

POLITICAL IDEOLOGY AND ITS DEFICIENCY IN NIGERIAN POLITICAL PARTY SYSTEM- A PHILOSOPHICAL PERSPECTIVE

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ABSTRACT

This paper examines the relevance of ideology to political parties in general, and the implications of lack of it in Nigerian political party system in particular. Ideology serves as a body of guiding political principles, a blue print or road map to political parties in articulation of national or state/ political issues. Politics is about organizing the society, state or nation for the mutual benefits of the citizens in attainment of good living in what is popularly known and referred to as good governance. Organizing the society or state, in turn, entails identifying the state, or national problems and obstacles to their development, and as well as finding solutions to them through debates, persuasions and consensus, where possible and compromises where necessary. While political parties provide platforms for systematic articulation of political issues or problems for better understanding by the electorates; political ideology provides a veritable thematic approach to political issues by sharpening and shaping such issues for easy comprehension of the electorate. A good understanding of the political issues aids electorate in making right decisions in electing eligible and capable citizens for good management of the state or nation. In the final analysis, this paper maintains that the deficiency of ideologically-driven political party system in Nigeria has contributed to the myriad of problems engulfing the nation's party politics in its democratic experimentation.

KEYWORDS: *Ideology, politics, political party system, and good governance*

INTRODUCTION

Democracy entails policies in the way of discussions, debates, negotiations, consensus or compromises over how best to organize the states, nations or nation-states for the common wellbeing of the citizens at large. The essence of politics is the citizens' interactions and interfacing over state or national issues with a view to finding common grounds, common understanding, over the state issues or problems. Such state problems fundamentally concern the basic functions of government in guaranteeing public safety of life and property, maintenance of law and order, ensuring citizens' freedom, and the guarantee of justice to

all the citizens under the law without exception. In democracies party politics is very essential for necessary definition of national or state issues and for shaping and sharpening them as to facilitate the citizens' understanding of the national issues and problems. But solving such national or state problems on the other hand demands some specific or definite but veritable *modus operandi* from various contesting political parties. This, in effect, amounts to individual party's prospective methodological approach and or perspective in solving the national or state problems when voted to power. In party politics, various parties contest for the opportunity to be in power for the sake of solving national or state issues or problems, and for any party to fly with the electorate or win the majority votes of the electorate as to gain the mandate to be in charge of the state affairs, it has to convince the electorate it has a veritable blue print. To convince the electorate, therefore, demands a clear demonstration of the party's aims or intentions and objectives and how they can achieve the desired result of good governance. Hence, party ideology is a systematic articulation and outlining of how to achieve the self-avowed political goals if given the political mandate. Party ideology also includes the political party strategy for capturing the targeted majority votes of the electorate which will empower the party to take charge or the control of affairs.

Political ideology is therefore very essential for political campaigns in communicating the uniqueness of each contending political party; its understanding of the state or national issues; and its intentions on how best to solve such issues so as to enable the electorates assess each contending party against others with a view to ascertaining the party with most authentic programmes of action for national progress and development. With the foregoing, it is evident that party politics promotes democracy, and party ideology defines the model of democracy a state or nation practices. Alapiki (2004).

Similarly, in the world of politics, the principal goal of every political party is to acquire political power through elections so as to control the machinery of state or national government. However, this feat can only be achieved through a well-articulated and clear-cut ideology that genuinely promises the desired good governance. Ideology does not only confer direction to political parties, but also ensures their uniqueness, and their viability as a means of realizing the state or national dream of peace, progress and development which are the hallmarks of good governance. Vassallo and Wilcox (2006) Ideology is, therefore, a distinguishing factor that emphasizes the existence of one party outside another, and hence where there exist more than one party, as in most democracies, each is known and identified with its unique ideology.

Democracy necessitates politics and politicking which entails discussions, debates, compromises and or consensus. Politics is essentially about seeking solutions to national or state problems, and such problems or issues, in turn, call for understanding of the problems in view, and agreement of the citizens on how to solve them for the benefits of all the citizens. Political ideology is, therefore, a blue print of solution to state or national problems, a road map on how to navigate through turbulent waters of national or state problems as to arrive at the desired solution. Every party in a democratic dispensation is, therefore, expected to have a well-articulated plan of actions, measures and activities that amount to the party's ideology for taking the state or nation to the promised land of politics in the form of good governance. The political ideology enables the electorate to anticipate what each party is up to if elected into office thereby eliminating unnecessary wild imagination and doubts about whether the party has anything meaningful to offer the state or nation. But unfortunately where party politics is devoid of political ideologies, or where parties will articulate one set of programme of actions only to come to power and renege on its promises, politics becomes muddled up, obfuscated, and at worse, it may prove chaotic as the citizens get hoodwinked, deluded and frustrated. This kind of scenario can equally prove a veritable recipe for failed state and Nigerian situation arguably approximates to such an ugly scenario.

