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Leadership management: The plight of the peaceful and unsuspecting

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Leadership management is an age old phenomenal concept that explains the well-being of a people or groups. It is associated with functions of management, (Daft, 2005; Ponder, 2005), which resonates aspects of and the need for achieving and consistently delivering goals and objectives of the followers, effectively and efficiently. With diverse leadership management agenda that are not always known to any but the leadership managers themselves (Ponder, 2005) are executed on Obagi and Ogba people in Niger Delta, Nigeria. In this paper, Laish or the impoverished (Ahiamadu, 2016) is used to represent Obagi, Ogba or the suffering and unsuspecting people. Thus, this paper goes several steps further to examine how leadership managers and followership attitude, behavior and cultural mind-set have contributed to present day sufferings of the “peaceful and unsuspecting”. Applying several perspectives from diverse scholars and other sources, this paper therefore, used methodological theory of frustration-aggression, motivational and Ohio State theories to investigate a complex and multi-dimensional cultural attitude and behavior analysis contexts. Also, dissatisfaction, oppression, human rights deprivation and sufferings are tied to the leadership-followership attitude, behavior, cultural mind-set and incompetence themes. Serious human rights breaches have stripped these peaceful and unsuspecting people their God-given rights and almost decimated them through subtle execution of gradual genocidal series. As in many comments from public opinion forum world-wide, the interest in Nigeria and especially in the Niger Delta was motivated by the latifundia-like (ownership of extensive land) attitude and behavior of both the leadership and followership (Ahiamadu, 2016). Its findings depict phenomenal leadership and followership attitudes, behaviors and cultural mind-set that have led to stealthy genocide and serious leadership incompetency. The implications encompass security threats, serious human right issues and impoverishment of the peaceful and unsuspecting people of Obagi and Ogba.

Key words: Leadership, Management, Followership, Culture, Obagi, Niger Delta, Economy, Environment, Sustainable Growth, Development.

INTRODUCTION

Nigerian Leadership Crisis Phenomenon

Leadership management is an age old phenomenal concept that explains the well-being of a people or groups. It is associated with functions of management, (Maxwell, 1998; Munroe, 2014), which resonates aspects of and the need for consistently achieving and delivering goals and objectives of the followers, effectively and efficiently. Leadership, in scholarly opinions of John Maxwell and Peter Drucker (Maxwell, 1998; Drucker, 2006) has always existed since primordial times including

the days of Moses in the books of Exodus through Joshua in the Christian Holy Bible. With diverse leadership management agenda that are not always known to any but themselves (Maxwell, 1998) were executed on Obagi and Ogba people in the Niger Delta. In this paper, Laish (Ahiamadu, 2016) is used to represent the “peaceful and unsuspecting” people of Obagi, Ogba and Niger Delta.

There are unspoken chaos and confusion hovering around the present Nigerian leadership management functionaries which has been acknowledged by the

Nigerian presidency (Odu, 2016). What else can be far from the truth? Leadership management has been universally, a very interesting and unending phenomenon. It is not amazing concerning Nigeria leadership management for several decades has been facing diverse issues and challenges rooted in cultural mind-set and personality bigotry. There are plenty of these around. Donald Trump has acknowledged it (Chris, 2016). It is always an issue for all people that share a common interest that intend to move from a state of dissatisfaction, deprivation, oppression and suffering to that of satisfaction, freedom, economic buoyancy and civil rights. The argument is that a competent manager is also an effective leader and vice-versa, but it does not always apply. Thank God for God that wickedness never prevails because God (the Creator) who is eternally good has overcome evil (i.e. harm or wickedness) (Rom. 12:21) and if God that is presumably all powerful (Ahiamadu, 2016) orders for good leadership managers as well as good followership, the people ought to respond obediently and properly. If God is all good, it therefore makes more sense to desire good leadership and followership and prevent evil. But evil exists, therefore, it is thought that God who initiated leadership management structure (the Book of Genesis) is not sovereign or good (Ahiamadu, 2016; Crenshaw, 1975). However, Ahiamadu, 2016 and several other scholars posited the answer could not come at the expense of God's sovereignty. Rather, the answer should come in part when we consider the battle between good and evil and between God and Satan (Ahiamadu, 2016). In reality, the issue of leadership mismanagement and the suffering of the followership (the peaceful and unsuspecting) could be referred to as leadership incompetency (Arua, 2016; Ezekwesili, 2016). However, it can be argued that, the strong attachment to ideas and opinions by the people which range from political to religious spectrum are the main cause of human suffering and unhappiness (Tracy, 2011). In this paper, dissatisfaction, marginalization, oppression, suffering, treachery, insidious wickedness and human rights deprivation, are known as outcomes of leadership management challenges, issues and incompetency (Conor-Gaffe, 2016). Insights from focus groups discussions held with stakeholders in parts of the Niger Delta, to critically assess the causes of the currently unhealthy economic environment in Nigeria and the general economic wellbeing of the Nigerian people and in particular, impoverished situation specifically, in Obagi and Ogba and in general, in Niger Delta, revealed how the leadership managers and followership attitudes and behaviors have seriously contributed to the sufferings of the peaceful and unsuspecting.

