

# **BUILDING A MUTUAL INTERFACE BETWEEN ETHICS AND PARTISAN POLITICS IN NIGERIA**

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*Abstract:* The political landscape in Nigeria is characterized by egotism, corruption, and ineffective leadership, hindering national objectives and projects. This paper explores the intersection of ethics and politics in Nigeria, emphasizing the importance of establishing moral principles in party politics to promote moral development and spontaneous behaviour among politicians and officeholders. The paper emphasizes the importance of ethics in partisan politics, highlighting its application to promote ethical conduct, development, and effectiveness. The study uses historical and critical literary review research methodologies and reveals the significance of ethics in partisan politics, with an emphasis on its application to promote ethical political conduct, development, and effectiveness. It implies that politicians should align their activities with clear moral standards,

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avoid impulse actions, maintain credibility, and uphold justice based on the Sustainable Development Goals and Pope Francis' *Laudato Si*.

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## 1. Introduction

The political environment in Nigeria is marked by the prevalence of self-interest, corruption, and incompetent leadership, which present substantial challenges to the realization of effective national goals and initiatives. Political disillusionment, characterized by a loss of faith in the political system, has been identified as a significant factor contributing to the decline in trust and voter engagement. This phenomenon has played a pivotal role in the emergence and growth of populist political movements in Nigeria and other African nations. A culture of egotism, lack of compassion, and widespread corruption permeate Nigerian political society. Ideally, for a state to develop, effective national objectives and programmes must be implemented. However, unethical party politics and poor leadership have disregarded these values. Additionally, the past and present administrations in Nigeria are cognizant of the corruption and misuse of power by politicians and those in political office, yet there has been minimal effort to effectively address this issue. The focus on 'money and power' poses a moral dilemma. Fostering well-being and ethical conduct in politics and the economy, it is imperative to instill a strong ethical awareness. This paper advocates for the cultivation of moral development, authentic and transparent conduct, and the establishment of ethical principles within Nigerian party politics.

## 2. Concepts of Politics and Ethics

Notwithstanding the opinions expressed by some individual scholars, Pascual-Fuster and Crespi-Cladera (447) argue that politics is a broad term that includes things that happen inside and outside of a state's formal framework. In the above sense, politics is linked to certain institutional contexts and alliances; hence, it is unclear whether it should be understood broadly or narrowly. Conversely, understanding the state, its goals, institutions, and connections to other states are all part of the study of politics. Williams (19) posits that the founder of modern political philosophy, Hobbes (138), placed

a strong emphasis on equality, social inequalities, and human validity. On Hobbes' (139) political views and ethical ideals, Edwards (118) argues that his views were informed by his disdain for religious authority and his embrace of scientific methods, mathematics, and the physical sciences. In his opinion, humanity's judgements as well as reasoning are fallible and that humans must obey the sovereign if they engage in a free relationship or mutual commitment. Hobbes directs his attention towards the establishment and maintenance of social and political equilibrium, presenting potential alternatives such as advocating for compliance with an unanswerable governing authority as a means to foster harmonious cohabitation and prevent internal strife.

Williams (21) discusses Machiavelli's emphasis on freedom and power (Zuckert 29) and posits that the majority of political philosophers believe in a distinct connection between moral virtue and legal authority. According to Machiavelli (Benner 54), the notions of authority and power are intertwined, wherein a political ruler's primary preoccupation is solely with the ability to issue commands. Additionally, Machiavelli criticizes moralistic politics, saying that the legal rights that come with being a leader don't actually help people gain power, and moral virtue does not guarantee that someone will gain power. Other scholars' arguments against autonomous decision-making are insufficient to prove unlimited responsibility (Sorrell 81). Consequently, it could be argued that the exercise of political power is only justified when it is wielded by a ruler who possesses an unwaveringly virtuous personal moral character. In order to meet his difficulties, people must compromise norms and institutions, assure moral and political judgement amicably, and divide authority between the government and the people.

As we all know, ethics focuses on human relationships with nature, autonomy, accountability, and justice, emphasizing autonomy for moral decision-making and unbiased research. Individuals demonstrate independence by releasing indoctrination, making moral choices challenging until clarity is achieved. It is argued that human behaviour is guided by ethics, which emphasizes justice, duties, fairness, and virtue while resolving propriety concerns, including rightness and wrongness (Grudem 117). Ethics examines principles and values in human behaviour, highlighting virtue and reason for moral growth. Moralists argue that political choices are influenced by

people's objectives, values, and moral behaviour, necessitating systems like democracy, fascism, and communism.

