

## PETER AKINOLA'S LEADERSHIP AT CAPA: A MODEL FOR ECONOMIC REVITALIZATION IN NIGERIA

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### Abstract

The Nigerian economy has long been a subject of both admiration and scrutiny. As Africa's largest economy, it possesses immense potential for growth and development. Predominantly driven by oil exports, the economy remains vulnerable to fluctuations in the global market. Despite this dependency, Nigeria boasts a diverse range of sectors, including agriculture, manufacturing, telecommunications, and financial services. Its abundant natural resources, sizable population, and dynamic entrepreneurial spirit serve as solid foundations for economic growth. However, the Nigerian economy faces numerous challenges that require careful analysis and strategic intervention. This study is a systematic attempt to examine Peter Akinola's leadership disposition as president of the Council of Anglican Provinces of Africa (CAPA), using his leadership approach as a guide for revitalizing the Nigerian economy. Specifically, the research explores Akinola's transformational leadership, capacity-building initiatives, economic empowerment programs, and human capital development strategies—elements that can inform Nigeria's economic recovery efforts. Using a historical research approach based on both primary and secondary sources, the study aims to provide practical strategies for economic diversification and sustainable growth. It also offers insights into the impact of faith-based initiatives on economic development, alongside policy recommendations for government and stakeholders. The findings reveal that Peter Akinola had a significant influence on the life of the organization, contributing to regional economic development, improvements in the healthcare system, and human capital advancement through the engagement of African bishops and archbishops. His leadership provides valuable lessons for Nigeria's economic revitalization.

**Keywords:** Leadership, Revitalization and Nigeria Economy

### Introduction

The Nigerian economy, Africa's largest, has immense potential for growth and development. Despite its vast natural resources, sizable population, and dynamic entrepreneurial spirit, the economy faces significant challenges, including over-reliance on oil exports, corruption, and inadequate infrastructure. These challenges have hindered the country's ability to achieve sustainable economic growth and development, leading to widespread poverty and unemployment.

In recent years, there has been a growing recognition of the need for effective leadership and innovative strategies to revitalize the Nigerian economy. One potential source of inspiration for economic revitalization is the leadership experience of prominent figures in the country's faith-based organizations. This study focuses on the leadership disposition of Peter Akinola, former President of the Church of the Province of Africa (CAPA), exploring how his leadership strategies and approaches can be applied to Nigeria's economic development.

Akinola's leadership tenure was marked by significant initiatives aimed at capacity building, economic empowerment, and human capital development. His approach to leadership, which emphasized transformational change, partnership, and social responsibility, offers valuable lessons for policymakers and stakeholders seeking to revitalize the Nigerian economy. This study aims to examine Akinola's leadership disposition and identify strategies that can be applied to Nigeria's economic development, with a view to providing practical recommendations for policymakers and stakeholders.

This research highlights the significance of effective leadership and faith-based initiatives in economic development. While existing research provides valuable insights, gaps remain in understanding the specific impact of leadership dispositions on economic revitalization. This study addresses these gaps by exploring Peter Akinola's leadership experience as CAPA President, offering new perspectives on leadership, faith, and economic development in Nigeria.

By exploring the intersection of leadership, faith-based initiatives, and economic development, this study contributes to existing literature on economic growth and development in Nigeria. The findings of this research have the potential to inform policy decisions and provide insights into the role of faith-based organizations in promoting economic development. Ultimately, this study seeks to provide a nuanced understanding of the complex relationships between leadership, faith, and economic development in Nigeria, and to identify strategies that can be used to promote sustainable economic growth and development.

### **The concept of leadership and Revitalization**

According to Abbott and Bernstein (2015), the essence of leadership remains consistent in all spheres of life. Leadership is the act of guiding and influencing others to achieve a specific goal while steering the organisation towards greater unity and coherence. Nielsen and Huse (2010) define leadership as the act of exerting a significant level of influence beyond what is necessary for routine compliance with an organisation's directives. According to Treviño and Brown (2005), leadership involves a person or leader surpassing expected role performance to fully realise the potential of their positions of influence. Haslam, Reicher and Platow (2020) assert that the exertion of influence by an individual or a select few over a large group, leading them collectively towards common compatible goals in a shared direction, is a fundamental aspect of the psychological perceptions of leadership. This concept is best understood within the framework of the reciprocal connection between a leader and their followers.

