JUSTICE AS A PATHWAY TO DEVELOPMENT AND PEACEFUL COEXISTENCE IN SANKERA AXIS OF BENUE STATE

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Abstract
This paper applies Michael Sandel's theory of justice to crisis situation in Sankera axis of Benue State, examining the moral and ethical dimensions of decision makers in the face of uncertainty and urgency. Through a critical analysis of Sandel's concept of justice, morality and civic virtue, the work demonstrates how his theory can provide a framework for navigating complex situations. Using the case of banditry(mbakwendev), the paper illustrates the application of Sandel's theory in a real-world context, highlighting the importance of considering the common good, moral virtues and civic responsibility in crisis decision making.   Justice is mostly connected with a situation which creates a standard for relative peace devoid of active war, violent confrontation or crisis. It also entails, a pleasant situation that guarantees positive thoughts. The endless discussions and agitations for justice in all human societies underscores the enormous value of the concept of justice that all humanity have continue to seek for justice as it effective application can manage, coordinate, regulate, all other aspects of the society. It is however regrettable, that the people of Sankera geopolitical axis across gender and age bracket have been clamouring for justice with no hope at sight. This paper is therefore inspired by the continuous agitations to interrogates the concept of justice and its applicability to the people of Sankera, it also examines the position of justice in ensuring economic, political development and peaceful coexistence in Sankera. The paper adopts a descriptive and qualitative methodology, it also employs, multidisciplinary approach for data collection, analysis and presentation, it depends on both primary and secondary sources to conduct it findings. Findings of this study conceives justice beyond the mere absence of active violent confrontations as the paper situates the concept of justice in line with Michael Sandel who sees justice as being connected with freedom, welfare and virtuous life of a person or group of persons. The paper concludes that justice is a necessary condition for societal development with particular reference to Sankera axis and as such, commitment must be made at all cost by all relevant authorities, traditional, religious and political authorities, military and paramilitary alike to deliver justice to the people.

Keywords*:* Justice, Peace, Sankera, Nigeria, Development

Introduction
In crisis situations, such as banditry and economic crisis pose significant challenges to individuals, communities and societies. In such case, decision makers must navigate complex moral and ethical dilemmas, balancing competing values and interest in the face of uncertainty and urgency. Michael Sandel's theory of justice, as outlined in his book "Justice:

what is the right thing to do?" provides a framework for thinking about these moral dimensions of conflict decision making. Sandel's theory emphasizes the importance of considering the common good, moral virtues and civic responsibility in decision making. He argues that justice is not just a matter of individual rights and freedom, but also involves a sense of community and the common good. In crisis situation like that of Sankera, where the stakeholders have neglected their primary duty of protecting lives and properties, this means considering not just the immediate needs and interest, but also the long-term consequences of decisions for the community as a whole. In the actual sense of humanity, the place of justice in the life of any society is so important that no community can afford to ignore the invaluable and sensitive role it plays in holding the fabrics of the society. The concept of justice could therefore be considered as the bed rock of all normal great societies. This is particularly so because, justice, when denied can cause a people to protest, when suppressed can cause a people to exhibit indifference towards a common goal but when served or delivered, it can inspire a people to act committedly in unison for the common good (324).

Unfortunately, the Sankera federal constituency of Benue state since her creation in 1967 to this period is battling with one form of crisis or the other arising from political conflicts, sectional conflicts, economic conflicts and most importantly, of recent the issue of banditry as witnessed 'Mbakwendev criminal group' kidnapping, killing, stealing and destroying valuable properties. At the heart of these problems lies the issue of justice. If justice is sincerely and faithfully managed in Sankera area by the decision makers, the peace that is eluding Sankera federal constituency which has earned Benue state status of "food basket of the nation" the area's socio-political and economic backwardness might have not occurred in the first place. There is, however, a moral judgement that justice if maintained is good and it enables peaceful and stable society. This paper therefore, takes a critical look at the concept of justice according to Michael Sandel theory of justice to bring out it relevance and relative position in promoting a lasting peace and enhancing social and economic development in a crisis torn society like Sankera (346).

