

The Fall and Rise of Ajaka: A Lesson for Contemporary Leaders of Brazil

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Abstract

Ajaka, the second and fourth monarch of the old Oyo kingdom in the Southwestern Nigeria was given a second chance at leadership. Due to his docility and ineptitude disposition, his first tenure as the imperial leader witnessed high handedness of his officers and high level of corruption. His adoption of laissez-faire style of administration and his lack of assertive control of the military machineries made the kingdom to be weak and allowed the Fulani invaders to annex part of the Old Oyo territory. He was forced to abdicate the throne, while his brother who was a no nonsense warlord and magician was installed as the king in his stead. Though Sango's reign was short, it was very effective. He was assertive and dictatorial. He pushed back the Nupe and Fulani invaders, restricted the powers of his lieutenants and had strong grips over the military. After Sango committed suicide, Ajaka was restored back to the throne. Having learnt from his previous errors and the style of leadership of his brother, Ajaka became brutal and despotic. He became the opposite of what he was in his first tenure. This study compares the man Ajaka and the presidents of Brazil from 2010 till date with the aim of drawing out similarities and differences in their leadership styles. This study noted that just as there were official corruption and nepotism in the first tenure of Ajaka on the one hand; and, brutality and intolerance for opposition in his second term in office, so there are such in the administrations of recent presidents of Brazil. This study concluded that the factors that were responsible for the fall and the rise of Ajaka are still present among the present day leaders in Brazil.

Keywords: leadership style, corruption, laissez-faire, assertive leadership, dictatorship, nepotism.

Introduction

The style of leadership is one of the most debated issues in the leadership, administration and governance. Some people are of the opinion that the style of leadership adopted by the leader will go a long way to determine the success he would record. Some believe that irrespective of the leadership style adopted, as long as the leader is firmly in control, he would still get his result. In the same vein, some believe that everything rises and falls with a leader while some believe that a leader is merely a guide, who needs the cooperation and collaboration of his followers to succeed. It is a known fact that leaders influence a group of individuals to achieve a common goal. Also, leaders give inspiration

to others to pursue a set out vision within the parameters that is being set, to the extent that it becomes a shared effort, a shared success. This implies that a leader knows the way and leads his followers along that way. Hage and Posner noted that Christians use their religious beliefs and practices to model, encourage, enable, inspire and challenge, key dimensions of leadership styles.¹ Bennis unequivocally noted that our world needs exemplary leadership to deal with the many, imminent threats to global stability and sustainability. These leaders need to have certain traits which distinguish them from others. They must lead by example, irrespective of the kind of leadership position they occupy. Being on the same level with the followers is an indication that a person is not ahead of others and has nothing special to offer them.²

Common Leadership Styles

There are several leadership styles which could be adopted depending on the personality of the leader, the peculiarity of the followership and the environment that the leader finds himself among other factors. Sometimes a leader may adopt more than one leadership style. But ultimately the goal is the target of the leader. Leadership style could be viewed as a continuum from the extreme tight fist or sit tight control style to a style that allows the followers to make their own decisions.

1. Autocratic or despotic leadership style: In this leadership style the leader arrogates all the powers to himself. The leader seems not to trust the capabilities of his followers and believes in his own charisma, talents, skills and powers to take decisions and give directions. The implication is that the leader dictates the policies and procedures, decides what goals are to be achieved, and directs and controls all activities without any meaningful participation by subordinates.³ The autocratic leader uses cohesion to get his results. The bible has examples of autocratic leaders who dominated their people and achieved their set objectives in the process. Leaders such as Pharaoh that ruled Egypt after the death of Joseph.⁴
2. Democratic Leadership style: According to Amanchukwu et al democratic leadership also known as participative leadership or shared leadership, is a type of leadership style in which members of the group take more participative role in decision making process.⁵ This leadership style entails working with the followers as a team. A democratic leader believes that his followers have latent knowledge and skills which they could bring on board. This is more or less a participatory leadership. This leadership style encourages followers to see themselves as relevant. A democratic leader will sample the opinion of his followers before arriving at a final decision on what to do. The vision of the organization is no more his vision but their vision. Khoshhal and Guraya stated the three primary characteristics of this style of leadership as: group

members are encouraged to share ideas and opinions, even though the leader retains the final say over decisions; members of the group feel more engaged in the process; and, creativity is encouraged and rewarded.⁶ Examples of such leaders in the bible are Peter, the leader of the first Apostolic Church and James, the leader of the church council in Jerusalem.

