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Internally Displaced Nigerian Politicians: A Pathway to Uncourteous Democracy

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Abstract

This study examines the threat of the phenomenon of internally displaced politicians has over elections and democracy in Nigeria. No doubt, politics varies slightly in style and method owing to customs, religion and cultural disposition of respective countries. But what is central to all politics irrespective of customs, culture or religion is the tenets ascribable to democracy. From this understandings, the study underscored internally displaced politicians as a variation in democracy that is a sour point that is abhorred. Hence, the study reviewed correlates that can possibly enforce internally displaced politicians (IDP) and adopted a survey design, procedurally through a purposive sampling method to elicit answers via questions asked. Findings revealed that, lack of accountability, ambiguity of laws and poverty influences internally displaced politicians' syndrome. Therefore, the following recommendations were made: Nigerian government should as a matter of urgency enact laws that are specific to dealing with issues of oscillatory politics by the politicians. This will help to strengthen and protect our democracy and stem the tide of nomadic politics. Laws at this instance

	should be precise and definite, with no proviso that would contemplate ambivalence in interpretation; political education must and should be emphasized, practicalized and sustained in Nigerian political equation. Often than not, electorate tilts to wrong narratives of politics, majorly because of wrong sensitization and wrong constructs of political knowledge; and violent politics should be roundly abhorred, discouraged and exterminated through the instrumentality of the law, if this is done, electoral malfeasance will be greatly reduced or out rightly eliminated.

Introduction

Politics is a principled and productive contestation, albeit not violent, of power through a platform of a political party to access power and administer resources to address the general welfare concerns of the citizens in a nation or state. In other words, it is the activity that characterizes agreement, disagreement, debates and conversations between and among political parties to advance their manifestoes to the electorates, and/or gain their mandates to governance as it concerns making rules, laws and policies for the overall interest of the people. Ideally and as obtainable in climes like USA, UK, Germany, Canada etc; where politics demonstrates its true ideals and not characteristically riotous, rancorous and haphazard – but rather constructive, issue based with ethical commitment and according to Godson (2006), an environment where both potentially and realistically enables the expression of political views that not only enhance democratization but also repudiate undemocratic actions within the framework of democratic laws – and allay fears that might generate disagreement and encourage non-violent agitation should be encouraged.

Unfortunately, Nigerian politicians have flagrantly with no medium of decency in the past twenty-three years, unashamedly played the game of politics with such rascality that smacks-off the finesse associated with democracy. Political engagement in this instance, is bereft of disaggregation and distillation of ideas and service to the populace – not magisterial and fair but a dubious perfection by mischievous opportunistic self-selving persons (Ayuk, Omono, Ede & Nwankwo, 2014). Buttressing this assertion, Stephen (2020) lamented that politics in Nigeria is disgraceful and nations across the world only conceive governance in Nigeria as a perfect model of despicable political system: a prototype of what ought not to be. Infact, political space in Nigeria is replete with desperate, maverick and unaltruistic rulers whose penchant for corruption is legendary. While acknowledging the lack of accountability in Nigeria politics, Ezinwanne (2022) avers that, the relationship which entails transparency for those saddled with responsibilities to after, a period of term, submit by way of stewardship to

the people, how such individuals have discharged these responsibilities – and where there are infractions thereof, sanctions could apply or otherwise is copiously lacking.

Statement of problem

Politics and politicians in Nigeria some have argued is not a true reflection of what a politics is and what a politician conjures ideally. A true politicians is incline to service, not to his or her personal gains and certainly not for his convenient but for the ideals that will transform the society. The political landscape in Nigeria is plagued by persons who prioritize convenience over ideals, which raises concerns about the true representation of citizens' interests, the quality of governance, and the potential impact on the nation's development and stability.

No wonder therefore, cross-carpeting among Nigerian politicians is rampant and perceived to perpetuate one's relevant in the political space. Currently, as adduced b Ayuk et al (2020), a typical Nigerian politician is "a fair weather fellow" who oscillates from one political party to another. Their movement is not inform by reasons of ideas or ideals but purely on selfish and corrupt tendencies Characteristically, there are not accountable, unstable, fraudulent and ineffective – leading through their actions, to stagnation and mismanagement of public funds, which is reflected on weak institutions, lack of basic services and infrastructure, ditto undermining the credibility of elections and hindering the peaceful transfer of power. Additionally, these politicians exploit ethnic, regional at and divisive tactics to access power. Hence, there is no inclusivity, discontent among various groups which threatens the country's unity and stability. This work therefore, explore this lacuna to form the basic of the study and specially examine how ambiguity of Law, lack of accountability and poverty fuels selfish politics and state how strengthening of the relevant institutions and enhancing the participation of citizens in decision-making can be crucial steps toward achieving more effective governance in Nigeria.

