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Trilogy and taxonomy of law, politics, and morality: The template for most human interactions in the contemporary world

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Abstract

Deeply woven within the fabrics of all human societies, is the interaction of law, politics and morality. Regardless, the relationship among the three has never been seamless. While some jurists see no relationship whatsoever between law and morality, others reject vehemently, any connection between politics and morality. But law and morals are twins in essence. They differ only in form. When we talk of politics, we moralize and when we talk of morals we politicize. While law is an output of politics, politics operates only within the confines of the law. The article aims to appraise the relationship among law, politics and morality and how the three interact to regulate most if not all human conducts in the society. The paper found that though the three are different in genre, they are similar in essence. The three concepts interact to regulate most human conducts in our contemporary world.

Keywords: Law, politics, morality

Introduction

The relationship or connection among law, politics and morality in the government of societies has since the birth of jurisprudence, been agitating the minds of jurists. The question is not yet, and perhaps may never be settled. Most legal theorists reject any notion of relationship among these three in the regulation of human interactions or conducts in the society. Are law, politics and morality the same or different? Are they related in any way? Are they related in genre or essence? How much do they interact to regulate human conducts in our world today? These are questions this article seeks to answer.

1. Conceptual Clarification

Under this heading of the article, some key concepts would be explained for the better understanding of the article.

2. Concept of Law

There is no universally or generally accepted definition of law. Due to societal dynamics and the need to keep pace with evolving trends and developments, it is not possible to define law in precise and all embracing terms ^[1]. Many jurists attempted to acceptably define law without success. The naturalists see law as a body of objective standards and principles, which depend on the nature of universe and can be discovered by reason. When an act is carried out in a manner inconsistent with what these objective standards suggest, it will be adjudged as an unreasonable act. If such an unreasonable act is permitted by positive law, the rule or principle of positive law on the basis of which it is carried out will be assessed as an unjust rule or principle ^[2]. Law is the collection of regulations, supported by penalties, established by men who are politically superior or sovereign over men who are politically subject. John Austin of the Positivist School of Jurisprudence posits that 'the existence of law is one thing, its merit or demerit is another... a law which actually exists is law, though we happen to dislike it' ^[3]. Law is the collection of regulations, supported by penalties, established by men who are politically superior or sovereign over men who are politically

¹ E. Malami, the Nigerian Legal Method (2nd edn, Princeton & Associates Publishing Co. Ltd., 2012) 29.

² Ibid.

³ J. Austin, the Province of Law Determined (John Murray, 2006) 81.

subject. To Austin, there is no connection between law and morality^[4]. According to Salmond, the body of rules that the state recognizes and uses to administer justice is known as the law. For the positivists, law is the command of a sovereign authority, intended to be obeyed by the people under his authority and supported by sanctions^[5]. Karl Max, sees law as the expression of the will of the ruling class^[6]. According to Holmes, the pioneer of the Realist School of Jurisprudence, 'what I mean by law are the prophecies of what the courts will actually do, nothing more pretentious.'^[7].

3. Concept of Politics

Politics is the art or science of administration; it is the art or science of gaining and maintaining power^[8]. Politics is the collective decision making or policy making, common to the society^[9]; the science the which, is concerned with the state, the which endeavour to understand and comprehend the state in its condition, in its essential nature, in its various forms or manifestation of development^[10]. It is the art of governance-the process through which certain persons are elected to man the institutions and agencies saddled with the responsibility of managing and administering the society, in line with law, for the benefit of the society.

4. Concept of Morality

Morality is a set of personal or social standards for good or bad behaviour and character, the quality of being right, honest or acceptable^[11]. It is the quality or fact of being in agreement with ideals of right behavior^[12]. Morality has been defined by scholars as the principle concerning rights and wrongs or good and bad behaviour. It is the principle of describing, evaluating the degree to which something is right or wrong. It has also been defined as the ultimate principle and criterion, whereby social behaviour is judged in conformity with recognized rules or correct conduct^[13].

Moral as a Part of Law and Politics

There are some who assert that even if law and moral are distinguishable, it remains true that morality is in some way an integral part of law or of legal development; that morality is "hidden in the interstices" of the legal system, and so, cannot be separated from it^[14]. Therefore, it has been stated that the application of particular concepts, such as the equitable and the good, is what makes law in action rather than just a set of rules. Although it is acknowledged that this does not allow the rules to be rejected on the grounds of their general immorality, the judicial process extracts a

moral component from the legal system through the deft application of these principles to legal regulations^[15].