The concept of Justice
To enhance the understanding of the study, there is a need to explain the concept of justice by using different philosopher's views since every aspect of human life in this world is affected by this concept justice directly or indirectly. It is an important tool in shaping our social thoughts and also the cultural, religious, economic, psychological, and most especially, political spheres that; peaceful, harmonious co-existence and development among men of all societies is key. Justice as a concept or theory is among the most commonly discussed issues in philosophy, and the history of justice is as old as the history of man. It appears to us that it is natural to man, for example, it assumes a high degree of importance in every sphere of human endeavor. In the past several centuries, justice has played one of the most important roles in the micro and macro societies. It is not only a recurrent concept, it is an idea in philosophy of ethics, jurisprudence, governance or other form of human undertaking that involve human relationships, administration, and management, but also cardinal virtue upon which the global peace is built on. That's why so many researchers have focused on this issue. Through the ages, the definition of "justice" has taken the coloring of cultures, philosophies, individuals, and schools of thought. Most of the social and political philosophers aimed at solving this problem. It seems to be a common problem to find definitions of justice.

Understanding the Philosophy of Justice

According to Plato, justice is a universal concept that transcends human conventions and laws. It is a state of being in which each individual performs their designated role in society, and in which the three parts of the soul (reason, spirit, and appetite) are in harmony with one another. Justice is achieved when individuals cultivate virtues such as wisdom, courage, and temperance, and when they live in accordance with the eternal and unchanging principles of the universe. Plato's definition of justice is doing one's own work; for justice is the minding of one's own business and not meddling with other people's affairs." (The Republic, Book IV).

Aristotle defines justice as the virtue that assigns to each person what they deserve. He distinguishes between two types of justice: distributive justice, which concerns the distribution of goods and services within a society, and corrective justice, which concerns the rectification of injustices and the punishment of wrongdoing. Aristotle argues that justice is a mean between excess and deficiency, and that it is achieved when individuals act in accordance with reason and virtue. For Aristotle "Justice is the virtue which assigns to each man his due." (Nicomachean Ethics, Book V).

For utilitarian justice: according to utilitarian philosophers such as Jeremy Bentham and John Stuart Mill, justice is the maximization of overall happiness or well-being. This means that actions are right if they promote the greatest happiness for the greatest number of people, and wrong if they fail to do so. Utilitarian justice is often criticized for its potential to justify the sacrifice of individual rights and interests for the sake of the greater good. Utilitarian definition of justice is the maximization of overall happiness or well-being." (326).

Immanuel Kant in his 'Metaphysics of Morals' defines justice as the application of moral law to the external actions of individuals. He argues that justice is based on the principle of respect for the autonomy and dignity of all individuals, and that it requires the protection of individual rights and freedoms. Kantian justice is often seen as a form of deontological ethics, which emphasizes the importance of moral rules and duties. (421).

John Rawls in his theory of justice defines justice as fairness and argues that a just society is one that is governed by principles of justice that are fair and acceptable to all rational individuals. Rawls' theory of justice as fairness is based on two principles: the principle of equal basic liberties, and the principle of distributive justice, which requires that social and economic inequalities be arranged to the benefit of the least advantaged members of society. Rawls' definition of justice is all about fairness, and fairness is the principle of distributing benefits and burdens in a way that is acceptable to all rational individuals (257).

David Miller, in his 'Principles of Social Justice' defines distributive justice concerns the distribution of goods and services within a society. It is often seen as a matter of economic justice, and is concerned with issues such as poverty, inequality, and access to resources. Theorists of distributive justice often argue that a just distribution of goods and services is one that is fair, equitable, and responsive to the needs and interests of all individuals. therefore, justice is the fair distribution of resources, benefits, and burdens within a society." (152).

