

NEHEMIAH'S NOTION OF LEADERSHIP AGENDA: A CHALLENGE FOR THEOLOGICAL EDUCATORS AS MODELS AND PROMOTERS OF NATIONAL TRANSFORMATION

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Abstract

The Transformation Agenda itself is focused on three key areas which include strong, inclusive and non-inflationary growth; employment generation and poverty alleviation and value re-orientation of the citizenry. Nevertheless, there are a number of threats and challenges to the realization of the national transformation. These include; absence of good governance and accountability, ineffective public service, lack of synergy between political office holders and holders of public office, the incessant problem of insecurity, corruption, bankrupt leadership; and a faulty development agenda that is currently driving the Transformation Agenda. Therefore, the paper took a holistic at Nehemiah's leadership rebuilding agenda in Jerusalem as a challenge for theological educators in promoting national transformation. The paper use historical and analytic research methods. It is discovered that, the strength of the transformation lie in one, a well thought out policy document; two, a world class Economic Management Team to drive the process though; three a potential financial, human and political resource base; four, a growing maturity of major institutions of governance such as the National Assembly, the Judiciary, an electoral umpire and the Armed Forces; and five, the needlessness to "re-invent the wheel" as several strategic plans blue print are already in place. Recommendations were given which include the need for immediate integration of Competency Based Economies through Formation of Enterprise (CEFE) Methodology into entrepreneurship academic curriculum of tertiary institutions in Nigeria to facilitate the learning of practical approach to enterprises formation and management instead of the present theoretical content. There is the need to integrate team-teaching in the curricula of theological education in order to prepare students for future leadership. The paper

concludes that lack of continuity, consistency and commitment in the implementation of policies and programmes constitute a major bottle neck towards the realization of development agenda in Nigeria.

Key words: Leadership, Theological Educators, and National Transformation

Introduction

The history of nations states and civilizations have clearly shown that well- focused, transparent and visionary leaders have played strategic roles in the socio-economic, political and ideological transformation of their countries. They uplifting not only the destiny of their countries in the international system, but also creating a path to sustainable development and good governance for their countries. Therefore, the leadership question in Nigeria has become a reoccurring issues in the discourse on Nigeria's development and transformation agenda aspirations respectively. The political economy of development of development in Nigeria has been anchored by rising poverty, huge external debt overhang, net capital flight, disinvestments, collapse of social infrastructures, pervasive ethnic tensions and communal conflicts, over devalued national currency, high unemployment, corruption and collapse of social values, and more fundamentally the failure of leadership.

According to (Abudullahi, 2008:56), the Nigerian nation is no stranger to economic reforms. Before the 1980s, the reforms were purely in the form of extended national perspective plans that attempted to mobilize human, material and natural resources of the nation to achieve goals of national life. There were the 1962-68 Plans, then the 1970-1974 Plan, the 1975-1980 Plan, and the 1981-1985 Plan. Often, these Plans went beyond mere economic prescriptions to address social, human and political goals. In the view of (Osisioma, 2011:5), the Nigerian nation is no stranger to economic reforms. Before the 1980s, the reforms were purely in the form of extended national perspective plans that attempted to mobilize human, material and natural resources of the nation to achieve goals of national life. There was the 1962-68 Plan, then the 1970-1974 Plan, the 1975-1980 Plan, and the 1981-1985 Plan. Often, these Plans went beyond mere economic prescriptions to address social, human and political goals. Thus, the 1970-74 Plan defined the national objectives to be the building of:

A united, strong and self-reliant nation;

A great and dynamic economy;

A just and egalitarian society;

A land of bright and full opportunities for all citizens; and,

A free and democratic society

In implementation, these Plans hardly involved any fundamental restructuring of the National economy. They were in the main, monetarist prescriptions that did little or nothing to address the structural and fundamental distortions in the economic, social and political life of the nation. The focus of this paper is to present Nehemiah as an important model of exemplary team leadership required for theological educators in promoting national transformation in Nigeria. Nehemiah provided the returnees with the needed physical structure. He brought security to a disfranchised; disorganized, oppressed and abused people. The objective of this paper is sensitize and imbibe team leadership on a sound, official basis, which should be the priority of theological educators for achieving national transformation in Nigeria.

