

Harmonious Complementarity in Leadership: A Necessary Tool for Environment and Sustainability

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Abstract

This paper seeks to argue that harmonious complementarity in leadership remains a necessary tool that will navigate environmental consciousness and sustainable development in Nigeria. The choice of harmonious complementarity in leadership is pragmatically intended to utilize the facilities of local circumstance to address the confronting challenges of our existence. Harmonious complementarity in this context, implies the socio-cultural integration, co-operation and cross fertilization of natural and gifted ideas by the people within a defined political entity for the purpose of confronting a task that is before them. Under this ideal and leadership construction, the collective opinions of the people are sought and the consciousness of sustaining, protecting, preserving and/or promoting the environment becomes the collective task of the people; both the leader and the led. This is because environmental consciousness and positive awareness by the leadership would have risen to the climax that inappropriate laws and policies that were impairing sustainable development and negative activities of the human elements on the environment will be a relic of the past. This paper shall employ analytic and rational methods to drive home its argument.

Keywords: Harmonious Complementarity, Leadership, Sustainability, Environment

1. Introduction

Conversations about the environment – the non human nature and conscious need for its protection and preservation have become both daily and regular sermon on the lips of every one. The awareness to demonstrate care when dealing with nature has been carried out in an increasing proportion. Rachel Carson, Richard Sylvan and Leopold have differently carried out campaigns on the necessity of moderation on the environment. Leopold X-rays the importance of land ethic to ensure that human beings should apply moderation on their use of, and the resources of the land. Rachel Carson sounded a note of warning when she drew the attention of humanity to the consequences of man's display of carelessness in the use of land and application of dangerous chemicals on the land.

The observations and their negative effects draw the attention of Richard Sylvan to advocate for an environmental ethic with a glaring restraint on how man should use nature. The degree of environmental awareness and advocacy for protection and preservation became widespread following a thunderous and thought provoking speech delivered by Brundtland in support of sustainable development at the United Nations. The argument of Brundtland centered on the ability of humans to continue the development and protection of human interest without consciously negating the protection and preservation of non-human nature. New ecological attitudinal advocacy was geared towards the avoidance of extinction of species and continuity of race.

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Indeed, Brundtland's speech at the global circle was aimed at securing a global environmental consciousness and political commitment from policy makers, analysts and other stakeholders on matters relating to the well being of the natural environment and the inhabitants. It is on the strength of continued and renewed efforts of ensuring environmental sustainability that this paper locates the centrality of its logic on harmonious complementarity in leadership which will galvanize and navigate the process of ensuring effective management, protection and preservation of the environment in Nigeria. The argument of this paper tilts to the fact that leadership and policy making are necessary tools to the effective management, promotion, preservation and sustenance of nature in Nigeria.

Appropriate check and restraints on negative tampering with the environment can only take place where there is presence of proactive leadership in complementary harmony with followers. The eco-friendly consciousness as eco-global identity can be internalized and made to become part of the psychology of a rational citizen of the Nigerian state if there is a leadership class that is prepared to advance a flourishing co-operation between it and the followers. Where this is discovered, it will lead to a sporadic reduction if not elimination of the incidences of pollution, degradation, erosion, depletion of ozone layer, climate change, loss of aquatic lives, skin diseases, building collapse, landslide and other negative occurrences occasioned by the acts of humanity on the environment.

The leadership class has an indispensable role by ensuring environmental protection, effective, management, preservation and conservation in line with global best practices. It is unfortunate that Africans particularly, Nigerians project luckluster posture on environmental protection and preservation. This attitude may be traceable to ignorance, corruption of the mind and what Ikegbu calls "conspiracy factor". Ignorance in this case thus not imply absence of education and lack of appropriate educational credentials, but ignorance and poverty of the mind in this context is the collusion and weak attitude of the leaders in resisting pressures of gratifications and what is commonly regarded as "kick back" from anti-environmental partners who are ready agents in the sabotage of the environment.

