

Integrating the Idea of *Niti* And *Nyaya* Into Nigeria's Politics As A Panacea To The Issues of Ethnic Crises: A Philosophical Approach

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Abstract

Peaceful cohabitation amongst Nigeria's numerous ethnic groups has been a subject of contention since the country's inception. Several racial, ethnic, and political crises have led the nation to become divided and its individuals' lives to diverge. These disparities have fueled rivalries because of the imbalanced allocation of the country's resources and the elite group's abuse of power. Utilizing a critical analysis tool and an analytical approach, this research examines political upheaval and ethnic conflicts in contemporary Nigeria. The ethnic crises are made even more compelling when one considers the many instances of injustice and unfair treatment that Nigeria's ruling elite has inflicted upon the weaker, marginalized, and vulnerable ethnic groups. Ethnic crises are among the problems endangering Nigeria's national stability, according to the findings. This notion is the foundation of this research. The resolution of ethnic problems will be achieved by adopting Amartya Sen's conception of justice. With regard to Amartya Sen's *Niti* and *Nyaya*, human reason may discern between justice and fairness through the realization process. Ethnic crises have led to economic hardship and rivalry between various ethnic groups, according to the research. Amartya Sen's *Niti* and *Nyaya* can be implemented in modern Nigeria to end ethnic crises, and public reasoning can also be used to resolve injustices between various ethnic groups.

Keywords: Ethnic crises, injustice, ethnic, Amartya Sen.

Introduction

One of Africa's problems is ethnic crises. Using Nigeria as a case study, which has an estimated 250 ethnic groups, we understand that there have been injustices and inequalities among the various ethnic groups from the time of colonial administration to the current political regime. Ethnic relations in Nigeria are characterized by divisions, unhealthy rivalries, and stark differences among the ethnic groups. The colonial administration was the source of ethnicity and ethnic crises in Nigeria when it persuaded the ethnic groups of the Northern and Southern provinces to merge into a new country, Nigeria, in 1914. Addressing the issue of ethnicity and ethnic crises brought about by the British colonial government has proven to be extremely challenging. Following the direct and indirect rule of the various kingdoms, empires, etc., the nation known as Nigeria now exists. Since the inception of the nation, Nigeria's political system has been in disarray, and the majority of these issues are the result of propaganda and ethnic politics. The democratic process, mutual understanding, peaceful coexistence, unity, and political stability are all threatened by the ongoing struggle among the various ethnic groups for political position and power to control and dominate the nation's economic wealth and other resources. The difficulties found in reaching a consensus on social justice and fair treatment raise concerns about the sustainability of peaceful coexistence, unity, and political stability within society. In a society with diverse ethnic groups and occasionally divergent opinions and understandings, how can we preserve peaceful coexistence, political stability, and unity? Sen's Idea of Justice addresses the concepts of inequality and social justice by presenting a practical formula for the equitable allocation of individual liberties and rights as well as the process for allocating socioeconomic advantages, which include health, education, money, and other

political rights. The terms "justice" and "fair treatment" can be used interchangeably. The trait of treating each other fairly and correctly is what it is. In other words, we should be treated fairly when we discuss justice or a "just society." It implies that we need to treat one other fairly. For example, practically all Western narratives begin with Aristotle's defense of the virtue of fairness. According to him, treating all instances equally is essential to justice, a notion that has challenged modern philosophers to determine which similarities—need, desert, or talent—are significant. According to Aristotle, there are two types of justice: distributive justice, that involves allocating wealth or other benefits, and retributive justice, which involves making amends for wrongdoing. A key idea in political philosophy, the concept of the "just" state, likewise depends on the idea of justice (Britannica, 2021).

In distributive terms, justice means that each person has the right to riches without harming another; no one should be denied the means of subsistence in pursuit of their "just" goal of wealth accumulation. Each and every person has the right to be treated fairly; neither the rich nor the poor should take advantage of one another in the course of their legitimate employment or other responsibilities. Each person deserves their share of the state's economic prosperity, and harmony and peace will be fostered by treating all residents fairly. In terms of riches, money, honor, welfare, etc., there ought to be equality. As a result of a series of debates held in Nigeria and Britain, Nigeria adopted four different constitutional frameworks from the 1940s to the 1957/58 Willink Commission. These frameworks recognized the three political regions and constitutional arrangements for a federal system, which allowed the Hausa/Fulani of the North, the Igbo of the East, and the Yoruba of the West as the major ethnic groups. However, they denied recognition and domination to several other smaller ethnic groups. Justice and equality can help promote unity, peace, and stability among the various ethnic groups in modern-day Nigeria. Between the early 1960s and 1969, a second connotational framework emerged that took ethnic differences into consideration. In order to accommodate smaller ethnic groups that had previously been excluded from recognition, a quota system was implemented for appointments to national bodies and the establishment of twelve states nationwide. The civil conflict in Biafra is caused by the marginalization, injustice, and inequity of minority communities. Another series of constitutional discussions and government investigations following the Civil War led to a different strategy.