### **3. United Nations on Ethics and Partisan Politics**

The United Nations' 2023 Agenda for Sustainable Development Goals aims to promote inclusive communities, rule of law, good governance, and robust institutions (McDermott et al. 511; Ottuh, Omosor, and Abamwa, 110). Politics may be the single largest factor influencing the speed of change in a nation's governance reform. All institutions function in a political environment, and politics is where advancement is most likely to occur. Political settlement, social constituency, and public involvement are all part of the political dimension. The management of power by dominant actors has an impact on how politics and institutions interact. McDermott et al. (519) assert that political agreements may have an impact on how a state develops, including on inclusiveness and governance. Sustainable Development Goals (SDG 16) emphasizes the role of institutions in operational efficiency, ethical framework, political dynamics, and technical and normative concerns, addressing the challenges faced by powerful actors.

The SDGs also encompass a set of principles for effective global governance. According to McDermott et al. (511), it is crucial to acknowledge that political agendas and power dynamics have an impact on the implementation of these objectives. It upholds nondiscriminatory laws and regulations in the interest of sustainable development. At all levels, it makes sure decision-making is responsive, inclusive, participatory, and representational. It also ensures that everyone has a comparable right to justice and advances the administration of law on a national and worldwide scale. Additionally, it anticipates institutions that are efficient, effective, and responsible. According to McDermott et al. (513), the SDGs are designed to lessen violence, put an end to conflicts, advance the rule of law, protect human rights, and enhance poor nations' involvement in international governance. The 2030 goal is to decrease violence, human trafficking, child torture, and corruption, thereby promoting sustainable development and potentially reducing poverty in middle-income countries.

#### **4. The *Laudato Si* on Ethics and Partisan Politics**

According to Ottuh, Omosor, and Abamwa (120), the Encyclical of Pope Francis stimulates ethical reflection, discusses issues of public policy, and makes connections between religious beliefs and environmental concerns. In order to build a moral and ethical society, the Encyclical of Pope Francis (27) encourages critical assessment of the paradigm of technology and unconstrained progress. It also asks for accountability, civic engagement, and interdisciplinary conversation. The Encyclical addresses moral and factual evaluations of inequalities between states and international actors and focuses on world politics and the status of humankind (Francis 27). This is rooted in the endorsement of Pope Benedict XVI, who advocates for the elimination of the underlying factors contributing to global economic dysfunction and the transformation of developmental paradigms that do not prioritize environmental preservation (Hrynkow 381). Through ideological and cultural exchanges, open debate, and scholarly discussions, sustainable international politics advances the common good and ensures welfare of all.

In this sense, each state must be responsible for planning, coordination, oversight, and enforcement at all government levels. Institutional and political frameworks should support best practices, which are standards for behavior. Local individuals and organizations can make a difference by encouraging civic engagement and promoting environmental goals. Public pressure is necessary for decisive political action. Pope Francis' encyclical emphasizes the importance of politicians upholding human dignity and cultivating a lasting legacy of altruism (Hrynkow 379). A robust political culture is crucial for institutional change, promoting best practices, and mitigating bureaucratic stagnation. Acknowledging accountability and productive cooperation are essential for mitigating environmental degradation and poverty. Achieving successful international partnerships necessitates equitable participation, a sense of modesty, and the maintenance of a sustainable economy.

#### **5. Politics and Ethical Interface**

The interconnection between politics and ethics is robust, as interpersonal norms and ideals exert influence over ethical principles and moral values. Ethics refers to a rigorous philosophical examination and evaluation of moral principles and concepts

pertaining to the determination of rightness or wrongness. Lilja (540) posits that both contractualism and naturalism contend that human-made positive laws guarantee either beneficial or detrimental results. Arendt's (90) political idea, rooted in ancient Greek *polis* and Roman *civitas*, advocates for a debate ethics centred on speech. In this sense, politics facilitates and promotes liberty, highlighting the direct linkage between individuals within a *polis* through verbal communication and deliberation.

