Christian Ethics and Nigerian Politics: a Reflection on Philippians 2:3-4

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Abstract

Nigerian politics in the 21st century reflects a complex landscape of democratic retrogression, economic challenges, insecurity, and social issues, corruption, poor infrastructure, etc., despite the large numbers of Christians as citizens. Philippians 2:3-4 emphasises key principles such as selflessness, humility, consideration for others, modesty, unpretentiousness, etc., which offer specific guidance for political leaders and Nigerian citizens; thus, this paper aims to reflect on the text in the context of Nigerian politics. The research adopts a qualitative research design and the research methods are historical and exegetical methods, the population is Nigeria, and the sampling technique was purposeful sampling. The paper therefore concludes that the reflection on the text in the context of Nigerian politics underscores the importance of morality, integrity, modesty, selflessness, humility, and a genuine concern for the well-being of the people, thus, incorporating the Christian ethical principles from the text will foster a more compassionate, just, and equitable Nigerian society. Therefore, the implication of the study arrives at the fact that through selflessness, humility, empathy, and ethical conduct, Nigerian leaders and citizens can work together to build a nation where everyone's interests are valued and respected, leading to sustainable development and progress.

Keywords studies: Philippians 2:3-4, Christian, Ethics, Politics, Nigeria

Introduction

Background and Context

Ethics, much akin to politics, is fundamentally based on human nature. Human behaviour is a shared topic of interest for both. However, ethics focuses particularly on human behaviour such as selfish ambition, vain conceit, lack of humility and selflessness as evaluated in Philippians 2:3-4 and the exploration of the required Christian mores.

Moreover, ethics serves as the foundation for governance by ensuring responsible management of resources and oversight of social interactions, with the primary objective of maintaining fundamental societal values, for example fairness, harmony, and the overall welfare of individuals and communities. Furthermore, public projects pertain to initiatives undertaken by the government

to address the needs of the community. They often encompass public road construction and main-tenance, building construction and repairs, educational institutions, etc. These developmental projects necessitate substantial financial investment from each state in the federation and demand effective administration and responsibility; unfortunately, residents are denied this information and left at the mercy of their political leaders.[1]

Ethical leadership encompasses qualities such as honesty, trustworthiness, fairness, empathy, and adherence to ethical principles. Mayer identified these abilities as indicative of a morally upright individual.[2] Leadership adheres to moral and ethical principles, contains components, and en-compasses the leader's dynamic endeavours to stimulate the principled and unprincipled conduct of their followers. Effective leaders who prioritise ethics ensure that ethical principles and values are communicated, demonstrate ethical behaviour via their actions, and utilise a system of re-wards and discipline to hold their followers responsible for behaving ethically.[3]

Hence, individuals in the public sector, namely in government positions, must have a firm foun-dation in ethical beliefs and ideals. Having a strong understanding regarding principles of ethics would empower government officials to effectively navigate the moral difficulties they encounter daily in their workplaces, particularly while formulating and implementing policy decisions. Ac-quaintance with ethical principles offers the advantage of providing comprehensive ethical view-points for critically examining topics before making policy decisions. Moreover, possessing this extensive understanding of ethical principles empowers the public leaders to give priority to their verdicts and adoptions. They prioritise the welfare of the general public, rather than being driven by personal interests or the interests of a select few. According to Brown, Trevino, and Hartman, to exhibit ethical leadership, the officials of the councils must possess a strong foundation of values and views that are considered ethical. In addition to the remark above, it is also mentioned that the concept of ethical leadership encompasses a wider perspective than only leading people.[4]

The Nigerian constitution is frequently disregarded by policymakers, resulting in significant gaps between the affluent and the impoverished, as well as between the ruled and the governing. The wealthy are unwilling to forfeit their status, while the impoverished bear the consequences. Effec-tive leaders can exert influence over the organisational milieu, where moral conduct carries the utmost status. Recognising the significance of ethical behaviour in fostering effective ascendency, moral figures of authority must launch and then implement a comprehensive moral structure. This infrastructure encompasses various elements, such as setting a positive example, implement-ing a rule for behaviour, establishing a moral control group, creating a sympathetic environment for municipal amenities, implementing a robust lawful context, and establishing an operative culpability machinery.[5]

Purpose of the Study

This study attempts to reveal the guiding principle of Christian ethics concerning Nigerian poli-tics from the reflection given by Phil. 2:3-4. The objectives are to:

1   D. B. Adedeji et al. 'Governance Factors and Mismanagement of Public Project Funds in Nigeria: A Case Study of Ondo State', *Business and Management Studies* Vol. 3, No. 4 (December 2017), 73.

2   D. M. Mayer et al., 'How low does Ethical Leadership Flow? Test of a Trickle-Down Model', *Organizational Behaviour and Human Decision Processes.* 108(1) (2009): 1–13.

3   M. E. Brown, and L. K. Trevino, 'Ethical leadership: A Review and Future Direction', *The Leadership Quarterly*, 17 (2006): 595-616.

4   M. E. Brown, L. K. Trevino, & D. A. Harrison, 'Ethical Leadership: A Social Learning Perspective for Construct Development and Testing', *Organizational Behaviour and Human Decision Process*, 97(2) (2005): 117-134.

5   O. Onwuemenyi, 'Corruption: No more Sacred Cows, Jonathan vows', *Vanguard Newspaper*, 26th July 2011 www.vanguardngr.com/2011/07/corruption-no-more-sacred-cows-jonathan-vows/amp/.

1) Explicate the concept of Christian ethics and Nigerian politics;
2) Examine the exegesis of Phil. 2:3-4;
3) Interpret the text with Normative Political Theory; and
4) Reflect on the text in the context of Nigerian politics.

Philippians 2:3-4 describes an injunction that stakeholders including leaders and politicians in Nigeria should replicate. Significantly, this study will be of important benefit to a variety of individuals, including state and national leaders, politicians as well as religious leaders, government agencies, researchers, professionals or specialists in political and economic studies and laymen. It will suggest policies that can be developed by the executive, legislative and judiciary forms of the Nigerian government to enhance the conduct of citizens, particularly leaders and politicians in the nation at large.

Research Questions

The study intends to address the following research questions:
1) What is the relationship between Christian ethics and Nigerian politics?
2) Is the interpretation of Philippians 2:3-4 relevant to Nigeria?
3) Can the text be characterised by normative political theory?
4) What impact does the text's reflection have on Nigerian politics?

Structure of the Research

The researchers conducted a countrywide poll by examining reputable national newspapers for comprehensive reports and perspectives on the condition of Nigerian politics. Consequently, a study was conducted utilising contemporary newspapers, national reports, exegesis, and participant observations. The current newspaper elucidates the present condition of Nigerian politics, so effectively illustrating the relevance of the text to Nigeria's situation.