Leadership Management

We are glad that one of our major specialties is indeed in the discipline of leadership management. We are a

strong and advocate believer in egalitarian (equal rights and fair dealer) principles for good reasons. As in many comments from public opinion and from world-wide forum, the interest in Nigeria and especially in the Niger Delta was motivated by the latifundia (ownership of extensive land and oil and gas deposits) as the leadership in Ogba, in the Niger Delta and in Nigerian in general, has seriously initiated and triggered a major cause of leadership and followership dysfunctional attitudes, behaviors and leadership incompetency issues (Ahiamadu, 2016; Nwede, 2014; Okoro (2009); Tamuno, 2011). The implications include security threats, serious lack of freedom of speech, escalating acute human right challenges and deplorable economic conditions of Obagians and Niger Deltans. This problem has been exacerbated by the lack of effective and efficient national leadership and absence of sustainable corporate social responsibility (CSR) on part of Abuja and their followership. The net effect is the breakdown of social order and plummeting of the economy. Other challenges that have emanated as part of the leadership and followership behavioral malfunctions may include environmental, ecological and cultural hazards to which the Niger Delta in general and the Ogba, Ikwerre and Ekpeye peoples specifically have long been subjected to or exposed (Ahiamadu, 2016).

Why are the peaceful and unsuspecting indigenes impoverished? Equate leadership management and followership issues to plight of the "peaceful and unsuspecting" people. The leadership-followership, cultural and motivational themes have been espoused by diverse scholars including Nwagor (2014), Brueggemann (1977), and Geert Hofstede (Daft, 2005), whereas the attitude, behavioral and incompetency consequences were by Ahiamadu, 2016, Hattingh, 1997 and several other scholars. Hence, both the leadership and followership themes relate to culture and the economy, which also are related to THEODISY (God's providence for HIS people against ANY evil) (Ahiamadu, 2016) with respect to socio-cultural and economic realities in the Niger Delta region.

In Nigeria, followership and communities are strongly associated and principally, the local people depend on their land and on each other for sustainable development which attitude and behavior of both the leadership and followership have treacherously undermined due to the oil and gas economy, which has impoverished majority of the "peaceful and unsuspecting" and majority of the populace are demanding a fiscal federation restructure of Nigeria and for human rights and resources control (Odunsi, 2016).

There is no doubt about the nonchalant and animalistic or wicked and selfish socio-political attitude and behavioral drives equating to the Maslow motivational hierarchy excluding the self-actualization top level, which represents the personal maturation peak. Hence, there is a loud cry from the man that finds himself deprived,

oppressed, or marked to be killed or destroyed candidate. In order to investigate these anomalies, this paper uses the Ohio State university leadership behavior theory and the frustration-aggression theoretical framework. It unveils rational for the animalistic, aggressive and violent self-centeredness that depict lowest strata of Maslow's hierarchy of needs (i.e. apart from the top notch actualization stratum) in the Niger Delta. The above theoretical frameworks have been employed in a multidimensional manner coupled with other behavioral and motivational critical analysis and complemented by focus groups insights. True leadership leads with clarity of vision, mission and goals, with deep seated and right values and convictions for his or her followership. This leadership and manager must possess deep passion and consistent inspiration that consistently motivate and influence followers with genuine purpose absolutely under God's directives (Munroe, 2014). Nigerian leadership managers must not govern with ruthlessness and impunity. What the world leaders under United Nations auspices resolved as the 17 goals, and 169 targets with global social, economic and environmental issues to be met over next 15 years beginning Jan 1, 2016 known as sustainable development goals (SDGs) implementations [that include reduction in number of the impoverished and mortality] have generally been compromised in the Niger Delta region.

