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NNAMDI AZIKIWE UNIVERSITY,
AWKA, NIGERIA.**

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EDITED

A large, stylized handwritten signature in black ink, reading "Rev. Igbakua Iorjaah". The signature is written in a cursive, flowing style. A diagonal watermark is visible across the page, reading "Prof. Igbakua Iorjaah" and "Faculty of Arts • Department of Religion and Cultural Studies".

BY

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SERVANT-SHEPHERD LEADERSHIP MODEL AND THE PLACE OF THE CHURCH IN NIGERIA'S LEADERSHIP OUTING

By

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Abstract

Throughout her national life, Nigeria has been engulfed in leadership-related crises. This study has diagnosed lopsided conception of leadership as the basal Nigerian leadership problem. For a solution, the study proffers reorientation of the Nigerian leadership conception on the servant-shepherd model which is built from Jesus' and pre-colonial Nigerian leadership frameworks of service and shepherding. The study describes Servant-Shepherd leadership and characterises its mode of operation in concrete situations. It also provides a means of evaluation of the model to test its efficacy and reveal its shortcomings and so generate implications for policy and practice. The role of the Church in fostering the praxis of this model for its ultimate utility in nurturing good interpersonal relationship necessary for authentic living is emphasised.

Introduction

The way one perceives leadership determines the way one functions as a leader (Usue 650). In the same vein, the type of 'leadership' that a society elects to practice dictates the type of society that results. But, effective leadership is a necessary product of proper leadership framework because as Jesus made it clear, how one thinks determines how one lives and behaves (Mk 7:20-23; Lk 6: 45). In his countercultural discourses, Jesus taught a leadership model to his disciples, which is relevant for all times and all social contexts (Matthew 20:17-28; Lk 22:24-27). It emphasises voluntary service and self-giving for the led as the essence of leadership. This model has proven very efficacious for Jesus' countercultural kingdom project (Christianity) and remains plausibly relevant to any society and organisation today.

Since the 1914 amalgamation of her over 300 nationalities into a state, Nigeria has been having difficulty becoming a nation because of leadership related crises. Nigerian leadership is oriented on the framework of kingship with its connotation of sovereignty which negates the tenets of community ecology due to its leader-focus and the resultant exploitative and domination-control tendencies. This paper opines that Nigeria will best achieve nationhood where individuals and member-nationalities suppress their ethnicities and promote Nigerianness if she adopts Jesus' servant-shepherd leadership model with its community focus. We suspect that Nigerians got this sovereign-oriented perspective of leadership from the 20th century trend of leadership studies.

For most of the 20th century, leadership studies focussed on the leader since leadership was conceived of on the notion of the Great Man's influence, power and wisdom. Researchers then sought the personal traits, skills, and behaviour in the leader that would produce effective leadership (Northouse 13-25; Sashkin and Sashkin 18-37; D'Souza 23; Pierce 53). Social, economic, cultural, and political dynamics have long since changed in seismic proportions and so have leadership philosophy, theories and notions. Owing to the many weaknesses of the leader-domain, leadership studies became follower-focused,

beginning with the "vertical dyad linkage theory" now called "leader-member exchange" or LMX (Northouse 32; Nsiah 1). They have become more relational in focus. Relational leadership studies explore the relationship between the leader and the led. They probe the dynamics, like attitudes or qualities, such as mutual respect, trust, and obligation, which would produce the best of leadership results as the LMX theory espoused (Sashkin and Sashkin 29-31). LMX however, has remained essentially, transactional—an economic exchange relationship between the leader "boss" and the follower "subordinate" (Sashkin and Sashkin 35).

This paper espouses a servant-shepherd leadership model, which belongs to the relational-focus ideology. By definition, servant-shepherd leadership is a leadership model that caters to the holistic development of constituents as persons, by guiding, protecting, and providing the necessary human conditions for them, to help them attain their highest potential. Its features distinguish it from the other leadership models in the servant-leader category and make it more plausible for Nigeria's project of building a nation out of its variegated nationalities. It is built on the biblical framework of leadership complemented by a confluence of traditional leadership frameworks of the segmentary Nigerian nationalities. Both frameworks have a commonality: service and shepherding components.