Literature review

Internally displaced Nigerian politicians concept

In this context, internally displaced politicians is a coinage in Nigeria that denotes sets of individuals who have arrogated to themselves the appellation of "professional politicians" – who indeed, their political savvy fits the narrative of "fair-weather-politicians". Their objectives politically is pecuniary and selfish stricto-sense. No wonder therefore, they seem to oscillate their membership from one political party to another in every election circle when their interests are threatened ditto not met. They cannot afford to stay completely from the trappings and allures of power, so set to comprises unwholesomely to roam and according to Alabi (2017), like herdsmen and continue to constitute political nuisance in the polity. In this process of criss crossing political parties aisle, they lose electoral values, worth, and trust destroyed.

For them to survive politically, they hobnobbed with any party's platform to perpetually remain visible in the political space, though sadly as "internally displaced politicians". For

them (IDP), ideology is secondary, what intrigued their persuasion, politically is money and other sundry material gifts that are ephemeral and cannot sustain them for more than a year. Moreso, these IDPs latched onto sensitive issues in Nigeria of ethnicity, religion, tribes and regionalism to further their uncourteous political expeditions. Thisdaylive report on political cross-carpeting maintained that, characteristically IDP's more often than not, walk away from political parties because of the failure or lack of the prospect to secure party tickets to contest elections. Also by the same concern Zainab (2022), unequivocally stated these kind of politicians run from pillar-to-post, to court favour. In addition to rigging of election, leadership challenge, corruption, and absence of good governance, our form of constitutional democracy is at risk of being destroyed by self-perpetrating interest groups and persons masquerading as political leaders.

Internally displaced politicians in the views of Ayuk et al (2019), are individuals known to be serial "cross-carpeters" from one political party to another, all in attempt to continue in office, gain tickets to run for office and continue to straddle in the corridors of power for self-salving purpose. Lucidly captured, Vanguard Newspaper of August 22, 2022 opined.

> *"The greatest challenge inherited by virtue of Nigeria colonial history has been the implementation of the party system; a factor which makes this possible is what I will refer to as the absence of political vision, ideology, or philosophy amongst Nigerian politicians and political parties".*

Interestingly, politicians in this fold, operate in a manner that depict "idea paucity", i.e. without clear cut discernible political roadmap or leanings. This is deliberate and such display of political ineptitude and weirdness is to further re-enforce malfeasance and truncate political and democratic advancement in Nigeria. For them, politics is not for service that is why politicians deem it fit to discard their political ideological stance. For example, as a Progressive in the morning and in the evening is a Conservative. This explains why politics in Nigeria is not seen as a means to an end, rather as an end to itself. Eyo et al (2022) sees these political actors as those who employ labelling as a rhetorical strategy to constantly characterize each other in the negative and face-threatening ways to achieve apprebatory self-presentation before the electorates. Unlike what is obtainable in developed world where politics is for a called to service, sacrifice and altruitism - where the actor is identified with a political philosophy and ideology, like in the USA – Democrat and Republican; or in some contextualization, progressivism or conservatism; which becomes a pointer to how the electorate would elect to vote for who will represent their interests. Hence, politics become one's platform to contribute to advance the course of humanity in such a society – which is not the case with Nigerian politician (internally displaced politicians).

Very appalling, but it is true, many politicians simply relish the opportunity to be addressed as "Your Excellency or Distinguished Senator, Honourable Chairman, without concern to bringing to bare any form of excellence, distinguished contribution, or act of honour to the

