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Complementary Leadership: A Neglected Key to National Security Issues in Nigeria

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ABSTRACT

This paper aims at examining the overwhelmingly positive effects of complementary leadership to the national security of Nigeria. The paper makes analyses of complementarity, leadership, and complementary leadership. Security challenges like banditry, armed robbery, kidnapping, rape, insurgency, ritual killings, militancy, pipeline vandalization, and other related crimes are identified as robbing Nigeria of its integrity. The paper examines the religious and traditional leadership roles that make for their incorporation into Nigeria's leadership style in combating security challenges. The paper argues that the leadership mechanism that will fully incorporate the federal government, religious and traditional leaders is a viable approach to tackling the problems of insecurity in the nation. The paper upon concluding that the lingering security challenges are aftermaths of the neglected cooperative leadership approach advances complementary leadership as an imperative for sustainable security in Nigeria.

Keywords: Complementarity, Leadership, Security, Complimentary Leadership.

INTRODUCTION

It is a truism that no nation can experience development if the human and natural resources are not well secured or protected against internal and external forces. That is why Nigeria in recognition of its significance as a precondition for survival made provision for it in the constitution (1999) in section 14 (1) (b) that “the security and welfare of the people shall be the primary purpose of government”. Any nation whose security institutions are strongly built, not only gives its citizens hope, courage and morale but also attracts foreign investors as well as scare internal and external invaders. The problem of

insecurity has been a challenge to many countries in the world. Almost daily, news of abduction, human trafficking, drug trafficking, armed robbery, ritual killings, insurgency, militancy and other heinous criminal activities make the headlines. Unfortunately, the narrative of the Nigerian state appears to be more worrisome than ever. The number of death and loss of public and private property recorded so far are remarkably alarming as a result of porous security.

Nigeria's economic and socio-political domains have suffered setbacks due to security challenges. Hoodlums like kidnapers, armed robbers, insurgent groups and ritual killers, in their different activities, have taken a stronghold in the nation. Every day in Nigeria has its own fair share of ugly stories of gruesome killings of some citizens, kidnap, or vandalization of government's property. Thousands of lives have been lost in the hands of these hoodlums while uncountable government and private property are destroyed. These unchecked nefarious activities of these hoodlums have distinguished Nigeria as a nation that lacks security consciousness.

Following this ugly security situation, one may ask: does Nigeria not have enough manpower to tackle the problem? Does the nation not have good and sophisticated instruments to fight these challenges? But when one considers the number of security agents with their military and para-military outfits, and also the number of sophisticated ammunitions provided by the government and other sophisticated weapons aided the nation by some caring countries with their military personnel, one will quickly settle with the fact that the security challenge in the country is not yet combated not because the nation lacks manpower or good ammunition, rather because the nation lacks a better leadership approach that could yield a better result. Chinua Achebe (1983) could be correct to say that "the problem with Nigeria is simply and squarely the failure of leadership" (p. 1; also see Merab 2015; Yte 2016), when one evaluates Nigeria's exclusive leadership that has occasioned insecurity and other violence in the nation. A scenario that betrays Nigeria as the giant of Africa.

It is against these ugly situations which have unleashed mayhem to the nation, tarnished the images of the citizenry, robbed the nation of her integrity, and as well affected the economic and socio-political livelihood of the nation, that this paper presents a complementary leadership which advances the incorporation of the religious and traditional leaders into Nigeria's government in combating nation's security, as a way out.

ANALYSIS OF CONCEPTS: COMPLEMENTARITY

According to Niels Bohr (2015) in his *complementarity principle*, for one to have complete knowledge of a phenomenon on atomic behavior, it requires a complementary interaction between the instruments of measurement and the condition under which the phenomena appear. For him, it is not possible to observe both wave and particle aspects simultaneously. Together, they present a holistic description than either of the two taken alone (<https://www.britannica.com>). Though, taken from the atomic principles, the above is indicative of the fact that a better result could be gotten when different mechanisms complement themselves than when it is done by a single mechanism.