Biblical Framework of Servant-Shepherd Leadership Model

The biblical data prescribe a two-component framework for analysis and understanding of leadership. The first is conceptual whereas the second relates to the praxis of leadership—the behaviour of leaders. The conceptual component or the thinking category helps us analyse and understand the content and motives of various leadership conceptions. The behaviour category elucidates the attitudes, manners, and methods that leaders display in their praxis of leadership on the basis of their conception of leadership.

The Bible conceptualises leadership by two principal metaphors: servant and shepherd. These are vessels for most servant leadership models in circulation. In the Old Testament, God's vice-regents who led his people are called servants of God (Deut 34:5; Jos 1:1; Psa 18:1; 36:1). As Israel's elders advised Rehoboam, these servants of God were also meant to serve the people (1 Kgs 12:1-24). In the New Testament, Jesus integrated and prescribed *διακονία* (voluntary) and *δουλεία* (forced) service as the defining characteristic of leadership, in contrast to the dominating and manipulative control system of the patronage culture of his day (Mat 20:20-28).

By the time of Jesus, the shepherd metaphor was the predominant imagery of leadership. In the Old Testament, Jacob spoke of God as his shepherd in the sense of his source of providence, care, and protection (Gen 48:15; 49:24). Israelite elders used "shepherd" to characterise David as their "real leader"—"the one who led out and brought in Israel" (1 Chr 11:2 NAU)—even when Saul was "king" of that nation. David paints the grandest picture by portraying God as his shepherd in Psalm 23. There, six functional characteristics of the shepherd are laid bare. These are all relational features. In the New Testament, Jesus paints a similar portrait of himself in John 10. The shepherd in that text is so intimately related to his sheep that they know his voice (Jn 10:3-5); he leads the sheep (v 4); he protects the sheep from predation by himself constituting the door of the fold (vv 7-10); finally, he cares for the sheep to the extent that he gives his life for the good of the sheep (v 13). Matthew presents Jesus' entire mission as that of a shepherd (Mat 2:6; 9:36; 20:28; 26:31; cf. Jn 11:49-50).

Deductively, the biblical data prescribe a framework for the leadership concept wherein the leader is a shepherd with the servant role as a constituent of his function. By servant-shepherd leadership therefore, "servant" only modifies "leader." It predicates the quality of service to the leadership of the shepherd by identifying it with service as of a servant

Characteristics of Servant-Shepherd Leadership Model

Jesus' framework for leadership concept discussed above indicates that to conceptualise leadership simply as service reduces the concept (McCormick and Davenport 4). The metaphor of the servant emphasises the service component of the leader, but omits the shepherding component. Servant-leadership's common salient features defy a neat taxonomy; but they hang on three pillars: service-orientation, holistic outlook, and moral-spiritual emphasis (Sendjaya et al 402).

i. Service Orientation:

On biblical categories, servant leadership is understood as a *διακονία* "voluntary service" (Est. 2:2; 6:3, 5; 4 Ma. 9:17; Matt. 20:26; 23:11; Mk. 9:35; 10:43; Jn. 12:26) and *δουλεία* "forced service" (Dan 6:1; Ezk 37:24-25; Matt. 10:24; 20:27; 24:45). *Διακονία* is about being in the midst of colleagues as "one who serves" (Lk 22: 27) rather than as a master, coach, or mentor (Akinyele 74; Beekun and Badawi 11). *Δουλος* "slave" denotes a man who, in Judeo-Greco-Roman culture, was bound to serve, not his own interests, but the interests of his master or god (Thayer "δουλος"; Sendjaya et al 405). Thus, the number one priority of the servant-as-leader paradigm is serving others—employees, customers, and community (Sendjaya et al 402; Akinyele 56).

Service conjures up the idea of responsibility. In fact, all the Greek words for servant referencing leadership in the Bible connote responsibility and community. Jesus linked *δουλος* with responsibility in the question: "Who then is the faithful and wise servant (*δουλος*), whom the master has put in charge of the servants (*οικετιας*) in his household to give them their food at the proper time?" (Matthew 24:45 NIB). This is similar to *οικονομία*, "stewardship" where the prime responsibility of the head servant or steward, *οικονομος* (Lk. 12:42; Matt. 24:45; Lk. 16:13); usually a household slave "*οικετης*" was to see to the wellbeing of the household (Wilkes 6; BDAG "*οικετης*"; Thayer "*οικονομος*" cf. Lk 12:42; 16:2;).