Theoretical Framework

This study can be framed by several political theories; however, the most pertinent is Normative Political Theory, as articulated by Baubock (2008). This establishes a connection between ethics and politics, viewing 'ought' and 'is' as mutually independent concepts.[6] It pertains to norms or normative principles.[7] Philippians 2:3-4 outlines the behavioural standards for social and political action expected of Christians within the nation. The ethics outlined in the text represent standards that should be adhered to within a political community like Nigeria. These represent established Christian standards or models for making ethical judgements. Every Nigerian citizen is entitled to a political system that ensures ethical conduct and the realisation of their rights. Nigerian leaders have not effectively integrated this text into their political framework.

Literature Review: Christian Ethics in Politics

A literature review provides a methodical and systematic presentation and evaluation of existing works related to the topic under discussion. This study will examine a concise history of Nigerian

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6   R. Baubock, 'Normative Political Theory and Empirical Research', in *Approaches and Methodology in the Social Sciences: A Pluralist Perspective*, eds. D. della Porta and M. Keating (Cambridge University Press, 2008), 1ff.

7   G. A. Cohen, 'Facts and Principles', *Philosophy and Public Affairs* 31 (3) (2003) 211-245.

politics and Christian ethics to clarify and identify the gap it aims to address. Christian ethics serves as a framework for comprehending the moral responsibilities of the Christian community, encompassing both the institutional church and individual Christians within society. It emphasises the exposition of the teachings of the Holy Scriptures and portrays Christians as moral agents within society. Consequently, it is anticipated that they will demonstrate, advocate for, and implement Christian moral standards as ethical guidelines for politics and civic engagement, thereby affirming the practicability of Christianity.[8] Christian ethics positions the church as the guardian of ideologies relevant to colonialism, nationalism, political movements, and economic policies. Christians constitute a cohesive community, functioning as a distinct entity within a broader cultural context, tasked with exemplifying their Christian principles in all spheres of activity.[9] This study aims to further develop this principle. This stands in stark contrast to Van de Beek's notion of the Christian community as 'pilgrims and strangers' who exhibit no social concern for their immediate surroundings.[10] This assertion has established a gap that this study aims to address. Furthermore, this gap undermines the notion that biblical ethics serve as frameworks for economic systems and political policies. Finn's assertion that previous efforts to translate and apply biblical ethics into economic and political programmes have resulted in significant distortions of the gospel and the church is misleading and portrays Christians as lacking influence in their global community.[11] Christians function as moral agents and possess the responsibility to advocate for biblical morality, as well as to suggest political systems and programmes relevant to diverse contexts and situations. Christian ethics as presented in the Bible can effectively promote moral principles and inform political policies.[12] British imperialists arrived in Nigeria during periods of significant turmoil. Despite their involvement in the slave trade, which contributed to the proliferation of evil and violence in the nineteenth century, they swiftly asserted a position of moral superiority. Following significant resistance, Nigeria achieved independence in 1960. Since 1999, the Nigerian civilian regime has been continuous, characterised by elite successions in high-level executive government positions marked by intrigue, violence, and the application of force during general elections.[13] This disposition is still applicable to date during elections and has threatened the Nigerian democratic system. Nigeria's politics is inherently divisive, influenced by ethnic and sectarian factors. This division stems from both the foundational processes of the Nigerian state and the political strategies employed by elites for power acquisition and maintenance since the 1960s. In Nigeria, politics entails the restriction of political power to those who wield it, utilising state mechanisms to maintain and reinforce this control. An economy reliant on the fluctuations of the international system, characterised by kleptocracy and significant misappropriation of public funds, obstructs the realisation of electoral principles and purposes, reflecting a compromised political system. The purpose of elections in democracies is to enable voters to aggregate their preferences, facilitating choices among candidates and contestants. The assessment of elections as free, fair, and credible relies not only on the constitutional rules but also on the practical opportunities available for voters to choose among candidates freely.[14]

8   J. M. Vorster, 'Blessed are you who are poor: Political Economy under the reign of God', *Christian ethics and political economy: Markers for a developing South Africa* (Reformed Theology in Africa Series Volume 3), 9-34.

9   S. Hauerwas, *The Hauerwas Reader* (Durham: Duke University Press, 2002), 341.

10   A. Van de Beek, 'Religion without Ulterior Motive', *HTS Theological Studies* 61 (1&2), 517-529.

11   D. K. Finn, *Christian Economic Ethics: History and Implications* (Fortress, 2013), 329.

12   J. L. Houlden, *Ethics and The New Testament* (T & T Clark, 2004), 65.

13   Henry A. Kifordu, 'Nigerian Political Systems since Political Independence: Changes and Trajectories', *Hegemonia – Revista Eletrônica de Relações Internacionais do Centro Universitário Unieuro* (2013): 87-124.

14   Adebayo Salami, 'Politics and Democracy in Nigeria: A Critical Examination and Analysis of the Use and Mis-use of Money in Elections',

Christian ethics and Nigerian politics intersect in various ways, reflecting the complex interplay between religion, culture, and governance in Nigeria. Nigeria, with its significant Christian population, has seen the influence of Christian ethics on political discourse and decision-making. It is worth noting that Christian ethics, rooted in principles such as justice, compassion, honesty, and the inherent worth of every individual, provide a moral foundation for political decision-making. Christian ethics encourage political activism and engagement, leading to the involvement of Christians in various political activities, including voting, running for office, and advocating for social justice issues. Christian teachings about social justice often inspire believers to address issues such as poverty, corruption, and inequality through political means. In other words, Christian ethics play a substantial role in shaping political thought and action in Nigeria. However, the extent and nature of this influence are complex and multifaceted, and they often intersect with other social, economic, and cultural factors in the Nigerian political landscape.

Previous studies have presented arguments both for and against the role of Christian ethics in politics. The arguments supporting Christian ethics and its relevance to Nigerian politics provide additional strength and context for this study. This study aims to address the gap created by arguments that downplay the relevance of Christian ethics in Nigerian politics. Christian ethics derived from prior studies exhibit both similarities and differences in relation to Philippians 2:3-4, thereby enhancing its analysis of Nigerian politics.

Methodology

This paper adopts the qualitative research design and the research methods are historical and exegetical. The historical method traced the societal and national narratives. The exegetical method explored the contentual and contextual using Greek Language which is the language of the text. The population is Nigeria, while the samples are Christians, the sampling used is purposeful sampling.

