

**A DISCOURSE ON THE POLITICS OF CONSCIENCELESSNESS IN
NIGERIAN: AN ENQUIRY INTO THE CONCEPT OF GOOD
GOVERNANCE**

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Abstract

This paper sets out to interrogate the problem of the politics of consciencelessness and unconsciousness of morality that have prevailed in the lives of Nigerian political class. The level of negligence over the moral-burden-nature of politics witnessed in the attitudinal disposition of the Nigerian political elites has become alarming. The consequences of this negligence are fundamental to the social challenges facing Nigeria which unfortunately have, by this perspective, taken an ontological dimension. Standing on this socio-ontological perspective of this discourse, certain questions come to mind: what is the motive that occupies the consciousness of Nigerians when vying for public office managements? Why have the affairs of public managements become more of personal, instead of public interest? One wonders if ignorance or negligence is the major cause of this! Drawing from this, the paper argues that a major cause of political instability in Nigeria is the death of conscience in the Nigerian political class which has prompted the disposition of 'unkindness' towards the people they represent. The paper shall take an empirical, expository and evaluative approach to the discourse; and equally proffer solutions to the political challenges associated to the Nigerian society. Finally, the paper shall theoretically and practically stipulate strategies with which the moral consciousness and conscience of Nigerian political elites would be reawakened so as to sit up to the moral implications of occupying public offices for humanitarian services.

Keywords: Politics; Nigeria; Good Governance; Conscience; Management

Introduction

It is the Greek genius (Plato) who upholds that politics is socially the *master science*, hence the most effective sector of human life, simply because its

influences extend to every sphere of lives of the people. By ascending to a political office, the elite has just ascended to a position laden with huge ontological responsibilities thereby first, acting to improve humanity, and ensure high rationality so as to discern on needs and necessities of the people being represented. The simple interpretation of fulfilling these moral-laden-responsibilities is the expression of humanism, which its fundamentality, bearing in mind the focus of this research, is 'kindness'. In other words, politics characterized by humanistic affairs is an answer to some pressing Nigerian challenges. However, from the perspective of this paper, politics inheres both moral and physical outlooks of responsibilities. The negligence of these responsibilities, unfortunately, are central to the causative discourse of the negative version of politicking experienced in Nigeria, the version dominated by 'unkindness', hence inhuman and anti-humanism. The level of moral-less politicking in Nigerian political elites has become an issue of concern following the effects on the people, hence the aptness of a research like this which enquires into the concept of good governance.

Taking this discourse from this perspective, the thesis this paper proposes is that a major cause of political instability in Nigeria is the death of conscience in the Nigerian political class which has prompted the disposition of 'unkindness' towards the people they represent. It is the negligence of the sense of morality which is ontologically attached to public affairs managements which the Nigerians engage in, that causes the trouble with Nigeria. By this, the paper at the same time posits that Nigerian problems emanating from political angle are both social and ontological in nature. It is upon this consciousness that the paper asks: what does politics, or better still, politicking means and implies to Nigerians? What is the rationale behind politicking? Is politics solipsistic or social in nature? The nucleus of these critical questions shall this paper dissect in the later sections.

In addressing this crucial, urgent and all-humanitarian-focused issue, the paper would apply expository, empirical and critically evaluative methods underpinned in socio-ontological and ethical considerations. At the end of this research, the paper shall stipulate a working system explainable theoretically and practically as to tackle the socio-political menace of the Nigerian society. Doing this must inhere certain philosophical studies that take both metaphysical *cum* socio-ontological and ethical undertones so as to reawaken the people's consciences and re-inculcate the sense of morality and humanistic consciousness

in the people for better politicking and understanding of what politics means and implies.

The paper shall also be segmented part by part to include the abstract where a precise and summarized sketch of the work is done, the introduction where the background, thesis, critical questions, approach/method and finally the expected outcome/solution to be proffered by and of the paper are all analyzed paragraph by paragraph. The next section shall concentrate on the cause-root of political instability and unkindness in Nigerian political trajectory whereas the following one would focus on the ontological implications of managing public offices and next shall be on valuation and recommendations. The final section would now lay out a concluding summarization of the paper.

