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MODELS FROM ADETILOYE'S PRIMACY FOR CHURCH AND NATIONAL LEADERSHIP AND DEVELOPMENT

Dr. Stanley C. Mgbemena & Dr. Abel Arinzechukwu Dike, Department of Religion and Human Relations
Nnamdi Azikiwe University Awka, dr.stanleycmgbemena@gmail.com

Introduction

Many requirements for any administration whether in traditional setting, political setting or even the church do not answer to prayers, neither do they answer to fasting, they only respond to God-given wisdom through administrative competence. This quite agrees with the wise saying of Napoleon Hill as cited in Uwalaka (2000); "a learned man is that man who has learned how to get everything he needs without violating the right of his fellow man" (p. 3). Administration is usually a knotty area for some people in secular world and for many pastors in church administration, particularly, for those who do not have organizational or administrative skills. Church administrative skills, like any other form of organizational administrative skills are learnt for the most part. There is therefore a genuine need for the church to continually develop the administrative skills of her pastors and leaders. This is the only way that her leadership will remain relevant to the church in a dynamic world. According to Okeremi (2013);

Administration is the glue of the vision of any church to its mission and execution. Without a proper administrative set up, the leadership will dissipate so much energy and will ultimately burn out. These principles are well spelt out in the Bible as in (Exodus 18:13ff) (p. 16).

Similarly, Thomas Carlyle as cited in Uba (2000) maintains that; a person with a clear purpose will make progression even on the roughest road. "A person without purpose will make no progress on even the smoothest road" (p. 8). Against this backdrop, the question one will begin to ask is what legacy or model of leadership or administration did the primacy of Adetiloye live behind? Archbishop Joseph Abiodun Adetiloye no doubt from his primacy has what can be called 'leadership-talent-management-system'. This system consists of those processes and procedures used to hire, develop, evaluate, reward, promote and retain the talents and potentials. Any organization that has good talent management system can have a profound impact on organizational effectiveness and success. Therefore, the primacy of Archbishop Adetiloye can be said to have most of these ingredients in his primacy that helped him to make impact in the church of Nigeria. These, are hoped will, serve as a panacea to a better leadership model both to the church and national development. Some points below will attest to the facts above.

From the above observation, what calls to mind is what will be the models, examples and legacies that will be a pointer for both the church and national

leadership or development? This paper therefore discussed leadership models that can serve as lessons of business of administration or leadership that will be emulated and to serve as a guide to the church and government for the present and future generations to borrow. Hence, those qualities that were found in the primacy of Archbishop Adetiloye which one believes that if applied in leadership, will take care of certain eruptions from some administrative maladies are the focal point of this paper.

Archbishop Joseph AbiodunAdetiloye's Primacy and the concept of Leadership

It is a truism that leaders are made and not born but this statement has no balanced view of humanity. This is because before a leader is made, fashioned or trained he must first be born. In human development, the potentials of man latent in him are equally being developed. So born leaders are made leaders. If one has desire and will power, he can become an effective leader. It is a process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent. A leader is one or more who selects, equips, trains, and influences one or more followers who have divert gifts, abilities, and focuses the followers to the organizations' mission and objectives causing the followers to willingly and enthusiastically expend spiritual, emotional and physical energy in a concerted-coordinated effort to achieve the organizational mission and objectives. Leadership therefore is the process or means of achieving the above by the leader. Leadership is an act of getting to the top by personal behaviour through natural endowment and situational emergence.

Joseph AbiodunAdetiloye was born to the family of Mr. & Mrs. F.E. Adetiloye on Christmas day the 25th day of December, 1929 in Odo-Owa-Ado Ekiti in the present Ekiti State. His two names Joseph and Abiodun owe much to leadership and authority. His name and life strongly agree with Kay in Uwalaka (2000) as she wrote: "A strong beginning is a good thing only coupled with a strong finish" (p.6). The name, Joseph coincides with the biblical Joseph (Gen.39), who later became a leader in Egypt. Abiodun on the other hand, is a Yoruba name for somebody born on a festival or ceremonial day. Incidentally, he was born on a Christmas day: coincidentally, it is a day noted for the commemoration of birth of Jesus Christ, who eventually became the founder and leader of the entire Christendom.