From the above, it is very clear that ideology acts as a guiding principle to a political party. It provides a pathway to the party by bringing to the fore the party's programmes and objectives as well as how it hopes to solve pressing problems confronting the society when it eventually governs. Lending credence to the relevance of ideology to a political party, Tunde (2014) articulates that political parties, across the world, are identified by their ideology as it defines the policies and programs they intend to pursue, when they lead and govern. NDI (2013) highlights the pivotal significance of ideology to a political party by maintaining that:

Ideology helps political parties to: attract, unite, and mobilize support; withstand significant changes in the internal organization and external operating environment; and identify like-minded groups in other countries. More specifically, ideologies provide political parties with frameworks for analyzing societal needs, assessing and prioritizing any problems, establishing a vision for the future, and identifying the policy actions required to achieve that vision (1).

From the foregoing, it is very clear that without a clear-cut and well-thought out ideology, a political party is doomed for failure. Fulford (2017) alludes to this fact when he asserts that ideology is essential to a political party because, it is that which is built upon a set of philosophical premises, and which define in broad stroke the political template that a political party uses to create their brand, and is the standard they use to attract people with similar notion to support them. The above raises vital questions such as: Is ideology relevant to the survival of a political party? Do political parties in Nigeria have a well-articulated and clear-cut ideology? Can ideology serve as a platform for a political party to win election? Does Nigeria have ideologically driven political parties today? Does ideology have any impact in advancing socio-cultural, political and economic development as well as good governance? What happened to the ideologies of the founding fathers? Was it jettisoned for breeding ethnicism and nepotism? What is the implication of lack of ideology for politics and governance in Nigeria? This constitutes the fulcrum upon which the paper examines ideology and political parties with particular emphasis on its implications for Nigeria. To achieve the objectives of the paper, the paper will be structured into three sections. Section one begins with the importance of ideology, political parties and elections in a democracy. Section two highlights the clarification of concepts, while section three presents the nexus between ideology and political party, as well as its implications for Nigeria. Thereafter, we put forward comments which serve to conclude the paper.

CONCEPTUAL REVIEW OF TERMS

Most often in socio-political studies, terminologies lend themselves to varied interpretations thereby necessitating, at least, some contextual explications of fundamental terms as they apply in the given circumstance or discourse. Here, therefore, we consider it opportune to have a brief semantic consideration of such terms that appear more frequently in this paper for obvious reason of clarity. This we intend to do here by reviewing some authors' whose explications of such terms either agree with, or at least approximate to the use of them in this paper. In this connection, ideology, politics, political party and good governance seem relevant and hence we take them one after the other.

Ideology

Ideology is believed to be first used in the modern sense by the French, De Tracy (1754-1836) in relation to the role of Enlightenment in French Revolution. De Tracy defined Ideology from its derivatives 'ideo' meaning 'ideas' and 'logos' meaning a study or 'science of ideas' (Baradat, 2006). This implies that ideology in its original meaning connotes the science or study of ideas. According to Baradat:

Like other thinkers of his time, De Tracy believed that people could use science to improve social and political conditions... *Ideas*, De Tracy believed, are stimulated by physical environment. Hence, *empirical learning* (the kind that is gained through experience) is the only source of knowledge. Supernatural or spiritual phenomena play no part in the formation of ideas.