This paper therefore, is of the opinion that the leadership of Nigeria should ensure a harmonious complementarity which involves a conscious integration or a demonstration of science of collectivity in the pursuit of common objective. The integration of all segments of people – leaders and followers, Christians and Moslems, traditionalists and all ethnic bigots into one existential fold would give rise to strong command and structure that cannot be easily pulled down. The unity of, and harmonious complementarity of leadership in carrying out the governance of Nigerian state will certainly ensure environmental sustainability, preservation, protection and conservation.

2. Conceptual Clarification

2.1 Harmonious Complementarity

This is a product of twenty first century research in the area of indigenous African philosophy carried out by Prof. Innocent I. Asouzu. Harmonious complementarity as a philosophical concept is discussed in the four major texts authored by this indigenous African philosopher of Nigerian extraction. The texts include: *Methods*

and Principles of Complementarity Reflection in and beyond African Philosophy, Ibuanyidanda. New complementary Ontology, Ibuaru: The Heavy Burden of Philosophy beyond African Philosophy; and Ikwa Ogwè: Essential Readings in Complementary Reflection. In these texts, the author projects a systematic and methodic inclusive procedure as a therapy for achieving results, objective and targets by people in a community or a socio-political setting.

Following the organicist understanding of the state, the state is an organism with different parts and the functionality of those parts in harmonious recognition, with division of labour will lead to a progressive achievement by the state where each of the parts decides to operate alone, its existence will make no remarkable meaning, and this is what Asouzu calls a missing link of reality. Asouzu is of the opinion that every autonomous unit serves a missing link of reality. There is no unit that can be dispensed as every unit is as important as others. In view of harmonious complementarity in leadership, it is very salient to argue that an inclusive or integrative harmonious leadership will lead to success in life, and would be a roadmap to solving problems associated with ethnicity, poverty, poor leadership, environmental hazards and other confronting challenges of our time. Asouzu calls for a proper complementarity of ideas, efforts and strength in resolving the challenges of our time. Harmonious complementarity is closely knitted to harmonious monism. The logic of harmonious monism is centered on the centrality of all ideals to one common fold or principle. This philosophy as espoused by Ijiomah is also relevant to this paper.

Harmonious complementarity and harmonious monism become very native and/or indigenous philosophical ideas with local contents used for addressing Nigeria's peculiarly confronting leadership problems. Overtime, Africans and indeed Nigerians seem to blame colonialists for their frustrations and misdeeds in all sphere of life, but on a closer wide range perspective, it becomes very clear that the adoption of foreign logic in tackling African problems is rather the major impediment in finding solution to African challenges. Take the case of Ibuanyidanda (smallest insignificant but impeccable ants) in their unity, they overcome and surmount every problem that confronts them. This is possible because of the recognition or the importance of each of the ants.

Harmonious complementarity is a clarion call for inclusiveness in leadership. The principles of *som adi na* and *Abamefula*. These peculiarly indigenous African philosophical concepts where consciously and faithfully applied will ensure effective leadership and environmental sustainability. *Som adi na* in this context implies a process and/or situation that seeks to forbid any act that projects exclusiveness and individualism in the affairs of beings. It rather seeks to advance inclusiveness of all segments of the society in the scheme of things. On the part of *Abamefula*, it stands as a principle of identity that binds a people. People's identity, unique features and characteristics are so very important and these are realizable in the context of harmonious inclusiveness in the theatre of leadership.

2.2 Leadership

Plato, the world's known moral and political philosopher in his well cherished classic, *The Republic* said:
 Until philosophers are kings and prince of the world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and these numerous natures

who pursue either to the exclusion of the other are forcibly restrained from doing so, cities will never leave rest from their evils nor the human race (280).

It must be clearly stated that the choice of a philosopher-king by Plato as the qualified person to captain the ship of leadership is very symbolic. Plato does not imply only those who studied philosophy but rather implies those who can decipher between good and evil, rational and irrational, visible and intelligible world, world of forms and ideas etc. The only form of exclusion in Plato's advocacy is that people that are mentally weak and fragile should not be allowed to lead. This position justified his philosophical tripodism. Both men and women, Christians, Moslems, Pagans, and traditionalists so long as they have high command of rationality are qualified to rule disregarding their socio-cultural and ethnic backgrounds.

