

Ethics of *EndSARS* Protest Philosophy for Social Change in Nigeria

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ABSTRACT

Aim and Objective: This paper is directed towards the examination of the ethics of national consciousness for the realization of Sustainable National Development (SND) through the visitation of *EndSARS* Protest Philosophy (EPP). Hence, the objective of the study is on the needs to revisit the courses of social change as basis of EPP, and this will necessarily lead the Nigerian youths in achieving the courses of SND especially towards the values of committed and constant positive change of attitudes.

Methodology: being non-empirical research, the paper employed the expository, speculative and phenomenological methods of analysis. With the available research materials consulted, how the paper expositoryly assessed the effects of the police brutality and criminality as the major cause of the *EndSARS* protest, how it speculatively projected the resultant solutions to the causes of *EndSARS* protest, and how the protest phenomenologically engineered the collective identifications of some philosophies of SND.

Findings: The paper recognised and observed that the causes of *EndSARS*, which were greatly traceable to the misguided and criminal activities of SARS, as governmental misplacement of values and interests for SND. Hence, it projected the adoptions of EPP as ethics of national reformation for SND. The objective observation is also made that the pronounced disbandment of SARS has not effectively affected any positive and drastic change in the attitudes and operations of NPF, which was the major cause of the protest.

Conclusion: The paper concluded that the tactical and resourceful needs to revisit and adopt the contents of EPP as a basis of national characters reformation in achieving SND, becomes very economically inevitable and politically indispensable, following the trending nature of national consciousness which are away from the national values and identities that we are known for as a people.

Keywords: *EndSARS* Protest Philosophy (EPP), Ethics, Nigerian Police Force (NPF), Special Anti-Robbery Squad (SARS), Social Change, Sustainable National Development (SND).

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Introduction

We live always to see the trends of change in our world, the ethics as the theory of morality helps us to make good living out of the expressions of our characters, values, choices and emotions. The natures of these ethical expressions determine the outcomes of the society we live (Adebayo 2018, Adetolu 2015, Aina 2020, Shodipe, Ifekristi & Omowale 2022). This is basis of which the demands of EPP are seen as ethics for national reformation and reengineering for SND. As ethics, the thrust of EPP characterises our lives generally as a people who are desirous of SND through positive character reformation, especially through the sincere and vibrant functionalities of government agencies.

Ethics makes the human community to have interests and counter-interests along what will promote common good, justice and equity (Isanbor & Igboin 2020). It makes societal values very collective along the agitation and advocacy of personal and group rights, and the society hopes that these are positively promoted, protected and respected by the vibrant and legitimised political wills (Egbonu 2023; Uzundu 2023). In a socio-political society and state with an organized government system, one of the ways to mount pressure on the government or for agitating for the ills or the interests of the people are by staging protests which ought to be peaceful and reasonable (Isanbor & Ojebun 2022, Ihensekhien & Isanbor 2023). With this conception of development through social agitations, it is greatly understood that the youths are one of the greatest assets any nation can have, especially as the drivers of transformation for SND. This was evident in the Nigeria with the emerging reality of *EndSARS* through their actions of staging such protest for the general interest of the Nigerians, become an enduring value of national development.

Thus, this paper evaluated the philosophical demands from the *EndSARS* protest as the ethics of social change. It is projected that the ethical concerns therein are to be seen as the basic of new Nigeria, if such philosophies are adhered to and properly adopted in achieving SND (Abati 2020; Abiodun, Oloyede, et. al 2020; Aborisade & Obileye 2018; Aborisade 2020). The quests for social change are always through the fights against the violations of human rights, as it is always the rational beings who seek for societal reformation of characters and consciousness of collective well-being. The protection, promotion and respect for human rights are made possible by the ethics of living that are peculiar to the certain group of people, especially when there are crunches of violations of these rights, and leading to some level of social disorder, brutality and corruption as occasioned by the some activities and values of SARS of the NPF, and the advent of *EndSARS* protest was an historical experience for the establishment of the courses of SND.

