
Personality and Leadership Style: A Reflection on Some Selected Biblical and Nigerian Leaders

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ABSTRACT

This paper examined the influence of personality on leadership style from within the bible and Nigeria setting with King Saul and David's as well as Abacha and Awolowo as paradigms. The paper gave the conceptual clarifications on personality and leadership, as well examined the lives, reigns and regimes of the selected examples. Historico-comparative method of data collection was used to carry out the information. The paper expounded traits in these leaders that influenced their leadership styles. From there, the work established that David compared to Saul had a more successful reign because he attuned his life more positively to his environment and concern for common good. The same could be said of Awolowo when compared to Abacha. Though no one is without flaws but the work showed that, good personality development helps in leadership management. This paper therefore, recommended that leaders generally and in Nigeria particularly need to be more concerned about the society than the self and give room for open administration with wide consultation.

INTRODUCTION

Many school of thoughts agreed that personality has influences on leadership style. It is a known fact that one cannot rise or perform beyond his possessed ability. History had shown in the life of many world heroes, political, socio-cultural or religious that the leadership style or the rise and fall are highly influenced by their personalities. It is also true that one's personality is defined by one's daily way of life, attitude and characters. When one holds the position of authority and leadership, this personality make-up comes to bear. Hence, psychologists say the personality of one is defined by his regular actions and reactions to his environment.

Every sphere of life, domestic, institutional, private or public depends on leadership. The leadership in all these determines the success or failure of the society or any institution within it. The success of a hero or his failure is linked closely to what in the literary world is called character flaws - examples abound in religious literature and political history of people whose personality flaws affected their leadership styles either positively or negatively.

In political history, we have people like Nero, Julius Caesar, Alexander the Great, Adolf Hitler, Obafemi Awolowo, Tafawa Balewa, Nnamdi Azikwe, Kwame Nkurumah, Nelson Mandela, Robert Mugabe, Sanni Abacha and many others. In the sphere of religion, we have such as Moses, Pharaoh, Joseph, Joshua, Deborah, Samuel, Saul, David, Solomon, Ahab, Josiah, Nehemiah, Thomas Moore, John Paul II, Martin Luther, Desmond Tutu, among whom Saul and David are chosen for reflection in this paper due to their biblical status known for both success and failure. They are key characters as each of them has in one way or the other contributed to

Israelites' history. This also goes for Obafemi Awolowo and Sanni Abacha who are key figures and are never to be forgotten in Nigeria history. The question then is: to what extent has their personalities influenced their leadership style? In the light of this, the paper considered the necessity of examining these characters to see the extent to which their personalities have played tremendous impact in their leadership successes and failures in their domain. The re-appraisal can serve to help both present and future leaders in Nigeria to manage their limitations and equally improve upon their strength for the benefit of the society at large.

CONCEPTUAL CLARIFICATION

Personality: Personality is defined as a characteristic way of thinking, feeling, and behaving. It embraces mood, attitudes and opinion and is most clearly expressed in interactions with other people. It includes behavioural characteristic both inherent and acquired, that distinguished one person from another and that can be observed in peoples' relations to the environment and to the social group. (Encyclopedia Britannica). It is also the set of habitual behaviours, cognitions and emotional patterns that evolve from biological and environmental factors as well as predicts a person's behavior.ⁱ William James, John Locke (philosophers) posited that personality is quite distinct from the identity of a man or woman but is the consciousness, because it always accompanies thinking, it is that which makes everyone to be what he calls self.ⁱⁱ The psychologists, Sigmud Freud and Jesef Brever formulated a theory indicating that personality is shaped by such experiences that are positive as well as by other traumatic or frustrating events.ⁱⁱⁱ

Leadership: Leadership has been defined in many ways. According to the New World Encyclopedia, leadership is the ability to lead or someone who is the head of a group of people. Gary Yukl sees leadership as the process of influencing others to understand and agree about what needs to be done and how to do it; and the process of facilitating individual and collective efforts to accomplish shared objectives.^{iv} Meanwhile Peter Northouse defines leadership as a process whereby an individual influences a group of individuals to leadership; and for him, leadership entails some key factors, some of them are as follows: (i) it is a process (ii) it involves goal attainment and (iii) these goals are shared by leaders and their followers.^v This means that leadership is about influencing a group of people who are engaged in a common goal or purpose. Yukl also states that the trait approach emphasizes leaders' attributes such as personality, motives, values and skills.^{vi} This assumption shows that some people are born-leaders, endowed with certain traits not possessed by other people. Sometime it can be said that leadership is ineffable and independent of ambition as there are those who seem to radiate a field of influence to which others will respond in the same way that metal filings line up in a magnetic field.

