

Insecurity and the Leadership Question in Nigeria: An Examination of the Quest for Sustainable Development through Complementary Reflection

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Abstract

It is no hidden truth, that insecurity has predominantly characterized the Nigerian society today. This is apparently visible in the wanton killings, brutality, destruction of lives and property. Fraudulent activities, human trafficking, kidnapping and numerous other social vices have rendered many Nigerians greatly disillusioned. This sordid Nigerian experience is often accrued to bad leadership and Corruption. In laying a focal point on this widely accessed causality of insecurity which has plagued the Nigerian nation, one encounters a paradox. Leadership at all forms and ramification is supposedly a tool of effective positive impartation, organization, visionary projections, information, education and good policy implementation. Unfortunately leadership in Nigeria is far from its ought. Rather a position of leadership is utilized by many as a means of self aggrandizement, imposition and actualization of self interest, victimization, embezzlement, hunting of enemies, and impoverishment of the masses. This leadership and administrative ineptitude has antithetically evolve into inflammable corruption and ferocious insecurity. It is against the backdrop, that complementary reflection provides a conscious, conscientious and complementary approach to effective leadership, and a therapeutic dimension to the ailing insecurity challenges in Nigeria.

Keywords: Leadership and Insecurity in Nigeria, Complementary Reflection.

Introduction

Nigeria as a nation is at a fast retrogression into a seeming Hobbesian state. The prevalence of conflict, crises, rancor, social disorder, brutality, man's inhumanity to man, and the existential fear of insecurity are greatly unabated. Amidst all these, poverty, and the indiscriminate spread of diseases looms large, depicting this setting in the dark. One cannot but say, that the Nigerian malady is immensely conspicuous; it is nothing, but one calling for urgent remedial attention.

Nigeria is a country where things have failed to work. It is characterised with fraudsters having a fill day. Kidnapping and human trafficking has become a lucrative business in some parts of the country. It is that which fear consumes her citizens, that where human life is handled with levity. It is that in which national awards are given to criminals and fraudsters celebrated. The Nigeria we know is that where political offices are seen as the fastest means to wealth acquisition. Unemployment among youths multiplies in rapid progression. Statistics on insecurity cases and instances on poor leadership at federal, state and local levels are on the increase.

The rise of insecurity, poor leadership and administrative ineptitude is the major concern of this paper. The Nigerian insecurity challenge which transcends the known physical brutality, destruction, maiming and wanton killing, to job and psychological insecurity, has degenerated into the loss of trust in the Nigerian political leadership and led to unpatriotic attitudes of the Nigerian populace.

It is glaring therefore, that the Nigerian socio-political leadership has failed in its basic responsibilities. Owing to the corrupt, non-altruistic, egoistic and ethno-centric behaviour of most Nigerian leaders, things in the words of Achebe have fallen apart, and its centre cannot hold.

Complementary reflection, as a philosophy of a conscious, conscientious reflectivity and mutual complementation of efforts, values, ideas, knowledge, systems and thoughts, provides an enabling ambience to tackling the foundational imbroglio of insecurity and leadership in Nigeria,

Leadership: Thematic Survey

Leadership as a term could be described as a conscious act or effort of guiding and influencing people. It has its originality from the verb lead. This implies to guide or nurture. It is a consistent progress of social influence in which one person can enlist the aid and support of others in the accomplishment of a common task. Leadership is an act of organizing a group of people to achieve a common goal. In the words of Peretomode, leadership is the "ability of a person in a group to persuade, inspire or influence the attitudes, behaviors and actions of others or the activities of the organization so that the group members can work cooperatively and enthusiastically towards goal achievement (P.259). For Njoku, leadership is the ability to lead and co-ordinate people effectively for the realization of a common goal (P. 219).

A leader therefore is one who paves the way for others to follow. This means that leadership involves guiding, directing, protecting and influencing towards accomplishment of goals. Mamadu admonishes that leadership must be positively oriented. For him, this "must ensure the general well being of the group through visionary and purposeful articulation and execution of programmes that will lead to the achievement of set goals (30).