Discourse on the Causes of Political Unfairness

A culture is either initiated and built or emulated. It is based on this premise that this paper enquires what possibly could be the root cause of moral-less politics exhibited by Nigerian political elites. How and where have they got the conviction that politics void of morality is the best style of politics? What have they theoretically and practically conceived as the nitty-gritty of politicking? What they have conceived as the end product of politics is terrible and devastating and that has become their driving force into politics.

However, before attending to these focal questions of this research, it is pertinent to recall that before the formulation of the entity called Nigeria in 1914, none of the nations/tribes or ethnic peoples who make up Nigeria have been identified with moral-less and human-less style of politics. The simplest truth is that anything African to the core, with every sense of justice and morality, ought to be social (communitarian) and humanistic (humanism-focused). Therefore, for the African, “anything virtuous or valuable or good that does not recognize the rudiments from these two concepts is morally questionable” (Ugwu and Ozoemena, 2019, p. 151). It is thus deductible that even politicking in the tribes that make the entity Nigeria have always been social rather than oligarchic in terms of good policies making, their implementation and the good they could offer to the society. This was what Africa (Nigeria) and the African (Nigerian) were yesterday unlike what is obtainable today. Where have they then got it wrong? An adequate response to this enquiry is never farfetched: influences from humanism, especially as expressed in religion, and ethnicity/tribalism

(Ugwu, 2021). The products of human intellect have always possessed both commendable and condemnable features.

It is very regrettable that Africans, particularly Nigerians have been misled and disoriented from what they have always held as values to what have been foisted or imposed on them as values. The existential principles guiding them today differ from those of theirs yesterday. They have been misinformed and have been carried away by the trending of modernization or westernization and globalization without critically pondering on the possible damages they could do to their ways of life and personality by which they are identified. Instead, they have given unreserved acceptance and assimilation of the principles therein, in these agents through which they carry out the westernization process. They unreservedly swallow hook, line and sinker all the tenets of modernization forgetting the devastating effects on their culture, value and ancient traditions and customs of high prestige. The communitarian centredness of their political management has been dominated by oligarchy and solipsism where instead of the good of the society to prevail, that of the few individuals has. The Nigerian state has been turned into one where inhumanity instead of humanity prevails. For the contemporary politicians, political engagements are no more for 'our' good; it is now all about 'my' good, and if it must be identified with 'our', then be aware that it is all about 'our', in terms of 'their' tribe, not 'our' in the sense of the general Nigerian state, national patriotism.

That is to say that in Nigeria, joy is derived from tribalism under nationalism where we perpetuate dominance over others, hence, the unity of Nigeria is embedded in tribal dominance and no one can teach/proclaim otherwise, for doing that amounts to un-patriotism and national disintegration. So, in tribalism found the patriotism and nationalism of and in Nigeria. Taking away tribalism, there will be no patriotism and nationalism of and in Nigeria and subsequently, there will be no more Nigeria (Ugwu, 2020, p. 227)

It is based on the tribal influences in Nigerian politicking that instils in the political actors the beast-like mind with which they approach politics. It enhances their mind of unkindness towards those whom they see as people outside the corridor of their own people. Even in their very tribes, with the high impact from this mentality, they see every other tribesman as 'objects' that do not deserve their political unkindness. Thus, in as much as you are not called their immediate parents, siblings and (for those in whom conscience could still be found), extended relatives like cousins and uncles; you are not their tribesmen

and fellow 'subjects' who deserve humanitarian attention. By this ugly mentality, 'tribe' implies sameness of blood or being found in their blood lineage and to these tribesmen they would focus their attention. That is how narrowed and myopic the influence of tribal politics has pigeonholed the Nigerian political actors. The humanism and communitarianism that characterize the African person have been replaced by anti-humanism and individualism which are themes dominating the ideologies they have chosen to guide their political lives. That is how deteriorated the misconception and the prevailing orientations have been. It is so unfortunate that "the Nigerian has been brain-washed to term his traditional life *archaic* one and consequently advised to leave it and queue in the Western-motivated life of the exploitation of the fellow, materialism and ephemeral-guiding *trending* life" (Ugwu and Ozoemena, 2019, p. 151-2). Politics centred less on human welfare is therefore alien to Africans.

