

# IMPACT OF HUMAN NATURE AND MORALITY ON POLITICS AMONG POLITICAL PARTIES IN NIGERIA

**Mitema OBORDOR**

Department of Political Sciences  
Faculty of Social Sciences

Ignatius Ajuru University of Education, Port Harcourt, Nigeria

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## ABSTRACT

A political party is a group of people who band together to win elections, run for office, and influence public policy. Those in power use political parties to spread the regime's ideology and build a foundation of political support among the general public. This paper examined the impact of human nature and morality on politics among political parties in Nigeria. Moreso, human nature and morality are important attributes need to drive a system knowing that Nigerians come from various social origins and have distinct ways of thinking, feeling, and acting. Knowledge of human nature may assist politicians in making better decisions, as well as provide them with greater flexibility to make decisions in the first place. For the simple reason that people exist in society, morality is concerned with their personal traits. The investigation came to the conclusion that political philosophy is also concerned with human social existence, behaviour, and performance. Furthermore, the research suggested that political parties should have excellent information, attitudes, and values in order to make judgments about other people's experiences and viewpoints.

Keywords: Human Nature, Morality, Political Politics, Political Parties.

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## INTRODUCTION

Political parties and elections are significant in the study of politics in developing nations, especially in the study of democratisation and the establishment of democratic political systems. The presence of free and fair elections on a regular basis is regarded the minimum prerequisite for democracy by political scientists (democratic regime). A political party is defined as a political organisation that is formally recognised as participating in the electoral process and that may regularly support (present) candidates for elections (free or not). In this sense, political parties (party systems) and elections are considered as indicators of a society's democratic consolidation. A "two-turnover" criteria is used as an external benchmark. A

democracy may be deemed consolidated under this criteria if a party that gains power in an election during the transition to democracy loses a subsequent election (not necessary immediately after the first election), and the subsequent governing party loses a future election. In a broader sense, democracy is advanced when elections include actual competition between political parties based on their proposed policies and platforms, rather than popularity of particular political candidates or voting based on special interests (Yasushi, 2015).

When the political right debates the left, the former's arguments frequently come down to one basic idea: the left's "grand ambitions" of societal transformation are irreconcilable with human nature. In this perspective, many on the left don't comprehend – or cannot bring themselves to accept – the terrible truth of human behavior's underlying determinants. Humans are fundamentally self-centered, greedy, competitive, individualistic, and unappealing. Furthermore, nature is unchangeable and unchangeable. Almost all political ideologies, whether openly stated or implicitly, are founded on a certain view of the nature of people. The diversity of current political ideologies implies a diversity of human nature conceptions, which suggests that the conservative interpretation of human nature is disputed. This is something that many conservatives struggle to accept.

This school of thought contends that politics is the core of social life, and that every interaction between two or more individuals will necessarily result in a political connection. This is a normal reaction since men participate in politics to establish their place in society, to compete for limited resources, and to outplay and/or persuade others to embrace their point of view (Van Dyke in Akubor, 2018). This is encapsulated in Crick's (2004) perspective of politics, as described by Stoker (2017): "Politics may give a method of getting along with your fellow human beings that attempts to find a path ahead via reconciliation and compromise without resort to direct coercion and open violence" (Stoker, 2017). In these early states, political actors' activities and acts were primarily intended for the common welfare of the people, and the outcome indicates the unique purpose that inspires and unites a group of people together (social relationship). While the early Nigerians may have come from various origins, their social as well as their methods of thinking, feeling, and acting were all similar.

Human nature" is not a concept that comes from international politics ideas. On the contrary, it is one of the most ancient points of reference in diverse philosophical traditions. However, there is one feature that makes the present state of the human in politics more intriguing. Observing "human nature" not just as a "naturally given fact," but also as an observational notion of politics in conjunction with the larger literatures on how the (political) reality might be viewed and studied. Politics' morality or immorality is an unavoidable topic for philosophers, politicians, and ordinary folk. It is especially timely in light of recent political events that have placed moral limitations on individual and community decision and behaviour under tremendous pressure. We are now confronted with a slew of important concerns in both domestic and international affairs, many of which involve challenging moral dilemmas.

At the same time, the words and actions of the political leaders tasked with creating and implementing solutions to these problems put our faith in them to the test. In these circumstances, the issue of the relationship between politics and morality becomes even more pressing. Conflict between morality and politics exists only subjectively, as a result of "human beings' self-seeking propensity," but not objectively, because pure principles of right have objective reality, and people within a state, as well

as states in their interactions with one another, must act in accordance with those principles, regardless of empirical politics' objections (Primoratz, 2007).