Ethics of EndSARS Protest Philosophy for Sustainable National Development

From the outcomes of the protest, it can be unanimously recognized, for protesters and for the entire public, that the *EndSARS* had necessarily come to represent some philosophies of development (See, Isanbor & Ojebun 2022, Ihensekhien & Isanbor 2023): It is from these outcomes that the following philosophies of national reformation and rejuvenation as possible ethics of national living, especially in the faces of the current demands for SND:

- **E-Education and Economy Reform:** The demanding calls for the adequate and relevance funding, management and staffing of the educational sectors that will lead to vibrant and reliable courses of SND become very inevitable and indispensable. It is owing to the long neglect of the sector as a result of poor funding, low budgetary allocation and the overwhelming and uncontrollable increase of population growth along the available national resources. These conditions negatively engender the over-stressing the limited capacities of the very educational facilities.
- **N-National Constitution Reforms:** The whole issues of development are dependable on the nature and contents of the constitution of the nation. But, there have been the calls for constitutional reforms or amendments to meet the demands of what should constitute the values of national

unity and political stability as the current constitution lacks some indispensable elements for SND, that may be away from the influences of ethnic, political sectional and religious divides.

- **D-Debt Accountability:** There have been a series of national borrowing, by the state and federal governments, from some international agencies and organizations and from some fast sustained developing nation, and in which such borrowing have not been effectual in the lives of the masses in terms of having basic social amenities and infrastructures that can guarantee SND. It has been observed that the governments are in most cases to loot such funds and neglect the purposes of which such borrowing, over the years. So, the masses call for effective and sincere debt accountability and proper management of funds in order to sustain the valuation of national currency in both national and international markets.
- **S- Security Reforms:** The issues and the agitations for the reforms in national security sectors are basically linked with the rapid increase of insecurity, ethnic and religious conflicts, financial frauds, terrorism, and other forms of social unrests, owing to the turbulent activities effects of insurgency, terrorism and other criminal activities, even as associated with some of compromise and corruption in the security sector. The calls for security reforms are necessitated on the level of national collective interests which project the causes of SND to be hinged on the level of national security, peace and justice through the exercises of the rule of law.
- **A- Anti-People Policies Cancellation:** The calls for the cancellation of anti-people policies, as mostly occasioned by the greed and self-centredness of the leaders of governments and their agencies, are hinged on the level of operational and systematic injustices and the lack of willed-obedience to the rule of law, especially by those in the helms of governmental affairs. The calls for the cancellation of anti-people policies seek for the equitability of justice and the collective sense of the obedience to the rule of law.
- **R- Restructuring:** The quest for national restructuring is based on the needs for ethnic, cultural and regional balance of political interests, values and benefits, in terms of deferral allocations of funds and the establishment of governmental presence in ways of project executions, and then the agitations for the creations of the additional states in some geopolitical regions or zones to effectual geopolitical justice and equity.
- **S- Save Cost of Governance:** The State and Federal cost of governance greatly outweigh all items of budgetary allocations. This has been abysmally different from many other countries' cost of governance, based on unnecessary Nigeria's number of legislators and that of ministries and agencies. The budgetary allocations to fund these have been without meaningful and reasonable impacts for national development. The calls for reforms seek for the constitutional amendments and reductions of the number of legislators and the merging of some ministries, agencies and commissions, and the reductions of bottom-necks in the awarding and executions of contracts, both state and federal levels of governance.

Research Objectives

1. To re-visit the basic developmental imports of *EndSARS* protest as panacea for positive social change through the emergence of EPP as the ethics for the realization of SND.
2. To examine the indispensable relationship between human actions and the impulses of social change, in references to the causes of the *EndSARS* protest
3. To help build the collective consciousness of sustaining the ethics of living as developed as EPP for the realization of SND.

Research Questions

1. What is the basis understanding of *EndSARS* protest from the emerging EPP as the ethics for the realisation of SND?
2. In what ways can the inherent philosophies on *EndSARS* protest lead to the possibility of vibrant social change in Nigeria
3. How can these elements of social change be sustained being possibly occasioned by the *EndSARS* protest as an ethics of living?

