some people are not being treated fairly.

Warburton, Dubois, Nozick (Hoffman and Graham, 2009) and others have reached the conclusion thatthe continuous existence of injustice in the civil society-the state, will eventually take man back to the nasty, poor, short, solitary and brutish state-of-nature, (Appadorai, 2004) which he once willfully rejected and abandoned, if no decisive action is taken to eliminate injustice and on time too. For Rawls, the existence of social injustice and oppression makes the state-of-nature and the civil society/the state, one and the same, thus, defeating the noble aim of the founding fathers of the tacit consent. Rawls' theory of justice strengthens the arguments of Rousseau, Locke, Hobbes, Mill, on the emergence of the social society. The civil society has not been in existence ab initio but became a necessity when the cruelty of men began to take (a toll) the best parts of them. Rawls unequivocally contend that injustice, oppression and inequality must be eliminated from the state otherwise meaningfulness and advancement would never become achievable realities. He advocates that the best way of eliminating injustice and oppression from the civil society is by creating a new state which will herald social justice where the shortcomings and imbalances that featured in the primitive society where the divergence among men was prevalent. (Hoffman and Graham ibid)

Rawls categorically states that in the process of creating this new civil society two stringent principles must be strictly adhered to otherwise injustice and oppression will still find its way into this new creation. The scientific methods to be applied are *"The Original Position" and "The Veil of Ignorance"*. The creation of this new social structure simply means the reallocation of state resources, the restructuring and

repositioning of social infrastructures. The current arrangement of items in the State is the reason for Injustice and Oppression, as it were. Among the two methodic principles for building the new social society, the "original position" compulsorily comes first. (Sabine and Thorson, 1973)

The Original Position

By the Original position, Rawls recommends that every member of the present social society should compulsorily assume a positionless status, that is, a situation where every individual, rich or poor, tall or short, educated or uneducated, etc., will be regarded and treated as equals. This simply means that everyone in the society is the same, no boss, no subordinate. It means no body will occupy any social position. The original position can be likened to the situation prevalent in the primitive society but in a more articulated and teleological fashion. In the State-of-Nature there is no industry, no furtherance, no team work, no collaboration, etc. (Stumpf, ibid)

The original position signifies that all individuals have equal rights, liberties, powers, income, opportunities, responsibilities, wealth, recognition, respect, etc. the original position means that everyone in the society has the level of esteem without anyone reserving the right of reverence. Everyone bears the same level of risks as the occasion demands it, the pains of society does not rest more on anyone or a group of individuals in the society. There is no boss, no subordinate, no one is superior and no one is inferior, no first class, second class or third class citizen, no special privileges. All of the above instances aim to point out how serious the original position is and how it is applicable to everyone in the state. The equality of all in the original position begins from the state-of-nature like situation and proceeds to the pre-creation situation of the new society. That means that before the new society (state) created all men remain equal without a clue of what they will become in the state but prepared to ensure that, come what may, they do not suffer in the new setup. This means that they have to make sure they prepare a fair and just environment as they are the ones to allocate the resources.

> It has probably struck you that there is something odd about the motivation of people in the original position. On the one hand, they are purely self-interested—they seek to maximize their individual shares of the primary goods. On the other hand, because they do not know their identities they are *forced* to be impartial, that is, each individual can only advance their interests by viewing the choice of principles from the standpoint of each individual. Exposed metaphorically, we have to put ourselves in each other's shoes (Mondin, (2011).

The fact that humans are selfish and self-seeking is one that cannot be gainsaid as every individual tend to cash in on every opportunity that will maximize his personal interest and potentiality. The original position is a guaranteed tool at obtaining a

fair and just society since men in their self-seeking nature will go all out to do everything to protect and preserve self-interest. This propels all those involved in the distribution of state wealth to be fair, equitable and just to all sectors of the society. This he will do preparing a soft landing for himself when things in the nascent state.

The Veil of Ignorance

Rawls' original position extends to what he described as the veil of ignorance. According to the veil of ignorance no one has knowledge of what he is to become in the new state or what position or role he is going to occupy or play in the novel society. By virtue of the original position he is neutral and without essence at the entrance of the fresh civil society. He only becomes aware of his role or position in the new state after all resources and infrastructure has been perfectly erected and ready to become functional.