Leadership as a term could be adequately contextualized, as there are various dimensions of leadership. In this context therefore socio-political leadership remains the fulcrum of this work. Effective leadership and the need for socio-political security and tranquility have over the years remained at the peak of philosophical articulation. In addressing the essentiality of effectiveness in leadership, Plato articulates the 'Guardians' as the necessary leaders of the state. These 'must have the highest degree and qualities required to guard the city... must be intelligent, able and also care for the city (Plato Book 111, 31).

The Nation-State therefore must be ruled, governed, and led by competent and intelligible persons who have the interest of the masses at heart, and who are morally formidable. For Aristotle, man is by nature a political animal who exist in the community of his fellow men, with an organized political leadership. For him, "he who is without a city through nature rather than chance is either a mean sort or superior to man" (Aristotle, 120).

For Aristotle, the state which must be designed under a political system called 'polity' must not be tyrannical. Its leadership must be self-sufficient, superior, and must consider its subject's benefits as a paramount interest (Aristotle 118). Nicholo Machiavelli in his assessment of the state and its political leadership maintains that political leadership must be headed by the *Prince*. The *Prince* can reach this principedom either with the favour of the common people or with that of mobility' (235). The interest of the state remains paramount to the *Prince*, as he must focus in the command, coordination and expansion of the state, to the interest of its *hoipoloi*.

For Hobbes, the departure from the state of nature, and its concomitant conundrum and the peculiarities of human nature, brings to fore the contractual relinquishment of individual rights to the Leviathan. The Leviathan as the socio-political leader is a composition of an individual or assembly of men. She is entrusted with the mandate of protecting the wills, interest, and peace of the people. The Leviathan must facilitate a mutual aid against enemies abroad. Protection of lives and properties is not antithetical to its role and responsibilities.

From the Locke's perspective, leadership must be patterned through representative governance. The civil state which is compartmentalized into the legislative, executive and judiciary, must be made up of trust-worthy individuals who will represent the interest of the populace, and with whom authority to determine all the controversies, and redress that injuries that may happen to any member of the commonwealth is covered (Locke P. 352).

For Jean Jacque Rosseau the transition from the state of nature to the civil state 'produces a remarkable change in man, by substituting justice for instinct in his behavior and giving his actions the morality they previously lacked (P.412). Here subjective and private will is relinquished for the general and good of all. Leadership is meant to protect the general will of the people. In his philosophical articulation of the civil state, John Stuart Mill identifies an essential ingredient which must not be overlooked in the state. For him, liberty, which he identifies as the nature and limits of power which be legitimately exercised by society over the individual must be judiciously guided in the state. The state must be protected against any form of tyranny by political leaders (Mill, P. 505). For Mill as with the above mentioned philosophers, leadership must never be *kleptocratic*, dictatorial, tyrannical, self imposed or self- centred. Politically leadership must be altruistic and people oriented, and must be ready to protect the general interest of the people. It is entrusted with the task of forestalling and maintaining the wholesome well being of its populace.

Nigeria as a nation state operates a democratic (representative) government. Surprisingly, this democratic structure is far from best. Its socio-political leadership structure is intricately engulfed with worse corrupt practices. Most Nigerian politicians see their political offices as a means of looting and embezzling public fund. The problematic of Nigerian socio- political leadership is encapsulated in the strands of self interest, egoism, ethnocentrism, and political polarization.

Self interest is an indubitable element of worse corrupt practices in Nigerian politics. Leadership is an act of selfless service to the led. Antithetically, self interest dominates the Nigerian socio-political leadership. Many in this instance see their political offices as a means to self satisfaction and actualization. The interest of this leader which forms the fulcrum of his attention emanates his involvement in dubious activities to the detriment of the others. It is for this reason therefore that the leaders in these categories, loot public account, and embezzle public fund meant for developmental projects. The perplexity of this instance is further encountered where the leader paradoxically destroys the lives of those who in any way attempt to expose his unscrupulous acts.