Conceptual Clarifications

Leadership

According to (Omotosho, 2009:95) sees leadership as “an influence or exercise of authority over others. In light of this, it is positive with attached functions by which an individual influences others and causes them to work towards the achievement of a common goal. Therefore, from these definitions, one can presume that leadership is the way of leading and monitoring an organization in order to attain desired objectives

Transformation

According to (Asobie, 2012), transformation is a fundamental shift in the deep orientation of a person, an organization, or a society, such that the world is seen in new ways and new actions and results become possible that were impossible prior to the transformation. It is a mandate for a radical, structural and fundamental re-arrangement and re-ordering of the building blocks of the nation. It portends a fundamental reappraisal of the basic assumptions that underlie our reforms and developmental efforts that will and should alter the essence and substance of our national life.

Theological Educators

In the view of (Stephen Baba, 2013:245), “Theological Educators” referred to male or female Students or theologians who are equipped with knowledge, skill, competence or usually desirable qualities of character being so provided, especially in a formal course of study, introduction or training in a seminary or Theological Institutions. Theological educators are so classified as Bible scholars, equipped with a rational and systematic study of religion.

Frame work of Analysis: Visionary and Transformational Theory of Leadership

The argument in this paper has been situated within the ambience or context of transformational theory of leadership. The transformational theory of leadership is viewed within the premise that, the exercise of leadership is meant to completely change or orchestrate better condition of living of the people based on a new order of doing things. Transformation is distinguishable from general changes. It is more than reformation and its goes beyond re-organization. According to (Smart 1992:45), an alteration or modification of any component of a phenomenon through addition, transformation entails creating something new of different through the remolding or reconfiguration of the constituent element of an old. In contrast to change, transformation is more revolutionary, less evolutionary, and more expeditious in execution and prone to jolting and convulsive experiences. It involves rapid and sometimes cataclysmic forms of change (Obikeze, 2003:35). Therefore, Nigeria as a nation drastically is need of national transformation and not mere change only.

A antecedent Attempts at National Rebranding and Transforming Nigeria

In the view of (Amodu, 2012:69), the first attempt at rebranding and transforming Nigeria was made immediately after the civil war, 1967 to 1970 by General Yakuhu Gowon. He declared the war 'no victor, no vanquished.' He also introduced the slogan "to keep Nigeria one is a task that must be done." To show that he meant business with his no vanquished and the unity of the country, he embarked on the program of transforming Nigeria by the projects of reconstruction, rehabilitation and reconstruction in which he built roads, bridges, estates and edifices which cut across all the regions of the country. Therefore, he did it as a measure of image cleansing. The *coup d'etat* and the 30 months' war have made a dent in the image of the country. As an act of self-examination and acceptance of failure, General Gowon adopted the method of internal reforming rather than making a noise to the international community that the war was justified and that that Nigeria military might had crushed the regime famous internationally. But unfortunately the regime lost focus. It became corrupt. Generals Muritala Mohammed and Olusegun Obasonjo overtook the administration.

The regime of General Muritala was the best known for internal image repositioning of Nigeria. Apparently, with sincerity and a sense of responsibility to his fatherland, General Muritala tried to rid the country of corruption. Without fear or favour, everybody identified without corruption was punished, both in the public and private sectors. It was this new image creation for Nigeria that the media advertised to the international world. But,

Muritala was killed in another *coup de' tat*, as a matter of fact, within the short time his regime lasted, Nigeria's frame transcended the shores of Africa.

General Muhammadu Buhari and Tunde Idiagbon came in. this regime was the closest attempt at reforming Nigeria, with everybody examining himself in relation to the damaged image of the country. The generals actually saw the situation on ground and were moved with vision and patriotic fervor to redirect the future of Nigeria. The slogan was 'War Against Indiscipline (WAI). Everybody was involved in the move to adjust positively to the new attempt to reposition the image of the country from the highest to the lowest echelons, from urban to rural, to the extent that nobody dared throw paper anywhere carelessly. Corruption was forced to its lowest ebb with corrupt public officers returning their far away from the not stand the emerged pressure running far away from the scene. But this regime, like the one receding it, was also cut short by "a more liberal, corrupt and non-challant regime--- the battered future of this great country was lost in dire straits. The result is where we are today, a nation without notion

By the 1980s the need for reforms paved the way for the Stabilization/ Austerity Measures of the Shagari Administration. The sharp drop in the international spot market price for oil resulted in plummeting national revenues, putting in dire peril all the budgetary projections and planning for the period. The hurried and fire-brigade approach to the emerging problem, failed to address, the root causes of a national economy in great distress and fundamental disequilibrium.