Results

Philippians 2:3-4 in Greek language: Mēdɛ́n kat ɛritheian mēdɛ́ kata' kenodoxian álla tɛ̀ tapeinofrosùnē àllḗlous hḕgoúmenoi húperɛ́chontas hɛ́autõn, mē tá hɛ́autõn ɛ̌autõn ekastos skopoũntes àl lá [kaì] ta' ɛtɛ́rõn ɛ̌kastoi.[15]

Philippians 2:3-4 in English: 'Do nothing according to rivalry or empty conceit, but in humility consider one another more significant than yourselves; not looking out each for his own interests, but also each for the interests of others.' (NIV)

Keywords Studies:

1. ɛritheia: It is a Noun Feminine Singular Accusative.[16] This term translates to 'rivalry' or 'selfish ambition', referring to a self-seeking pursuit of political office or honour to the detriment of others. Politicians in Nigeria do this by outstripping each other based on the motive of self-seeking and selfish ambition which is condemned in this verse. The noun ɛritheia is found seven times in

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Green University Review of Social Sciences 7 (2021): 1-2.

15   B. Aland et al. *The UBS Greek New Testament* (Biblegesellschaf, 2007), 43.

16   N. E. Han, 'ɛritheia', in *A Parsing Guide to the Greek New Testament* (Herald Press 1971), 365.

the entire New Testament, and 5 times in the Pauline Epistles. Five times it appears in the singular and twice (2 Cor 12:20; Gal 5:20) in the plural. The etymology of this uncommon term, which is found in Aristotle's works before the New Testament, likely originates from ἐριθεuw, 'be active as a labourer', and not ἔris.[17]

In Phil. 1:17, the proclaimers that are driven by self-interest are juxtaposed with those who are motivated by love (v. 16). Selfishness is the sole determinant of behaviour in this context; ἐritheia. In Phil. 2:3, selfish motives and 'conceit' are illustrated in opposition to humility. Christians who behave in this manner prioritise their own welfare over that of others (see Phil 2:4). Rom. 2:8 also characterises individuals who are driven by selfishness as those who are compliant with unrighteousness, failing to follow the truth, and are subject to judgment due to their impenitent and stubborn souls, which accumulate contempt for the day of judgement (v. 5). The context gives ἐritheia an eschatological colouring.[18] James 3:14,16 mentions ἐriqeia together with zēlos. One who has jealousy and selfishness, not party spirit. Disorder and every evil deed are the consequences of jealousy and selfishness (v. 16).[19]

2. kenodoxian: It is Noun Feminine Singular Accusative. From kenos 'vain, empty', doxa 'glory', it is used in Phil. 2:3. This term means 'empty conceit' or 'vain glory', signifying an inflated sense of one's importance without basis. This portrays a certain trend in Nigerian polities as politicians take importance in self-esteeming and vain conceit. This directive explicitly prohibits us from engaging in any activities with such an intention. This word has two distinct meanings: a. 'delusion', which refers to a false belief or perception, and b. 'conceit', which refers to excessive pride or self-importance. Only the second explains the state of Nigerian politics correctly, hence, mēdἐn kat ἐritheian mēdἐ kata' kenodoxian.[20]

3. tapeinophrosὺnē: It is Noun Feminine Singular Dative.[21] This term translates to 'humility', denoting a lowliness of mind, a modest or humble attitude. The noun tapeinophrosὺnē occurs seven times in the New Testament; in Acts 20:19 and six times in the Epistles. Paul's use of tapeinophrosὺnē or 'humility' is neither false humility nor servility, but the absence of any desire for power or control. Alternatively, it embodies virtue and demonstrates understanding. Christian humility, when practised as service to the Lord, is inherently a form of service to the community of believers. This is specifically referred to as pastoral care.

Philippians 2:3 states that tapeinophrosὺnē is the essential disposition of Christians due to the cohesion of the church. It opposes any behaviour characterised by self-centeredness and arrogance, which undermines and ruins the functioning of the church. Humility is the quality of considering others to be superior to oneself, regardless of their social status. Individuals who possess humility do not prioritise their own benefit, but rather prioritise the chance to assist others (v. 4). The foundation of Christian humility lies within one's self-abasement in Christ (cf. vv. 5, 6-11, especially v.8).[22] This ethical value Nigerian politicians fail to practise or acknowledge. It is in their character to practise false humility according to Paul in Col. 2: 23, before they attain their self-seeking position, which often blinds people's eyes to know who they really are.

4. skopoῦntes: Verb Present Active Participle.[23]   This participle translates to looking out' or

17   C. L. Rogers Jr & C. L. Rogers III 'ἐritheia' in *The New Linguistics and Exegetical Key of the Greek New Testament* (Zondervan Publishing House, 1998), 112.

18   B. Friberg and T. Friberid, 'ἐritheia,' in *Analytical Greek New Testament* (Baker Book House, 1981), 59.

19   F. Mussner, 'ἐritheia,' in Herders Theologischer Kommentar zun Neuen Testament (Ecclesia Press, 2002), 169, 171.

20   A. Oepke, 'kenodoxia,' in *Theological Dictionary of the New Testament.* (Wm. B. Eerdmans Publishing Co., 1989), 74.

21   N. E. Han, 'tapeinophrosὺnē' in *Greek: A Parsing Guide to the Greek New Testament* (Herald Publishing   Co., 1989), 74.

22   H. Giesen, 'tapeinophrosὺnē' in *Exegetical Dictionary of the New Testament* (William B. Eerdmans Publishing Company 1990), 76.

23   Han, *Greek: A Parsing Guide*, 365.

'looking to', indicating a careful and intentional consideration of others' interests. The word skopὲō, look out, watch out for, with accusative object appears in Paul's epistles to the Romans (16:17), Corinthians (2 Cor. 4:18), Galatians (6:1), and Philippians (2:4, 3:17). In Gal. 6:1, an mh clause follows skopὸn seautὸn: 'Look to yourself, lest . . .' Luke 11:35 uses the verb without an accusative object, though with an mh clause in the indicative. (be careful, lest …);[24] with the exception of Luke 11:35, the word 'skopein' is exclusive to the writings of Paul.

Paul presents an exhortation to humility as a method to foster harmony. Hawthorne asserts that unity is unattainable when individuals prioritise their own interests, promote their own agendas, and seek personal advantages.[25] Hence, Paul urges the Philippians Mēdὲn kat ἐritheian mēdὲ kata' kenodoxian to refrain from engaging in any actions motivated by selfishness or conceit. Instead, they are instructed to tὲ tapeinofrosὐnē ἀllὲlous hὲgoὑmenoi hὑperὲchontas hὲautῶn see one other with humility, considering others as superior to themselves, as stated in the phrase 'in humility consider each other surpassing yourselves'. Unity will surely result when all members of the church prioritise the needs and desires of others over their own. In the fourth verse, Paul provides further explanation of his directive to 'regard one another as surpassing yourselves'. The participle 'skopoῦntes', which means 'looking out for', is a means by which Christians can regard others as superior to themselves.[26] This verse serves to elucidate the mandate given in verse three, without introducing any more instructions. In this passage, Paul instructs the Philippian believers to reject selfish ambition and empty conceit, urging them to cultivate a humble mindset. The believers are encouraged to consider others as more significant than themselves and actively look out for the interests of others, demonstrating selfless and sacrificial love within the community. This teaching reflects the essence of Christian humility and mutual care, emphasising the importance of esteeming others and putting their needs and concerns above one's own.