Innocent Asouzu (2003) takes a practical and humanistic dimension which advances mutual dependence and interdependence. It is for him, about the actions taken

together which make a system work or bring positive changes in the lives of individuals and society (p. 68). His humanistic approach offers the framework for mutual dependence that will enable a system to have an optimal realization of its potentials.

The striking difference between Bohr's idea of complementarity and Asouzu's is the fact that while Bohr's is atom-based, Asouzu's is human-based. More so, Asouzu's complementarity has two basic principles underlining it; these are the 'principle of complementation' which states: "Anything that exists serves a missing link of reality", and the 'principle of progressive transformation' which states: "All human actions are geared towards the joy of being", which is not explicitly found in Bohr's. Be that as it may, complementarity, irrespective of the dimensions or perspectives it is viewed, is a principle that advances complementation of efforts, and incorporates all mechanisms comprehensively in the realization of a fuller result.

LEADERSHIP

Leadership according to Sylvanus Iwe (1978) is a natural and inevitable attribute of a society. For a society to be without leadership is like a body without a head (p. 15). He argues that a society without good leadership is bound to be in disarray. Andrew Uduigwomen (1997) corroborated the above when he made the point that "Group life is a practical impossibility without a responsible leadership. Leadership is what the head and the eye are to a human person....Leadership is an indispensable element of social organization. A nation is therefore what the leaders have made it" (p. 61). Implicit in the above are inherent qualities needed in leadership. Among the qualities according to Uduigwomen is the ability to generate cooperation and stimulate initiative (p. 61). Plato (1955) on his part differs a bit as he earmarked wisdom as the only quality that distinguishes a good leader, hence, his idea of the philosopher-king. According to him, "Unless philosophers are kings and princess of the world have the spirit and power of philosophy and political greatness and wisdom meet in one, and these numerous natures who pursue either to the exclusion of the other are forcibly restrained from doing so, cities will never rest from their evils, nor the human race" (p. 280). Following Plato's position, one can infer that wisdom for Plato ranks highest among all leadership qualities; and that is why he maintains that for a society to make progress, leaders must embrace wisdom (Eyo and Ogar 2014; Ogar and Akpan 2016). Enumerating the qualities of leadership further, Godfrey Ozumba (2005) avers that, "A leader must have a clear vision, have the will power and courage to carry others along for the actualization of his vision which must be for the overall good of the people his is leading" (p. 106).

One can deduce from the above qualities, a complementary approach a leader must adopt by carrying everybody along in the realization of the society's set goals or agenda. Appositely, Soludo as cited by Ideyi Nwabuiro (2007) confirmed the complementary approach of leadership as an ideal mechanism which according to him is the ability to bring people together to dedicate themselves to the pursuit of a common goal (p. 166). It is on this basis that Asouzu describes leadership as "the unification of all human interests towards the determination of the destiny of the whole man" (p. 67). Therefore, a society realizes its set goals and objectives when all human and material resources are complementarily harnessed.

COMPLEMENTARY LEADERSHIP

Complementary leadership would mean leadership that incorporates all existent mechanisms in the realization of the society's objectives as well as promote the common good. It is a leadership that is all-inclusive, advances mutual dependence and interdependence in complementarity of all. It is an idea that suggests strength in togetherness. Hence, with mutual dependence and complementation of efforts, no task could be insurmountable. In complementary leadership, all leadership techniques, skills, efforts and mechanisms of different lawful and recognized bodies or organizations are collectively harnessed to achieve a task which ordinarily would have been heavier or difficult for one single body of leadership to do.

