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LEADERSHIP IN NIGERIA IN THE LIGHT OF 2 TIM 2:24 - 25: A DISCOURSE FROM A HUMAN RELATIONS MODEL.

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Abstract
Leadership in Africa since after her colonial experience had been filled with bitter tales of failures. The damaging effects of such bad leaders in Nigeria continue to linger while the masses fervently keep on searching for a political Messiah who will salvage the country. Though there are some other factors responsible for the problems of Nigeria, yet we are paying attention in this work to the issue of leadership in Nigeria. The paper duly examines the challenges of leadership in Nigeria, causal factors of the poor leadership and efforts made so far to change the status quo. There are many leadership models proposed by different scholars. However, this paper studies the text in view in order to proffer lasting and valuable solution to the challenges of leadership in Nigeria. Exegetical interpretation method was used to offer critical and analytical interpretation of the text in relation to its relevance to leadership in Nigeria. The contributions of the text towards an excellent leadership in Nigeria is examined and discussed from a human relations model. These seemingly abstract qualities are translated into skills for meaningful human relations useful for our society. Skills already provided by the human relations such as "not given to quarrels, being kind towards all, a good and patient teacher and who is gentle as he corrects his opponents" are presented in the work as such that they will serve as an archetype for leaders not just in Nigeria but for all in Africa. The paper recommends that these skills and leadership qualities be used to re-vitalize leadership in Nigeria.

Key words: Leadership, Human Relations, Human Relations Model, Conflict, Servant-leadership.

Introduction

Since gaining of independence, Nigeria has not always been fortunate to have leaders who are motivated to serve the people selflessly. This is not peculiar to Nigeria, but many other African countries fall into this category. A ship without a good sailor will always find it difficult to survive the storm. Instead of the quality of life of the people to improve as the resources and revenues increase, the poverty level rather rises geometrically. Poor leadership has indeed undermined the course of development in Nigeria. The past leaders seem even better than the present ones. The promises and goals they out rightly dish out in their manifestoes are quickly abandoned once they win the poll. Little or no effort is placed on these visions towards actualizing them. It is as if we have leaders who are just smart enough to deceive

the masses when the need be. The masses immediately become strangers and the means to achieve their political ambitions. In the midst of all these, the changing of government whether from military to civilians makes no serious difference in the welfare of the people. Every change and transformation agenda they always chant only takes us backward.

Although few African countries are rising to the challenge of leadership, Nigeria remains at loss of true leaders who are not only selflessly inspired, but have what it takes to lead a nation. An average Nigerian politician continues to engage in myopic and self-serving politics as opposed to visionary and selfless service. A true leader is one genuinely motivated to serve the people, make meaningful contributions to the development and general welfare of the society where he emerged. He is for the people and accountable to them. Onyibor (2008) remarks that "Responsible leadership therefore is an indispensable element of social organization" (p.766). Inadvertently, there is a need to re-discover a lasting solution for the problem of leadership in Nigeria.

Be that as it may, it is important that we note that many of the proposed solutions to end this enigma are leaning towards a change of value of the leaders and political aspirants. However this proposition is not sufficient on its own if we fail to take cognizance of human relations and its immense contributions to this discussion. The study would therefore use the text 2 Tim 2:24-25 to render solutions to the problems of leadership in Nigeria. This discourse analysis as well will interpret the passage contextually to solve the problem raised.

The aim of this paper is to establish the clear link of the passage, the human relations skills it possesses and its connection to leadership in Nigeria. Quality leadership cannot be articulated without giving credence to human relations. For in leadership, there is a continuous inter-relationship cum interactions between the variables. In this case, the variables are: the people and the leader.