Fulford (2017) sees ideology as a set of ideas that reveal the political template that a politician uses to create his brand as well as outline the standard with which he uses to attract people with similar ideas to support him. Hartmann (2015) defines ideology in terms of its functions in a political party. For him, ideology connotes the programmes that political parties present to the electorate, the tasks they perform as organizations and the functions to perform when in government. Odunze (2013) maintains that ideology refers to ideas and guiding principles about how society should be organised in order to achieve the common good. NDI (2013) also defines ideology as a set of guiding principles established by an individual or group of persons depicting a vision for the future, and identifying the policy actions required to achieve that vision. Omotola (2009) sees ideology as a set of ideas about politics, all of which are related to one another and that modify and support each other. Giving reason for defining ideology in relation to politics, Omotola maintains that ideology remains an indispensable element of politics. It does not only serve as a major instrument of state power, playing major role in the acquisition, use and consolidation of power, but also functions as political lifeline for the animation of politics, forcing individuals and groups alike to make political judgment, especially in the face of competing and conflicting divides, as between capitalism and socialism during the Cold War era. Nnoli (2003) defines ideology as a systematized and interconnected set of ideas about the socio-economic and political organization of society as a whole. Shively (1997) refers to ideology as a continually developing, organized set of ideas about politics which help to make sense of the myriad of political questions that face us in life. Jan (1958) defines ideology as any set of ideas or opinions on which an individual or group may base, or profess to base, his or their political activity, and which, taken together, form in some sense a unitary whole. In his view, mere isolated or scattered ideas or opinions on matters cannot possibly be called an ideology. Jan categorically stated that ideas that have importance in terms of positively affecting the political behaviour of the citizenry is what is referred to as ideology.

Based on the foregoing and with regard to dynamics of party ideology, we can deduce two aspects of party ideology which are as follows: ideology as a strategy for attracting citizens to the party, as a means of endearing the party to the citizens; and party ideology in terms of programmes of actions of a political party for good governance. In effect, in party ideologies, political parties try to fascinate the citizens in the manner they organize themselves and what they stand for; and how they propose to solve the state's or nation's problems. Our main concern over ideology is not based on the first aspect of political ideology as a way of show-casing a party as to attract members and sympathizers but rather as programme of actions, activities, measures, steps and policies intended for lasting solution to national or state political problems.

Politics

Here we are concerned with meaning of politics, not as field of studies as in being the science that studies the principles of government but rather, politics as a human activity in the civil society, state or nation. Etymologically, the term *Politics* is a derivative of ancient Greek language or terminology, 'Polis' which was a denotation of city as in the ancient Greek city states, Price (1970). In the ancient Greek, the city states as small political units of human organizations were the equivalent of what today we know and call the state or nation state. Putting it succinctly, Price (1970) asserts, "From 'Polis' came the word 'Politics', meaning 'citizen', and 'Politikos', an adjective meaning 'appertaining to the city, the citizen, and citizenship', From 'Politikos' is derived the English word Politics". In other parlance, politics in the

foregoing connection is all about citizens' relationship in matters that concern the state in its search for solutions to its fundamental problems of caring for the citizens, after all, the state is for the citizens and not the reverse.

In Raphael (1971), the meaning of politics as intended by Price becomes clearer as he maintains that "Politics' concerns the behavior of groups and individuals in matters that are likely to affect the course of government, e.g, in voting, in forming and running political parties, or in exerting influence in other ways on those responsible for the conduct of government". In Raphael, we also see Politics in its broader signification as all that concerns the behaviour of a group of people in the form of an association of men and women under a common administrative concern for common good, a group akin to a civil society, state or nation state.

Further on the definition of politics, Miller, Coleman and others Ed. (1987), assert that "politics may be defined briefly as a process whereby a group, whose opinions or interests are initially divergent, reach collective decisions which are generally regarded as binding on the group, and enforced as common policy." In this connection, politics is about discussions and debates in search of agreements, consensus or at least compromises, through persuasions and convictions on divergent and controversial issues. Here we see politics in Aristotelian conception of it whereby humans are political animals endowed with the gift of gab for verbal discussions with a view to persuasions and convictions of fellow compatriots on matters of common concern in the polis, state, commonwealth or republic.

In the final analysis, broadly speaking, Politics is about all that concerns the organization of the state, nation-state or republic which includes, but not limited to, discursions on state issues or problems, electioneering and voting, as well as how to manage the state and or public affairs for mutual benefits of the citizenry. It is also about management of government institutions as well as all activities involved in seeking resolution of differences in the way citizens think about how to move the state or nation forward for desired progress and development.