According to Michael Moore, justice is concerned with the punishment of wrongdoing and the rewarding of good behavior. It is often seen as a matter of moral justice, and is concerned with issues such as guilt, innocence, and desert. This is called

retributive justice. Theorists of retributive justice often argue that punishment should be proportionate to the offense, and that it should be designed to promote moral reform and rehabilitation (342). Howard Zehr in book 'Changing Lenses' justice is concerned with the repair of harm and the promotion of healing for victims, offenders, and communities. It is often seen as a matter of relational justice, and is concerned with issues such as accountability, forgiveness, and reconciliation. This is seen as restorative justice. Theorists of restorative justice often argue that justice should be focused on repairing harm and promoting healing, rather than punishing wrongdoing. (417).

In Noel O'Sullivan's, book 'Social Justice' justice: justice is concerned with the promotion of equality, fairness, and human rights within a society. It is often seen as a matter of systemic justice, and is concerned with issues such as racism, sexism, and economic inequality. Theorists of social justice often argue that justice requires the transformation of social and economic systems to promote greater equality and fairness. (173). Tom Tyler's book 'Why People Obey the Law' maintained that justice is concerned with the fair and impartial application of rules and procedures to ensure equal treatment and protection under the law. It is often seen as a matter of institutional justice, and is concerned with issues such as due process, equal protection, and access to justice. Theorists of procedural justice often argue that justice requires the establishment of fair and impartial procedures for resolving disputes and making decisions (428).

Justice according to Michael Sandel

A critical understanding of the concept of justice in the Sandel approach shows that, his thought or view of justice points to specific factors that should be taken into account in the formation of the theory of justice and sets it deep in reality. This paper would like to take a closer look at them. They are: first: citizenship, sacrifice, and service, secondly: the moral limits of markets, thirdly: inequality, solidarity, and civic virtue and fourthly: the politics of moral engagement.

Starting with the first: sacrifice, and service. Many times, Sandel emphasizes the value of community; just society requires a strong sense of community; and above all the national community. That is why it has to cultivate in citizens a concern for the whole, a dedication to the common good. Values and civic virtues, which citizens bring to public life, should be included. Society is obliged to the explicit teaching of civic virtue, and also to the practical, often inadvertent civic education. It takes place, for example, when young people from different economic classes, religious backgrounds, and ethnic communities come together in common institutions. Such places as schools, colleges, and even the army. Sandel notices that nowadays many public schools are in a parlous condition and only a small fraction of society serves in the military, so he asks a serious question: how a democratic society so vast and disparate could cultivate the solidarity and sense of mutual responsibility that a just society requires? He calls for finding   new ways to arouse in society a sense of patriotism and pride, and a new   willingness to serve their country (35).

Secondly, Sandel describes the moral limits of markets as an important factor in the theory of justice. One of the most striking tendencies of our time is the expansion of markets and market-oriented reasoning into spheres of life traditionally governed by non-market norms. Sandel notes that in the last 30 years, since the free market arose, we have

moved to market society which is a very dangerous process. He believes that the spread of markets should be resisted for two reasons. First, because markets are more responsive to purchasing power rather than to any de liberate assessment of need. Consequently, those with less ability to pay will not have their needs met as effectively as those with greater financial resources. If in society the healthcare is provided via market, the rich will be able to provide better treatment compared to that received by the poor. Second, it is argued that unchecked markets are corrosive to the cultural and moral fabric. Markets reflect and promote certain norms, certain ways of valuing the goods. Because marketizing social practices may corrupt or degrade the norms that define them, we need to ask what nonmarket norms we want to protect from market intrusion. Sandel provides an interesting discussion of experimental evidence that suggests that paying people to be good citizens reduces their willingness to act altruistically. Monetary incentives for reading may help school children increase their willingness to read, for example, but such rewards will ultimately undermine the appropriate ways of valuing books, reading, learning and education (39).