Good leaders are made, not born. For Amanchukwu, Stanley and Ololube (2015), a leader therefore is someone who guides others towards a common goal, engages in ethical behaviour, and focuses on achieving results. Tannenbaum and Schmidt (2017) describe a leader as someone who wields authoritative control or influence over others. For Haslam et al. (2020), all leadership fundamentally involves exerting influence. In family dynamics, one might observe that a sibling commands respect, their opinions carry weight, and they can mobilise others to achieve shared objectives, even if they are not the eldest. Kotter (2012) argues that an exceptional leader guides their team rather than ruling over it. Creating a trustworthy and open environment for team members is identified as a crucial characteristic of effective leadership. Such a leader fosters an atmosphere where team members can learn and develop.

Therefore, at the heart of effective leadership is a commendable character and a dedication to selfless service to society. Leaders utilise their leadership qualities, including their beliefs, values, ethics, character, knowledge, and skills. Thus, leadership encompasses all actions that affect the organisation's goals and welfare. Esteemed leaders emphasise who they are (their beliefs and character), what they know (their expertise in their roles, tasks, and understanding of human nature), and what they do (executing tasks, motivating others, and providing direction). The term revitalization has become especially popular in recent years. It is used not only in reference to changes in urban planning and landscape, but also in everyday life to describe various forms of revival, spiritual, fitness, and material situation. The idea itself and definition of revitalization arose in the United States in the middle of nineteenth century. Wallace (1956) an anthropologist specializing mainly in studying the culture of American Indians, was the first to propose the term revitalization movement, which he defined as efforts of members of a society to construct more satisfying culture by inner revival. The theory was put into practice under the influence of events that took place in the USA and were related to problems of black Americans minority, inhabitants of poor districts and slums with high crime and unemployment rates.

The term revitalization has been used in various meaning depending on the discipline, architecture, social sciences, economics and so on. This flexibility was the result of gathering new experiences and the development of more conscious society increasingly interested in co-deciding about their environment. Today the revitalization is defined as a many-sided effort including revalorization, restoration, reconstruction, modernization, and actions aimed at revival of a building, district or a town devastated in various aspects, also economic and social (Pawłowska and Swaryczewska, 2002). Skalski (1996) moreover, determines the factors, such as society, local and state authorities, and other institutions, that can initiate and shape the developmental processes of a given area. However, each definition stresses the special importance of social participation also as a distinctive element of revitalization, and not of other forms of activity related to conservation or renovation as an indispensable tool to carrying out the process which is often decisive of its final success.

### **Nigeria's Economy before the discovery of oil**

Agriculture was the dominant source of Nigeria's economy before the discovery of petroleum in 1956. Agriculture thrives in favourable climatic conditions. The climatic factor is significant, not only in relation to its effect on the character of the vegetation, but it also plays a dominant role in the ways of life, including the pattern of economic activities of the various people. As in other part of the tropics, rainfall is the most important element of climate in so far as agriculture, the main occupation of Nigeria's people. The rhythm of economic activity which is revealed

in the farming calendar of the various parts of the country is controlled by the incident and distribution of rainfall as well as the rainy season, which decreases from south to north. Mangrove region of the southern Nigeria with high rainfall per annum supports the growth of palm trees, rubber, coffee and cocoa etc. The savannah grassland to the north supports the planting of cereal and leguminous crops such as sorghum, millet, ground nuts as well as animal rearing mostly for hide and skin (Ekundare, 1973). Agriculture was the mainstay of Nigeria's economy from the earliest time up to 1950s. Indeed, Nigerians had an enviable record of food sufficiency but the era did not last beyond the 1960s when its economy began a descent into an abysmal dependence on imports.

According to Oluwasanmi (1960), as part of the efforts to integrate Nigeria into global economy, cash crops were introduced to Nigeria by the Europeans from South America and India. Palm oil became an export commodity in Nigeria as far back as 1558; and by 1830, the Niger Delta, which now produces crude oil, had become the major source of palm oil which dominated Nigeria's export list for more than 50 years (Olukoju, 2009). Cotton joined the export list in 1856, while cocoa was introduced and became an export crop in 1895. Together with rubber, groundnut, palm kernel and Bennie-seed in later years formed the major valuable crops. These cash crops formed the main source of revenue, export and foreign exchange for the government (Udo, 1967). It is very important to note that the economy generally recorded tremendous self-sustaining growth and expansion before crude oil became the mainstay.