Moreover, ethnocentrism has fast become a norm and social order in the Nigerian polity. The venom of ethnic sentiments has in no mean terms destroyed the health of our socio-political participation and fruitfulness. One wonders why meritocracy should be sacrificed on the altar of mediocrity. The leadership of ethnicity operates on the delusive notion of 'the nearer the better, the safer'. Leaders in Nigeria are most often than not chosen base on ethnic sentiments. In this case it matters little whether the person chosen can impact positively on the people or not.

Exclusion and bifurcation which is now inherent in Nigerian political parties and social class struggle dampens the quest for credible charismatic leaders. In this sense, the fight for dominance between PDP and ACN, ACN and APGA, APGA and ANPP projects mediocres as leaders. This is because these parties want to lead the helm of affairs, hence the credibility of the candidate projected do not really matter; what matters in such instance is the acquisition for power.

These and other factors have led to the near collapse of credibility in the Nigerian political scene. Where the leadership is corrupt, fraudulent, dubious and in- attentive to

the plight of the people, evil therefore becomes prevalent. This is because you cannot house a child in poultry and expect it to come out in the scent of roses.

The struggle for survival through corrupt means and practices has immensely escalated evil and insecurity in contemporary Nigerian society. It is an open secret, that many young Nigerians possess fire arms voluntarily donated by politicians for electoral rigging and political campaigns. These groups have become serious threats to the Nigerian populace as lives are being molested, threatened and even destroyed in search for quick wealth. Robbery and assassination has in recent times become a normal occurrence.

A current update of the insecurity challenge particularly in the Northern part of Nigeria reveals a seeming Hobbesian state of nature. The case of Boko Haram (an Islamic sect) in the northern part of Nigeria has taken over the front burner of Nigerian news, as thousands of lives and property are destroyed without fear or remorse.

Complementary Reflection as a theoretical framework for tackling leadership and insecurity challenges in Nigeria

The foundational imbroglio of socio-political leadership in Nigeria is traceable to wrong reasoning and attitude, which enthrone personal human interest to the detriment of the Nigerian generality. It is this extremism in individual's self interest and negative ideology of seeking self-preservation, which orchestrates the leadership and insecurity menace in Nigeria. Where the mind is influenced negatively, the thoughts and actions will predominately produce evil. Little wonder the Christian holy writ states, that "out of the abundance of the heart, the mouth speaketh". Human actions are nothing but necessary products of thoughts and imaginations.

One of the irresistible functions of philosophy is its ability to sharpen the human mind in a unique manner. Philosophy therefore could be viewed as:

A reflective activity that is directed at analyzing and understanding ideas with the aim of relating them to action and human interest in a way that enables us explain and understand reality better in a comprehensive, total and universal manner (Asouzu, *Methods and Principles* 6).

A thorough philosophical framework provides the ambience for guiding human interest and actions. The level of rationality and humanity applied in every action depends on the comprehensive comprehension and applicability of our knowledge. It is in this sense that Aristotle's position that ignorance is the primary cause of evil could be well appreciated.

Complementary reflection as a philosophy of assimilation, integration and mutual complementation provides an ambience to tackling the menace of insecurity and leadership problems in Nigeria. Complementary Reflection is a brain child of Innocent I. Asouzu, a renown professor at the University of Calabar. It could be defined as "systematic" methodology of teaching about being in a comprehensive, universal, total, unified and future referential manner, (Asouzu, *Ibuanyidanda* 12).

It is a rigorous attempt to understand being, reality and existence in its comprehensive and totalistic manner. In this manner complementary reflection, is a systematic reflectivity of all that is. It borrows into all existentials matter insofar as the mind can perceive. Complementary reflection as a philosophical methodology has "Ibuanyidanda" as its etymological foundation. The concept "Ibuanyidanda" is derived from three Igbo words; Ibu meaning load or task, Anyi-not insurmountable for, Danda, specie of ants. In conglomeration, Ibuanyidanda implies that no task is insurmountable through complementary efforts. This Igbo traditional thought insist that no task is insurmountable for danda. It emphasizes the idea of complementarity, mutuality and interdependence.