Conceptual Clarification

Leadership: Leadership is an act of taking charge of the management of any given organizational office. It involves piloting the affairs of the state or organization and then carrying the necessary management team along to achieve a set out goal. Organizational office here involves the political, social, industrial and also the religious. Chiegboka (2002) defines leadership as "the ability to show the way, to influence people, to command respect and followership and more to effectively harness the human and material resources for the achievement of the corporate goals of a given community or organization" (p.144). Structurally, Nweze (2008) presents leadership as that which is "synonymous with given positions in the organization structure or hierarchy" (p. 192). According to Rost (1991), "Leadership is an influence relationship among leaders and followers who intend real change that reflects their real mutual purposes" (p.102). Rost did well to showcase the inter connections between the leaders and followers. Leadership maybe likened to administration in so far as it involves decision and policy making and also ensures that these policies are executed. However, leadership goes deeper because it involves creating a vision or goal for the institution and then carrying the executives along in such a way that they key into this vision. This is so that they can implement, communicate, motivate, and inspire people to attain this vision set by the leader. Henry (2007) further pointed out that a leader "keep them moving in the right direction" (p.113). In agreement to this view of Henry, Onyibor (2008) comments that "Leadership implies the ability to motivate and mobilize others to go along with it in achieving some set goals, or objectives" (p.765). Leadership involves therefore piloting the affairs of the state or organization and carrying the team along to achieve the set out goal. The goals and visions of the leaders should be set in line with constitution, aiming to solve issues affecting the common man in the society. These goals should also be tenable for the development and future of the state.

Power is a central element in leadership; however effective leadership goes beyond authority, power, control and personal charismatic qualities. Leading a 21st century nation calls for more than exercising legitimate authority, a participative style of leadership that encourages human relations is important. The leader here is well equipped to manage oppositions peacefully, without taking advantage of the law enforcement agencies at their disposal. The feelings and reactions of the people in a participative or

communicative style of leadership are put into consideration. Absolute authority of the leaders does not correspond to lack of interest for the masses.

Human Relations: The ever need for a continuity in the relationship of man with another, introduces the place of human relations. The benefits and use of human relations cannot easily be done away with even by technology. At one time or the other the other, he needs relationship or interaction with others in the society. For Obiefuna (2019), "the continued role of humans in maintaining humanity is the genesis of human relations. Consequently, Lamberton and Minor-Evans (2002) thought human relations as the skill or ability to work effectively through and with other people. It includes a desire to understand others, their needs and weaknesses and their talents and abilities. The skills of human relations make an average person outstanding in his/her work. It sharpens and gives an edge in creative performance and total output of an individual.

By human relations here, our interest is not on the subject as a department in organizational structure taking care of resource and personnel management or in the understanding of business and industry. We are rather concerned with human relations in its broad sense, hence a reference to the totality of all human interactions. Obiefuna (2019) clearly articulates this, hence he stated that:

> The importance of human relations in individual and interpersonal interactions cannot be over emphasized. It affects every aspect of human life: the economy, politics, education, family, religion and so on. The study of human relations exposes one to the major skills relevant to effective and positive relationships (p.19).

Some of the basic skills of human relations are communication skills, positive attitude to work, self-awareness, knowledge of various groups, respect for self and others, positive self-esteem, willingness to serve others first and techniques for conflict management. These are all necessary to actualize efficient human relations. A leader above all needs these elements even more, because he oversees the affairs of others within the society and most importantly, ensures that the common goal is actualized.

Human Relations Model: Robert Owen (1771-1858) initiated idea of human relations in work place, treating workers better would actually increase productivity and thus profit. The early 1950s witnessed a renewed attention on the interactions amongst people in an organization. Elton Mayo is considered the father of this human relations theory. It was a necessity within this period that the welfare of the employees is considered if they are to put in their best in the job. The employees are no longer to be pictured as merely an appendage to machine, seeking only economic rewards from his work. No longer is he to be considered just as a means of production. Human relations ensure therefore that his feelings and emotions becomes a priority to the organization. Regarding human relations model, Miles (1965) states that this approach is not new, as early as the 1920s; business spokesmen began to challenge the classical autocratic philosophy of management.

Two Broad Theories of Leadership

Traditional Leadership Theory: This leadership theory focuses on personal traits of some individuals who assume leadership because of some personal capabilities in response to situational needs of the people. These great men of history often assume leadership because of some personal traits such as intelligence, aggressiveness or other personal attributes that marks them from others.

Modern Organizational Theory of Leadership: This on the other hand focuses not only on the leader's personal traits but here leadership is not merely a question of personal traits of the leader but his strategies and those of his team. By implication, successful leadership requires standard strategies to achieve the set out goal; again the strategies of his team members are also important. Belbin (1994) in addition to mental capability, personal attributes, communication and control, he adds team leadership as one of the qualities of a leader. The overall success of the leader is dependent upon the success of his team; he is only as good as his team or executives.