Once again, the veil of ignorance, like the original position, is meant to foster impartiality. It is a situation where all the important sectors of the social society receive equal and fair share of all that which is available in the state for the people. Those to distribute, structure and occupy the various sectors are also involved in the distribution, structuring and possession of these resources. The state seriously intend that all the sectors receive equal share of these gifts

Rawls' Social Justice and the Socio-Political Climate in Nigeria

Rawls was very firm and explicit when he suggested that the basic essential ingredients required for the attainment of pure social justice were the "original position" and "the veil of ignorance" without which the creation of a new society devoid of injustice and oppression will not be possible. (Owolabi, 2010)It is worthy of note to state that thinkers and scholars alike have concluded that change can only be possible if the people allow it or give it a chance otherwise it will remain walking in an endless circle.

The fact that Nigeria is faced by some very social and political challenge is one that cannot be gainsaid or over emphasized and if the situation is not handled on time and decisively then the fragile national unity and security which is already at the brink will easily tip over. Some of these problems include be not limited to the following, the Boko-Haram insurgency, Herdsmen-farmers clashes, electoral malpractices and violence, the Niger Delta saga, looting of public funds, wide spread corruption and unpatriotism, sectorial killings, among others.

The Boko-Haram insurgency: The Boko-Haram began in earnest gaining public attention around the early months of the year 2011 when their activities to the sabotage of government efforts and installations around the country especially in the federal capital territory, Abuja. The climax was the adoption of well over 250 (two hundred and fifty) Chikob school girls in Bornu state in April 14th 2014. The families of the girls, most of who were under the age of 15, were

traumatized and are still in that condition as at time of this study (2020). The sect did not stop here as they had the guts and logistics to attack and decimate quite a large number (running into hundreds) of the Nigerian military personnel at different military formations and ambuscade. They comfortably sacked many communities, striking fear to others around their area of operations.(EBS News Commentary, Jan., 2015)

A consideration of the combat readiness and abilities of the Boko Haram, one is forced to wonder where they get their logistics and encouragement from. The simple yet rationalization is that they have some very powerful moral and financial support from either individuals or organizations or both otherwise it is not easy for any small group to bring a nation like Nigeria- the giant of Africa, to her knees. A school of thought has dismissed this as mere speculations as there is/are no evidences or proofs to back these claims. Whatever the case is the bottomline is that the Boko Haram is a force to be reckoned with. The point is that if this insurgency could survive, and wreck-havoc on the country, then there is more to its resistance than meets the eye. If the Boko-Haram fights have such support and backings which runs into billions of dollars in pursuing their crusade the a salient question is what is the rational and moral justification for a group of people waging war against their country without provocation without stating what their grievances are and to what extent would such people accept or tolerate social justice?

Kidnapping, Fulani herdsmen-farmers clashes: The birth or emergence of "Amotekun security outfit" in the south western part of Nigeria has been regarded by many as a child of necessity and a most welcomed development because they perceive that it would be a formidable force against Fulani herdsmen who have declared full-blown war against "innocent Nigerians" by kidnapping them for mind-blowing ransom. Meanwhile, those who have been fortune to survive the ordeal have reported that the experiences are indeed harrowing. The testimony of a woman who visited Nigeria from overseas where her and her family was based recounted their bitter experiences with these Fulani group of people. According to her these kidnapper cannot be reasoned with as all pleas and appeals falls on deaf ears. As she recounted her story she broke down in tears many times, she also mentioned how many captives were slaughtered like animals without mercy and ended by saying that her family will never remain the same. She vowed that her family and generations to come will never have anything to do with Nigeria even though they were Nigerians by birth. She stated that Nigeria is a taboo, a place that can be equated with the jungle-the state-of-nature. (Aledeh News, Sept. 2019)

The country is also faced with the problem of herdsmen-farmers clashes which has assumed a dangerous dimension in recent times. Meanwhile, there has been a pre-existing relationship between herdsmen and farmers which dates back to the early seventies (1970s). During these times there

was a peaceful coexistence between these two. However, the current trend is that these herdsmen lead their herds into the farms where the land tenure farmers have cultivated economic crops for subsistence or commercial purposes and destroy these crops by trampling or eating them as they pass by. When the land tenure farmers protest the herdsmen become hostile and turn on these farmers and in many cases these farmers are killed. The communities where the framers belong embark on reprisal attacks against the herdsmen. The climax of this was when the herdsmen began to carry fire arms as dangerous as the AK47 assault rifle. Armed to the teeth the herdsmen kill anyone who attempt or resist them. The farmers have accused the federal authorities claiming it is injustice as nothing has been done to bring these herdsmen to book (judgment).