Nigeria boasted of its groundnut pyramids in the north and Cocoa in the west. Palm oil also existed in commercial quantity in the east. Revenue from agriculture was appropriately used to build landmark social and economic infrastructure, providing basic services like education, health care, water and electricity supply. This enhanced farm settlements and cottage industries to service agriculture, providing vast employment opportunities for the people. In respect of food, the nation was self-sufficient before the era of crude oil. Agriculture provided 95% of the food needed to feed Nigerians, contributed 64.1% Gross Domestic Product (GDP) and employed over 70% of Nigerian population before oil began to be exported (Oluwasanmi, 1960).

Evidently, there was no jobless person in Nigeria during this period as everybody had job to do in the farms. Both the young and old people carried out farm works. Even the government workers still engaged in farm businesses. They went to their various farms on Saturdays and during holidays or when they were on leaf. This helped them to complement as well as increasing their per capital incomes. As part of the social responsibility, this system of industry and commitment to farm duty were well inculcated into the lives of the young ones. For examples, schools at all levels acted as agent of socialization to uphold this social norm. For example, from Primary School, farming was put into practice. Every school had its farm in which all pupils/students participated during gratis usually once in a week. (Garba, 2014) Apart from serving as means of food production for the population, it also served as an avenue to impact the principles of farming to the pupils and students, which was expected to be part and parcel of their lives. Pupils and students sang songs on the assembly grounds and on gratis day to reflect as well as to instil the consciousness of farming as a national symbol. This song was translated in all languages across Nigeria: Farming is our national occupation, he who does not work, will steal education, without hoe and cutlass education is incomplete.

In the first generation Nigerian tertiary institutions, these principles were keenly practiced. There were University Farms where foods were produced for the growing population of Nigeria and raw materials for agro-allied industries. We can argue conveniently that Nigerians universities served its purpose as research centers, internally generated revenues for execution of university's projects without necessarily depending overwhelmingly on the Federal and State Governments abound.

#### **Peter Akinola Leadership disposition as CAPA President**

For four years beginning from September 24, 2003, Archbishop Peter Akinola led the Council of Anglican Provinces in Africa (CAPA). In this role, he succeeded the Most Rev. Robert Okine. CAPA originated from the desire of African primates for a coordinating body that would help in bringing the Anglican Communion together in Africa. It was founded in the year 1979. The idea had emerged at a gathering in Chilema, Malawi, the aim being to provide a platform for articulating issues affecting the Church in Africa. CAPA also was designed to foster beneficial relationships between the primates and with the wider Anglican Communion. Similarly, they looked to CAPA to provide a forum for the Church in Africa to share experiences, consult and support each other, and confer about common responsibilities to the African continent. Considering their strength and their distribution over thirteen provinces in Africa Nigeria, West Africa, Sudan, Kenya, Uganda, Tanzania, Congo, Rwanda, Burundi, Central Africa, Southern Africa, Indian Oceans, and Egypt CAPA was expected to open new possibilities for collaboration and joint projects.

CAPA's founding primate's nursed big ideas. They imagined CAPA would maintain and develop relationships between the Anglican Church in Africa and partners as well as other denominations, national and regional councils. They saw it as the next round in Africa's de-colonialization struggles, which had birth a number of independent African nations. Both developments were met with ecstatic celebrations. But after the birth came a long spell of stunted growth. As countries, many of the emergent African independent nations began teetering toward collapse and failure. CAPA met a similar fate. None of the lofty dreams successfully translated into a purposeful mission. The problem, aptly summarized in one of the organizations official publications, was that, CAPA since its formation did not have a strategic plan to guide its activities.

