

Moral Decadence in Nigerian Politics: A Philosophical Investigations



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ABSTRACT: When Nigeria got her independence in 1960 there were high hopes that she would become one of the greatest nations in the nearest future. Those who made this prediction were not wrong because Nigeria has what it takes to become great. In terms of population, it is not just the most populous but also one of the most talented in the continent. In natural resources, very few countries in Africa can boast of the resources the country parades. However, when these endowments are placed side by side with development in the country, the result becomes discouraging. Currently, one may assert that Nigeria is or at the point of becoming the poverty capital of the world looking at the rate her citizens are fleeing to other countries in search of greener pastures. Using the method of documentation and conceptual analysis, this study examines why Nigeria has not been able to translate its potentials into development indexes. The investigation centres around two research questions: 1) what is the relationship between the lack of development in Nigeria and electoral malpractice and 2) is Nigeria's inability to translate its potentials to development caused by executive abuse of powers. The paper discovered that moral decadence in the form of electoral malpractice and executive recklessness are the root causes of Nigeria's political and economic backwardness. It recommended the formation of an enlightened populace who will not only reject but also fight these two ills through civil resistance as the philosopher's stone that will save Nigeria.

KEYWORDS: Moral Decadence, Democracy, Leadership, Electoral Fraud, Executive, politics, morality, principles.

I. INTRODUCTION

Most societies around the world operate within the circumference of moral principles; that is, they have laydown rules for evaluating the rightness or wrongness of human actions. While actions that conform to these rules are adjudged moral, while those that contravene them are said to be immoral. The meaning and nature of the principles used in judging actions as either right or wrong are studied under a branch of Philosophy known as Ethics.

Ethics is defined as a "system of moral principles (relating) to that branch of philosophy dealing with values related to human conduct, with respect to rightness or wrongness of actions and to the goodness or badness of the motives and ends of such actions" (Fulmer and Franklin, 1982, pp. 90). Rightness in this definition refers to what ought to be or what is acceptable in a particular society or a group in that society. Wrongness on the other hand, refers to what ought not to be or what is unacceptable to a particular society or a group in that society. It is from this background that Martin Prozesky (2009, pp. 13) argues that, "ethics is used for lived and practiced beliefs about right and wrong, good and evil." According to him, it is ethics that gives the standard of what is good in a community. Agreeing with Prozesky, Koranteng (1998, p. 10) explains that "in a general sense, ethics is the code of moral principles and values that governs the behaviour of a person or group with respect to what is right or wrong. Ethics sets standards as to what is good or bad in conduct and decision making." This means that ethics is the parameter used in accessing what is right or wrong, good or bad in a given society or among a group of people in that society.

The concepts of Ethics and Morality are not mutually exclusive. According to (Esterhuyse, 1991, p. 8), "in normal conversation, the terms "ethical" and "moral" are usually used interchangeably." However, Ayisi (1972, p. 3), contends that, "the difference between 'morality' and 'ethics' is that, while morality has to do with the personal conduct of an individual- his moral duties and conformity to conventional rules, ethics refers to the basic principles of the right action and to rules of conduct." That is, morality "has to do with the personal conduct of the individual" (Hanekon, 1987, p. 161). It concerns what individuals ought to become, how they ought to relate to others, and how they ought to act. According to Mike Martin (2007, p. 3), "morality is a matter of respecting human rights; morality is fulfilling our duties to others; morality is obeying God's commandments: morality consists in promoting the happiness of all persons." What can be inferred from the above explanations is that "ethics and morality are concerned with right and wrong, good and evil" (South African Educators, 2002, p. 2).

From the foregoing, the subject of morality is individual conduct. Hence, when an individual goes against the moral rules of the society, the individual is considered morally weak. When this is done too frequently, the individual is said to be immoral. However,

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when there is a massive departure of individuals in a given society or a sector of the society from the moral principles in that society, the society is said to be undergoing moral decadence. In other words, moral decadence is an immorality that is massive and pervasive.

Moral is believed to have a lot of negative impacts on the society because it decays the moral fibers societies are established on. As Lord Delving (1965, p. 15), claims, it is capable of affecting society injuriously and is the single greatest cause of the failure and disintegration of societies. Enshrined in Delving analysis of the effect of moral decadence on societies is the fact that it wears societies down gradually until it finally brings about their disintegration and some of the obvious signs that a society is going through moral decadence include lack of development and a society's inability to maximize its potentials.