A different strategy would take it a step further and give the legal system the inherent authority to declare immoral laws to be fundamentally illegal. Although it is urged that this appears to be similar to the classical natural law school of thought, the current doctrine views it as a matter of the internal structure of the legal system, treating immoral rules as inadmissible rather than as being nullified by an external law of nature. It is hard to understand the rationale behind this limited mindset since value judgments, such as moral considerations, are an unavoidable aspect of the legal development environment, as is widely acknowledged. Value judgments that are incorporated into laws must take into account what would be a just rule or decision. These decisions may not be objective in the sense that they are founded on absolute truth, but they may be relatively true in the sense that they align with the community's current moral standards^[16].

Almost everyone in the modern world believes that morality and the law are unrelated. When the term "legal ethics" is used, it refers to the professional integrity of judges or attorneys and has nothing to do with the potential "rightness" or "wrongness" of specific laws. This is a result of the idea of natural law being banished and the feeling of any "truth" about humans being lost. It erodes any notion of actual human rights, renders the person helpless against unfair laws, and creates the conditions for various types of dictatorship. For someone who is receptive to the truth, this should be simple enough to observe; but, many people's minds are established in shallow patterns and will not respond until they are guided, step by step, to more in-depth contemplation and awareness^[17].

Law is an enactment made by the state. It is backed by physical coercion. Its breach is punishable by the courts. It represents the will of the state and realizes its purpose. Laws reflect the political, social and economic relationships in the society. It determines rights and duties of the citizens towards one another and towards the state^[18]. Morality and the law are closely intertwined. Generally speaking, laws are founded on societal moral standards. Both govern how people behave in society, including in politics. They have a significant impact on one another. For laws to be effective, the public's moral beliefs must be reflected in them.

However, good laws occasionally work to awaken people's moral consciences and establish and uphold circumstances that could promote the development of morality. In actuality, politics and morality are inextricably linked. The advancement of human moral perfection and public welfare is a state's ultimate goal. It is the state's responsibility to create laws that will raise people's moral standards. As a result, a state's laws reflect the dominant moral code. Law and morality were never distinguished by earlier political science authors. Plato's Republic is an excellent work on ethics and politics. The word "Dharma" meant both morality and the rule of law in ancient India. It is noted that law is more than just the sovereign's order; it is a representation of what is right or bad based on the general morality of the populace^[19].

⁴ Ibid.

⁵ M.O.U. Gasiokwu, *Sociology of Law* (Chenglo Limited, 1999) 33.

⁶ Ibid.

⁷ D. Lloyd, *Introduction to Jurisprudence* (Steven and Sons, 1969) 272.

⁸ Merriam-Webster Online Dictionary <<https://www.merriam-webster.com/dictionary/politics>> accessed 20 July 2022.

⁹ J. Mitchell, *Political Analysis and Public Policy: An Introduction to Political Science* (2nd edn, Rand McNally, 2006) 30.

¹⁰ J. K. Bluntschli, 'The Theory of State' <<http://core.ac.com>> accessed 20 July 2022.

¹¹ Cambridge Online Dictionary <<https://www.dictionary.cambridge.org>> accessed 20 July 2022.

¹² Ibid (n1).

¹³ A. Babalola, 'Politics, Morals and Law (1)' <<https://www.tribuneonline.com>> accessed 15 July 2022.

¹⁴ M. Singh, 'Theory of Relationship between Law and Morality' <<http://www.legalserviceindia.com>> accessed 10 July 2022.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Ibid.

Moral Influence on the Law

Morality and the law influence, respond to, and shape one another. The concepts of "justice," "equity," "good faith," and "conscience" have allowed morals to seep into the legal system. Moral considerations are crucial when it comes to judicial lawmaking, the interpretation of legal principles, and the use of judicial discretion (such as when imposing punishment) ^[20]. Since the legislature cannot risk passing a legislation that is wholly at odds with societal norms, morality serves as a check on its authority. Second, laws alone cannot control and rule all human behaviours, including politics and social interactions. Morals govern a significant portion of them. Numerous activities and relationships in the community's life proceed without any legal interference. Morals ensure their observance. Numerous activities and relationships in the community's life proceed without any legal interference. Morals ensure their observance. Regarding the legal regulations, morality also plays a role in ensuring their adherence, in addition to the legal penalties. Thus, morals perfect the law ^[21].