3. Laissez-faire leadership style: Laissez-faire is the other side of autocratic leadership. Anbazhagan and Kutur see this leadership style, which they also called “delegative” leadership style as a leadership style in which leaders are hands-off and allow group members to make the decisions.⁷ In this leadership style, the leader provides the training and support, but allows his followers to make their own decisions. A notable example is Adam in the Garden of Eden.

There are other styles of leadership which basically are combinations of the characteristics of the traits of the most common leadership traits. That is why leadership styles could be seen as being continuum rather than being discrete and the attributes of most leaders are often combination of characteristics from different leadership styles.

New Testament Concept of Leadership

The biblical concept of leadership exemplified in the New Testament is a servant-leader model. A leader must lay down his life for his people in different respects. Winston opined that Jesus’ decision-making is completed at levels directed by rules and laws or through a rational process, Jesus made decisions based on *agapao*, an inherent love of others.⁸ That was the reason why Jesus summarized the laws of Moses into two: to love God with one’s strength and to love one’s neighbour as oneself (Mark 12: 30 – 31).

While speaking on the nature of that leadership, Jesus said that he that would be the greatest among you must be the servant of all (Matthew 23:11). He also said he was among his disciples as one who served (Luke 22:27). He later paid the ultimate price of laying down his life for his people (John 15:13). That is the ultimate demonstration of love. But earlier, he had washed the travel weary, dusty feet of his disciples to demonstrate a new model of leadership (Matthew 26: 14 – 39). There is something significant in his leadership style; he never included any member of his immediate family. Though, James his brother later went to be the chairman of Christian council that resolved the issue of circumcision as a pre-requisite for salvation. Jesus clearly noted, greater love has no man than for him to lay down his life for his friends. (John 15:13). “Laying down one’s life” may not be in respect of paying the ultimate price of martyrdom, but in many respect leaders could “die” by making personal sacrifices and take risks to help their followers be the best they could be.

According to an online magazine on Christian leadership,

The leadership style that Jesus taught and modelled was neither about command and control, nor status and power. He did not teach techniques, but grew character — a character centered on a Christ-like servant heart. He modelled servanthood and challenged his disciples to follow that example — to be like him. From the Kingdom perspective, this makes leadership modelled on Jesus and centered on his indwelling character superior to all secular leadership styles.⁹

This leadership model as noted in the magazine cited above has ten characteristics which distinguished them from the ones exhibited by contemporary leaders. These attributes which helped to nurture a Christ-like servant-hearted character include the following: focus on others, take responsibility for understanding, consider the individual, nurture the character, encourage others to live out Christ-like values, model the way, inspire a shared vision, challenge the process, enable others to achieve, encourage the heart, and growing the Servant Heart.¹⁰

Situating the New Testament Leadership Model in the Contemporary Leadership Model

The New Testament leadership model which was modeled by the life and ministry of Jesus Christ cannot be said to be completely autocratic, democratic or laissez-faire. The leadership style which peaked by the leader laying his life for his disciples or followers was far beyond human concept of leadership. But as a leader, Jesus applied different concepts of leadership. Examining the three major leadership styles, which are: autocratic, democratic and laissez-faire. In certain occasions, Jesus exhibited the traits of each of these styles of each of autocratic, democratic and laissez-faire leadership. As an autocratic leader, he compelled his would be disciples to abandon their trades in order to join his band of evangelical movement on missionary tour without taking into consideration their plans for future or family responsibilities. Also, while he was leaving the world, he did not make any financial preparations for them, yet stopped them from going back to their fishing business. He forced his decisions on them without taking into consideration their plans for future and the present challenges they were facing.¹¹