According to Omoyajowo (1994), "His vigour and zeal in the church made him to be selected for ordination training in Immanuel college of Theology, Ibadan shortly, after his catechist's course" (p. 32). On the completion of his ordination training in August 1953, he was made a deacon in December 1953 by the first Archbishop of West Africa, Leslie Vining. He was ordained a priest the

following year 1954. As a Bishop, he distinguished himself as a profound leader. According to Omoyajowo (1994), like James Johnson, his confirmation address was very piercing and pungent; his examination of candidates for confirmation and admission into Mother's Union and Women's Guild were strict and searching. His insistence on the life of holiness was outstanding. It was because of his outstanding leadership in Ekiti Diocese that the Supra-Diocesan Board of the Western Dioceses, considered it a well-deserved feat to translate him to Lagos which being then "the nerve centre" of the Federal Republic needed a charismatic leader to pilot the affairs of the church there. He replaced the former Bishop of Lagos, F.O Segun.

Leadership Styles of Archbishop Joseph Abiodun Adetiloye

Public Leadership model

It has been discovered in Archbishop Adetiloye, that he applied public-leader relationship in taking certain decisions. This is aimed at carrying everybody along or in another parlance 'primate-in-council'. For example, in a matter like creation of missionary dioceses, he made sure that the decision should not be seen as his alone but rather a group decision hence it took him two years as a primate to convince his fellow bishops to agree with him and to actualize his dream. It supposes then that Archbishop Adetiloye had the aura of influence and conviction over his colleagues. This includes the behaviour of dealing with group purpose, group task, work and group togetherness in nation building or church. He brought his integrity that brought trust and respect thereby developing the atmosphere of performance to the highest standard through information sharing which help his colleagues.

It therefore pays better and greater for the church leadership and government to embrace the spirit of togetherness through convincement and influence with key players of administration in order to achieve all round success. According to Jonathan (2013):

It is forward looking to work in togetherness with you to accomplish important tasks that will result in economic transformation that promotes social mobility and equity, administrative initiatives that subordinate government to the people and relationships that promote national unity, peaceful co-existence and security. (p. 274).

Many admirers of Adetiloye's primacy from the public opinion were of the view that Adetiloye's public relationship in his primacy was in the superlative degree. According to them, this virtue of model leadership helped him a lot to make impact even in the difficult areas of administration.

Private Leadership Model

This quality or model of leadership refers to individuals' handling of group members. It includes a leader getting to know his people as individuals, agreeing with individual goals to support the group task; reviewing their individuals, task performance; helping them to maintain and improve their performance; helping them to grow beyond their current roles; selection; disciplining and removing underperforming members of the group.

From the assessment of his primacy, one is convinced that Archbishop Adetiloye had these outstanding qualities. He was a mixer in his simplicity and sagacity, he knew the problem of his people by dealing with them on their individual capacities thereby building them up and encouraging them. Thus, as a good shepherd, he could say; "I am the good shepherd; I know my sheep and my sheep know me – just as the father knows me and I know the father and I lay down my life for the sheep" (Jn. 10:14&15).

Leaders ought to be mentors in order to have disciples through mentoring. According to Adeleye (2009);

Mentoring raises people from dust to doctor; from nonentity to entity; from darkness to light; from nowhere to somewhere; from emptiness to fullness; from discouragement to encouragement and from backwardness to the limelight and when harnessed, a virile and progressive society is built up and the mentor becomes the commander while the disciples (mentored) become his followers as their guide. (p. 65).