Subscribing to Plato's leadership typology, it is germane to note that leadership as the science and art of directing, commanding, instructing a defined group of people towards attaining set out goals and objectives does not fall in any one who lacks the mental disposition and leadership credentials. This task is usually given to one who is most fitted and qualified naturally and by other asymmetrical indices.

Asouzu's leadership index is captured around the interest and welfare of the generality of the people without segmentation and segregation. By all standards, Asouzu's notion of leadership is in conformity with his complementary ontology, where every tom, dick and harry are all important features and elements in a given society and should well be integrated, complemented and seen as prominent indispensable elements of the leadership project in a given social political network.

Indeed, Asouzu's position could be seen to be utopian and may not favour capitalist philosophy which has become a global evangelism. However, well organized capitalist political environment seem to have soft spot for inclusive and integrative approach to leadership. This is because; exclusive leadership is no longer fashionable. It may have thrived in military leadership but no longer in tune with present day reality.

Craig Johnson as cited by Eyo and Udofia (2016) has defined leadership to mean:

The exercise of influence in a group context... people having the greatest impact on the group or organization. Leaders are change agents engaged in furthering the needs, wants and goals... (XV111).

The above definition by Craig Johnson correlates with Myles Munroe who posits thus:

Leadership is the capacity to influence others through inspiration motivation by a passion generated by a vision produced by a conviction ignited by a purpose (54).

The ideas postulated above by Craig and Myles remained the ideological and philosophical basis for leadership. Where the leadership class is bereft of these essential credentials, it will reflect in the poor quality of service on humanity and environment. Part of the inescapable woes of the leadership class in Africa and Nigeria is that those who lead or mount the podium of leadership are either mentally weak or are products of ideological contraption. Once in power, their ideological character of ethnic chauvinism and religious bigotry begin to manifest thereby eroding the leadership ingredients and sensibilities. These ideological clout of parochialism and primordialism will not allow friendly policies to be formulated and implemented, it will also cause huge decay on the environment as weak policies will not constitute proper checks of the activities of human elements on the environment.

According to Pantaleon Iroegbu leadership is defined as:

“The responsibility of conducting a people or group toward the achievement of determined goals, it entails being in charge as well as having the power to direct the affairs of such people to arrive at expected result” (2005, 246).

From the expressed opinion of Iroegbu, one does not talk of leadership outside the context of people which is called, followers. It is the followership class that brings the orders, instructions and commands of the leader to a pragmatic relevance. This class of followers can as well, if dissatisfied, jeopardize and become an impediment to policy manifestation of the solicited and advocated for in running the affairs of any given state or association.

Accordingly, Ikegbu (2014,16) writing on the synergy of philosophy, leadership and good governance posits:

The careful assimilation of the dictates of philosophy would showcase a rebranding principle that will translate into a sane society of equal opportunity, security of lives and property, political equality and economic development.

Environmental education, enlightenment, environmental consciousness and campaigns which are aimed at strengthening the live span of the environment in its hydrospheric and biospheric character will all be scarified on the alter of weak exclusive leadership. This ugly phenomenon which gives rise to degradation, pollution, loss of aquatic lives, disease and collapse of building will become relic of the past if harmonious complementarity is ably and religiously instituted in leadership of the Nigerian state and create room for environmental sustainability.

2.3 Followership

The argument and advocacy for harmonious complementarity in leadership is primarily meant for leaders and followers in the leadership of the Nigerian state. Followership in this context implies the people; the mass of the people within a geo-political setting. They constitute the class to which instructions, order, command and/or directives are given to, by the leader with utmost expectation of cooperation for actualization of leadership objectives.

According to Iroegbu (2005,247), the subjects of leadership are not just plants and other vegetation in a given place. Leadership is for the people. The Webster’s All-In-One Dictionary and Thesaurus defines follower to mean: One that follows the opinions or teachings of another, adherent, convert, disciple, partisan, pupil ... (2008, 252).