discharge of their duties. Infact, recently they have been referred now as "Dishonourable politicians" in the Nigeria's political lexicon. This ineptitude in politics is unique only to Nigeria's ruling class that has foisted retrogression and bad leadership. Validating the above assertion, Udeuhele (2015) maintained that, the internally displaced politicians should be called political normad because their kind of politics resonate with no principles, no ethics and at best, described as political cluelessness and prostitution. Here politicians switch parties in some cases, because of personality clashes, power tussle and not based on sound ideas contestation. In the words of Ugo (2021), internally displaced Nigerian politicians, strikingly share a characterization of cross carpeting and swapping political parties with little or no shame – and most annoyingly is the fact that, the gullible electorates and their constituents are told lies, constantly to believe that, whatever political oscillation they mischeavourlsy embarked on, is for their benefits. No doubt, cross carpeting in politics is not considered a bad or shameful act as it were in Nigeria, but when it is done in manner that is totally incongruent with democratic tenets, predicated on primordial, egoistic and prebendalistic intent that is when it becomes uncourteous and posed a serious challenge to democracy. These set of politicians as presently are in Nigeria, lack moral rectitude, extremely corrupt and their desires always are very selfish. Additionally, in their quest to remain relevant in the political space and to enjoy the pros associated in appointive and elective offices, deliberately fuels conflict as a diversionary act to obviate from issues of socio-economic facts that would enhance social functioning of the citizens.

Objectives of the Study

i. Determine the extent to which lack of political accountability has precipitated the phenomenon of internally displaced politicians in Nigeria;
ii. Examine how the ambiguity of law contributes to IDP's in Nigeria; and
iii. Evaluate the extent to which poverty act as a fillip to internally displaced politicians ascendency in Nigeria.

Ambiguity of Law & Internally displaced Politicians mode of Operation

Political rascality as evident in incessant cross-carpeting is not only facilitated by lack of ideology but manifestly given verve by lack of laws or how poorly this laws are crafted to address political malfeasance by politicians. This phenomenon that is raging and wrecking Nigeria's democracy growth transverses all strata of government, i.e. from the Federal, State and to the Local Governments; this of course made excusable by the ambiguity of the electoral laws and facilitated by dubious judgement by the Nigeria judiciary. For instance, Adeola (2022) maintained that, the 2003 electoral act as amended is not explicit on issues of cross carpeting that is why a politician can easily jettison a party in the morning and in the evening he or she is in another party for no other reason than personal and self-salving. This case of Governor Dave Umahi of Ebonyi State (Nigeria) buttresses the above assertion. Governor Dave Umahi was elected on the platform of People Democratic Party (PDP) and certificate of return issued and read thus: "*Dave Umahi of PDP having scored the highest votes cast, he is hereby return and declared as the winner of gubernatorial election of Ebonyi State*".

But sadly, he defected to the ruling All Progressive Congress (APC) for some ludicorous reasons that in the 21st century defies logic which renowned lawyers berated the governor's action as capitalizing on the lacuna in the Electoral Act as amended to perpetuate illegality. Interestingly the People Democratic Party (PDP) challenged this defection by the governor in court to abdicate and return the mandate to PDP. But the court rule otherwise as:

> *"When a person is given a certificate of return, it is written that the constitution till now does not permit independent candidacy, whatever they have, the goals are given to the party and when the decamped candidate is leaving, he leaves without the party, then he has the right to leave the party".*

This kind of judgement according to Aponmode Esq. a human right activist, shows arrogance of power, pomposity and impunity; implying that - who can question me or arrest me? - But now for once the court has woken-up, it is realized you can be questioned, this issue goes outside impunity, it cuts across every root of democracy itself. Unfortunately, this judgement was not upheld in the Supreme Court on appeal, which becomes unfounded judicial pronouncement – and the governor subsisted with a stolen mandate of PDP (Adeola, 2022).

The fact that Nigeria electoral laws have not specifically and unambiguously stated, the consequences of cross carpeting, ranks of internally displaced politicians will continue to swell and discourage well-meaning individuals to venture into the arena of politics. Tragically, this wrong narrative propagated by internally displaced politicians, oscillating from one political platform to another has to gain grounds among budding and fledging politicians because of absence of good laws in this regards. In a related development, Bakare (2022) asserts: "the Nigerian constitution frowns at carpet crossing by law makers but loopholes in the law and other factors allow such to continue". He further enunciated that, in the current 9th Assembly, only six of the 21 members elected to the House on the platform of minority political parties in 2015 remain in those parties. The other members have defected to All Progressive Congress (ruling party) despite the copious repudiation of the constitution of the Federal Republic of Nigeria 1999, as amended, of switching parties at will. Specifically, section 68 (1) of the 1999 constitution as amended, provided as thus:

> "*a member of the senate or House of Representative in the house of which he is a member if being a person whose election to the house was sponsored by a political party, he becomes a member of another party before the expiration of the period for which that house was elected, provided that his membership of the latter political party is not as a result of a division in the politics of which he was previously a member or of a merger of two or more political parties or faction by one of which he was previously*".