Great men are remembered either for what concrete and physical monument they left behind or by the ideas or thoughts they expressed or which rule their lives and the situations around them. Archbishop Adetiloye was a man of ideas and thoughts; he translated these ideas into many people and influenced them. He is likened to holy Johnson whose part of citation was made in Ayandele (1967);

For James Johnson, there was no distinction between a genuine Christian and a true patriot. He was, and was ever to remain for the rest of his life, a dual man, pious Christian and a passionate African patriot. There was no question of separating the one from the other. (p. 35).

In his primacy, Adetiloye did not fail to attack the government of the day under late Sani Abacha over extra-judicial killings and act of dictatorship of his administration. On seeing political evil of the day during his primacy, Adetiloye's spirit was angered. Some of his likes or his Episcopal colleagues were equally disturbed but unable to express themselves due to fear. Adetiloye had personal contact with some of them both the ordained and lay to get them convinced on the need to call a national prayer rally and thus in 1996 he called

the national prayer rally in order to pray for the nation and attack the government of Sani Abacha with the following warning according to Adebisi (2003):

The handwriting is clearly and boldly written on the wall that the military must quit now. Nigeria has had enough of sponsored demonstrations or support and government of blatant deceit. In God's own providence, the cries of the ordinary Nigerians have reached the throne of mercy and God is now prepared to liberate his people. We thank God that the whole world has now discovered the true position of things in Nigeria and therefore prepared to help liberate the suffering Nigerians from the bondage of tyranny, dictatorship, deceit and injustices. The time has come for all Nigerians to realize that it is better to die a free person than to live in perpetual bondage. It is better for this country to suffer inconveniences, no matter how harsh, for a short period, than live in perpetual fear, slavery and disgrace such as we are in now. (p. 42).

Many of the observers believed that if the leaders of today both in the Church and government will take a clue from this quality in the Archbishop Adetiloye, devoid of self-serving of be and end-it all type of leadership, the society will be better than now.

Personal Leadership Model

For any leader to succeed or fail, he will either hatch his chickens before counting or count the chickens before they are hatched. "It is a truism that the you in you; makes you the youyou are". In other words, the inner counter part of you gives direction of the outer part of you. For a leader to go forward in his leadership, he must have inner conviction of where to go and how to go. In the case of Archbishop Adetiloye, one can ask what the composition of his person and personality is. It bothers on his psychological, moral and technical development and its effect on his presence and behaviour and therefore on the people around him. At his heart, is his achievement-driven-purpose which acted as propelling force with high level of efforts, high levels of ambition, energy and initiative. In his primacy as the Archbishop of Nigeria, Adetiloye had self-awareness of determination, always progress conscious towards self-mastery and technical competence and his sense of connection with those around him.

It is on the strength of the above descriptions of Adetiloye that he vowed to give a virile and dependable consolidated autonomy in the Church of Nigeria in his primacy. By his purpose-driven-leadership with honesty and integrity, church of Nigeria is now self-governing, self-supporting and self-propagating. Although Archbishop Joseph Abiodun Adetiloye was not the first indigenous primate of church of Nigeria, but these qualities found in him during his primacy consolidated the autonomy of the province in many respects. On the assumption of his primacy, according to Agbaje (2001); the Archbishop Adetiloye aroused

the interest of members of Provincial standing committee into achieving the ultimate in all aspects of church life and human endeavours with his powerful address which began thus:

We are rich in manpower and in our strong will to achieve. We are all one in our conviction that only the very best is good enough for our Province. We have to organize our priorities sensibly or move together as one unit. It will not be in the best interest of our much cherished Province and dioceses within for some parts to be very wealthy, while others, through no fault of theirs, languish in abject poverty. We need to march forward together so that our development may be secure, steady and fast. For this purpose, I have asked some of our sons, the clergy and bishops to prepare papers for us on how we can get on economically as a sound and progressive province. (p. 36).

Therefore, it is what a leader is that he transfers to his followers. It was because Saul the king of Israel was held with fear of Goliath that the people of Israel under him became psychologically defeated even before the battle started until David came in with determination to win (1Sam. 17) therefore, one cannot give what he does not have. Personal leadership model is therefore a panacea for any successful leadership or administration as found in the Adetiloye's primacy.