This is why Nigeria's inability to utilize its massive endowments in human and natural resources is consistently blamed on moral decadence. However, while researchers agree that almost every facet of Nigerian society is experiencing moral decadence, there is near consensus that the area most affected is the political leadership. C. Ojukwu (1991, p. 19.), made this point when he said that "a nation is as great as her leaders." Chinua Achebe's (1983, p. 3) captures this when he claims that the basic problem in Nigeria is the issue of national leadership. According to him:

The trouble with Nigeria is simply and squarely a failure of leadership. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenges of personal examples, which are the hallmarks of true leadership.

A lot of scholars have investigated the link between bad leadership and the myriad of problems that Nigeria faces especially the problem of lack of development. However, none of these scholars have examined together these three factors (electoral fraud, executive abuse of power and tribalism) considered here as the basic contributors to the problem of political leadership in Nigeria with the view of finding a single solution for them. Filling this gap is the underlining contribution of this paper to Nigeria and scholarship. The paper is divided into five sections, the Introduction, the Problems of political leadership in Nigeria, Moral critique of the problems of political leadership in Nigeria, Towards a Resolution of the Problems, and the Conclusion.

II. PROBLEMS OF POLITICAL LEADERSHIP IN NIGERIA

Electoral Malpractice

There seems to be a near consensus in the world today that democracy has no rival in the market place of ideological competition. This orientation towards democracy to a great extent is informed by the belief that democracy flowing from human nature, represents the will and is also the political arrangement that brings freedom to nations. The problem for the majority that held this opinion however, is how to get democratic principles, especially the fundamental principles of free and fair election entrenched in a democratic system. Thus, there is this believe that though Nigeria practices democracy but its lack of development comes from its inability to conduct free and fair election. Nevertheless, the critical question usually is when can it be objectively said that elections are free and fair and therefore credible.

According to Goodwin-Gill (2006, p. 26), answering this question is ordinarily difficult, but it becomes more difficult in a polarized and fragile state, like Nigeria, given that the phrase is often subjectively determined based on the vantage position of the speaker. This notwithstanding, democracy is a global practice and there are a number of international instruments that can be used to objectively approach the issue of credibility in election in spite the polarizing nature of the process. For instance, Article 21 of the 1948 Universal Declaration of Human Rights made it an entitlement for people to participate in the government of their country. Thus, that an election should reflect the will of the people has never been a contentious expression. What is contentious is the way this normative standard should be measured. Responding to this challenge Guys, S. Goodwin-Gill, identified ten broad criteria and activities as markers or indices for measuring free and fair election: These are (1) Electoral law and system; (2) Constituency delimitation; (3) Election management; (4) The right to vote; (5) Voter registration; (6) Civic education and voter information; (7) Candidates, political parties and political organization, including funding; (8) Electoral campaigns, including protection and respect for fundamental human rights, political meetings, media access and coverage; (9) Balloting, monitoring and results; and (10) Complaints and dispute resolution.

For United States Mission to the Organization for Security and Cooperation in Europe as cited in Jideofor Adibe (2019):

Free and fair elections are a fundamental element of a healthy democracy. To be truly free and fair, however, elections require not only transparent and well-managed Election Day polling, but also a society that encourages full citizen participation, political parties to operate freely, independent media to flourish, and which builds a judiciary system capable of exercising independent and impartial authority.

As observed by Adibe, an important inference from Goodwin-Gill's taxonomy is that an election being free and fair is not just a question of what happened on the Election Day because the process could be rigged at any stage.

A walk through Nigerian electoral history reveals that not only are these indicators not met, but that the political elite in Nigeria go out of their way to ensure that they are not met. In fact, events over the years have led people to seriously question whether Nigeria

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has the capacity and political will to conduct free, fair, and peaceful elections. Since independence in 1960, violence and myriad irregularities have persistently marred the process of electing the country's leaders. Nigerian politicians have become habituated to electoral fraud, corruption, intimidation, and violence, as if they consider these the necessary weapons of political winners. Nigerian voters have been denied the chance to count and be counted, disturbingly, the trend has worsened over the years. For instance, national and international monitors who observed the 2007 polls referred to them as an undemocratic charade, while Freedom House declared them the worst in Nigeria since the end of military rule in 1999 (The International Crisis Group (ICG), 2007). The bottom-line here is that none of the elections conducted in Nigeria from independence till date is adjudged by many to have met international standard and therefore credible (Okoye, 2020, p. 23). The result of it is not only that there is doubt on the country's ability to conduct a credible election but that the average Nigerian is fast losing hope on the workability of democracy in Nigeria. The most recent example of this was the refusal of the National Assembly to pass the bill on electronic voting and transmission. Many Nigerians saw that refusal as ruse by the ruling party Alliance for Progressive Change (APC) to rig the country's general election coming up in 2023.