The adoption of a "federal character" strategy was established by this method, which began in the 1970s and continued until the early 1980s. There were two components to it. One was the split of the nation into more states and the formation of more states to accommodate for ethnic relations without recognizing ethnic recognition. The second was the need that national bodies' compositions represent the federation's member states, which were seen to be equivalent to ethnicity. A plurality of votes is used to elect representatives to the highest state posts. The "federal character" strategy of the 1970s was revised as a result of a fourth approach that emerged from discussions and talks that began in the early 1980s and have continued to this day.

The country was further divided into more states and local government entities in order to better reflect ethnic recognition and representation as a result of the revision of the "federal character" policy. The agreement also included a rotation of the top state posts across ethnic areas and proportionate participation of parties, which was thought to reflect ethno-regional interest in the executive cabinet. It was believed that these innovations would provide a long-term solution to the problems of ethnic disparity and crises, but they appeared to have been undermined during the period of military control.

An Overview of Nigerian Ethnic Crises

Several ethnic, political, and economic crises have caused Nigeria to become divided along ethnic lines, which has led to disparities among the populace. These disparities have heightened

rivalries because of the unequal distribution of the nation's resources, and tensions have arisen from the marginalization of one ethnic group at the expense of other ethnic groups, particularly minority ethnic groups. The dominance and marginalization of a particular ethnic group in relation to governance and leadership are intimidating and difficult, and this has created mistrust and misunderstanding among the populace. As a consequence of the numerous ethnic groups in Nigeria, the issue of ethnic relations is also impacted, resulting in animosity, injustice, imbalance, and intolerance among the populace. Thus, Sen's concept of justice is used in this thesis to address the issues of ethnic crises in modern-day Nigeria.

Amartya Sen's View on Nyaya and Niti

Amartya Sen's idea of niti centers on institutions and laws while referring to behavioral correctness and organizational relevance. In Sen's view, Niti thus takes the place of the ideal just world, and in the contemporary world, it aligns with the transcendental institutionalism approach that aims to answer the question, "What do competent just institutions look like?" However, Nyaya is about emerging, that is, a comprehensive vision or design of realized justice. The establishment of reasonable, understandable justice is a prayer of both Niti and Nyaya. Sen proposes that when justice is viewed from the more inclusive and expanded perspective of Nyaya, the roles of institutions, rules, and organizations are naturally important, but they are inextricably linked to the real world. Niti, on the other hand, is the procedural sense of justice and the instrument of codification, whereas Nyaya represents the more realistic and holistic sense of justice and focuses attention on specific results. He claims that the idea of Nyaya is in line with the realization-oriented comparative justice approach, saying that "the central question in this approach to justice represented by Nyaya is not 'how perfect just institutions look like 'but' how justice can be developed?'" (Sen, 2009:21). He emphasizes that in the ancient Indian tradition, there is a view of justice that is not Niti but rather Nyaya, and compares "the difference between transcendental institutionalism and social realization approaches regarding justice to the difference that exists between Niti and Nyaya). Furthermore, Sen insists that the legislators of ancient India used a discourse known as *matsyanyaya*, which means that "justice in the world of fish is that the big fish can swallow the small fish freely." Sen, supports that this degrading discourse should be taken into consideration for a particular application because the primary function of justice should be to prevent *matsyanyaya*, and "justice in the fish world" should not be permitted to infiltrate the human world. Sen claims that in this case, central acceptance is not a question of evaluating institutions and regulations, but rather of societies' self-reasoning and the realization of justice with Nyaya consciousness.