To follow one necessitates a mark of confidence and trust on whom one is following. In this case, therefore, fertile and peaceful relationship in the art of discipleship or followership with the master (leader) will certainly result to achievement of the set goals of the association/organization or the state. The leader cannot expect to achieve his leadership objectives if the followership class does not render reasonable support. This goes to support the fact that only when the followers of the king or leader are ready to cooperate with him that the leader can attain an enviable height. To buttress the above Ikegbu et al (2011:76) argue thus:

It is not to be debated that the worth of a man is measured and determined by the strength and ability of people crowding around him in the time of misfortune and also, celebration. This informs the essence of the Igbo wise saying that “Gidi Gidi bu ugwu

eze” meaning the strength of man lies with his people... a nakuo nyoo mamiri, ogbaa ofufu-collective urination produces fume.

Followership class is indispensable, an attempt to ignore this class will lead to an unpleasant scenario and this is why harmonious complementarity in leadership clearly advocated in this paper. Absence of smooth relationship or harmonious complementarity between the leadership class and followership class will affect leadership output and productivity.

2.4 Environment

This is loosely defined to be a composite of existence in its aquatic and terrestrial composition. It implies all manner of lives both in biosphere and hydrosphere character. Shagufta as cited by Ikegbu and Asuo (2015) has defined environment to mean the external condition that influences the life of an organization (105). In philosophy, environment is sometimes used interchangeably to connote part of human’s surrounding that were not made by human, that is nonhuman nature, including biotic and abiotic parts. It is the duty of human to protect, preserve, promote and secure the environment by carrying out activities that are only friendly to the environment, unfriendly activities will certainly harm both human and non human. Proper education, awareness and environmental campaign by stakeholders will lead to sustainability of the environment. The concept of the environment has been defined “as the surrounding in which a person lives. It involves the circumstances and influences on them and their effects on man” “Oduora and Enyimba, 53). This definition suggest that the environment is simply that which surrounds us.

2.5 Sustainable Development

The much talked about sustainable development is no less than the conscious efforts and ability of human to ensure increase in well-being and appreciable standard of life for people without attempting a compromise. The words of Shagufta is apt and catchy in describing sustainable development. For him, sustainable development means a “real increase in well-being and standard of life, for the average person that can be maintained over the long-term without degrading the environment or compromising the ability of future generation to meet their own needs” (252).

M. S. Yakubu offering an explanation on social sustainability posits that social sustainability encompasses human rights, labour rights and corporate governance. It is the idea that future generation should have the same or greater access to social resources as the current generation (Inter-generational equity) while there should also be equal access to social resources within the current generation (Intra generational equity).

Yakubu further said that sustainable human development can be seen as development that promotes the capabilities of present people within compromising capabilities of future generation. In the human development paradigm, environment and natural resources should constitute a means of achieving better standards of living just as income represents a means of increasing social expenditure, and in the end well-being. Social sustainability in the mind of Yakubu borders on a continuous improvement in the social well-being and quality of life (61-72).

From all expressed opinions, especially that of Yakubu, it is garnered that sustainable

development and environmental sustainability deals with man's conscious efforts and articulation not to compromise both the social and natural indices that could allow the continuous survival and existence of current lives and future generation. In all human's activities, caution must be made not to deplete, pollute, deface and degrade the environment in such a form that it will not be habitable for human and non human lives. Similarly, Enyimba in defining sustainable development argues that to sustain the environment and its constituent elements is to ensure improved growth and maintenance of man, plants, animals and other forms of life resident on earth or natural environment (3). He argues further that the word sustainability is drawn from the word sustainable which is in turn gotten from the word sustain and this means "to give help or strength to". Thus sustainability is the process of giving help or strengthening something, in this case the environment, in other for it not to be weakened, destroyed, depleted or degraded. Singh describes it as the "conservation of ecological balance by avoiding depletion of natural resources" (136).