Politics research is now in an unacceptable state. Representative democracy is often regarded as the ideal form of governance in Europe and America; nevertheless, individuals who have firsthand experience with its operation, as in Nigeria, are frequently disillusioned and concerned. Democracy has not been extended to non-European races, and many democratic initiatives have failed in recent years. This unhappiness has prompted much research into political structures, yet modern books on politics have paid little regard to the truths of human nature (MacGregor, 2010). Politics used to be mostly founded on human nature notions, but the early nineteenth-century dogmatic political authors' disrepute has made current students of politics too concerned with avoiding anything that recalls their techniques. As a result, although psychology has reshaped schooling and criminology, politics has remained substantially untouched. This study therefore seeks to investigate and address the impact of human nature and morality on politics among political parties in Nigeria.

## **CONCEPTUAL CLARIFICATION**

### **Human Nature**

Human nature is a notion that refers to the underlying inclinations and qualities that humans are thought to possess naturally, such as ways of thinking, feeling, and behaving. The word is often used to describe the essence of humanity or what it means to be human. Human nature refers to the inherent features, as well as methods of thinking, feeling, and behaving, that people naturally possess, regardless of cultural influences. The questions of what these traits are, what produces them, and how they are attached are among of the oldest and most important in Western philosophy (Robinson & Howard, 2021). These questions have profound ethical, political, and theological ramifications. This is due to the fact that an attribute may be both a source of standards of behaviour or ways of life, as well as a source of impediments or limits to live a truthful life. Human rights are often viewed as inalienable fundamental rights to which a person is essentially entitled just by virtue of being a personality.

Human rights are designed to be universal (meaning they apply to everyone) and equitable. These rights may exist in local, regional, national, and international law as natural or legal rights. Human rights as a school of thought has been a cornerstone of public policy across the globe, at the intersection of national legislation, international and regional institutions, state policies, and non-governmental organisation activities. Human nature is a popular topic of moral and political debate among ordinary people as well as philosophers, political scientists, and sociologists. This is owing to the widely held belief that genuine descriptive or explanatory assertions based on the idea of human nature have, or would have, significant normative relevance. Some people believe that human nature precludes the development of certain types of social structure, such as a widely equal society. Others argue that a valid normative ethical theory must be based on previous understanding of human nature (Robinson & Howard, 2021). Others argue that there are particular moral prohibitions against changing or interfering with the collection of traits that define human nature. Finally, others argue that the concept's

moral relevance stems from the fact that simply deploying it is often, if not always, harmful.

There are substantial differences over the concept's substance and explanatory importance, the most glaring of which being whether the word "human nature" refers to anything at all, in addition to such different and usually contradicting normative applications of the expression. Some of the arguments for the absence of human nature are anthropological, based on perspectives on the interaction between natural and cultural aspects of human existence. Other explanations cited include biological, stemming from the human species' status as a basically historical result of evolution, similar to that of other species. Whether these arguments support the thesis that there is no such thing as human nature relies, at least in part, on what the expression is intended to be detecting. Many recent suggestions have very different responses to this topic.

Understanding the philosophical controversies over the term "human nature" requires a clear understanding of the grounds for (1) adopting certain adequacy requirements for its usage and (2) accepting specific substantive assertions made within the framework so established (Hume, 2021). One historical impediment to such clarity is that we have inherited from the beginnings of Western philosophy, through its Medieval reception, the idea that talking about human nature involves a number of different but related claims. One set of allegations stems from various interpretations of the Greek counterparts of the word "nature." This collection of claims, known as the conventional package, is a set of sufficiency requirements for every substantive claim including the phrase human nature." A number of such major statements have been passed down to us from the origins of Western philosophy. Humans are "rational animals" or "political animals," for example. These statements are known as classic slogans. The traditional package is a collection of guidelines for interpreting assertions along the lines of traditional slogans, such as what it means to declare that it is "human nature" to be a rational animal.

## **Political Morality**

The process of forming moral judgments regarding political conduct and political actors is known as political morality (also known as political ethics or public ethics). It is divided into two sections. The first is process ethics (sometimes known as office ethics), which is concerned with public officials and their practises. When the term's origins and steady growth are examined, the notion of political morality becomes clear. The principles of justice have traditionally formed the essential norms and aspirations of political morality. People use their own perceived notion of morality when attempting to make moral judgements concerning political matters. Morality as a notion is based on numerous moral underpinnings. Morality, as viewed through the prism of these foundations, influences people's perceptions of political activities and actors (Thompson, 2013).

The term 'formal' is often used to describe political morality. Following the law and maintaining respect are just two of the most important aspects of achieving the concept of public morality. These characteristics are expected of those who are actively involved in politics, and they are eventually demanded of political leaders (Deveaux, 2002). Each individual has their own values and ideas about a contentious issue; nonetheless, it is the responsibility of political leaders to respect others' beliefs and advocate for their constituents' beliefs while adhering to the law and the constitution (Mendeluk, 2018). The major concerns in the

other field of political ethics are conflicts among the purposes themselves, rather than conflicts between methods and ends. In the case of global justice, for example, the tension is between the claims of country states and citizens on the one hand, and the claims of all people of the globe on the other (Beitz, 1999). Traditionally, national claims have taken precedence, but in recent years, cosmopolitan philosophers have pushed for all inhabitants of the globe to be heard.