SECURITY CHALLENGES IN NIGERIA

Security is a necessary precondition for human and society's development, and that makes it one of the basic needs of human beings and society. Even though security is recognized as one of the basic preconditions for the survival of citizens in Nigeria's constitution, Nigeria has not been able to substantially and substantively discharge as the prevailing high level of human insecurity in the nation demonstrates. The problem of insecurity is currently the foremost challenge in Nigeria (Ogar *et al.*, 2016; Ogar *et al* 2018). Although the Nigerian government through its security agents would always claim to be on top of the situation, there is every indication that this menace still persists if not getting worse as uncountable lives and property are lost almost on daily basis.

The activities of these hoodlums such as kidnappers, armed robbers, militants, rapists, ritual killers, pipeline vandalizers, insurgents and many others are commonplace in Nigeria. Not only that precious and innocent lives are lost, valuables from individuals and the government are also destroyed (Ikegbu *et al.* 2009). These have not only questioned the proficiency of security agents but also, the Nigerian leadership style. As Etannibi Alemika would say, "If a government is unable to guarantee and promote the security and welfare of citizens and their property, it loses legitimacy and its ability to demand and command obedience from the citizens is significantly weakened" (p. 1). There is every indication that if Nigeria does not do something now, the nation may lose its legitimacy when one considers the spate of insecurity in the country with its attendant losses of human lives and property. Onuoha as cited by Bidemi Obayori et al (2018), confirmed the above losses when he made the point that due to act of terrorism, more than 3,500 people were internally displaced, over 1,264 children orphaned, 392 women widowed, property that include church, and school buildings burnt down in the aftermath of revolt of Boko Haram (p. 102). From the above, one would wonder: if the above numbers of displacement, widows, orphans and burnt property, not including lives that were lost, were as high as that in the last two years, what will be the statistics of the present condition when the activities of these hoodlums are on the increase? In Nigeria today, according to Chris Nwagboso (2018) "ritual killings, cyber-crimes, car theft, car-jacking, advance free fraud, drug trafficking, among others, have continued to pose serious

challenges in Nigeria” (p. 15). Following this, one can deduce that there are other security challenges outside insurgency and armed hoodlums that are threatening the nation. Just recently in December 2019, the police confirmed the abduction of the District Head of Birnin Gwari, Yahaya Yusuf Abubakar with four others in two separate incidents in Kaduna state. The same scenario was recorded in Cross River State on Tuesday 17th December 2019, when Cross River State’s National Labour Congress Chairman, Ben Ukppekpi was kidnapped in his residence at Akpabuyo in Cross River State. The above instances and numerous incidences of kidnapping substantiate the claim of insecurity in the nation. Almost all the states in the nation have a fair share of kidnapping incidence. The question is: are there no security agents in these areas where these dehumanizing and inimical activities are carried out almost on a daily basis? Some service chiefs, lawmakers, traditional chiefs, clergymen, celebrities have smelt the wrath of these hoodlums directly or indirectly. The nation, therefore, has appeared to be a den of hoodlums and outlaws; a nation where the citizens and foreigners cannot walk on the streets or transact business freely; a nation where one sleeps with one eye closed at night. This has not only affected the economy of the nation but also affected foreign investors for fear of not only losing their businesses but also their lives. What a slap on the giant of Africa.

Militancy has contributed in no small measure to the security challenges in the nation. Oil pipelines have been vandalized in some areas especially in the Southeastern part of Nigeria by this group, making the country lose a huge sum of money, while some number of death has been recorded in their activities. For instance, Elesin as articulated by Prince Nweke and Tochukwu Nwachukwu (2014) alleged that the Movement for the Emancipation of Niger Delta (MEND) masterminded series of bomb attacks in Nigeria including that of October 1st, 2010, when there was twin bomb explosion near the Eagle Square venue of the anniversary celebration of the 50th Independence, killing many and injuring several others (p. 102). The number of lives and property lost in the hands of this group and their counterparts since they started unleashing havoc in Nigeria are numerous. Armed robbery in the same line of action has been the order of the day. People are disposed of their valuables and monies in the broad daylight by armed robbers. In the past, this set of hoodlums operates mainly at night with their faces covered, but today, they rob in the broad daylight with uncovered faces. So disheartening that they do not only rob individuals, banks, shops, commercial areas and so on, but also, rob the so-called security agents in their check-points, as well as attack them in their barracks. What a contradiction. From the foregoing, one may ask: are these terrorists, armed robbers, militants, kidnapers and the likes, spirits? Are they not from individual homes and communities? Where do they get all the ammunitions they operate with? When one critically examines the above questions, one would conclude that it is either that Nigeria's government has not made a concerted effort to combat these security challenges or that the nation has not adopted a viable security approach to tackle the problem affecting its economic and socio-political livelihood.