3. The Natural Environment and Its Challenges in Nigeria

Indeed, natural environment in Nigeria is vast and diverse. It is a composite of the aquatic, forest and deserts. There are evidence of swamps, mangrove, savannahs, mountain region vegetation and others. The above constitutions give Nigeria a unique environmental posture and attraction for economic exploration and exploitation by both indigenous concerns and multinational corporations. Nigeria today, is globally recognized as one of the countries with rich deposits of natural and mineral resources such as gold, ore, precious stone, diamond, granite, crude timber, rubber and other raw materials that are well sought for by companies in the manufacturing, industrial, packaging and other commanding height of the economy.

The beehive of activities on Nigerian environment supposedly generates revenue for the country and adds to its gross domestic production (GDP). The multinational and indigenous concerns prospecting business in the country pay taxes and other assigned levies to the Nigerian government. They also, generate employment for the youths and carry out corporate social responsibilities.

However, it is observed that the huge activities by those exploring and exploiting the vast raw materials lead to the great concern of environmental degradation, depletion, pollution and other allied negatives confronting Nigeria which include but not limited to the following:

(i) Climate change: This is both a national and global challenge. It is the adventant alternative of climate features as a result of interference by chemicals, toxics and other human activity. It may be argued that climate change is largely natural, but studies have also, shown that human activities in the area of industrialization, emission of green house gases, deforestation lead to climate change.

(ii) Desertification: It is observed that Nigeria today is witnessing a gradual but ceaseless encroachment of the desert. This desert encroachment according to Ikegbu and Asuo is occasioned by reckless removal of vegetation from the affected areas and the refusal to tackle the advance of the desert (348).

(iii) Flooding: the Nigerian environment and the people are highly threatened by

flooding which could be caused by global sea level rise. This is an effect of climate change and consequent exposure of the earth surface through deforestation. Presently, Edim Otop community, a suburb in the Calabar city of Cross River State of Nigeria is largely threatened by flooding which has taking away the soil surface leading to loss of lives and property. The compromising lifestyle of the people coupled with care free and exclusive leadership style worsened the flooding/erosion situation in the area. Attempts to savage this ugly trend could have taken place at that early stage of its occurrence.

(iv) Deforestation: The Nigerian forest is among the highly exploited in the world without the consciousness of replacing them (afrostation). Nigerian forests are continued to be exploited by timber and forest resources users, which incidence causes loss of habitat and gradual extinction.

(v) Pollution: In the words of Shagufta, pollution implies “the contamination of the biosphere with poisonous or harmful substances, usually domestic, industrial or chemical waste products (219)., Ikegbu and Asuo further argue that:

Some of the most hazardous substances in Africa are products of electronic, mechanical and automobile waste which threaten the health and well being of both biotic and abiotic parts of the environment. Africa is often seen as a waste ground for the industrialized parts of the world and unwanted products are shipped to Africa and dumped where they constitute environmental menace (248).

(vi) Oil spillage: It is a common knowledge that some oil facilities in Nigeria burst open in a while and spill crude on the sea. This ugly phenomenon affects aquatic lives and renders water sources unsafe for consumption. Commenting on the effects of oil spillage, Asuo and Maduka averred that: “it kills aquatic life, pollutes drinking water and affects agricultural productivity” (91).

(vii) Over population: Cummingham etal identified over population as a dangerous phenomenon plaguing the environment. According to them:

Over population is one of the most dangerous issues affecting the environment, as it has the propensity to galvanize other issues like deforestation, pollution and species extinction (23).

The argument does not condemn population completely, but is of the opinion that uncontrolled and unchecked population is inimical to the environment. Implying that there should be a framework or roadmap designed to check growth of human population so as to ensure environmental sustainability and preservation for the use of human and non-human now and in the future.

