EXPLORING EPHESIANS 4:25-32 IN RESTORING SANITY IN NIGERIAN POLITICAL CLIMATE: PASTORAL COUNSELLING STRATEGY

Political Science

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ABSTRACT

Political insanity is a cankerworm that disrupts the Nigerian political system causing grave and grievous consequences that affect humans' liveliness, livelihood and environmental stability. Politicians' insane lifestyle and unethical practices which ravages human relationship and annihilates proper socialisation and political harmony in the human community could be modified through pastoral counselling. Every human establishment which never paves the way for a good relationship, implementation of ideologies, functional philosophies, and principles that promote significant growth, meaningful lifestyle, skills and resources development stand detrimental to peaceful coexistence. The research employs a descriptive approach to pinpoint scenarios in the Nigerian community where political insanity destabilises serenity of harmonious coexistence. The research recommends pastoral counselling as a desperate measure for recreating political right thinking and appropriate lifestyle capable of restoring peaceful political climate for the common good of the citizenry.

KEYWORDS

Political Insanity, Political System, Pastoral Counselling, Nigerian community

INTRODUCTION

Recent World Bank Indicators by Country (2018) research ranked Nigeria in 2018 as a critical regional player in West Africa, with approximately 184 million inhabitants. Nigeria accounts for 47 per cent of West Africa's population and has one of the largest populations of youth in the world. The federation consists of 36 autonomous states, with a multi-ethnic, language and culturally diverse society. Each state operates independently and also interrelates in some parameters (Nigeria – Worldbank.org n.d. retrieved from https://www. worldbank. org/en/country/nigeria). The most painful and highly unfortunate truth about the nation is the act of insanity which emerge from political dubiousness and self-centeredness that engulfed the political system, rocking her boat towards a dangerous destination. Crowe (2011: iii) thinks that "political corruption leads to a concentration of wealth among a minority of elite government officials, resulting in an extensive deficiency of social welfare. Also, political corruption has secondary and tertiary effects throughout society that further exacerbate social welfare conditions."

Instability emerges with strands of the scourge that engulfs any nation's political system where the act of insanity prevails. The preponderance can precipitate conflict and violence which disposition can ravage the community with a sweeping wave of explosive force that maims, devastates, destroys, vandalises and annihilate humanity, materials and environment as a whole (Ojo, 2010). Insanity within the political system is a terrible monster that behaves like molten magma which seeks an available outlet to erupt without minding ruining peaceful co-existence and tranquillity among people and the environment. Been the most dangerous, deadly, and invisible warlord, the impact of political insanity is grievous while it unleashes unquantifiable harm and havoc on human individuals and cluster groups.

The central thrust of this paper at this moment states insanity in a political system which creates conflict and violence among people crumbles and hampers smooth relationship, and meaningful governance possesses redeemable disposition through the involvement of pastoral counselling strategy. A descriptive approach was employed to address the menace of insanity in Nigerian politics while probable strategy proffered as a measure to restore sanity in the political system. The biblical view on sustainable political sanity will come up before enumerating traits of political insanity insurgence; effects of political insanity would follow before discussing pastoral counselling strategy to restore sanity in Nigerian politics.

Exploration of Ephesians 4:25 – 32 to Establish Sustainable Political Sanity

Politics is a way of life wherein humans involves in gainful activities to influence the actions and or policies of leaders and followers within a government purposely to pave the way for useful ideologies, functional philosophies, and principles that would promote significant growth, meaningful lifestyle in the realm of peoples conscious development. The church represents a legislative body that operates distinctly in guiding and encouraging people to live proactively, morally, rationally, relationally, emotionally, and ethically be socially responsible in the community where her members coexist with adherents of other faith and even free thinkers. In Ephesians chapter 4, Paul discusses two specific issues that can promote the unity of the church in verses 1 – 16, and enumerate principles of personal conduct of an individual who belongs to the Christian forum in verses 17 – 32. The second division of the chapter has two subdivisions comprising sections of principles that govern Christian conduct (verses 17 – 24) while the last section presents Christian social ethics (verses 25 – 32). The assumption here is that if the latter part, which addresses fundamentals of social ethics is operative through pastoral counselling into the Nigerian political system, sanity will entrench into the nation's political milieu.