Consequently, Peter Akinola inherited a weakened CAPA in 2003. There were no funds, nor did a functional secretariat exist. In addition, the organization was experiencing a leadership crisis. But Peter Akinola's assumption of leadership brought CAPA fresh vitality. With it, the moribund CAPA roared into life for the first time in the nearly two and a half decades. The revival began with the strong Lagos conference for African Anglican Church leaders. Peter Akinola believed that the Anglican Church in Africa needed to be transformed into a change agent imbued with redemptive power. Not only would that benefit the church on the continent, it would also help in uplifting its various nations. Akinola's major concern at that early stage of revitalizing CAPA, however, was to rejuvenate it from its bottle-fed organization status, nurtured with the imported baby formula of charity from the Western nations. From his perspective, CAPA had become so dependent that weaning it would be a serious struggle. CAPA's reliance on external assistance had reduced it to the point of helplessness. The small number of programs it had succeeded in undertaking in the past had been with and through foreign assistance. Typical were the 1987 pre-Lambeth conference for bishops and a continental communications workshop. The two were held with the generosity of the Western nations. Compounding CAPA's problem was its ineffective secretariat, a mere local administrative office. Remove the donors' support, and the secretariat had small chance of survival. In fact, since its establishment in 1994, external donors had always been responsible for more than 80 percent of its budget. Inescapably and inexorably, CAPA was tied to the apron strings of the West. Peter Akinola found the situation bothersome. The over-dependence seriously compromised CAPA's independence, integrity and freedom to be innovative and inventive in its goals and mission. In every manner that it ought not to have been, CAPA was hamstrung and susceptible to serious manipulation. For a greater part of its life, therefore, CAPA was merely CAPA in name. It was like many African organizations, good on paper but poor in action without identity, esteem, dignity, and character to support its claim of being an African organization and the rallying point for the Anglican Church in Africa. Peter Akinola believed it was shameful for an organization which was supposed to be the mouthpiece of Africa to exist as a lackey of foreign powers. Peter Akinola was convinced that Africa had to go through a renaissance. There must be a historical rebirth in Africa and for Africa. He was convinced, nevertheless, that the beleaguered organizations long endurance meant that CAPA has come to stay. The challenge now was for the organization to undertake a radical departure from the past. As expected, Peter Akinola threw himself into the job enthusiastically. Three days before Christmas in 2003, he was in Nairobi, Kenya, barely three months in office as the elected leader of CAPA. He had convened a meeting of CAPA's Management Board as well as its Standing and Finance Committees. It was the first time all the members of these key executive organs saddled with the management of CAPA came together at one meeting. Previously, lack of funds would have made such a gathering impossible.

Peter Akinola used the opportunity to unveil his vision for the organization and outline goals for the period of four years tenure. The primary goal was to overcome CAPA's overdependence on external support. He told his colleagues unequivocally that the situation was unhealthy. They must reverse it. The Anglican Church in Africa must own CAPA in every sense of the word. We must make a radical departure from the past, we must own CAPA, he stressed. Before the meeting, he considered how to raise funds for the organization. The first step was for the primates to meet. The heads of the Anglican Church in Africa had to have a consultation among themselves without further delay. He proposed Nairobi, Kenya, for the summit, providing two potential dates February 22-24, 2004, or March 17-20, 2004. The maiden meeting was to serve two ends.

The second step was to provide an avenue for the primates to hear the vision and mission of the new management team. The second goal was for the meeting to serve as a springboard, imbuing the leaders with a sense of collective ownership of CAPA that had been missing in the past. By sharing the vision and mission with the leaders as well as helping them own CAPA, Archbishop Akinola hoped to make the primates accept responsibility for co-financing the organization.

More so, part of the lesson Akinola thought his colleagues should begin to learn was how to underwrite some of their own expenses, particularly their traveling costs for CAPA meetings. The organization, on the other hand, would finance the accommodations and local transportation costs. By his calculation, CAPA would incur an estimated cost of about twelve thousand US dollars (\$12,000) each time the primates were brought together, a

cost it could not afford. CAPA had no such money in its account. Nevertheless, he was sure that once they mustered the will, they were bound to find a way.

There were challenges in this direction, however. Whatever optimism the new leadership had, it must be met with the complementary willingness from followers. From the highest to the lowest level of church leadership in Africa, there must be genuine interest in the work of CAPA. Yet CAPA's potential at any given point in time far outweighed its problems. Its difficulties seemed essentially human, natural byproducts of wrong attitudes and mindsets. If CAPA was to undergo any meaningful renaissance, therefore, the mentality of its leaders had to change. Peter Akinola acknowledged that change would not come easily. But it had started well because church leaders agreed on virtually all major issues during their initial meeting.