Nonetheless, the root cause of this sudden and devastating change from the concept of values in the pristine days to the contemporary days is, like has been pointed above, certain humanly unhealthy articulations by some scholars. And this could best be represented by the concept 'the Reality and Irony of Humanism' (Ugwu and Ozoemena, 2019b:34-4). Human intellectuality has provided man with both ideologies and theories and practical tendencies that have both upgraded and downgraded humanity. The influences of scholarly articulations by some geniuses have triggered inhumanity, misconception of certain spheres of life one of which is politics. In the Nigerian version of politics for instance, these influences have enhanced politics of do or die, politics of the might, of the privileged, of the high ranked, of 'my' tribe, of section/group-dominance, of wealth, of materialism, in the very opposite of what politics supposed to be: for humanism and community-progress. Some theories, beliefs and teachings like Naturalism and Materialism that deny Essencism and Vitalism of existence; Atomism, Heraclitanism and Empedocleanism that uphold the principle of opposition as the reality of existence; the Epicureanism or Hedonism which advocate for consumerism even to an inconsiderate extent; Sophism which suggests the principle of individualism as the reality of existence and encourages lies, logicity and sophisticated grammar to convince and win arguments; Nietzscheism that upholds war for freedom; some Existentialists and Phenomenologists and their themes which uphold war, violence and the principle of opposition for existence and peace; some biased articulations, teachings, beliefs and doctrines of some founders and fathers of the Church and religious Scriptures and writings based on certain creeds encourage inhumanity which enhances human exploitation and reductionism, animalistic approach to

fellow humans and at the bottom unkindness in the co-operation of man-man interrelationships (Ugwu and Ozoemena, 2019; Asiegbu and Ugwu, (forthcoming)). All these underline immorality or acts that depict the death of conscience in man.

It is, though regrettable, a common knowledge that emulations of negative factors/phenomena and the expression of their negative influences excel very fast in human nature than the very opposite ones. Nigerian political elites quickly emulate and allow negativities inhered in these theories and ideologies to rule their political lives and guiding ideologies/principles in life, but unfortunately close their eyes and intellect against the ones extractable positive driven ideologies. For instance, they ignore the positivities inhered in some theories like the principles of utilitarianism which advocate for the good that favour the majority, stoicism which advocate for bias-free approaches; positivities from the political conceptions and principles from Buddhism; Moralists like Jesus Christ, Socrates, the Chinese founder of Mohism, Lao Tzu, Mo-Tzu also called Mo-ti, the Chinese Mencius; the Quakers like Monk Desiderius Erasmus, the Moralists and Humanists like William Allen, William Ilyod Garrison; Non-Violencists like Gandhism, Victor Hugo, Emeric Cruce, Adin Ballou, Civil-Disobediencists like Henry David Thoreau, Nelson Rolihlahla Mandela, King Martin Luther Jnr, Kanuism, the Russian Leo Tolsky (Lyof Tolskoi) called Danilo Dota; the Pacifists like Emile-Auguste Chartier (Alain), the French teacher, Simon Weil, Dorothy Day, Peter Maurin, among many others (Ugwu and Ozoemena, 2019). These and millions of exemplary globally acclaimed figures whose principles of life and the positivities inhered in their political and life ideologies have had positive impacts recognized are people of substance whom Nigerian political elites would emulate from. But nay, that is the last assignment to them, rather, the negatively-driven ones were emulated with an ease. The simple reason that could answer to this is the prevailing corrupt nature that has dominated the lives and mentality of the African, Nigerian in particular, political elites even though it is natural in man (Ugwu and Ozoemena, 2019; Ugwu, 2020). To curb the influence of this nature in the African, Nigerian man has become an existential difficulty to him. It takes only the enlightenment of the mind and self-determination and control to see beyond the pulses of the body and the instincts for materialism.

Through the effects of these human intellectual articulations, men have experienced inhumanity and unkindness at a high and unendurable extent. For instance, the teachings, doctrines, scholarly articulations and beliefs of the fathers

of the church stirred in Hitler the courage to commit the atrocities against humanity during the second World War, and as a testimony, he says: "I am only continuing the work of the Catholic Church" (Runes, 1968, p. 114)— the work to keep massacring in cold blood, fellow human beings having drawn a lot of motivations from the bias articulations and intellectual ideologies and propositions from the religious idols like St. Jerome, St Chrysostom, Luther Martin, Irenaeus, St. Cyril, etc, (Ugwu and Ozoemena, 2019). Appreciating his 'holy' efforts, Hitler eulogized his mission accomplishment by exclaiming: "I am now, as before, a Catholic and will always remain so" (Toland, 1978, p. 326). And one may ask if inhumanity and murder makes one more religious or more precisely, a better Christian!