Any political system that would be devoid of oppression and victimisation of the citizenry should take cognisance of socio-ethical principles which possesses soothing potency for a sensible relationship in the human community and every political ecosystem or among its eco-conscious consumers itemised by Paul. The charge of Ephesians 4:25 to politicians stated thus: "put off falsehood and speak truthfully." Martin (1971:161) avers that "Opposed to truth-telling, which is the mark of a life fashioned on the likeness of God, is lying. This practice has to give way (for) lying is condemned in the Old Testament (Zech. 8:16), (while) failure to honour one's word leads to a breach of Christian fellowship because it breeds distrust and suspicion, and so destroys the common life in the body of Christ" (Rom. 12:5).

The same untruthfulness is the abnormality that disrupts the Nigerian political climate and system. Lying among politicians is the invisible force that propels whirlwind of commotion which confuses societal functions, institutional endeavours and socio-political engagements. That trend breeds conflict with hatred, animosity, and violence amidst relationship. The fact propels Adeogun, who aptly cited the submission of Burton (1987) which state that: "the means by which our social values of welfare, security, justice and opportunities for personal development can be achieved without conflict (in the) society (is to raise truthful politicians whose utterances) would be static." Without mincing words, truthfulness stands as a necessary virtue that is essential to spur and psyche the human mind towards objectivity to rebrand every frivolous political intention which has an undertone of selfishness and personal aggrandisement.

Another ethical principle Paul advocates as a significant ingredient that would prove the Nigerian politics as reasonable and sensible states: during anger care need to be taken to avoid sin; the sun should not set before the intensity of the anger dissipates (Eph. 4:26). Stepping on each other toes cannot be avoided within the human community, but when that occurs, it should not degenerate to obsession. Martin

(1971:161) asserted "When that happens, the devil finds a loophole, for the evil one uses all devices, even by exploiting our good intentions and social concerns, to bring the church (and political system) into disrepute." Gwamna (2010) and Audu (2008) argued that untamed anger among politicians leads to an outbreak of heated conflict, violence, destruction of lives and properties. Every untamed angers is capable of spurring unpleasantness in political, economic, ethnic, socio-cultural, import of ideologies and wilful religious engineering of wickedness which becomes rampant within the Nigerian community in this twenty-first century. Atiemo (2004) and Iwuoha (2011) express the fact that the outbreak of violence and pandemonium shatters peace, harmonised relationship and communal stability within any political system and its interconnectedness. The variables of antipathy mentioned according to Gwamna (2011) are just artificial instrument to fuelling heated argument, misunderstanding, anger and aggression with the confusion that can cause and widen division purposely to enthrone disunity.

The Nigerian political system possesses people with acts of insanity in the sense that politicians contravene the socio-ethical principle of Ephesians 4:28 that says anyone who was involved in stealing must stop that act of stealing, but cultivate the habit of utilising hands in working personally to earn something substantial to share with those in need. In the view of Martins (1971:161), Nigerian politicians need to renounce any form of stealing, looting government treasury with impunity; amassing themselves with the nation's wealth and syphoning the country's riches. However, they must engage in lucrative jobs that would earn them something substantial and cultivate a social conscience for the needs of the poor who are around them. Therefore, politicians are expected to shun manipulation towards gripping the nation's wealth unlawfully. People are aware of the fact that politicians are squandering national wealth. Usman (1987:23) clearly states that "series of violent demonstrations, riots and civil uprisings in this country in the last two years, have forcefully made many Nigerians come face-to-face with the harsh reality that (politics) is being systematically manipulated by some forces, for specific purposes which are clearly opposed to the unity of the people of this country."