4. Complementary Leadership for Sustainable Environment

The beauty and utility of leadership whether in the monarchical, oligarchic, aristocratic, democratic and/or military is a reflection of the collectivity of human elements-the leader and the led. The art of leadership is so skillful that it requires one with great potentials such as integrity, resilience, intelligence, humility, credibility, creativity and other leadership credentials and attributes that would spur one to action. Leadership is so central in the work of Plato and Aristotle that both made it the theme of the Republic and Politics respectively. Due to the misdeeds in the Athenian society of Socrates era which influenced Plato, the leader of The state should be one that is

mentally equipped, one gifted with high level of rationality so as to take rational decisions. A leader shall propagate and pursue the common good of the people.

The political leadership in Nigeria is structured to reflect the principles and ideal of democracy and principle of separation of power. Hence, the three arms of government operate distinctly with minor overlapping and evidences of checks and balances. How harmonious and complementary this relationship operates with the followers remains another point of worry.

The Nigerian political leaders occupy any seat with expressed confidence and trust by the led, expecting to reel out policies and programmes that are geared towards the common good of the people. The pursuit of personal interests and conversion of public estates to personal estate in line with politics of tribalism, ethnicity, political and religious ideology will collapse these expressed confidence and consequently, collapse the philosophy of complementary unity. The understanding of complementarity as an indigenous philosophical principle is that everyone is as important as the other and that one is not to be dispensed with, where this is done, it becomes a missing link of reality. Demonstratively, the importance of the leader is known and seen on the led and vice versa. Implying that without the led, there is no leader. Harmonious complementarity comes when these autonomous units or entities come together to pursue a common goal. Whatever is their goal shall be achieved with excellence.

Ephraim Ahomefula Ikegbu sees the problem of humanity as coming up from the tendencies of individualism, capitalism, selfishness and act of parochialism as a result of human nature and psychological state of man. According to him:

This attitude is exhibited in politics, religion, education, economy and other aspects of life. With this self seeking philosophy that beclouds humanity, man seeks only for what he will have with total disregard to others. Hence, man adopts the principles of individualism and isolationism. He believes that humanity will progress when we function cooperatively and complementarily, because individualism would end up promoting inequality which is a dangerous social phenomenon (2006: 95).

Indeed, progress is achieved when humanity functions complementarily. The dream of building a strong, united, crime- free, virile and good leadership society cannot be achieved now or in the future if humanity operates in the context of individualism. This is premised on the fact that progress is a reflection of collectivity of responsibility. If the leadership class is very conscious of this truism that individualism and isolationism do not promote social cohesion and engineering, then advancement in all spheres of human endeavour, environmental sustainability and friendliness can be well achieved. Reason being that all humans become drivers of environmental policies for effective promotion and implementation. When the leaders and the led complement each other harmoniously, they create environmental awareness and become torch bearers of environmental sustainability. The hitherto experienced collusion and sabotage with foreign economic predators will give way to conducive environmental preservation, protection, promotion and sustenance for future well being.

This paper constructively argues that an error is committed in attempt to annihilate or isolate a certain segment and perhaps, label it worthless insignificant individuals in the scheme of things simply because, the class does not constitute the leadership or the substructure of the society. The adoption of isolationism and individualism creates room

for a missing link, thereby making it difficult to comprehend and determine where the solution of the challenges of the society lies.

A follow up to this revelation reminds us of Asouzu's contention that:

The missing links are the diverse components or entities of which any existing reality is constituted. Now if the different components that make up a system are viewed in isolation and singly, we can say that they are missing in relation to one another in a way... (2007:58).

I have argued elsewhere that inter and intra racism, superior-inferior mentality that are prevalent in the world today, are the imbalance mentality that are dragging the human race backward. Any interest pursued by a person or leader or community or state that is not intended to, or contrary to the interest and welfare of the entire community is interest against oneself based on the philosophy of complementary leadership. With complementary reflection, hierarchy of being does not exist, because, people are to complement each other without any recourse to social stratification, hegemony, leader-led and ruler-ruled dichotomy.