Complementary reflection or Ibuandianda philosophy therefore projects a careful, critical and systematic reflectivity of all human existential situations, with the intent of harmonizing its result for the betterment of all. Ibuanyidanda or philosophy of complementarity seeks a mutual complementation of efforts. It accesses ideas, thoughts, and all ontological frame work from comprehensive complementary perspectives. It emphasizes a mutual complementation of efforts, and de-emphasizes exclusion and dichotomizations. Asouzu's Ibuanyidanda philosophy holds that anything that exist serves a missing link of reality. Reality is a web of interconnectivity in which all that exist must be taken into consideration.

As an ontological philosophy, complementarity (Ibuanyidanda philosophy) burrows into human existential situations. It avers that we can hardly carry on any form of meaningful discourse about differences, or even similarities, without clearing some fundamental issues that are closely related to ontology. Moreover, it holds that we can hardly enter into any form of meaningful discourse, with each other where the mind remains unchanged. (Asouzu,13). For this reason, complementary reflection as a human related theory, remains "Noetic" in constitution as it seek ways of laying out the ontological preconditions under which the mind can be trained to relate well with the world in general.

Ibuanyidanda philosophy acknowledges that the human mind most often operates in a bifurcatory and exclusivist manner, posing artificial divide on things. It therefore seeks understanding, interpretation, and meaning from this dimension. It is this exclusivist bifurcating tendency of the mind that uplift one form of divide over the other. In other words it is this mindset that projects an atomic unit of a whole, over others. This amongst others seeks for recognition and supremacy. It is also this mindset that enthrones an individual self interest over the general wellbeing of others. Apparently, the conscious and unconscious exclusivism, bifurcatory and polarized tendencies of the mind propels segregation, struggle for supremacy, egoism, ethnocentrism, conflict and clamour.

It is against this backdrop, that Asouzu project "Noetic Propaedeutic" as a therapy for this human mental pathology. The mind needs to be trained to consciously appreciate reality from its holistic perspective. Noetic propaedeutic therefore is a conscious training of the mind to transcend all forms of artificial divide in search for a comprehensive nature of reality.

The main objective of this is "to make the acting subject adaptable and receptive towards understanding and sharing meaning in a way that transcends artificial boundaries it creates around itself (Asouzu 81). It involves a conscious feeding of the mind with information and ideas which view things in its comprehensive complementary perspective. Asouzian complementary ontology, addresses the problem of human artificial divide which protrudes as the indices of self interest and struggle for supremacy, ethnocentrism, egoism, clamour and conflict, and which degenerates to corrupt practices, social pathology, civil unrest and insecurity in Nigeria.

Complementary reflection as a therapy for leadership pathology and insecurity in Nigeria

The hydric nature of Nigerian leadership problem has been spotted in this work as the foundational causation of insecurity in Nigeria. These hydra headed strands of leadership imbroglio is show cased in the enthronement of personal self interest at the detriment of public interest and joy, ethnocentric intrusion in matters sensitive to the Nigerian well being, egoism, exclusivism, polarization and segregation. The above has brought Nigerian leadership in bad light. These suffices as the reason for looting of public treasury,

embezzlement, project abandonment, inadequate and dilapidated infrastructures, assassination, poor security, and all forms of corrupt practices.

In addressing the extrematization of individual interest which denigrates public interest and joy, Asouzian complementary reflection maintain that, extreme self interest is anti-self interest. Every extrematized self interest has a boomerang effect, which is antithetical to the joy, pleasures and benefit of the actor and the general public, in the long and short run. In the light of this the explication of self interest as the disposition of always in all situations desiring undue advantage for the sole profitability of the person or persons involved, at the total disregard of the common good of the public, becomes essential. When this is done, the individual or group involve here, over turns the desire and pleasure of the populace to its utmost profitability. Paradoxically the illusive joy and pleasures of self interest clones intrinsically the pains, regrets, suffering and trauma of the individual(s) involved and the unanimity of the general public. Here lies the ambivalence of human interest. An exemplification of such instance is seen where a public office holder embezzles public fund allotted for student's bursary, and concomitantly endangers his life and that of his family, thus becoming vulnerable to attacks, beatings, maiming and being killed. Human interest in its negative ambivalence fosters immorality, clamour and conflict, disillusionment, collapse of social trust, fear and trauma.