Saul: Personality and Leadership Profile

Saul, son of Kish, a Benjaminite of the town of Gibeah, was the first king of the kingdom of Israel and Judah. His reign, traditionally placed in the late eleventh BCE, marked a transition from a tribal society to statehood.^{vii} Saul's election was by prophetic designation and popular acclamation; he was accepted primarily as king because in his victory over Ammon, he exhibited charismatic gifts as had the judges before him. He was anointed by Samuel and reigned from Gibeah. Saul, a tragic figure of splendid appearance, "a handsome young man"; (9:2). He is modest and by nature brave, daring, always fiercely courageous and resolute, he soon rallies the people around him and wins their favour by showing generosity toward those who first despise

him (11:13),^{viii} that is, at his best, magnanimous but unwilling to admit or confess his fault, there was nevertheless in him an emotional instability, always of a volatile temperament capable of frenzies of excitement. It appears that as pressure was put on him, he became increasingly disturbed in mind, swinging like a pendulum between moments of lucidity and black moods in which incapable of intelligent action, he indulged in behaviours calculated to alienate even those closest to him. It must be said in all conscience that Saul faced odds that would have taxed the capacity of the most balanced of minds. Hence Saul could not deal the knockout blow required to end it.^{ix}

Saul started out very well only to see his subsequent disobedient actions derail what could have been a stellar, God-honoring rule over the nation of Israel. How could someone so close to God at the start spiral out of control and out of favor with God? Aside from the Goliath incident of fear and uncertainty, Saul was a competent military leader. He was good enough that his rule was solidified by his victory at Jabesh-Gilead. As part of the triumph, he was again proclaimed king at Gilgal (1 Samuel 11:1–15). He went on to lead the nation through several more military victories as his popularity reached its zenith. However, a series of very serious blunders, beginning with an unauthorized sacrificial offering (1 Samuel 13:9–14), started Saul's downfall from his kingship. Saul could never build a dependable fighting force and keep it in the field. I Samuel 13:4b-15 shows how Saul is accused of usurping the function of the amphictyonic priesthood, while in Chronicle 15, he is said to have violated the *herem*, a feature of sacral law regarding the conduct of the Holy War.

Saul's downward spiral continued as he failed to eliminate all the Amalekites and their livestock as commanded by God (1 Samuel 15:3). Disregarding a direct order from God, he decided to spare the life of King Agag along with some of the choice livestock. He tried to cover up his transgression by lying to Samuel, which means lying to God (1 Samuel 15). This disobedience was the last straw, as God would withdraw His Spirit from Saul (1 Samuel 16:14). These feelings began to haunt him that the charisma upon which his designation rested had slipped away, and in place of the charismatic fury, there came upon him fits of depression "an evil spirit from Yahweh tormented him" (1 Samuel 16:14-23) from which only the strains of music could rouse him. The final years of King Saul's life brought a general decline in his service to the nation and in his personal fortunes. He spent much time, energy, and expense trying to kill David rather than consolidating the gains of his earlier victories and because of this the Philistines sensed an opening for a major victory over Israel. In his battle with the philistines, the outcome was total disaster, the Israelites forces were destroyed, the three sons of Saul were killed and Saul himself severely wounded and committed suicide. He fell on his sword committing suicide to avoid capture in the battle against the Philistines at Mount Gilboa during which three of his sons were also killed.^x

On a note of analysis, Saul is plausibly a king according to the heart of the people, though he fights successfully against the enemies on every sides and deliver Israel out of the hand of its plunderer, (14:48) nevertheless, he owes his royal dignity to the impatient demand of the people to have a king 'like the other nations' (8:5). Samuel already pointed out to them the implication of their action that by their request they rejected God as king over them and warned that only true fear of the Lord on their part and on the part of the King, can prevent the monarch from turning into tyranny (12:14-15). Saul as well should have heeded this warning but here he fails. With all the charming and fascinating qualities for which Samuel and David and all others love