Peter Akinola realized that if rapid progress were to be recorded, the mobilization of his colleagues must top the agenda. He had pledged not to wait for events to happen but to dictate the pace at which actions would unfold. To put the actions in high gear, he resolved to visit his fellow primates in their respective provinces along with his deputy. The two parties the visitors and their hosts would examine the new vision of CAPA with a view to learning from each other's perspectives. Akinola was enthusiastic about the impetus these exchanges would give to CAPA's revitalization as a collective voice. He also used the visits to make face-to-face appeals to his fellow primates on the urgent need to reappraise the annual bishops' training program. He proposed that the training become biennial rather than annual, and regionally-based instead of tied to one central location. This would mean that instead of one country hosting it, with all the planning, logistics, and funding becoming unnecessarily complicated, four independent training events would be held in the West, East, Central, and Southern African regions. The proposed arrangement would reduce the difficulty associated with organizing the training annually. The regional proposal also ensured that both the name and the image of CAPA would be in the public mind all the year, with the four training events spaced out on the calendar. Eventually, the talks were over and the actions began. Before Peter Akinola assumed the chairmanship, a number of intervention programs had been held to sensitize church leaders to the scourge of Acquired Immune Deficiency Syndrome (AIDS). The Acquired Immune Deficiency Syndrome had become a pandemic in Africa as well as globally.

In 2001, the Boksburg acquired immune deficiency syndrome (AIDS) Conference was held in South Africa, the first attempt toward drawing the attention of Anglican Church leaders to the devastation the disease was causing in the continent. The initial effort led to the establishment of a human immunodeficiency virus and acquired immune deficiency syndrome (HIV/AIDS) Coordinating Office in CAPA's Nairobi, Kenya, office. Then, in 2003, when Peter Akinola took over, another human immunodeficiency virus and acquired immune deficiency syndrome (HIV/AIDS) conference was scheduled, which brought all the provinces together in Mukono, Uganda. Simultaneously, a Communications Office was established in CAPA's office at Nairobi, Kenya, designed to facilitate the coordination of information, education, and communication about human immunodeficiency virus and acquired immune deficiency syndrome (HIV/AIDS) within the church. Akinola found the response of the provinces and the results from the practical steps taken very encouraging. However, he was inclined toward taking an even more proactive approach to the human immunodeficiency virus and acquired immune deficiency syndrome (HIV/AIDS) problem and the communication program in terms of funding. Again, he did not like being tied to the apron strings of donors, so he was determined to find sustainable funding sources that would strengthen the work of the two units in the CAPA office.

Since 2001 and through Peter Akinola's tenure as the chairman, CAPA had been intervening in the problem of human immunodeficiency virus and acquired immune deficiency syndrome (HIV/AIDS) in Africa. In August 2006, it stepped up attention to the scourge through convening a human immunodeficiency virus and acquired immune deficiency syndrome (HIV/AIDS), tuberculosis and Malaria Strategic Planning Meeting in Nairobi, Kenya. The meeting brought together the programme's board members, provincial coordinators, and their partners. February 2007 marked the official launch of the multi-stakeholder group comprising CAPA primates, the programs board members, provincial coordinators, program partners, NGOs, church leaders, and members of the diplomatic community. CAPA's concern was about not only human immunodeficiency virus and acquired immune deficiency syndrome (HIV/AIDS) but also about tuberculosis and malaria, which were among leading causes of death in Africa. They were worried that minor gains made in the past on the continent were being seriously eroded. Tuberculosis and malaria, which were once under control, were beginning to reemerge, along with the danger that resurgence of these diseases could undermine the work at controlling human immunodeficiency virus and acquired immune deficiency syndrome (HIV/AIDS). At the strategic planning meeting, Peter Akinola spoke emphatically about the need for innovative and holistic approaches to contain the unprecedented challenges the triple epidemics were posing, this explains the rationale behind CAPA's development and launching of a five-year 2007-2011 integrated strategic plan for human immunodeficiency virus and acquired immune deficiency syndrome (HIV/AIDS), tuberculosis and Malaria.

Peter Akinola proposed two routes for the organization. The first was a link between communication departments in the national churches and CAPA's Health Office, allowing economies of scale, whereby they would complement each other and facilitate optimal diffusion of information and education throughout the continent. Second, the CAPA secretariat should develop an effective monitoring and evaluation strategy, with periodic assessment requiring a good database and reliable documentation. He believed the two preliminary steps were within the ability of the CAPA secretariat to achieve. Fortunately, the secretariat agreed, seeing an opportunity in the archbishop's roadmap, though growth had been slow, recent progress was encouraging.

Again, Peter Akinola was optimistic, stating confidently that in any case, the gospel of reliance and the mantra of unity had become the two resounding themes that the Peter travelled with, and he is never tired of pressing them on his colleagues at every occasion that presented itself. Early in 2004, he had met with his fellow primates and told them that the dioceses and provinces would have to brace up towards increasing their financial contributions to the organization ... It remained the chief way to sustain CAPA.