III. EXECUTIVE ABUSE OF POWERS

Apart from the electoral process, another bulwark that protects democracy from anti-democratic principles and enables it to usher in the often talked about dividends of democracy is the principle of separation of powers developed by the French Jurist and scholar, Baron de Montesquieu. Briefly, Montesquieu (1996, Chap. 1:1) described separation of powers as follows: "constant experience shows us that every man invested with power is apt to abuse it ... it is therefore necessary from the very nature of things that power should be a check to power." Here Montesquieu was advocating a situation where the powers of the executive, legislature and judiciary are reposed on different persons/institutions in such a way that each institution checkmates others from overreaching their boundaries. Madison (1937, p. 237), one of the founding fathers of American democracy has this to say concerning separation of powers:

Separation of powers means that one of three departments of government must not have the whole of another branch's powers vested in it nor obtain control over another branch. But even if they are separated, they must be connected by a system of checks and balances.

While the history of executive attacks on liberty and institutional abuse of power in Nigeria dates back to colonial administrations and subsequently to post-colonial indigenous leadership, experts believe that the trend has become disproportionately alarming since 2015 when the current administration of President Muhammadu Buhari was swept into power by popular vote (Olagunju, 2018, p. 9). During this period, ordinary Nigerians and especially members of Nigerian legislative and judicial arms of government have been hounded and hunted by the Buhari's led executive arm. Documentations (Olagunju) have it that the witch-hunting began as soon as the legislative arm elected their principal officers who according to these accounts were not in the good book of the presidency and some national leaders of Buhari's ruling party. Bukola Saraki and Ike Ekweremadu who both emerged as the president and deputy president of the senate respectively were both hastily accused and charged of forging the process that led to their emergence. When the court would not convict the duo, Saraki was dragged to the Code of Conduct Bureau where he was disgraced but eventually acquitted by the Supreme Court.

Besides, Saraki and Ekweremadu's court cases which obviously did not turn out well for Buhari's administration, there were other high profile court cases involving basically members of the opposition parties and other foremost critics of Buhari's style of leadership. Worthy of mention are the trials of Mr Nnamdi Kanu, the leader of the Indigenous People of Biafra (IPOB) and Mr Sowore, the convener of what has come to be popularly known as *Revolution Now*. Both Kanu and Sowore were granted bails but the administration refused to honour their bails on a number of occasions. Many other cases were out rightly dismissed by the courts as lacking in merit (Tell Magazine, April 4, 2019, p. 36).

Apparently dissatisfied and frustrated with a judiciary which it believed has refused to do its biddings, the administration turned on the judges. Many judges were swooped upon in early hour commando-type of raids by men of the secret service. The culmination of this assault on the judiciary was the suspension and eventually they forced resignation of the Chief Justice of Nigeria, Justice Walter Samuel Nkanu Onnoghen after he was accused and disgracefully tried of false assert declaration (Chidume, 2019, p. 25). Many believed and some still do, that Onnoghen's forceful removal was not unconnected with the 2019 general election, the administration hoped to use judges they can dictate for to have their ways through the election petition tribunals.

These examples drawn from Nigeria should not be seen as an attack or an effort to indict the Buhari's administration and exonerate his opponents. For instance, in citing the examples of Saraki and Ekweremadu here, the paper should not be misconstrued as saying that the former senate president and his deputy were innocent or guilty of the crimes they were charged of by the Buhari's Administration. This also applies to the persecution of Justice Onnoghen and others. Whether the allegation against the Chief Justice is true or otherwise, the Constitution does not grant the President such powers. What the paper is striving to highlight therefore is the executive abuse of power and emasculation of the other arms of government that have always characterized Nigeria's political landscape but which have become both particularly rampant and troubling during Buhari's Administration.

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What is obvious from this short analysis is that Nigerian political and economic systems are backwards today because of the blatant abuse of power and attack on liberty by the executive and the inability of the other arms of government and ordinary Nigerians to assert their autonomy. Also, it is important to point out here that one of the major reasons why the principle of the separation of powers has not been practically implemented in Nigeria is not because of the lack of constitutional provision for that, especially in the 1999 Constitution of the Federal Republic of Nigeria. The constitution of Nigeria made a robust provision for the separation of powers that is more or less and adoption of Montesquieu's proposal. The major issue facing Nigeria is not constitutional as far as the separation of powers is involved but with implementation. This most importantly goes a long way to show the moral weakness and lack of integrity on the side of Nigerian politicians and elites.