Saul so much, he lacks one thing: the fear of the Lord. Religion is for him more an infection than a conviction. In the company of the prophets he prophesies (10:10). But his friends who know him better ask with a skeptical smile, 'Is Saul also among the prophet? (10:11). Saul is not really a religious man. He is a complicated character, moody and fickle. One moment he summons the priest, the next he brushes him away (14:18-19), and in the end, he kills them all, as in the case of Ahijah (22:18). Seven days he waits for Samuel to come and offer sacrifice. Then at the last moment he loses patience and offers the sacrifice himself, against the commandment of God (13:8-10). Sometimes seized with an unreasonable religious zeal, Saul puts the whole people under oath not to eat anything for a whole day of heavy fighting. He was ready to kill his son Jonathan, unaware his father's oath, for taking little honey (14:24). For all his natural virtues and talents, Saul lacks real faith in God. He has no deep-seated religious principles and convictions and also very inconsistency. In the beginning of his reign he cuts off all the wizards from the land and puts a ban on superstitious practices only for him to later consult the witch of Endor to divine for him by her talisman. (28:3-25). What he possesses has come to him without effort, therefore, he neglected to develop it, and hence his character deteriorated rapidly. He puts his own glory above everything else, and consequently, jealousy, over the successes of his own son Jonathan and David eats into his heart, making him cruel, resentful and hardhearted. He sinks deeper and deeper into the abyss of gloom and hatred.^{xi}

The account of Saul's reign in I Samuel projects a picture of a failure and that of a totally incompetent ruler. There is no question that King Saul abused the power God had entrusted to him and it is a lesson not to abuse or misuse entrusted authority. Pride often creeps into man's heart when being honoured and served by the people. In time, receiving "star treatment" can make one believe that he is really something special and worthy of praise. When this happens, it is forgotten that God is the one who is really in control and that He alone rules over all. God may have chosen Saul because he was humble, but over time that humility was replaced by a self-serving and destructive pride that destroyed his rule. Aside from being jealous and proud, Saul is also seen as impulsive, angry, ridden with indecision, weak, fearful, haggard to think clearly and rebellious, lack of repentance by nature and in the process his devotion to Yahweh was suspected. He also encouraged syncretism by naming three of his children compounded names with Baal^{xii}. He is depicted as very vindictive, he is gravitated towards harsh and arbitrary rules and legalisms, increasingly moody and irritable obsessed with his image and popularity with others, always sensing that people inwardly despise him.^{xiii}

Saul ultimately ended his career in shame, defeat, utter ruin and ostracism as a weak leader. "His history," says Newman in one of his sermons "is a lesson to us that the heart of unbelief may exist in the very sight of God, may rule a man in spite of many natural advantages of character, in the midst of much that is virtuous, amiable and commendable."^{xiv} The spirit of God which seizes upon Saul so suddenly and gives him 'new heart'(10:9) has not taken root. Therefore, the evil spirit returns with seven others, (proverbially like in Lk 11:24-26) and Saul's last state becomes worse than his first. Saul had the perfect opportunity to be the benchmark by which all future kings could be measured. All he had to do was to seek the Lord wholeheartedly, obey God's commandments, and align his will with that of God's, and his rule would have been a God-honoring one. However, like so many others, Saul chose a different path and strayed away from God. From the life of Saul, the following can be deduced:

- To lead the way God wants us to lead.
- Humility as against pride is expected of a leader
- One must not misuse the power of God given for governance.

David: Personality and Leadership Profile

The first book of Samuel portrays David as the youngest of the eight sons of Jesse of Bethlehem. His mother is not named in any book of the Bible, but the Talmud identifies her as Nitzevet daughter of Adael (Johannes 2007). When the story was retold in I Chronicles (4th Century BCE), he was made the lad of seven sons and given two sisters; Zeruah and Abigail. The book of Ruth (also 4th century BCE) traces his genealogy back to Ruth the Moabite.^{xv} David, who was said to have been a skilled musician and who was among young men whom Saul was accustomed to attach to his person, he (David) early gained fame by his brilliant exploits, by killing the philistine giant Goliath. In any event, he won fame and position; the undying friendship of Saul's son Jonathan and the hand of Saul's daughter Michal in marriage. But when his exploits increased his popularity eclipsed that of Saul, Saul could no longer endure his feelings that the people regarded David as their charismatic hero, he feared that they might want to make him king as well. Unknown to him David has been anointed as his successor by God through Samuel before he (Samuel) died. Then driven by insane jealousy, he turned completely against David and repeatedly tried to kill him and David had no choice than to flee.

David became king over Judah in Hebron, while the career of Ishbosheth as king after his father Saul lasted for only two years because he was an ineffectual weakling and his domain had undoubtedly begun to realize this and put their trust on David. After his (Ishbosheth) death, his foremost man, Abner transferred his allegiance to David and urged the elders of Israel to do so. The people flocked to David in Hebron and there is solemn covenant acclaimed him king (*melek*) over all Israel (2 Samuel 5:1-3). This is to say that he was a man capable of inspired leadership (*nagid*), who's continued successes gave evidence that Yahweh had designated him.^{xvi} He too also fought many wars against Philistine, Ammonite, Southern -Transjordan and Syria before he died.