Next factors of justice which Sandel discusses are solidarity, civil vir tue and the inequality issue related to them. A lively debate about the problem of a fair distribution of income and wealth has been very strong in philosophy since the 1970s. However, we can see a certain drawback in it: too great gap between the rich and the poor undermines the solidarity that democratic citizenship requires. As inequality deepens, the rich and the poor live more and more apart. Elitism and higher quality pull the rich away from public places and services, leaving them to those who cannot afford anything else.

"The affluent send their children to private schools (or to public schools in wealthy suburbs), leaving urban public schools to the children of families who have no alternative. A similar trend leads to the secession by the privileged from other public institutions and facilities. Private health clubs replace municipal recreation centers and swimming pools. Upscale residential communities hire private security guards and rely less on public police protection. A second or third car removes the need to rely on public transportation. And so on. The affluent secede from public places and services, leaving them to those who can't afford anything else"(42).

This has two consequences: fiscal and social. Fiscal means that public services are getting worse because people who no longer use these ser vices are less likely to support their taxes. The social consequences are as follows: public institutions such as schools, parks, playgrounds, and social centers cease to be places where citizens of different backgrounds meet. Places that once gathered people and served as informal schools of civic virtue have become few. The issue of social justice would treat as one of the main goals the re- construction of the infrastructure of civic life. Instead of focusing on re-distribution in order to expand access to private consumption, it would burden the rich with the reconstruction of public institutions and services, so that the rich and the poor would like to use them. It draws people from their closed communities into common spaces of common democratic citizenship. Focusing on the social consequences of inequalities and the ways of reversing them may find political traction of those who do not have arguments about the distribution of income as such. It would also help to underline the relationship between distributional justice and the common good (47).

In the end, Sandel raises issues of politics of moral engagement. It is now believed that public involvement in matters of the good life as a civil offense goes beyond the limits of a liberal public reason. It is believed that politics and law should not be entangled in

moral and religious disputes, as this opens the way to coercion and intolerance. Citizens of pluralistic societies disagree about morality and religion, but this does not exclude the possibility of building a just society based on mutual respect. In recent decades, we have started to assume that respecting the moral and religious beliefs of our citizens means ignoring them, leaving them alone and trying to lead a public life without referring to them. But this attitude of avoidance can arouse false respect. Meanwhile, Sandel believes that a firm public commitment to our moral misunderstandings could provide a stronger and not weaker basis for mutual respect. Instead of avoiding moral and religious beliefs that our fellow citizens bring into public life, we should address them more directly – some- times by challenging and contesting them, sometimes by listening to and learning from them. He professes the thesis that the policy of moral commitment is not only a more inspiring ideal than a policy of avoidance. It is also a more promising basis for a just society (48). This for Sandel does not guarantee a just society where the citizens can enjoy a harmonious and a peaceful coexistence but rather triggers all kinds of conflicts.

Understanding the Philosophy of Peace
The knowledge of history, the knowledge for the lives of people of the world and especially the knowledge of our people, the knowledge of the viewpoints of philosophers, politicians and theoreticians about peace, as a spiritual and universal value, even today remains the orientation compass towards it. On the one hand, the aspiration of these people and nations creates the existential condition for a long lasting and a permanent peace. From the other hand, the existence of wars, regional and global conflicts in different times brings in the tables of philosophers, diplomats and statesmen the need of engagement in theoretical, political, juridical and practical level. The idea that "Peace is a concept that refers to the lack of a conflict, but at the same time represents a wider concept that refers to security in social relations or economic welfare, the equality and justice in political relations of a state, lack of war or lack of a conflict", witnesses the complex nature of peace. Another definition of peace even refers to keeping balances in human relations, tolerance and solving problems through dialog and deals. But above all this rationalizing and paradigms, peace is a dominating element in democracy because it is related to honor and guarantee of freedom and basic human rights (54).

