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INTRODUCTION
THE TRANSFORMATIONAL POWER OF GODLIGHT

By

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&

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This presentation examines the impact of Dr. Bart Barthelemy's working hypothesis: If all the universe is light (GodLight), then so are we. As we consider the scientific support and spiritual references to perceive God as Light, we are invited to expand our thinking, uplift our emotions, and fortify the ways we live and relate to each other. Seeking answers to these questions can be a lifelong journey for so many of us: How was the universe created? What is our purpose? How do we know that God exists? Who is God? Finding meaning and inner peace are at the core of our search for answers. We devote so much of our lives to managing uncertainty and gaining comfort with it. Both science and spirituality help us manage uncertainty in life while spirituality has the added benefit of helping us make peace with it. GodLight offers an array of possibilities for answering these and other questions as Dr. Bart Barthelemy uncovers patterns of reality in scientific studies and spiritual realms. GodLight can bring us closer to inner harmony and universal connection. Experiencing God as Light can help solidify our understanding of the universe while offering us contentment as we explore the vast unknown.

**OPENING AND RESTORING GOOD DEMOCRATIC ENGAGEMENT IN
NIGERIA: GODLIGHT CONTENT- NETWORK POTENTIALS
AS THE MASTER KEY**

BY

PROF JUDE EMEKA MADU

Introduction

In this conference, focusing on the interface of humanistic values and scientific innovations in shaping our world, I have chosen to relate on GodLight content-network potentials as the master key to opening up and restoring real democratic engagement in Nigeria's polis as a contribution to the enthronement of a stable and solid governmental democratic engineering process in the country. I am very much convinced that such a democratic rebirth will undoubtedly usher in a new Nigeria where unity, brotherhood, progress and peace will be the order of the day.

Knowing very well in Nigeria, that her ship of state has been wobbling like a punctured tyre over the last six decades of political independence as well as our observed sorry state of murky waters in her democratic agenda, it becomes very pertinent and important to investigate the "whys, whats and hows" of these discomfitures. Going back into our memory lane, we can still recall the murky waters of the sixties that gave birth to the Nigeria- Biafra war; those that trailed the Obasanjo and Goodluck regimes in the form of insecurity threats of Boko haram and other insurgencies that threatened the nation to her marrows. Buhari's government of "HOPE" contrarily brought in hopelessness and hunger in the lives of the masses. And Tinubu's government of Renewed Hope is currently that of renewed hopelessness as hunger, super inflation and bad governance are the masses' bed-fellows. And the masses are no longer comfortable with this ugly state of affairs. Recent protests in the land, like the "End Sars" in 2020 and the "END BAD GOVERNANCE" in 2023 are ample evidences to showcase the burden of the masses as per bad governance in the land. Even in our elections, especially in the last general elections of 2023, copious riggings saw to a flagrant and open bastardisation of the majority voices to the exaltation of the minority voices in Presidential race which brought into power the unpopular person into the noble office of President. Just recently, in a colloquium organized in the honour of Emeka Ihedioha, the rusticated one time Governor of Imo State by a fraudulent Nigerian judiciary, notable big wigs like Obasanjo, Kukah and Obi lamented on the deplorable state of democracy in Tinubu's government, especially in flouting the rules of democracy. For these men of substance in Nigeria's political domain, they were all in agreement that the recent overthrow

of the democratic government in Rivers State in a military fashion by Tinubu speaks volumes of the abuse of the tenets democracy in Nigeria. (Channels TV, *Politics Today's*, Monday, 24-03-2025) Of course, what do we expect from these unholy unilateral power shows except skewed, shallow and bad democratic governance in the country. Bad governance indeed

This paper addresses these burning issues in our democratic landscape as well as searches for viable solutions to these anomalies which are enabling forces to bad governance.

Generally, the impressions so far prevailing among us as to the issue of governance vis-à-vis democracy is that of bad leadership. But the issue is far more than that of leadership. This paper asserts that leadership factors cannot give a fundamental and ultimate explanation of the discomfitures, though; these may indeed be apparent causes.