Political Party

Given the understanding of the meaning of politics in the foregoing, Politics is simply that which concerns the state and the citizens. Political Party, therefore, means the association of men and women for the purpose of ascertaining state issues, problems, and defining them for the citizens' understanding as well as for proffering solutions to such problems with a view to gaining the mandate of the citizens to effect necessary solutions. Political Parties are associations based on like-minded groups of the citizens who by the virtue of their shared political views about the state come together to have common articulation of how best to promote progress and development of the state. Political Party system is about seeking through joint efforts of like minds to wrest state power through citizens' mandate for deciding how best to advance the course of the state. Corroborating this, Hardy (2012) considers political parties as groups of people with shared interests, understanding and principles which articulate for nomination of candidates for public offices in order to win elections for control of government, and set public policy.

Alapiki (2004) conceives political party as a group of people with common ideas and interests acting together for the political purpose of controlling the machinery of government. This implies that a political party is an association of individuals with similar ideals, but whose principal aim of coming together entails plotting how to win elections through their projected candidates so as to acquire political power. Following this line of thought, Dibia (2003) defines a political party as an association of like-minded persons who organized themselves into a political group for the purpose of controlling political power and the administrative machinery of government. Lapalombara (1974) defines political party as a formal organization whose self-avowed primary intention is to place and maintain in public office, persons who

alone or in collaboration will control the machinery of governance. It is then clear at this juncture that our understanding of political party is that it is a concept that refers to a congregation of people of common interests aspiring to be in charge of running the day-to-day affairs of government.

From the various authors' views on definition and meaning of political parties as the associations of common interests and common understanding with the purpose of wresting state power for effective governance in promotion of the state, it is evident that ideology is inherent in political party system. There is a saying that whenever a group of individuals are together, there must be something uniting them, which besides interests in benefits, must include the belief in their joint ability to achieve their desired goals and such belief must be founded on some shared principle or principles, creed or doctrine. Such uniting creed, belief system or doctrine is the ideology differentiating one political party from another and thereby making every political party unique. Ideology is, therefore, the individuating factor making one political party different in nature and orientation from another. Political party system devoid of ideology is therefore an aberration, as it portends an association without clear-cut purpose and direction for some mutual good.

Ideology and Good Governance

It may be somewhat odd for a work of this nature on ideology and party system to conclude without reference to the concept of good governance. The concept of good governance has become a global phenomenon in the expectation of what has become global best practice in corporate administration and in nations' bid for socio-economic development. Hence, there is a consensus more or less today in developmental studies and institutions that promotion of good governance is essential quintessential developmental institutions, states or nations. In simple parlance, global communities have come to agree that better governance promotes economic development rather than irresponsible and non-responsive governance to the citizenry. Granted the foregoing international or universal faith in good governance, what good governance actually means remains largely elusive much as it still means different things to different developmental institutions and organizations. Gisselquist, (2012). In order to understand the meaning of good governance, the concept of governance seems quite opportune here. The term governance is the abstract noun of the verb to govern, which in relation to states, nations or countries, means to direct, administer, manage, oversee or run the affairs of a given state or nation. A governor therefore is one whose responsibility it is to oversee, direct, manage or run the affairs of such given state or nation.

Good governance, therefore, is all about purposeful and effective running or management of state affairs with positive results in terms of progress, development with attendant public happiness of the citizens finding the governance appropriate to their wishes and aspirations. Now we can see why and how "good governance" as a term lends itself to varied conceptions for nations needs and aspirations vary, and sometimes widely too depending on socio-political cum cultural development. However, whatever be the vagaries about what good governance stands for, it is widely agreed at certain principles characterize good governance. Such principles represent irreducible minimum for the consideration of good governance some of which are Rule of Law, unfettered Citizens' Participation, Equity, Transparency, Consensus Orientation, Accountability, Effectiveness and efficiency.

From the foregoing, it is evident that ideology is necessary for good governance much as it provides the *modus operandi* for realization of good governance. A good and relevant political ideology must a matter of natural necessity promise and promote good governance. It is in the party's ideology that grounds and modes of good governance has to be articulated for the understanding of the citizenry in anticipation of a prospective governing party. The principles of good governance as enumerated above may be contained

in a nation's constitution as a mere national declaration but their operationalization demands ideological grounds and structures for their practical implementation. Good governance, may therefore remain a mere slogan, a fashion or a way a government views and describes itself without practical purpose and implications until the modus of realizing it in practical terms is provided. This can only be achieved through ideological conceptualization and articulation which in turn inform the structures and institutions or departments that practically ensure the implementation of principles of good governance. Such involves a system of checks and balances, mediating and moderating or oversight administrative structures for effective and efficient governance that means good governance. Ideology is actually a *sine-qua-non* in ensuring good governance as it lays the structural basis of good governance.