These features underlie all the servant leadership models one has seen. But, they leave out the provident care, guidance, and protection focus of the shepherd metaphor that biblical data predominantly use to describe leadership (Gen 49:24; Ps 23; Isa 40:11; Ezk 34:11-24; Mt 9:6; Jn 10:1-18). Servant-shepherd leadership is about the leader serving his group's mission by attending to its needs, like giving it direction (service) and serving the constituents by equipping them to fully develop themselves (shepherding). It entails clearly defining the group's shared vision, mission and goals (Beekun and Badawi 10, 11), and then making sure that the group has everything it needs to prosper (Stanko 26).

ii. Moral Emphasis:

Servant leadership is a moral-based leadership model; a form of stewardship denoting a leader's commitment to serve others by orienting his actions and decisions to improve the quality of his followers' lives forever (Nsiah 2). In the shepherd's spirit of guidance, the servant-shepherd leadership model seeks to reorient the followers' values system to the kingdom values which define relational life for both leader and follower without discrimination (cf. Mat 5-7). That is, in servant-shepherd leadership, it is not the leader's values, but the community's values, which are invariably, God's values that dictate character. This, however, differs from the servant-leader models which espouse leader-led value system congruence such as the LMX-based models (Pierce 53, 63). Values congruence emphasise the follower's satisfaction, but in a leader-follower transactional perspective of exchange relationship (Sashkin and Sashkin 29-31).

iii. Individual Focus:

By individual focus is meant that the servant-shepherd leader pays special attention to the needs of each and every individual follower in their own right as a member of the group. This follows from the understanding that there can be no group without individuals. The servant-shepherd leader's concern and care for people require him to relate one-on-one with followers, listen to them, and redirect them when they deviate from course.

iv. Gradual Conceptual and Behavioural Transformation

Like servant-leadership which it extends, servant-shepherd leadership "is not a quick 'fix approach' and should not be construed as something that can quickly be instilled within an institution" (Nsiah 30). Servant-shepherd leadership is a long term transformational attitude to life and work and is essentially a way of gradually changing society's mental and behavioural categories relative to leader-follower relationship. One may style it a countercultural (non violence) revolutionary concept (Storkey 56) which gradually, but effectually reorients human thought faculty and behaviour toward the dignity of the human person and the common good (Mat 13:31-33; 36-43).

v. Role Modelling:

Servant-shepherd leadership model "places the leader at the front of constituents to serve as their role model" (McCormick and Davenport 5). Servant-shepherd leaders make themselves a model by living those values through which they influence their followers (Jordan 346). Because they are in front of the sheep, providing direction, guidance and protection to the flock, their behaviour necessarily influences that of their followers. By the nature of his job, the shepherd goes ahead of the sheep, choosing the way to go. This indicates hierarchy which is however understood, not in terms of the great man or even "the number one citizen," but in terms of positions of service for the common good (Vatican II, "*Lumen gentium* (1964)" 18, 20, & 21).

vi. Subordinate Character of the Leader

Servant presupposes a master. Similarly, most shepherds in ANE were hirelings, with a good number being actual slaves of the sheep owners. Both operatives were thus, subordinates of their masters or employers. On Jesus' royal ideology, God is the sovereign owner and ruler of the universe and all humans, however exalted, are only his stewards. Thus, the servant-shepherd leader is primarily, the servant of God, the sovereign Lord of lords. But, he serves his employer by also serving the flock in giving them direction, protection, and guidance. In this

wise, the leader is not subordinate to his community. In fact, by the shepherd metaphor, he is the one in authority, exercising delegated authority in responsibility. This speaks of *Stewardship*—accountable service—an internalisation of the moral idea of responsible service to the community.

Application of Servant-Shepherd Leadership Model in Concrete Situations

This section discusses the praxis or behaviour component of leadership according to the servant-shepherd framework. Servant-shepherd leadership is all about creating a high level interpersonal relationship between leader and followers for effective leadership delivery. Other researches have revealed that a leader who relates well with constituents reaps positive outcome whereas the reverse yields disappointment (Pierce 115; D'Souza 318). In what follows, is an attempt to describe how the most salient features of the servant-shepherd leadership model can be applied in everyday life. But, to begin, we need to know that the leader's conception of leadership determines the kind of leader-follower relationship produced (Akinyele 74; cf. Esth 3:1-6).

Leadership Conception: The leader's conception of leadership and the model of leadership he elects to use go a long way in determining his leadership praxis. The leader who sees himself as the great man or patron usually lives a client relationship with followers (Nsiah 1). On the other hand, the leader who sees himself as a servant or shepherd avails himself to constituents as their instrument for self-development. He seeks to relate to followers as a protector and guide of the people to help them attain their highest potential.