Managerial Grid Model of Leadership

This type of leadership focuses on a leaders' concern for task and concern for people to predict leadership outcomes. This includes economic management, personnel management, behavioural management. The 'leader' intent is how to harness these aspects of human management to produce a good result.

One of the marks of Archbishop Adetiloye as an astute administrator is his economic and human managerial grid or ability. Zigziglar as cited in Adebisi (2003) said: "the most successful people are the ones who turn their failures into opportunities for having a dream transports you out of the frustrations of the present into the possibilities of the future" (p. 45). On this note, the economic cum financial sourcing and management of Archbishop Adetiloye leaves foot prints on the sands of time. Example of this will attest to this fact. In 1990 after hosting the fourth general synod of church of Nigeria, he noticed with nostalgia the difficulty in raising fund for the hosting though the finance committee worked hard and a lot of money raised to that effect. The balance of the money was deposited as the "21st century foundation". According to Agbaje (2001), it was from this foundation that three limited companies were raised for Lagos diocese namely; Baruk investment, Diathake Property Company limited and the Ecclesiastic insurance company.

On his ascendancy to the primacy of church of Nigeria Archbishop Abiodun Adetiloye re-organized the management of the CSS limited with some

bishops and businessmen from all parts of the province to make up the board. The full meaning of CSS is Church and School Supplies bookshops which was a moribund investment of CMS in Nigeria. It is remarkable almost unbelievable to note that CSS limited which had been in losses for more than a decade, increased its turnover of seven million in 1992 to over ninety-four million naira in 1998 with a profit before tax of #6.2m, with the debt of the company fully repaid in 1995.

Prudential financial management should be the watchword of any administrator both in the church and in the government which our church leaders and government of the day should learn from Adetiloye. For if the similar steps taken by Archbishop Adetiloye should be taken by the leaders of our nation or even our contemporary primacy of the church of Nigeria, the moribund companies such as Ajaokuta steel company, our refineries and others such as these will be resurrected. But caution should be taken that essence of financial sourcing and prudential management should not be for private pocket but for the general wellbeing for the flocks of Christ and the citizenry of the nation.

According to Allen (2010), the resourceful men invent, discover and initiate. They cannot fail, for they are in the stream of progress. They are full of new schemes, new methods, new hopes, and their life is so much fuller and richer thereby. They are men of supple minds. When a man fails to improve his business even his managerial grid, his work, his methods, he falls out of the line of progress and he has begun to fail. His mind has become stiff and inert like the body of an aged man, and so fails to keep pace with the rapidly moving ideas and plans of resourceful minds. A resourceful mind is like a river which never runs dry, and which affords refreshment and supplies new vigour in times of drought. Men of resources are men of new ideas, and men of new ideas flourish where others fade and decay.

Transformational Leadership Model

This is an effective leadership style where leaders have integrity and high emotional intelligence. They motivate people with a shared vision of the future and they communicate well. They inspire their team members because they expect the best and they hold themselves accountable for their actions. They set clear goals, and they have good conflict-resolution skills which lead to high productivity and engagement.

Primate Adetiloye was a man of ideas. He always thought ahead of fashioning out new ideas. Many of these ideas go far beyond our time as can be seen in transformation of Ekitidiocese during his Episcopacy. At Ekiti diocese, he bought shares from UBA bank in the risen fortunes with the bank and in other

profitable businesses and companies for stable economy in the diocese. He got in touch with the Ewekoro cement company, the western Nigrian Textile Company, almaco, all with soaring fortunes in the financial market. He made Ekiti diocese to be financially self-sufficient and strong to enable it to stretch its hands beyond the borders so that through this, he became an evangelist of the world without borders. This helped him to transform Ekiti diocese from a diocese of five Archdeaconries before his tenure to eighteen Archdeaconries when he left the diocese and from forty four clergy to one hundred and sixty clergy all in fifteen years of his Episcopacy.