More so, Peter Akinola proposed that the primates consider a new assessment formula to help CAPA grow financially and stabilize. He did not wait to see whether his idea would gain acceptance, but pressed ahead in canvassing also for an increase in the assessment being paid by the provinces. He also insisted the time had come for CAPA to start thinking of capital investments. His idea was for CAPA to go into commercial investment. His projection to his colleagues was that with a capital investment of about one million five hundred US dollars in commercial property, CAPA would benefit tremendously in returns. The property could also provide office and staff residential space. He suggested that if all churches in the African continent devoted one Sunday a year to CAPA, to pray and assist its work by making all collections realized that day available to it, the step would go a long way in building the organization's financial capacity. Akinola still believed that nothing was wrong with CAPA's accepting support and assistance to supplement its independent sources of income. But CAPA must be selective, rejecting tainted donations, whether from Africa or from outside the continent.

Peter Akinola also raised the possibility of CAPA securing loans from banks to execute projects with the potential of cost recovery and earning returns on investments. He had done it before for his diocese in Nigeria, and it had been rewarding. The only requirement for the risky venture was prudent financial management and administration of the project on which the investment was made. Though the Nigerian primate had experience managing projects established with loans back home in Nigeria, it was debatable whether his Nigerian knowledge would suffice in a place like Nairobi, Kenya. On matters of this nature, however, Akinola's quixotic nature quite often received nourishment from his boundless enthusiasm for wanting to break new ground and leap forward in a new direction. Along with his relentless activism for the financial independence of CAPA, Peter Akinola equally raised a strong voice for the protection of Africa's theological purity. Indefensible to him was the theological drift of the West, which had become noxious and polluting. The time is auspicious for CAPA to tackle boldly the contamination of the theological thoughts in Africa with toxic and irrelevant ideas. Consequently, he proposed that CAPA should establish the African Anglican Theological Doctrinal Commission, whose principal purpose would be the creation of theological centers for priests and lay workers. These centers would be dedicated to the education of priests and other church workers alike, from the basic degree to post graduate levels. Peter Akinola didn't mince words, it is with a view of reducing our dependence on the Western institutions that are proving very unhelpful to the Church in Africa.

Training African priests and workers to appreciate African perspectives was just one side of the coin, the other was the need to work on improved collaboration between Anglican churches in Africa, not excluding the dioceses. Inter-African Anglican Church relations, he argued, were the way Anglican churches could build their common African identity. He believed that the Anglican churches in Africa owe each other support and care. He sought to improve CAPA's capability to become that wheel of unity, bringing forward a range of activities that could connect the churches, for example, matching dioceses up with each other for prayers, organizing exchange visits and sharing human capital and other material resources to help build the capacities of the churches, individually and collectively. In this, he showed such infectious enthusiasm that he convinced the churches to support his ideas.

His optimism was hinged on the belief that, given the right leadership, the secretariat could be functional in some areas. He was strong, for instance, in his conviction that it was unjustifiable for CAPA not to be respected within its host community as an international organization. Akinola also insisted that there be synergy between the Anglican Church of Kenya and the CAPA secretariat. Nothing, the chairman, believed, justified the existence of CAPA in Nairobi if the secretariat and the host lacked a close and collaborative relationship, if Africans are to own CAPA, where that idea gets practical demonstration, first and foremost, is Kenya. The value of that partnership must be obvious, with local parishes and individual Christians in the country well aware of CAPA,

and thus motivated to provide support for it and the charitable ventures it brought to their country. Then we can truly say, in every perspective that charity has meaningfully begun at home.

Peter Akinola also insisted that the secretariat, with little effort, could facilitate links among the dioceses. The chairman was correct in his outlook that if life were breathed into CAPA, the possibility of its roaring into life was high and that with committed leadership, the organization could be jumped started on a transformation process. The month was not over when again, in April 2004, Peter Akinola returned to Kenya for another round of meetings and conferences. The first was the mission and evangelism meeting. The discussion, held April 12 - 15, attracted over thirty participants from all the CAPA provinces and the diocese of Egypt. Near the end of that meeting, he took time off to host the CAPA primates on another round of consultation. Barely had he said farewell to the mission and evangelism participants before he began hosting of an enlarged meeting of the Global South primates on April 16 CAPA was no longer a laidback organization.