As a socio-economic issue associated with human rights and sustainable development of a group of people in the Niger Delta, leadership and followership are examined from behavioral and motivational perspectives. According to Maslow, motivational characteristics are to be classified under five major categories that trigger motivational drivers of attitudes and behavior. Also, according to Ahiamadu, 2016 and John Galtung's frustration-aggression theory, conflicts exist in societies where injustice and human rights violation are norm, and culminate in attitude and behavior tendencies that object to marginalization and abnegation of a peaceful and unsuspecting people. The people's demand for positively effective interventions as gesture of socio-economic responsibility by the leadership of public and private entities alike for amelioration and mitigation of violence and followership sufferings have consistently being met with deaf ears and nonchalant attitude and behavior (Ahiamadu, 2016). Instead evil situation have become endemic and deep rooted in the area. The major cause of human suffering in the Niger Delta are and especially at Obagi and in Egi in Ogbaland, linked to the socio-economic, latifundia, environmental degradation and ecological disorientations as a result of entities, leadership and followership social dysfunctions (Ahiamadu, 2016; Okoro, 2009). In this paper, entities will also include the government, political, public or private, formal and informal organizations and several others with identifiable behavioral and attitudinal patterns that are destructive by nature in the area, due to lack of

enforcement of enabling laws and lack of socio-political will on the part of both the leadership and followership in order to check and mitigate socio-economic ills and menace (Okoro, 2009). These ill-formed, entrenched mind-set and behavioral disorder amount to economic-political contentions of "do or die" that is now the norm. A typical variation of such contention is the existence of most common clashes between different social formations such as between pastoralists and cultivators (Rodney, 2005).

People perceive leadership nonchalant attitude and behavior with application of "do or die" behavioral applications while some segments of the followership resort to insidious violent attitudes, behaviors and crimes. The indigenous peaceful and unsuspecting people then realize the deliberate attitude exhibited by some of these entities through subtle attempts to debilitate and exterminate their existence via sublimated genocidal tactics organized sporadically in these regions. Bottom line intention is to deny the people their God-given human rights endowed from ancient days till present and a deliberate attempt to alienate and extricate them from legitimate natural legacies in very subtle and sometimes unpredictable manner described by Ahiamadu, 2016, as "what is like is not being treated alike" sublimated, subterfuge attitude and behavior. A critical look into the Obagi context, the case culminates to extermination of the elite and elderly generations (ages from late teens and above). As cited in Ahiamadu, 2016, an example would be as in Niger Delta latifundism by multinational corporations (MNCs), including private, public, and other entities. Especially, the MNCs may even disguise their intent as production facilities upgrades, according to Ahiamadu, 2016 and Okoro, 2009, and eventual environmental degradation is deceptively renamed "industrial relocation". The resultant effects emanate in the form of socio-cultural malfunctions such as rampant killings of people, rapes, extortions in form of kidnappings, stealing, sorting in academic environments, and rise in poverty, high unemployment, illegal bunkering of oil and gas pipelines and installations, bombings and other social disorders.

Value-Free Socio-Cultural Analysis

Value-free in socio-cultural circumstance on this paper implies social behavioral confusion and other social ills, malfunctions and dysfunctions. God in His infinite wisdom advised us not to trust people (1 Tim. 6:17) especially the ignorant and non-conscientious people for many reasons. But, critical conceptions of existing social life perspectives and examination of purposes, or socio-functional re-orientations are unavoidably recognized and factored into social considerations and relationship contexts in which they are situated (Daft, 2005). They form the initiating structural tenets, metrics and guiding interests of emancipation from legitimizing and

consolidating ill-informed, ill-formed wrong values in our societies with definite considerations (Daft, 2005). The purpose underlying the critical, as opposed to traditional norms and beliefs conceived, does not simply represent the expression of concrete betrayal of historical and traditional norms but to improve on all consolidated and excellent attitudes and behaviors for abolishing injustice of all unfairness in Niger Delta and Obagi in particular, in practice and theoretical existence (Burchill, Andrew, Richard, Jack, Matthew, Christian & Jacqui, 2005). May the force be with those that stimulate and produce gracious changes. According to Burchill, et al. (2005), this critical analysis is yet to be addressed properly on the global arena. Similarly, it can be extended to similar critical and cultural theoretical gaps yet to be addressed under the same social domain such as the all-encompassing societal paradigm across all culture, the view, "we need each other" perspective.