Wilson, a chieftain of the BOOT party, has characterised Bayelsa State Governor Douye Diri's proposal to build an N45 billion nine-storey Secretariat Complex for state servants as a misallocation of priorities and a mismanagement of resources.[27]

This Christian ethical principle of self-forgetting, to look after the interest of others is unsung among the Nigerian politicians. They embark on the journey of leadership without having interest in the care and welfare of their followers.[28]

This underscores the necessity for Nigerian lawmakers to relinquish certain advantages in light of the nation's economic condition. The Revenue Mobilisation Allocation and Fiscal Commission noted that the 109 senators in the upper house receive a total of N1.06 million in salary and allowances monthly, amounting to N12.72 million annually, while the Federal Government incurs total expenditures of N1.4 billion. Nigerian leaders appear to benefit from the 'National Cake' whilst the populace seems to bear the burden.

The former Nigerian Head of State, Goodluck Ebele Jonathan, recommended entirely municipal officials to uphold principled standards and set a positive example while carrying out their duties. Ezekiel conveyed that former President Jonathan issued a stern warning to municipal officials,

24   E. Fuchs, 'skopὲō', *Theological Dictionary of the New Testament*, VIII, (Wm. B. Eerdmans Publishing Co. 1989), 414-16.

25   Gerald F. Hawthorne and Ralph P. Martin, 'Philippians', *Word Bible Commentary*, 2nd ed., vol. 43 (HarperCollins Christian Publishing, 2015), 68.

26   G. D. Fee, *Paul's Letter to the Philippians in The New International Commentary on the New Testament* (Eerdmans Publishing Co., 1995), 190.

27   Samuel Ese, 'Diri's Proposed N45bn secretariat Project Misplaced Priority, says BOOT Chieftain', *Punch Newspaper*, accessed 17th September 2024, https://punchng.com/diris-proposed-n45bn-secretariat-project-misplaced-priority-says-boot-chieftain/%3famp.

28   C. L. Rogers Jr. & C. L Rogers III, 'skopoῦntes', *The New Linguistics and Exegetical Key of the Greek New Testament* (Zondervan Publishing House, 1998), 8.

both designated and prearranged, emphasising a need to adhere to some principles, regulations, and ethics of public service when carrying out governmental affairs. He cautioned that the nation is currently in a period of transformation, characterised by openness and responsibility, which should be demonstrated through words and actions. Effective ascendency is the government's ability to fulfil its duties in a competent, open, responsible, fair, and ethical manner.[29]

Abdullahi quoted Tinubu's claim that despite cultural and historical differences across various people, there is a widespread acceptance that ethical standards and judgements are objective. He further argues that the true essence of humanity serves as the main standard for this objectivity. An activity can be classified as 'good' or 'evil' based on its alignment or deviation from the inherent nature of humanity. Bola Ahmed Tinubu, the present president of Nigeria of the All Progressive Party (APC) gave an eight-point agenda before the 2023 election. The agenda included national security, economy, agriculture, power, oil and gas, transportation and education.[30] The President of the National Labour Congress (NLC) accused Tinubu of betrayal and failing to fulfil his promises to Nigerians, instead increasing fuel prices and enacting 'ferocious right-wing market policies' that have plunged Nigerians into a dire financial situation.[31] The statement refers to the fundamental principles that establish the inherent entitlements of every individual in the human race, commonly referred to as Universal Human Rights.[32]

Discussion

Reflection of Phil 2:3-4 in the context of Nigerian Politics

The text discusses how selfish desires and arrogant conceit significantly hindered the relevance of Christians to their nation. Consequently, it can be inferred that in a multicultural and multireligious country such as Nigeria, an obsession with these vices will significantly impact the nation's political governance and greatly contribute to the divisiveness among its citizens. A fragmented society will not progress while displaying vanity, greed, indifference to citizens' welfare, and inequity. Therefore, the text emphasises selflessness, humility, and consideration for others, which are key principles in Christian ethics. When reflecting on this passage in the context of Nigerian politics, several important insights can be drawn, as follows.

1. Selflessness in Leadership: Amidst a culture of self-promotion, selfishness and self-centredness leaders who prioritise the needs of others are conspicuous and readily identifiable. Identifying a selfless leader is considerably simpler than explaining the process by which individuals become selfless leaders. The reason for this is that selfless leadership is contingent upon the alignment of a leader's moral compass, which can only be seen by a higher power. The term 'selfless' is often interpreted as displaying a significant level of care for others while maintaining an appropriate level of worry for oneself. Understanding this concept provides us with an immediate insight into the reason why there are very few truly selfless leaders. Sanders eloquently expressed the notion that genuine greatness and leadership are not attained by exploiting others, but rather by dedicating

29 K. R. Hope, 'Toward Good Governance and Sustainable Development: The African Peer Review Mechanism, Governance', *An International Journal of Policy, Administration, and Institutions,* 18 (2005): 283-311.

30 Idowu Abdullahi, 'Manifesto: Tinubu's 10 Promises to Nigerians', *Punch Newspaper*, accessed 21st October 2022, https://punchng.com/manifesto-tinubus-10-promises-to-nigerians/%3famp.

31 Deborah Tolu-Kolawole, 'NLC accuses Tinubu of Betrayal over Fuel Price Hike', *Punch Newspaper* 3rd September 2024.

32 R. T. DeGeorge (ed.), *Ethics and Society* (Doubleday and Company, 1966), 19.

oneself to unselfish service for their benefit.[33] Christ epitomises the selfless leader – a radically counter-cultural notion compared to the pervasive 'look out for number one' mentality. It takes more than talking the selfless leader talk. It means walking the selfless leader walk. A selfless Nigerian leader ought to model grace and humility day in and day out. The Deputy Spokesperson of the House of Representatives, Agbese, announced that lawmakers will alleviate the prevailing suffering and hunger in the nation by reducing their basic wages by 50 percent.[34] It was revealed that the alleged reduction was intended to last for six months and impacted only their basic earnings, not their gross salaries. Moreover, until recently, lawmakers had yet to enact their resolution to reduce their wages, attributing the delay to bureaucracy;[35] this action elucidates selfishness, self-promotion, egocentrism in administration, and pompous hubris as described in the text.