Political morality, on the other hand, is concerned with implementing moral ideals in democratic countries when individuals (and philosophers) dispute over what constitutes perfect justice. How, if at all, can governments defend progressive taxation, affirmative action, the right to abortion, universal healthcare, and other policies in a pluralist society? Political morality also addresses moral issues presented by political compromise, whistleblowing, civil disobedience, and criminal punishment. Political morality refers to moral and ethical norms maintained in a society by legislation, police action, or societal pressure and applied to public life, media content, and public behaviour (George, 2000). Politics' morality or immorality is an unavoidable topic for philosophers, politicians, and ordinary folk. It is especially timely in light of recent political events that have placed moral limitations on individual and community decision and behaviour under tremendous pressure. We are now confronted with a slew of important concerns in both domestic and international affairs, many of which involve challenging moral dilemmas. At the same time, the words and actions of the political leaders tasked with creating and implementing solutions to these problems put our faith in them to the test. In these circumstances, the issue of the relationship between politics and morality becomes even more pressing. Above all, political morality is a public or political life ethics, or ethical norms.

### **Impact of Human Nature on Politics**

Knowledge of human nature may assist politicians in making better decisions, as well as provide them with greater flexibility to make decisions in the first place. It may also help leaders influence their following more effectively. Students with exam anxiety or a fear of public speaking may benefit from understanding human nature (Loper, 2017). The following are some of the consequences:

**Human Nature Skills:** A politician is someone who is involved in party politics or who has or seeks an elected position in government. Politicians propose, support, reject, and write laws that control the land and, by implication, the people that live there. The capacity to think rationally utilising logic and reasoning, as well as the ability to be fun. Political knowledge is "the breadth of factual information about politics that is preserved in long-term memory," according to Human Nature. Having a greater understanding of polity, politics, and policy is thought to empower and motivate individuals to engage in politics, which may have a significant influence on politics.

**Political Conduct (Human Nature):** Political behaviour is a subset of human behaviour that is concerned with politics and power. Legislative and lawful political activity that is sanctioned by the law and, as a result, is seldom damaging to others. If power is a force, a reservoir of potential influence through which events may be influenced, then politics refers to the actions and behaviours that lead to the development and use of

power in institutional systems. That is why politicians must have a thorough knowledge of both politics and power.

**Communication (Human Nature):** Effectively expressing thoughts and communicating information in a timely and precise manner. Individually or in groups, identifying, prioritising, and addressing issues; the capacity to ask the proper questions, sort out the numerous sides of a problem, and give ideas and solutions to the problem. A politician's strong communication builds trust among his or her supporters. The goal is that people would be inspired to participate in politics as a result of this trust. As the connection between the politician and the people grows, they will recognise that their problems are important.

### **Impact of Political Morality on Politics**

For the simple reason that people exist in society, morality is concerned with their personal traits (Ayala, 2010). Politics philosophy is also concerned with human social life, behaviour, and performance.

**Realism** is a way of thinking about and doing international politics. It stresses the importance of the nation-state and assumes that all nations are driven by national interests, or at the very least, national goals disguised as moral concerns. A-moralists are typically used to describe political realists, who believe that any methods should be employed to protect the national interest (Mosele, 2018). Moral realism is the belief that facts exist about which behaviours are right and which are wrong, as well as which objects are good and which are harmful. Second, realists believe that moral realities are unaffected by our views or thoughts about them.

**Idealism:** Idealists have a positive attitude toward human nature and a positive outlook on politics; they think that peace and prosperity can be achieved when leaders are reasonable and work together toward shared objectives (Amstutz, 2019). With idealism, a politician may persuade her supporters to believe in education, development, and the possibility of a better future. Politicians have the ability to imagine or perceive things in an ideal or flawless light. Realism, on the other hand, takes a more pragmatic and realistic approach to a problem. Openness of political parties and leaders to their supporters is a fundamental topic in politics (Stokes, 1999). In this sense, ethical reasoning in state action include public institutions responding to society and paying attention to people's needs and wants, easing access to services, and providing a conducive environment for long-term human and societal improvement.