Moreover, another vice politicians should discard or flee while relating with people emerge in the statement Paul made that every unwholesome talk should get discarded in all ramification of communications, but only speeches that enable building others should dominate conversations to benefit those who listen (Eph. 4:29). The Nigerian politicians supposed to shun vulgar language with all derogatory expressions in their conversations to avert running people down unnecessarily. Beare (1953:699) once said that falsehood, anger, thieving and foul language are all "vices which are incompatible with genuine fellowship, and the virtues which essentially belong to the corporate unity of" (people with cultural, ethnicity, traditional, and geopolitical diversity in a nation). Martins corroborate that view with this submission "foul or inappropriate language is not only an insult to the hearer" (161) but serves as dynamite that triggers adverse and fierce reactions from people. Therefore, politicians who apply dirty expressions to destabilise people unnecessarily purposely for their selfish ambition are bane or aberration, which is all moral problems.

Paul pinpointed a catalogue of vices in Ephesians 4:31, which operates in the form of an epidemic in the Nigerian political terrain. These are dangerous elements in nature and profoundly devastating in effect on human lives. The verse read in passing: "Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice." The mentioned vices are behavioural practices; all affect humans systemically and ravages the cognition, mental alertness, with emotional composure and tears apart the power of coordination in a relationship. Diagnostic and Statistical Manual of mental disorder's (DSM – IV 1994) argument on adjustment disorder become relevant on political insanity which triggers an upsurge of "subjective distress or impairment in functioning (which also) associated with adjustment disorder is frequently manifested as decreased performance at work or school and temporary changes in social relations." The terrible and inhuman treatment did the evil associated with political insanity more unpalatable; hence, the high need to restore sanity into the Nigerian political atmosphere.

One more virtue which can transform political insanity into a modified useful instrument of peace as rightly explained in Ephesians 4:32 that politicians should develop kindness and sympathetic character in

relating with one another, to demonstrate forgiveness just as in Christ God forgive everyone. Shields (2004) stresses further by saying, to fulfil that injunction in the political culture of Nigeria determines re-strategizing implementing the factors among politicians while all the citizenry must be given equal respect at all times. Therefore, where political sanity saturates a community each person is to be respected with the national and the ethnic identity of his or her birth and of the culture and language that belong to that identity. When there is partiality towards one group that tends to be discrimination against others. However, love for neighbours involves effective care for and not mere toleration of neighbours which strongly connote knowing them and accepting them as equals (170-171). The question that is pertinent now is: what good could be achieved when the political climate of a nation becomes erratic with political rampage, physical combat and wanton destruction? Is it morally justifiable for politicians to be appearing as lunatics and disregard sanctity of life in pursuing personal gain and selfish interest to the detriment of other peoples' welfare? That ushers the discussion into verifying traits of political insanity and the intricacies associated with it.

Traits of Political Insanity Insurgency in Nigeria

Nigeria and any other African state possess the disposition of peaceful co-existence politically within the diversity of language, culture, tradition, profession, ideology, socialisation, location and religion only if the values of communal living, mutual relationship and the spirit of togetherness that binds each community as a unit are upheld and practised. However, traits of political insanity emerged in the phenomenon of money politics where peoples' conscience is bought over during the electioneering process through buying and selling of votes. History has it today that the rate of corruption in Nigeria is pandemic for atrocities being committed to making money towards reaching political heights and become famous are grossly beyond imagination. The most affected cluster group of persons that fall victim of being sheepishly captured with net bait with peanuts are women and youth who are neither gainfully employed or have lucrative jobs (Sakariyau, Aliu and Adamu 2015:1-9). That compounds the suspicion, self-centeredness, and practical political approaches towards achievable goal between two individuals or among the group(s) of persons and class diversities that break Nigerian citizens on the pervading trend of political conflict and violence troubling the nation coexistence like rising and calming of sea tide. The political terrain becomes breeding and brooding ground for corruption and wickedness that prompt killing, maiming, destruction of properties, the disintegration of ties and meaningful relationship that worsen the gruesome political insanity.