A critical assessment of David's traits shows that he was more successful than his predecessor (King Saul). Indeed, the essential difference between Saul and David is just that David lives and moves in the fear of the Lord. He is the 'man according to God's heart' (13:14). He is a good shepherd and the sweet singer of Israel, who praises God and loves his people^{xvii} rather than himself or his own glory alone. He is a man of valor and great warrior, yet prudent in speech, a man of good presence, integrity of heart, passionate, devoted to Yahweh, administrator, obedient, religious etc. These traits helped him to lay the foundation for unity in Israel; he effectively organized his army and won victories over Israel's enemies as well consolidating the state by building a dynasty for his generation and generations to come. Above all, his devotion to Yahweh thriving him in the transfer of the Ark to Jerusalem because whatever changes he introduced, David understood well the spiritual power of Israel's ancient institutions, this is illustrated by his decision, not long after he had established himself in Jerusalem as imperial city (capital) and transfer the Ark of the covenant from Kirjath-Jearim where it had lain neglected for more than a century to the imperial city. He erected a tent shrine for the purpose, and the Ark was brought with great ceremony and rejoicing though not without Mishap (Vaux 2005) and installed it.^{xviii} Priests- Abiathar of the priestly line of shilsh and Zadok whom origin was

unknown were appointed by David as priests of the new shrine. Lessons from David's personality:

- Always yielding his greatest desires to the will of Almighty God.
- His knowledge and intimacy with God was stronger than the perceived reality of the situation around him. The strength of his faith always outweighs any challenge or danger before him.

David was wiser than Saul, his personality as an administrator helped him to organize and administer excellently by introducing some arms of legislation in his state such as: the commander of the Israelite Levites (saba'), commander in chief in the field, who was Joab; the commander of the foreign mercenary troops, officer over corves, presumably appointed to supervise foreigners forced to labour on royal project and the two priests Zadok and Abiathar in charge of erected shrine, the royal herald (mazkir) - the royal secretary or secretary of the state (sopher).^{xix} David patterned his bureaucracy at least in part, though there was no systematic taxation and he was doubtless able to defray the expenses of state in point from the tribute of subject people. His census laid the ground work for a sweeping fiscal reorganization and presumably for conscription as well, drastic innovations were made throughout the whole nation which made Yahweh to bind himself by a covenant oath to David, promising to preserve his line and to spare his kingdom.^{xx} This led to the development of a rival covenantal tradition aside from Mosaic covenant, but in spite of David's weaknesses and deviations from normative Yahwism which developed as a result of the transformations which took place in his reign (Quarcoorne 2003).^{xxi}

He was regarded as the ideal king of Israel because he quickly discovered himself, humbly felt sober (sorry) whenever he wrong God and turn over a new leave; David said to Gad (the seer) "I am in deep distress, let us fall into the hands of the Lord, for his mercy is great: but do not let me fall into the hands of men" (2 Samuel 24:14). This was also the case in his case with the family of Uriah whose wife he coveted after killing him (2 Sam 11-12).

Profile of Selected Nigerian Leaders:

Abacha: Personality and Leadership Profile

Sani Abacha was born on 20th September 1943 in Kano, a town in the Northern Central part of Nigeria. He attended school in Kano, where he joined the Army on completion of high school. He had his professional military Training in Kaduna and further training in Britain, United States of America (USA).^{xxii} Abacha first became known during General Buhari government when he received the post of General Commanding Officer of the 2nd Mechanized Division and became a member of the Supreme Military Council (SMC). With the change of Government formed under General Babangida, Abacha moved up higher, and was named the new head of Army Staff. He became full General in 1990. Before he attained the presidency position on 17th November, 1993, in 1994 September, he issued a decree that placed his government above the jurisdiction of the courts, effectively giving him absolute power; another gave him the right to detain anyone for up to three months without trial. His military regime from 17th November, 1993 to 8th June 1998 could well be capitulated as a government that was involved in a perennial, his junta which was the arrowhead of the anti- democratic forces prevailed by substituting the edict of the gun for the promise of a new dawn.