Interpersonal Relationship: Good leader-follower interpersonal relationship is largely dictated by certain relational factors which either aid or mar leader-follower relationship. Leadership theorists have various lists of these relational factors. For our purposes the following are suggested: respect, trust, openness, honesty, integrity, humility, and

altruism as they apply to real life leadership relationships in Nigeria.

Respect – This refers to the recognition of one's worth by another. It is intrinsically associated with honour which according to Bruce Malina is "a claim to worth that is socially acknowledged" (qtd. in Akinyele 65). The cultures of most Nigerian peoples are driven by some form or other of honour-shame value system. This is evident in the justice systems of many Nigerian nationalities which prescribed public flogging and sometimes, ostracism—even exile of an offender to shame him and his family as deterrent to others (Mbon 102-03). In Nigeria, the masses through socialization have come to internalize the norms of respect for authority and hardly ever challenge or criticise authority. But, unions blatantly reject Governments' request that the unions should suspend their ongoing strikes while the Governments work out modality for meeting their demands. The primary reason for their action is that *Government failed to respect similar agreements with either the same union or with other Trade Unions in the past*. It means that since the State's leadership failed to honour itself and its obligations, it lost the reciprocal respect from the Union.

Trust, Honesty, And Integrity – Trust, the belief that someone is honest and sincere and so will live up to his reputation and responsibility is intrinsically related to credibility. Leaders demonstrate credibility when they keep promises and present themselves as persons of integrity. By these credentials, trust is an important moral factor that fosters or mars interpersonal relationship between leader and followers (Nsiah 56). When leaders exemplify such behaviours as "setting a personal example, appealing to commonly shared values, demonstrating concern for the welfare of their followers, and engaging in moral dialogue, they are likely to engender followers' affect and trust in the leader" (Sendjaya et al 418). It is lack of trust that set the Vice President, Atiku Abubakar against his boss, President Olusegun Obasanjo, to the extent that these Nigerian leaders spent most of their second tenure fighting each other. Obasanjo chose Atiku and presented him to Nigerians among his men

who inspire confidence (Ojakaminor, Arrogance of Power 17). Nevertheless, by their second tenure, "it was intrigues all the way" (Ojakaminor 19).

Empathy and Altruism – Altruism and empathy are the expression of selflessness in discharging one's responsibility. They pertain to the leader's identification with his constituents in their situation and his consequent self-giving to serve them in that situation. "When people believe that their leaders understand their concerns, they do their best to execute decisions, even those they disagree with, as grumbling and resistance tend to fade away" (Nsiah 39). The amnesty offered by President Umaru Musa Yar'Adua to the various militant groups of the Niger Delta region rather than military affront is good illustration in this regard. Its huge success bore on his track record of altruistic service that built belief in the militia groups that he understood their concerns. Consequently, they willingly submitted themselves and their weapons, which coercive approaches could not achieve.

Humility – The idea of humble servant-shepherd leaders "is manifested in their willingness to work quietly behind the scenes, spend time on small things, and make seemingly inconsequential decisions unrewarded and unnoticed" (Senjaya et al 406). This means being sensitive to the problems of constituents, availing and opening oneself up for them, and empathising with followers in their adverse conditions (D'Souza 318) to enable them have the life God desires for them (Wilkes 5). Most of Nigeria's political leadership since independence is characterised by acts of irresponsibility and insensitivity to the plight of constituents. One concrete example is the blighted years of Ibrahim Babangida. He sold his own country to IMF and introduced the punitive SAP, while the masses were already suffering from malnutrition. During his days Nigeria witnessed a \$12.4 billion Gulf War oil windfall which disappeared with the wind unaccounted for. He also annulled the only widely acclaimed free and fair election in Nigeria, leading to the death of the president elect, Chief M. K. O. Abiola and his wife,

Kudirat (Ojakaminor, Arrogance of Power 11-12).