He repeated the same feat in Lagos diocese where he met the diocese of Lagos in a battered economy, sixty-six clergy, eight Archdeaconries and without plans for future and on leaving the seat of Lagos diocese, Lagos became the richest diocese in church of Nigeria through stock investment, establishment of limited liability companies, agricultural investments etc. He also created up to twenty Archdeaconries and two hundred and eighty eight clergy. These two dioceses gave rise to so many dioceses created out of them today.

It is scientifically stated that 'action and reaction are equal'. Thus, without intergrity, energy and economy will atleast fail, but aided by intergrity, their strength will be greatly augmented. There is not an occasion in life in which the moral factor does not play an important part. To be complete and strong, intergrity must embrace the whole man, and extend to all the details of his life and it must be as thorough and permanent as to withstand all temptations to swerve into compromise.

According to Allen (2010):

The man who works as carefully and conscientiously when his employer is aware as when his eye is upon him, will not long remain in an inferior position. Such intergrity in duty in performing the details of his work will quickly lead him into the fertile regions of prosperity. (p. 550).

Thus, many people were of the opinion that Archbishop Joseph AbiodunAdetiloye brought to bear his transformational ingenuity to administration of church of Nigeria during his primacy. This transformational character of his brought the church of Nigeria Anglican communion to the global acclamation and envy of other Anglican nations.

Charismatic Leadership Model

This resembles transformational leadership. Both types of leaders inspire and motivate their team members. The difference between the two models lies in their intent. Transformational leaders want to transform their teams and organizations, while leaders who rely on charisma often focus on themselves. According to Hornby (2001), 'charismatic' is the adjectival form of the noun

'charisma' which means the capacity to inspire devotion and enthusiasm. It therefore involves the capacity and capability of the leader of any organization to inspire devotion and enthusiasm on the subjects. The leader in this regard, has forceful personality that can steer people into action at any material time.

According to Agbaje (2001):

Charismatic leadership arises when the leaders have inspirational influence that arouses great devotion and enthusiasm to him and the cause is stand for, irrespective of his parentage, ethnic group, religious or professional affiliation. A charismatic leader is a leader who has extra ordinary qualities such as the command of language and proverbs, honesty, truthfulness, a good sense of justice and fairness, good memory, love and compassion, humility, forgiveness, deep concern for the welfare of others to the extent that his or her followers come to feel convinced that he alone can save the group, community or nation and lead it from peril into a glorious triumph and development. (p. 58).

On this ground therefore, we can say that Archbishop Adetiloye falls in the shoes of Gideon of the Bible who pulled down the father's shrine Asherah, and fought valiantly to defeat the people of Midian as a charismatic leader (Judg. 6-8). As a charismatic leader, he has a powerful ministry of reconciliation which reconciled all walls of dismembership and enstrangment in Lagos diocese on his arrival. His charisma, made him to penetrate the government of the day by challenging the government bluntly. So, Archbishop Adetiloye has charismatic leadership in his primacy which helped him in penetrating the Muslim dominated Northern part of the country. He inspired church of Nigeria in taking that bold step.

Many of his close associates or lieutenants described him as a man of many characters who had what it takes to making achievement at any given situation adopting a required approach. Therefore, charismatic leadership model depicts the ingredients of the personality of Archbishop Adetiloye which aroused many people's interest in his primacy.

5.7. Transactional Leadership Model

The word transactional comes from transact meaning to carry through; accomplish. In business circle it is to do business through negotiation with others. Transaction also involves the agency or participation of others, it includes steps leading to conclusion. Thus, transactional leadership model according to Gordon (1994), is an aspect of leadership, whereby leaders approach followers with an eye to exchanging one thing for another. Such transactions comprise the bulk of the relationships among the leaders and followers especially in groups. It equally starts when the team members agree to obey their leader when they accept a job, a policy or a goal target. In transactional leadership, the leader is constitutionally empowered to punish team

members if their work does not meet an appropriate standard. Many a time contingencies or situations direct the business of transactional leadership on action to be taken in order to solve the issues of a moment. As sub-standard performance is punished, so also excellent performance is rewarded in transactional leadership and by this means, people are motivated to work harder for compensation by the leader.