A short historical-philosophical glance over peace the origin of the notion and the meaning of peace, that has arrived to us nowadays has its roots in ancient times. The word "Peace" has its origin from the ancient English which mean "freedom from conflicts", comes from Latin language "pax", while in the ancient Greek comes from the word "eirene (Ειρήνη)". In ancient times that symbolized harmony, tolerance and understanding among people. Today, this notion refers not only to the process of reaching peace among individuals of society, but also in a meditative, richer and more complex context such as "Being in peace with yourself", this means achieving a state of serenity and harmony with yourself. In times, the origin of this concept has evolved gaining a wider dimension and meaning. Peace is a concept that refers to the lack of a conflict, but at the same time it represents even a wider notion related to the field of human or international relations that has to be healthy and in accordance with the international values. This concept means the achievement of an economic well-being, the establishment of justice in political relations, also the lack of war or conflicts. Another definition of peace includes even having balances in human relations, tolerance and solving conflicts through having dialog and making deals. Peace is a dominating element in democracy because it has to do with the respect of freedom and

basic human rights, and with the guaranteeing the respect of these rights. However, the concept of peace couldn't escape from interpretations in different forms varying from the cultural level, experiences of society and to the historical and political context it is experienced in (67).

Today, peace is nourished even from the cultural level of modern society, that includes even the establishment of a spiritual peace with itself, which closely relates to the highest moral values of man. Love for peace was transformed in a vital movement only during the 19th century, when it was strongly set against First World War and exercised a wide activity even latter during war in Vietnam, Iraq etc. During the period of Cold War between United States of America and ex-USSR, pacifists protested against the use of atomic weapons, which can cause a new World War. During the war in Iraq, the pacifist movement supporters had the idea that war against terrorism couldn't be solved with the use of weapons but, through other peaceful ways, making space for diplomacy and making pressure to strengthen the laws (89).

Peace and its Two Sides of Medal

The one side of the medal of the problem of peace remains the level of human freedoms that man had in today's society. The progress of democracy and its content is closely related to the fact that how much from the field of the rights and freedoms the individual and the human society "grabs," from the state. Human freedoms and rights form the basis upon which the democratic system of a society is raised. The other side of the medal on the problem of peace, remains the establishment of right and stable relations with other nations. In this framework, a right and a stable peace cannot be done without righteousness. It will be established and strengthened when it is supported on the basis of legitimate right of people and not on the basis of interests of some powerful countries, which in relation with people and states, impose their hegemonic and enslaving policies. This point of view announced from prominent personalities protecting peace and freedom, has been transformed in principle and work program for international organizations, as warrantors of a stable and a permanent peace. A considerable number of philosophers, influenced by the ideas of Kant and Rousseau, concluded and formulated enough concepts that overcame those of the above philosophers, in response of the need of our times finding arguments for the phenomenon of reciprocal and stable relationships between justice and peace. In this formulations justice is evaluated as a human request and an important virtue throughout which the rights of individual and all society are protected and guaranteed (97).

The essence of this outlook is supported on the existence of a close relation between the justice of everyone with the peace of all. Justice and peace are not empty concepts or distant aspirations, but values that are gained and a common wealth of free and emancipated people. In this sense the protection and keeping of peace and justice requires an all-inclusive commitment of all, considering that as primary task of society. History of humanity witnesses that peace and justice have conquered new spaces in accordance with the stages of society development. It's the duty of philosophers to manifest in front of human society, not only the historical and philosophical circumstances of relations and influences that exist among human freedom itself, freedom of society, justice and peace, but also the new visions about them, as the only alternative over which human life is raised and developed (105).

Concept of Development

Development is a broad concept. It entails human, political, social, and economic development. Notably, the most profound objective of development is to liberate human potentials, (Gran, 32), hence human development forms the basis for evaluating political, economic, and social development. It is expected that a progressive political process, social transformation, and economic development should translate to significant changes in the quality of life of the people.