The contention is that there is a law against any citizen who possess fire arms that are not registered. Some categories of guns are completely forbidden and would not be licensed for anybody for whatever reason. The bottom line is that these herdsmen openly brandish these weapons and use them against their perceived opposition-the land tenure farmers. There have been numerous reports of herdsmen raping and killing helpless, hapless and defenseless women who go to their farms to work. Recent events reveal that farmers no longer go to their farms for the fear of been killed by herdsmen. One resultant effect is the raise in price of food stuff in the markets. The boomerang effect is seriously rubbing off on all the citizens and not only land tenure farmers. The basic question is why is no one in the authority saying or doing anything about their handling of outlawed weapons? There is injustice in the entire episode so much so that some quarters conclude that there is a political undertone to these occurrences.(Nairaland, May, 2019)

Electoral Malpractices and Violence The issue of electoral malpractices and violence is one of the frontline challenges staring the nation in the face. This is one major source of injustice and oppression. How fair and just will a man be if and when he manipulates himself into public office determined to crush everyone and everything that possess a threat to his assumption of that office.Every potential Nigerian politician who seek public office perceives the nation's wealth as one giant national cake where he has a share and this ultimate desire is to secure a place/position in power so that he can have unlimited access to that cake and do as he pleases with it. This selfish desire accounts for one of the many reasons for corruption and recklessness in government. For instance, when late Gen.SaniAbacha suddenly died in office on June 8th 1998, the nation got to know shortly after of how much in billions of Dollars he and his family who held the country to ransom had embezzled from the national coffers. This incident was one of the eye openers that the speculations of public officers siphoning public funds is not mere speculation but the modus operandi of what majority of government officers do when they are in office. If the orientation of

a large chunk of Nigerian politicians is to get into public office and attempt to loot funds meant for developmental projects of the people then Nigeria or any other nation is in trouble. Injustice arises when food meant for a large number of persons is commandeered by one or a few persons thereby depriving the others of their fair share. The issue is to what extent would Rawls' model to Nigeria perhaps that access to the 'national cake' would no longer existence. After the adoption of Rawls' model it would be interesting to know how many Nigerian politicians would aspire for public office. (Odey, 1997)

Yet another monstrous problem is that of the sectorial killings that is rampant across the country. This, scholars have referred to as senseless and mindless mostly prompted by a special dislike or aversion of someone or people, the simple reason of subjugation, that is to show or prove some sort of supremacy or power. This has happened in many states and the reasons adduced are Ethnicity. In recent times reports have had it that South Africans have attacked Nigerians and other foreign nationals in their country simply because they were foreigners. Many Nigerian lives were lost and this forced many Nigerians to be evacuated from South Africa.

Besides all of these many nations challenges, others a daunting issue when threaten national security stare the country in the face inflation and an astronomic cost of living, the absence of certain basic infrastructures such as, electricity supply, poor health care system, dying educational sector, lack of job opportunity which is the root cause of a lot other problems, crimes and criminality etc.

Critique

Hoffmam, J and Graham, P. (2009)and other scholars alike have contended that Rawls' model is at best an ideal owing to the technicalities involved in attaining the creation of a new social society. A school of thought however argue that Rawls' model is not entirely impossible as it would require resolve and determination in allowing this prototypical to work. According to this school change can be possible if it is given the chance and atmosphere to be. To this end, the important question is will Nigeria and Nigerians give this model a chance/trial to see whether or not it will work. If no attempt is made to allow the practicalization of this recommendation of Rawls or any other scholar then it would never be known whether or not it would have been a reality other than an ideal.