According to Lilja (541), the attitude described here is indicative of one's existence inside a *polis*. The central theme of the political act revolved around the concept of freedom, which might be interpreted in two contrasting ways: positively, as a collective endeavour shaped by the contributions of many individuals, and negatively, as a phenomenon subject to control and manipulation. Arendt juxtaposed the adverse interpretations of isonomy by emphasising the significance of both freedom of speech and an equitable chance to engage in political engagement. In order to advocate for the principles of equality and freedom of expression in political endeavours, Schutz and Sandy (230) argue that speech should be granted equal permission within the context of discourse-oriented politics. Based on Arendt's research on the intersection of politics and ethics, engaging in equitable dialogue with others has the potential to foster the development of a novel ethical framework. This is achieved by the facilitation of contacts among individuals of equal standing, thereby promoting the advancement of key democratic principles such as the *agora*, *isegoria*, and the substantive manifestation of freedom (Arendt 91). Arendt's political conceptualization has been criticized for oversimplifying political engagement, making it morally lenient but limited in practicality.

The examination of human behaviour serves as a prominent subject matter in both the realms of ethics and politics, with its origins deeply intertwined with the fundamental nature of human beings. Ethical considerations are based on human inherent characteristics, ensuring universal human rights for all. Subjectivist and Marxist schools of thought offer divergent ideologies, while ethical standards that align with human rationality are the foundation of civilization that promotes fairness and equity. According to Aristotle, politics can be understood as a manifestation of social morality, as it involves the

participation of individuals in communal endeavours (Aristotle 514). The innate inclination of human beings, who possess a political nature, is to progress and conduct themselves in a manner that leads to the attainment of *eudaimonia* (a combination of well-being, happiness and excellence) within social collectives. Nigeria's three primary faiths, namely traditional religion, Islam, and Christianity, share a common emphasis on morality and are characterized by adherence to specific worldviews (Ottuh, Ogar, and Okoi 320). Due to their varying deistic and theistic beliefs, individuals possess unique viewpoints regarding the validity of political mobilization and the sources of power. Religious beliefs regarding the nature of the universe and the role of humanity within it are influenced by these concepts.

The scholarly analysis of morality, sometimes referred to as ethics, focuses on the notions of moral correctness and incorrectness, along with the fundamental principles that influence human moral standards and affect human behaviour. This text offers a response to Socratic inquiry concerning the appropriate approach to leading one's life (McDermott 516). The field of ethics requires a distinct differentiation from irrational or ignorant activity, as it centres on the study of human conduct and moral principles. St. Thomas Aquinas (as quoted in Lowe 75; Floridi 386) outlined three fundamental components of human activity, namely cognition, volition, and autonomy. An activity cannot be categorized as a human action unless it exhibits one or more of these fundamental components. In the specific case of India, where there is a deficiency in legal recourse and traditional marital customs are dominant, the act of engaging in sexual contact with a person can inadvertently result in the perpetration of marital rape (Floridi 384). Locke (22) posits that the formation of government is predicated upon the consent and responsibility of the populace, hence giving rise to ethical deliberations within the domain of politics. This phenomenon has received considerable scholarly interest within the field of political philosophy.

According to the tenets of utilitarianism, the primary goal of governance should be to optimize individual well-being while simultaneously minimizing the collective burden on the nation. The concept of equality among all individuals is affirmed in both the Declaration of Independence and the Declaration of Human Rights (Lilja 539). Public officeholders, including elected officials and government employees, undertake the responsibility of trusteeship,

wherein they are entrusted with the power inherent in their individual roles. Sunil and Verma (75) emphasise the substantial significance of ethical ideals that serve as the foundation for governance, calling for the allocation of all authority and accountability to the principal source of power. The populace holds the central source of authority in a democratic republic, requiring its ongoing use for the improvement of the collective.

The commitment to act in the public interest is a fundamental aspect of holding a public office, as stated in the United Nations Code of Conduct for Public Officials (Sunil and Verma 78). Public officials must follow legal obligations and administrative protocols for ethical and efficient operations. Ethics in politics and governance regulate power, enhance efficiency, and eliminate corruption. Political leadership shapes the moral compass and value systems, benefiting developing nations like Nigeria. According to Sunil and Verma (77), political realists argue that politicians have a responsibility to prioritize the interests of their country, which necessitates the incorporation of ethical considerations in politics. Realists, nevertheless, frequently substantiate their claims by appealing to their personal moral criteria. According to Leung (1429), a prevailing viewpoint among critics is that addressing significant ethical dilemmas necessitates a focus on broader societal frameworks rather than solely relying on politicians and legislation. Advocates of political ethics argue that while it is important to address societal inequities, an excessive focus on structural factors overlooks the agency of individuals responsible for effecting transformative actions.