Also, as a democratic leader, Jesus carried his disciples along with most of his major decisions (Matthew 20:8, Mark 10:33). He made them to be in charge of baptizing the new converts, he sent them to areas where he could not go himself and allowed them to understand secrets that he never revealed to oth-

ers. As a laissez-faire-type leader, Jesus gave instructions to his disciples and made them to carry it out without supervising them. He gave them free hand to operate. He committed the purse into the hand of Judas Iscariot without auditing the account. This unchecked freedom gave Judas the room to abuse the office and stole the content of the purse. Placed side by side with the contemporary leadership styles, it could be inferred that Jesus used contingency or situational leadership style. He only adopted the style that was suitable for the circumstance he was in or the result he wanted to achieve.

Suffering-Messiah

The kind of Messiah that the Jews expected was either a kingly Messiah (just like King David), ecclesiastical Moses (just like Aaron), charismatic Messiah (just like Moses) or a Warrior Messiah (like Jephtha, Samson, etc). But, Jesus came as a suffering Messiah, just as it was foretold by Isaiah the prophet some 1000 years before he was born:

He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. (Isaiah 53: 2 – 5)

This model of leadership is what is being advocated in the work as what should be adopted by anyone who wants to follow the example of Christ.

New Testament Leadership and Leadership Styles of Contemporary Leaders on Nigeria and Brazil: Historical and Comparative Analysis

This leadership model will be basis for comparison of the present crop of leaders in the world especially in countries such as Nigeria and Brazil. From the leadership model of Christ, this paper will conceptualize leadership, corruption, abuse of office and some other related issues. Therefore the parameter to be used for scoring the most recent leadership of Brazil will be the Christ suffering-messiah model, which was roundly rejected by the religious aristocrats of his time.

The Yoruba history has a good example of a leader whose contrasting for-

tunes and opposing leadership styles in his two tenures in office give us a very clear picture of what the recent leadership of Brazil look like and truth be told makes them to be fall short of the expectations from a suffering-leader. As a way of introduction, this study will give a brief narration of Ajaka, the second and the fourth monarch of the old Oyo empire, in the south west Nigeria. Few things are written about him, unlike his very illustrious brother, Sango. Ajuan alias Ajaka was described by Samuel Johnson as “being too mild for a warlike situation.”¹² He was a man of peaceful disposition and a lover of farming. He took over from his father Oranyan as the absolute monarch of the old Oyo kingdom. The available history about the relatively unknown and unpopular first term in office described him as weak, clueless, inefficient and ineffective¹³. He was a far cry from his father, Oranyan, who was a sit-tight leader and whose effective leadership not only made Oyo great but, made it to be feared by the neighbouring kingdom. Oranyan, who was the grandson of Oduduwa had organized a system of government which would make the monarch have absolute powers, but in a case where he drifted into excesses, could be called to order by the Oyo legislative/judicial council called Oyo Mesi.¹⁴ Due to the need to get an urgent assignment accomplished Oranyan went to Ile-Ife for a visit which later became too long for the Oyo people and Oyo Mesi. They thought he had died, so they confirmed his son who was a regent as the monarch. This dread lock wearing young monarch had a herculean task of sitting on an exalted throne he did not prepare for. One could called his first term as the monarch as accidental. Though his father never usurp the power from him when he came, rather, he went back to settle into a forced retirement at Ile-Ife in order to allow his son rule without any distraction. But Ajaka was weak. Due to his laissez-faire style of leadership, the warriors at the boarder towns and some members of Oyo Mesi became corrupt and oppressive. Ajaka became a pawn in the hand of the overtly influential Oyo Mesi. Not only that, some of the villages that belonged to Oyo empire were annexed by the Nupes and the Fulani invaders. To add salt to a sore injury, his uncle, Olowu of Owu kingdom requested an annual financial settlement to be paid to his kingdom in order to avoid Oyo kingdom from being annexed by Owu kingdom. Due to the superior military power of the Owus, Ajaka complied until the conditions were too stringent. He was later invited to the Owu kingdom and placed on a house arrest. This led the Oyo Mesi to consult Ifa, the oracle, to know how to get out of the precarious situation. It was ifa that asked them to bring Sango back from Nupe land where he was practicing his magical act. Through Sango’s magical intervention, his brother Dada Ajuan was released, but banished to exile by Oyo Mesi. He was replaced by Sango.¹⁵