In 1986, the Structural Adjustment Programme was introduced by the Babangida Administration to address the fundamental and structural imbalance in the economy, diversify the economy, strengthen the currency, and build a viable, sustainable industrial infrastructure upon which real economic growth and development can be founded. The reform exercise rested on a tripod of measures: *Liberalization* of foreign exchange transactions, *Rationalization* of public sector agencies and para-statals, and *Optimization* of the capacity for domestic production and stimulation of non-oil exports.

Apparently, next in the line was the Vision 2010 introduced by Abacha Administration in 1998. The aim was to "*develop a blueprint that will transform the country and place it firmly on the route to becoming a developed nation by the year 2010*" (*Vision 2010 Report, 1998*). The general objective was to transform the country into "*a united, industrious, caring and God-fearing democratic society, committed to making the basic needs of life affordable for everyone, and creating Africa's leading economy*". The Policy projected that by 2010, the Nigerian people would re-discover themselves and revert to being God-conscious and God-fearing, caring, sincere, honest, accountable in their dealing with public trust, and proud of their country and heritage. In 2004, the Obasanjo Administration introduced needs - National

Economic Empowerment and Development Strategy. The needs reform programmes rested on four key strategies:

- a. Reforming Government and Institutions;
- b. Growing the Private Sector;
- c. Implementing a Social Charter;
- d. Value Re-Orientation

The complimentary tools for the realization of the above goals included Pension Reforms, Energy and Power Reforms that led to the desegregation of NEPA into 18 successor companies, the GSM Telecommunications Reform, the Extractive Industries Transparency Initiative, the Corrupt and Allied Offences Commission, ICPC, the Economic and Financial Crimes Commission, and the Reforms in the Financial Sector.

Therefore, (Abudullahi, 2008:56) contributes that, with the advent of the Yar'Adua Administration in 2007, the Federal Government articulated the 7-point Agenda for national development. The policy thrust revolved around the seven-point contract of that Administration with the Nigerian people: *Energy, Education, Agriculture, Infrastructure, Wealth Creation and Poverty Alleviation, Land Reforms, and Security*. The point was further made, that these reforms would catapult Nigeria to the rank of one of the 20 most developed countries of the world by the year 2020. On April 16, 2011, President Goodluck Ebele Jonathan won a pan-Nigerian mandate that swept through the North and South of the nation. He ran on a promise to radically transform the nation and overhaul every aspect of the national life. The Transformation Agenda Final Report defines the goal of the reform exercise in these words:

During 2011-2015, the policies and programmes directed at addressing governance will focus on the public service, security, law and order, the legislature, anti-corruption measures and institutions, the judiciary, economic coordination, and support for private investment... These will be addressed through the implementation of the recommendations ... in the areas of public service reforms, judicial reform, anti-corruption initiative, electoral reform, land use reform, fiscal management reforms, power sector reform, police reform, financial sector reform, infra-structural development reform, and information and communication technology (Asobia, 2012:51).

Thus, it seems that the needs provided the common denominator upon which the 7-point Agenda, the Vision 20 2020, and the Transformation Agenda rest. The expectation was that all the above reform measures, would culminate in the fulfilling of the 2001 Kuru Declaration: To build a truly great African, democratic country, politically united, integrated and stable,

economically prosperous, socially organized, with equal opportunity for all, and responsibility from all, to become the catalyst of [African] Renaissance, and making adequate all-embracing contributions, sub-regionally, regionally and globally (NEEDS: viii, 2004). Sadly, after more than fifty years of policy reforms, Nigeria has painfully remained:

1. A public-sector led economy with a bloated government presence in every facet of national life;
2. A nation with very weak private sector which has grown a “rent-seeking and unproductive culture of over-dependence on government patronage and contracts, with little or no value added” (Harneit-Sievers, 2004);
3. A mono-crop economy with preponderant influence of one commodity in determining the nation’s revenue-expenditure profile and the balance of payment position
4. An extractive and primary economy that produced unrefined raw materials for export, either in the form of agricultural products or crude oil. Manufacturing was at a very rudimentary stage, and industrialization remained an inconsequential factor in the nation’s economic equation;
5. A nation without an effective industrial infrastructure for economic take-off - no petro-chemical industry to fuel the industrialization process, no effective iron and steel complex to produce flat steel, a deficient power and energy sector, insecure and inhospitable environment, and poor communications;
6. An economy with a weak and tottering national currency that was the whipping boy of the international financial community.