The negative ambivalence of human interest in Nigeria is symbiotic in nature. Its dual influx proceeds from the leaders to the led and from the led to the leaders. For Asouzu.

Because of the ambivalence of human interest we crown those kings that send us to the butcher and hail those doctors that pluck out our eyes, we crown those chiefs that terrorize us and give our mandate to those that earnestly desire our death. In many cases, we have created Trojan horses that stand for nothing other than the certain destruction of the city. A society that enthrone clowns as kings and scorns at sound education makes the future bleak... where we conserve our private interest and each person does the same thing; the system would definitely not work. Where this happens, all suffer unnecessarily... (Asouzu, *Effective Leadership*, P. 31).

Effective leadership in Nigeria therefore must transcend self interest to the attainment of altruistic and humane categories. Political leadership in the Nigerian polity must be geared towards the attainment and preservation of the general good, interest, joy and satisfaction. The denigration of self interest in leadership and the conscious, continuous reiteration and absolutization of moral values will forestall the sanctity of the Nigerian state.

In the same vein therefore, the egoistic and all elements of solipsism must be distilled into the harmony of the common good. It is no gainsaying the fact that ethnocentrism permeates Nigerian Polity. Ethnic bias and preference intuitively determines the actions of many Nigerians particularly its leaders. Most often than not many in the helm of affair and by inclination others in their daily activities prefer people who are from their tribe and ethnic group. It is this intended and unintended ethnocentric commitment that influences the choice of those who lead the people, who get the contract, who receives the appointment letter, who gets a scholarship, and who benefits more from various public policies. Nigerian leadership in diverse categories sacrifice meritocracy on the altar of mediocrity. Here the wrong and unqualified persons are selected on ethnic passions.

Complementary reflection traces this ethnocentric problematic to the wrong inclination of acting on the maxim it calls "the nearer the better and the safer". Here many erroneously beliefs that people who are nearer to them (from their ethnic group) are better and safer to relate with. Asouzu stated that:

Ethnic matters are some of those decisive moments where the mind seeks to convince itself that a person or a group of individuals are better off and are safer in the midst of those that share certain common, unique or exclusive qualities. These are our Kith and Kin, our own tribal people, people of our race, of our nation etc. Thus in most contentious situations of life, we tend to act in keeping with this maxim. Worst still, we tend to assume that there are certain natural rights attached to its dictates in the form of an ordinance of the natural law. (Ikwa Ogwe, P. 181).

In breaching this artificial human ethnic divide which is antithetical to the progress and profitability of Nigerians, complementary reflection affirms that every culture and ethnic group is significantly relevant, and has capacity of contributing positively to the progressive progression of the state. For this reason therefore, Nigerian leadership must utilize the universal principle of integration, and comprehensive complementation of efforts to the attainment of the goals and desires of the people. Selection of leadership and followership must be devoid of all forms of ethnic sentiment, as this is inimical to the foundations of efficiency, growth and effective productivity of the Nigerian nation. All forms of exclusivism, polarization and dichotomy, evidence in Nigerian politics, leadership and daily activities must be shelve for a conscious and conscientious, mutual comprehensive complementary complementation. Without this, human beings can hardly create societies, seek happiness and evolve good governments and make adequate provisions for the welfare of all (Ikwa Ogwe, P. 196).

In solving the problems of leadership and attaining good governance, complementary reflection avers that we must seek to grasp at the human person not only in the relativity of his condition, but more so, in the comprehensiveness of his determination. It seeks to supersede a conception of the human person that is fragmental and polarized. In addressing matters of governance therefore, the human person has to be approached not only in the relativity of his constitution, but also in the comprehensiveness of his determination (Asouzu, P. 196). In tackling the insecurity challenges inimical to the peace and progress of Nigeria, a mutual complementation of effort is required. Using complementary reflection as a paradigm, Nigerian insecurity challenge could be addressed and curbed in two dimensions.