COMPLEMENTARY LEADERSHIP: THE WAY OUT

When a wrong leadership philosophy is applied, the result will be dire consequences, and the right one, positive outcome (Ncha, 2018, p. 343). There is no doubt

that a wrong leadership mechanism will end up yielding little or no result while a good one will yield many results. Nigeria has suffered setbacks in its political, economic and social developments as a result of leadership shortsightedness. Nigeria considers security agents like the Army, Police and sister agencies as the only personnel that can give maximum protection in the country, and that is why the Nigerian government spends a huge sum of money to arm these security agencies. For instance, on the 20th of December, 2019, President Buhari inaugurated Police Operational assets in Abuja. There, he commissioned among other things, 217 patrol vehicles to aid security agents in their duties. Since the presidential gesture is not out of context considering the nefarious activities of insurgents, hoodlums, rapists, armed robbers and other criminal elements in the nation, but, it appears that the nation's leadership has lost sight of the fact that national security should not be the duty of the security agents alone. To achieve maximum security in Nigeria, all hands must be on deck, if not the security agents will be patrolling in vain. Nigerian leadership needs the collaborative efforts of some personnel to have sustainable security. Ncha corroborated the above when he made the point that "leadership is not an exclusive function of those in government alone" (p. 339). This implies that collaborative leadership efforts are needed to move the nation forward. Outstanding among the leaderships in Nigeria are the religious and traditional leaders who in their different capacities command followership.

Religion, for instance, has some roles it plays in the lives of people. Africans, Nigerians inclusive are known as religious people. They believe that religion inculcates morality in their lives to enable them to be in accord with the supreme being or deity. Corroborating this view, Udoabata Onunwa (2011) says that the African worldview is primarily religious, and morality is the total of the outlook and a way of life of a given religious community. Be it Christianity, Islam, African Traditional Religion and so on, morality is their watchword, and this morality is with reference to the supreme being. Religion is concerned with how humans should behave in order to attain a standard of live that will please the supreme being (p. 42). Religious leaders are, therefore, preoccupied with imparting morality in the lives of the worshippers. Since no good religion would preach that kidnapping, armed robbery, vandalism, insurgency and other forms of terrorism are good, religious leaders by virtue of their positions and offices as spiritual leaders and moral instructors are saddled with the responsibility of speaking to the consciences of their congregants and imparting in them the good to be done and the evil to be avoided.

Some people do not know the essence of their 'being' nor what makes the ontological difference between them and other animals. It is in this regard that religious leaders play a huge role by not only enlightening them that "human being" which Igbo community in Africa calls "nma ndu", which literally translated would mean "the beauty of life", implies that human life on earth is the source of beauty to the created universe (Onunwa, 2011, p. 47); but also, conscientize them that 'character is the essence of beauty' (Agwa bu nma). Therefore, Character which implies moral uprightness is essential to achieving good living conditions (Onuwna, 2011, p. 46).