I propose that the more ultimate, the more fundamental and the more pristine causes of these lapses are to be found in the negation of the metaphysical GodLight Principles, nay GodLight –content –network potentials as the engine or the driving force s to good governance in Nigeria. Thus, I posit that if our policy is built upon this metaphysical reality and our Leaders and the Followers are groomed within this school of thought, and becoming, as it were, the personifications of these principles, they would be imbued with the power to uplift others to reach their highest potentials as well as the state to reach her highest in her democratic governance. Knowledge, they say is power but I can add that it is the application of knowledge that is Power that can rotate positive cosmic changes. In other words, I am saying that one can only answer a leader when he is made in accordance with the philosophical blue prints of leadership, principles that are anchored in GodLight network potentials. No wonder, such notables like Plato would always sing the mantra of “Philosopher Kings” as ideal leaders, as these have both the knowledge of the rules of the game as well as the knowledge of applications of such rules in governance. If this thesis can successfully be demonstrated, this paper can serve as a blueprint for a viable democratic agenda for Nigeria and Africa generally, a blueprint indeed, for evolving a new Nigeria where equity, social justice, sound democratic governance will be the order of the day; a Nigeria where leadership and followership will be purposeful, visionary and ideologically based.

My approach to the thematic will be philosophico-theological since our subject of investigation boards on a fundamental reality, nay- God’s spark or light in a formless dark

and chaotic earth and in man which is anchored on an unconditional love connecting man and the entire universe in unity and balance for harmonious cosmic relationships.

Exposing the Theme: GodLight and Democratic Governance Clarified GodLight

The concept of GodLight borders on the supra-sensible reality and as such, it is not easy to define. Harvey (2002) describes the term as a divine, universal, or spiritual light that symbolizes enlightenment, guidance and transformation. It refers to the divine light or energy that emanates from a higher power or the universe. It symbolizes guidance; wisdom and illumination, helping individuals navigate life's challenges and connect with their inner selves. It is an inner light in man representing God's spark in him and connecting him to his true nature and the universe. I am inclined to think of this light as universal consciousness that connects all beings to the ultimate reality. It represents wisdom, intuition, moral compass, intelligence and knowledge. It should be remarked that knowledge translates from one area to another as well as an avenue to understanding and insights. (Carson, 1992, p. 200). Knowledge therefore is power indeed to overcome the past and to make better decisions, to make scientific and technological innovations as well as making good democratic societies. At this point, let us move forward to explore the meaning, content, characteristics, functions and applications of the Light of God as narrated by the biblical writer of the creation account of Genesis chapter one, where God created first, LIGHT, to illuminate the chaos of darkness.

The Hebrew name of God used here by the author of Genesis chapter one is Elohim, which stresses his majesty and omnipotence. The 'im' ending indicates a plurality, implying that Elohim can actually mean gods. Morris (1981) maintains that Elohim is a plural name with a singular meaning, a uni-plural noun that suggests the uni-plurality of the Godhead. It is this Godhead that sets in motion the creation of the universe. In fact, it can be remarked without any fear of contradiction that the Transcendent, omnipotent Godhead called into existence the space-mass-time universe. Although the earth was created as a formless void existing in static darkness, it seems that God's purpose was first to use his spirit to invent motion and form to the inert and shapeless element and next would come the energy of light to dispel the darkness. The creation of light as the first element by God is very revealing of the uppermost hierarchy of light over and above all the other created elements. It should be noted that God's WORD brought light which was to be the pathfinder and energizer of every other created element.

On the first day of creation, the Godhead created and energized the entire universe with His intrinsic light as the infinite sphere of His divine activity and purpose. (Morris, 1981, p.65). And on the fourth day, He created the light generators, the heavenly bodies indeed as suppliers of light to the days and nights. We see here that God's intrinsic light is manifested in our observable sun, moon and stars and we are all aware of the tremendous function of the sun in photosynthesis and the acceleration of agricultural productions. Going further in God's creation enterprise on the sixth day, we are thrilled with the creation of man (Adam) where the UNI-PLURAL GODHEAD (Elohim) openly exposed this plurality in the formation of man by the statement "Let us make man in our own image and likeness". It is very interesting here to note that God spoke to Himself, one member of the uni-plural Godhead as well as addressing other members of the Godhead. This is very fascinating as I look at this as a communitarian address, indeed what I call the "WE MENTALITY" on which any meaningful productive engagement is anchored. Here we see a collaborative exchange of ideas among the Godhead and in this collaboration, the Godhead breathed unto man the BREATH/ SPARK of life, indeed an aspect of man that is like God, an aspect of man that can indeed be man's driving force, power or light that can equip man for scientific, technological and even political innovations on earth. I am very much convinced that it was on the basis of this spark, its knowledge, appreciation and application that God based his basic instructions and commission to man to be fruitful and replenish the earth, to subdue the earth and have dominion over every creature. These instructions and commission entail leadership and rulership ingredients.