A specific application was taking off from the story of violence in Niger Delta due to advent of oil and gas and slavish condition that permeated emotional rendition, anger and militancy, in 2009, by late President Yar Adua of Nigeria unilateral award of amnesty to Niger Delta creek militants (Tamuno, 2011). However, the story did not end there, our specialty turned to stem from where Tamuno, 2011 seemed to have ended in his text on OIL WARS in the Niger Delta (1849-2009) and specializing on fostering the growth and development of Niger Delta in addition to espousing the thought that "NO CULTURE IS INFERIOR".

Bias is nothing new and according to Tamuno, 2011 pretentious old school cartels, clichés or mafias, minimized to only sources of everything else is not scholastic is in disguise and deceit. The intended measures from control of all oil resources and their benefits from breaking African eggs to making imperial omelettes is still in operation because the church is in disguise helping Satan to accomplish his goals of to kill, steal and destroy. The same trend has followed since October 1960.

Utilizing and distinguishing between the critical features of positivist traditional thinker and contemporary thinker whose tendency invariably is to legitimize prevailing social and political structure, having been heavily influenced by scientific mind-set, the truth will emerge by first, separating the facts from core values and second, by focusing on other two realities 1. Objective world that exists independently of human consciousness 2. Objective know-how of social reality that is possible when values are expunged from scientific analysis (Burchill et al., 2005). However, taking the society as it is with prevailing social and power relationships are organized for action oriented frameworks does not question present order but in effect legitimizes and reinforces agents that catalytically make collaborations to work smoothly (Burchill et al., 2005). The above discussions form enjoins to promote to greater heights the concept of

reflexive, self-consciousness that presently do not exist commonly in Nigerian society. The effort to understand the prevailing conditions of the society and for the critically reflective mind-set to critique all cultural tenets is an attempt to examine and to correct prevailing social and political value free attitudes and behavioral breaches and gaps.

Ohio State Initiating Structure and Consideration

In our humble opinion, initiating structure relates to structural task forms of core cultural values, mind-set and social norms of the society as a whole and specially their leadership whereas, considerations that emanate from the various human needs and the fulfilment of those needs, the philosophies followed, and other forms of chosen mind-set channels of action to communicate and achieve their intents and goals. According to Ahiamadu, 2016, the principle of theodicy is related to environmental disorientation and pollution of the mind-set (mentality). This is supported by wisdom from watching the peaceful and unsuspecting people suffering in the midst of mind-bugling God given blessings of numerous natural resources that abound in this region of South West Sahara of Africa. It borders me that with so many proffering to love and follow God genuinely, the character, attitude and behavior of same people manifest in inhumane ways unimaginable such as found in the "Killing Fields of Ogba land".

According to Ahiamadu, 2016, the biblical perspective speaks volumes of wisdom from a just God. Hence, God cannot inject suffering conditions in environment of the righteous without cause. To the Jewish mind, according to Ahiamadu, 2016, every suffering person is indicative of one's guilt with respect to Gods Ten Commandments. Therefore, people that are right standing with God or flawless people in character cannot suffer ills. Conversely, in Africa as far as theodicy is concerned, life without suffering is impossible (Ahiamadu, 2016). Hence, this mentality generated the birth of "it is well" in the midst of suffering as exhibited by so called Christians and explained as a form of faith practice which we object. Faith in Hebrews 11: 1 is defined succinctly which translates firmly as belief with all your heart and mind without any trace of doubt in the heart that all will end well. Critical thinking here will go far in self-critique in the values and convictions of our daily life.