THE ROLES OF IDEOLOGY AND THE EFFECTS OF ITS DEFFICIENCY IN PARTY POLITICS IN NIGERIA

There is no gainsaying the fact that ideology constitutes an intrinsic engine of a political party in that it gives direction to the party and sometimes serves as a veritable platform for the party to win election. Buttressing this assertion, Hardy (2012) posits that the relevance of ideology to a political party, especially in winning elections can be gleaned from the fact that it helps political parties develop public policies. He opines that in an effort to win elections, political parties employ ideology to set forth platforms containing planks with stances on issues or specific proposals to remedy some societal problems. From the above, one can infer that since no human association can operate without an ideology, so no political party can exist without an ideological orientation. Odunze (2013), while buttressing this fact with particular reference to Pericles of Ancient Greece and the uniqueness of ideology in winning election, he posits:

Pericles won enduring majorities within the citizens' assembly through well-thought ideology. His political ideology was that lower class citizens should be included in the political process. Pericles believed that getting the masses involved in the political process was the best way to achieve the common good. That was the principle behind his political movement. His steadfast principle endeared him to the masses, who mobilized and voted massively for him.

Odunze reveals that following in the footsteps of Pericles, modern democratic societies have organised political parties by bringing together people with common underlying ideologies about how society should be organised in order to achieve the common good. A clear example is the United States' Republican Party, whose underlying ideology has been for lesser government, meaning less control of the citizens, less taxes and more individual rights, as well as conservative stands on issues. They believe the federal government should play a minor role in people's lives. For emphasis, majority of Americans favour lower taxes and less government spending on social programmes. They also believe in less government intervention in business and the economy. This ideology, which has been formulated years ago, has remained long-lasting and binds the people together. Highlighting the powerful nature of ideology in binding people of the same political affiliation together, Odunze (2013) further articulates:

From Abraham Lincoln to Theodore Roosevelt, from William H. Taft to Gerald R. Ford, and from Ronald Reagan to George W. Bush, the Republican ideology has remained steadfast. It served as the guiding political principle that bound these presidents together.

The above has lucidly showed that ideology does not only give direction to a political party, but also acts as its guiding principle, especially as regards the presence of an informed and educated citizenry. NDI (2013) also reinforces this truism with the essential role of ideology to a political party by maintaining that an ideology constitutes the *modus operandi* of a political party by providing frameworks with which

the party analyzes societal needs, assessing and prioritizing any problems, establishing a vision for the future, and identifying the policy actions required to achieve that vision.

On the other hand, there is a consensus among scholars that any political party without a defined ideology remains detrimental to the practice of participatory and representative democracy. Soludo, as cited in Solanke (2013), affirms this position by asserting that a political party without a consistent ideological predisposition is like an individual who does not believe in anything, and that is dangerous for the country. In contrast, however, we notice that in Nigeria, political parties lack direction because none has an ideology from which one can conveniently say that this is the programme that this party or that party is pursuing. The lack of ideology in most political parties in Nigeria undermines democracy and the democratic process. A look at the development of political parties in Nigeria before independence showed that Parties such as the NCNC headed by Macaulay was not only nationalist in orientation but has a progressive cum socialist ideology. The NPC headed by Ahmadu Bello had elitist and conservative ideology, while the AG headed by Awolowo had welfarist ideology but today, with special reference to the fourth republic, no defined ideology can be identified with any political party. Ironically, the prevalent ideology that is common is that of switching allegiance or criss-crossing and cross carpeting from one party to another. Solanke (2013) elaborates on this by positing that:

All over the world, parties are differentiated based on what they stand for in economic policies, social issues, welfare issues, etc. But in Nigeria, parties are defined based on the personalities in the party and not on any defined ideology to contemporary issues. In her view, political parties in the US and UK are defined by their ideologies on managing the economy, solving unemployment, fighting crime etc. That is why it is almost impossible to see the politicians defect anyhow. There are clear-cut ideologies which the party is built upon but this is absent in our Political space. Shedding more light, Odunze (2013) asserts that neither Nigerian leaders nor Nigerian political parties have a clearly articulated ideology regarding the country's political direction? I say this because of the frequency with which Nigerian leaders switch political parties and party loyalty. For him also, frequent party switching, which is a daily routine in Nigeria, is either an indication that the parties have no underlying ideology or that the political goals of party members are merely self-serving. Whichever the case one looks at it, the act is not good for Nigeria as it undermines the democratic process and hinders sustainable development.