Sen asserts that "the realization-oriented approach makes it easier for us to understand the importance of preventing sharp injustices seen in the example of *matsyanyaya* and to prevent or correct the injustices that exist in the actual world" (Sen, 2009:21). Sen cites the 18th and 19th century slave revolts as evidence that transcendental designs for the creation of competent just societies or social arrangements do not produce a solution in order to avoid the *Matsyanyaya* on the issue of justice. It is unnecessary to look for agreement on what constitutes a just society in order to abolish slavery, according to Sen, who claims that Adam Smith, Condorcet, and Mary Wollstonecraft are among those who emphasize that a society with slaves is completely unjust. Instead, slavery was abolished by a majority vote. Slavery was abolished after the American Civil War. Sen highlights that the "great strike launched for justice in America, the enhancement of justice through the abolition of slavery, cannot be shown within the transcendental institutionalism approach, but within the social realization approach (comparative justice approach or realization-oriented approach)" (Sen, 2009:22).

However, Sen maintains that a proper understanding of social realization—the Nyaya-based view of justice—"contains a comprehensive, broad explanation (including process) of the

events and situations that occur through the right processes” (Sen, 2009: 24). Sen also emphasizes the importance of the global dimension of justice, stating that “the dominant view of transcendental institutionalism in political philosophy has a restrictive/limiting perspective and this it emphasizes that it will not be possible to realize global justice from this perspective.” A transcendent and unaddressed claim cannot meet the global level needs of our time for a just world, according to Sen, who considers that a competent global justice can be created through the establishment of perfectly just institutions. This idea is put forth within the framework of the regulation-oriented (transcendental institutionalism) justice approach. In fact, a thorough clustering of institutions is necessary to apply the Rawlsian method to the theory of justice in order to identify the fundamental components of a just society. As far as how to conceive about global justice is concerned, Rawls genuinely gives up on his ideas of justice and does not resort to fantastical ideas. While pursuing calls for justice as fairness, Rawls' subsequent book, *The Law of Peoples*, attempts to illustrate how this would occur across nations. Sen asserts, however, that "this addition, which includes the resolution of the fundamental problems of humanity through negotiations between the delegates of different countries, remains very weak and qualifies justice in a very limited way" (Sen 2007:26). Sen then poses the question, "What kind of global change is required to make the world less unfair?" (Sen, 2009:25) poses the inquiry Sen highlights that the interests of oppressed and deprived nations should also be adequately taken into account in terms of benefiting from economic connections, technological advancements, and the advantages of political opportunities. Sen sees widespread global inequality and poverty as a fundamental problem at the heart of globalization, and highlights the need for more equitable distribution of the enormous benefits of globalization, saying that "the poor should have a better and fairer arrangement with less economic, social, and political inequalities of opportunity" (2010:156).

The provisions of the domestic and international reorganizations ought to be examined. Governmental rules for social security and other supporting governmental actions, whether new or strengthened, can have significant effects on Sen during this time. Although there are still differences on other matters, he urges individuals to work toward global justice in order to create a capable just society. He contends that this might lead to consensus through public discussion. Within this framework, Sen highlights the need to modify the world's institutional framework in order to reduce unfairness and rectify current injustices. According to Sen, for instance, the medications required by the impoverished AIDS patients can be produced more readily, sold for less money, and found in the market more readily. The reorganization of the laws pertaining to this is a straightforward issue that has some ramifications for global justice. However, Hobbes highlighted the fact that people's lives were "evil, wild, and short" in his 1651 book *Leviathan*, which is arguably quite exemplary. Sen (2009:412) contends that "this Hobbesian conclusion regrettably still constitutes a good starting point for today's theories of justice."

Sen emphasizes that despite tremendous material advancement, these awful aspects still exist in the lives of far too many people worldwide. In fact, Sen's approach focuses on people's lives and abilities, their deprivation, suffering, and oppression. Sen claims that various theories of justice share certain assumptions about the nature of human existence, such as making people feel cruel, unable to empathize, disagreeing, arguing, and humiliating them. Sen contends that the prevalence of these aspects in human life does not dictate which theory of justice should be adopted, but rather that we should pursue justice generally, despite our diverse lifestyles, and eradicate injustice from human society. Sen specifies that he heavily emphasizes human potential and ability in his argument and compares it to other conceptions of justice. Sen believes that certain people and cultures shouldn't be destined to live lonely lives because they lack basic human qualities like understanding, sharing in the sentiments of others, communication, collaboration, and reconciliation. According to Sen, preventing isolation is

crucial for preserving human life quality.