The mandate to reform and transform Nigeria has been most emphatically communicated in the majesty of the democratic process. The dream is for bold and audacious transformation programmes that will radically, fundamentally, structurally and massively transform the national economy, reinvent the politics of our nation, secure the polity, care for the underprivileged, and provide responsible, responsive and credible leadership to Africa’s largest and most promising economy.

Nehemiah’s National Transformational Achievements in Jerusalem

The word “Nehemiah” came from Hebrew term “*neuhmaeuh*” which means “Yahweh comforts”. He was one of the twelve heads of the Jewish community; he was the son of Azbuk, the ruler of half district of the Bethzur, who help to repair the walls of Jerusalem (Raymond, 1954:776). This was a significant position of trust, especially to be held by a foreigner. According to (Jonathan, 2013:255), Nehemiah exemplified the model of team leadership through his vision, and enabled and empowered others to become involved in making it happen. He also saw the need to maintained leadership through periods of conflict and opposition. Nehemiah excelled in building trust among teammates. He injected into his team personal development of individual’s skill, talents and gifts. He was an excellent model of mentoring,

an excellent developer of prayer strategy, a builder of intercession for leaders, a great communicator, and an excellent model of organizational involvement.

Nehemiah's Leadership Roles in Transforming and Rebuilding Jerusalem

The following discussed below are the major leadership qualities of Nehemiah. There are:

Nehemiah, an Excellent Man of Great Spiritual Repute: He was an epitome of man of great spiritual repute who vividly was no separation between religion and state. In the view of (Jonathan, 2013: 256), Nehemiah saw religion as the heart of community's life and the external political structure its body. Judaism was thus, a state religion. Nehemiah was motivated primarily by religious interests. Therefore, Nehemiah's call to spiritual renewal and social justice was aimed at correcting abuses and gross misconduct among the returnees; instilling hope and boosting the moral of the people. Thus, Nehemiah provided the returnees with the need physical structure; he brought security to a disfranchised, disorganized, oppressed and abused people.

Nehemiah, an Excellent Nationalist and a Concerned Team Leader:

According to (Gardener, 1994:319), Nehemiah was a true nationalist who was distraught on learning the unpleasant situation of Jerusalem. He had the conviction that the project of rebuilding the broken walls was from God and for Jerusalem. He felt executing the project meant removing the shame and ridicule being faced by the Jews on account of the broken walls. Although, the Jews completed temple in 516 B.C. the city walls remained in shambles for the next 70 years. These walls represented power, protection, and beauty to the city of Jerusalem.

Nehemiah, an Excellent Strategic Planners;

While analyzing (Brown, 20012:45) says, Nehemiah was a reputable tactician who employed different strategies to frustrate the enemies; prayer, faith, encouragement, guard duty and consolidation. The secret exploration made by Nehemiah enabled him to assess the extent of the damage and fully grasp the opportunities, demands and dangers of the challenges assignment. It can be averred that one needs trusted colleagues co-workers in executing any successful major project, as one cannot do it all alone. To buttress the point, (Kalilombe, 1998:122) says, the caring attitude of Nehemiah was a stark contrast to the selfishness of past governor. In other words, his genuine concern for the plight of the people living in distress exudes confidence in his leadership. This is also necessary for theological educators to gear the training of leaders towards team works in the face of enormous tasks and teeming explosive population being today experienced today and attaining national transformation.

Nehemiah, a Model of Excellent Trustworthiness: It was noted by (Gabriel, 1996: 56) that Nehemiah was a model of trustworthiness. His position chief cup bearer of the king implies confidence in the palace in entrusting the king's food in his hand. This trust won him the respect and credibility of the returned exiles in Jerusalem. Trust is confidence in team leadership and vision. Trust is most efficiently established when leadership commits to vision first, and everyone knows those commitments are genuine. It is both an emotional and logical act. It is expected for theological educators and Christians leaders to develop confidence and trust in those they train and lead to attain national transformation in Nigeria.

Nehemiah, an Excellent Communicator: Effective leadership requires good communication. This communication has to be two way communications. The results of agreement and commitment, one should keep words simple. Most people absorb about 80percent of what they hear, so information should be broken down into small sections. As noted by (Jonathan, 2013:266), speakers often ignore their nonverbal actions. Nonverbal actions make –up the majority of communications and can determine how a message is understood. Therefore, for a successful national transformation in Nigeria, a leader must learn and master an effective communication is to occur. A leader must learn also recognize the barriers to communicate and be able to overcome them (Merrill, 1963).