In June 2004, the secretariat was moved temporarily to Dar-es-Salaam, Tanzania, where training for African bishops was stepped up, with about twenty Bishops attending. Just as the Dar-es-Salaam assignment was winding down, the secretariat was on its toes, looking ahead to the big one the October, Lagos, historic, first African Anglican Bishops Conference tagged "Africa has come of age" 2005 dawned, the Global South primates only managed to celebrate the New Year at home before they were brought back in January 27-28 to the Kenyan capital, Nairobi, for another round of consultation. Six months later, CAPA's HIV/AIDS Board of Management found its way to Johannesburg, South Africa, for a crucial meeting, which was also a prelude to another two-day conference in Dar-es-Salaam, Tanzania, scheduled for September 19-21. The theme of the Tanzanian conference was Making Poverty History in Africa. The summit examined extensively the scourge of poverty in Africa within the context of the overall economic development challenges facing the continent. The meeting enabled the sharing of insights between the CAPA primates and some of the organizations collaborating with them in the UK. Rising from the meeting, the primates pledged, among other things, their preparedness to continue offering moral leadership in the fight against poverty, diseases, and social injustice in their countries as well as on the continent of Africa in general.

CAPA ended the year playing a leading role in the organization of the Global South's third South-South Encounter, which brought together primates, bishops, clergy, and laity from all parts of the Global South to Cairo. It was from that historic city that the *Third Trumpet* sounded. The proclamations were serious. They centered on theological, ecclesiastical, ecclesial, and global issues. The old, indeed, had begun to give way to the new in the Anglican Communion. Africa said it had come of age, and Global South, with nearly two-thirds of the global Church's membership, was canvassing opinions with wide ranging implications for the Communion. The impact did not begin to manifest itself until a later point in the life of the Communion, but CAPA as an organization could look back with pride on its performance that year. The two years of Akinola's leadership dramatically outshone CAPA's previous twenty-four years' experience. Officials at the secretariat found the advances and progress exhilarating, and after three years, it said so in an official publication CAPA's activities have expanded particularly in the last three years ... with its newly acquired capacity to respond to the challenges facing Africa today. The new position is owed to a change in leadership, which has enabled CAPA to attain its own identity. Just about the time CAPA was celebrating its impressive debut into maturity, Peter Akinola had to relinquish leadership at the close of his four-year tenure. At the 10th Council Meeting in Mauritius, Seychelles, on October 2, 2007, he addressed his colleagues for the last time as the chairman. There was much to reflect on from those four years, the successes, the challenges, the breakthroughs, and the inventions. One particular issue stood out, one dear to his heart the challenge of making CAPA a self-reliant and sustainable organization. His determination was to see CAPA weaned from being a bottle-feeding organization. As consummate as his efforts were, paradoxically, Akinola was departing office with a heavy heart. Four months before the end of his tenure, June 2007, the final report from the treasurer showed an outstanding debt of one hundred and twelve thousand, four hundred and forty-eight US dollar (\$112,448) owed to CAPA by the provinces.

Apart from the dioceses of Egypt and Rwanda, which had paid fully their arrears as well as their assessments for that year, many of the other provinces were chronic debtors. Of the forty-nine thousand eight hundred and fifty US dollar (\$49,850) to have been paid for that year, only sixteen thousand seven hundred and forty-three US dollar (\$16,743) was received a serious shortfall. By the time of the Council meeting, only six provinces had paid their subscriptions, leaving CAPA with a debt overhang of one hundred and forty-five thousand, five hundred and fifty-five US dollars (\$145,555). The huge amount comprised one hundred and twelve thousand, four hundred and forty-eight US dollars (\$112,448) in arrears plus the thirty-three thousand one hundred and seven US dollar (\$33,107) balance yet to be paid from the 2007 assessment. Akinola was not happy about the state of affairs, all the more since they had resolved at the first African Anglican Bishops Conference in Lagos that Africa had come of age. Depressing as the situation was, once again, he roused his colleagues to the task ahead, reminding them

that We need to become self-reliant, just as the Church has been self-governing and self-propagating . . . Our drive must be for economic self-empowerment . . . and a new orientation and thinking, and a culture of extending the frontier of our investment and economic activities