According to Sen, Hobbes highlights the hardship of solitude by highlighting how "bad, wild, and short" people's lives are in *Leviathan*. Put another way, Sen's observations on the predicament of the solitary individuals and the challenges of loneliness, which Hobbes highlights, are same in this instance (Sen, 2009:415). Sen believes that we live in a world that is already terrible, where we are subjected to a number of problems like poverty and persecution. To make matters worse, he notes that we constantly quarrel with one another yet are unable to speak with one another. Sen, who does not offer an ideal of justice in Rawls's manner, invites us to a non-local, neutral mind. You look through the eyes of Smith's impartial audience, without assuming that something can only be done in one particular way, and emphasizes that we need to review our preferences, tendencies, and practices. Finally, Sen calls for the reproduction of real democratic opportunities and spaces for discussion and emphasizes public reason. Sen addresses the practical issues faced over the past 25 years and argues that justice should have a global dimension today (Sen, 2009:394-396). Finally, Sen states that the dominant theory of justice today is under the approach of transcendental institutionalism – even if it is endorsed as well-intentioned rhetoric – many of the problems related to justice are overlooked. Sen calls on us to rely on public reason unrelated to some kind of ideal in achieving justice, and states that we must consider social arrangements as a whole to evaluate their far-reaching effects without obsessively clinging to formal and procedural rules (Sen, 2009: 408-409). Sen asserts that there is a real need for a departure from the restrictive/limiting transcendental institutionalism approach that dominates the theory of justice (Sen, 2009:26-27). Sen regards it as necessary for particularly rich and powerful countries to have the perspective of an impartial audience at this point. He argues that rich and powerful countries should compare other severely limited lives - poverty, persecution, oppression, and malnutrition - with their own and that they should look after the interests of the poor and powerless.

Ethnic Crises and the *Niti* and *Nyaya* in Modern-Day Nigeria

According to Mazi Mbah (2006), "They are either born to rule or made to rule." In modern Nigeria, the main crisis is injustice as a result of certain elites taking over the political system in order to control power, wealth, and resources in order to emerge wealthy for themselves. These elites are typically minority groups, which causes tension and agitation among the marginalized ethnic groups. They also control the key sectors of the state by appointing their royalists to head those sectors as ministers, for example, power sector. In their definition of the elite, Mazi Mbah (2006:283) states that "In its general sense the elite denotes a group of persons who in any society hold positions of eminence. In politics it denotes specifically those who exercise preponderant political influence and further stressed that they are political entrepreneurs, the establishment, and the governing minority. The ruling elite are known by high degree of elite consciousness or organization which they possess." For them, democracy is an easy political nomenclature because it gives the elite the option to organize themselves into a caste. In Nigeria, they may be known as leaders of thought, the V.I.P., the heavy weights, men of timber and calibre, or the kingmakers, who generally seem to be prominent in social and political affairs. They may be a caste, a ruling class, aristocracy of some kind, or they may lack any conscious connection other than holding positions of authority.

Nigerian Leadership's Failure

Since Nigeria gained its independence in 1960, the problem of effective leadership has persisted. Being led by someone who cares about the nation and its citizens has not been a good time. The majority of her leaders often come to power by accident since, due to their methods of emergence, they typically lack leadership experience and skills and, most importantly, are

mostly ill-prepared for such a massive undertaking. As a result, this is one of the reasons why leadership fails, which is caused by policies that lack vision. Nigerians chose their ruler in 2015 election that installed President Buhari. The president was chosen by Nigerians, not because he was inexperienced or ill-prepared. Furthermore, Nigeria is supposed to advance the common good of the populace in this modern political era, which can be achieved by upholding democratic principles like fiscal restraint, openness, leadership responsibility, conscience, due process, the rule of law, and constitution preservation, among others. The aforementioned characteristics, which are the cornerstone of a democratic regime, have not, however, been observed to be fulfilled by credible leaders for the benefit of society as a whole. The current situation of the country's democracy is thus explained by this.

Nigerian Militancy and Insurgency

In Nigeria's 21st century of political existence, the role of Boko Haram in the North and militants in the South represents a significant setback to a democratic dispensation. The activities of these groups have continued to impede the country's political and socioeconomic development, which inevitably becomes a significant challenge to a democratic dispensation in the country. Therefore, in order to curb this setback, political leaders and security personnel must have good political will in order to bring the situation to a halt. Since defeating the threat will always benefit society as a whole, political leaders must be able and honest in their support of the security forces. For a democratic system to succeed, poverty and underdevelopment must be addressed with strong political resolve.