When one considers how insurgency, kidnapping, armed robbery, child trafficking and the likes are gaining grounds in Nigeria, one would not but agree with Ncha that

“leadership in Nigeria has lost its moral bearing” (p. 343). Corroborating Ncha’s position, Chris Ijioma (2011) made the point that “The leadership disappointments our people have suffered in the hands of almost all the creams of this population has in part been caused fundamentally by our leaders’ insensitivity to the moral dimension of knowledge” (p. 62). This is indicative of the fact that religious leaders have some roles to play as chief custodians of morality, who by virtue of their positions not only teach people that life is sacred and should not be terminated by anyone but also, admonish them to have respect for constituted authorities as they are representatives of the supreme being (Udoh & Ekpenyong 2014; Udoh 2020).

Given the above, religious leaders must be fully incorporated in the leadership of the nation. This is by involving them in national matters and as well give them positions to bring them closer to Nigeria’s leadership. They should under the sponsorship of the government be allowed to go not only to their respective places of worship for outreach but also, given considerable time to be organizing national conferences for children, youths and parents at local, state, and federal levels (Enor *et al.*, 2019). The impact of the above when implemented would go a long way in reducing criminality if not eradicating it in Nigeria. Hence, the complementary effort of religious leaders is a necessity, because, a negation of the religious leaders is a negation of the moral dimension of knowledge.

Traditional leaders in the same vein have a practical role to play in the nation’s security. It is as a matter of fact within the African setting, an institution that is held with reverence because of their double role in mediating between the human community and ancestors. By virtue of their standing, they are respected and honoured in society especially the communities under their jurisdictions. Recognized in that dual capacity, the people under their leadership are obliged to obey the rules and detects under their custody. Remarkably, traditional leaders in collaboration with their cabinet members are saddled with the responsibilities of safeguarding the people and property. This security role is enforced by a selected group in the community otherwise called the ‘Vigilante’. The members of this group are selected from among the clans and kindreds of that community, who by virtue of their domiciliation know their people and their life-styles as it makes for easy checking of crimes. The crux of this is the fact that there is no hoodlum that does not come from a home or a community under the leadership of a traditional head. Violent attacks and uncountable loss of lives and property are on the increase because Nigeria has neglected the domestic but pivotal roles of the traditional leaders. Traditional leaders have all it takes within their power to maximally give security support to the Nigerian government.

Unfortunately, Nigeria’s government prefers partnering with foreign countries for security assistance while undermining the domestic solution to the nation’s security challenges. No one is saying that to partner with other countries for security assistance is totally bad, but the question is: has the nation exhausted all available means strategically, especially by the use of the community heads and it proved abortive? Since these hoodlums are not faceless, spiritual, or without homes, one would also ask: why does the nation spend much money inviting security agents abroad that cannot recognize these hoodlums while neglecting the community that is housing them and know them directly and indirectly? There is no doubt that these cases of killings, rape, vandalism of

government and private property and so on, and the whopping sum of money spent to quell security challenges in the nation are as a result of not incorporating the traditional leaders fully in the affairs of the government. In matters like this, traditional heads should be given pride of place and made to know that their communities are their constituencies, and as such, should deliver accordingly. And when that is the case, necessary assistance and support should be given to them by the Nigerian government to discharge the task effectively.

Therefore, following the security challenges in the nation, Nigeria would effectively tackle the situation when the nation embraces a complementary leadership style by fully incorporating the religious and traditional domains of leadership based on the remarkable roles they play in the nation. Hence, the moral strength of the religious institution matched with the traditional practical norms will be of immense input when the Nigerian government complements their roles in tackling security upheavals.

CONCLUSION

The paper set out to examine Nigeria's leadership approach to security challenges in the nation. The menaces of kidnapping, insurgency, armed robbery, ritual killings, pipeline vandalization, rape and other heinous crimes were identified as posing security threats to the Nigerian state. The paper advanced full incorporation of religious and traditional leaders by the federal government in matters of national relevance, especially in security issues. The paper, therefore, concluded that it is only through a complementary leadership mechanism which incorporates the federal government, religious and traditional leaders, that Nigeria will experience sustainable security in the nation.

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