## **6. Overview of Partisan Politics in Nigeria**

Nigeria, the most populous and industrially advanced oil-producing nation in Africa, has held six consecutive presidential and legislative elections since 1999. The 1959 national election saw three prominent contenders, but the political landscape is characterized by polarization, escalating antagonism, and violence used to achieve political objectives (Ottuh, Ogar, and Okoi 312). The fundamental objective of politicians within the current system is to secure victory over their adversaries and thereafter remove them from the political arena, a pursuit that is both ineffective and detrimental. According to Banerji, Duygun, and Shaban (389), Nigeria's ethnic-oriented politics exhibit a dearth of international rules, hence emphasizing ethnic unity



and leading to protracted policy disputes and the electoral support of under-informed masses for political figures. Therefore, Leung expressed the viewpoint that, in order to mitigate violence, abductions, and the marginalization of socially disadvantaged individuals, it is imperative to reform the voting system (Leung 1427). Towns, villages, and families are natural and artificially constructed collectives in human societies, while political parties are constructed entities. While scholars argue for their importance in democratic governance, they lack a compelling explanation for their demise.

The 1964 Nigerian election witnessed the participation of two prominent political coalitions, namely the United Progressive Grand Alliance (UPGA) and the Nigerian National Alliance (NNA). Katsina (23) asserts that the formation of the battle line was based on regional, ethnic, and religious demarcations. The demise of the First Republic and the Nigeria-Biafra conflict that occurred from 1967 to 1970 can be attributed to the 1964 election. The 1979 Nigerian election saw Alhaji Shehu Shagari become the first democratically elected leader, despite facing legal action from the NPN. The 1999 presidential election may not fully reflect ethnic influence, as both prominent contenders belonged to the Yoruba ethnic group. While the 2003 and 2007 elections were crucial for the establishment and strengthening of democracy, the 1993 election was characterized by injustice (Katsina 5). The top three presidential candidates, including former heads of state or retired generals, may face significant deconsolidation in the upcoming elections, as ethnic and religious diversity shapes citizens' political behavior.

Contemporary democratic systems rely on political parties as crucial agents for voter mobilization and the effective representation of the public's wishes. Nevertheless, due to their association with criminal activities and propensity for violence, the impact of these groups in modern elections may be limited. According to Ezeani and Agudiegwu (54), in contrast to Edmund Burke's perspective on political parties as cohesive entities working towards national goals, politicians in multi-ethnic countries such as Nigeria prioritize the representation of their constituents over their party affiliations. Political parties in Nigeria share similarities with patrimonialism, but their diverse roles and duties are crucial in establishing a barrier between the government and the public, especially when in authority positions. Banerji, Duygun, and Shaban (390) argue that there exists a

group of individuals who identify as optimists and hold the belief that Nigeria's adherence to the principles of democratic liberalism, both in terms of democratic ideals and moral values, would lead to more effective improvements in the nation. These optimists argue that such adherence would contribute to the development and consolidation of democracy and governance in Nigeria.

## **7. Interface Between Ethics and Partisan Politics in Nigeria**

In this section, we contend with and examine the potential avenues for establishing a reciprocal relationship between ethics and party politics in Nigeria and other African countries as a whole.

### ***7.1 Institutionalization of Ethics in Politics***

Institutionalization of ethics in politics involves establishing or altering policies to regulate social interactions by incorporating moral concepts into decision-making processes. Sandakila and Satrya (162) argue that the realm of politics necessitates a distinct ethical framework, wherein leaders are permitted to engage in behaviours that would be deemed inappropriate in their personal spheres. Organizations can institutionalize ethics through codes of ethics, policy directives or training materials, with explicit institutionalization enhancing decision-making within management, while implicit institutionalization is not overtly articulated.

Politics is vital for fairness and equality, fostering public trust. Nevertheless, trust has been eroded due to corruption scandals and integrity concerns. To boost public confidence, political institutions must uphold their moral standards and adapt to societal expectations through transparency, accountability, and responsibility. Since 1970s, the majority of nations worldwide have implemented a comprehensive set of policy frameworks. Ethical conduct is promoted through enactment of laws, effective oversight of financial reporting process, and adherence to legal obligations. In other words, individuals must adhere to principles to avoid legal sanctions and reputational damage. Leadership should consciously promote integrity in politics that relies upon self-regulatory mechanisms, particularly in the era of social media.