Sequel, the model cannot be dismissed with a simple wave of the hand. However, for the practice of this model to even stand a chance certain fundamental principles must be present. Some of these include but not limited to patriotism, sincerity, selflessness, devotion, altruism, etc. In a system where the leaders (rulers) do not have the overall welfare and interest of the people they serve at heart then the possibility of creating a social society devoid of injustice and oppression will be a utopia. Public servants or leaders who nurse selfish ambitions and only care about themselves and their pockets

would never truly want a society where they will not get the opportunity to defraud the government. Such leaders would most definitely make desperate and subtle attempts to twat the efforts aimed at creating a fair and just state as their only interest is to get the chance of obtaining a large chunk of the "national cake". Leaders who are not honest (sincere), patriotic, selfless, altruistic, etc. turn out to be insensitive to the needs of the people whose interest they are supposed to represent and protect, at the end of the day these bunch of leaders end up diverting public funds into their private/personal bank accounts. There is, indeed, the need for a new social society because the magnitude of oppression and injustice is rapidly taking mankind to the state-of-nature that was purposely abandoned long ago. (Popkin and Stroll, 1986)

Records have shown that some rulers across the world especially in Africa would want to grab hold on to power in the Machiavellian style (Bull, 1997) and consolidate it for as long as possible. Particularly in Africa records have shown that many leaders/rulers have held on to political power for as long as 30 (thirty) or more years. A number of these rulers gone as far as putting machinery in motion to ensure that their children (or close family members) take over from them when they are too old to continue or when they die. Nigeria is not an exception in the above regards as past military rulers like gen. Ibrahim BadamosiBabangida popularly known as IBB and the late Gen. SaniAbacha had intended to remain in power for as long as possible.

The all-salient question is what crop of leaders have Nigeria had since she became a sovereign entity? If the answer were in the affirmative then what is this cry and brouhaha about corruption and marginalization all about? There is poverty in the land in a country that is said to be blessed with abundance of human and natural resources. Currently the average Nigerian lives on less than $1 daily (living from hand to mouth). The average Nigeria cannot boast of any investment whatsoever, not because there are no investment opportunities but because there are no means of investments. Abacha for one is said to have embezzled well over ₦500,000 000 000 (Five hundred billion dollars when he was alive in office. As at the 30th of April 2020 the United States Government returned over $311billion dollars (Three hundred and eleven billion dollars) stolen from the Nigerian Treasury by the Abacha administration. (Nairaland News, April, 2020)

Note that poverty is one of the major reasons for the other imbalances that torment the Nigerian nation. If and when poverty is eliminated then the country has the hope of moving towards development otherwise her woes are endless (Omoregbe,1993). Besides the Abacha phenomenon, what meaningful and genuine attempts have other Nigerian leaders/rulers made at alleviating the sufferings that pervades the land, to what extent would corrupt and selfish leaders welcome the creation and existence of a new social society where it will not be business as usual diverting public funds into private

or personal accounts, where everyone will be treated and regarded as one, where no ox will be gored. To what extend will corrupt and deceitful leaders accept to be genuinely ignorant of the fact that all sectors will receive equal attention-allocation and do the needful? Some might conclude that these questions are rhetoric but the truth is that if these questions are given sincere answers then it might be possible to create a new social society where injustice and oppression will not exist.

Those, on the other hand, whose are advocates of the impossibility of Rawls' model should consider such countries like Singapore, the United Arab Emirate of Dubai, quarter, South Africa, etc. For 27 (Twenty-Seven) years late Nelson Mandela advocated for a new social society in south Africa where Black and White people are treated as equals. Malcolm X, Martin Luther King, etc. advocated long ago for this social society where injustice and oppression will no longer exist, where man's inhumanity to man will cease, a situation where everyone will be given a voice and the chance to express himself. (Odey, ibid)

It should be noted by those who will contend that injustice still exist in some societies that the magnitude at which it exist is such that human inadequacy and shortcomings will permit otherwise the ideal notion envisaged by Rawls will be possible. Put differently, the imperfection of man will not allow the ideal model as posited by Rawls.

Conclusion

If the modern state, as we have it today, can be possible then the possibility of Rawls' model cannot be totally ruled out as non-feasible in contemporary Nigeria. Since evolution is dynamic and always full of new innovations perhaps a time will come when the postulations of John Rawls put forward as far back as 1972 will become easily and readily practicable. When this time comes all of the great injustice and oppression that exist in our world would have been completely eliminated. Prior to the emergence of the modern state many nations practiced governmental systems like Monarchy, Aristocracy, Feudalism, Autocracy, despotism, etc. but as man continued to evolve the need of a better and more refined system of governance was sort, a situation where everyone would have a say, a voice no matter his social status. That kind of government which is centered on the people, a people-oriented government since the ruler/leader cannot rule or lead in a vacuum. The leader cannot be the leader and at the same time the led, hence, Mbiti was right when he says "I am because we are and we are because I am" (Mbiti, 1980)