Furthermore, the active support of the public's moral sensibilities is necessary for compliance with the legislation. Laws that are not upheld by the public's moral conscience risk becoming obsolete ^[22]. For instance, Nigerian laws that forbid bigamy have failed because the people's moral awareness has not been fully aroused in support of them. According to Green, "A government may be doing more harm than good by trying to enforce an unpopular law by creating and spreading the habit of disobedience to law." Such an endeavour can have more costs overall than benefits to society ^[23]. Despite their mutual dependence, morality and the law are not the same thing. A critical analysis of human relations in regard to the pursuit of a just and orderly society will demonstrate that the notions of politics, law, and morality are mostly combined to rule society ^[24]. It is appropriate to consider some aspects of human relations to drive home how these concepts, especially law and morality interrelate in the society.

Sanctity of Human Life: Both morality and law regard human life as sacred and contrive to protect it. Life must not be taken unjustifiably. The Nigerian Constitution, and the Criminal Code, ^[25] proscribe murder. This is akin to the biblical injunction 'thou shall not kill' which is part of moral law. There is an attempt to expand the frontier of the sanctity of life even to include issues of abortion and mercy killing of terminally ill people. There is also the issue of the morality of capital punishment over which there is a huge debate, as to whether it amounts to taking life unlawfully in violation of the law or acts as a restraint against the taking of life ^[26]. Countries that see capital punishment as immoral have abolished it, while it still holds sway in countries that see it as normal. Some States of the United State of America has abolished death penalty ^[27].

Same Sex Marriage

Same sex marriage in some societies, especially African countries, is a bizarre occurrence. Morality considers it in such countries as abnormal, an abhorrence of profound proportions. Laws are consequently enacted to proscribe such marriages ^[28]. But same sex marriages and homosexual relationships in the western world are seen as normal and laws are made to protect such conducts. Same sex marriage was appropriately described as the exclusive malady of some western countries. Today, however the obnoxious practice has been spreading progressively even to Africa and is now legal in South Africa. There are currently, 38 countries where same-sex marriage is legal. They include the US, the UK, Malta, Belgium, Spain, South Africa *et cetera*.

Abortion

In the olden days, in most societies, abortion was seen as greatly immoral, such that anyone who was known to have committed it, was usually stigmatized. The laws forbade abortion except in life saving circumstances. This is because abortion was seen as murder. *Roe v Wade* ^[29] granted rights of abortion to women in the United States of America. Over the years, there has been a huge divide over the issue, pitching abortion rights advocates against the opponents of the practice. But in June 2022, the Supreme Court of the United States of America overruled *Roe v Wade* in *Dobbs v Mississippi Department of Health* ^[30]. At the National level, the Democrats are planning to introduce legislation to restore abortion rights.

Adultery: Adultery is a moral offence. Under the moral code, adultery is an offence in most societies. Consequently, it is penalized in Northern Nigeria, by the Penal Code applicable to Northern Nigeria ^[31]. In Southern Nigeria adultery remains only a moral wrong. Under the Criminal Code applicable to Southern Nigeria, adultery is not an offence ^[32].

Prostitution: Prostitution is a moral wrong. The immorality of prostitution made it to be proscribed by the Penal Code in Northern ^[33]. Although section 225 of the Criminal Code criminalizes procuring and related offences, which may be related to sex work, however, they are not the same as prostitution ^[34].

Distinctions between Law and Morality

Law: The Oxford English Dictionary defines law as: "The body of rules that a particular state or community recognizes as binding on its members or subjects, whether derived from formal enactment or from custom." ^[35]. Legal positivism's impact on English legal philosophy is demonstrated by the fact that this should be considered the definition of law for the English language.

²⁰ Ibid.

²¹ Ibid.

²² Babalola (n 13).

²³ Ibid.

²⁴ Ibid.

²⁵ The Constitution of the Federal Republic of Nigeria, as amended s33; Criminal Code Law, Laws of Delta State 2006 s 306.

