Review

Towards value creation in Nigerian leadership

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"Leadership" is the discipline of deliberately exerting special influence within a group to move it towards goals of beneficial permanence that fulfill the group's real needs. It is about people coming together to work towards making a positive change. Thus, leadership is the activity of influencing people to strive willingly for group objectives (influencing others to some purpose) "Value" is the worth or importance which is attached to something. This paper notes that Nigeria is now devoid of what might be called national values: values that make for progress and unity and recommends that leaders should have emotional intellectual breadth and admit faults. Above all, they should be God-fearing. These qualities will enable them to stand for peace and justice in a country like Nigeria which has been torn apart by ethno-religious tendencies and in which greed, corruption and dishonesty have become "virtues"

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INTRODUCTION

The word "value" is ordinarily used to mean the worth or importance which is attached to something. It is an especially important class of beliefs shared by members of a society or by typical occupants of all the various positions in the society, concerning what is desirable or good and what is undesirable or bad. Values are states of mind. They are not "things" or patterns of behaviour, even though they have to be inferred from patterns of behaviour, verbal or otherwise. They are important determinants of action, i.e. sharing, influencing and directing the line of action which an individual exhibits in a given situation (Ezegbe, 1993).

There are general values, personal values and group values. General values represent the ideals, beliefs and norms of any society, upon which there is general acceptance. They indicate the normative intention of the society, and determine, to a large extent, the behavioural patterns and dispositions of members of the society. Such values include liberty, equality, justice, honesty, consideration for others, human dignity, individualism, hard work, fair plan, faithfulness and tolerance. Personal values may even represent the person's interpretation or perception of the general values in his society but develops them for personal interest and benefit. A large measure of personal values usually runs counter to the general values in the society. Group values exist in the society as part of the characteristic identification mark of groups, cliques and gangs, with sub-cultural behavioural patterns. The values take their root from the common interest, needs and goals of the members of a particular group or gang such as a gang of armed robbers and international swindlers.

Values are therefore viewed from the angle of social phenomena which impinge upon and determine human behaviour in society. These are social, political, cultural

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and economic. Political values are those which determine the activities, decisions or behaviour of persons, political activities, governments and institutions on the basis of political considerations. Examples of political values include obedience to law, patriotism, national equality, justice, liberty, merit, freedom of opinion and other forms of human rights. Examples of social values are honesty, love, excellence, trustworthiness, merit, individualism, discipline, justice, fair play, consideration, tolerance, morality, prudence, faithfulness.

Cultural values determine people's behaviour in the area of the culturally normative practices in the society. They determine the type of marriage one would like to contract, the type of food one cherishes, the type of dress we wear, women occupations, the fashion of dress that people love and the type of religion to which people adhere. Examples include individualism, collectivism, traditionalism and modernity. Economic values determine our economic activities. Such values include hard-work, discipline, co-operation, thrift, accountability, responsibility, respect for individual property, quality and selflessness, creativity, enterprise, self-reliance, prudence in resource management and looking inward in consumption and production habits.

What is leadership?

The term "leadership" derives from the word "leader" and has three important dimensions: Leadership as a role-position; leadership as a person or person who is/are leading and leadership as an act of leading (Ololobou, 1993). Several types of entities may provide or exhibit leadership, actual or potential, including:
• a person in the position of office, such as a President
• a person in a position of office associated with expertise, skill or experience, as a team leader, a chief engineer or a parent
• a group of respected people called a reference group by sociologists such as business commentators or union spokespersons.
• a product that influences other product offerings in a competitive market place**.**

One can govern oneself, or one can govern the whole earth. In between, we may find leaders who operate primarily within families, bands, tribes, states, nations, empires. Intertwined with such categories, and overlapping them, we find, for example, religious leaders, potentially with their own internal hierarchies, workplace leaders (executives, senior/upper managers, middle managers, staff- managers, line-managers, team leaders, superiors and leaders of voluntary organisations)

A leader is someone who occupies a position in a group, influences others in accordance with the role expectation for that position and co-ordinates and directs the group in maintaining itself and reaching its goals.