Arising from the above therefore, it is clear that one of the implications of the subject matter for Nigeria is absence of ideologically driven political party in Nigeria. Omotola (2009) maintains that Nigerian political parties, despite their pretense through party manifestoes, do not have clear cut political ideologies. The resultant effect is that Nigeria would continue to enthrone leaders who will consistently plunge the country into the abyss of underdevelopment, poverty, unemployment, bad governance, corruption, promotion of personal and sectional interests, mismanagement of resources, insecurity, etc. Iroegbu(2004) puts it thus:

Because we (Nigerians) are ideological jaundiced...we are economically in servitude and flagrant disequilibrium and because of our economic disorganizational malaise. We are in socio-cultural turmoil of confused mélange. The latter re-translates itself into our political mumbo-jumbo irresponsibility...ideological stupidity yields to economic morass...

Summing up his views, he concludes that since Nigeria is found wanting in terms of ideology, she is condemned to gruesome poverty both of the spirit, mind, body and material. Secondly, lack of well-articulated ideology is responsible for the wrong notion prevailing in Nigeria that a candidate elected on the platform of a political party, automatically becomes its leader as soon as he/she assumes office and is above the party. Examples are Governors, who becomes the leader of the party in the State and the

President. This has somewhat made our so-called leaders not to be focused and dictatorial in power as they see themselves to be above the party and cannot be cautioned or disciplined when they go wrong. In other climes, as soon as elections are over, the political party goes under so that its representatives can focus and concentrate on the task ahead of them with regards to governance. And, when any candidate deviate from the ideology of the party when in power, such candidate is cautioned and may be asked to resign as was the case in South Africa, where the ruling party asked a serving President to resign, Zimbabwe, etc. But in Nigeria, this is not the case as political parties are a tool in the hands of the President or Governor and are manipulated to soothe his whims and caprices. Also, the political party continues to cause distraction for its elected candidates, thereby making them confused and distracted in serving the people efficiently. This reveals why political parties in Nigeria have no ideological stance on burning national issues and questions.

Thirdly, another implication is that scarcity of ideology has shown that political parties in Nigeria lack internal democracy, discipline and cohesion. This fact was clearly demonstrated in the recently concluded ward congresses of the ruling All Progressives Congress (APC), where the party's secretariat was burnt in some states and where majority of the party's faithful assert that materials for the congress were hijacked by the party's chieftain. Thus, the exercise was a sham and did not hold. This led to series of conflicts in some states of the federation. Buttressing this fact, Omotola (2009) once more posits that political parties in Nigeria have not been able to attain a reasonable degree of institutionalization especially in the areas of internal cohesion and discipline. This deficiency has also contributed to the decline of the conflict management capacity of the parties at both intra and inter-party relations levels leading to crisis at both levels of party relations, which is a very worrisome trend in the political landscape of Nigeria. The resultant effect is that none of the political parties present in Nigeria have been able to hold itself together without conflict that most times threaten the very heart and existence of the parties.

CONCLUSION

Without doubt, it is very clear that ideology is very crucial for the existence of a political party. Aside serving as a guiding principle to a political party, ideology plays the important role of enabling the party have a direction in terms of its programmes and formulation of public policies. The usefulness of an ideology consists in mobilizing support for a political party, thereby putting the party in a vantage position to win election and endeared itself to the electorates. But, in Nigeria, the dearth of ideology has continued to be elusive in our political parties leading to lack of direction in governance and inability of our leaders to address pressing issues cum problems facing the Nigerian society. The paper concludes by maintaining that the political parties in Nigeria should brace up and imbibe an ideology that is capable of bringing the country out of the doldrums of poverty, insecurity, unemployment, mismanagement of resources, embezzlement and promotion of personal and sectional interests over and above that of the generality of the citizens. The pivotal function of ideology, especially for political parties and Nigeria in general, can be gleaned from the fact that it gives direction for the advancement of socio-economic, cultural and political development and provides the fulcrum for making Nigerians effective building blocks of a virile nation state.

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