²⁶ J. A. Bahat, 'the Death Penalt

Debate' <<https://www.justicegov.za>>accessed 17 September, 2025.

²⁷ World Population Review, 'Death Penalty States

2025' <<https://www.justicegov.za>>accessed 17 September, 2025.

²⁸ Same Sex Marriage (Prohibition) Act 2014.

²⁹ 410 U.S 113 (1973).

³⁰ 19-1392, 597-(2022).

³¹ Sections 387 and 388 of the Penal Code of Northern Nigeria

³² Resolution Law Firm, 'A Brief Overview of Adultery and Bigamy and Adultery under Nigerian Law' <<https://www.resolutionlawng.com>>accessed 7 September 2025.

³³ Sections 405(d) Penal Code of Northern Nigeria, Cap C8 LFN, 2004.

³⁴ K. N. Ajayi, 'Appraisal of Prostitution as a Commercial Work or Social Menace in Nigeria' (2023) 10 (2) Rivers State University Journal of Public Law 244.

³⁵ Ibid (n 13).

1. Human behaviour is governed and controlled by the law. It does not care about internal motivations. Even if someone has bad intentions, the law does not care about them. Only when this malevolent intent is carried out and someone is harmed will the law take effect.
2. In a given civilization, the law is universal. Every person is equally affected by it. From man to man, it remains the same.
3. Every state has a regular body for drafting laws, which ensures that political laws are clear and exact.
4. A specific political authority creates and upholds the law. It has the approval of the government. Physical punishment usually follows legal disobedience. Political law violations are discouraged by the threat of punishment.
5. The study of law is a subfield of jurisprudence.

Morality

1. Morality regulates and controls both the inner motives and the external actions. It is concerned with the whole life of man. The province of law is thus limited as compared with that of morality because law is simply concerned with external actions and does not take into its fold the inner motives. Morality condemns a person if he or she has some evil intentions but laws are not applicable unless these intentions are manifested externally.
2. Morality is variable. It changes from man to man and from age to age. Every man has his own moral principles.
3. Moral laws lack precision and definiteness as there is no authority to make and enforce them.
4. Morality is neither framed nor enforced by any political authority. It does not enjoy the support of the state. Breach of moral principles is not accompanied by any physical punishment. The only check against the breach of morality is social condemnation or individual conscience. Moral actions are a matter of choice of inner conscience of the individual, laws are a matter of compulsion.
5. Morality is studied under a separate branch of knowledge known as Ethics.

Laws are generally based on the moral principles of a particular society. Some points of distinction may be brought out as follows:

- a) While morality primarily governs human behaviour internally, laws govern behavior outside.
- b) While morality varies, laws are universal.
- c) While morality varies, laws are clear-cut and exact.
- d) Morality merely enjoys the support of public opinion or individual conscience; laws are enforced by the state's coercive authority.
- e) Laws are studied under Jurisprudence but morality is studied under Ethics ^[36].

Law, Morals and Politics in Connection with the Ruling

Class: Natural law and legal positivism are two schools of jurisprudence that have opposing views on law and morals. Natural law theorists hold the view that law reflects moral reasoning and should be based on moral order. Whereas the positivists hold the view that there is no connection between

law and moral order in the regulation of human interaction in the society. Thus the positivists would argue that positive laws regarding the treatment of the Jews and Poles during the second world war, may be distasteful or contrary the standard of morality, but they remain valid on the premises that they are commands of the sovereign. The relationship between law, morals and politics by the positivists is eloquently captured in the expression of John Austin to wit: 'Existence of law is one thing, its merit or demerit is another. a law which actually exist is law, though we happen to dislike it'. Jeremy Bentham, the founder of Positivism and tutor of Austin has same view with Austin on the connection between law and morals. To Bentham, the right relationship between law and morality as it affects politics is expressed in the maxim: 'Obey punctually, ceisure freely' ^[37].

To the Prince, Machiavelli, the relationship between politics morality and law is to be found in his popular quote 'the end justifies the means'. Machiavelli stated the case for political expediency in its starkest and most electrifying form. He is linked to the separation of politics from traditional morality and the defense of all tactics, including the most dishonest ones, in the pursuit of political dominance. He has thus been condemned as a devil-inspired man, an immoral author, an anti-Christian, and a purposeful propagandist.