Literature Review

Brief Historical Nuance and Causes of the EndSARS Protest

The *EndSARS* protest was by many social and political thinkers, philosophers and analysis as the greatest mass movement and engagement, especially by the youths, in contemporary Nigeria. The *EndSARS* protest which was a kind of decentralized social movement and series of mass protests that nationally and internationally shook the governmental landscape (Abati 2020; Abiodun, Oloyede, et. al 2020; Aborisade & Obileye 2018; Aborisade 2020). It was strongly evaluated to have been engineered by the serial effects of police brutality and criminality, and in case of protests, many interests of common national reformations were added to the contents of protesters' agitations. As started in Lagos as the main town of change, the protest was organised to fight against the brutality and criminality of NPF (See, Isanbor & Ojebun 2022, Ihensekhien & Isanbor 2023). Although, protests started in fragments in many of the major towns and cities of the country, except in the Northern part of the country. But more specifically, the protest started nationwide on October 8th 2020, the main point of engagement of the protest was at the Lekki tollgate, Lagos. There were various causes that triggered the protest and some of these causes are as follows:

Police Brutality and Criminality: This was one of the prominent causes of the *EndSARS* protest in Nigeria. From the national reports, the SARS as part of the NPF was created as a masked police unit to perform undercover operations against violent crimes like armed robbery, car snatching, kidnapping, cattle rustling, and the bearing and use of illegal firearms (EndSWAT 2000; Folarin 2022; Okon 2020). From many recorded incidents the SARS units of NPF was been accused of several human rights violations, illegal "stop and searches", illegal arrests and detentions, extrajudicial killings, sexual harassment of women and brutalizing of young male Nigerians, the unit regarded as cyber-fraudsters (Ujene & Orji-Egwu 2018: 10). To buttress this fact, a 2020 publication by the organization documented 82 cases of abuses and extra judicial killings by SARS between January 2017 and May 2020 (WANEP 2020; EndSWAT 2020; ACLED 2021; Folarin 2022).

Corruption in the forms of Extortion: This also formed one of the causes of the *EndSARS* protests. Over time, the SARS unit have been allegedly accused of extorting citizens and collecting bribes. Monies were collected through coercion from young Nigerians (Abati 2020; Abiodun, Oloyede, et. al 2020; Aborisade & Obileye 2018; Aborisade 2020). The unfortunate part of this perceived corruption is that all these funds are not even sanctioned by the law of the land (EndSWAT 2000; Folarin 2022; Okon 2020). Nevertheless, for the fact that corruption has eaten deep into the fabric of the Nigerian society, it would be more unfortunate to find corruption activities among law enforcement agents are supposed to maintain order and sanity in the society.

Unemployment: This may not be a direct cause of the *EndSARS* protest but in one way or the other it has contributed to the emergence of *EndSARS* protests in Nigeria. With the high level of unemployment among youths, many have gone into cybercrime activities and cyber fraud popularly known as *Yahoo Boys*, and this way has led to some officers of the SARS unit to run after those involved in this heinous activity (EndSWAT 2000; Folarin 2022; Okon 2020). In doing so, there were a lot of excesses and abuse

of power. Probably, if a lot of youths are more engaged in more legal and honourable professions, there would be perceived harassments and brutality in the first place.

Laissez-faire Attitude of the Government: All of the above mentioned causes responsible for the *EndSARS* protests may have been easily been controlled and managed if the government had taken proactive measures and respond adequately. The issues about *EndSARS* were not just something that started few years ago, but they have been visible for a long period of time as evident in the various times the SARS unit have been disbanded. Usually, the government has the responsibility of taking into consideration the security of lives and properties of her citizens and uphold the fundamental rights of her citizens. Unfortunately, the governments have not lived up to expectations and have lacked the political will to take major steps in curbing the excesses of the SARS unit of the NPF.