Gran construes development as a social and practical process that liberates human potentials so that people may achieve the maximum socially feasible and practical control of available resources required to achieve basic human needs and security. Gran's view suggests that development is a collective process that allows, or ought to allow, the meaningful and effective participation of all classes of people in the society for the liberation of human potentials. Development, thus, focuses on liberating human abilities in ways that facilitate their exercise of absolute control over resources to achieve their basic human needs (56).

The Humanist View of Development

The humanist view construes development as: a process by which the members of society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed (45). This view includes processes that people explore to improve their quality of life-based on their aspirations, and through the sustainable mobilization and management of available resources for equitable and legitimate distribution of the benefits among people.

For Burkey (35), the humanist view of development represents: a process by which an individual develops self-respect, and becomes more self-confident, self-reliant, cooperative, and tolerant to others through becoming aware of his/her shortcomings as well as his/her potential for positive change. This takes place through working with others, acquiring new knowledge, and active participation in the economic, social, and political development of their communities (36). This short passage holds development as a process that facilitates people's recognition and activation of their potentials. It allows them to work in the collective through the knowledge they have gained to achieve their basic and abstract needs. Swanepoel and De Beer (2006:26) identify these needs as self-respect, self-confidence, self-reliance, and the people's collective involvements in socio-economic and political dialogue for sustainable change in their societies.

According to the United Nations Development Programme, development involves enlarging people's choices. These choices include the desire for creative and productive opportunities and self-respect. The Programme notes the need to understand that people have certain potentials and abilities from birth to fully appreciate the development idea about enlarging the people's choice (80). The United Nations identifies these potentials and abilities as "active participation, empowerment, and a sense of belonging to a community. Hence, "development is of the people, for the people and by the people" (UNDP, 2000:17). According to the United Nations Development Programme, therefore, development creates an environment in which everyone can expand their capabilities.

The humanist view includes the idea that development should focus on people's fundamental needs such as shelter, food, health, and protection. For Coetzee (1989:8), development should promote people's "self-esteem, the feeling of a sense of respect and

worth within the society" (Coetzee, 8). In addition to self-respect, Coetzee notes that development should improve the quality of life of the people in ways that facilitate the achievement of their most fundamental needs (25). Todaro believes that human esteem and the values of development are possible if and only if people are free to express their potentials. Hence, any successful development approach must respect human rights and include the recognition that people are equal and must be protected from servitude (17). Gran shares this sentiment when he argues that: that human beings do not live by material needs alone, but rather they need safety, affection, and self-esteem. They also need to be loved, have justice at their disposal, have a purpose to fulfill in their societies, and be empowered to have control of their future (20). Humanists, thus, view development as a process that ought to focus on human's personal, social and mental satisfaction.

The Emotivist View of Development

Development analysis goes beyond the acquisition of material wealth to include people's emotional and psychological satisfaction (Rahman, 17). The idea is that development should create a sense of meaning for people, facilitate respect and affection in society, coexistence among people, a sense of belonging to a social collective for common objectives. Swanepoel and De Beer accept Rahman's view of the psychological imperative of human development as abstract needs but emphasize human happiness, dignity, and self-reliance (26). According to Todaro, development should enhance "the power of the people to secure the three basic values of human development: life-sustenance, self-esteem, and freedom from servitude." Wetmore and Theron add that development should provide for community capacity and empowerment. In this way, development helps people to acquire the capacity to articulate their needs. It allows them to control the resources that are needed to improve their conditions of living. Hence, development works to sustain human life (76).

The Economic View of Development

The economic view of development construes development as "a process that is meant for the equitable social and economic transformation of the society through institutionalized social structures and people's positive attitudes for an accelerated and increased growth and poverty eradication" (Smith, 17). This view construes development as a way of facilitating equitable societal change through structural capacities. It entails the sustainable use of resources to improve the economic opportunities of the people (19).