Though Sango ruled for only seven years, his reign was effective. just like his

father, he was a warlike leader. He curbed official corruption. He redeployed many powerful elements in his kingdom. He fought and conquered the Nupe and Fulani invaders and restored Oyo kingdom to its old glory. But his kingdom was cut down by his excesses. He later destroyed himself. The throne being vacant again, and having tasted the contrasting tastes of two brothers in power, the people of Oyo felt that they were tired of constant military adventures, brought back Ajaka from exile in order to come and restore order to the kingdom. But they were mistaken. The years out of power, the disgrace of being deposed and banished to exile had toughen Ajaka. Perhaps, the success of Sango's leadership style made him charge his own leadership style. Johnson described his second term in power as extremely brutal. He destroyed anyone that crossed his path. He constantly carried out military adventures. He killed all the vassal kings that conspired against him. He used magic and medicine during the wars and also against all the rebels in his kingdom. Johnson claimed that he was more despotic than his father and brother, Sango.

The bible says categorically that when the wicked rules, people suffer (Proverbs 29:2). The implication of this is that when there is a wide spread suffering among the people and the rich become richer, while the poor become poorer, then, the person ruling that country is wicked. Thou shall not kill in the bible (Exodus 20 :13) is not limited to killing the people physically, but also economically. According to Amnesty International Brazil ranks 106 out of 180 countries with a score of 35 %, Nigeria on the other hand ranks 146 out of 180 with a score of 26%. Perhaps Brazil is less corrupt than Nigeria based on that rating. One could premise that on the fact that Nigeria is higher than Brazil in every available corruption indexes and two Brazilian presidents are currently serving jail terms due to corruption. As at 2019, the life expectancy in Brazil is 75.76%, with a GDP over 2.056 trillion USD. This is a country of about 208 million people. Between 2010 to 2017 the average GDP growth is 1.4% and the inflation rate as at 2018 was 3.78%. The service sector contributes about 67% of the total GPA while agriculture represents only about 5.5%.¹⁶ Brazil cannot be classified as a poor country, but a rich country ruled by leaders with the poverty of the mind. A poor leader is the one that hoards the goods of the nation for himself and his cronies. He may be rich in terms of figures, but he is poor in terms of humanity. This study therefore wishes to note that the attributes responsible for the failure of Ajaka could be seen in the lives and the administrations of the past presidents of Brazil like Ranieri Mazzilli, Artur Costa e Silva). As early stated, the conceptualization will be based on the New Testament definition of terms and the model will be based on the suffering-leader model of Christ.¹⁷

Suffering-servant model

Pentecost described this model as the kind of messiah that Jesus was, which was contrary to the expectations of the Jewish leadership.¹⁸ He highlighted the kind of messiah that the Jews expected. He said they wanted a warrior-king leader. Someone like Sango who would lead them in a military resistance against the Roman imperialists. Of course the second tenure Ajaka perfectly fits into the description of the expected messiah of some Jewish leaders. They wanted an aggressive leader. They did not want the first Ajaka but a reborn Ajaka. But the suffering-messiah was not a laissez-faire leader. He was not weak against the enemies. He was assertive, but not oppressive, he was put his people first. He said the fox had no place to lay his head, yet he was overseeing a nationwide revolutionary sect with a lot of financial support from multiple sources. Yet, neither him nor the member of immediate family was in charge of the finances. From the three temptations in the wilderness, it was discovered that Jesus did not want to use his spiritual power to meet his personal needs. He did not also wish to make a public show of his power before the enemy, neither does he want an easy way to a serious spiritual problems. The approach of Jesus to these subtle temptations using the divine constitution, proved that he intended to be guided by this divine constitution. He also did not stampede his enemy into submission, he did not persecute his enemies. Also he did organize his band of believers that made the group to succeed after him. This leadership model was so successful to the extent that Christianity became an official religion of the world within the 200 to 300 years of its existence.