This paper therefore, assumes the position and logic of applying or adopting indigenous African philosophical principle of harmonious complementarity in leadership to ensure the preservation, promotion, conservation and sustenance of the environment for future well being. The paper is mindful of the fact that there are existing political leadership and policies on environment already in place, but strongly departs on the fact that the leadership so far, is ideally fostering on ideological bent of selfishness and individualism without a communalistic, commune, complementary and integrative flavour in tandem with the socio-cultural trappings of the people. The socio-cultural consciousness of the people is that of togetherness- "ours" this is our own", (*nke a bu nke anyi*). With this well known cherished cultural value system, everyone becomes a security watchman over the public property. The policies made for the protection and preservation of that public property are jealously guarded towards successful implementation. This phenomenon is a sharp departure when leaders fail to integrate and complement the led in policies and programmes, regarding them as "worthless insignificant individuals". The laws and properties will be partially and asymmetrically described as "their laws," their properties." So, this individual consciousness or "my own property," "their own property"- (*aku nkem, aku nke ha*) will consciously yield partial protection, preservation, conservation and sustenance in the society of being. It is as a result of lack of complementarity in leadership that some nations experience poverty of leadership in their political engineering and construction. An integrative and/or complementary leadership will give room for effective leadership command structure where peoples' aspiration and friendly environment will be achieved. But poverty of leadership creates avenue for collusion with foreign partners to degrade the environment, pollute, corrupt and exploit the environment with the consequences of loss of aquatic lives, building collapse, outbreak of diseases and other allied consequences. A well balanced leadership command structure with complementary and integrative posture remained a therapeutic healing balm for environmental sustainability for Nigeria in the 21st century.

5. Recommendation and Conclusion

This paper contends that harmonious complementarity in leadership in Nigeria is consequential to environmental sustainability. The choice and advocacy for harmonious complementarity in leadership is premised on the fact that the lapses discovered in the leadership engineering and command structure of the Nigerian state is tilted and/or tailored toward self satisfaction and protection of the interest of a select few.

The paper argues that realigning and rediscovering the flowering nature of peculiar socio-cultural value system which is community-based consciousness will equip the mindsets of the people to the fact that they are part of the whole and their existences are integral part of the whole which without it the whole cannot be. It is this art of isolation and inability to carry the mass of the population along in the scheme of things that made policies on environment not to be readily and faithfully implemented thereby, resulting to a state of depletion, pollution, erosion, sliding and destruction of plants, animals and aquatic lives. The collusion with foreign partners by leadership class in advancing unholy practices on the environment affects every segment of the society in a larger scale.

This paper on the strength of the above, advocates for a policy redirection and framework aimed at integrating all segments of the Nigerian society disregarding class, race, religion, ethnic and political affiliations for a proper and purposeful implementation of environmental policy framework for future gains and well being of the people. The paper recommends that a curriculum review to include leadership and environmental studies at all levels of education be introduced and made a general course for those who may not wish to specialize on the area. However, the paper is not insensitive of the existence of environmental education, environmental law, environmental science and environmental management in institutions in Nigeria, the components of the proposed course shall include complementary and integrative approaches to it. This will excavate the underlying philosophy behind complementarity and how it can serve as a healing balm to the problem of environment and consequently guarantee sustainability. The study will also, highlight the complementarity ontology of the relationship between human and non-human nature, using the indigenous African flavor.

The beauty of the subject for Nigeria, is that it would expose Nigerians to the existing dangers associated with leaders in carrying out certain practices in isolation with the citizens in attempt to industrialize the country without proper Environmental Impact Assessment. This is because, the unholy acts on the environment are mostly engineered and sponsored by the economic predators in collusion with the Nigerian leaders. These foreign managers of growing concerns in order to advance their economic interests see Nigeria as a dumping ground for toxic wastes, hazardous substance and other industrial wastes are consigned. The greedy nature and compromising attitudes of Nigerian leaders make it possible for such practices to flourish.