The Goals of Development

Smith construe development as "a physical reality and a state of mind in which society has secured the means for obtaining a better life" Society grows in wealth and mental enrichment. It improves the standard and quality of life of its people through development. Society combines economic, political, social, and institutional processes to acquire better living conditions and improve the general welfare of its people (22). Development, thus, aims to:

a) increase the availability and distribution of goods and services needed for human survival. These services can be technological, agricultural, economic, or social in nature. They can include things such as food, shelter, health, and security.

b) To improve the living standard of people in all aspects of their lives. These aspects include social needs such as education and human cultural values, household, and national income. The achievement of these needs enhances people's individual and national material wellness and self-worth.

c) To expand the range of the available individual and national economic and social choices by freeing them from servitude by forces of ignorance and human misery on the one hand, and dependence from other people and nation-states on the other. Development focuses on human wellbeing in terms of their livelihood, sustainability, and security (126). Swanepoel and De Beer notes that development encompasses security and freedom of choice and action, and bodily, material, and social wellbeing on the other hand. Hence, development aims mainly to improve the lives of the people (77).

Michael Sandel's concept of justice emphasizes the importance of civic virtue, moral worth, and distributive justice. Let's examine the implications of his ideas for the Sankera people of Benue State, Nigeria.

Sankera People's Cultural Context
The Sankera people are from Sankera federal constituency in Benue State, with a rich cultural heritage. Their traditional society is organized around a complex system of kinship, age grades, and territorial divisions. The Sankera people place a strong emphasis on community, cooperation, and mutual aid.

Implications of Sandel's Justice for the Sankera People
Civic Virtue: Sandel's emphasis on civic virtue and active citizenship might challenge the Sankera people's traditional hierarchical structure. Encouraging participatory governance and civic engagement could help promote more inclusive decision-making processes. Moral Worth: The Sankera people's cultural values prioritize community and cooperation. Sandel's concept of moral worth might encourage the Sankera people to reflect on the moral value of their communal practices and how they contribute to the common good. Distributive Justice: The Sankera people's traditional system of land ownership and distribution might be challenged by Sandel's ideas on distributive justice. Sandel's emphasis on fairness and equality could lead to a re-evaluation of land distribution and access to resources.

Challenges and Opportunities
Cultural Adaptation: Sandel's ideas might require adaptation to accommodate the Sankera people's unique cultural context. Power Dynamics: The introduction of new ideas on justice might disrupt existing power dynamics within Sankera society. Community Engagement: Sandel's emphasis on civic virtue and participatory governance could foster greater community engagement and cooperation among the Sankera people. Michael Sandel's concept of justice, as outlined in his book "Justice: What's the Right Thing to Do?", emphasizes the importance of civic virtue, moral worth, and distributive justice. If applied to the Sankera people's social, political, and economic structures, Sandel's ideas could have several potential impacts.

Social Structure: Sandel's emphasis on civic virtue and community involvement might encourage the Sankera people to re-examine their traditional social hierarchies and age-

grade systems. This could lead to a more inclusive and participatory approach to decision-making, potentially empowering marginalized groups within Sankera society.

Political Structure: The Sankera people's traditional political system, based on a council of elders, might be influenced by Sandel's ideas on distributive justice. Sandel argues that justice involves not only respecting individual rights but also promoting the common good. This could lead to a more equitable distribution of resources and power within Sankera society.

Economic Structure: Sandel's critique of markets and his emphasis on the importance of civic virtue in economic life might challenge the Sankera people's traditional economic practices. For example, Sandel argues that certain goods and services, such as healthcare and education, should not be treated as commodities. This could lead to a re-evaluation of the Sankera people's economic priorities and a greater emphasis on social welfare and community development. However, it's essential to note that the Sankera people's cultural context and traditional practices would need to be carefully considered when applying Sandel's ideas. The potential impacts of Sandel's concept of justice on the Sankera people's social, political, and economic structures would depend on various factors, including the extent to which Sandel's ideas are adapted and contextualized to fit the Sankera people's unique cultural and historical context.