The moral weakness and lack of integrity at issue here relate both to the executive abuse of power and the docility to this abuse on the part of the other two arms of government. On the part of the executive, it takes a discipline man to keep to an agreement and maintain his jurisdiction and place according to rules in a game. But the morally weak would like to twist and bend the rules to his favour. This is exactly what those who found themselves in the corridors of executive power have been doing. It was the bane of the first republic, it was the tragedy of both Obasanjo and Goodluck's government and it is the same thing delegitimizing Buhari's government. In addition and as shall be seen from Montesquieu's recommendation, the tendency to abuse power is inherent in human nature, nevertheless, the reason why there are checks and balances is so that this tendency in a particular arm of government will be put in check or controlled by the other arms of government. The reason this does not happen in Nigeria is because members of the other arms of government in the same party with those in the executive arm connive with them to twist and derail the process. Also, those in the opposition parties who would have been in a better position to help the situation most times, have their hands soiled in corruption such that they are usually afraid that the members of the executive, especially, the president who controls the anti-graft agencies would sic the agencies after them. In the final analysis the whole issue while political in nature, boils down to moral improprieties on the part of the Nigerian ruling class.

IV. A MORAL CRITIQUE OF THE ELECTORAL FRAUD AND EXECUTIVE ABUSE OF POWERS IN NIGERIA

As already seen, the practice of separation of powers and electioneering in Nigeria is a far cry from the ideals of the democratic system. However, since Philosophy asks the most fundamental questions, the question could be ask, but beside been contrary to the recommendations of democracy, what is philosophically wrong with the way Nigerian politicians practice, manipulate elections and abuse the executive arm of government? The question raised here is a moral question. In order words, what moral principle can be used to critique or undermine the behaviour of Nigerian politicians with regarding election and executive abuse of powers?

The question raised here can be assessed under a number of moral theories but the most suitable theory is utilitarianism. This is because democracy, the umbrella concept in this paper is itself a utilitarian principle. Nevertheless, before examining how the attitude of Nigerian politicians fundamentally departs from utilitarianism, the meaning of the concept needs to be explored.

An understanding of utilitarianism however, requires an insight into the meaning of consequentialism, an umbrella theory that encompasses both utilitarianism and other consequentialist theories.

As the word implies, consequentialism is a label affixes to theories holding that actions are right or wrong according to the balance of their good or bad consequences. To buttress this meaning T. L. Beauchamp & J. F. Childress (2001, p. 340) explain that for the consequentialists the right act in any circumstance is the one that produces the best overall result, as determined from an impersonal perspective that gives equal weight to the interests of each affected party. According to them, consequentialism "...is the belief that what ultimately matters in evaluating or judging actions or policies of action are the consequences that result from choosing one action or policy rather than the alternative." In order words, in deciding the morality of actions, those actions that produce good, positive or desirable results are adjudged moral whereas those that produce negative or undesirable results are adjudged immoral.

Seen as a subset of consequentialism, utilitarianism posits that all action should be directed toward achieving the greatest utility for the greatest number of people. It follows therefore that utilitarianism is an ethical doctrine that the moral worth of an action is solely determined by its contribution to overall utility. This philosophy judges everything in terms of its utility or usefulness. The basic tenet of utilitarianism and therefore the scale on which the morality of every action is measured is the moral imperative to avoid harm or pain. Thus, according to utilitarianism, pains are the greatest evil and pleasure the greatest good. We should minimize pain and maximizes pleasure for the greatest number (Beauchamp & Childress).

However, in S. E. Stumpf's (1994, p. 70) articulation, for utilitarians, causing pain can only be morally justified if it is the only means to bring about a greater good. This is still in consonance with the "greatest happiness principle" according to which actions are right in proportion as they tend to promote happiness and wrong as they tend to produce the reverse of happiness. "By happiness are intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure." The point Stumpf makes in this quotation buttresses what we underscored our explanation on consequentialism according to which consequences is the basis for judging the morality of actions. Hence, while action may involve pain, the action is still considered moral if the pleasure of its utility outweighs the pain uses in procuring the pleasure.