At the primacy of these influences which have dominated the psyche of Nigerian political elites is the one from the scholarly writings of the Italian political scholar, Niccolo Barnado Machiavelli. It is unfortunate that as they are busy getting accustomed with all that are Machiavellian, none pondered on the condition that prompted Machiavelli to write the way he wrote encouraging the Prince and upholding that fear instead of respect should be a central tool of the leader. From another source, same criticism is held against them for allowing themselves to be preoccupied by the tenets of the social contract propounded by Thomas Hobbes. The era and the situation that was real during which these scholars wrote was war and intensive inhumanity. For a scholar like Hobbes, his mother's experience of the Armada War which caused the mother to deliver him prematurely was the reason behind his writing that the leader must ensure, with every obligation, peace, even if it takes war to restore peace. That was an extreme peace ideology. Machiavelli wrote when Italy was in the verge of collapse, in a state of high anarchy. But that is not the Nigerian state, at least today, hence, why the preoccupation of the psyche of the Nigerian political elites that has brought about man inhumanity to fellow man, human extortion and degradation, devaluation of human dignity?

Most Nigerian political elites modelled their style of politics in accordance with the advocated principles and directives extractable from the Machiavellian political ideologies as expressed in his prime work titled *The Prince*. Machiavellian political ideologies encourage political influences to which democratic principles are significant. Practically, Machiavellian encourages and prefers fear, harsh, autocratic, absolutism to respect, persuasion, negotiation and liberalism. This explains why even in democratic dispensation, Nigerian preferred political pattern is undemocratic, in its parliamentary is practically

unitary pattern of governance, in its Federalism is totalitarianism, in its meritocracy is mediocrity, in its rule of law and governance by legal principles is militarism where all constitutional institutions are suspended and disregarded, in its objective representation is subjective representation, in its majority is its oligarchy. It is in conceiving and practising politics in these analyzed principles that led to their beast-like and inhuman attitudinal dispositions. It is in this dangerous perception of politics that they lost their awareness, undermine their moral consciousness and attitudinally kill or subject their conscience to their personal capabilities and bias.

Following the influences from the negativity of such political ideology guidance, Nigerians keep experiencing politics of do or die, politics of ignorance of the ontological aspect and participation and involvement of ontological entities which bestowed a whole lot of moral consciousness on political actors for politics is for man and his welfarism. Negligence to this is highly catastrophic and this will take a section afterwards. However, these influences answer as to why Nigerians engage politics with tears, politics of money bag. The possible outcome of such style of politics is oligarchy where political remunerations are channelled to the favouritism of very few who have engulfed the state political circle and to the detriment of the many on whose mandate these few find their way into political corridor of the state. Political activities are squeezed towards the satisfaction of few than the public. Of course to belong to these few oligarchs, the aspirant with utmost necessity needs a god-father— another huge stumbling block to positive political dividends and democratic dispensation to the majority and the cradle responsible for mediocrity and bad governance instead of meritocracy and good governance that gears towards the welfare of the general public.

The Ontological Perspective of Political *Cum* Public Office

The African worldview is all-encompassing and no being is left out in the cycle. It is a sort of ontological existential circle where the effects of any action performed by any being, regardless of its existential category, are left unfelt by the whole community of beings. In other words, the African exists in a world where every being in its existential category is “held like a spider’s web of which no single thread can be caused to vibrate without shaking the whole network.” Buttressing it even more succinctly, the African worldview is indeed an encompassing one, it is a holistic one. Both “the spiritual universe is a unit with the physical” universe and the “two intermingle and dovetail into each other so

much that it is not easy, or even necessary, at times to draw the distinction or separate them." Suffice it then to say that in such worldview, everything exists in relation to the other. Existence therefore, implicates interrelationship or interrelatedness, and this interrelationship authenticates the beingness of any being and equally serves as its defining essence. Nothing is left behind in this existential chain (Ugwu, 2019). The African thus conceives the universe as an all-inclusive one "in which every body, likewise, everything, is linked up to every other person or thing through a complete network of spiritual relationships into a kind of mystic body" (Ruch and Anyanwu, 1981, p. 328). The bottom line of this conception is that the African "cannot conceive of man as an individual, as a force existing by itself and apart from its ontological relationship with other living beings and from its connection with animals or inanimate forces around it" (Tempels, 1969, p. 60). Suffice it to say that both the physical and metaphysical co-exist in almost same world, but in different spheres of existential realm and reality. Ontological responses to actions, thoughts and words of every being affectively interweave and are felt. Actions of man are responded to, not only by fellow man, but the invisible who are still integral part and parcel of the system. Knowledge of this perspective would help salvage the African, Nigerian condition, and that is left for the unbiased intellect, a big task to philosophy.