An essential characteristic of altruistic leaders is their commitment to service, particularly towards those who are in direct collaboration with the leader. Sirota asserts that a leader's most significant form of influence is the trust built through faithfully serving their followers.[36] The most effective leaders are rarely public heroes who are charismatic or powerful: 'They are the taciturn leaders who solve significant problems through a protracted sequence of minor endeavours.'[37] Politicians, therefore, should prioritise the needs and well- being of the people over personal gain or ambitions. They should serve the nation with selflessness, seeking the common good above individual or party interests. Ciulla argues that when leaders go from merely performing tasks to embodying certain qualities, they establish themselves as role models who inspire and encourage others, hence exhibiting unexpected characteristics. Ethical leadership pertains to the prescribed behaviour that leaders should exhibit.[38]

Instead of selfless leadership, too often we see leaders who are self-serving, which is the polar opposite of 'serving'. This phenomenon cuts across all government organisations and establishments.[39] This is a true representation of Nigerian political leaders. 'Effective leaders establish and maintain trust by beginning with an accurate perception of themselves.'[40] By adopting this crucial modesty, leaders will not only exert influence and guidance, but also profoundly change the lives of others in their vicinity, thereby instilling leadership qualities in others. This essence can be described as 'mereness', a term that Csorba would have used.[41] 'In today's style of leadership, there are several varieties but two main breeds – the ambitious creatures that baptise themselves as "leaders" and the unambitious servants who quietly lead the flock. They serve because of need, not because they covet conquest or attention.'[42] The most efficacious leaders are likely to be persons who lack any inclination to lead or be in the forefront, but are driven to lead by their era, circumstances, vocation, or disposition – leaders like Moses, George Washington, William Wilberforce, Alexander Solzhenitsyn, Martin Luther King Jr., and Mother Teresa of Calcutta. This is not the case in the Nigerian politics, which has characteristics of rigging, killing, votes buying among many other atrocities. Collins says research showed that great leaders check their egos at the door and replace

33   J. Oswald Sanders, *Spiritual Leadership* (Moody Bible Institute of Chicago, 2007), 13.
34   Agency report, 'Lawmakers' 50% salary cut not rhetoric', *Punch Newspaper*, accessed 26th July 2024, https://punchng.com/lawmakers-50-salary-cut-not-rhetoric-reps/%3famp.
35   Tope Omogbolagun, 'Reps fail to effect 50% pay cut, blame bureaucracy', accessed 7th August 2024, https://punchng.com/reps-fail-to-effect-50-pay-cut-blame-bureaucracy/.
36   David Sirota et al., *How to Have the Best Employees, A Collection* (FT Press, 2014), 53.
37   J. Badaracco, *Leading Quietly: An Unorthodox Guide to Doing the Right Thing* (Harvard Business School Press, 2002), 1-2.
38   J. B. Ciulla, *Ethics, the Heart of Leadership,* 3rd ed. (Praeger, 2014), 72.
39   Joseph A. Maciariello, *A Year with Peter Drucker* (Harper Collins, 2011), 3.
40   L. T. Csorba, *Trust: The One Thing That Makes or Breaks a Leader* (Thomas Nelson, 2000), 28.
41   Ibid., 29.
42   Gary Wills, *Certain Trumpets: The Call of Leaders* (Touchstone, 1994), 72.

them with an interest in their followers and the organisation. 'In contrast to well-known leaders who have strong personalities and attract attention, the good-to-great leaders appear to have emerged from a modest, introverted, and reserved background. These leaders possess a unique combination of personal modesty and strong determination in their professional endeavours.' They bear a greater resemblance to Lincoln and Socrates rather than Patton or Caesar.[43] Collins shies away from calling them 'selfless' lest they be confused with being weak or mild. They are 'seemingly ordinary people quietly producing extraordinary results'.[44]

2. Humility in Governance: Governance is a pertinent and applicable idea to all types of organisations, including corporate, regional, and international institutions worldwide. Etymologically, the term 'governance' is thought to have its origins in the ancient Greek verb, kubernein (infinitive) or kubernaõ, kubernate (first person) connoting 'guiding', 'steering', or 'manoeuvring a ship or a land-based vehicle'. The metaphoric term was employed by Plato to represent the concept of 'the governance of individuals' or 'the governance of society'.[45] According to Beyer, God is occasionally referred to as the kubernetes, the one who governs and guides the world. *kubernesis* is derived from the Greek word for 'steering' and can be interpreted as both 'government' and 'divine direction'.[46]

The focus here is on the utilisation of authority to govern the political and economic assets of a country. Therefore, governance involves the acquisition of political authority to regulate economic authority to advance the progress of a nation. In other words, it is about utilising a country's resources solely for the advantage of the country itself.[47]

Governmental acts and activities aimed at formulating and implementing efficient economic policies are made. Thus, *kubernesis* highlights the significance of 'economic policy' as the fundamental support for the stability and progress of the nation. It is essential to note that a meticulously designed economic policy is a prerequisite for the endurance, steadiness, and advancement of the nation. Humility which is a virtue often lacking in Nigerian politics. Leaders should approach their positions with humility, understanding that they are public servants entrusted with the responsibility to uplift society. Denning argues that arrogance and pride have no place in governance. The credibility of the leader is essential for people to believe in the leader's message.[48] The one million-man march organised by the leaders of the 'End Bad Governance' movement experienced poor attendance and significant resistance, as security personnel were deployed across the states and roadblocks established; several protest leaders were shot and others apprehended.[49] The protest, stemming from the hunger, desperation, and hopelessness of Nigerians towards their leaders, was met with a backlash as the Federal Government charged several protesters with six counts, including alleged treason, intent to destabilise Nigeria, conspiracy to commit a felony, and inciting mutiny. These offences are subject to penalties as stipulated in section 97 of the penal code.[50] Normative Political Theory emphasises a positive assessment of the significance of

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43   J. Collins, *Good to Great* (Harper Collins Publishers, 2001), 12-13.

44   Ibid., 36.

45   D. F. J. Campbell and E. Carayannis, 'Conceptual Definition of two key terms: Governance and Higher Education', *Epistemic Governance in Higher Education* (July 2012): 3-11.

46   H. W. Beyer, *Theological Dictionary of the New Testament* vol.III (Eerdmans, 1979), 1035-37.

47   World Bank, *Governance* (World Bank, 1993), n.p.

48   S. Denning, *The Secret Language of Leadership: How Leaders Inspire Action Through Narrative* (Jossey-Bass 2007), 65.

49   Solomon Odeniyi et al., 'One million-man march flops, hunger protest quietly ends', *Punch Newspaper*, accessed 11th August 2024, https://punchng.com/one-million-man-march-flops-hunger-protest-quietly-ends/.