Thus, the good people of Niger Delta especially Obagi and Ogba people will have to task themselves and their leaders about good governance in their area. Therefore, such thoughts and ideas attached to the "big man and big woman" syndrome without regard to actionable actions and results or performance in their lives ought to be intolerable. The "suffering and smiling" concept unleashed on them by themselves due to this mentality could be ended. Peacefulness and trust have been depreciated to chaos, violence and mistrust among these

entities. The picture of oil and gas bearing communities in Niger Delta leadership and followership symbolically have turned into a parable of an expiring patient that will not receive the appropriate and sincere caring response but is sent to medical facility in which the cannibal itself is the doctor (Ahiamadu, 2016). This is the case with the Obagi, Ogba, Ikwerre and Ekpeye people that love peaceful existence and are purely unsuspecting people so described above whose original generous and hospitable attitude have diminished immensely (Ahiamadu, 2016). There is little or no trust among them and devastating violence dominate their daily lives. Unfortunately their original quality of life have diminished and metamorphosed into serious socio-economic malfunctions as a consequence of insidious changes injected by presence of Maslow's hierarchy of unmet needs that are manifested in diverse arrays of human attitude and behavior (Ahiamadu, 2016).

THE INITIATING STRUCTURE

This part of the discussion is intriguing in that initiating structures entail tasks and cultural (*what people do*) or involvements of these people. Nigerians never had established core and foundational guiding vision, image, goal and objective for their country. America did. Freedom is America's original core (*initiating structural*) value. Foremost is the religious freedom to worship. Similarly, the American dream which includes owning your home among other trajectories is part of the core objective and the reasonable end for existence. These values are at the heart of their constitution. Most of the American citizens are well aware of these alienable rights endowed on all of us. Some Nigerians invariably make excuses and credit 200 years of leadership management as reason for America's outstanding success in this practice of leadership management forgetting that according to Peter Drucker the rules are similar and the goals are directed to invariably attain organizational effectiveness and efficiency. Since ancient times, historical records of any deviations may never exist. Cultural tenets including attitudes and behaviors and motivational values such as posited under Maslow's hierarchy of needs and Expectancy theories (Amah, 2006) are crucial tendencies.

Theodicy

The socio-economic theodicy [*the vindication of divine providence against evil*] also illustrates attitude and behavioral initiating structures and considerations. The deception behind the initiating structure, due to illusory vision of utilizing the oil/gas money in a "get rich quick" and personal aggrandizement that prevails, the general socio-cultural mind-set has flipped for the worst. "The big man, big trouble" ensued with high placement on

personal gains (Ahiamadu, 2016). The uniqueness of the good and core values of the people in local parlance of "settle me" unfortunately for the "peaceful and unsuspecting" people, replaced their core values that vanished overnight and presently dominated by quack intentions with such ideas as "profits above people" and "human above nature" mind set (Ahiamadu, 2016). This mind-set is illusory of Eldorado promises and supported by the attitudes or behaviors of multi-national corporations (MNCs) and other social entities, towards the "peaceful and unsuspecting" people (Ahiamadu, 2016), and as a consequence, seared the people's conscience. MNCs, for instance came with promise to explore, produce and export oil and gas with impression to improve quality of lives of the "peaceful and unsuspecting" people. Eventually, after more than 60 years of "suffering and smiling", coated with popular saying "it is well", has resonated in the area with immense exploit of the mass and the resurrection of sheer wickedness and the strands of evil and wicked attitudes and behaviors from diverse entities that have resulted into incredible subtly executed genocide or the killing fields of Ogbaland as cited in an unpublished work of Nwede, mingled with chaos, destructive tendencies, etc.

At present, the hospitable majority of the populace (the "Laish" or Obagians, the impoverished peace loving and unsuspecting people) that inhabited the land, impoverishment have reduced their quality of life to the lowest level since oil and gas exploration began in the area over 60 years ago and have become more impotent, helpless and complacent. The central government (public service institution) that has promised the "Laish" alleviation, but by secret token sharing covenant between them and other stake holders (Ahiamadu, 2016) to fulfil committed interests has settled in decadence relationship with the ensued impoverished populace while those at the helm of econo-political power (Tamuno, 2011) domain keep stacking up their loots (Ibrahim, 2016). The fault is located in character (mind-set, initiating structure) and lack of conscience link of the people (leadership and followership) that has shattered their good values and norms and pitted them against each other into the darkest world with enormous state of ultimate chaos, confusion and mixed feelings exuding dominant social ills (Ahiamadu, 2016). The bottom-line is, the good core values and norms of pre-independence had fallen out and transformed into high powered geared treachery, stealing, cheating, kidnapping, killing and several other destructive systemic attitudes and behaviors from both sides (leadership and followership), now serving the Devil.