The Major Flaws of Ajaka Leadership

As earlier stated Ajaka ruled Oyo empire twice. But his approaches were quite different. In this section the major flaws of Ajaka will be highlighted, so as to draw a comparison with what is seen among Brazilian leaders today.

First tenure of Ajaka

1. He was timid and fearful: Ajaka's first berth in power was flawed with his timidity. He was afraid of some powerful elements in the kingdom. There are many things that could have caused that. But one possible suggestion was his age. Paul warned Timothy that he should not allow anyone to intimidate him due to his age. The powerful elements restricted his influence and he was more like a ceremonial king. The kingdom was out of his control and he was overwhelmed by the tyranny of his lieutenants. Though he was on the throne but he was in power. There were cabals that were in charge. He actually was clueless on how to deal with them. He did not just fail in harmonizing the state machineries together, but he also failed to prevent the empire from internal

aggression. The people that made the empire ungovernable were the same set of people that forced him to exile. He never forgave them. When he was restored back to the throne he ruthlessly destroyed his enemies.

2. He focused more on farming and his personal affairs rather than the business of governance. Ajaka did not take politics seriously. He did not so much concern himself with what the vassal chiefs were doing. Despite several complaints from the people.
3. He did not lead the military in their adventures: Unlike what he did in his second tenure he left the military adventures in the hands of the military chiefs, while he concentrated on his farming and settling menial issues in the kingdom.¹⁹

Second tenure of Ajaka

1. He was vengeful: On ascension to the throne after the death of his brother dealing with his enemies and killed most of them, he forced many of them to go on exile
2. He engaged in constant wars: One of the oppositions against the leadership of Sango was that he was constantly engaging in wars. Perhaps in an attempt to outwit his more illustrious brother. He surrounded himself with powerful magicians and herbalists who followed him to battlefield. He kept engaging in one battle or the other. He fought and defeated the the Nupe warriors and other neighbouring kingdom. His second tenure in office was described as being brutal, vindictive and repressive.

Recent Brazilian Leaders and the Spirit of Ajaka

1. President Michel Temer: This 78 year old was in office from 2016 to 2018. He was a center-right member of MDB party. His tenure was hit by corruption charges. Though he survived being impeached by the congress, but he was later arrested at the end of his tenure.²⁰
2. Dilma Rousseff: The lady president was accused of fiddling government account to mask fiscal problems ahead of her reelection in 2014.²¹
3. Luiz Inacio Lula da Silva is also serving a jail term for being found guilty of corruption while in office. He was embroiled in “Car Wash” scandal. He is currently serving a jail term.²²
4. Jair Bosonaro: The current president is also facing some corruption charges and most glaring is the case of nepotism in which he uses his position to favour members of his immediate family and his cronies.²³

Ajaka and Brazilian presidents

There are several similarities between Ajaka and the presidents that had served in Brazil between 2010 till date. None of them has the testimony of not being corrupt. None of them could clearly come out clean that he had not used state resources to enrich him or herself or place their cronies in juicy positions as form of compensation for doing them political favours. None of the leaders could claim they never persecute their political opponents. None of them could deny that they ever lied when initially indicated for the offences they were later convicted for.

Dissimilarities between Jesus and Present Political Leaders

- i. Jesus prayed for his enemies (Matthew 5: 43 – 46; Luke 23: 34)
- ii. Jesus never used his position to amass wealth for himself (Luke 9: 58; Matthew 6: 19 – 20)
- iii. Jesus never practiced nepotism (Matthew 12: 46 – 50)
- iv. Jesus put the people first and was fair to all (John 3:16; John 4: 4 – 26; Luke 19: 1 – 10)