A government that revolves around the people implies the rule by the people as referred to in Greek: *Demos* meaning *people* and *Kratia* meaning *rule*. When Demos and Kratia are put together, it means rule by the people thus we have what we know today as *"Democracy"* Countries all over the world strive to enthrone democracy as it has been adjudged as the best and most preferable system of government. If democracy is government of the people, it translates to the

fact that everyone is involved in the running of the day to day affairs of their state and this in turn imply that there is equality, justice and fairness. Although ideal democracy has not been achieved by any nation every other state craves to democratize because it has been declared as the best form of government. (Russell, 1997)

Finally, by implication, democracy implies justice since it is a system where no one, for one reason or the other, is relegated or left out of the scheme of things as far as the running of the state is concerned. The aftermath of injustice in the social society is one of the powerful reasons for chaos and anarchy in our states as we have them. If someone or a group feels cheated it is seldom that he/they will sit and let the matter drift. Injustices results in resistance in various forms and manners. The concatenation of the events of injustice doesn't ever breed anything good in lieu it/they ultimately end up in disaffection and retrogression.

References

Anamgba, A.O. (2011). The Substance of Government. Aba: Alpha Publishers.

Appadorai, A.A (2004). The Substance of Politics. Madras: Oxford University Press. University of Calabar Press.

Asouzu, I.I. (2004) The Methods and Principles of Complementary Reflection: in and Beyond African Philosophy. Calabar:

Beattie, J. (1964). Other Cultures: Aims, Methods and Achievements in Social Anthropology.

Bull, G. (ed.). (1999). The Prince. New York: Penguin.

Edogiawerie, M.K.O. (2013) Another Approach to Logic, Consistent Reasoning and Aspects of Symbolic Logic. Benin City. De Posh Publishers.

Falola, T. and Heaton, M.M. (2008) History of Nigeria. Cambridge University Press.

Falola, T. et al. (2010). History of Nigeria. Lagos: Longman Publishers.

Graham, P. and Hoffman, J. (2009) Introduction to Political Theory. 2nd edition London: Pearson and Longman.

Hospers, J. (2006) An Introduction to Philosophical Analysis. 4th edition. New York and London: Routledge.

Madiebo, A.A. (1980) The Nigerian Revolution and the civil war. Enugu: Fourth Dimension Publishers.

Mbiti, J. (1980) African Religion and Philosophy. New York: Heinemann.

Mondin, B. (2011). Philosophical Anthropology. India: Theological Publications.

Mukherjee, S. and Ramaswamy, S. (2011). A History of Political thought: Plato Marx. New Delhi: PHI Learning Private Limited.

Njoku, FO.C. (2002). Essays in African Philosophy, thought and theology. Owerri: Claretian Institute of Philosophy.

Odey, J.O. (1997) Nigeria: Search for Peace and Social Justice. Abakaliki: Patrick Parish.

_____ (1999) The Days of the Jackals: The Roots of Violence and a search for the meaning and Relevance of Nonviolence Resistance. Abakaliki: Patrick Parish.

Olu-Owolabi, K.A. and Ekanola, A.B. (2013). A Holistic Approach to Human Existence and Development. Ibadan: Hope Publishers.

Omoregbe, J.I. (1993) Ethics: A Systematic and Historical Study. Lagos: Joja Educational Researchers and Publishers

Oyediran, O (2007). Nigerian Constitutional Development. Ibadan: Oyediran Consults International.

Popkin, R.H. and Stroll, A. (1986). Philosophy. Oxford: Simple Books.

Russell, B. (1997). History of Western Philosophy. New York and London: Routledge.

Sabine, G.H. and Thorson, T.L. (1973). A History of Political Theory. New Delhi: Oxford and IBH Publishing CO. PVT. Limited.

Stumpf, S.E. (1994) Philosophy: History and Problems. New York: McGraw-Hill Inc.

Warburton, N. (ed.) (2005). Philosophy: Basic Readings. 2nd Edition. London and New York:

Other sources

EBS Television programme captioned "Politics Today", Oct., 2019

EBS News Commentary, January, 2015.

Aledeh News, September, 2019

Nairaland Social Media News, May 2019

TELL News Magazine, June, 2006

Nairaland Social media News, April, 2020

Peter M. Tosh was a Reggae Musician from the West indies just like Bob Robert Nester Marley