For a little more than two years from 2014, I have pondered if all economies ranging from low technological infrastructure to high-tech infrastructure pass through this crazy wicked phase and if so, does it imply to be a temporary state of being or not. But, what if the emergent

socio-cultural, socio-economic and socio-political malfunctions are permanently situated as with the malfunctions of economic and social orders as with a Naija mind-set of “do or die” action oriented mentality and phenomenon, will the attitude or behavior of these people remain the same or deteriorate much more? That will scare us more and what will Nigeria become in the future, if any?

Socio-cultural and socio-political structures ultimately impact the socio-economic mind-set of the people. Prior to the independence in 1960, people could pride themselves with good socio-cultural and socio-economic conditions and quality of life. However, since the advent of oil and gas exploration, things have changed and in 1973, after the civil war, things fell apart. Thus, everything has been spiralling downwards, hopefully, not into oblivion.

SOCIO-CULTURAL AND SOCIO-POLITICAL LINKS

In Obagi’s or Ogba case, the militant groups have been pre-occupied with raw and fertile mind-set emulated and culminated from neighbouring Niger Delta action groups that viewed and adopted the prevailing economic and raucous human behavior. They were “impressed” with the seeming loots gained through the trending wicked cultural themes namely committing rapes, stealing, cheating, killings, kidnappings and extortions that have been daily commitment from different political and social groups. In comparison, these behavioral patterns are common and link the inhabitants of “laish” the unsuspecting and peaceful people blessed with spacious and fertile land environment to the latifundism (Ahiamadu, 2016). Just as with the people of Niger Deltans, espionage and wickedness have been unleashed in quantum on the Ogba people. It is an economic issue and challenge (Ogbimi, 2016) and is initiated and propelled by structural tenets of contemporary cultural mind-set which shape and impact dominating ill cultural attitudes and behaviors. According to Ogbimi (2016), these initiating structural tenets surface as economic dysfunctions and malfunctions which is an arguable fact on how and why economic managers may not fit in managing current economies especially, at national levels because of inherent debilities in the discipline. The present Abuja administration involves some major economic experts. The economic discipline is the area of knowledge that is bound in methodologies that are fundamentally practiced with inherent errors from the onset (Ogbimi). Consequences of these methodological errors and according to God’s biblical Word (Matthew 7:16, 20), “you know them by their fruits” and God does not lie. Some of these “fruits” are portrayed in the following forms: personality traits, Machiavellianism, narcissism, “do or die” and several other dysfunctional attitudes, behaviors and diverse social ills.

How Hofstede’s cultural dimensions and maslow hierarchy of needs apply to Nigeria

When many scholars consider corruption as initiating and structural source of poverty in Nigeria, which is one of the major symptoms of decades for leadership malpractice and incompetence, another group of scholars share different view. Hofstede’s cultural dimensions and a simplified and bilateral form of Maslow’s hierarchy of human needs may explain the complex and plurality of causes and effects of poor governorship of a nation of glorious opportunities. Hofstede’s cultural dimensions provide a framework of cross-cultural values, that is, culture and effects. These values strongly relate to structured behavioral forms that delineate solid factor analysis results (Daft, 2005; Maxwell, 2005). Nigeria is a country composed of multi-national cross and completely mixed cultures; and by the way, no culture is inferior. However, at the core of these dimensional categories are the power distance (PD or unequal distribution of power), uncertainty avoidance (UA or tolerance of ambiguity) and individualism/collectivism in connection to bilateral bottom (comprising the physical, safety/security, social, esteem are collectively regarded or considered in this paper as sub actualization) and top (actualization) tiers of the Maslow’s hierarchy of human needs. With respect to the Nigerian context, diverse inherent cultural attitudes, behavioral and personality challenges exist. Examples are lack of accountability, responsibility and transparency, lack of conscientiousness and impeccable arrogance, rampant deceits and blatant lies, wicked and evil manipulations, dormant and unleashed actualization, chaos and confusion or irresponsible and destructive mannerisms. In this paper and for simplification purposes, Maslow’s hierarchy contains only two levels. Thus, they are the actualization and sub-actualization tiers. The latter is located at the bottom of the actualization level.