Bakere (2022) lamented that, the above provision, not withstanding, internally displaced politicians latched on as always on the lacuna and cite the "clause of division in the party" as reasons for defecting. Some cases abound to verify this. For example, Blessing Onuh, was

elected on the platform of All Progressive Grant Alliance to the House of Representative (Benue State) a relatively unknown party in her constituency, after clinching the ticket (under APGA), she later decamped to people Democratic Party (PDP).

Godson (2008) agreed that only institutions that are hinged on the tenets of the rule of law that can help drive democracy in any polity. He further explained that the existence, strength and weakness of these institutions are reflected in major political events that determine the level of how free and fair our election can be democratic. With the current judicial framework in Nigeria, it would be herculean for election to be adjudged free, fair and credible.

Political accountability and internally displaced politicians

Nigeria reflects a morbid and unhealthy representation of leadership structure, which unpopular political leaders strive repressively to hang unto power, by employing absurd measures of unlawfulness. Nigeria civil and political leadership space is that which is bereft of accountability and unfortunately, the citizens do not care neither do they demand from their leaders account of their services rendered while in elective or appointive positions occupied. Ayuk, et al., (2022) maintained that, this state of affairs makes it propitious for internally displaced politicians to thrive in governance and the consequences of this, is poor decision and policy outcome, lack of consultation and absolute political brigandage. Accountability in the context of ethics and governance is liken to answerability, blame worthiness, liability and the expectation of account giving. In other words, it connotes to accepting responsibility for an individual's own actions – willingness to be transparent and allowing others to observe and obligation to explain, justify and take charge in terms of liability as it concerns performing a task (www. Tehtarget.com,whatis>acco.. accessed 23-10-2022). Accountability in Nigeria politics, as operated by political actors is a "rare commodity", it does not exist because no politician today in Nigeria, can give any assurance to be self or publicly evaluated by the electorate related to assignment for which they are responsible.

Accountability as aptly captured by Oluwatoyin, A., et al (2020), is the hallmark of a prudent government that ensures efficient management of resources and transparency in the utilization of funds by the government and any related organization if it must succeed. Nigeria democracy has not displayed or demonstrated this salient attributes which entails a relationship between those responsible for something, and those who have a role in passing judgement on how well that responsibility has been discharged. Implying that, an official or an individual who has been assigned duties should be held responsible for their actions and consequences emanating from them (Ezinwanne, 2022). Little Wonder, Nigerian politicians as exemplified in the arrogance they display, confirms that, they are only accountable and responsible to themselves and their criminal cronies. This undeniably has been the reason why politics is seen as "a do-or-die affair" in Nigeria. Here all unpalatable means and methods that are brutish, dastard and reprehensible are employed to win elections. As widely reported by Ezinwanne (2022), that due to the absence of public accountability measures which ensures that society get value for its money and that public resources are not diverted to private use by anyone that is opportune

to access political power as it is the case with Nigerian politicians who can easily get away with most crimes (mostly money laundering and theft from public coffers).

Poverty and Internally Displaced Politicians

No doubt, the widespread poverty with its attendant consequences, pose a serious threat to our democratic development. Given this situation, Nigerians especially the electorates are driven to act unconscionable politically – where they sell their votes for a token so paltry as N700 (seven hundred naira – just one dollar). James (2018) reported that, the then speaker of the House of Representative (Hon. Yakubu Dogara) lamented that extreme poverty has taken a toll on Nigerians and further threatened the country's democracy and warned advisedly, there is urgent need for government at all levels (federal, state and local) to put the citizens on the path of prosperity in order to preserve the Nigeria democracy. He further asserts, the promise of democracy is life, liberty and happiness and therefore if a citizen is poor, he is excluded from the promises of democracy. So it makes more enticing and a veritable tool in hands of politicians to act in an uncourteous manner – confirming the status of internally displaced politicians. Nigerian electorates recently, really do not care and asked questions to demand accountability from their political representatives, because of the scourge of endemic poverty and inflation. What fundamentally concern the majority of Nigerians is how to survive daily from just a meal not even three square meal. Consequent upon this, anyone whose loyalty is required to perform any task (including to kill) to be given or paid money, would not hesitate to carry or accedes to that request. This informs as to why oscillatory politics as manifested centrally to the trajectory of politics of internally displaced politicians in Nigeria seems unending.