This understanding makes governance a sacred one burdened with moral obligations and duties. The fear of their involvement in the political affair of the country reawakens and commands responsibility, uprightness, justice and equity and good representative because failure to ensure these are evil that are directly felt by the citizens and this attracts ontological punishment on the perpetrators. This knowledge largely helps to correct some mischiefs in the system knowing that as one treats others, exactly so shall one be treated by even nature itself. But it is today regrettable that the insights of the political elites are too myopic and do not get hold of this (Ugwu and Abah, 2020, p. 305).

A proper understanding of the situation under discussion here would not argue that philosophy indeed has attended to a recognizable extent, its obligatory duties in Nigerians and Africans at large. However, drawing insights from this type of ontological undertones, politics as an aspect of activities and engagements of man is not void of the non-physical members, hence morally demanding. Politics is ontological, in that, ruling or leading is ruling or leading both the physical and non-physical members of the community where the ruling or leading takes place, and as such, moral consciousness ought to be high for any

action performed in the process is ontologically responded to either positively or negatively depending on the positivity or negativity of the action in question. The seat you sit today is someone's sweat, the privileges you enjoy on the seat are someone's painstaking effort, perseverance and legacy so, any dent on the image of the seat is subsequently one on them and they would react to them; that is the ontological perspective of politics. Good or bad from the seat as piloted by you today, is an integrity to their legacies, when good, their people enjoy it, when bad, their people whom they struggled to organize and keep living till your political time are at the receiving end, and by this, their ontological power and influences on you are automatically called.

Ontologically, the act of governance is not only for the physical, but also the invisible who are still part and parcel of the community or country in the spiritual realm. These invisible are the community or country institutors or founders, the heroes who are now passed, upon whose sweat, dignity and reverence, the community or country stands and whose pride, integrity and fame, she enjoys. They are the living dead, ancestors or better still departed-living who would be happy to see the posterity of their struggle to see for the community or country. These invisible members who instituted the country of course, can positively or negatively influence the person in the helm of affairs of the people. So, the fight against bad governance is not only physical, but an activity that involves the invisible especially those who have held the position justly and whose image the present bad government perpetrators are denting (Ugwu and Abah, 2020, p. 305)

The ignorance over the effects of such fundamental knowledge of life says a lot about the Nigerian persistence of problems. It is the conscienceless attitudinal display of many African, Nigerian political actors to consume with impunity the share, political dividends of the people, promise them to get their support but dump them afterwards, among other inhuman treatment against fellow, that have ontologically promulgated existential crisis.

Conscientiously thus, it must be recalled that separation of politics from morality is a very big existential problem to the African, Nigerian man, and here lies his existential turbulence. He is no more morally and sincerely conscious and afraid of these ontological influences in his life, yet he still claims high *religiosity*. Seemingly, because of this fundamental and devastating separation, he plays down the conscience that revisits his actions with the sense of blame or glory, he also appears thinking that being religious is being moral. Some of the

articulations and ideologies with high negative influences that have shaped his mentality towards politics are from high considered religious and outcomes of religious activities— Synods, Councils, Conventions, Edicts, Policies, Treatises, Creeds, Teachings and Historical Documentations, etc. It is left for only the conscience in accordance with the principles of reason for good justice, to redirect Nigerian political elites, and then from thence, comes out a clear and justifiable consciousness of morality which must model the activities of the Nigerian political elites.

The simplest implication of this kind of ontology is that the supposed and fundamental principle of existence therein is high consciousness of morality so as to extricate from an ontological curse existing in such a system. The awareness of such worldview goes a long way to salvage situations really existing of the people in such a world. But unfortunately, the African, Nigerian precisely is ignorant of such ontological system that is highly moral-burdened.