50   Olugbenga Ige, 'FG arraigns #EndBadGovernance protesters', *Punch newspaper*, accessed 2nd September 2024, https://punchng.com/fg-arraigns-endbadgovernance-protesters/.

a valuable political order, while a critical approach aims to reveal injustices, tensions, and contradictions within social structures.[51] The capricious arrest, detention, and prosecution of these demonstrators constitute an abuse of the nation's political power and contravenes the principle of selflessness as articulated in the text. Baldoni asserts that leaders must succinctly identify their drive and distinctiveness in order for the trust of others might be gained.[52] This signifies a perpetual journey of self-enhancement, consistently refining oneself, perpetually evolving, and progressively advancing throughout time.

3. Promotion of Social Welfare: The government's responsiveness to the needs of the people is another prerequisite for good governance. Besides functioning as prerequisites, it embodies the ideal political standard that should be followed within a political community, according to normative political theory. Therefore, the accountability of political leaders must be examined when they fail to implement required political measures. The enhancement of social welfare for citizens is anticipated to be a central focus for political leaders. Marti-Huang observes a clear distinction between 'what ought to be' and 'what is', resulting in controversy.[53]

Politicians and policymakers therefore should design and implement policies that prioritise the welfare of the citizens, such as food, clothing, shelter and security.[54] Nowadays, societies demand political leaders who can effectively rule their countries, being those who are able to detect, acknowledge, and alleviate the pain of others. In this way, empathy evolved from being a desirable trait to a must. Nevertheless, scholarly debates demonstrated that empathy is neither the most appropriate nor the most correct term to use in an appeal. The fundamental component of social involvement, empathy, enables us to share the psychological experiences of others without necessarily requiring us to take specific action to promote the welfare of society. On the other side, compassion motivates action to ease others' discomfort.

Oquist contends that the agenda and policies of the government should be centred on the wants and interests of the Nigerians; this entails taking into account the requests of the people when making decisions and allocating resources following those needs.[55] Responsiveness, in practical terms, refers to the timely delivery of public services and the prompt response to requests and complaints.[56] The responsiveness of Nigerian politicians and policymakers is contingent upon their commitment to addressing the needs of the public. These stakeholders effectively involve citizens in decision-making processes and clearly communicate policy agendas that aim to enhance the populace's personal, societal, and economic growth. Politicians in addition to policymakers are expected to attend attentively to problems as well as grievances. For Brewer, the proficient management of communal amenity grievances as well as the protection of redress civil rights within the scheme are essential components of sound governance and efficient service provision.[57] The Federal Government of Nigeria, represented by the Minister of Agriculture and Food Security, Abubakar Kyari, announced that only persons possessing a National Identification Number (NIN) will be eligible to acquire 30,000 metric tonnes of milled rice at a subsidised rate of N40,000 per

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51 K. Minker, 'Glowne Problemy Konceptualizacji pojecia Politycznosci', *Studia Politologiczne* vol. 37 (2015), 59.

52 J. Baldoni, *Great Communication Secrets of Great Leaders* (McGraw-Hill, 2003), 88.

53 D. Marti-Huang, 'The "Is" and "Ought" Convention', *Dialectica* 41 (1987), 152.

54 *Nigerian Leaders accused of inaction amid ongoing killings and food crisis*, accessed 16th July 2024, https://acninternational.org/nigeria-leaders-accused-of-inaction-amid-ongoing-killings-and-food-crisis/.

55 P. Oquist, 'Ethics and Integrity for Developing Democratic Governance Capability', *Journal of Human Values*, 5(2), (1999): 125-133.

56 Council of Europe, *Structures and Procedures for Awarding the European Label: Strategy for Innovation and Good Governance at Local Level* (2007), accessed 2nd June 2024, https://rm.coe.int.

57 B. Brewer, 'Citizen or Customer? Complaints Handling in the Public Sector', *International Review of Administrative Sciences*, 73, (2007): 549-556.

50 kg bag.[58] This statement elucidates a selfish desire and prioritising one's own interests to the detriment of others, as the advantages of citizens are not anticipated to be governed by NIN, IPPIS, or other identification methods. Responsiveness to social welfare also requires efficiency of the council as well as plausible delivering of communal possessions and amenities, includes addressing poverty, improving healthcare and education, ensuring social justice, and promoting economic opportunities for all. Politicians and policymakers have a moral obligation to utilise public resources for the purpose of catering for the communities' needs ensuring equitable and impartial distribution of these resources. Ethical norms and rules serve as safeguards against the improper habit of communal amenities for self-aggrandisement. According to Quill (2008), a crucial role in motivating distinct community workers to adhere to their proficient standards and principled encryptions is demonstrated by ethics.[59]

While technical expertise holds significant significance in public administration, its impact is limited without individuals who possess ethical integrity. For instance, if a person lacking integrity is chosen to oversee the council's treasury solely based on their knowledge, it will not be long before the treasury is depleted through embezzlement and other fraudulent methods. Brown & Trevino assert that ethical leadership derives its strength from the leader's demonstration of honesty and integrity. Ethical leaders demonstrate their leadership not just in their professional roles but also in their personal lives. They effectively communicate and serve as role models for ethical behaviour, consistently displaying honesty and fairness while making well-considered and equitable decisions.[60] Salminen explains the concept was concisely articulated by him when he noted, 'Public servants are considered professional not only due to the proficiency and unwavering commitment to high moral standards' they possess.[61] Skills and morals are both essential as well as indispensable in communal amenity to achieve effective ascendency consequences.

4. Inclusivity and equality: According to Agbokaba & Ogbonna, inclusivity and equality, also referred to as involvement, serve as an essential principle resulting in good ascendency. It encompasses the conduct of unrestricted as well as reasonable votes, as well as guaranteeing citizenry the opportunity to speak their opinions in resident municipal dealings. Additionally, it involves connecting all relevant stakeholders in the policymaking procedure concerning substances which unswervingly distress lives.[62] Obi also states that the 1976 municipal administration of Nigeria facilitated an engagement of resident citizens governing their localities.[63] Brown & Trevino explain that leaders should work to bridge the gaps between different ethnic, religious, and socio-economic groups, ensuring that every citizen is treated with dignity and respect.[64] Dibie outlines four principles that residents should follow when participating in the municipal administration: (a) Municipal administration should implement transparent strategies such as legislation about the transparency and accessibility of proceedings and deliberations, decrees that enable cit-

58 Ismaeel Uthman, 'FG lists NIN, IPPIS as conditions for rice subsidy', *Punch Newspaper*, accessed 7th September 2024, https://punchng.com/fg-lists-nin-ippis-as-conditions-for-rice-subsidy/%3famp.