Leadership in Nigeria as well as Africa

Underdevelopment rages on in Africa and indeed in Nigeria because of weak leadership. The country is slowly ebbing away; the glaring ineptitude, insensitivity and irresponsibility of our leaders have further diminished our output as a nation. There is without doubt an integral relationship between good leadership and national development of a nation. Many years of independence has not produce much positive results. It is as if we are still stuck in the past, a secondary form of subjugation. However this time around, the entire nation is at the mercy of its leaders. The post-independence Nigeria have suffered grossly the lack of vision-driven, purposeful and selfless leadership in a good number of sectors and this has adverse effect on the entire nation. Military or civilian government, the people suffer untold hardship and continuous looting of whatever is left of the national treasury. Achebe (1983) stated that "the trouble with Nigeria is simply a failure of leadership, the unwillingness or the inability of its leaders to rise to their responsibility" (p. 1).

A call to serve humanity and God in position of leadership is so foreign an idea to leadership in Nigeria. Sadly, leadership in Nigeria is characterized by selfish bias, religious sentiments and corruption. Obviously, leadership in Nigeria is the shortest and most legal route to garner illegal wealth for friends and family. Okoli (2012) explains that "Nigerian leaders as one can see are uncommitted in the affairs of the led. Politically, many people rush into governance not necessarily for patriotism but rather politics is seen as the gateway to wealth acquisition" (p.35).

As a result of bad leadership history of Nigeria, corruption, perpetual poverty and contamination of the few good sectors of the country is inevitable. Ugwu (2002) observed that "The nation is deeply immersed in corruption arising from poor and weak leadership, which regarded some as sacred cows" (p. 23). Further, Madubuko (2008) capturing leadership in Nigeria puts it that "The Nigeria's style of leadership in this generation has become a creeping cancer of corruption" (p.172). The continual quest to remain in power direct or indirectly as political god fathers is an outgrowth of such selfish leaders seeking to retain relevance at all cost. The puppet leaders (most times unqualified) they choose to remain at their whims and caprices. This decay of leadership in Nigeria is not peculiar to the political field, the economic, social, religious, government offices and institutions are not exempted. This cankerworm has far eaten deep into our system and has become a sort of culture. Agbodike (2002) remarked that over these years, too, the quality of political leadership sank below expectation. The dividends of democracy practiced since 1999 remains an ideal rather than a reality in Nigeria.

In like manner, Madu (2012) observed that "our leaders cannot function properly if they continue to adhere to the tribal, religious and ethnic sentiments, since these cannot guarantee good governance and happiness of the majority of our citizens" (p.35). It is not surprising therefore, that personal interest comes before the interest of the masses. They always struggle to win elections either for themselves or their political stooges. Consequently, pre-meditated election violence and malpractices is always witnessed in our elections. Chukwu and Madubuko (2009) insist that "The 1999 election is believed to have followed in the tradition of the previous three national elections. They were marred by accusations of electoral frauds. Election violence till date remains a tradition yet to be relinquished. Leadership hence has turned to a do or die affair, for many aspire to be in these offices.

More so, many of them because they see these position as a return of investment, they find it difficult to tolerate any form of opposition. Those who are seriously against their policies and position are dealt with in the most humiliating manner; often using government agencies to scare them away. The well-funded political propagandists and praise singers quickly denounce and mar the image of any popular opinion or critic who is not in support of their employees. No effective and selfless leader is intolerant of opposition and critiques. Most of the times, those leaders that seek to violently take out their opponents do not have the interest of the people at heart. Nwaeze (2012) argues in this line, by opining that "because of the intellectual poverty of the political elite, opposing views are not welcomed" (p.65).

Imperatively, leadership in Nigeria must be re-addressed for Nigeria and its people to thrive. The bad eggs far surpass the few average performing leaders. Many scholars profusely suggested viable ways Nigeria can overcome this problem, Madu (2012) insists that ethical virtue is the way out. Nwankwo

(2000) argues for solid moral re-orientation. While we bemoan the fate of leadership in Nigeria and seek for a lasting solution, it is important that we take into considerations the skills of human relations. It is important that our leaders before they assume any office should be well equipped to manage the people.