Methods:

The study adopted survey design - reasons being that, it allows for the investigation of events to determine the nature and direction of a given phenomenon and permits for the objective and rational description of existing events which will admits generalization to be made to the wider population.

Procedurally through a purposive sampling method, the researcher got the sample to asked some selected framed questions bordering on internally displaced politicians. The researcher's sources of data was both primary (questionnaire) and secondary (journals, textbook, internet materials, newspapers, print and electronic Media).

Presentation of Findings

This section presents in concrete terms the views of respondents concerning related questions on why the phenomenon of internally displaced politicians is prevalent in Nigeria political space.

i. Interviewer: Have you heard about the concept of internally displaced politicians?

Respondents: Yes oo bookuru man, I don hear and I know say dem be tif tif.

Translation: Yes I have heard about internally displaced politicians and what I can authoritatively say is that, they are thieves and criminals who are only there for their personal interests.

This claim by the respondent is in consonance with views expressed by Ugo (2021) that politician's switched parties is not based on soundness of ideas but rather on grounds of personality clashes and for personal aggrandizement. And this "self-interest is further demonstrated in violence and shameless stealing of public funds meant for public goods. This kind of politicians blamed even bad weather as cause of their political adversaries to warrant defection. In a related view that aligned with the findings, is that of Simon (2018) that political defection is alarming and could be termed "organized political defection". He stressed, although Nigeria is being counted as the giant of Africa, but the democracy in Nigeria is not practice like in countries such as Ghana, Tanzania, South Africa, and Zambia with stable democracies. Specifically, there is no internal democracy in their parties and of political witch-hunt by political gladiators, has further validated the existence of internally displaced politicians in Nigeria.

ii. Interviewer: Are this person truly aspiring for office to serve their constituents?

Respondent: A 40-year Mr. Okponguta, a civil servant that works with federal ministry of education in Calabar, responded as thus:

My friend we do not have sincere politicians. There are all criminals and wicked people whose stock-in-trade is to continue deceiving gullible Nigerians. For me, I can't vote in any election again in Nigeria - I rather stay at home sleeping during election time and date. It is crazy, how do you explain this, all the so-called politicians you see today have transverse all political parties - from People Democratic Party (PDP) to All Progressive Congress (APC), to Labour Party (LP), to Social Democratic Party (SDP) etc. within a period of a year, all for their pockets. I beg you, next time do not discuss anything politics with me.. it is a shame!

This response confirms what the findings postulated and also reaffirms Steven's (2020) opinion: that politics in Nigerian is disgraceful and Nations across the world only conceive governance in Nigeria as perfect model of despicable political system: a prototype of what ought not to be. Worth emphasizing here according to the findings is the degree to which political agenda are encoded in deceit and failed promises after politicians assume office and, according to Nass (2013), election in Nigeria now are just for a change of government it does

not lead to true democracy; just meant to foster prebendalistic unbridle hegemony of loots and share of the nation common patrimony.

iii. Interviewer: Are these politicians accountable to the electorate?

Respondents: Mr Godspower Orimisi, a trader responded thus: my brother the word accountability is a "scarce commodity" among internally displaced politicians. If I may borrow your word there are "demigods" and "Lords" unto themselves-every other person is at their mercy. In clear terms there are not answerable to anybody only to their godfathers.

Accountability according to Oluwatoyin et al., (2020), lies at the heart of a democratic government, i.e., democracy thrives on and is sustained by accountability, but in Nigeria, democracy with disingenuous internally displaced politicians, democracy would be completely stripped-off. What at this instance demonstrates, is encumbrances of systematic corruption, electoral malpractice and outright illegitimization of conduct and methods that will circumvent democracy (elections will neither be free nor fair and credible).

iv. Interviewer: How do internally displaced politicians remain somehow relevant in Nigeria's political and electoral space?

Respondent: Mrs. Okpati Geraldine, 40 years accountants bare her mind as thus: These people are animals-they can maim and kill just to win election, though, not in a credible manner. They are very dangerous.

This submission is in line with Oluwatoyin (2020) views, who lamented disappointedly that elections in Nigeria are mostly a pervasion of democracy as votes are oftentimes manipulated to favour a particular candidate or political party; and the implication of this is that, political office holders that come into office through electoral fraud will not see the need to be accountable to the people. From the findings it becomes normal for this set of individuals to abuse power and debase their offices by embezzling funds that are meant to improve the socio-economic well-being of the people.

v. Interviewer: How can we stop internally displaced politician's phenomenon in Nigeria?