EndSARS Protest as a Movement towards Democratic Consolidation and Development in Nigeria

At first, the movement of *EndSARS* protest appeared very democratic until it was unconstitutionally and undemocratically hunted down by the government, but who never claim they did. As generally understood, democracy has become the most prominent political movement in the world, and there are various challenges which confront the Nigeria democracy for more than seventeen years (Arowolo & Akinola 2018; Amadi 2016; Kunde 2014; Egbonu 2023). This has restrained the attainment of democratic consolidation in the country because the process of democratic consolidation which are strong state institution, economic growth, autonomous political society, human right and protection have not be deepened in our political system.

What is this democratic consolidation in relation to *EndSARS* Protest? It is the process by which a new democracy matures in a way that it becomes unlikely to revert to authoritarianism without external shock. Democratic Consolidation involves the maturity of both democratic institutions and society (Oyebiyi 2011). Thus, the aim of the *EndSARS* protest did not only include the end of the SARS police, it also developed into many grievances faced by the Nigerians in the country and the aspect of wanting the democratic institution and society be habitable is aimed at (Egbonu 2023; Isanbor & Igboin 2020; Isanbor & Ojebun 2020). To have democratic consolidation, a country must adhere to the principle of the rule of law, respect for human life and property, and from all indications, which have been jettisoned by NPF that supposedly has the constitutional and civil responsibility in maintaining law and order. More so, in the country, we also see the opposite of the principles to attain democratic consolidation in the country and the youths also frowns at the worsen state of the economic regression.

In addition, the *EndSARS* protest also aim to ensure the protection of life and property of the society and this is lacking because the civilians now witness the brutal ways the forces who ought to protect them cause injury to them. In extension, the process of democratic consolidation which are existence of strong state institutions, autonomous political society, economic growth and security of the people are part of things that the *EndSARS* protest wish to achieve a transparent state of affairs where the members of NPF will be fully responsible for their actions and choices. It was aimed to allow the youth have a voice in Nigeria political system, which is the autonomy in political participation, and the need to end the increase in violence targeting civilians. Thus, if the aim of the protest is achieved, though it has been silenced, Nigeria democracy would have been moving towards democratic consolidation like other countries of the world.

EndSARS Protest Philosophy as a Basis of Ethical Development in Nigeria

Ethics of living demands human characters, choices and values should be and become, in order to advance the society. This sense of ethical development becomes one of the foundations on which governmental agencies are constituted and instituted. Hence, the avenues for fulfilling these functions of social change are through the functionalities of the governmental agencies, especially the law enforcement agencies. It is on this sense of ethical development of the nation that NPF is saddled with the

mantle of fighting crime as it relates to the well-being of the people and economy in general. Applying this theory to the topic under study, the *EndSARS* protest affected not just the disbandment of SARS as a unit of NPF but the entire Police, Nigerians and the economy (EndSWAT 2020; ACLED 2021; Folarin 2022). The Police are supposed to work for the betterment of the populace but its inability to provide security for all and sundry prompted the protest (Cf, Isanbor and Ojebun 2022, Ihensekhien & Isanbor 2023). Thus, this ethical theory of social change explains the role the *EndSARS* protest played in ensuring reforms in NPF for a better security architecture and robust economic development.

From the functionalist perspective on the ethical relation of social change and development, the *EndSARS* protest was an agitation in relation to the function of the police as an agency, which was likened to a structure that supposed to contribute to smooth functioning of the Nigerian economy by ensuring a better police with government agencies, ministries and departments (Abati 2020; Abiodun, Oloyede, et. al 2020; Aborisade & Obileye 2018; Aborisade 2020). As the body, such ethics demands that the agencies with essential organs work to sustain ethical development; that will be readily vibrant and reliable, each with a specific function in the body, just like other institutions of the family, economy, politics, education and religion. With this sense of development, the police as an organization in the society also has its own function to perform in realising the courses of SND. Its working will help maintain the smooth functioning of other institutions in the society and particularly the smooth functioning of the economy and all other aspects of socialization.