Leadership must always encounter opposition, direct or indirect. However a good leader wisely aims to integrate his opponents and supporters. This would thereby reduce friction and road blocks that may hinder his performance. Changing the status quo requires dedicated interest towards addressing every contrary opinion. A good leader does not always see his opponents and critics from a bad light but he is appreciative of their roles to ensure that the leader does not lose track. Therefore it may not be easy to have everybody agreeing on everything towards a leader's cause of action every time. Willingness to serve the people is not ability to serve or lead. Patriotism, personal charismatic traits and support of some group is not enough to achieve qualitative leadership. The ability to carry everybody along is very essential and must be consciously aspired. Invariably, skills of human relations must not only be desired but efforts should be made to ensure that our leaders are well equipped with them. Most especially, managing opposition and being receptive to contrary views from others.

Resolving the Textual Problems Found in the Text (2 Tim 2:24-25)

We will make attempts towards resolving the prominent textual problems encountered in our text. This would be followed by a working translation, linguistics analysis and a proper exegesis of the text.

Our text in Nestle Aland reads:

[24] dou/lon de. kuri,ou ouv dei/ ma,cesqai avlla. h;pion ei=nai pro.j pa,ntaj(didaktiko,n(avnexi,kakon([25] evn prau<thti paideu,onta tou.j avntidiatiqeme,nouj(mh,pote dw,h| auvtoi/j o` qeo.j meta,noian eivj evpi,gnwsin avlhqei,aj

We do not have many textual problems in our text. However we noted two problems here; In verse 24, h;pion has an alternative reading in D* F G but the variant of our text is witnessed in ℵ A D^2 Y 048. 33. 1739 1881 sy co. In verse 25, dw,h has an alternative variant dw, , seen in $ℵ^2$ D^2 33 17399 1881. These manuscripts where the alternative which reads dw, is witnessed are all latter manuscripts. However our reading dw,h is witnessed in some other manuscripts such as ℵ* A C D* F G Y81 104pc. The alternative readings of the two areas of the textual problem in the text were given by more recent manuscripts. Out text however was witnessed in older MSS such that if we are to apply the principle of the more a text is witnessed in early manuscripts, the closer it is to the original document, then we consider our text to be most probably closer to the original text.

Presentation of the Working Translation

But servant of Lord, should not be quarreling/fighting, rather be gentle towards all, able to teach, patient, in gentleness correcting the opponents, perhaps give they themselves to God, change their hearts into knowledge of God.

Exegesis of the Text and Its Application to Leadership in Nigeria

A proper exegesis of the text calls for the understanding of the logic of the text. Efforts therefore must be made here to set the text as a unit. Our text is a smaller part of a periscope and contains a fragment of the theme 'management of the congregation' discussed all through the Pastoral Epistles. The background of the text (2 Timothy 2: 24-25) began in verse 1 of the chapter. In order to fully appreciate the wealth of the text, the key words must be analyzed. The study of the sub groups within the text will help us to discover the in-depth message therein. The linguistics analysis would require us to group the text into the following: 24a, 24b, 24c, 25a and 25b. The study of these sub groups within the text will help us to discover the in-depth message therein.

24a: dou/lon de. kuri,ou ouv dei/ ma,cesqai

The subject dou/lon is a noun accusative masculine singular, meaning slave or servant. Dei, this is a verb, present indicative, active voice and 3rd person singular meaning should. Ma,cesqai, this is an infinitive verb, present middle or passive deponent, meaning to fight or to quarrel. This clause is an accusative with infinitive construction; this is because of the combination of the infinitive and the

passive voice together. The verb bears the infinite nature of which the action was to be carried out. Therefore the verb "not quarrel" is not an action that could be terminated but should tarry in so far he remains a servant of the Lord and thus a leader in the church.