Political parties appoint financial officers and conduct internal audits to manage finances and mitigate risks to candidates' reputations. Integrity assessments are conducted during the selection

stages. However, efforts to influence ethics regulations may diminish incentives to enhance standards. If political actors understand threats, enforcement efforts may be futile. The ability of a political system to maintain the trust and acceptance of its current institutions is contingent upon its capability to safeguard the welfare of individuals and secure their adherence to elevated ethical standards (Lawson 18). Moral principles guide public assessment of political acts, with representative democracies relying on elected institutions and accountable individuals whose performances significantly influence public confidence.

### **7.2 Ethical Codes for Politicians**

Codes of conduct and ethics are legal documents that establish guidelines and deter specific behaviors. They are crucial in Nigeria's electoral democracy, as political parties transitioned from private to public bodies driven by democratic objectives. Legal mechanisms regulate the political process and electoral activities, including disclosure, monitoring, and compliance procedures. Implementing ethical guidelines for political groups and their members is beneficial. Polls serve as a means to determine acceptable conduct within elected positions, but worldwide polls face challenges in cost and replication.

The majority of scholarly investigations tend to focus on individuals' perspectives, sometimes disregarding the viewpoints and ethical expectations of external parties (Shafiei and Mahdi 25; Ferrara 466). Politicians must adhere to legally mandated norms and expectations, influencing individual perspectives on acceptable conduct. They aim to improve the well-being and rights of the public while maintaining accountability. They must lead modest lifestyles, prioritize public welfare, and uphold public trust through universal suffrage. They should consider governmental investigations, take responsibility for their decisions, and actively listen to other perspectives. External observers may interpret political ethics differently.

According to Argandona et al. (10), it is imperative for politicians to maintain impartiality in their interactions and demonstrate a deep regard for the self-determination of civil society organizations. To create a healthy society, politicians must maintain respect, use proper language, and preserve human dignity. Collaborative efforts are crucial for consensus-building, and

individuals should offer thoughtful recommendations while respecting their personal lives and beliefs. Open exchanges are essential in public debates. With media coverage and information technology, effective communication channels are needed. Politicians should maintain autonomy, disclose their agendas without external influence, and provide knowledgeable, accurate information on public concerns.

Shafiei and Mahdi (29) argue that political parties play a crucial role in the institutional structure of representative democracies. Politicians are urged to uphold democratic values, allowing members to express their opinions, engage in debate, and promote ethical principles. They also emphasise reporting instances of malpractice, such as corruption or graft, to legal authorities. Differentiation of powers, setting up separate executive and judicial departments, protecting the independence of the Courts of Justice, and telling the courts about any political wrongdoing are all things that a representative democracy must have (Ottuh, Ogar, and Okoi 317). The Nigerian Elections Act could be amended to improve provisions, establish legal remedies for civil transgressions, and mitigate reputational harm from unethical behaviours. However, adopting a non-binding code of conduct could compromise moral integrity and ethical judgement, as allegations of ethical violations can be used for political purposes.

The adoption of a code of conduct could potentially damage public trust in politicians and the political system, leading to negative attitudes and the discouragement of highly capable individuals from public service. While counterarguments exist, substantiating them with empirical evidence may be challenging. According to Ferrara (468), the political perspective of SDG 16 underscores the importance of governments and other stakeholders in comprehending and implementing the objectives. While the influence of multi-nodal, networked, and contested governance may weaken conventional and local authority, it is important to recognize that state institutions continue to hold the predominant position of power. McDermott et al. (515) argue that the achievement of SDG 16 necessitates the inclusion of non-governmental institutions and actors across various levels. The authors suggest tailoring governance strategies to specific national, sub-national, and local contexts, emphasizing the importance of place-

based analyses for understanding power distribution within governance systems.

### *7.3 Ethical Expectations and Good Governance*

Shafiei and Mahdi (31) argue that the United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP) encourages good governance that includes being effective, fair, responsive, responsible, open, and adhering to legal frameworks. Effective governance is crucial for mitigating corruption, fostering inclusivity, and addressing societal demands. Corporate governance involves policy establishment, execution, and supervision. Good governance consists of nine pillars: participation, consensus-building, transparency, accountability, responsiveness, efficiency, effectiveness, rule of law, visionary thinking, and strategic planning. Active participation in these discussions ensures that a wide range of stakeholders and employees are afforded meaningful involvement in the decision-making processes (Fukuyama 3). Accountability ensures that boards maintain a high level of responsibility and answerability to their constituents, partners, staff members, and the wider public. While responsiveness places emphasis on maintaining open communication with shareholders and stakeholders, transparency ensures that relevant records and procedures are accessible and clear to stakeholders. According to Ottuh, Ottuh, and Aitufe (221), it is argued that the promotion of diversity, equality, and inclusion, as well as the mitigation of environmental damage, necessitates the effectiveness and efficiency of board directors.