- This collusion with foreign partners and what Ikegbu had labeled “conspiracy factor” and “philosophy of it is my turn syndrome” carried out by Nigerian leaders is caused by the inability to understand and appreciate the beauty and flowering thesis of complementarity as an indigenous philosophical content and therapy aimed at addressing a problem by collectively bringing everyone to a common fold. This

harmonious complementarity is the socio-cultural integration, co-operation and cross fertilization of natural and gifted ideas by the people within a defined political entity for the purpose of confronting a task before them. The necessity of harmonious complementarity in leadership will create a mental-overhauling and stability for leaders to integrate and complement every segment and put them into contemplation in any policy on environment. The complementarity and integration of the segments of Nigerian society is healthy as it will accelerate hitch-free implementation, eliminate suspicion and ensure sustainability for future well being.

- The various legislations on the environment should be reviewed and overhauled with the aid of repositioning them to reflect integrative and complementary character. For a truth, environmental challenge is a global challenge, global protocols and treaties on environment should be adequately perused by the Nigerian leaders so as to determine how negative or positive it will affect the Nigeria society. By so doing, the Nigerian state in its complementary unity can jettison any local or global environmental protocol that does not guarantee future well-being and sustainability. The activities of the Non-governmental Organizations' especially those on environment have played tremendous role in sensitizing and educating the mass of the people on how best to relate with the environment, the acts that are healthy and those that are healthily to environmental sustainability. The roles of NGOs are quite commendable and appreciative however, they should not see themselves as channels for wealth creation and self enrichment. It is unfortunate that some of the NGOS on environment have abandoned the primary activity to which they were established and dabbled into the politics of the day thereby, becoming praise singers, sycophants and political contractors. This conspiracy with parochial leaders has made them to be worthless in the eyes of the people. This lifestyle has to change and a re-education of complementary unity be carried out.

- This study is not insensitive of the utility and beauty of town hall meetings. Government sponsored town hall meetings is an integrative and complementary approach which serves as a useful forum or framework for addressing the challenges of the people. Convocation of town hall meetings is a way of assuring and reassuring the people that they are part of the government. At the town hall meetings, environmental policies are to be made known to the people, inputs are to be made, and they become part of the implementation committee or bodies. Again because decisions are collectively made, implementation of those decisions will be easily realized, suspicion will be eliminated and environmental sustainability will be guaranteed.

- The necessity of this town hall meetings ranges from the fact that at that level and with positive environmental awareness and consciousness, the community will take steps to replace trees that were fallen on economic basis by replanting new ones. They will embark on environmental sanitation, construct local drainages, they will provide waste bins, plant grasses and carry out community environmental education. At this level, the leadership class enjoys public support. The various traditional institutions come out massively to support the government of the day because of the integrative and complementary approach employed by the leader. Again harmonious complementarity if faithfully employed leadership will give /offer the state the opportunity of embarking on industrialization of the state in line with its peculiar circumstance. That is to say that a

proper survey and environmental impact assessment will be consciously and carefully carried out in collaboration with the various bodies and agencies such as the Nigerian Society of Engineers (NSE), Nigerian Society of Petroleum Engineers (NSPE), environmental scientists and other relevant bodies to make sure that the environment and well being of the people are not compromised. Putting the peculiar Nigerian environment into consideration and contemplation will reduce if not eliminate gas flaring, emission, green house, depletion of the environment, degradation and other negative effect on the environment. The compromising and conspiracy factor prevalent on the leaders did not allow them to carefully put these issues into consideration.

- In the spirit of harmonious complementarity, there should be need for a collaborative agency with leaders and the various rulers of traditional institution so that the evangelism and sermon of environmental consciousness will permeate into the subconscious of the rural dwellers. With the above advocacy, environmental sustainability shall become very much guaranteed.

6. Conclusion

This paper draws its strength on the philosophical assumption that harmonious complementarity in leadership is a necessary tool for environmental sustainability in Nigeria. The contention of this paper is that integration and complementarity of all segments of the Nigeria society into the scheme of things will be a pragmatic driving vehicle for environmental sustainability.

Leadership is placed in a position to initiate policies and activities that will ensure healthy and sustainable environment. This is not the case, due to the isolation of the people by the leadership class. The paper avers that the employment of indigenous philosophical ideals such as harmonious complementarity in the leadership by the leadership class will lead to a healthy environmental sustainability.

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