In other words, subduing the earth would definitely involve intense study of the earth and the application of the knowledge therefrom for the benefits and welfare of the earth's inhabitants, both animals and humans. Therefore, I may rightly say that the two-fold commission of God to man, i.e. to conquer and rule as well as to subdue and have dominion embrace man's productive and innovative activities. In fact, this commission established man as God's steward over the created world. Thus, man's innovative activities are driven by the divine spark, the divine light as the causative power bloc which gives birth to effects.

Pondering indeed of the relationship between CAUSE AND EFFECT, I have come to realize that there is always an intrinsic relationship between the duo. I have also come to realize that the eventual product of the causative action passes through series of other variables before arriving at the terminus ad quem. There is this common saying that "As a man thinks, so he becomes". And all thinking starts from the mind/soul of man and like an electric current pass through a network of vibrations before hitting the observable final result. It is against this

backdrop that all of man's creative activities, his innovations in both scientific technology and in building up of stable and democratic societies take their bearings from the soul/mind of man. And this soul/mind is that SPARK of God in man that I have described as the DRIVING FORCE of all man's operations in the universe. It is in this mind that all imaginations are born and nurtured and the imagination gives birth to ideas that give birth to actions and actions eventually give birth to results that are observable. We can see here that GODLIGHT in man is the engine room of all of man's operations and noble achievements. It is this Light that is the pathfinder, the master energizer and driving force that gives birth to all innovations, be it in science and technology, research and development, stable democratic structures and good governance in general. I can say without any qualms of conscience that GodLight in man that is indeed the lens through which man perceives and conceives reality as a whole as well as the energizing force for the production of world goodies. It is worthy to note here that GodLight as a lens could be likened to a people's cosmology through which a people perceive and conceive reality as well as the dominant force that determines their value scales and attitudinal orientations.

This lens which is the light of God opens man's inner eyes to see boldly God's pathways for cosmic operations in his mission to recreate and dominate the world. This lens therefore becomes, as it were the guide post, the illuminator of man, and the driving catalyst in man for the ordering of the universe to its topmost best for the good of man. We can therefore say that any stable and good democratic society can only be the one founded on the solid GodLight Principles while the negation of such principles would definitely usher in anarchy and sorrow in the land.

GodLight and African cosmological principles are anchored on the "WE MENTALITY" on which any solid and stable Government must rotate. At this juncture, we shall go into the memory lane to assess African governments with particular focus on Nigeria on the issue of democratic governance.

Democratic Governance in Africa Vis-à-vis Nigeria

In a paper on African unity, presented at the Nigerian Institute of International Affairs, Akindele (N.D) extolled the import of democratic governance in Africa. He remarked:

In the context of the on-going third wave of democratic experimentation which has welcomingly resulted in the remarkable expansion of the democratic space in the world order, revulsion and rebellion against

authoritarian military or civilian rule in Africa, which has now become anachronistic, demand that we make the newly emerging order of democratic governance irreversible. (p.2)

Akindele's position above is a clear manifestation of the fact that authoritarianism under any guise is undemocratic and un-African. This undermines the goal of interaction of beings in African world-view whether on the vertical or on the horizontal levels of existence. Metuh (1987) underscores this goal of interaction thus:

The goal of interaction of beings in African world-view is the maintenance of the integration and balance of the beings in it. Harmonious interaction of beings leads to the mutual strengthening of the beings involved and enhances the growth of life (p.78)

The above implies that a pernicious influence from one being weakens other beings and threatens the harmony and integration of the whole. Thus, in Africa, this understanding must have to be held sacrosanct by our leaders whose duties within the polis are to maintain harmony between themselves and the governed. It is within this context that we can understand and appreciate the African democratic process. This process centers on the realization that the basis on which the African mode of life rests is on profound participation or communion with one another and with the universe as a whole. In other words, each person in the African world lives for the others.