Openness and accountability – These relate to stewardship as a relational value in the leader's community. Servant-shepherd leaders have no skeletons in their cupboards and so, exhibit accountability and openness to criticism. Again a positive score can be taken from the life of Yar'Adua. He was the only Nigerian leader, in all of Nigerian history so far, who publically declared his assets to the Code of Conduct Bureau as required by law. Ironically, Obasanjo, who said he was warring against corruption, never declared his assets either prior to or on leaving office. Such behaviours create room for distrust and damaging rumours. This partly explains the tenure of intrigues mentioned before. Take for instance, the case of Vincent Azie, the Acting Auditor General, whom President Obasanjo fired on account of his 2001 audit report. The report indicted the Executive arm of the Government such that some Ministers refunded huge sums of money to the Federation's account. Nasir El-Rufai of the Federal Capital Territory, for instance, refunded nineteen million naira he claimed to have paid as remunerations to two of his aides within five months; he had paid ten million naira to Aisha Kolo, a Youths Corp member and nine million naira to Abdul Muktar (Ojakaminor, Sound of Silence 37). Consequent to this however, Azie was fired; evidently, for revealing the skeletons in the Executive's cupboard.

Evaluation of Jesus' Servant-Shepherd Leadership Lifestyle Model

The servant-shepherd leader needs to constantly attune himself to the most current dictates of leadership. This means he has to constantly evaluate his service delivery. For practical purposes, this requires external assistance and some form of measuring instrument. This section therefore, suggests some indicators to aid performance evaluation of the servant-shepherd leadership model. It does not attempt to construct a measuring instrument as such, but leaves that task to the social scientist who might want to use the model in some study of leadership. Six indicators are suggested.

1. Does the leader understand his work as built on the construct, servant-shepherd on the categories of Jesus' teaching as one who humbly submits to God as his servant and elects to serve God's purposes in his people's lives?
2. Is his mental agility rating high, medium, or low? And does he have the potential and willingness to improve?
3. Does he carry his constituents along as the shepherd goes with his sheep, staying in front close enough for the sheep to follow his guidance and what he models for them?
4. Does he put the wellbeing of his followers (their nourishment, sustenance of life, and their growth) as his first priority or he is more concerned with his own self agenda?
5. Does he, as a servant, pay attention to the needs of the individual follower, and as a shepherd, give direction to the group?
6. As a shepherd, does he protect his constituents from conflict and ensure they have peace and their needs in life adequate to grow to their full potential?

The Church's Pilot Role in Utilising Jesus' Servant-Shepherd Leadership Model

The Commission

As has been shown before in this study, Jesus came to earth to reorient humankind to the acceptable way of relating to God and to fellow humans. By the time of Jesus, oppression of the poor through the heavy Roman taxation policy became commonplace and demeaning (Storkey 36; France 27). For instance, many people lost their lands to absentee landlords because they could not pay taxes (Tashjian "Jesus, Religion, and Politics"). This created many problems, including high unemployment as many became beggars and day labourers who oftentimes found no one to hire them (Mat 20:1-16). Jesus abhorred and challenged this situation because oppression destroys the dignity and equality of the human person and violates God's image in the oppressed person (Lk 13:14-17). He launched a messianic revolution to reverse the prevailing inhuman conditions by creating a counterculture, a new

creation community called the *ἐκκλησία* (*ekklesia*) otherwise improperly called the Church (Mat 16:17; 17:18). It was commissioned to reflect God's kingship on earth as it is done in heaven (Mat 6:9-13; 10:5-7; 28:18-20; Acts 1:8) and so lead the world into completing the realisation of the counterculture he founded.

By this commission, the Church is to show the world the way of genuine subordination to the sovereignty of God who alone defines the meaning of life rather than subordination to a king/ruler acting in the power of the state (Storkey 123). It is to help the world imbibe the principle of the rule of law, which properly understood, requires ruler and ruled to submit to God's precepts of justice, respect, and neighbour love. But, as it is, the Church seems to abdicate this responsibility. We tend to think that "our job description as the institutional church does not include the political process, which is the way a society conducts its public affairs" (Tashjian "Jesus, Religion, and Politics").

The New Testament however, reveals that Jesus, who modelled for us, the servant-shepherd leadership, which subordinates every ruler to a servant status under the sovereignty of God, was not politically neutral. In fact, Jesus denounced the Scribes and Pharisees for separating religion from politics. In spite of their diligent religiosity he declared: "you have neglected the weightier matters of the law: justice and mercy and faith" (Matt 23:23). The language of justice is political language. The Jewish establishment did not translate their religiosity into a social policy of justice. To a very large extent, the Church is today doing the same. But, if even the Church, the first expression of the counterculture, does not show any relational difference it cannot model God's prescribed relational procedures and attitudes to the rest of the world.