A pragmatist who understood the hard realities of political life, Machiavelli is viewed by some as amoral. Others who seemed to adhere to Machiavelli's worldview emerged much later. Rather unfortunately, most of these beliefs account for some of the devastating conflicts experienced during the twentieth century, including two world wars ^[38]. Chen posits that Han Feizi's positivism influenced the birth of the Qin Dynasty, which was the cruelest administration in the political history of China ^[39]. Marceau posits that quite understandingly these conclusion (which follow from a denial of natural law and its moral premise) shocked the conscience of the civilized world and there is no escape from them ^[40].

This position of the Positivists, as forceful as it seems, is not totally convincing. Though the concepts of law, politics and morality are of difference genre in form or classification, they are related in essence. The three are connected. They interplay in the regulation of most human interactions and conducts in our contemporary world.

Interaction among Law, Politics and Morals in the Contemporary World:

The relationship between law, politics and morals has for long agitated the mind of legal jurists, most of which see each of the three as different independent and unrelated. But while law is an output of politics, politics operates only within the confines of law with moral content. Deeply woven within the fabric of every human society, is an interplay among law, morals and politics. Though the relationship between these three has never been seamless, so much so that Niccolo Machiavelli, famously noted that politics has no relation to moral, yet every society is governed by a set of rules, by which the

³⁷ J. Bentham, *Fragment on Government* (Cambridge University Press, 2012).

³⁸ Babalola (n 13).

³⁹ X. Chen, *Positive Law and Natural Law: Han Feizi, Hobbes and Habermas* <<https://www.cpp.edu.jet18>> accessed 15 July 2022.

⁴⁰ Leroy Marceau. 'Relation of Natural Law to Positive Law' <<https://scholarship.law.nd.edu>> accessed 5 July 2022.

³⁶ Ibid.

members are expected to conduct their affairs and in reality the rules that bind society are largely derived from the morals which hold the said society. No wonder a famous scholar Ravi Zacharias, stated thus: 'When we talk of politics, we moralize and when we moralize, we politicize' [41].

For Hobbes, positive law and natural law with its emphasis on morality, are not two distinctive families of law, but two parts of the same family of law, that are equal in content or essence and differ only in form. Hobbes is content to interpret a law as an authoritative command, whether human or divine. But each command must be justified and justification of statute law consists in showing it is merely an application of natural law. According to Hobbes, the law of nature which is premised on morals and civic law contain each other and are equal in content. To Hobbes moral law (natural law) and positive law are twin brothers in content and differ only in form [42]. To claim that law of nature premised on morality, and positive law are equal in content is to claim that they are associated with one another [43]. For Hobbes, the foundation of positive law is natural law. In turn justice and other moral values are not binding law until actualized as positive laws. Moral law is good and rational, but only has its sovereignty and authority through being developed into positive law. When civic law is against reason (good morals) it is bad. Good civic law must be consistent with reason (morals). The question of whether a piece of legislation is in accordance with reason (good morals) or not is a crucial criterion for distinguishing between good and bad positive laws [44].

Morals are the ultimate principles and criteria whereby social behaviour is judged and indicate conformity with recognized rules or correct conduct. As a result, the importance of morals to virtually all aspects of human conduct and endeavour cannot be overemphasized [45]. Attainment of political power, which is through law and politics is not and should not be an end in itself, but rather a means to an end of service to the people. Politicians are therefore expected to exhibit strong morals and observe laws which should guide them in the discharge of the duties of public office. Same is required of the populace. Where politicians exhibit traits that call into question their morality they are called into account by the public. Indeed strong is the issue of morals that in several cases, principles of morality have been transformed into legislation. Everyone would agree that taking a person's life without cause is wrong. It is therefore not surprising that murder, theft, rape, robbery, corruption, acquiring by false pretenses, and other crimes are prohibited by the laws of every nation.