The Corruption Situation in Nigeria

In Nigeria as well as the rest of the globe, corruption has been recognized as a significant obstacle to democratic governance. According to Osimiri (2009), corruption has led to a catastrophic condition of democratic government and good governance in Nigeria. Therefore, various Nigerian governments launched anti-corruption efforts in response to this. In order to combat corruption and promote a democratic system, Obasanjo's civilian government established the Economic and Financial Crime Commission (EFCC) and the Independent Corrupt Practices and other Related Offenses Commission (ICPC) in 1999. Additionally, both domestically and internationally, these two Obasanjo-run agencies received high praise for their outstanding work. However, they were also attacked for their selective nature and for being a tool used by the president to stifle his political rivals. In order to advance Nigeria's democratic system, corruption cannot be tolerated; political leaders must have the political will to strengthen anti-corruption organizations, and those with corruption cases must be dealt with appropriately, free from political meddling.

The Electoral Structure

Elections have been seen to progressively develop into a political culture inside Nigeria's political system. However, the incumbents and those in positions of economic power are always snatching these elections and manipulating them to keep them in power by any means necessary, even illegal ones, as was recently tried in the Gambia. This conduct calls into doubt the country's democratic system, depriving the average person of their right to the common good. There have always been concerns about the nation's free and fair elections. Misuse of the electoral process and its validity. Voter fraud invariably results in inadequate leadership and governance, as well as a sluggish pace of national democratic consolidation that will eventually lead to a more effective democratic system. In a similar vein, the outcome of the nation's general election in 2023 caused widespread electoral violence and the willful destruction of people's lives and property due to purported election-related fraud. Because of this, the people should have a fair democratic distribution. By guaranteeing sound administration and the

welfare of the citizens, the people's convictions must be rekindled toward democracy. Organize free and fair elections, let the people choose their own political leader, and address insecurity since these actions will not only guarantee the survival of the democratic system but also its consolidation.

Individual Rights as Citizens

Fundamental rights are still in doubt under the current democratic regime of the nation since they are frequently violated regardless of the emergence of democracy. For example, the lack of socioeconomic infrastructures required ensuring the fulfillment and implementation of human rights impedes the protection, respect for human dignity, and enjoyment of the right to life. Among other things, the Community for the Defense of Human Rights' human rights reports highlight the antiquated methods of violating people's rights to human dignity and life, arbitrary arrests and detentions, the death penalty, extrajudicial killings and assassinations, preventable tragedies, disappearances, and the inadequate prison system. The aforementioned anomalies have all been successful in casting doubt on Nigeria's democratic regime. To fix this, the current and future governments must work seriously, transparently, and responsibly, and they must protect human rights, which will ensure that the people have a democratic system of governance.

Poverty

One of the biggest obstacles to a democratic system in Nigeria is poverty, which has been identified as a result of a poor democratic system. Despite Nigeria's abundance of natural and human resources, poverty is still pervasive in the country, and the United Nations Development Program (2007) noted that Nigeria displays its ugly appearance in many homes where the average Nigerian struggles with a life of extreme poverty. Additionally, the average Nigerian is isolated from himself because he lacks the ability to provide for his basic needs, such as education and medical care, and as a result, poor people are easily brainwashed and their right to make an objective choice is rarely taken into consideration. However, while making democratic decisions, the focus is typically on various sorts of satisfaction and inducements that provide temporary respite from the epidemic. As a result, at a time of democratic governance, a high proportion of poverty influences people's thoughts, actions, and communication as well as their demands for the common good. In order for Nigerians to think critically and hold their political leaders accountable for the common good, the country's democratic illusion must be addressed with the utmost seriousness. Adopting Amartya Sen's Niti and Nyaya policies is the best way to end the injustice that has caused ethnic crises in modern-day Nigeria. According to Sen, Niti is a concept of a just world; it is a procedural sense of justice and the tool of codification; Nyaya is a comprehensive vision or design of realized justice; it represents the realistic and holistic sense of justice and focuses attention on the finer details. Nyaya's primary goal is to eradicate the injustice of matsanyaya, or big fish eating small fish. Ethnicity should be put in the background in order to create a society that is peaceful and united. All citizens of each ethnic group should receive all benefits that are due to Nigerian citizens without discrimination.