59 L. Quill, 'Ethical conduct and public service loyalty intelligently bestowed', *The American Review of Public Administration,* 20 (10) (2008): 1-10.

60 M. E. Brown, & L. K. Trevino, 'Ethical Leadership: A Review and Future Directions', *The Leadership Quarterly*, 17(6) (December 2006): 595-616.

61 A. Salminen, 'Accountability, Values, and The Ethical Principles of Public Service: the Views of Finnish Legislators', *International Review of Administrative Sciences*, 72, (2006): 171-185.

62 O. Agbakoba and H. Ogbonna, *Local Government Administration and Development in Nigeria: A Capacity Building Manual* (Hurilaws, 2004), 64.

63 R. C. Obi, *Understanding Local Government Administration in Nigeria* (Mike and Michsons Printing Publishers, 2004), 52.

64 M.E. Brown and L.K. Trevino, 'Ethical Leadership: A Review and Future Directions', *The Leadership Quarterly*, 17(6), (December 2006): 595-616.

izens to provide input in the community policymaking procedure; (b) Municipal administration ought to establish approaches for managing and utilising facts effectively such as resident reviews with dedicated components to address citizen grievances; (c) Municipal administration should actively sustain neighbourhood organisation action; and (d) Effective policies need to be developed to engage individuals working together in a cooperative endeavour with public amenity professionals for service conveyance.[65] Gaster opines that the efficacy of serving the community encompasses beyond improving standard of living, yet cultivating citizen participation in the process.[66] Nigerian politicians prioritise rigging elections and engaging in fraudulent acts instead of fostering inclusivity and equality.

5. Ethical Decision-Making: Political decisions should be guided by ethical principles such as honesty, integrity, and fairness. Leaders should be transparent in their actions and decisions, maintaining the trust of the people they serve. Transparency and accountability are essential values that form the foundation of ethical decision-making in corporate governance and are part of Christian ethics. Organisations must guarantee that their actions, rules, and choices are easily understood and visible to stakeholders, such as shareholders, employees, consumers, and the general public.

In addition to the declaration mentioned above, UNESCAP has highlighted that transparency encompasses the unrestricted accessibility of information to individuals impacted due to governmental choices.[67] As a result, several experts have contended that unrestricted availability of information is the fundamental component of governmental openness. Kinchin observed that accountability holds little significance until it is visibly carried out by the individuals responsible for the public service. Transparency is an essential element of effective governance, and public officials must share information about government actions with the public.[68] Government transparency mitigates ambiguity and curbs corruption among the ranks of public authorities.[69]

Corporate governance relies heavily on ethical decision-making. Corporate ethical evaluation is assessing the moral consequences of decisions made by companies and their executives. Ethical decision-making is an essential element of effective corporate governance as it forms the basis of the connection between firms and society. The promotion of egalitarianism around that region can be facilitated by implementing effective administration and management of public affairs, characterised by the municipal officials' ethical behaviour and transparency.[70] Engaging in the same activities as others is not a demonstration of leadership, but rather a demonstration of being a follower. Although followership is important and performs a crucial function in the process of leadership, effective leadership necessitates something distinct from the usual routine. Social conformity hinders or obstructs change.

Principled management is practised by influential individuals exhibiting qualities comprising moral uprightness and effective management in matters of ethics. Effective leadership exemplifies proper behaviour and effectively communicates and enforces ethical standards while establishing

65   R. Dibie, 'Local Government Public Servants Performance and Citizens Participation in Governance in Nigeria', *International Journal of Public Administration*, 26, (2003): 1061-1084.

66   L. Gaster, 'Quality Management in Local Government-Issues and Experience' *Public Policy & Administration*, 14(3) (1999): 35-53.

67   UNESCAP, *What is Good Governance*? accessed 14th January 2024, [Database on-line] http://www.unescap.org.

68   N. Kinchin, 'More Than Writing on A Wall: Evaluating the Role that Codes of Ethics Play in Securing Accountability of Public Sector Decision-Makers,' *The Australian Journal of Public Administration*, 66(1) (2007): 112–120.

69   K. R. Hope, 'Toward Good Governance and Sustainable Development: The African Peer Review Mechanism. Governance' *An International Journal of Policy, Administration, and Institutions*, 18 (2005): 283-31.

70   K. Bliss and P. DeShazo, 'Controlling Corruption in Local Government in Latin America' *Center for Strategic & International Studies* (CSIS), XX (1), (2009): 1-17.

organisations where ethics is the primary motivator behind all actions and decisions. Principled management is quite significant by public officials in ensuring a widely recognised and adequate ascendency. A responsible and translucent administration can only exist if individuals with moral integrity are responsible for public affairs. When individuals who possess ethical values as couched in Phil. 2:3-4 assume leadership positions in government, they demonstrate accountability, transparency, and responsiveness towards the public. Public officials who are both effective and morally inclined possess the necessary qualities to allocate public resources towards actions and decisions that aim to improve social services and promote socioeconomic growth, ultimately benefiting the well-being and prosperity of the citizens.[71]

The significance of ethical decision-making as couched in the text in Nigerian governance is multifaceted. First and foremost, ethical decision-making fosters transparency and responsibility. Nigerian leaders have a responsibility to answer to various parties involved such as stakeholders, and the general public. Adhering to ethical decision-making principles guarantees that the leaders maintain transparency in their actions and assume accountability for the outcomes of their choices, thus improving the reputation of the Nigerian leaders. Reputation is an essential and valuable asset for the country in the current socio-economic crisis. Implementing ethical decision-making practices can bolster a nation's reputation and enhance its value. Consequently, this can result in heightened customer allegiance, investor trust, and employee involvement. Furthermore, ethical decision-making fosters the achievement of long-term sustainability. Nations that prioritise ethical decision-making are more inclined to attain long-term sustainability compared to those that neglect it, because it concerns the well-being of different stakeholders, the general public, and future generations. This guarantees that the corporation's activities do not cause any negative impact on the environment or society, therefore fostering sustainability.

Furthermore, apart from the aforementioned points, there are other additional factors that Nigeria should consider while making ethical judgements. Leaders should not just advocate for ethical ideals but also exemplify them via their conduct. Leaders must demonstrate a willingness to act ethically, irrespective of whether the actions are not widely supported or conflict with the interests of certain stakeholders. An additional factor to take into account is the significance of involving stakeholders. To make ethical judgements, leaders must actively interact with the stakeholders and have a comprehensive understanding of their interests and concerns. This includes not just shareholders, but also all citizens of the country.