It must be acknowledged that cultural differences mean that what is morally right in one society might not be in another. The United States of America and the United Kingdom vehemently opposed laws that forbade same-sex marriages and other gay practices in Nigeria, Uganda, and other African nations. The United States of America views same-sex marriage as natural, whereas Nigerians view it as sinful. In contrast, the concept of polygamy is frowned upon in many western nations, even though many African men and even women see nothing wrong with it. Nevertheless,

politics is one field in where morality and ethics ought to be important, regardless of social, cultural, religious, or economic contexts. In every nation on the planet, politics provides a way to get involved in national affairs. The goal of political participation is to gain and maintain political power. The acquisition of power should serve the public interest rather than be a goal unto itself, in contrast to Machievalli's viewpoint. As a result, politicians are supposed to practice politics while maintaining high moral standards that will direct them while they carry out their official responsibilities.

In the western world, the public usually calls politicians into question when they display characteristics that raise moral concerns. Allegations of involvement in the Watergate Scandal led to the impeachment of the late President Richard Nixon of the United States of America. President Bill Clinton was accused of lying under oath regarding his relationship with Monica Lewinsky in the 1990s, which led to his impeachment. A cabinet member in the United Kingdom was compelled to resign due to a later-found to be untrue accusation that he had obstructed a police probe [46]. Partisanship will have minimal impact on politicians' willingness or ability to fulfill their electoral pledges or to put the interests of the people ahead of their own or their parties' when morality and ethics are involved. It is required of politicians to uphold the principles and goals of their parties.

Politicians may, however, occasionally be required by the greater good to take a bipartisan stance when steadfastly adhering to their parties' positions would be counterproductive or downright unethical. For instance, an attempt to repeal the Affordable Health Care Act, also known as Obama Care, during the administration of President Donald Trump was unsuccessful because some Republican senators broke ranks with the party and refused to vote in favour of the repeal because they believed that doing so without a workable alternative would be detrimental to the majority of Americans. Nearly 200 years prior, some Senate Democrats defected from their party to vote with their Republican counterparts to ratify the 13th Amendment to the US Constitution, which outlawed slavery and forced labour in all its forms [47].

Law, Politics and Morality in the Nigerian Political Space:

When one thinks of Machiavelli's famous quote that politics has no relation to moral, Nigerian politicians come to mind. The public-spirited consciousness that seems to guide their counterparts in other regions of the world has been surpassed by them throughout time. Politicians in Nigeria believe it is OK to make election pledges that they are aware they cannot keep and may not even intend to. They continue to act in ways that raise doubts about the morality of their business practices, even once they eventually hold political power. Unfortunately, it seems that Nigerians have grown accustomed to dishonest politicians who lack moral standards over the years, as evidenced by the fact that many of them have gotten away with actions that would have led to their political downfall in other countries.

Nigerian leaders have frequently failed to rise above their partisanship, even when it has been absolutely required. The

⁴¹ Ibid (n 6).

⁴² Ibid (n 14).

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ Ibid (n 6).

⁴⁶ Ibid.

⁴⁷ Ibid.

governor of a Nigerian state was reportedly said to have made certain remarks that sparked comments, including editorials in many publications about the role of morality in Nigerian politics. This served as confirmation of the attitude of Nigerian politicians toward the moral issue. According to reports, he said, "Get out of politics if you can't lie." Every activity you engage in has its own set of rules. Your goal in politics is to win; get there first, and everything else will fall into place. Go become a priest or imam if you are speaking of integrity or morals"^[48]. The question is if lying is necessary to stay in Nigerian politics. Once more, morality and politics cannot be separated. Politics without principles, wealth without labor, pleasure without conscience, knowledge without character, trade without morals, science without compassion, and devotion without sacrifice are the seven social sins, according to Mahatma Ghandi^[49].

Politically Expedient Actions Devoid of Morality

Hitler and his Nazi Party saw nothing wrong in the murder of millions of Jews in their quest to dominate Europe and ensure the survival of what they called the Master (Aryan) Race. Prior to the Second World War, Joseph Stalin leader of the Soviet Union, set in motion events backed by law, designed to cause a famine in Ukraine, to destroy the people there, seeking independence from his rule. As a result an estimated seven million persons perished in the famine era, with the people deprived of the food they had grown with their own hands. In the four years of his rule Pol Pot brought hardship, pains and sorrow to Cambodia, the type of which had never been witnessed before. He presided over a totalitarian dictatorship that imposed a radical form of agrarian socialism on the country. His regime compelled people from the city to go to the countryside in order to work on forced labour projects and collective farms. About 25% of Cambodians died as a result of a combination of executions, forced labour, hunger, and inadequate medical treatment. Due to the political actions of his four-year reign, an estimated one to three million people (out of a population of slightly over eight million) perished overall.