Abacha's government was accused of human rights abuses, especially after the hanging of Ken Saro-Wiwa from Ogoni, Moshood Abiola and Olusegun Obasanjo were jailed for treason, and Wole Soyinka charged in absentia with treason^{xxiii}. His regime suffered opposition externally by pro – democracy activities.^{xxiv} In 2004, Abacha was listed as the fourth most corrupted leader in history.^{xxv} A preliminary report published by the Abdulsalam Abubakar transitional government in November 1998 described the process that president Sani Abacha told Ismaila Gwarzo to provide fake funding requests, which was approved by him. Abacha had no qualifications whatsoever to aspire to lead, let alone govern Africa's most populous and arguably, most complex polity. In 1991, Colin Powell, president George W. Bush's Secretary of State and the US Gulf war hero say that Abacha's psychological profile was 'the worst psychological bio-history he ever read'.^{xxvi} Having examined Abacha's regime, his political-Psychological profile was almost a mystery to the Nigerian political opposition and civil society groups. These are some of his setbacks:

- He is referred to as a necessary evil who eventually cleanses Nigeria of its fester ring rot.
- His laziness and wanton worldliness fed into a political behaviour that set little store by promptness. Indeed, he often not keeps schedule appointments.^{xxvii}
- He was inaccessible even to his own ministers and senior army staff; he rarely ventured out of his marbled official mansion. Abacha worked through the night and slept much of the day, summoning officials only as he needed them.^{xxviii}
- He loved to shun expert opinion, distrusted or did away with cabinet meetings, but rule by personal decrees and brought about the ossification of political structures in their societies. In short, these traits led his government to chaos and brought Nigerians into agony.
- His administration was full of human rights abuses.

If it is said that a leader is invariably self-motivated not to achieve any particular ambition, or motivated to pursue personal excellence, it is Abacha's and hence much is left to be desired in his leadership style. Unarguably, human beings respond to and follow individuals who are themselves motivated, hence, the best leaders are those motivated by a need to excel and such where not be found in the leadership style of Abacha.^{xxix} His personality as one who was ambitious for leadership but had no clue into what it entails clearly manifested in his leadership style and the results from his regime.

Awolowo: Personality and Leadership Profile

Jeremiah Oyeniyi Obafemi Awolowo was born into the Christian family of David Sopolu on 6th March 1909 in Ikenne, the headquarters of Ikenne Local Government in Ogun State of Nigeria (Adeleye 2012).^{xxx} He was an educated elite, a lawyer and a politician. Awolowo popularly known as "Awo" was one of the African's most influential nationalists, political writer and a pre-eminent Nigerian statesman whose vision and tireless work defined a modernist Yoruba political project in an emergent Nigerian postcolonial national state after the decolonization process in the 1940s. Obafemi Awolowo is a born leader with extraordinary drive and determination, insisting on his own right to make up his own mind, he demands freedom of thought and action, and does not let anything and anyone stand on his way once he is committed to his goals, always seeking the fore front and the lime light. He needs to feel in command of important undertakings and resist supportive roles. He is very concerned with his status and

fosters the appearance of success and self-satisfaction. He assumes the responsibility to be the protector and provider for those he loves, but demands their respect and attention in return. He is exceptionally creative and original and possesses the touch of the unusual. His approach to problems is unique and he has the courage to wonder from the traditional templates of thoughts and deeds. He has a good memory and highly intelligent, well balanced with strong mental abilities. His thinking process is logical and his problems solving skills are outstanding.

Awolowo had an altogether different quality; he is not a demagogue but an intellectual, there has never been a breath of scandal about him, he was a man with a good deal of reserve, conscientious, precise, hardworking, stiff-backed and a man of determination, who faced many crises till death yet he remained passionate and resolute for the development of his nation and the wellbeing of his people. He was often neglected among African political intellectuals, and for his shrewd and acute sense of management he was criticized heavily by the Ndi Igbos for committing massive genocide against the Igbos, (a charge he seriously denied throughout his life) and the mastermind behind their reason for losing the Biafra war. His admirers refer to him as the best president Nigeria never had. In recognition of his good traits, he was honoured by many Universities in Nigeria and Chieftaincy titles. For his invaluable service to Nigeria, he was honoured as the Grand Commander of the Order of the Federal Republic (GCFR) in 1982. Below are some of his achievements resulted from the foresight, clear sense of direction and sheer competence in five-year tenure as the Premier of the Western Regional Government which is no less influenced by the development of his personality:

- At the beginning of his career in government, Chief Awolowo quickly reformed the Local Government system of the Western Region and took revolutionary steps to improve the Western Nigeria Civil Service. An extremely good judge of men's qualities, he had also put together a very efficient team of ministers. Having taken those steps, he was set to achieve within 5 years a string of "Firsts" in the history of Africa, between 1954 and 1959.
- By sheer genius, he developed, evolved, and was served by, the most efficient Civil Service in Black Africa.
- He also founded *EgbeOmoOduduwa* in 1949, a pan Yoruba cultural society which set the stage for the formulation of the Action Group in 1951, a liberal nationalist political party.
- As far back as 1955, he introduced and successfully implemented the first Free Primary Education program in Africa increasing by one thousand percent the number of children enrolled in schools.
- He introduced and successfully managed the first Free Medical Service program in Nigeria – for children up to the age of 18 and the aged which covered every single local Government in Western Nigeria.
- He established the first Television Station in Africa.
- He established the African News Papers Limited, and was the publisher of Tribune newspapers in 1948.
- He built the Liberty Stadium, the first such modern sports facility in Africa
- He introduced and successfully implemented the first minimum wage policy in Nigeria and actually paid to Western Nigerians from October 1954 a minimum wage that was double the amount paid to workers of the same level in some other parts of Nigeria. As noted in the work of Chiamogu cited by Orimogunje that "a man whose labour

contributes to the wealth of a system should have a wage that sufficiently takes into account his contribution”.

- He set up Nigeria’s first industrial complex at Ikeja
- He set up Nigeria’s first commercial Housing Estates at Ikeja and Bodija, Ibadan. Those infrastructures are still there as a testament to the quality. Many of the roads constructed by Awolowo are still durable till now.
- He built Africa’s tallest building, The Cocoa house Ibadan, another landmark structure.
- He built the University of Ife (now known as Obafemi Awolowo University) judged at the time to be the most beautiful in Africa.
- Besides these, Chief Awolowo’s government had laid the foundation for development in commerce and industry by creating an efficient Western Nigeria Development Corporation, the ancestor of the present-day O’dua Investment Company; -taken successful bold steps to revolutionize the production and marketing of cocoa by farmers in Western Nigeria.
- Created the infrastructure for rural development by promoting 900 cooperative societies in about 3 years and by providing within 5 years almost 10 times as many miles of road as he inherited from the British administration.
- In the Federal government, Awo managed the finances of Nigeria so shrewdly and so competently that the Federal Government successfully waged an expensive 30-month war against secession without resorting to foreign loans and without compromising its sovereignty.
- His not-so-visible achievement apart from all these includes making election promises and fulfilling them within a few years. Awo had led his region to evolve a culture that demands and evaluates a socio-economic program from those who seek to govern them. All of that are lacking in Nigeria’s government today.^{xxxi}

CONCLUSION

Nigeria has had so many leaders and each of them has exhibited personality that influences his leadership styles. From the two Nigerian examples above, it is easy to see the personalities of both Abacha and Awolowo and the contributions they had made to the Nigerian project. There is no doubt that whatever personality leaders developed either from the period of character formation or at the period when power or authority is vested on him, this will surely reflect in the leadership style and the result. The state of the nation in Nigeria today is a reflection or manifestation of the minds of our leaders, like the biblical adage, a bad tree cannot produce good fruit. There is no doubt that the recent situations of corruption, mismanagement, arson and looting, murder, manslaughter in this country (Nigeria) expose our leaders and their personalities. It is in view of this that this work is putting to task the leadership style and contributions (deriving from their personalities) of some of the past and present leaders. The intentions of some of these leaders have shifted from being concerned about the pleasure, advancement and wellbeing of their domain to personal aggrandizement. This has resulted to decades of unprecedented hardship for many innocent citizens. Due to the unethical and ungodly behaviours of some of these leaders, who have ignored their responsibilities and the purpose for which they were voted and the trust put in them, the nation is now in for the hellish

consequences. If our leaders could or would learn from the two typical examples of David and Awolowo who through their assertiveness, warmth, high level of tolerance, humility, adaptability, performance orientation, skill development, not aggressive to correction, and humble in service, determination, respect for the dignity of human life, dauntlessness in the face of frustration, charismatic inspiration and the fear of God, Nigeria would have been among the greatest in the comity of nations.

In conclusion therefore, our leaders need to be persons of integrity and reference point just like David and Awolowo. To wage war against incompetency among our leaders, all hand must be on desk, that is, total revolution in citizens and leader's ways of life and sense of value must be preserved. Political, economic, socio-cultural and religious leaders must learn to live up to the expectation as the mirrors of the society since the masses look up to them for leadership and moral guidance.

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