The following specifically depict some serious behavioral characteristics often displayed by majority of the Nigerian leadership and followership in terms of indulgence versus restraint behavior, individual versus groups or teams, process versus results, individual parochial versus professional attitudes, open and friendly versus discordant and hostile behavior, rude and raw versus nice and crude, pragmatic versus normative, etc. Below is one of numerous specific illustrations.

Some people asked, who killed Aguiyi Ironsi and why? According to Lt. General Jeremiah Useni (Ajayi, 2016), the Hausa veterans killed Aguiyi simply on the basis of retaliatory behavior against the Igbos, a major tribe and group of people that dwell in South-East of Nigeria. The action led to the Nigerian civil war which ended on January, 1970. The hostility-trigger behavior is endemic or ingrained within the national culture due to ignorance and serious lack of transparency and trust. These types of attitudes and behaviors acutely pose serious threats to

national unity. It was a tragic season of ambiguity intolerance and power distance imbalance. Both the leadership and followership had themselves to blame. These underdeveloped and sub-actualized attitudes and behaviors are very common and result in infinite number of misunderstandings which underscore the core challenge of the Nigerian cultural, tribal, clinic bias and bigotry on individual, group and national levels. These symptoms of paranoid, fear and hate are dangerous causes or initiating structures of attitudes and behaviors that create circumstance that is comparable to a patient suffering from terminal cancer. This condition becomes an irony for such a nation as Nigeria blessed by God. The crude, raw and rude behaviors, such barbaric hate acts and diverse security threats represent weaknesses displayed in the forms of sub actualization of Maslow's hierarchy of human needs. These deficiencies that are termed "weaknesses" have deformed and weakened the Nigerian social infrastructure and diverse functional parts of the nation's systems. These weaknesses have been exploited and taken advantage of by diverse perpetrators and have aided to the effect of a direct collapse of the nation's quest for a united country. Restructure in the form of fiscal federalism which allows every state to possess greater power to control their resources along with the building and maintenance of a good and effective economic infrastructure and strong security may ease the Laishian, latifundism and the national unity struggle even at the micro (followership) level.

REALISM AND POSITIVISM

Realism and positivism in terms of leadership management and followership may sometimes co-exist, however, both may not function effectively in certain environments such as disharmony. For instance, in regards to religious faith as with respect to core culture, both realism and positive attitude and behavior can be plurally utilized in their distinct forms, however, may not converge in terms of utilization in spirit and environment. An example, some Christians apply the positive comment "it is well" when someone passes on and terms it "faith" in practice. In realism, the death of a loved one does not appear to suit the environment and the inference "it is well" when truthfully applied may not carry positivism due to the terrible feelings and emotions of the gap that have ensued by the loss which is the true situation. However, every outcome may depend on diverse variables, for example, the initiating social and cultural structures. Specifically, 'realism' is a term used in variety of ways, according to Burchill, Linklater, Devetak, Donnelly, Paterson, Reus-Smit and True (2005). We have noticed that across the globe from all cultural backgrounds, people seriously are handicapped with respect to making certain humanistic judgments involving motives that may invariably be prone to decent assumptions derived from

myopic tendencies as initiating structures. For instance, the realism in high class or civilized politics and traditional politics of power struggle syndrome will never converge. The highlights of their characteristic forms, strengths and weaknesses are not part of this present discussion but the aforesaid topical area can be achieved by reading my work. We are with a lot of caution and trepidation but we must be clear here that I do not subscribe to any ethnic or tribal chauvinism. We love our two countries – our native country or the country of our birth and the United States of America. We are California and Angelino and very proud of both nations. However, you must bear in mind that they diverge and converge in many ways. What needs to be pointed out is within the Nigerian cultural context the scientific mind-set is basically not an integral part of their cognitive mind-set. Of course, there are exceptions. However, this is a shortfall in their part and especially, the lower half of the Nigerian populace, mostly – not internationally open and exposed. They are unfortunately, the most ignorant of the relationship that exists between realism and positivism.