The rule of law ensures fairness and impartiality in negotiation and decision-making, while board accountability and monitoring are crucial for strategic vision, goal setting, and value statements. According to Parvin and Saunders (4), contemporary challenges to democracy encompass a range of issues such as rising political inequality, declining voter turnout, voter incompetence, non-majoritarian power dynamics, global concerns, and the need for specialized knowledge. These concerns raise doubts about the core principles of democracy and the feasibility of democratic systems from a theoretical standpoint. Democratic regimes place a high value on political equity and personal liberty, affording individuals the opportunity to influence the political agenda and express their grievances to those in power. The provision of self-governance by

these systems facilitates the coexistence of individuals as equals within fair institutions and norms. Fukuyama's (3) scholarly contributions underscore the significant role of politics in shaping state power structures and driving societal progress. The importance of these linkages in influencing development outcomes is underscored by SDG 16, which prioritizes inclusion and accountability. Institutional and political tactics have a significant impact on stability, economic advancement, and the fulfilment of popular goals. Whaites (13) highlights that the "World We Want" effort by the United Nations places significant focus on proactive government responsibilities, heightened accountability, governance issue resolution, and the promotion of equitable development.

Development cooperation providers make four big changes to make sure that all stakeholders are involved: they get involved in politics, bring about radical new ideas, evaluate results properly, and get involved in politics. This will make institutions more open, accountable, and effective, bridging donors' political acumen with tangible efforts. According to McCulloch and Piron (38), Booth and Sue say that Unsworth's Thinking and the Working Politically Community of Practice (TWP) approach support a process of repeated engagement with the political landscape in order to effectively navigate and have an impact on the given context. The plan includes looking at old ways of doing things, finding new ones, and making the best use of resources by using peer-to-peer methods, performance-based budgeting programmes, and incentive-driven changes to encourage new ideas in development aid. According to Whaites (11), it has been hard to figure out how to measure effective institutional development in the past because governance-related measures were based on how people saw things. SDG 16 requires four significant changes in the way development cooperation providers engage with stakeholders: addressing potential manipulation, causality, and quality assurance concerns; and focusing on superficial aspects of problems.

In order to effectively advance and achieve the goals outlined in Sustainable Development Goal 16 (SDG 16), it is imperative to engage in a continuous process of participation, flexibility, and collaboration. The achievement of SDG16 necessitates the involvement of multiple stakeholders and organizations, as it cannot

be realized alone by a single“community or entity. The challenge is optimizing the impact of collective endeavours or undermining it through unsophisticated approaches. According to Whaites (12), the necessity of political lobbying and influence is emphasized in order to accomplish this objective, and the inclusion of supplementary perspectives could prove advantageous. External assistance progress requires strategic use of initiatives and innovative methods, with a focus on enhancing momentum for the Sustainable Development Goals, particularly SDG 16. International bodies should facilitate this process through extensive discussions and the endorsement of collective efforts. Strengthening collaborative efforts among stakeholders will facilitate effective engagement with governmental bodies and political actors.

## 8. Conclusion

Political corruption and misuse of authority, characterized by a culture of self-importance and a lack of empathy, are acknowledged in the preceding discourse. The thesis of this paper is that the Nigerian nation should establish a moral framework through the endorsement of ethical education and the cultivation of moral development, with the aim of fostering a reliable government. This is significant because these values underscore the Sustainable Development Agenda objectives set forward by the United Nations. In addition, the Nigerian nation should establish effective and transparent political institutions that will foster expeditious decision-making processes in order to actively engage in global governance that will facilitate the ethical reorientation of Nigerian politicians and the political system itself.

The importance of ethical reasoning, public policy, and interdisciplinary discourse in the establishment of an ethical society in Pope Francis' Encyclical *Laudato Si* is also worth noting. In this sense, the enhancement of democracy and governance requires a nation to develop a symbiotic relationship between ethics and party politics. Therefore, in order to bring about the essential moral shift within political society, it is imperative for politicians to establish a clear connection between their political acumen and explicit ethical principles. The ethical importance of political knowledge and relationships within party politics should not be underscored due to their contribution to moral growth and impromptu political conduct.

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