The Path to Realising the Commission: The Church's Role

Research has shown that due to Western influence, contemporary Nigerian society is grossly materialistic with hardly any who are prepared to champion the cause of the nation's poor (Gana 38-41; Hagher 161, 169).

Modern Nigerian society has been crippled by selfish individualism. Our cherished traditional values, like the sense of community concern, have been displaced by "a ruthless pursuit of personal comfort and personal affluence" (Mbon 105). This has left many of the supposed leaders with little or no time at all for projects that may benefit others. Jesus stood for the reversal of such conditions as these and passed on the baton to the Church, his counterculture to continue and consummate the race, and it behoves the Church to live up to that responsibility. In view of all this, it is only natural and necessary that the voice of God be heard. And the most qualified, indeed, the only person to bring that voice and light of God to bear effectively on Nigeria is God's servant-shepherd, the Church, which is led by the Holy Spirit and so discerns the signs of the times or the purpose of God in the events, "the needs, and the longings of humanity" (Vatican II 802).

Pope John Paul II in his encyclical, *Populorum Progressio*, emphasised the duty of the church as "an expert in humanity" with her mission of "service"—to interpret the signs of the times in light of the Gospel, as they affect the people's concrete situations (12). The Pontiff rightly asserted that the Church, as a "sacrament or sign and instrument ... of the unity of the whole human race cannot remain indifferent" (John Paul II 23) to the plight of humanity. In his view this "service" is distinct from the function of the State. One however, needs to note that the Church's responsibility is to lead the nation back to God's original creation concept. Leadership of the Nigerian nation and the world in general, cannot be provided in an institutional church set up. It has to emerge from the political arena. The situation wherein the Church in Nigeria tends to shy away from politics, calling it names like "dirty game" (Akama 71), "corrupt game" (Akanmidu 127) etc. is not good enough. As Jerry Gana points out, "if people don't get involved in taking their own decisions, some selfish people will take decisions for them" (43).

So the first step towards assuming the leadership role of the world assigned for the counterculture, is for the Church, as salt and

light, to organise themselves in a political party, democratically use that party to choose servant-shepherd leaders for Nigeria, develop the nation's policies, promote their welfare, and above all, build a strong and united nation of God's pride. When Nigeria has servant-shepherd leaders, a good many things will also follow her, like responsible and altruistic leaders who subordinate themselves to God's sovereign will and let God define life. God-defined life makes the vulnerable of society the centre of the leader's concern.

Secondly, the Church has a prophetic voice that is very influential to positive change. On the basis of its self-understanding, the counterculture should take conscious and concrete steps toward reviving pre-colonial Nigerian leadership conceptions and modifying them where necessary, and integrating them for optimal development of the nation state.

Again, the Church should specifically address the Nigerian leadership problem through the servant-shepherd leaders it produces. This requires the Church to consciously work out a leadership development strategy by which to identify and develop leaders prepared to capture Nigeria for God's countercultural relationship. Leadership development was a key strategy that made Jesus' servant-shepherd leadership efficacious; and it will similarly, work for Nigeria.

Conclusion

This study has attempted a description of the Servant-Shepherd leadership model. The servant-shepherd model is follower-focused and so relational based. That is, it sees leadership as concerned with the holistic development of the constituents as whole persons, by guiding, protecting, and providing the necessary human conditions for them, to help them attain their highest potential. It is built on the Biblical and pre-colonial framework which understands leadership as servanthood and shepherdhood. The paper also tried to characterise the Servant-Shepherd leadership model by its most salient features. These are among others, service oriented outlook; a moral-based leadership that emphasises stewardship, individual focus, role

modelling, altruism, and gradual transformation of the followership's mental and behavioural categories to accord with God's countercultural relational prescriptions. Servant-shepherd leadership's concern with creating a high level interpersonal relationship between leader and followers for effective leadership delivery makes it plausibly, most relevant to the Nigerian situation. It not only accords with the leadership conceptions of the nationalities that are Nigeria today, but it has also proven effective in broader contexts. Its utilisation in Nigeria will greatly solve the Nigerian leadership crisis that has hampered authentic development of the polity into a nation all this while. The Church, the first expression of Jesus' counterculture which is guided by the Holy Spirit and is an "expert in humanity" is the rightful person to inculcate this ideology in Nigerians and guide its praxis for authentic development of the polity.

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