Transformational Process and Revered Leadership-Followership Change

Transformation begins from and within the core cultural tenets which also implicates attitudes, behaviors and mind-sets. Explicitly the introduction of motives is only one of many possible variables that may affect attitude, behavior, core culture and professional mind-set. Determining the range of realism and traditional denigration with extraordinary non-structural behavior of "do or die" and with the determinate explanatory theories that impact a societal cultural system bounded by space and defined by units of interaction, the structure within which they interact and the characteristics of interactions with respect to the units of interactions within the structure (Burchill, et al.) are bound to the sphere of disappointments. Consider the following dichotomy of UNFIT alignment presented in relations of amity or enmity, or seeing themselves as allies or adversaries – a systemic but structural set of opposing relationships are formed (Burchill, et al.) that constitute incremental transformational process. Conversely, with a FIT alignment and considering relative gains from proper core sources and in whatever dimensions that may be substantially muted and ingraind among allies alone. Both allies and adversaries may have common or competing interests, that you cannot utter or mention any monetary values in public without arousing common interests that facilitate cooperation, without hindrances such as anarchy and relative selfish gains against successful cooperation (Burchill, et al.). This is a form of gradual transformation but conversely, the competing interests which may impede or prevent balancing acts against a common enemy – the evil, the wicked and the treacherous, will be exposed and controlled inside the

mind-sets of people with will. Cultural structural realism or tradition that balances alignment of interests and process variables will enhance and allow the ability to predict which particular balances are likely or unlikely to constitute positive developments. This conduct and process will induce and reduce complexities and generality complemented by greater depth and sacrificial breadth in decent relationships. Parsimony and scope are great theoretical values and virtues that could be attained to explain everything. Hence, incrementally, transformational change in core culture, attitude and behavior are in progress.

Nwede cultural construct and structural balance for both the leadership and followership

The preceding thoughts in reality and by standard of realism implicate a culture with presence of anarchy and egoism as found in this nation of nations. Although, naturally and according to Maslow, bounded behavioral hierarchy of needs exists and tailored for everyone irrespective of skin color and cultural background. What displeases us with the Nigerian society is simple. The people are well blessed and gifted in most standards and worldwide economic and spiritual values but are short of success in application of real effective and efficient results within their individual, native or indigenous, public or private functions. There are of course, exceptions. Nevertheless, both the leadership and followership must be held accountable for these deficiencies and they are both to be held responsible for their dimensions for treating each other in most substandard fashions and invariably excluding complete fairness and coherence. In practice, strong committed, transparent law abiding citizens and effective leadership managers must become top priorities. Please, more in-depth and expanded insight are available from this author.

CONCLUSION

In the final analysis, an allegory (metaphor or parable) is needful. This paper is about the suffering of the "peaceful and unsuspecting" people of Nigeria which is truly represented by what is happening to Obagians, Ogba and Niger Deltans (the Ijaw group). Considering that the leadership and followership are competing in an imperfect economic setup with each other, the Nigerian environmental impoverished conditions are inconvenient, porous and very daunting. However, with adequate zeal and wilful mind-set, all challenges could become overnight history. The core issue is very clear and simple. It is simply the willingness to do the right things and perform the required changes in order to achieve effectiveness and efficiency. The cultural mind-set and economic setups are obviously linked to the bottom line which is: the mind-set is a derivative of core cultural

values that ultimately translate into an economic issue. Obagi (the Laishians), Ogba and Niger Deltans want to see and receive their fair treatment day arrive quickly and timely. What is good for them will also be good for the whole country. Good leadership management entails inculcation of good cultural mind-set and values which culminates in good character, image and personality.

Ignorance and wickedness will breakdown the social order and initiate plummeting of the economy and other challenges. The terrible outcomes affect the image of both the leadership and followership and it is not a pleasant experience. The Niger Delta in general and the Ogba, Ikwere and Ekpeye peoples specifically have long been subjected to or exposed (Ahiamadu, 2016) to these horrifying dysfunctions. We therefore, recommend effective intervention from Diasporas, the international community of friends of Nigeria, the leadership and finally, the followership. Why are the numerous peaceful and unsuspecting indigenes impoverished? It is due to human cultural mind-set factors of both the leadership and the followership that has been embedded and based in a primordial context of attitude and behavior that have invaded and resulted in economic tsunami and cultural norms and values disorientations.

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