Nigerian political elites are highly ignorant of the morality-demand of the social status they politically acquire. They are also ignorant of the ontological privileges of ascending such socio-political position and also the implications of mismanaging it. And as consequences, these are the reasons behind their short lived, behind the tendencies of their family lineage to end as is common to them, behind their suffering from incurable sickness, behind the waywardness of their children. Giving more insights to this position, it is written:

Perhaps this can explain why these bad eggs in the government always die of sicknesses even when they are flown outside the country but which could be cured of the poor even in the country. But unfortunately, many of the Nigerian or African political elites have not yet understood the ontological involvement and influence of the invisible members whom they govern in the act of governance (Ugwu and Abah, 2020, p. 305)

They are enticed more by material gains, ephemeral fame, and worldly authority characterizing the ascension of political throne in the country, making their own lives worth living and comfortable in disregard to the welfare of fellow people, in fact the people through whose political influence they ascend to the political status they enjoy. For them, politics is all about coming out and galvanizing huge number of people and finding their way into public domain to manage the people's affairs whether prepared or not. The moral demands from the sense of humanism and human welfarism which should dominate their activities in the office is of no significant meaning to them. Making an emphatic effort to buttressing this point more, Ugwu and Abah write:

the morality and sacredness of governance again come from the fact that it is all about the people's life, welfare, happiness and sadness, peace and war, richness and poverty and all the humanitarian ingredients to include freewill, volition, human rights, freedom, etc. All these raise the question of good governance and public trust and management of public affairs. This, for me, is why we need to go a process of reawakening our conscience and moral guilt through philosophical studies so as to be able to differentiate from good governance, politics and morality all along. In politics, we take the physical position of God's spiritual position in human lives for it is a continuation of God's spiritualized concerns and cares for humanity in human and physical form and sphere. It shall never end, if mismanaged, without seriously terrible repercussions afterwards (2020, p. 305)

This is one of the reasons for which some scholars posit that ignorance is the primordial cause of vices which is expressed here as it concerns the Nigerian state conscienceless or unkind style of politicking.

Evaluation

The term 'unkindness' as used here stands for the simplest attempt but an understatement of describing the concept that is central in this paper which is 'good governance- an idea that simply implies the making and implementation of good and publicly favourable policies. The latter 'perfects' the former, implying that the former has no functional substance without the latter. That is both divine and humanitarian. This should preoccupy the minds and focuses of political aspirants. With such preparation in mind, political aspirants would have a clear sight of what politicking and its product— good governance— mean and imply; they will be pre-equipped with the moral, ontological, physical and humanitarian responsibilities that inhere and imply of occupying public offices.

As it concerns recommendations, crucial steps are of necessity to be taken to addressing the menace of political unkindness, inhuman, inconsiderate and conscienceless politics seen of Nigerian politicians. Firstly, re-orientation of what values mean and imply when held so dear should be made an event in the process of equipping political aspirants with the right knowledge and ideals of engaging in politics and the necessity of ensuring good governance. Secondly, philosophy and other moral-inclined and high rational-engaging courses ought to be introduced in the school system of the nation from even the Primary level