When applied to electoral fraud and executive abuse of power, utilitarianism is concerned with what brings the greatest amount of happiness to the greatest number of people in situations. As with many issues in the utilitarian system, the rightness or wrongness

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of an action turns mainly not on nature of the act, but on the less direct effects on the community at large. That is, the moral judgement within utilitarian consideration is stripped of the language of 'rights' to the question of the desirability of the overall impact of the action on the greatest number of the population in question. Now, using the utilitarian principle, the question could be asked, what is the impact of electoral fraud and executive abuse of power on Nigerian democracy and how many Nigerians benefits from the practices? From the analysis so far, it is clear that Nigerian democracy is a far cry from what democracy should be. In order words, the practice instead of improving the situation of governance in the country has made governance worst for it.

Additionally, by utilitarian principle, a right action is one which brings the greatest amount of happiness and the least pain to the highest number of people. If this is used to adjudge the Nigerian leadership system, it becomes obvious that electoral fraud and executive abuse of powers in Nigeria serves only the interest of the political elite. The condition of the masses at the receiving end of this political dislocation resulting from the abuses has gone from bad to worse both politically and economically. Today, politically, the country is at the verge of collapsing as separatist agitations, terrorism and armed banditry tore on it from all directions. Economically, Nigeria is the poverty capital of the world. All these are indications that by the utilitarian principle, upon which modern leadership itself is based, electoral fraud and executive abuse of power is immoral because they favour only the political class leaving the rest of the population pauperized.

V. TOWARDS A RESOLUTION OF THE PROBLEMS OF ELECTORAL FRAUD AND EXECUTIVE ABUSE OF POWERS IN NIGERIA

As highlighted above the lack of performance of Nigeria's democracy is not from its grand norm not having the proper articulation of the democratic principles, but as a result of the lack of will on the side of political actors to implement the stipulations of the constitution. This is also rooted in the prescribed mode for accessing power in a Democracy. Under a democracy, governmental power can only be attained through periodic elections, where political parties are allowed to sponsor candidates. This has seen political parties evolve over time as dominant forces on the road to power. Given their eminent position, their goal most often is less the Constitution, but how to grab political power and retain the same no matter whose ox is gored. The experience in Nigeria is such that the moment a political party is declared victorious at the polls and assumes power; it literally produces the leadership of both the Executive and the two houses of the Federal Legislature, something seen as a form of entitlement. It was only in the year 2013 that a crack appeared in the wall of this long-established convention when the then Speaker of the House of Representative, Rt. Hon. Aminu Waziri Tambuwal defected from the ruling Peoples' Democratic Party (PDP) to the opposition All Progressives Congress (APC) and remained in Office till the end of his term as the Head of a branch of government from an opposition party, effectively dismantling the political equation.

Clearly, where the leadership of these two germane branches are from the same political family, to expect the operation of free and fair election and separation of powers is nothing but an illusion, with the likelihood being that none will act as a check on the other. Rather power will be so fused and carefully managed in-house, with the sole aim of ensuring that their party remains in power for as long as possible. The reality is that most of those who wield powers in the three branches of government come from the same political party, which in most cases betrays the fact that they share the same political interest and agenda. Thus, what you largely find is a situation in which majorly the leadership of the Legislature and the Executive instead of serving as checks on each other are rather working in cohort to feather the nest of their political party and ensure that their party remains in power. From the foregoing, it can be convincingly argued that though the Nigerian Constitution advocates separation of powers between the Executive and the Legislature, what obtains in practice is a far cry from this and its application gives more of an impression of fusion than separateness.

However, these abuses, especially executive recklessness can be corrected within the framework of democratic doctrine. Firstly, it must be realized by the different arms of government, especially, the legislature and judiciary who are often at the receiving end of executive abuse of power that Montesquieu (cited in Vyas, 1992, p. 131), the father of the principles of separation of powers had insisted that the federative power should be "left in great part to the prudence of those, who have this power committed to them." In addition, it is Montesquieu's contention that legislature is actually the source of the executive power. They have put the "execution of the laws, they make, into other hands." What this entails is that they are, therefore, free to "resume it out of those hands, when they find cause, and to punish for any maladministration against the laws." The implication here is that the executive or any other arms can exercise powers to the extent that it is allowed. In so far as the other arms allow the executive to abuse its power by running roughshod over them, they have implicitly sanctioned these actions. The legislators have the power to call the executive to other. Their refusal to use that power means that they sanction executive recklessness.