Mbiti (1969), the renowned African philosopher and theologian underscores this sentiment thus:

I am because we are and because we are, therefore I am. (p.78).

Mbiti's dictum speaks volumes of what African democracy entails. It is a democracy of full participation of all in governance, a democracy that is undergirded by African world-view, a world-view which is foundational and anchors the African community consciousness, unified view of reality and the sense of preservation and enhancement of human life. (Ejizu, 1986, p.133)

If "I am because we are" it then means that our destiny lies in our hands; power and authority lie in the hands of the community, indeed, the people themselves. Mbeki (N.D), the former President of South Africa, lends a constitutional credence to this. Talking about the liberation struggle in South Africa, he said:

An important document of liberation struggle, adopted at the congress of the people in 1955 is called the Freedom Charter. Among its clauses is the important provision that "The people shall govern". In

the course of our struggle, this was expressed in the mobilizing slogan, “Power to the People” (p.5)

Yes, good enough, “Power to the people”, the “WE MENTALITY” indeed. One wonders whether this has been maintained in South Africa ever since the dismantling of Apartheid in 1991. Cases of leadership turmoil have continued to trail former President Cyril Ramaphosa since after his exit from power. The “WE DEMOCRATIC POLITY” which Mbeki advocates for in Africa finds advocacy in Umeogu’s (2007) “Ohazurume” theory of leadership.

Umeogu, writing within the context of a viable democratic model for the Igbo of Nigeria says:

“Ohazurume” is a philosophy of life and action, a philosophy of “Ohacracy”, a philosophy of government of everybody. To be sure, ohazurume is the philosophy of communal consensus, a philosophy of character and behavior which regulates a people’s existence by reconciling the collective identity and culture in knowledge and belief with life and being. (p.10).

We can therefore say that the philosophy of Ohazurume is community-centered involving all the stake holders in her decisions and policy-making processes. This “WE MENTALITY” syndrome in Africa’s democratic agenda aligns with GodLight’s spiritual perspective of an INNER LIGHT in man which Partridge (2014) identifies as the Divine Light, the Divine Spark within individuals connecting them to their true nature and to the universe, connecting man to the cosmos in unity and balance of the cosmic environment. We can say therefore that the concept of democracy is fundamental to the very character of both Africa’s unified view of reality and community consciousness as well as to the universal love and unity exhibited by God, the creator in inter-linking all creation to His universal fatherhood and Goodness. From all these, we can see that in creation of man by God, power was given to Man (ADAM, meaning humanity) and this mandate was to be the inheritance of all world governments. It should be noted that a major underlying assumption of democracy is the belief that the participation by the people in running the affairs of the state is crucial for eliminating the tendency to use state power for evil. (Nnoli, 2013, p. 11) Democracy, I am inclined to think is a vital element of the humanization process and as such stake holders in a democratic formation should be able to account to each other, i.e. the leaders and the led, so as to express their human needs. Thus, the orientation of democracy is to empower the people to use the political system to improve their lives. It is indeed a two-way traffic venture in which both the leaders and the led are in a harmonious interaction in which both influence each other to

the best of their common good. In this interaction, selfish individualism on either side must give way to selfless patriotism, mutual co-operation, due electoral process, listening ears by both the leaders and the led, respect and trust for one another and collaboration. All these are ingredients that, only when known and applied by both the leaders and the led, can make democracy thick and relevant to its stakeholders. Democracy is all about leadership where the people are their own liberators. Democracy entails political statesmanship which employs all arts to legislate what we should and should not do. In fact, the end of politics is for the good of man and for building a well-organized society. Thus, politics is not for the infants or for the gullible but for the rational and intelligent adult homo sapiens who can discern the good, the bad and the ugly in the society. We can say that politics, as a matter of fact, must be grounded on virtue and the political gladiators must be groomed in this intellectual knowledge. Thus, it stands to reason to say that for any democracy to thrive and succeed, its major driving force must lie in the virtuous dispositions of its stakeholders in both its moral and intellectual dimensions. Dike (2003) lends credence to this view as he says:

A virtuous person plays consistently a good game; virtuous persons are those of high ethical standards who pursue activities purely for the good of the society and also for themselves. A virtuous leader/citizen is one who understands that personal welfare depends on general welfare and therefore acts accordingly. (p.43)

Indeed, African politicians/statesmen must be committed to the politics of virtue which invariably constitutes the catalyst for good democratic governance. America today enjoys a wonderful democracy because her founding fathers crafted their constitution on the fabrics of the ethics of virtue. To this Dike (2003) says:

African leaders can learn a lot from the activities and philosophy of America's founding fathers who crafted a constitution which is today the envy of the world and believed that the stability and success of their democratic Republic rested on the maintenance of virtue among its citizens. (p.45)

Hence, the knowledge and application of the dynamics of virtue for evolving a balanced cosmic order become crucial for any aspiring democratic society. In fact, the Federal Republic of Nigeria recognized and endorsed this virtuous disposition in her 1999 constitution as amended.

The constitution of the Federal Republic of Nigeria (1999), Chapter 11, entitled Fundamental Objectives and Directive Principles of State specifies in sections 14 and 23 government's

relationships with the people and National Ethics respectively. Concerning Government's relationship with the people, section 14, sub- sections 1 and 2(a) have this to say:

The Federal Republic of Nigeria shall be a state based on the principles of democracy and social justice. That sovereignty belongs to the People of Nigeria from whom government through this constitution derives its powers and authority. And section 23 spelling out the National Ethics says that the National Ethics shall be discipline, integrity, dignity of labor, social justice, religious tolerance, self-reliance and patriotism.

Indeed, these are noble and beautiful constitutional provisions in a good and stable democracy, for in a democratic polis, it is the "DEMOS" i.e. the people, all the people or their elected representatives that constitute the polis. And the overall collaboration of all these in the spirit of unity of purpose for the welfare of all becomes its essential ingredient. In fact, African (Nigerian) mode of life rests on this profound communion with one another and with the universe as a whole. It is on this communion that is anchored her democratic agenda. This communion, as it were, transcends the mundane to the realm of the supra-mundane, implying what we can describe as a metaphysical communion.

Considering the facts presented above, and juxtaposing them with what has been obtaining in Nigeria from the third republic of Obasanjo and his successors, Umaru Musa Yar'Adua, Goodluck Ebele Jonathan, General Buhari and Bola Tinubu in matters of governance, one would conclude without an iota of contradiction that democracy in Nigeria has been on a wobbling and porous state. Obasanjo's government was tagged as a government of unreason by the socio-political critic, Victor Dike. Dike (2003) maintains that in a pro-development and pro-people democratic society, "leadership and democracy" possess positive meanings but they seem to have assumed negative connotations in Nigeria for the corrupt politicians at Abuja and the state capitals. These would seem an excuse to rob, to kill and to get rich quick, while the governed remain in perpetual penury, hunger, ignorance and sickness.

Some of the major issues facing the polity include electoral fraud, politics devoid of ideology, enthronement of the culture of insecurity of life and property and a wave of political assassinations (p. 11)

Dike's view has earlier been echoed by a Roman Catholic Clergy man, Odey (2003) who described Nigeria's democracy as a "Raped Democracy" Odey adjudged Obasanjo's elevation to power to fraudulent acts of thuggery and rigging and thus accused the

government of the period as a derailed democracy. In fact, this sorry state of affairs also extended to the subsequent so-called Nigerian democracies. Buhari's government could be tagged an ethno-tribalized boko-haramic and Fulanized herdsmanic oligarchy while Tinubu's present regime can be tagged a government of "ALLOCATION/ MY TURN" brand of oligarchy bereft of any ideology and democratic focus, a government foisted on the people by an executive fiat through the "Dependent Electoral Commission and Ampit Judiciary". In each case, what we have is nothing but governments of selfish and greedy political gladiators without any knowledge and skills for democratic governance. And the result can only be a tainted democracy. Then, quo vadis democracy in Nigeria? How do we restore democracy to its true and normative consensus framework in Nigeria? I am convinced that these questions can find answers from the utilization of GodLight metaphysical and transcendental potentials as the molding sub-structure and driving force in the restoration of democratic polis in Nigeria. We shall take our bearing from God's enthronement of democratic cosmos that has enjoyed stable and harmonious existence since the time of its creation.