Leadership is the discipline of deliberately exerting special influence within a group to move it toward goals of beneficial permanence that fulfil the group's real needs. Each word in this definition is important. "Discipline" was chosen to indicate that leaders are made, not born. There are some who intuitively exercise some of the characteristics of a leader, but true leadership is a discipline. "Deliberately" indicates a commitment on the part of the leader to his calling as a leader. For all leaders and for the Christ-like leader especially, this should be a spiritual commitment. This paper believes that spiritual commitment strengthens the so-called secular enterprise rather than weaken it. Godly leadership carries the stamp to unique superiority anywhere in the world. The true leader exerts special influence. That influence is not forced on others. Many who thin**k** of themselves as leaders are really power-holders, exerting force on people. People follow them out of fear. A true leader's power, however, is the result of a profound trust among his followers. They are convinced that through him and with him they can realise self-enriching, humanitarian, ennobling, and God-glorifying results which would otherwise seem unlikely or impossible. True leaders have following out of respect and love because they display love, humility and self-control. Jesus Christ, of course, was our greatest example in this regard. He told His disciples "If you love me, keep my commandments". (John 14:15).

People who are in some way homogeneous are usually thought of as a group. A group is a collectivity of people sharing some common interest or having some basis for interaction (Fan, 2014). Interaction here means a process whereby two or more persons have an effect on each other and work together. The possibility of a reciprocal communication is an essential element. In some way, they are similar. Perhaps they are members of the same family or tribe with the same grandparents or ancestors. Perhaps they are members of the same church. Perhaps they are all alumni of the same school, and, therefore, have experienced a similar educational background. Or perhaps they are citizens of the same country. It is essential that the leader understand the group's sameness and all its implications.

More important that the sameness of origin, education or nationality, however, is sameness of purpose. People feel more like a group when they are unified in purpose. Perhaps the purpose is to increase the membership of a church or to stop a law from being passed. The most important factor in forming a cohesive group is a unity of purpose. Cohesiveness is a measure of the attraction of the group to its members and the resistance to leaving it, the sense of team spirit, and the willingness of its members to coordinate their efforts. Compared with members of a low cohesive group, those in a high-cohesive group will, therefore**,** be keen to attend meetings, be satisfied with the group, use "we" rather than "I" in discussions, be co-operative and friendly with

Table Showing dimensions of leadership and their corresponding values.

1	Concern for organizational tasks	Concern for individual relationship
2	Boss-centred leadership	Subordinate-centred leadership
3	Effectiveness	Efficiency
4	Instrumental needs	Expressive needs
5	Nomothetic	Idiographic
6	Task-initiating structure	Consideration
7	Producing orientation	Employer orientation
8	Task leadership	Social leadership
9	Goal emphasis and work facilitation	Support interaction facilitation

each other, and more effective in achieving the aims they set for themselves. The low-cohesive group will be marked by absenteeism, the growth of cliques and factions, and a sense of frustration at the lack of attainment (Smith, 1996).

The word "goals" has two meanings. Broadly, it refers to the leader's vision, his dream of what he sees his group being or doing. The commitment to act upon the leader's vision becomes his mission. "Goals" also refers to a set of specific, measurable achievements designed to implement the mission. "Permanence" refers to the fact that the vision of the leader should be for changes that are continuing, enduring and lasting. The leader must have an understanding of the "real needs" of others. He maintains a sensitivity, a keen awareness to the people for whom God has given him responsibility. He is attuned to his surroundings, thoroughly assesses the situation, and prepares to take action. But his sensitivity to others is always focused through the vision God has given him. He seeks to move the group towards goals that will fulfil the group's needs – whether the group understands those needs or not. Such leadership demands foresight, wisdom, determination and knowledge of God's will. What needs to be stressed is that the leader must have a focus-commitment (directing every action towards a mission and prioritizing activities to spend time where results most accrue).

Leadership can be autocratic, democratic or laissez-faire. The autocratic leader is an authoritative, domineering one. He commands, uses threats of punishment for non-compliance and dictates decision without group participation. An autocratic leader is task-oriented, very directive but pays scant attention to idiographic (personal individual needs) aspects of the organization. A democratic leader shares planning with the members of his/her organization and gives them proper guidance to create and express themselves. Group membership is friendly. Laissez-faire leader is a permissive leader whose subordinates can take advantage of his permissiveness to do whatever they like in the system. Under this leadership style there is less work done and of poorer quality.

Leadership is collective. The notion of one-person leadership is "a contradiction in terms" because there must be leaders and followers. One organization may have multiple leaders all acting in consort with one another.

Leadership is dissension. This is to say that leadership co-exists with dissent. Indeed much of the growth of any organization is centred on the management of leadership of the dissent. Leadership is causative. True leadership affects the motive of individuals and groups of peoples and alters the course of the organizational history: it causes positive change. Leadership is morally purposeful i.e. leadership is goal-oriented with leaders and followers pointing the way to some future state of the organization with plans about how those goals might be met. Transforming leadership is elevating i.e. the engagement between leaders and followers is moral but not moralistic as both leaders and followers are raised to more principled lives. Besong, Edu and Fan (2011) show various dimension of leadership comparison with their corresponding values as seen in Table Above.