The people also implicitly sanctioned the actions as well. In the Montesquieuan as well as in the Lockean system the people are the source of power. This state of affairs stems from how Locke (1988, II.VI.) conceptualizes the change from the state of nature to the creation of society. In the state of nature man is free and *he* has the executive power. People come into society because there is a dramatic lack of security in the state of nature. In other words, people are afraid in the state of nature; their person and possessions are insecure; governments were there to preserve peace and prosperity. They consent to a social contract to ensure protection. Once the government obtains the consent of the governed and they take over the protection of individual rights, the government has a

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right to enforce its laws. If the people do not like the laws, they retain the right to revolution. This happens rarely, however, because the people are generally very passive. According to Locke, the “people are not so easily got out of their old forms;” they are hardly to be prevailed with to amend the acknowledged faults in the frame they have been accustomed to.” Thus, while they have rights, and the government protects those rights, they are slow to act when the government infringes on those rights.

The implication therefore is that Constitution invites struggle and debate. The two political branches are supposed to guard their powers jealously, making “ambition *and* counteract ambition.” This is because the Montesquieuan system requires that the people align themselves with one of the “two visible powers, legislative power and executive power.” This is necessary to force both branches to continuously court public opinion and respond to it. The people’s loyalties are not fixed, “each individual, always independent, would largely follow his own caprices and his fantasies, he would often change parties.” The two branches therefore fight for the people’s good opinion, using the tools at their disposal to draw them to their side of the argument (1996).

The system expects actors in each political branch to push boundaries. Problems arise when the other political branch fails to use its powers to “counteract ambition.” In the Montesquieuan system “even virtue has need of limits” (1996). At present, the executive is *self-regulating*. He determines whether to engage with the legislature; he determines whether to initiate hostilities and he does not feel a constitutional constraint to work with the legislature. While legislative supremacists may be inclined to blame the executive for overstepping his bounds, it is actually the *legislature* that has failed. Without anything to counteract the ambition of the executive, he is free to determine what actions to take. This has other implications as well. In the current system the people are not attached to the legislature, and thus their loyalties rest in the executive branch exclusively. They are his to win or lose. While it is the case that the people can punish the president’s party for his actions, it is rarely the case that they punish his party for unilateral presidential actions. It is therefore necessary to restore a sense of *branch* loyalty among those in the Nigerian Senate, to restore the delicate balance associated with the separation of powers. The system is structured to allow each branch the power to do its job without the power to encroach. Thus, when one branch government cedes authority to another branch, that system of separation of powers breakdown. So when Buhari or any other president fails to respect the doctrine of separation of powers, the blame is not on the president strictly but on the other arms of government that either allows corruption to make them the stooges of the executive and on Nigerians who allows the president to abuse his power and get away with it.

This also applies to electoral fraud. As pointed out above, the powers of government, in the Lockean model squarely lies with the people. While the social contract requires them to cede these powers to the agents of government, they can easily take it back, when it is abused or used against the interests of the people. In fact, for Locke, the state loses its legitimacy if it fails to promote the interests of the people. Gaining power through fraudulent elections is usurping the power of the people. It is the highest crime anyone can commit in a democratic dispensation. It is therefore the responsibility of Nigerians to rise up to the occasion and take back their powers from corrupt politicians. How this is done is the responsibilities of the Civil Society, including trade unions, civil servants, youth groups, etc.

VI. CONCLUSION

This paper is divided into five sections namely, the introduction, the problems of political leadership in Nigeria, moral critique of the problems of political leadership in Nigeria, solution to the problems of political leadership in Nigeria and the conclusion and recommendations.

Besides conceptualizing the basic terms used in the work, the introduction laid out the trajectories followed by the investigation. The problems of political leadership in Nigeria identified and discussed electoral fraud and executive abuse of power as the key factors responsible for the failure of leadership in the country. Deploying the moral principle of utilitarianism, the section on moral critique of the problem of political leadership in Nigeria outlines the moral impropriety of Nigerian political elites and underscored why their actions are not only immoral but also condemnable. In an attempt to resolve these two problems identified in the second section, the study recommended political resistance both by the members of the other arms of government and members of the civil society.

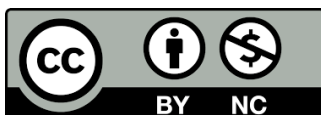
In sum and C. Ojukwu poignantly pointed out above, a people get the type of leadership they deserve. If there is electoral fraud and executive abuse of power in Nigeria today, it is because the Nigerian populace allows these two ill to exist. They will stop any day the people decide to say enough is enough. This article therefore is not just a simple investigation, it is also a wakeup call to ordinary Nigerians to discover their rights as citizens and deploy them for the betterment of Nigeria.

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