God's Cosmic Democratic Agenda: Application for Restoring a Democratic Polis in Nigeria

A critical philosophico-theological reflection on God's creation of the universe reveals an outstanding inauguration of a democratic cosmic model of governance. And I am convinced that this model was to serve as the blueprint for all other human democratic engagements. I am very convinced that this creation drama was played to serve as the foundational block to be known, appropriated and applied by the homo sapiens in their inauguration of democratic world governments. In fact, the knowledge of this cosmic democratic model and its application can constitute the driving force for establishing stable and harmonious societies. This goes to validate and endorse the wise saying that knowledge is power. We are aware that the principal actor in the drama is the Uni-plural Godhead (Elohim) who set out His mission in bringing ORDER OUT OF CHAOS. Properly speaking, the creation story as found in Genesis 1.1- 2.4 begins with an attempt to describe the nothingness or the zero point at which God began His creative activity. The earth was still a formless waste plunged in the darkness of a boundless surging primeval sea.

Then, the Godhead, with his creative WORD confronts this chaos, indeed a Divine attack aimed at bringing orderliness out of this chaos. It is very revealing that God's first element to

be created was LIGHT which was emitted from Himself, which dispelled the darkness as well as cleared the coast for visibility and more cosmic innovations. It is not surprising therefore that this divine light, indeed, with clear insight and vision set out to separate carefully the different spheres of existence as well as ornamenting of these spheres. We can see here that God as light set out to organize the universe in a wholistic, integrated and communalistic harmonious framework, where all the beings therein work in a complementary fashion. Thus, one interesting thing about these spheres and their inhabitants is the profound communion and interaction between them. It is indeed an organized democratic cosmos, a model put in place by God for humanity to copy and practice in their own societies.

Of special significance is the creation of man where the Uni-plural Godhead created man in His image and likeness. Here, His power, insight, knowledge, wisdom, intelligence, spirit of innovation and creativity were all given to man, as the Godhead breathed unto him His SPARK OF LIGHT. Morris (1981) maintains that it is this Divine Light that uplifts man to a transcendental knowledge and consciousness connecting him to all things as well as elevating him to a higher state of being where he transcends his ego of selfishness to altruistic patriotic spirit. It is an inner light which represents God's spark in man connecting him to his true nature and the universe as well as a spiritual transformative power for technological innovations and creativity. Partridge (2014) is of the view that GodLight in man generates harmony and balance in relationships as well as inspires universal consciousness connecting all beings in unity and oneness, connecting individuals to each other and to the universe for the purpose of inaugurating stable, strong and balanced societies. We have gone all along to underscore the contents and the metaphysical potentials of GodLight as indeed the matrix, the driving force and the fundamental substratum on which all scientific cum technological innovations as well as solid socio-political and strong democratic structures rotate as GodLight is the straight and clear "rail road" to all these structures.

Having gone so far, we can now go foreword to apply the potentials of GodLight as the master key for opening up and restoring Nigeria's lepros democracy, a democracy that all along the ages has been hanging on porous foundation, on ignorance of the dynamics of good governance.

Opening up and Restoring Stable Democratic Polity in Nigeria

I have said somewhere (Madu, 2013, p.11) that Nigeria is suffering from what I call democratic leprosy. Going through the memory lane, especially with regards to our

democratic dispensation, it has been discovered that this is a country where laws are blatantly defied, where results of probe panels are never released to the public because some sacred cows are indicted, where ignobly indicted high profile public officers are given national honors and celebrated, where Godfathers and money-bags determine the dynamics of election results, where cross-carpeting of political gladiators is the order of the day and where the political class are bereft of any political ideology. In this nation therefore, it should be remarked that democracy is in coma and if democracy must survive, our leaders must brace up with leadership tasks which according to Gardner (1978) is to help societies understand problems that all must face and to aid in the setting up of viable parameters for the solutions of such problems for the purpose of reaching some set down goals. This implies that leaders must work with others in finding the parts to these chosen goals, maintaining, at the same time, public morale, motivation and nurturing a workable level of public unity. Leaders can therefore be said to have first and foremost a good knowledge of the art of governance as well as having the knowledge of the application of this art in helping people to know how they can be at their best in collaborating with their leaders in charting an enduring, stable and harmonious government for the welfare of all, with malice towards none and with charity to all.