Further, we should bear in mind that once the Pastorals (1Timothy, 2 Timothy and Titus) have any instruction to either Timothy or Titus, by extension it is also for any who is a leader in the Church. Lee (2003) mentioned that "Paul refers to himself as a slave (dou/loj) of Christ (Rom 1:1; Gal 1:10; Phil 1:1; cf Tit 1:1)" (p.51). The position of Paul is not far from the already emphasized theme in the gospels. For Obielosi (2013) "In talking about the NT and the suffering servant, it is our position that the NT authors, especially the Gospel writers, see Jesus as being conscious of his impending suffering" (p. 124). One could always observe Paul state that he is a slave of Christ, a form of total submission to God and his humility towards God and the Church where he serves. Many actions of Paul when visits those Christian communities are a proof of his apostleship modeled after the simple nature and attitude of Christ. Often Paul was seen rejecting some special treatments from the people he lived amongst and never wanted any different position for himself. Gorman (2001) observed that in the larger context of Paul's argument, weakness is a main theme. This weakness is a focus for Paul in the apostolic life. Paul's refusal to boast in his exploits rather profess his weakness is an attitude of humility in the service of a servant who depends not on his own power.

In the same manner, the synoptic gospels as well as the gospel of John have numerous passages that point to Christ as a lowly servant who came to serve and fulfill the redemptive work. God through Christ indeed came to serve men and to pay the ultimate price. Obielosi (2012) and Obielosi (2013) found some passages of the gospel of John that have contact with the suffering servant in the gospel of John. Remarkably, Obielosi (2012) noted that "The servant became a kind of lutron for the people" (p.143). Thus the servant became a ransom that must be paid for the redemption of man. Paul followed this same line of thought here in our text (2Tim 2: 24-25), by referring to the subject of the sentence as a servant. This is to indicate that the identity of a servant which he had associated with in his other early letters must be maintained. Just like the servant in the Deutro-Isaiah, and Christ Jesus, Paul took part his part in the suffering for the sake of the gospel and enjoins Timothy to so as a soldier (2 Tim 2: 3-4, 8-13 and 24-25). Clearly Paul uses an older tradition that existed before his theological concept and writings.

24b: avlla. h;pion ei=nai pro.j pa,ntaj(didaktiko,n(avnexi,kakon

vAlla, this is a conjunction meaning but. h;pion, this is an adjective, accusative case and masculine singular meaning gentle or kind. Ei=nai, this is a verb infinitive present indicative active voice, from the verb ei,mi meaning "to be". The infinitive sense which already began the sentence still rules over to ei=nai.... Didaktiko,n and avnexi,kakon, these two words are both adjectives accusative and masculine singular. The three adjectives found in the sentence, are all controlled by this infinitive verb, ei=nai. By implication, these adjectival qualities must be continued in infinite. Lamberton and Minor-Evans (2002) point to developing your self-esteem, developing yourself awareness, developing trust with people, building your communication skills and cultivating mutual respect as the strategies for success in human relations. Significantly here, the author of 2 Timothy saw a need for the leader to be gentle with all. Obviously, a leader who is gentle in dealing with the people must be aware and equipped with these skills. Mutual respect and fairness to all are vital ingredients such leader cannot do without. Gentleness here connotes fair treatment, providing equal opportunity and respect for all.

25a: evn prau<thti paideu,onta tou.j avntidiatiqeme,nouj

Prau<thti- This is a noun, dative feminine singular from the word prau<thtj, meaning gentleness or meekness. Paideu,onta- This is a verb participle, present active accusative masculine singular from the verb paideuw meaning "to teach, to correct or to discipline". Using the participle here, the implication is a clear sense of a doing verb functioning like an adjective, with an accusative suffix ovnta to make a compound word. vAntidiatiqeme,nouj- This is verb participle present middle voice accusative masculine plural. avntidiatiqeme,nouj, like paideu,onta is a combination of verb and participle, hence the usage of declension and conjugation. This is because the suffix plural, future participle esomenouj

in accusative case is attached to the verb. The word means opponents as a noun or those opposing as a participle that represents a noun.