This shows that the leadership styles exhibited are scientific as related to their organisational influence and concern for human relations. It is indicative that leaders may not stick to one style in their administration. Scientific management is concerned with productivity (provision of tools and training of personnel), while human relation theory looks at the welfare of workers or employees in addition to production. Leadership is persuasion to bind group members together.

Stogdill (1974) in Fan (2008) identified some traits and skills as being critical to leaders. Among the traits are: adaptable to situation; alert to social environment; ambitious and achievement-orientated; assertive; cooperative; decisive; dependable; dominant (desire to influence others); persistent; self-confident; tolerant of stress; willing to assume responsibility. Among the skills are clever (intelligent); conceptually skilled; creative; diplomatic and tactful; fluent in speaking; knowledgeable about group work; organized/administrative ability; persuasive; socially-skilled. Nwankwo (1982) notes twelve behaviour patterns considered very essential for successful leadership in education: A good leader should.

(a) be sensitive to the feelings of others while being at the same time considerate, helpful, responsive and friendly.

(b) be loyal to his ideals and ideas

(c) be strong with self-confidence

(d) be consistent, generous, humble, honest, modest and fair to all

(e) be enthusiastic in informing others about the policies and regulations of the school system

(f) be interested in groups and in improving them, getting work done quickly

(g) discourage envy, jealous**y** and victimization, trust others and take blame for his errors.

(h) Be firm, not harsh or proud or wicked

(i) Be approachable, easy to talk to, be alert, and have a sense of humour

(j) Be willing to lead, adaptable and flexible; and

(k) Be aware of the complex social, political, cultural and economic situation. In a similar vein, Nwa-chil (1991) submits that teacher, especially at the primary school, epitomizes society, *par excellence*. He represents a model personality that should be copied. He is a kind of omniscientia from whom knowledge comes. He is a leader who must be obeyed, an interpreter of the great moral ideas of the society and a very important idol for many a child. The accomplished husband, Kumuyi (2007) posits, must be able to live a life that will spell the world "husband" in this acronym

H - Holy in conscience
U - Understanding in conversation, criticism and correction
S - Strong in caring and compassion
B - Blameless at home and abroad
A - Abiding in the covenant of marriage
N - Noble in courage
D - Dependable in contribution to family needs

This is pertinent in view of Wilmot's (1985) scholarly submission that spouses married to cruel, lazy, shiftless, noisy, drunken or promiscuous partners will find it difficult to bring up their children properly.

Herbert Macaulay, Nnamdi Azikiwe, Ahmadu Bello, Tafewa Balewa, Obafemi Awolowo, Anthony Enahoro, Michael Okpara, Akanu Ibiam, Aminu Kano and many other leaders of the struggle for Nigeria's independence and the First Republic had many things in common. They lived exemplary lives in and out of government. Today, they are mythical figures. The visionary leadership, austere lifestyle and selfless service, philosophy of Nigeria's First Republic leaders contrast sharply with the myopic, profligate and selfish way of life of latter-day rulers (Agbo, 2011). These leaders were redoubtable personalities with proven integrity. They were indeed servant-leaders. They had charismatic inspiration (attractiveness to others and the ability to leverage this esteem to motivate others). Charismatic leaders have not only a m**a**ss following, but also an elite recruitment function. They draw around them a corps of younger new intellectuals who serve as acolytes to the master, as catalysts and shock troopers in the march towards modernization. Akinde (2009) avers that leaders

are to social systems or organizations what drivers, pilot**s** and sailors are to automobiles, aircrafts and ships. Their decisions at any point in time determine the performance, success and safety of the entire group. As an African proverb says he who thinks he is leading and has no one following him is only taking a walk. Today, naked greed, corruption and dishonesty are "virtue**s**" in Nigeria. Iwe (1991) puts it that it is a matter of common knowledge and experience that many of our Nigerian citizens worship money, wealth and all that money can buy as their only god. They are even disposed to pollute the politics and jeopardize the future of Nigeria if only financial or other material gratifications could be forthcoming. Many Nigerians lack the sense of duty. Almost everybody is interested in coveting the riches of the polity (Abiodun, 1999) and many of our politicians eat the bread of idleness. Those we elect to represent us in the legislative houses are not left out. Many idle away only to receive fat allowances for the work they never did at the end of the day (Uduigwomen, 2006). Everything rises and falls on leadership and no society or organization can grow or rise beyond the quality of its leaders. According to Chiedozie (2009) the magnitude of leadership failure in Nigeria presently is captured in the 2008 Index for Assessing Governance ranking of the nation as 39th in terms of governance out of 48 countries in the world, and the 14th out of 16 West African countries. The criteria used were safety and security, human rights, transparency, sustainable development, human development and corruption. When Nigerian leaders shun nepotism and eschew squandering of public funds, a solid base shall be laid for sustainable growth and development. A true leader finds a way to help the community, engage the problem and collectively find solution (Heifetz, 1994).