**Convictional morality (Gesinnungsethik):** This emphasises the fundamental essence of activities and the purity of intentions while ignoring the outcomes. Conviction-based morality is suitable in private life, but not in politics, when the essential interests of vast groups of people are at issue (Max in Satkunanandan, 2014). Because this style of ethics is incapable of adapting the demands of politics, it enjoins unwavering devotion to moral prescriptions and proscriptions, regardless of the circumstances. As a consequence, when used in the public realm, it leads to inaction and, in the end, betrays the same ideals it claims to uphold. Its adherents strive to great lengths to remain on the straight and narrow road of morality and keep their hands clean; it is not their fault if their good intentions are thwarted by poor luck, or by the ignorance or

malice of others. A follower of the morality of responsibility, on the other hand, considers things like chance and other people's flaws, and accepts responsibility for a wide range of consequences of their actions, both intended and unintended (but foreseen or foreseeable), direct and indirect, including those mediated by other people's actions. Only good can arise from good, and only evil can come from bad, according to the morality of conviction (Satkunanandan, 2014).

The Morality of Responsibility (Verantwortungsethik) is aware of the world's absurdity, especially the irrationality of politics. Politics is about power, and violence is one of its most important tools. But, as 'satanic forces,' power and violence are extraordinarily difficult to control once released, and even more impossible to foretell where resort to them will lead us. A person who decides to enter politics, that is, to use power and violence in the public arena on a regular basis, enters into a "pact with satanic powers," and must understand that, in terms of his actions, "it is not true that nothing but good comes from good and nothing but evil comes from evil, but rather quite frequently the opposite is the case." Anyone who does not understand this is a kid when it comes to politics (Satkunanandan, 2014).

Those who wish to enter politics must be willing to use bad means that ordinary morality forbids in order to achieve a good political end, to accept responsibility for what they contribute to, whether with or without intent, and to live with full knowledge of what they have done and the guilt that knowledge must engender. The contrast between the two sorts of morality, however, is not absolute. Whatever a moral human person can bring himself to do in pursuit of a political goal, no matter how essential the goal may be, there is a limit to what he can bring himself to do (Gilman, 2005). Weber seems to believe that there is no way to set a boundary that must not be crossed for everyone, and that each person active in politics must choose for himself where the line is drawn. However, the existence of such a line for every decent person demonstrates that the ethics of conviction and responsibility are not mutually exclusive but rather complimentary; it is only when they are combined that the true human being capable of a "passion for politics" emerges (Starr, 1999).

### **Challenges of Human Nature and Morality on Politics among Political Parties**

**Decision-making:** Political parties and politicians are always confronted with the issue of making decisions. In politics, decision-making is a complex combination of ideas, interests, ideologies, institutions, and people, using data derived from both systematic study and practical experience. In order to achieve these goals, groups develop and sectoral interests arise. As a consequence, policy choices may serve the interests of political and career systems rather than the interests of the general public (Frieden, 2020). The organization's purpose may be displaced in favour of sectional interests and individual ambition in this fashion.

**Moral Conflict:** When two moral concerns tug us in opposing directions, we can only act in accordance with one at the expense of behaving in accordance with the other. Moral conflict arises when people or organisations disagree on strongly held moral principles that are difficult to translate or compare to one another (Cole, 2014). Moral orders are made up of the information, ideas, and values that individuals use to make decisions concerning other people's experiences and views. They disagree regarding the meaning and relevance of the main problems

because they are arguing from different moral stances. In and of itself, this makes negotiation or compromise exceedingly difficult.

**Ethical Dilemma:** An ethical dilemma is a scenario in which a decision must be made between two solutions, none of which resolves the problem ethically. In such conditions, societal and personal ethical rules will not be able to give the selector with a suitable result. An ethical dilemma is a complex scenario in which there seems to be a mental battle between moral imperatives, in which following one would mean disobeying the other (Hegde, 2021).

**Poverty:** In a political party where cultural or ethnic groups perceive economic, political, or social inequity, betrayals are more probable, leading to a breakdown of human nature and morality among politicians. Inequality, conflict of interest, bad governance, nepotism, administrative secrecy, information leaks, public accountability, policy problems, and corruption are all important issues plaguing today's political parties.

## CONCLUSION

According to the document, politics encompasses all forms of cooperation, negotiation, and conflict inside and between civilizations. The availability of required circumstances for ethical conduct, such as the capacity to predict the repercussions of one's own acts and the ability to form value judgements, determines whether or not humans have a moral sense. Moral judgements are based on a person's capacity to remember the past, envision future repercussions of acts, and be aware of current, past, and likely future sentiments all at the same time. Political parties or politicians with moral character need virtues such as integrity, courage, fortitude, honesty and loyalty.

## Recommendations

Based on the summary of the study, the paper recommended the followings:

- Political parties should be able to identifying the problem, setting the agenda, implementing the policy, and evaluating the results in order to make value decision;
- Political parties need to have good knowledge, beliefs, and values people as to make judgements about the experiences and perspectives of others;
- Political parties need to think of what they have to offer to the public and society instead of thinking of their personal gains; and
- Political party should exercise internal democracy.

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