The economy of Nigeria is characterized by diminishing capacity utilization of key infrastructure facilities, a substantial budget deficit, high unemployment, and inflation (Arowolo & Akinola 2018; Amadi 2016; Kunde 2014; Egbonu 2023). Furthermore, it is reliant on a single commodity, oil, and has a limited industrial foundation, low agricultural productivity, and ineffective public health and social security systems (See, Isanbor & Ojebun 2022, Ihensekhien & Isanbor 2023). Due to the activities of *EndSARS* protesters, Lagos, Africa's largest economy by GDP and the continent's most populous nation, saw its commercial and economic capital slowed, disrupted, and then shut down over a two-week period, creating a cloud of uncertainty around its economy and an accompanying erosion of confidence in its economic development (Ochi & Mark 2021: 6). Activists' efforts undoubtedly resulted in losses of cash, means of living, possessions, and, eventually, deaths.

Theoretical Framework

The framework of analysis is based on some conceptual-ethical theories of social change in relation to the operation of protest as a mean of the agitation of protection, promotion and respect of human rights. The concept “protest” is one of the means adopted majorly by citizens in reacting against the violations of their fundamental human rights, dignity and benefits. It is also a means of reaction to the government rules which are collectively perceived to be against the wills of the people. Over the years, there have been different modes and method adopted by citizens to achieve their desire, and that which, they want the ruling party to do or the proper management of government’s unfulfilled manifestos (See, Isanbor & Ojebun 2022, Ihensekhien & Isanbor 2023). There are different philosophers’ views on what protest is thus we shall briefly examine some of these scholars:

Aristotle: Aristotle, in his *Republic*, rejected the notion of protest in an idea society, that protesting of any kind is against the principle of an idea society, which is sorely concern with the promotion of peace. Aristotle recognised that vibrant and meaningful politics is the basis of possible and positive social change, and it should be in the hands and minds of the vibrant youths for whom the future of any given society belongs to. Furthermore, instead of resolving to protest, when the rights of the person are seen to be violated, the citizen should rather resolved into dialogue so as to maintain peace which is the idea of a state.

Henry David Thoreau: He is an American philosopher and naturalist. He sees protest as a civil disobedience which is necessary. For years, Thoreau refused to pay his state poll tax for years as protest against the institution of slavery, the examination of Native Americans and the war against Mexico. For

him, the consideration and act of non-payment of taxes is a civil disobedience which is mandatory for every citizens to pay, but refusing to pay as a protest to the ills bemoaning the then American is also essential, because, that was another way to show that he was not happy with what is happening in the country as at the time. Therefore, for him, protest can be done or carried through different dimension, but it should not necessarily be in a violent means or manner. Thus, civil disobedience can a tool of protest for social change.

Thomas Hobbes: The concept of protest, according to Thomas Hobbes, is seen in social political philosophy when he talked about state of nature, he holds that in a state there can be no protest in all society. This is because, to whom protest is made possible; that is, the protesters, should show that they were never really part of the state of all. By this, he meant that, protesting is an act of showing non-belongingness, and that no member of a given society will protest no matter what. This is because, protest brings about unrest in the society, it causes chaos and void the member of such given society rest. Thus, this is against the formation of what society should be.

Michael Lipsky: Michael Lipsky viewed protest as one of the constituents of social force that limit personal and group freedoms that are so desired by the masses who believed that it is only through the act of protest necessarily guaranteed the needed change in governance. According to him, such choice limits the options of protest the leaders of governments at the same time, desired to accept, and with the protest the leaders influenced their perceptions for development and social change. In all, protest for him, is a social event and it is a core element for the existence and consolidation of democratic societies protected by a constituent.

Niccolo Machiavelli: Niccolo Machiavelli states that power can be achieved through any means either by forces or other constructive means, so far it is for a change and it arises from the interest of the people. It is commendable for a social political change to happen. It is commendable always, as far as there are always the violations of human rights. In this like, protest is a means whereby people propagate their agitations, and this suggests that Machiavelli would say that protest is an act carried out by the people in a state in alliance with their various agitations against the existing government for a change, and the protest is either by force of constructive ways. Thus protest is not always negative and vice versa.