up to tertiary level. This will certainly help to reawaken the people's conscience, brush up the thinking faculty for more criticality and morality sensitivity and the indispensability of humanity consciousness in whatever the citizens engage in. This awareness will indict their minds and consciences that there are more to politics than merely engaging public offices. There are more that are divine and human to public offices management than answering president, senator, honourable house member, governor, mayor, councillor, ambassador, minister, aid, etc. Thirdly, priority must be given to education and *educatedness*, not merely *education* or *education certification*. This must be a serious aspect of scrutinizing who should occupy public offices to serve humanity and divine. Illiteracy which has penetrated Nigerian polity through the infiltration of illiterates who have circled the corridor of politicking and governance in the country is undeniably an active factor enhancing *politics of negativity* as experienced in Nigeria. The Greek genius and moralist Socrates through the exposition of his life ideals by his bosom disciple Plato says that *ignorance/illiteracy* is the prime cause of *vices*; the presupposition is therefore that *educatedness/enlightenment* is the prime cause of *virtues*. Virtues are the contents of Positivity while vices are the contents of negativity; by nature, every man has a composite of vices but to overcome it, is only by sparking the mind by getting adequate education in practice, theory and moral so as to see far and exist beyond negativities. Just as it is said that you cannot give what you do not have, the unenlightened 'minds' that have circled the national politicking cannot give what they do not have— and what is it that they do not have? Simply, the enlightenment of mind and its products (acts of leading to the lights) which include reasonable policies for national interest, the ability to see beyond tribalism/ethnic nationalism, to extricate the cunning nature of man to apply mediocrity, nepotism instead of meritocracy, to suppress human influences of hedonistic tendencies, unnecessarily luxurious lifestyle, expenditure and consumerism- all for economic empowerment of other countries than Nigerians', to see that there are indeed more to politics and managing public offices which are both divine and humanitarian underpinning legacies, humanitarianism, registering and appreciating human sweat for humanism—mankind welfarism, happiness, comfort, joy, sadness, excelling in life, human development, good health, security for posterity, human productivity, human-friendly atmosphere, etc. Fourthly, the attitudes of the masses towards these conscienceless politicians who have bedevilled the national polity inherently encourage the continuity of moral-less sort of politics seen in Nigeria (Ugwu, 2020; Ugwu and Abah, 2020). Hence the populace must be re-oriented and redirected to make a paradigm shift from gluttony and loss of self-control over

ephemeral to value or eternal-related affairs. At the achievement of third and fourth points, there will be in both the political actors and the populace the awareness of the fact that politics is not a game of anything at all, rather it is an affair specially reserved for the enlightened to avert ontological repercussions that maybe more devastating. Fifthly, the Nigerian electoral process necessarily requires an overhaul activity. Certain exercises, both of which include mental/psychological, physical and intellectual engagements necessarily need to be included in the electoral processes and preparation for the emergence of best suitable candidate for the position. Sixthly, the impetus that instils the unkind politics that have dominated Nigeria in perpetuity is drawn from the constitution of Nigeria. It inheres the principles that guided and perpetuated colonialism and promoted and protected the relationship of master-slavery one that characterized it (Ugwu, 2020; Ugwu and Abah, 2020). Seventhly, indigenization of certain protocols is of high value to this amendment. Indigenized legal enactment that will compel political aspirants to ensure, under constitutional supervisory attention, that he and his immediate family members must live, school, shop, seek medical attention, invest and spend their humungous acquired wealth from the Nigerian style of politics in Nigeria, should be created. This will make them realize that, just like Ojukwu would say: 'Because I am Involved', they are truly involved and would now be compelled to ensure good politicking for good governance from which they would also gain and appreciate their lives just like every other citizen (Ugwu and Abah, 2020) Extensively, the entity called Nigeria is today located in Africa. Thus, still in this indigenization agenda, all the aspirants would not only be sworn into political offices by the scriptures and cultures of the foreign religions, if by religion, they all must be sworn into public offices in the culture of oath-taking before the traditional deities and under traditional religious requirements. This will instil in them an indigenized fear for the wrath of the gods and other intermediaries to include the ancestors, if they misbehave in the public offices. Any citizen who is ready to go indigenized should be a political actor but not a political spectator so the qualified candidates ready for indigenization agenda should ascend the fore front of leadership.

The unquestionable result of applying the aforementioned solutions is 'a better Nigeria, Africa' with indigenized mentality, re-orientation for human welfarism, humanitarian cooperation among the people and the emergence of a new people of Nigeria, Africa at large.

Conclusion

In conclusion, Africans, Nigerians in particular should stop pretending to be finding the root of their existential turbulences especially as they concern political instability and the ontological devastating effects that accompany them. As has been enumerated here, firstly, this paper is consistent in holding that influences from intellectual products and articulations from renowned scholars for that matter answer why Nigerians have found themselves in such existential mess hurled on them by their style of politicking. In addition to this, are influences from scriptures which are nevertheless still products of human intellects and perhaps, humanly influenced either by biases or hermeneutical exegesis, in one time or the other. Secondly, it firmly upholds that ignorance or conscious negligence of the ontological implication of politics has had a huge portion of its catastrophic effects on Nigerians. Hence, the ontological repercussions in response to the political activities and involvements of Nigerians, especially their political actors, level of insincerity, inhumanity, down-play on the enkindling on their conscience all at large leading to the high sense of moral-less politicking, answer again to the Nigerian condition as found today.

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