The Impact of Sandel's Concept of Justice on Violence among the Sankera People of Benue State

The impact of Michael Sandel's concept of justice on violence among the Sankera people of Benue state is a complex issue. Sandel's ideas emphasize the importance of civic virtue, moral worth, and distributive justice. If applied to the Sankera people's social and political structures, Sandel's concept of justice could potentially reduce violence by promoting a more inclusive and equitable distribution of resources. However, the Sankera people have historically faced challenges related to land ownership, political representation, and economic opportunities, which have contributed to violence and conflicts with neighboring groups Sandel's concept of justice might encourage the Sankera people to re-examine their traditional practices and institutions, potentially leading to positive changes. Some potential benefits of Sandel's concept of justice for the Sankera people include:

Promoting Civic Virtue: Encouraging active citizenship and community engagement could help reduce violence by fostering a sense of shared responsibility and collective ownership.

Addressing Distributive Justice: Sandel's emphasis on fair distribution of resources could help alleviate tensions related to land ownership and economic opportunities.

Fostering Moral Dialogue: Sandel's concept of justice encourages public deliberation about moral values, which could help promote greater understanding and tolerance among different groups. Therefore, it's essential to consider the unique cultural and historical context of the Sankera people and the potential challenges of implementing Sandel's concept of justice in a way that respects and acknowledges their traditional practices and institutions.

Recommendations

Justice cannot be taken for granted if a society must make progress. Nothing should be counted too expensive, no negotiation too hazardous, painful and irrational to be made for justice to be restored. The destruction and killings of a great magnitude seen in this banditry group called 'Mbakwendev' activities are financially involved hence sponsorship of the wicked activities is certain. Tracing the sponsors by government to tackle the menace is key. Most importantly, the justice system needs to be responsive. Those saddled with the responsibility of igniting justice should not compromise for either family ties, religious or political affiliations. Another key aspect is an effective and practical oriented education aimed at promoting justice, peace and welfare of the people. Education is necessary for the sustenance of justice in any society. Its helps to equip individuals with capability to accept justice, to know and value its impotence and move towards enhancement of a just and peaceful coexistence most especially in a crisis ton area like Sankera.

Conclusion

This paper has demonstrated the application of Michael Sandel's theory of justice to the crisis situation of Sankera axis. Through a critical analysis of Sandel's theory and its application to the case, this paper has highlighted the importance of considering the ethical dimensions of crisis decision making and the value of Sandel's theory in providing a framework for navigating complex crisis situations. Michael Sandel', theory of justice provides a valuable tool for resolving complex crisis situations including those involving social vices. Sandel's theory encourages us to think critically about the common good, moral virtues and civic responsibility. In the case of social vices, Sandel's theory highlights the importance of addressing the root causes of social problems, rather than just their symptoms. By considering the ethical dimensions of social vices, we can develop a more nuance understanding of the complex issues involved and work towards creating a more just and equitable society together with a lasting peaceful coexistence. From the above analysis it is observed that centuries over centuries the desire of people for justice and peace continues to be a distant dream, because human society inherits problems from the biggest ones that harm its security and its existence. The efforts for the establishment of democracy are efforts for the organization of societies, in order to support the triumph of new social values and the functioning of the state of law in full harmony with them.

In a paradoxical glance, disappearing the conflict from the universe that we live in, means disappearing human life itself. As far as we live, we will have conflicts, the world we live in is a world of diversity, different ideas and viewpoints, which we cannot avoid, they can frequently become a starting point for conflicts. From these proceeds the idea that, the duty of an organized society is not the disappearance of conflicts, but their management and finding solutions which cause little loss and have low cost. The above thought is similar to what is obtainable in Sankera axis since the decision makers have neglected justice. Therefore, Michael Sandel's concept of justice offers valuable insights for the Sankera crisis. By examining the implications of his ideas, we can identify opportunities for promoting more inclusive and equitable governance, while also acknowledging the challenges of adapting Western philosophical concepts to a unique cultural context as we work towards creating a lasting peaceful coexistence.

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