Methodology

Being non-empirical research, the paper employed the expository, speculative and phenomenological methods of analysis. With the available research materials consulted, how the paper expository assessed the effects of the police brutality and criminality as the major cause of the *EndSARS* protest, how it speculatively projected the resultant solutions to the causes of *EndSARS* protest, and how the protest phenomenologically engineered the collective identifications of some philosophies of SND. The eclectic employment of these methods of analysis helped to initiate proper understanding of the phenomenal interests and directions of *EndSARS* protests as an historical experience that initiated the ethics of living, owing to the peculiarity of Nigerian development in reference to the effects of Police brutality and corruption on the lives of the masses, especially, and then leading to the possibility of vibrant social change in Nigeria, depending on the obedience to the philosophies inherently fashioned from the values of the protest.

Findings and Discussion

EndSARS Protest Philosophy as a Basis of Positive Social Change

The philosophical elements of development thought social agitations and unrests, inherent in Aristotele, Theorau, Hobbes, Lipsky and Machiavelli, can be summarised in Karl Marx's notion of social change and development. Following Marxian historical dialectics, the forces of change is a struggle between classes, the class of the bourgeoisies and the protectorate which will invariably bring about a new form of change through revolution. According to this theory, the poor and impoverished would no longer condone with the exploitation of the rich, having been pushed to the peak of their endurance, would fight back and

demand for a change (See, Isanbor & Ojebun 2022, Ihensekhien & Isanbor 2023). A kind of change that comes with revolution, often result to violence. Marx saw a kind of counter reaction from the class of the exploited who are left at the margins of the society, resulting from their poverty and exploitation by the rich capitalist (Arowolo & Akinola 2018; Amadi 2016; Kunde 2014; Egbonu 2023). Given the nature of the human person as a change seeking being, it follows that human person naturally desires to be in a better condition of life, to attain better state in life and to be treated favourably. To achieve this he or she is ready to employ all tools available to him or her, to influence his or her condition in life and to make a landmark change in his or her present and future.

The general conceptualization of ethics is to project some principles that help the society to sustain some of social change through the understanding of human activities and choices. Change has been a natural characteristic of the human person as a subject of lived-experiences (Egbonu 2023; Uzundu 2023). The operational conceptualization of change projects that everything that exists must at one point or the other undergo some level of reformation, advancement or transformation. This can be either accidental change or substantial change (Arowolo & Akinola 2018; Amadi 2016; Kunde 2014). This is because, no person is perpetually stagnant, at one point or the other some level of change may occur, and the ethics of living demands that we change in order to sustain the values that bind us together. With ethics, the human person as a social being and a subject of lived-experiences, is ever changing, yet still remains the same. The quest for change has always been at the heart of every human person who desired great and rapid governmental reforms. Such reforms are ranging from political ambition, economic change, social change, to all governmental restructuring of values, interests and policies along all ethnicities and other social decides. All these forms of change point to the same direction on the needs for character reformation and reengineering.

This was the kind of radical change that Marx advocates for. It was a kind of change that would uplift the status of the poor masses. This Marxian historical dialectics is one that is still evident in our time today, a theory that though postulate many years ago has come to play in reality in our contemporary time in the form of the *EndSARS* protest or as an act of revolution. This protest had come up as a result of so many pent up anger against police brutality and violence against innocent Nigerians. A protest that have been repressed so many times in the past but has come up as a full hatched agitation by the youth of the nation, the direct recipient of this social menace and police abnormal treatment of the innocent civilians.

It was a protest that has engaged the media and the and market women discussion, a protest that has left an indelible mark on the government of Nigeria stamped with the blood of innocent victims whose lives were lost on the field of protest, a protest that would go down the annals of history, a protest that has influenced history and a source of new development in history (cf, Isanbor & Ojebun 2022, Ihensekhien & Isanbor 2023). The *EndSARS* movement has been a landmark achievement, a movement that has left its trademarks on visible to all; even the blind man of the street can see it and even the dump could speak of its achievement. This protest despite is bloody finale, the high hopes of Nigerians that this two weeks protest would bring a meaningful achievement has not been dashed out.