A cursory look at the primacy of Archbishop Adetiloye would agree that he possessed the above model in his leadership. A case in point was issues of women ordination adopted in the 1988 Lambeth Conference where Provinces and Dioceses were advised to ordain women. Back home in Nigeria the house of bishops in Adetiloyes' primacy maintained that ordination of women should be put on hold. The Primate in 1992 issued policy statement on that thus:

The church of Nigeria continues to maintain that the subject (ordination of women) be given more prayerful studies because of its divisive nature. In our pluralistic society and during this decade of evangelism, the church in this country cannot afford the sort of division that ordination of women has caused particularly in America and England. The story of the synod of America is not new to you. What may be new to some is the situation in England. (p. 21).

Consequently, because of the transactional nature of this policy, he got the indulgence of his fellow bishops and did not leave up to this policy was punished. The bishop ordained three women deacons and the church of Nigeria reacted against this as follows; the ordination was nullified and the deviant bishop was forced to untimely retirement in 1994. Similarly, another bishop was dethroned as a result of his involvement in homosexuality against the stand of the church of Nigeria Anglican Communion on that issue under the primacy of Archbishop Adetiloye. In his place, a priest of six years old in ordination who was against that homosexuality affair of the dethroned bishop in that diocese was elected and consecrated bishop to replace the delinquent bishop in 1997.

The actions above of the Archbishop were in collegiality, negotiation and agreement with his colleagues in consonance with the Canon of the church. The church and political leaders should not be dictatorial in their actions but rather transactional in matters that will arouse public interest as seen in Adetiloye.

Servant Leadership Model

Another stirring quality discovered in Adetiloye in his person, personality and primacy is his servant leadership approach to issues. He could be likened to Biblical Paul who said:

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not

under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak to win the weak. I have become all things to all men so that by possible means I might save some. I do all this for the sake of the gospel, that I may share in his blessing (1Cor. 9:19-23).

He was a leader by example. He had high integrity and led with generosity. Like St. Paul, his approach to issues could create a positive corporate culture which could lead to high morale among his colleagues, his flocks and general public. Practical example of the above observation could explain better. According to Agbaje (2001), Adetiloye as the provost of the St. Davis Cathedral Ibadan, on the first Monday of his incumbency, he took the two gardeners of the Cathedral and entered into the cemetery and cleared the weeds that had completely covered the graves and made entry to the grave yard, a torture and risk of reptiles, thorns and wild grass. This singular action won both elders and youths of the Cathedral. It inspired them to sacrifice their time, talent and treasure. As the bishop of Lagos, he personally took his driver to the hospital driving himself to the amazement of his clergy and laity of the diocese which humbled them to service. As an Archbishop, he personally visited the Emirs of Northern Nigeria and some of the governors in a bid to establishing mission outreach to the Muslim dominated Northern Nigeria. He personally preached at the carnival crusade held in Lagos in December 1989 to usher in the decade of evangelism thereby showing that bishop is also an evangelist and can equally preach in crusades. By this means, he inspired most of the bishops and the clergy to be at the vanguard of church crusades.

This therefore suggests that, for a goal to be achieved, the leaders must showcase servant leadership style in their dealings with their flocks and the followers. They must have these four pillars namely; (a) Promptitude: which is a valuable possession. It begets reliability. Leaders who are alert, prompt and punctual are relied upon.

(b) Vigilance: which is the guide of all the faculties and powers of the mind. It is the detective in the servant leader which prevents the entrance of any violent and destructive element. It is the close companion and protector of all success, liberty and wisdom.

(c) Industry: which brings cheerfulness and plenty. It promotes health and wellbeing of entire administration or leadership.