The factor precipitating political insanity stems from ethnic interest, political polarity, economic disparity, social grievance, geographical dichotomy, religious oppression and class differences that most times generate strife, disharmony, and suspicion in whatever program people aim towards benefitting. The above variables become propelling factors that underpin the perennial problems disturbing the settled waters of the nation, which simple counselling measure would midwife to checkmate the menace. Where political insanity triggers discord and chaos, Min and Yong (2014) people living within such demographic terrain cease to see themselves as providentially united for mutual co-existence. The values of oneness, cordiality, respect, enthusiasm, kindness, care, rapport, and genuine love that embrace mutual co-existence are massacred and devastated. Adeogun (2016) asserts that contradiction is arising from the difference in interest, ideas, ideologies, prescriptions and tendencies that ignite insanity. That contradictions exist at all levels of the society, and negatively affects some individuals, group, institution and nation as well as in interpersonal and international relations. In a nutshell, political insanity provokes collision or contradiction within human community and relationship because of multi-dimensional differences that exist which can lead to misunderstanding and disagreement, while conflict may arise to dismember the unity that exists within human diversity.

The unique fact scholars revealed concerning Nigeria is that 250 multi-dimensional ethnic groups are interwoven in the state currently. The nation has rich traditions and cultures with several languages and dialects that clearly distinguished one people group from the other. Adebanwi and Obadare (2010:379-405) observed that nations which fail to embody the mentioned differences as a pluralistic entity lacks national unity among the citizenry because each people group identifies with its particular people in a relationship, while nationalism loses out amid political insanity and give room to tribalism or ethnicity.

That significantly hampered the spirit of togetherness among the inhabitants and caused social imbalances, factionalism and political embroiling. Political insanity is a behavioural problem that caries approach and avoidance characteristics which Collins (1988) x-rayed thus: to approach is to tend to do something or to move in a direction that will be pleasurable and satisfying. While on the other hand, avoidance is to resist doing something, perhaps because it will not be pleasurable and satisfying. Conflicts and violence are insanities arising from incompatible goals, ideas, views or visions on the pursuit of two or more individuals over something that is considered essential but scarce in existence. Those in a conflict state, according to Frost and Wilmot (1978) face the problem of reconciling their individual needs for power, success, attainment, and winning with their relationship needs for trust, affection, collective benefits and mutual growth.

Political insanity breaks inter-relationship within social coexistence according to Adeogun who upheld Imobigbe's (2003) submission that disharmony is a condition within human interaction that easily result of a clash of interest between every party involved in the process of the relationship. A clash of interest in a relationship probably occurs when people are pursuing incompatibility goals, or utilising incompatible means to pursue their chosen goals. Any form of political rampage exhibits insanity (that unleashes mayhem on people unreasonably) and entrenches affliction that jeopardises interests, peaceful co-existence and the environmental common good of people group. Scholars think that conflict is natural, healthy and advantageous wherever growth, development and change will occur. Therefore, the submission here is that agitation for useful political affairs is not a bad omen within the human community, but political insanity is an unwelcome 'evil' that possess negative reward and outcome when letting loose within nations environment. What then is the effect of political insanity in a national system?

Effect of Political Insanity in Nigerian Terrain
The research of World Bank Indicators by Country (2018) revealed that in the past fifteen years, that is, from 2005 and 2015 a significant progress has been made in Nigerian socio-economy which the Human Development Index declares that she has an increase of 13.01 per cent. Despite that, the nation encounters "developmental challenges, which include reducing the dependency on oil and diversifying the economy, addressing insufficient infrastructure, and building strong and effective institutions, as well as governance issues, public financial management systems, human development indicators, and the living conditions of the population." Political insanity which engineers violence among humans become a dangerous act that defies satisfactory solution because it has no regard for law and order, authority, tradition and custom, property and lives whenever it erupts. The effect of political insanity comprises a threat to the individual, community and the federation. Most functions put people into ransom; stability sometimes gets disrupted, while environmental harmony and mutual relationship are hinder. The impact causes panic, fear and brain trauma. From trends of events according to Atiemo (2004:74-75) Nigeria experienced various forms of political insanity which spread across the following domains: physical, systemic or structural, psychological, cultural, social, political, criminal, personal, institutional, racial, urban, colonial, ethnicity, and religious.