EndSARS and Ethics of Social Activism in Initiating Social Change in Nigeria

One of the astounding achievements of the *EndSARS* protest is the awakening of the spirit of social and political activism of the youths. The Nigerian youths perhaps, for the first time in the nation's history have stamped their feet on the ground and called for a positive change (Isanbor & Ojebun 2022). For the first time in history, attention have been drawn to the fact that Nigerians can't go on been humiliated violently by security agencies who are supposed to safeguard their lives (Abati 2020; Abiodun, Oloyede, et. al 2020; Aborisade & Obileye 2018; Aborisade 2020). They have been able to drive home their message to the government about the danger that looms when executive lawlessness continues to be the order of the day, when government agencies fail to discharge their duties responsibly. The protest clearly demonstrates the strength in unity and the nationalistic tendencies of the youths. Their bold steps will

continue to be a memorable one that will continue to inspire younger generations and the society will continue to praise and recount their courage.

Hence, this crisis that had now engulfed the country is a clear indication that it is not good to take the peoples' patience for granted, otherwise, more demanding protests in the future will definitely crumble the countries, if the governments do not consider the values for the promotion and protection of human rights (Arowolo & Akinola 2018; Amadi 2016; Kunde 2014; Egbonu 2023). The bottom line of it all is that the campaign has brought out the heroism in the youths, an expression of anger and patriotism that we never expected was possible. There is no gainsaying that the *EndSARS* protests has been a major achievement of the masses in their advocacy for a better government in the year 2020. At the pinnacle of it all is the disbandment of the SARS which left the government no option than to accede to the peoples' request (Cf, Isanbor & Ojebun 2022, Ihensekhien & Isanbor 2023). But, the questions remain: Was SARS in the real sense disbanded by the government? How sincere is the governments in making efforts to improving the welfare of NPF? In all, the protest has brought about major reforms in the security and government of Nigeria with the hope to appease the youth protest which was soon becoming a budding mob and a threat to national security.

Conclusion

In all, it has been established that a protest was toward the agitations for the interest of the citizen, and that, the *EndSARS* protest has had good undertone in the long runs, if eventually revisited. Nevertheless, it was a landmark event in changing the trajectory in the agitations for the respect, promotion and protection of human rights. It was an eye opener to Nigerian government that the people can actually fight for their right when they feel insecure in the state. It was an eye-opener to Nigerians that they have right to speak up when their rights as citizens were been trampled on. Moreso, this protest will for a very long in history be remembered because it was intended to be peaceful, but in the long run, it was hijacked politically, and it was made very brutal by the governments who never admitted they did. Nevertheless, the aim was not thrown out to the extent that international bodies and agencies and countries knew about the happening and saw it as a bold step by Nigerians to have spoken up to the governments on their regressing manner of governance.

Recommendations

Considering the valuation of the conclusion, the following clauses of recommendations were made:

- The Nigerian society should to love to hold on to the values of the *EndSARS* protest and the philosophies which are inherent in it, and then, sincerely consider it a very strong mark of history based on the recognition of the youth struggle for positive social change, reformation and revolution hinged on the realization of sustainable development.
- There are indispensable needs for leaders of governments to sincerely and reasonably listen to the voices of change in the modalities of governance and in the reformation of policies and programmes, especially when a greater number of the masses are involved in such advocacies.
- Looking for the positive means of changing the political trajectory of the country in the reference to the suppression and subjugation of the people and the corruption of the public officers, we need to be practically conscious of the policies and ideologies unite us rather than those ones that are dividing us as a people. We should collectively long for the operationality of common goodness, equity and justice, especially the management and the administration of our common resources, which will help us to determine the courses on achieving SND.

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Conflict of Interest

Author has no conflict of interest. With the paper, the author reemphasised the developmental import of the *EndSARS* protest as a very good mark of history in the consciousness of many Nigerians who have been desiring holistic reformation of character and for the establishment of the culture of collective goodness and purposefulness as factors for SND, owing to the values of the philosophies inherent in the *EndSARS* protest for the possibility of positive social change.

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