Nehemiah, an Excellent Model of Organizational Involvement: Nehemiah was am model of shared responsibility. To buttress the point (Overstreet, 2008:482-483) says, there are three requirements for effective coordination of organizational structure. These are inter-predictability common ground and direct -ability. A team becomes inter-predictable through shared knowledge and idiosyncratic coordination devices developed though extended experience in working together. As it noted by (McCain, 2008:33), organizing is a process of assisting in developing a structure and work plan for achieving the set goals of the government. Nehemiah's mode of coordination of the work of rebuilding is akin to leadership development, which is a model of identification, edification and multiplication of leadership needed for 21st century Christian leaders in rebuilding a virile and formidable team, thus, increasing the spirit of teamwork.

Nehemiah, an Excellent Crisis Handler: Crisis is inevitable in anything involving human beings. Nehemiah faced crises in the course of discharging his duties. He faced crises from without, within and personal, there was an overt opposition to the task from those outside, coming with ridicule and threats. Therefore, Nehemiah responded by bolstering the confidence of the builders by stationing guards behind the least exposed areas. He also signaled

determination to complete the task and reminding the Jews of God's hand of protection over them.

A Challenge for Theological Educators as Models and promoters of National Transformation in Nigeria

According to (Rotimi, 2012:34), it must be noted that, if the concept of re-branding is seen as desirable and necessary Nigeria, it is an indication that certain things are wrong in the country. The word re-branding or transforming in the Nigerian case presupposes that the Nigerian national image has been tainted and battered. Nigeria's image seems to be at its lowest ebb at this point. Every day the people are confronted with nightmares and agonies of different sorts (419) advanced free fraud, corruption and kidnapping. Nigeria is the sixth oil rich nation of the world yet with high poverty indices. Child abuse and religious riots in the name of ethnic cleansing as daily occurrence makes daily headlines in the media.

(John, 2013:103) opines that, make no mistake about it, leadership skills/styles are environmentally socio-politically, culturally and economically determined. It is often said that the quality of leadership and the socio-political environment often determine the nature of national development. Some people have argued that our socio-political environment, not only makes the emergence of national leadership difficult, but also complicates the process of national development. While agreeing in part to this view, one may think that to give it axiomatic status glosses over the emergence of dynamic leadership. Nigerian from all works of life more than ever before are yearning for change. The solution is that we need to build the culture that accepts defeat, tolerate and respect losing and manage with humility victory. An unhealthy and protracted tussling for leadership chokes out the transformative value of leadership.

Generally, corruption is observed in almost all facets of life in Nigeria. Apart from corruption at the top, there are obvious cases of corruption at the lowest rung of the social ladder. For instance, Police ratings on roadblocks collecting bribes, civil servants insisting on being oiled before moving the file, bank attendant winking at customers, so that the client could "drop" from saving cashed from the counter, medical officials anticipating tips before attending to a dying patient, even little children sent on an errand deliberately withholding the "change." Lecturers who depend on tips from their students to award marks. The scourge seems to be on the increase as its varying emergent vocabulary: kickback, Ghana must go, gbemu, alawi, ten percent, brown envelop etc. continue to expand.

There is a new dimension in the history of Religions in Nigeria, most especially after the Nigerian Civil war. Many Pentecostal Churches have sprung up in all the nooks and crannies of the country with the concept of "prosperity gospel." If care is not taken, Christianity may become a religion of

ridicule. It discovered that many of the pastors these Churches are young graduates from the Universities, Polytechnics and Colleges of Education who are not employed in the labour market. With this, some of the economic strategies of acquiring money which they were taught in schools are being used in making money through the Church. In addition, un-employment is a major problem which the government would need to tackle in Nigeria before a genuine and reasonable transforming can take place. Therefore, theological educators as transformational leaders fundamentally alter the parameters of the *status quo* through providing a vision for the future and then investing the time and effort in having others share that vision. Through sharing the vision, they clarify the present, explain how the past has influenced the present, and promote a view of the future.

Religiously, there is greed and attitude of get-rich quick mentality which has forced people into money ritual murder when human beings were killed and their parts removed to make traditional medicine for money to develop personal gain in the society by the so-called Christian leaders who are claiming transformational leadership in our society. It is also clearly evident especially in Nigeria as a nation today, there is a proliferation of people churches and society through which many people want to get rich quick. Nehemiah made an emotional response on hearing the news.