The first approach tackles the wrong mental conceptualization of reality by the criminals and those posing insecurity threat to the nation. The negative conceptualization of reality from the dimension of self interest, ethnocentrism, dichotomy and polarization, anchors the enigma of insecurity. Many, who involve in posing threat to the society, engage in pushing their interest against the general interest for peace and tranquility. This sect which is often compartmentalized into religious groups, ethnic groups and groups of humans sharing a common negative mind often seek to disrupt, intimidate, inflict pain, and truncate the peaceful existence of others, in their bid to protect their interest.

Noetic propaedeutic therefore stands as a propitious tool of redirecting the mind towards the perception of reality from mutual comprehensive, complementary perspective. Here the mind must consciously accommodate all differences. This new orientation necessarily extols human value and dignity. It is the mindset which will do unto others what she will also expect from others. This new mindset consciously strives for a mutual complementary relationship of the whole. On the other hand, this paper through complementary reflection identifies all security agencies and patriotic citizenry as felicitous agents of conflict resolution and cobbling of insecurity challenge in Nigeria.

Complementary reflection in this regards advocates for a mutual complementation of efforts, ideas, plans and strategies by all security agencies in Nigeria. Where all security

agencies in Nigeria mutually share security intel and information, ideas and objectives, this will immensely enhance planning and tackling of insecurity in Nigeria. The search for sustainable development in Nigeria can only be attained where insecurity challenges have been adequately surmounted and good governance installed. Good governance therefore is a tool for socio-political cum economic development. It occupies a pivotal position in the sustainable development of every nation. "Competency in leadership, characterized by knowledgeable charismatic individuals, is a basic desideratum for a modern, industrial and heavily populated society" (Frankel, P. 176).

Socio-political development in Nigeria can adequately be attained through a mutual complementary relationship between the leaders and the led. Moral consciousness in the society cannot be neglected. "Moral uprightness is indispensable in politics and social life. For effective leadership and good governance to be attainable, the leaders must be people of moral accountability and profound integrity" (Solomon, P. 48). "The successful functioning of a heterogeneous mass of people collected together in a single state depends upon some systematic ordering of human affairs. That ordering process when formalized and codified becomes a system of law" (Beauchamp 203). The progressive and sustainable development of the Nigerian state can adequately be attained through effective leadership, peaceful coexistence and mutual complementation.

Conclusion

Conclusively, in tackling leadership and insecurity challenge in Nigeria, and attaining socio-political cum economic progress and sustainability, there is need for a conscious conscientious effort of all Nigerians. An intrinsic desire for effectiveness in leadership, peace and tranquility, must be cultured, cloned, produced and sustained. In attaining this feat of effectiveness in leadership and the much desired security and economic progress, a complementary reflection of our thoughts, actions, dispositions and orientation must not be undermined. A conscious noetic approach must be facilitated for the general wellbeing of all. The mind therefore must be consciously and consistently trained to appreciate reality from its holistic perspective. Complementary reflection (Ibuanyidanda philosophy) therefore suffices as a necessary felicitous tool of effectiveness leadership and the arrest of insecurity in Nigeria. There is therefore an immense need for a mutual complementation of efforts and resources towards the attainment of a robust economic progress.

Since complementary reflection posits a total and comprehensive approach to reality, there is need to tackle the Nigerian Problem from a holistic dimension with intent of achieving a lasting solution and socio-political sustainability. In the light of this therefore, mutuality must be consciously encouraged. Every effort must be geared towards the necessary profitability of the whole. The well being of Nigeria as a country must be sort from a holistic perspective. The leaders are part of the whole just as the led also constitute to the formation of the whole. A mutual complementation of efforts must be channeled to the satisfaction of all. To this end, leadership and followership must be without absolutization of private interest, ethnocentrism, exclusivism and polarization. A complementary approach must be harnessed for social order, peace, tranquility and security. This mutual comprehensive complementation of all efforts for effectiveness in leadership and the attainment of secured and progressive society will necessarily orchestrate our joy of being.

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