Nigeria's Ethnic Crises and Their Effects

In Nigeria, ethnic crises have many negative effects, but the most detrimental effects are felt by women, the elderly, and children. Thousands of these groups have been forced to flee their homes and seek safety in nearby villages, towns, and nations as a result of the ethnic conflict; they are internally displaced persons (IDPs) in their own nation.

- It demonstrates the catastrophic effects of violence against women, the elderly, and children, including rape as a traumatic injury, emotional and physical harm, STDs, maternal mortality,

unintended pregnancy, unsafe abortion, and the use of child soldiers to fight in ethnic conflicts.

- The government and the populace as a whole have been impacted by ethnic crises, which have led to political and economic instability, diminished patriotism, suspicion, a lack of trust, and a lack of genuine relationships between the various ethnic groups in the nation. It is thought that a responsive and responsible government would boost ethnicity policy among Nigeria's rival ethnic groups and rebuild public confidence.

- The violent ethnic conflicts in Jos, Plateau state, Zangon-Kataf in Kaduna state, Tiv-Jukun in Taraba state, and Tiv-Fulani herdsmen in Benue state always result in vengeance because an attack by one ethnic group always leads to a retaliatory attack, and the ethnic crisis keeps resurfacing.

- Ethnic war lords in Nigeria frequently profit from control of state resources and power, which is the foundation of their patronage networks, and they attempt to incite violent ethnic conflicts.

- Ethnic groups buy sophisticated weapons and ammunition to protect or defend themselves from attacks by other ethnic groups; community members contribute money weekly or monthly to buy weapons before, during, and after violent ethnic conflict. Since Nigeria gained its independence, numerous amounts of money has been wasted in the name of security votes to maintain or peace build in conflict areas, diverting the government's attention from meaningful development. •Ethnic crises in Nigeria encourage the use of illegal arms and ammunition as well as the proliferation of bombs, dangerous weapons, and explosives by the conflicting ethnic groups.

- Ethnic conflicts in Nigeria devastate the economy and impose curfews that impact the economic activity of the conflict zones. Ethnic crises can cause significant income losses for both the government and private citizens.

- Foreign investors have fled Nigeria to other calm African nations as a result of the country's ethnic problem, which has also harmed Nigerians' worldwide standing and reputation.

- One of the most deadly causes of crises in Nigeria is ethnic conflict, which has resulted in significant loss of life, property, and displacement of individuals, especially women, children, and the elderly, as well as terrible outcomes for victims of rape, kidnapping, and sex slavery.

It has been noted that politicians and political elites use ethnic crises for their own ends. People in Nigeria tend to see themselves as more "ethnic" and less "national," and it has been noted with interest that one of the causes of ethnic crises is the conflict between "Indigenes" and "Settlers." To address this issue, the government at all levels must enshrine "Minority" rights and the "Settler" issue in the constitution. This will protect "Minority" or "Settlers" from discrimination and hegemonic domination, and power should be "shared" or "rotate" among the six geopolitical zones and ethnic groups. In fact, local autonomy for ethnic groups and inclusive government will tend to prevent ethnic crises from erupting. Unhealthy rivalry and competition for resources and power among ethnic groups led to an ethnic crisis, and the government failed to provide its citizens with adequate protection. A significant amount of money was wasted as a security vote to handle the crisis, but it continued because the offenders were not held accountable.

Conclusion

Ethnic crises lead to economic hardship and hostility between various ethnic groups. Political instability and evolving constitutional methods to reconciling ethnic diversity are revealed via a philosophical and historical analysis of Nigeria's ethnic issues. Despite the government's best efforts, Nigeria continues to have ethnic problems. Finding common ground for social justice and equitable treatment raises concerns about maintaining political stability, peaceful collaboration, and social cohesiveness. Given Nigeria's present ethnic problems and instability, how can we maintain political stability, peaceful coexistence, and unity in a nation where many ethnic groups periodically battle with one another? The concepts of societal

injustice and ethnic crises are discussed in Sen's Idea of Justice. A practical formula for the equitable distribution of socioeconomic advantages, including money, health, education, and other political rights, as well as individual rights and liberties, is put forward. Sen's Niti and Nyaya theory has the potential to resolve ethnic conflicts in modern-day Nigeria.

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