(d) Earnestness: is the dedication of the entire mind to its task. In servant leadership, the leader is dissatisfied with anything short of the highest excellence in whatever they do, and they always reach that excellence. Earnest servant leaders make rapid progress both in their work and their character.

The church leadership and government should imbibe servant leadership style as exemplified in Adetiloye's primacy. They should encourage their flocks or their subjects to complete tasks through their practical example so as to enable the leaders to stay on top of their work. In this working condition, the subjects or followers complete the tasks set before them which boosts self-confidence and makes them work harder or serve better in order to reach a goal and even exceed the goal in order to impress their leader. Having this style of leadership should also implement the reward system.

Shared Leadership Model

This type of leadership consists of the leader sharing the decision making abilities with group members by promoting the interest of the group members and by practicing social equality. It is a system of administration of leadership in which all the people called electorates vote to elect their representatives or leader. Shared leadership and democratic leadership are inter-twined or inter-related. They have the same principle of operation. Shared leadership principle is also a system of fair and equal treatment of everyone in an organization and their right to take part in making decision.

Allen (2010) states that:

This style of leadership encompasses discussion, debate and sharing of ideas and encouragement of people to feel good about their involvement. The boundaries of shared leadership and democratic participation tend to be circumscribed by the organization or the group needs and the instrumental value of people's attributes such skills, attitudes etc. It encompasses the notion that everyone by virtue of their human status should play a part in the groups' decisions. (p. 535). This kind of leadership mostly emerges when a legitimate power or authority is bestowed on an individual by the popular will of the masses. As the name implies, constitutional power derives from the constitution of the land or from the established rules and regulations of the land.

Archbishop Joseph Abiodun Adetiloye exhibited part of this quality in his administration of church of Nigeria Anglican Communion as the Primate. He was duly elected by the Episcopal synod of December 1987. He was presented and enthroned by the house of bishops in 1988 according to the constitution of church of Nigeria Anglican Communion. The Canons, rules, regulations and the constitution were handed over to him by the electorate-house of the bishops to guide him in his leadership. Most of decisions he took, he shared the idea at the nursery stage such as creation of missionary dioceses and creation of internal Provinces with his colleagues before implementing. Shifting of the seat of the Primate to Abuja as a permanent place was shared through debates, discussion and passing of resolutions to that effect in several meetings before implementing.

However, in shared model of leadership, election into offices should follow a democratic procedure. Shared model of leadership also requires the leader to have aims which he believes to be worthy of his subordinates, efforts, ideals and standards of behaviour which will make the basis of his relations. In the shared principles of leadership the following principles should be obtained from the leader:

- a. **Honesty:** The leader whether church or secular is expected to display honesty, sincerity, integrity and candour in all actions. Deception will not inspire trust.
- b. **Competence:** Actions are to be based on reason and moral principles. Decisions should not be based on emotional desires or feelings.
- c. **Forward Looking:** There should be set goals and a vision of the future. The vision must be owned throughout the organization. Effective leaders envision what they want and how to get it. They habitually pick priorities stemming from their basic values. Inspiring, the leader should display confidence in all that he will do. By showing endurance in mental, physical and spiritual stamina, he will inspire others to reach for new heights. He will take charge when necessary.

Public opinions show as earlier stated in this work that Archbishop Joseph Abiodun Adetiloye during his primacy shared responsibility of administration to some of his colleagues and clergy for effectiveness. From the reports of various departments certain all-embracing decisions were taken for the business of administration. Although in some cases human sentiments on some issues could come into play. However, human limitations are bound to occur in business of administration either by omission or by commission.

Tolerance Leadership Model

One of the qualities of a progressive minded leader is ability to develop active listening habit of hearing the followers' emotions and intent as well as the spoken words. Thus, tolerance leadership model is the quality of leadership model through active listening and positive discussion that followers feel free to express their opinions and beliefs through critical analysis of issues, events and policies of administration. Under this situation, followers choose to be innovative and to present or explain their innovation because followers want to belong. By creating an environment that is without fear, followers are willing to express themselves. By creating an environment in which followers are willing to express themselves, the leadership or administration or even the organization benefits from the increase number of ideas and insights.