All the incident stated above occurred due a lack of morality in law and politics of these countries at those times. Nigerian politicians are either Christians or Muslims. Religions preach one form of moral code or the order. It is generally considered a sin to steal, kill or destroy the properties of other persons. Yet Nigeria politicians have overtime, consistently acted in ways indicative that they have completely removed consideration from morality, from the everyday exercise of their duties. This is why most will on assumption of office set about corruptly enriching themselves to the detriment of the populace they were elected to serve^[50]. Laws are enacted in various States of Nigeria that entitle former state governors to enjoy as long as they live the salaries and other pecuniary benefits attached to their erstwhile offices. To make matter worse, most of these governors end up at the Senate. This depletes the resources of the States with its consequential effect on the delivery of the dividend of democracy of the citizenry. Years back a British tabloid reportedly described Nigeria as so corrupt a country, that it would be better for Britain to

simply set fire to its intended aid money, rather than release it to corrupt government officials in Nigeria^[51].

The atrocities of Hitler against the Jews and the poles influenced by civic laws and politics without morality of Germany during the Second World War, shocked the civilized world consisting of the Positivists and others who rejected any relation among law, politics and morality. The war criminals were tried after the war in accordance with the moral principles of natural law and many were convicted to death and executed. Germany has thereafter, joined the league of the civilized world, where the interplay of law, morals and politics regulates most human conducts or behaviour. Sadly, same cannot be said of Nigeria and most third world countries, where politicians appear above the law and conduct their governance or politics devoid of good moral content.

Growing Significance of Morals

The sociological method is now influencing the current era. This method focuses more on the goals that the law must achieve. As a result, morals or acknowledged values have emerged as a crucial area of study for effective leadership and legislation. Under international law also, morals are exercising a great influence. The brutalities and inhuman acts in World Wars made the people to turn back to morals and efforts are being made to establish standards and values which the nations must follow. Perhaps there is not a more compelling argument for the morality of the Nuremberg Trials^[52]. Politics and the law must not disregard morals if they are to continue to be effective and closer to the lives of the people.

Recommendations

The researchers make the following recommendations:

1. The old corrupt and immoral Nigerian politicians, who deliberately neglect the interplay of the trilogy and taxonomy of law, politics and morality in social engineering, should be rejected, during the forthcoming 2027 general elections in Nigeria.
2. The old guards should be replaced with new crop of politicians who understand and appreciate the interaction of law, politics and morality in the regulation of human conducts.
3. The new guard of political leaders in Nigeria, come 2027, should annul the laws in states that enable former state governors to earn life time pensions.
4. A new guard of political leaders in Nigeria, with zero tolerance for corruption in all its forms, should be elected into political offices, come 2027.

Conclusion

Law, Politics and morality are different, albeit related concepts. Natural law jurists persists that natural law of which morality is a crucial part, is the foundation of positive law. It is a gauge with which the goodness, justness or otherwise of positive law is measured. Positivists generally see no connection and in fact, stubbornly work to divorce or keep divorced morality from law and politics. But try as they did, the connection between the three continue to be evident through various civic laws with moral contents and the implementation thereof, and through how the civilized

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰ Ibid.

⁵¹ Ibid.

⁵² Ibid.

world punished war criminals of the Second World War era. They thereby impliedly rejected positive law without morality, which influenced such war crimes and found refuge under the moral content of natural law, bearing in mind that prosecution of war crimes is part and parcel of international politics.

Some jurists and political philosophers see no connection or relation among law, morality and politics. Politicians under their influences, consequently ignore morality and moral contents of law in their political activities. So long as they attain their political objective it does not matter whether the means to their end is immoral. From the civilized countries it is evident that law, politics and morality are deeply interwoven and they interplay to regulate all or most human interactions and conducts. Unfortunately, same cannot be said of Nigeria and other third world countries, where law, morality and politics are to a large extent, in a palpable state of disconnect. Recommendations were made and when implemented will serve as panacea to the troubles thrown up by this somewhat disconnect among the concepts of law, politics and morality in the regulation of human interactions and conducts in Nigeria.

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