Asuju (2006), identified types of inhuman treatment and oppression people are subject to with little or no intervention or liberator in Nigeria. Among them comprises institutional violence which injustice dominate, the authoritarian type that involves uniform force men who turn to be notorious for brutality, disrespecting human right, the psychological, homicidal, epidemiological, cultic and economical type which all shake and squeeze the best out of their victims. Others include original gender pattern, armed brigandage and ethnic militia, ritual, judicial, political and religious crises and violence. All those forms of violence, which are the result of political insanity, have wounded people individually and collectively to the extent that trust, confidence and genuine love for one another have shattered. People could get no more connected as a unified body without grudge and bitterness for the internal pains and fracture or crevices that violence left unhealed.

Other types of political insanity identified by Kunhiyop (2008) are tagged domestic type since it involves misuse or abuse of power over and against other persons within the home environment. A single individual or group of persons could be guilty of that type when they cause panic, fear and unrest into other peoples' life or treat them

ignominiously. In the cause of relationship, a particular individual or group may decide to demonstrate their power by victimising their close neighbours or pestering their life without any just cause. Sometimes marriage partners who wilfully desire to revenge a particular wrong may torture the mate through sex denial. The following trait of vices, which may result in political insanity and serious commotion include jealousy and possessiveness, learnt behaviour, and a polygamous relationship. In the African setting, the ways above of life usually raise conflict, misunderstanding, hatred, grudge and physical attack in most cases.

Moreover, political insanity as Miller (1990) pinpointed may ensue in the realm of relative deprivation, which may trigger anger and aggression over frustration and disappointment on expectation(s). Peoples' reactions that result in physical attack and unleashing havoc may arouse instinctually to defend personal interest, belonging, valuables or territory; that is an innate biological tendency. The effort to protect personal interest is inherent in human individuals; people could go any length or do anything violent to retract their right. Exposure of a person may instigate the kind of reaction to put up in a particular situation, and that underscores the fact that individuals observe that strategically enacted violence enables them to achieve specific goals. Thus, violence is 'rationally' enacts as one pursues a particular end. Scholars also view that aggressive act which situates as political insanity has the excellent disposition of minimising humans' aggravated frustration and anger; therefore, violence might not be totally out of place in the mood of high tension.

The outburst of violence sometimes becomes inevitable at the point of exhaustion of tolerance on social issues. That may generate a thunderous reprisal which displays political insanity to rebuff inhuman attitude and practices. In anger and annoyance, the force of clash may cause incalculable damage with high tension in the environment; perpetrators of violence are expected to be a sanction, but if the members of the community discover that nothing happens they may want to revenge or retaliate and that invariably hip-up momentum to raise dust as political insanity. In the home setting, weaknesses are overlooked to ensure peaceful co-existence but in a situation where a marriage partner could no more endure, the relationship could end up in fracas, a form of political insanity, due to alcohol abuse which has potentiality of causing crisis, turbulence, or disruption of harmony and brotherliness within relationship (Miller, 1990). Is there no remedy to political insanity that saturates humans' ecosystem where pastoral counsellors abound? What instrument is capable of restoring sanity amid political insanity of today?

Pastoral Counselling Strategy to Restore Sanity in Nigerian Politics
A quick reflection on the discussion so far ascertains the fact that political insanity is evil, while the outcome of its impact is always hazardous, disastrous and destructive. The different forms of evil that plagues Nigeria today are moral and natural evil. Dau (2010: 120-121) asserts that all evil occurrences are seen globally fall into either moral or natural evil. His explanation on the two states: "moral evil arises in the context of communal relationships, and it concerns matters of virtue and character. Natural evil is in the form of droughts, epidemics, floods and other natural disasters that may not directly link to human activity." This paper feels obliged to treat political insanity that falls under moral evil. Aside from that, political insanity is morally wrong as it violates regard for the sanctity of life. That kind of action is amoral, ethically improper and dehumanising. It inflicts excessive mental and emotional pain, suffering, and calamity on people; hence, how to manage and restore sanity in the light of pastoral counselling is forthwith advanced. In other words, political insanity, which is a moral evil, requires pastoral counselling strategy for a solution because personal individuals and cluster group of persons perpetrates political insanity identified as a moral evil.