Archbishop Joseph Abiodun Adetiloye could be said to have this tolerance leadership quality. In his nature, he was receptive to criticisms. Criticisms, according to him help to build up a leader and improve on the areas of

deficiency through people's opinions. In one of his reactions to the crisis lurking the church of Nigeria in some quarters especially in Benin diocese and attacks he received from his fellow bishops on unconstitutional elongation of his tenure the primate in 1999 stated:

The memory of our mutual relations for these long years has gladdened my heart. Though we cannot but have some times of anxiety, disagreement and misunderstanding, most of such moments have been healthy and it has been a way of improving upon our works. I am bold to say that as long as we are here on earth, as long as Jesus our redeemer has not come at the second time, we will continue to have some problems facing the church at certain times, because of certain reasons. All we need is faith in the Lord Jesus Christ and standing firm in our resolution jointly made under the guidance of the Holy Spirit. (p.4).

When a leader can draw forth the beliefs, opinions and constructive criticisms of the followers, the leader can check to see the values of followers and the leader is aligned. Although leaders may not enjoy hearing dissent among followers, when leaders encourage followers to express their opinions, problems in the organization can be revealed and resolved. A principle that most leaders felt to recognize is that the leader's life should be the life of sacrificial service. A leader may have to abandon personal ambitions, that is, the ease and the comfort that he might have enjoyed, the carrier that he might have achieved, he may have to lay aside his dreams, to realize that those shining things of which he catches a glimpse are not for him, he may abandon all such things to serve God and man. To be a model of emulation, a leader may discover that the place where he can render greater service to God is a place where the reward will be small and where the prestige will be non-existent. In each situation, he may have to sacrifice time and leisure and even pleasure to God through the service of his fellow men.

The leader may even have to give up certain things he could well afford to possess in order to offer more help or to meet the needs of the public he serves. In the words of Jesus; "if anyone would come after me or would be my disciple, he must deny himself and take up his cross daily and follow me" (Luke 9:23). The leaders' life according to Agbaje (2001):

Is not the great moment of sacrifice, but a life lived in the constant, hourly awareness of the demands of God and need of others? The Christian life is a life which always is concerned with others more than it is concerned with itself. (p. 227).

The church leadership across borders and political class should take a clue from the leadership models of Adetiloye. What leadership entails is maturity. Glad as cited in Allen (2010) defines maturity as a "capacity for fellowship" (p. 25).

One is mature to the degree, and only to the degree that you can fellowship with God and with others. Our leadership, (church and government) alike must have vision, they must be able to expose, in love, as Archbishop Adetiloye, the excesses and shortcomings of the powers that be without necessarily being confrontational. In condemning such excesses and shortcomings whether in secular or religious matters, our leaders should be able to praise where praise is due and chastise where chastisement is necessary. Some people were of the opinion that with listening ears and adaptation to situations leaders could be tolerant. With tolerance leaders can diplomatically put themselves into the shoes of their subjects or followers thereby making it easy to finding solution to both people's problems and situational challenges. Furthermore, they opined that any listening leader can be receptive and objective to criticisms in order to control excesses. Hence Archbishop Adetiloye was acclaimed a tolerant leader during his primacy.

Conclusion

The background knowledge of Archbishop Joseph Abiodun Adetiloye's primacy was informed by his episcopacy in Ekiti diocese where he strategised evangelistic and missionary approach that in so short a time he raised Ekiti diocese from nothing to something in the ecclesiastical affairs of the then province of West Africa. The same trait in him led to his exploits to Lagos diocese on his translation in 1985. Leadership has been a problem both in our churches and at the different segments of governance. Adetiloye's leadership roles have not been advocated as models for leadership in our churches and the society as against other numerous models employed for leadership in the society. This study therefore advocates for the employment of these leadership models of Archbishop Abiodun Adetiloye by both religious, social and political leaders.

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