6. Compassion and Empathy: Gaining insight into the requirements and anxieties of individuals is essential and described as selflessness in the text. Porter defines compassion as the ability to empathise with others, to some degree, and to understand and relate to their situation.[72] Friedman advocates for the notion that one can exhibit both political compassion and justice simultaneously. The concepts of care and justice are inherently compatible and should be separated from gender-related ideas. Leaders should empathise with the struggles of citizens and work earnestly to alleviate their sufferings, following the example of Jesus in his compassion for the marginalised as well as Phil. 2:2-3.[73]

Attentiveness necessitates meticulous and perceptive listening to the voices of those who are

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71 M. E. Brown, L. K. Trevino and D. A. Harrison, 'Ethical Leadership: A Social Learning Perspective for Construct Development and Testing', *Organizational Behavior and Human Decision Process*, 97(2) (2005): 117-134.

72 E. Porter, *Feminist Perspectives on Ethics* (Longman Publishers, 1999), 184.

73 M. Friedman, 'Beyond Caring: The De-Moralization of Gender', in *Justice and Care. Essential Readings in Feminist Ethics* (Westview Press, 1995), 61-77.

experiencing hardship in order to identify their need. Listening entails a readiness to acknowledge that the narratives of others influence one's own life. In our fast-paced society, the ability to listen, hear, and pay attention to one another has declined, making it necessary to revive this skill as an art form. It is imperative that we refrain from making assumptions about the desires of man without engaging in conversation with them. Empathy effectively responds towards the explicit auditory and visual manifestations of pain.[74]

7. National Development: The text encourages a focus on the interests of others. In this, the leaders need to prioritise the most vulnerable and impoverished individuals. This entails placing welfare, education, and health at the core of state activities. These policy areas should not be questioned as if they are an abnormality in any way. Developing and implementing these policies correctly is essential to exemplify effective governance.

The ideology of compassion prioritises the well-being of the citizens over the interests of the nation. It represents a contrasting approach to politics that is not domineering, pathological, fear-driven, or xenophobic. Instead, it is built on a monopoly of force and compulsion. In politics, this translates to a focus on community development. Leaders should invest in infrastructure, create jobs, and support initiatives that uplift local communities, leading to overall national progress. Similarly, Bass asserts that trust in leadership has been recognised as a pivotal factor in the efficacy of leaders.[75] Dirks conducted a recent meta-analysis that revealed a significant connection between confidence in leadership and several crucial organisational outcomes. These outcomes include belief in information, commitment, organisational citizenship behaviour, contentment with leaders, and intention to stay. Nevertheless, in their last statements, Dirks proposed the necessity of analysing the behavioural cues that followers utilise to make judgements about the leader's character, or, in simpler terms, how leaders might establish trust in their followers.[76]

Vladimir argues that the politics of compassion, in contrast, seeks to address issues through nonviolent, collaborative, empathic, and selfless means. Consequently, a cooperative approach should be adopted to address the challenges being faced. First and foremost, such an approach needs to be inclusive rather than exclusive, egalitarian rather than hierarchical, and based on association rather than domination. Quoting Lenin, what actions should be taken and where should we start?[77] Kevin suggests that to transit from a politics of dominance to a political system based on benevolence, it, therefore, calls for a thorough contextual study to find Christians as individuals, groups, and organisations that can unite the nation rather than divide and isolate them.[78]

Consequently, it is worth noting, however, that the findings made from this study have contributed significantly to the previous studies of researchers. There are points of alignment such as it being necessary to prioritise inclusive and participatory procedures that genuinely acknowledge the specific encounters of individuals who suffer from oppression, violence, marginalisation, and humiliation.

Previous articles on Christian ethics and Nigerian politics indicate the necessity of applying Christian ethics as articulated in the context of Nigerian politics. The Nigerian political system is flawed, and Christian ethical principles have the potential to positively influence this flawed

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74   H. Arendt, *On Revolution* (Penguin Books, 1973), 86.
75   B. M Bass, *Bass and Stogdill's Handbook of leadership: Theory, research, and managerial applications* (n.p., 1990), 28.
76   K. T. Dirks, 'Trust in Leadership and Team Performance: Evidence from NCAA Basketball', *Journal of Applied Psychology* (2002): 34-48.
77   I. L. Vladimir, *Collected Works* (Foreign Languages Publishing House, 1961), 27.
78   P. C. Kevin, 'What is Legitimacy and Why Does it Matter for Peace?' *Accord: an International Review of Peace Initiatives*, Issue 24, (April 2014), 11-12.

system, reduce poverty and terrorism, and promote love, peace, and unity among citizens and leaders. Consequently, Christian leaders should represent the interests of the impoverished and the general populace across all levels of the Nigerian system. The consistent exhibition of compassion, love, and peace by Christian politicians will reveal genuine commitment and enhance the political, social, and economic conditions of the nation. This can be achieved by prioritising the needs of the masses in policy-making, planning, and execution over individual interests.

Conclusions

Summary of Key Findings

The concept of ethics is fundamentally relevant to Christian faith. Christians are depicted as moral agents tasked with the responsibility of advancing biblical teachings within the political sphere. It is important to note that Nigerian politics is not explicitly addressed in the Bible; however, the application of Christian ethical principles can be relevant to the Nigerian political system.
The injunction in Philippians 2:3-4 outlines key terms including ἐritheia, kenodoxian, tapeinophrosὐnē, and skopoῦntes. The text from Normative political theory outlines Nigerian politics as characterised by rivalry, vanity, pride, conceit, and selfishness, contrasting sharply with the political principles of humility, altruism, and selflessness advocated in the text.
For a leader to reach their maximum effectiveness, they must cultivate self-awareness, enhance their perception, and gain a deep understanding of their personal value system. The reflection on Nigerian politics sketches out that the selfish desires, arrogance, conceit, and vain glory prevalent within the political system have contributed to the divisiveness, stagnation, inconsideration, and overall decline in the development of Nigeria, a multicultural and multireligious nation. The text provides a concise overview of essential qualities for Nigerian political leaders, including selflessness, humility, promotion of social welfare, equality, ethical decision-making, compassion, and national development. The exemplar shown by Paul in Philippians 2:3-4 fosters a sense of reliability between leaders and the followers elucidating the significance of Christians' mindfulness and harmonising of their internal and external being eschewing self-centredness, inequality, non-ethical decision making, lack of empathy, etc.

Implications for Policy and Practice

This study examines Christian ethics within the context of Nigerian politics and proposes policy recommendations for the Nigerian government aimed at enhancing national development. An exegetical analysis of the text will significantly influence political, religious, economic, technological, educational, and social policies in Nigeria.

Recommendations for Future Research

The article posits the underlying objectives of Nigerian political leaders in pursuing political positions. The role and impact of Christian politicians on national development. The implementation of the moral and ethical principles outlined in Philippians 2:2-3 in the management of public finances and assets represents a significant area for further investigation.

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