Political insanity is carried out sometimes by an individual, while in some cases; a group of persons can act ultra-vires to affect another person(s) negatively. The types of activities involved comprise abuse, assault, vandalism, battering and anything that can dehumanise or bring about psychological trauma or death, while a crowd expression of dissatisfaction may result to "strikes, riots, rebellions, revolutions terrorist activities, and wars" (Miller, 1990:1303). The pertinent question now states: Is it morally right for any person or group of persons to take the law into their hands for any reason and disrupt the peace and stability of a particular environment? Can political insanity

be justified in the light of biblical instructions and the standard norms that govern humans? In the light of provocation, are there no better options or approach towards handling political matters to inculcate understanding for achieving the desired goal of peace and unity? Those rhetoric inquisitions are germane towards postulating pastoral counselling strategy to forestall peace, tranquillity, harmony and sanity in the human community. Therefore, appropriate measures for restoring sanity in the Nigerian community stems from the socio-ethical virtues postulated by Paul; which impresses observing higher social responsibility through personal moral conduct into right living in all circumstances. That is an antidote to change odd situations and encourage ethical conduct, which is highlight hereafter.

Cultivate Culture of Truthfulness in Relationship

The nation Nigeria has reached a stage in her developmental growth where the current culture of falsehood manipulations, a vice of political insanity among politicians should be stripped off for a dignifying culture of truthfulness. The potentiality of the nation for advancement to the higher destination has been jeopardising because of hypocritical agenda of politicians who fail to realise Christ injunction which states that people will know the truth which contains potency to set anyone free (John 8:32). In a relationship, truthfulness supposed to be the watchword which would guide all relationships of the politicians and every citizen in the nation. The responsibility of all politicians and the community of people as Donagan (1985) observes is to live an exemplary life of truthfulness in every ramification of existence be it in conversation, relationship, communal services, and social engagements with each other because it is impermissible not to respect every human being, oneself or any other, as a rational creature. In other words, whatever is right, appropriate and permissible for a person is equally right for others irrespective of status, attainment, class and other diversities. For truthfulness to saturate the Nigerian community, the principle of love to act or express truth needs to reign among the politicians; for Fletcher (1966) says "love alone when well served is always good and right in every situation. Love is the only universal. However, love is not something we have or are; it is something we do. Our task is to act so that more good (i.e., loving-kindness) will occur than any possible alternatives."

Cultivate Culture of Light-mindedness to Accommodate People

There is nothing in the world that man cannot learn or cultivate and act out. That explains the crucial fact about human attitude and behaviour which learned or cultivated virtues and or vices that become part and parcel of an individual's way of life. To be light-minded shows a behavioural practice of accepting issues with simplicity as they are; and accepting others who possess different feelings, desire and goals. Politicians need to cultivate the personality and character of little children of simple-minded to exercise patience and persevere amid relational conflict to avert misconceptions that can result in violence. Perennial political insanity that is rampant in the political terrain of Nigeria could be checkmated if each politician and citizen could possess light-mind to treat each other fairly; accept the fact of not having a monopoly of everything, and to repress the tendency of forcing one's ideology on others at all cost. The alongside productive relationship is accommodating others, according to Ayantayo (2009) "the essence of the virtue lies in the fact that there is time for everything. Everything has to wait for its time. The value of patience is indispensable in man's relationship with circumstances of life or circumstances which surround the man in his new enterprise (while light-mindedness would stimulate the virtue) to have what it takes; to keep on trying and to maintain one's grip."