Respondent: Mr Tabotit, 36 years old and a serving ward 7 elected councillor has this to say: Nigerians are not serious. Corruption hold sway and poverty is real and ravaging. When proper laws are put in place, interpreted and enforced maximally, this political rascality will stop. In short poverty is not an excuse for political absurdity. Politics should be idea based, built on competence, capacity and pedigree. This is my take.

The findings further rechoed what Oluwatoyin, et al., (2020) and Simon (2015) agreed that, politics in Nigeria is wealth without enterprise, abuse of public power or office for private or sectional gains, inevitably thrives to unregulate the tendencies of violence, corruption and lack of accountability. Therefore, the situation of displaced politicians is fueled by lack of accountability, endemic poverty, bad laws and judicial insincerity - and crass of knowledge in political education.

Frustration aaggression theory

The proponents of frustration aggression theory are John Dollard, Leonard Berkowitz and Aubery Tates (1962). This theory assumes that competition that gives rise to law-breaking stems from inability to fulfilled needs and that social unrest occurs when these needs are unfulfilled which then lead to frustration and collective aggressive behaviour. First it could be abject poverty which happens when people do not have enough to survive and second it can be relative poverty which happens when people have enough to survive but have less than those around them and where expectation does not meet attainment, the tendency is for people to confront those they hold responsible for frustrating their ambitions. This theory provides that aggression is just undertaken as a natural reaction or instinct, but that is the outcome of frustration when legitimate desires of an individual is denied either directly or by the indirect consequences of the way the system is structured, the feeling of disappointment may lead such people to express their discontentment through insincerity, fraud and at times violence. This theory has implication for the investigation of the phenomenon of internally displaced Nigerian politicians: uncourteous pathway to democracy. It implies that switching from one political party to another amongst politicians is occasioned by unfulfilled needs of the people. These needs can be money, food, employment, etc. Therefore, when politicians legitimate desires are denied directly or indirectly, frustration sets in and expressed in jumping from party "A" to party "B" and possibly party "C" within a space of six months - rigging election, killing, etc. The theory makes it obvious that those who participate in oscillatory party membership lack capable moral, and family virtues. Based on this theory, switching party or cross-carpeting occurs when unconventional methods are used to seek redress to what is believed is wrong, right or lacking. The theory suggested that, to stem the tide of cross-carpeting, conventional means like dialogue, consultation advocacy, etc. need to be employed.

Inspite of these laudable contributions, the theory is still handicapped in its summation, because it cannot account for the rich and well to do politicians like Governors, Senators who have won elections but still cross-carpet. Finally, the theory has been criticized for being very deterministic because it fails to explain why politicians who loss election and yet, do not defect or cross carpet.

Conclusion and Recommendations

Evidently, politics in Nigeria and just like every other progressive nations of the world cherishes democracy which among others imperative guarantee periodic elections to vote and elect leaders to occupy offices for a specific period of time. It’s also provides for individual to freely joint political parties to advance their political course and to do so with almost decorum and not necessarily violence and fight. But unfortunately as it is being observed in Nigeria, one wonders and interrogates the modus operandi politicians (in Nigeria) employs. Because it is diametrically opposed and resonate differently with the dictates of democracy. No Wonder therefore the phenomenon of internally displaced politics remains and inextricably linked to our political and democratic lexicon. This work concludes that, politics without ethics is a travesty and a sore point in any democratic foray of any nation.

Sequel to the above, the following recommendations are made:

- Nigerian government should as a matter of urgency enact laws that are specific to dealing with issues of oscillatory politics by the politicians. This will help to strengthen and protect our democracy and stem the tide of nomadic politics. Laws at this instance should be precise and definite, with no proviso that would contemplate ambivalence in interpretation.
- Political education must and should be emphasized, practicalized and sustained in Nigerian political equation. Often than not, electorate tilts to wrong narratives of politics, majorly because of wrong sensitization and wrong constructs of political knowledge.
- Violent politics should be roundly abhorred, discouraged and exterminated through the instrumentality of the law. If this is done, electoral malfeasance will be greatly reduced or outrightly eliminated.
- All electoral and political crime should be condemn and severe punitive measures meted to perpetrators to avoid the do-or-die syndrome that encourages internally displaced kind of politics.
- Political alignment and realignment should be based on strict legal and moral grounds, not on flimsiest of excuses of "I want to be in the ruling party" syndrome that has characterized our political arena.

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