Redefining Leadership: The Jesus Approach

The major discourse that Jesus had with his disciples in Matthew gospel from chapter 5 to 7 showed how Jesus attempted to redefine leadership and the approach of social interactions which would lead to a saner society. Mahatma Ghandi said, “Christ’s sermon on the Mount fills me with bliss even today. Its sweet verses have even today the power to quench my agony of soul.”²⁴ Ghandi believed that Indians (his people) could delve very deeply into its meaning. He further asserted that the “sermon on the mount left a deep impression on my mind when I read it. I do believe with you the real meaning of the teachings of Jesus will be delivered from India.”²⁵ Prabhavananda, a Hindu guru also asserted that the sermon on the mount showed Jesus as being a more demanding and esoteric teacher to his followers and also saw the beatitudes as some kind of spiritual ladder that helps attain some level of spiritual and perfection.²⁶

The beatitudes indicated the kind of leadership style that Jesus wanted his disciples to adopt after he is gone. He kept on repeating, “You have heard it said, but I say...”²⁷ in his ingenious attempt to correct the wrong teachings of the religious leaders before him. One major targets of this corrective approach was the laws of Moses. He was bold enough to say that Moses was wrong by asking men to divorce their wives.²⁸ He said that Moses gave that instruction to the people based on the attitude of the people. He claimed that Moses perhaps knew what was right, but gave a wrong instruction based on the state of the

heart of the people.²⁹ There are several other incidences where leaders through the fear of the people did the wrong thing. Two of the notable examples were when Aaron made a golden calf for the people when Moses stayed longer than necessary on the mountain when he went to collect the commandments that would guide Israelites in their social interactions and worship. When confronted by Moses for misleading the people, Aaron said that the people compelled him to do that.³⁰ A similar incidence was when Saul offered a sacrifice to God which was not his responsibility due to the pressure from people. When he was confronted by Samuel for such gross misconduct, Saul cited his fear of public revolve as the reason for such action. But Jesus as a leader, had enough forthrightness and boldness to teach and do what was right irrespective of who was offended.³¹ Even when Pilate told him that he could free him from the spurious charges leveled against him, he preferred to die as an act of obedience to divine directive.³²

The writer of Acts puts it clearly when he opined that his chronicle contained the account of what Jesus began to do and to teach.³³ Jesus did not just teach the people the right thing to do, he first of all practiced what he taught. He asked the people if anyone could accuse him of wrong doing. Pilate, after cross examination claimed that he saw no wrong doing with him.³⁴ Peter, his trusted disciple submitted that there was no record of wrongdoing with him.³⁵ All these records were indications that he did not just teach the right thing but also practiced what he taught.

Apart from establishing consistencies between what he taught and what he did, he ensured that he compelled his immediate followers to follow his examples. Unlike the religious leaders of his time who basically were people who put the burden that they themselves could not bear on people, Jesus first of all carried the larger part of the burden before asking his disciples to carry the lighter part. Before starting his ministry, he fasted for 40 days, but he never forced his disciples to engage in constant fasting. When he was queried why he never compelled his disciples to fast, he unequivocally replied those making the inquiry that it was not yet time for them to engage in long fasting.³⁶ He never pushed them beyond limits. He informed them that they should learn from him. While the disciples were sleeping, he was awake and praying for them.³⁷ He was such a quintessential leader who loved his followers. He also did not want to make his followers to remain as followers forever. He kept on showing them the way to maturity. No wonder when he left his disciples became the people that “turned the world upside down.”³⁸

Summary, Conclusion and Recommendations

In this paper, attempt was drawn to the suffering-servant leadership style advocated by Jesus Christ when he was on earth. He drew a parallel between his own style of leadership which he called the lifestyle of the kingdom of God and the leadership style of the era which he was living in when he told his disciples that the rulers of the world exerted maximum force on their followers, but the kingdom lifestyle which he was advocating called for leaders to be the servants and to lay their lives down for the people. This style which he was advocating was a paradigm shift from the status quo in his time. As a leader he carried his people along and gave them tasks that were within the limits of their capabilities. He never placed a burden on the people which he could not carry himself. He was way ahead of his followers in consecration and self-abasement. This style of leadership is what is projected in this paper as the best leadership template.