The identity of these opponents of the Church varies from time to time throughout the New Testament. Sometimes it could be the Jews, the Roman emperors and government and some other times, the false teachers and controversial elements from the Hellenistic world. The Pastoral deeply bewail such development in the church.1 Tim 1: 3-11, 2 Tim 2: 17, 2 Tim 3: 7 had earlier mentioned Hymenaeus and Philetus who had left the way of truth. The Johannine writings also faced such problems, Marshall (1984) observed that 1 and 2 John were written to the churches which faced problems caused by heresy. The skill of human relations in resolving conflicts therefore is an important tool every leader must possess. A leader should be the example to the followers through the way he manages crises and conflicts judiciously. Further, a leader can be actively involved as impartial arbiters in times of conflicts, creating enabling ground for dialogues, also acting on behalf of the marginalized an most importantly, seeing that the various resolutions and recommendations are implemented by all the parties. These could be some of the ways a true leader can ensure that peace, harmony, and working human relations exist between all in the society. A true leadership that is concerned with serving for the interest of the masses, establishing a sustainable human relations amongst all and creating harmonious environment for peace, love and progress to flourish.

25b: mh,pote dw,h| auvtoi/j o` qeo.j meta,noian eivj evpi,gnwsin avlhqei,aj

Mh,pote- This is an interrogative participle meaning least or perhaps. Its connotation here indicates that the purpose of the clause, this usually goes with subjunctive. Dw,h- This is a verb subjunctive, aorist active voice, 3rd person singular from the verb didwmi, meaning yield or give. The subjunctive here expects the probable effect of the action paideu,onta(correcting) resulting to a change of heart or attitude. Here dw,h, means to produce or to give or to yield. The aorist sense of the word indicates again that the effect of the action of repentance/ change of heart which happened in the past continues in the present. Meta,noian- this is a noun accusative feminine singular from the word meta,noia, meaning repentance, change of heart, or turning from one's sins. eivj evpi,gnwsin avlhqei,aj- This is a noun accusative, feminine singular from the word evpi,gnwsij, meaning knowledge. vAlhqei,aj, this is a noun , genitive case, feminine singular of the word avlhqei,a meaning truth. Genitive in Greek grammar usually denote possession, in the structure of this passage, knowledge belongs to the noun "truth".

A Hermeneutical Application of the Text to Leadership in Nigeria: Human Relations Model.

Ineffective and poor leaders in Nigeria have continued to hinder the course of development. The study of the text had shown the profound values of the human relations engraved in the passage. Indeed, to successful inaugurate transformative and efficacious leadership in Nigeria requires serious consideration and application of the human relations model at all leadership levels. Doing away with a negative leadership culture is therefore very important and a matter of urgency. As much as Paul, proffered from verse 24, a servant model leadership, but we are looking beyond personal charisma/ qualities to integrate other qualities of the text. Leaders, who are gentle, fair to all, have respect for the human person and human rights should not be an ideal only but be the reality of Nigeria. Lamberton and Minor-Evans (2002) had earlier on mentioned respect for others and fairness to others as strategies for success in human relations. This would go a long way in curbing selfish attitude of leaders, corruption, poverty and other vices emanating from poor leadership in Nigeria.

More so, it is a necessity that conflict management and the ability of non- violent approach to opposing views be adopted as one of the things to look for in our leaders before selecting them. For those newly elected into crucial offices, orientation programme whose goal is to educate them on these essential human relations principles and conflict resolution can be organized. The text here had mentioned in verse 25, the need of the leader/servant to correct those opposing him. The ability and skill of managing conflicts and opposing views is a quality that leadership in Nigeria is yet to understand and incorporate. This is why they are always self-serving oriented and often seek to violently remove their strong opponents in order to retain power. Therefore without the human relations skill of handling conflicts, it becomes difficult for such unskilled leaders to harness and integrate both their supporters and opponents

for the common good of the society. It is not surprising that caliber of leaders in Nigeria continue to leap off on such discountenance and strife amongst the people.

Conclusion

2 Timothy 2: 24-25 outlined qualities and skills as a model for Christian leaders. Its interest hinged on how the leader is to effectively be the shepherd and servant he is called to be. Our excursus above has demonstrated that these valuable skills in the text can be conveyed to the Nigerian experience in leadership. This is an urgent call to supplement selfless, transformative and team leadership with the skills of human relations. To every devoted and patriotic Nigeria, the exhortation of the study should be ingrained into our sub consciousness. Every sphere of leadership should utilize this great approach to leadership as a way of improving democratic leadership, equitable representation, and eradication of poverty in the country. Creating awareness and demand for quality leadership representation and accountability must be engaged by all.

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