Politically, (Oluwaponmole, 2010:134) says, political implication of Nehemiah's leadership models for theological educators in Nigeria is that, in his program of events, he cautioned himself in action taken one of such is that when Nehemiah returned to Jerusalem (Neh.2:11-16), he did not just put bricks on top of one another. He condemned those leaders who used people under them as a slave. Therefore, theological educators should pray for men like Haanani and Hananiah into different political positions in Nigeria. In 2014, Nigeria marked 100 years since unification between the Muslim north and the Christian south. The merger of the two protectorates was imposed by the British Empire in 1914 and laid the foundations of modern Nigeria. However, the country is still divided along multiple lines, with ethnic ideologies, religion and regionalism remaining strong factors in political life. On 28 March and 11 April, Nigerians are due to go to the polls (for postponed Presidential, National Assembly and Gubernatorial, and State Assembly elections respectively). The elections raise many questions and exacerbate old problems. Nigeria enters them in a state of dissatisfaction with politics, instability and with serious internal conflicts. The growing menace of Boko Haram, fears of electoral fraud and violence, and the shaky economic context all add up to an insecure political landscape.

Theological educators in Nigeria should be ready like Nehemiah to pray for the safety of Nigerians. Nehemiah's dedication to duty of building the walls of Jerusalem brought the people from bondage universal declension to a new dawn of hope and consolidated community. His divine authority

converted the people from ethnic settings to unite and built the walls of Jerusalem. Looking at this critically (Babatunde, 2007:56), economic crisis took several forms in Jerusalem; there was shortage of food and some people not having enough food for their families. Greedy men had used the opportunity to get the poor in their debt and dispossess them. Nehemiah's first action was to remit the debt of the poor people. Nehemiah himself set a fine example by refusing the customary gubernatorial remuneration for his services as theological educators, they should not be discouraged, they should be committed and they must be emotional derive towards achieving the goal set goals. You cannot underestimate the value of leadership in nation building.

In addition to the above view, (Abubakar, 2004:45) opines, the contribution of leadership to the he emergence of certain underdeveloped countries entering the big league today cannot be overstated. Check this out; you will recall before now countries like India, China, Brazil, Vietnam and Nigeria were classified as overpopulated and therefore will stagnate following Malthus theory of demographic economic. Today, India, China, Vietnam and Brazil have made it pass the economic development curve. In fact this March a CNN report suggested that Brazil has overtaken the UK's economy and China is now the second largest economy in the world after the United States of America. It is significant that all these countries were characterized by low income; low growth and their economies were dominated by agriculture and primary production like Nigeria few decades ago. Yet, today it is clear that these economies are fast growing, with high and rising per capita GDP. All these countries but Nigeria has moved on. Without much deconstruction much of the emergences of these countries have been traced to visionary transformative leadership. Such is the power of leadership to achieve national transformation.

Recommendations

Nehemiah was success minded and worked tooth and nail to achieve it by getting the walls of Jerusalem rebuilt; the researcher hereby recommend that the methods used to achieve so much by Nehemiah should be employed by theological educators to serve as models and promoters of national transformation in Nigeria. The Government must provide employment, pay living wages, and provide constant and stable electricity for Nigerians. Honesty, patriotism and nationalist must be seen as the watch-word of every Nigerian. The Christian leaders (theological educators) need to give themselves to unreserved dedication in order to attain national transformation in Nigeria. There is the need to integrate team teaching in the curricula of theological education in order to prepare students for future leadership in Nigeria. Nehemiah excelled, exemplifying great virtues by which 21st Christian leadership can make the necessary change today and dare to make the difference.

Conclusion

The task of transforming the Nigerian nation from a socio-political and economic perspective requires more than the *hard factors* of growth and development. Also needed, are the *soft factors* of management and leadership skills. Rightly has it been said that there are no under-developed countries; only under-managed ones. The need of the hour is for transformational leaders able to articulate their vision, possessing assessment skills, communication abilities, and at the same time very sensitive to the skill deficiencies of their subordinates. They must be men (and women) who will lead by example, who have the courage to tackle the status quo, and who will place character and integrity above every other consideration in assembling a winning team. Theological educators in general should assume the responsibility of restoring the distressed, those who are suffering from personal ineffectiveness to full productive and joyous lives. Through Nehemiah's leadership styles, theological educators should serve as models and promoters of national transformation in Nigeria.

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