There is the need to revisit the suffering-servant model of Jesus Christ. Religion should not just be an appendage or used for social convenience. But the tenets of the religion should be adhered to strictly. Christian leadership principles should be adhered to strictly. That is the only solution to the political persecution, nepotism and financial corruption going on presently in Brazil and Nigeria. This paper draws attention to a leadership pattern and not a religious practice. The two should not be mixed together since church attendance does not translate to Christ-likeness. Jesus himself had earlier said “it is not all those that called me “Lord, Lord that will enter into the kingdom of God but those who do the will of my Father who is in heaven.”³⁹

There is no attempt by this study to vilify the current political leaders in both Nigeria and Brazil. Also, there is no attempt by this study to criticize the leadership styles of the past and current leaders of these countries. But, this paper rather attempted to point out that the New Testament leadership model which was exemplified by the person and ministry of Jesus Christ is the best model which if adopted would go a long way in making leaders to achieve the aim of governance and leadership. If democracy is seen as “the government of the people by the people and for the people,”⁴⁰ then a people focused style should be adopted. The people focused style which was exemplified by Jesus Christ could be adopted by the contemporary leaders if they want to have the interest of their people at heart.

Napoleon Baonaparte was quoted as saying Alexander, Caesar, Charlemagne and I have founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ founded his empire upon love; and at this hour millions of men would die for him.”⁴¹ The Christian empire formed by Jesus Christ was built on love and self-sacrifice. Even at the point when he was

to be arrested, the Jewish authorities were not able to distinguish between him and his disciples. He shared the communion table with them, washed their feet, spent long hours to pray for them and protected them from the hands of Roman soldiers. He put the people first. This kind of leadership style is what is advocated in this paper. Jesus never left the ministry in the hands of his family members. He never built his evangelical band to destroy Judaism, rather he attempted to reform it and helped the Jewish people to be saved from the imminent destruction of Jerusalem.⁴² These are the kinds of leaders that the world needs right now.

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24. Ghandi, M.K, *The Message of Jesus Christ* (Mumbai: Bharatiya Vidya Bhavan, 1998), 97.
25. Ghandi, M.K, *The Message of Jesus Christ* (Mumbai: Bharatiya Vidya Bhavan, 1998), 97.
26. www.Lulu.com. The sermon on the mount according to vendanta by Prabhavananda Swami. Accessed 20/1/2020
27. This Jesus repeated formula in Matthew 5:21, 27, 31, 33, 38 and 43 was to establish the fact that some of the laws which they build their beliefs on were fundamentally wrong. Jesus later established that he had something that was greater than their temple (Matthew 12: 6) and even that he existed before the father of their nation, Abraham (John 8: 58).
28. Matthew 5: 32
29. Mark 10: 5 – 7
30. Exodus 32
31. At different occasions Jesus was seen as being assertive and in some other cases he was soft and tender. At age 12 he talked rather rudely to his parents, he also overturned the table of money changers at the temple and violently drove them away. Yet, he allowed a prostitute to cuddle his feet with her hair and anoint him with an expensive perfume. He violently rebuked evil spirits and even his right hand man, Peter, yet he totally turned a blind eye to the antics of Judas Iscariot.

32. John 19: 9 - 11
33. Acts 1: 1
34. Luke 23: 4
35. 1 Peter 2: 22
36. Mark 2: 19; Matthew 9:15
37. Mark 1: 35
38. Acts 17:6
39. Matthew 7: 21
40. This expression was taken from Abraham Lincoln's Gettysburg address delivered on November 19, 1861. In this speech he did not address per se, "but instead was invoking God's blessing that the nation should be preserved."
41. Ritzema, E. (Ed.). (2012). 300 Quotations for preachers. Bellingham, WA: Lexham Press.
42. Jesus was emphatic in his assertion that he did not come to destroy the law but to fulfill it. He did everything within his power to caution the Jews against rebelling against the Romans. But the overzealous Jews thought he was the enemy of their nation. He was killed around AD 30, while the nation of Israel was destroyed by Roman forces around AD 70.