Knowledge of the dynamics of good democratic agenda and also the knowledge of the application of such dynamics becomes very crucial in any meaningful great and welfare oriented democratic engagement. In fact, this was elegantly echoed in the inaugural address of one of the great leaders of American democracy, John F. Kennedy in 1960, who maintained that his intention to make America great and prosperous with his experiential knowledge of democratic governance and the pathways to enthrone this in America. (OSdey, 2001, p.119). Categorically he said:

The energy, the faith, the devotion which “WE” bring to this endeavor will light our country and those who serve it, and the glow from that fire can truly light the world. (Odey, p.120)

Kennedy’s address manifests the mind of a leader par excellence—faith, devotion and commitment to responsibility for a better America. We can admit here that Kennedy aligned himself with the mind of the Godhead in His bid to fashion a better cosmic order. This to my mind, is revelatory and exemplary for leaders and the led in world governments, including Nigeria.

In the light of the above, we can say that the opening and the restoration of good democratic engagement in Nigeria rotate on these parameters.

- a. Acquisition of knowledge of the dynamics of the art of democratic governance by both the leaders and the led in Nigeria as well as the application of such knowledge in charting a new positive, harmonious and welfare-oriented Nigeria. This endorses and validates GodLight potentials of knowledge, wisdom, intuition and energy for transforming and organizing the universe and other cosmic innovations
- b. That leaders are light bearers and therefore should glow, be as it were, sign posts and guides, dispel the darkness along the dark abyss on the way to mapped out goals for the good of the community. The Godhead emitted light to dispel darkness and used it for His work of separation and the beautification of the organized spheres of the universe.
- c. That leaders should work in collaboration with the led for a solid and stable administration of their communities. This endorses and validates GodLight content-network potentials in the Uni-plural Godhead communion with man and commission to him as a co-administrator of the universe.
- d. The Godhead, having created man in his own image and likeness and having breathed unto him His SPARK of life, He endowed man with all the divine knowledge, power, energy and intelligence to be His steward here on earth, especially in organizing his environment harmoniously for the good of all the beings in that environment, just as the He did for the entire cosmic community.

From the above narratives, we can see clearly that the wobbling Nigerian ship of state stands a chance to be restored if the dramatis personae in its democratic engineering are schooled and educated in the art of democratic process as well as in the application of such knowledge as are showcased in the Godhead organization and collaborative administrative praxis of His cosmic democratic order.

Concluding and Reflection

Let me conclude by inviting all and sundry to increase their commitment and devotion to learning and promotion of the art of democratic engineering as drivers for a better Nigeria. The same goes also to all to imbibe the knowledge of GodLight potentials in our intellectual space as the energy, the faith and power which these will engender in in our minds will be such a tremendous spark of fire that will light our country, the leaders and the led and the

glow from that fire can truly light our Nigeria to see clearly the pathway to solid and stable democratic society where the welfare of all will be the order of the day. This light will indeed unlock the keys of the prison gate in which Nigerian democracy has been imprisoned, thereby setting it free to operate in its fully capacity. This light, definitely will derobe the present lepros Nigerian democratic body the garb of Godfatherism, Money bagging, selection politics, ideological ignorance of political parties, rigging and democratic illiteracy of the politicians and the masses. And with these done, the light will show the bright and the broad highway to a Nigerian democratic engagement as well as the viable strategies and parameters to achieve it. I am of the view that we have therefore, as a matter of fact the critical duty activates the Nigerian intelligentsia- males, females and indeed the youths, conscientizing them in the Nigerian course and the need for an enduring PAX NIGERIANA. I am convinced that with this knowledge and our determination, commitment and good will, we can open up and can restore a Nigerian democratic polis that will be the harbinger of a robust democratic Nigeria where all Nigerians will be proud to identify with. Let us be aware that the commons good belongs to all in Nigeria and everyone has to benefit from the same services, participate in the same government of the country and also share equally the dividends of the nation's s democracy.

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