Chinua Achebe (1983) posits that the trouble with Nigeria is the failure of leadership. Similarly, Iyamu (1997) succinctly avers that the problem with Nigeria is that leaders have hardly demonstrated values worthy of emulation. In fact, the collapse and distortion of values in Nigeria are traceable to corruption at the leadership level to the extent that there is now the general impression that people aspire to leadership positions for selfish material ends. Apart from swindling public money, nepotism, despotism and sectionalism in matters of employment, promotion, award of contract and so on have remained a recurrent decimal in Nigerian polity despite several efforts made to eradicate them. These make it difficult for citizens and youth in particular to appreciate and understand what values imply.

Leadership is a critical factor in nation-building and it should be understood in two important but related ways. Firstly, there are the personal qualities of integrity, honesty, commitment, and competence of individual leaders at the top. Secondly, there are the collective qualities of common vision, focus and desire for development of the elites as a whole. Gambari (2013)

posits that the standards for recruitment and the performance of our individual leaders over the years have left much to be desired. We do not need leaders who see themselves as champions of only some sections of our population. We do not need leaders who not understand the economic and political problems of the country, not to talk of finding durable solution for them. We do not need leaders who are more interested in silencing their opponents, than in pursuing justice. We do not need leaders who preach one thing, and do the exact opposite. We do not need leaders who place themselves above the constitution and the laws of the country, but leaders who lead by upholding and respecting the law. We do not need leaders who have no sense of tomorrow other than that of their private bank accounts. If we are to succeed in nation-building, we must have a leadership that is committed to the rule of law and has a demonstrable sense of fair play and democratic tolerance; a leadership with ability and integrity. Above all else, we must have a leadership that can see beyond the ostentatious pomp of office. We must have leaders who have a vision for a Nigeria better than the one they inherited; leaders who will lead by deeds and not by words; achievers, not deceivers. We need a leadership that will not only leave its foot-prints on the sands of time, but one, which by dint of hard-work, fair play, dedication and commitment, will live forever in the hearts of Nigerians. Leadership is not everything, but it is an extremely important factor. Unless we have leaders with ability, integrity, commitment and vision, we cannot succeed at nation-building. It is gratifying to note that within the judiciary, the National Assembly and within the Executive, the issue of the quality of leadership is currently receiving attention. We must not relent in this struggle for quality leadership as it is the key to building our nation.

There is, therefore, need for value re-orientation among Nigerians: an orientation that will inculcate in people the spirit of patriotism, commitment to justice, love for community and eschew vices. There should be a psychological testing for future leaders to determine their

(a) emotional stability and composure calm, confident and predictable, particularly when under stress

(b) admitting error - owning up to mistakes, rather than putting energy into covering up

(c) interpersonal skills – ability to communicate and persuade others without resort to negative and coercive tactics (d) intellectual breadth – ability to understand a wide range of areas, rather than having a narrow (and narrow-minded) area of expertise, and

(e) God-fearing nature. They must have talent and technical/specific skills at some task at hand. They must have initiative and some entrepreneurial drive; charismatic inspiration; a clear sense of purpose and be able to serve as role models (leaders may adopt a *persona* that encapsulates their *mission* and lead by example. Leaders must show optimism as very few pessimists become leaders.

CONCLUSION

Leadership is a process of influencing people to direct their efforts towards the achievement of some particular goals. Leadership roles imply the ability to face challenges arising from the attribute of informing, planning, organizing, designing, reforming, judging, evaluating, etc. That will guide the implementation of effective programmes and activity. It is a dynamic process, which varies from one situation to another. The effectiveness of a leader depends on the situation he finds himself, i.e., the level the person occupies in the organization. Leaders are also always restricted by the nature of their responsibilities. Also, leadership style could be changed with different groups. Leadership involves risk-taking. A leader should be able to take initiative and make near accurate judgment in relation to the end results of any risk taken. \If a risk backfires, he should not be punished if the line of action he took was quite logical especially if it was based on the information available to him. Successful leadership is achieved by selecting the style that suits the followers. Nigerians need leaders who will fight corruption. Leadership is a matter of trust. It is hard to have a leadership when you have a divided followership.

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