Cultivate Culture of Industriousness to Exhibit worthy Lifestyle

Paul who was a spiritual giant and seasoned learned fellow lived during his dispensation with industriousness which enables him to cope with the circumstances surrounding him without being a parasite or dubious character (Acts 18:1-3). Instead of acting as rogues and scientific looters of treasuries, the politicians of this dispensation in Nigeria supposed to live a life of integrity that is devoid of amassing wealth through unwholesome approaches. Halcomb, Hamilton and Malmstadt (2000:185) thought that "Those who desire to make a transforming difference in their world must be able to persistently stick to their dream and determinedly hold on to the vision. This quality of tenacity is indispensable for all courageous leaders and politicians." The virtue as Ayantayo (2009) avers serves as "by-product of cooperation. It simply suggests accommodation of views, opinion and people (differences. Factually), people are not the same in terms of trait, opinion, sentiment and thought. That pinpoints the beauties of

nature." The politicians that exist in the nation should be promoters of industriousness among the inhabitants of the nation so that precious character will develop a culture in the eco-system.

Cultivate Culture of Decisive Disposition to Discipline

Discipline is a physical act that grows out of healthy decision to deny self of some suitable substances or materials waved aside as insignificant for gaining specific control that makes a living especially for a target. That kind of character is expected of politicians of today as Paul rightly charged Timothy to have nothing to do with unprofitable myths and old wives tales; but instead, he should train himself to be godly. There is no doubt that physical training has specific values, while godliness has high values for all things with promises for both the present life and the life to come (1 Tim. 4:7-8). The only discipline could help contemporary politicians to get rid of practices and some vices that possess the disposition of causing hullaballoo in the nation's political terrain. Gwamna (2010) posited as he cited Tijani El-Miskin's views that developing disposition for discipline always disallowing indiscipline for it is a civilised vogue to resort to dialogue (and discipline) to promote mutual cordiality among inhabitants of the socio-political domain of the nation. When discipline adopted in seeking solution over sensitive matters in the society, or political engagements, it leads participants into decisive steps which are reasonable to shift ground, adjust views or purpose, reflecting positively on why other positions are also valuable, and resolve to curtail radical or hyperactive behaviour.

Cultivate Culture of Readiness to be Compassionate

The citizens of Nigeria have the responsibility to follow the exemplary footstep leaders who epitomise peace; compassion and break the cocoon of behavioural insanity by been proactive in making peace work during provocation. Politicians in the nation supposedly have to cultivate a unique lifestyle that contains holistic potency that could transform Nigeria and restore sanity amidst perennial violence and upheavals. Peaceful co-existence requires that people should develop creative and compassionate ways of mitigating conditions which provokes anger, grievance and violence. Those who are potentially insane need reorientation into this approach of relationship that would benefit everybody; if judiciously and religiously followed the political climate of the nation will be filled with serenity and tranquillity (Gill, 1995). Therefore, every politician and citizen of the nation Nigeria should cultivate a modest lifestyle that desires to do something new, different and better from that of the past that saturates with behavioural insanity.

CONCLUSION

This work established the fact that political insanity is evil and demonic as it affects human lives and the political system of the nation Nigeria haphazardly. Its insurgency within the political environment brought about discomfort among people and made a human relationship and living chaotic. Although the menace of political insanity is not peculiar to Nigeria alone, it had been describing as a global phenomenon which always pounces on human lives to unleash wanton destruction. From the biblical point of view, the discovery shows that there are socio-ethical values which politicians need as an attaché to their nature, to make the political climate and environment of the nation worth living. However, the social problem can be arrested and ameliorate the intensity as efforts are put forth through pastoral counselling strategy and utilisation of socio-ethical guide Paul presented for mutual relationship and mutual coexistence.

Psychologists think that habits, lifestyle and behavioural practices learned; can through reorientation be equally unlearned. The only thing that would cost fellow Nigerians to unlearn political insanity is to start cultivating truthfulness in their relationship, light-mindedness that ensure being accommodative, industriousness as lifestyle, discipline to discard unwanted elements and being compassionate in handling issues. The political scenario of the nation has the potential and disposition of changing if the process provided as virtues above are cultivated and lived through by both politicians and the citizenry could sanity be restored wholesomely.

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