Akinola provided exemplary leadership for his colleagues. The Nigerian church also backed him up. As a practical demonstration of the ideals the Nigerian primate was preaching, the Nigerian church voluntarily increased its subscription to CAPA from five thousand US dollars (\$5, 000) yearly to seventeen thousand US dollars (\$17,000). The increase represented more than a 100 percent jump. Justifying the Nigerian church's phenomenal increase in its annual contributions, Peter Akinola said, we did that to encourage others, that we should not be going cap in hands begging for funds from tainted sources, the dream, however, was for a bigger picture to emerge beyond Nigeria, because to him every Anglican Church in Africa must have pride, principle, and honour. It was the lesson that African churches and their leaders must learn. It was not in their interest to take their independence for granted or resort to pawning their reputation. Akinola was succeeded by the Most Rev. Ian Ernest, archbishop and primate of Indian Oceans. The four years he had led CAPA 2003-2007 had further added to Akinola's standing in international church leadership.

### **Revitalizing Nigeria's economy**

Once hailed as the Giant of Africa for its abundant resources and economic potential, Nigeria now faces numerous economic challenges. The causes of this decline are multifaceted and complex, with some attributing it to leadership failures and others to sabotage or international conspiracy. To revitalize Nigeria's economy, a comprehensive and resolute approach is essential. This endeavour demands unwavering political determination from the government to enact meaningful reforms and foster an environment conducive for economic growth.

A key component of transforming Nigeria's economy is the reorientation of both citizens and leaders. As management expert Peter Drucker famously said, Culture eats strategy for breakfast. For Nigeria to thrive, a culture of unity and patriotism must be deeply embedded within society. Recognizing this, the present government has reintroduced the old national anthem, a symbolic step toward fostering national unity and patriotism. The National Orientation Agency has a crucial role to play in this regard.

Accurate demographic data is essential for effective planning. Nigeria's last population census was conducted in 2006, making it imperative for another one. In addition to conducting a population census, a robust system should be established to register new births, ensuring that population data remains current. Population census should be held at least every ten years to facilitate informed planning.

Diversification of the economy is another critical area that requires urgent attention. Sectors such as mining, agriculture, and tourism remain largely untapped, presenting significant opportunities to increase the country's revenue base and improve its balance of trade. Diversifying the economy will also help stabilize the currency, reduce unemployment, and lower poverty rates, fostering overall economic resilience.

Improving the country's tax revenue to gross domestic product (GDP) ratio is essential for sustainable economic growth. In 2023, this ratio stood at a mere 9.4 percent, which is very low by international standards. To address this, Nigeria should focus on widening its tax net, enforcing tax compliance, and possibly increasing certain taxes. These measures will enhance government revenue and enable more robust public investment.

Nigeria has a significant infrastructure deficit that hampers meaningful economic development. The lack of adequate power increases the cost of business, causing companies to lose their competitive edge. The government should improve the road and railway infrastructure to ensure efficient movement of goods and people. Additionally, more fully operational seaports are needed to alleviate the long-standing issue of port congestion, which has caused substantial business losses due to delays in clearing goods.

Promoting entrepreneurship is crucial for advancing the Nigerian economy. It leads to job creation, poverty reduction, and GDP growth. The government should encourage economic activity and empower individuals to pursue innovative ventures by offering low-interest loans to aspiring entrepreneurs and small businesses. Additionally, recapitalizing banks is essential to strengthening their ability to support economic growth, especially considering the devaluation of the Nigerian currency.

The civil service, forming the backbone of governance and playing a crucial role in policy formulation, implementation, and public service delivery, requires transformation. Addressing the current challenges within the civil service is essential for enhancing governance and effectively implementing reforms. The condition of the civil service significantly impacts the economy.

Eliminating corruption and waste in governance will significantly reduce the cost of government operations. The government should champion value-for-money audits to assess the economy, efficiency, and effectiveness of transactions. Strengthening internal controls and ensuring that anti-graft agencies are effective are crucial in safeguarding public assets from theft and fraud. It should ensure that whistle-blowing policy encourages and protects whistle-blowers as it will help curb corruption.

Proper remuneration of workers is vital for improving productivity, fostering innovation, and reducing brain drain. Nigeria has experienced a mass exodus of skilled professionals in recent years. As the government concludes the process of setting a new national minimum wage, it must ensure that the minimum wage is adequate taking cognizance of current economic realities

Effective prioritization of government expenditure is essential given the inherent limitations of resources. Governments should allocate funds judiciously, focusing on critical priorities rather than indulging in misplaced spending. Adopting a scale of preference facilitates informed decision-making, enabling authorities to allocate resources strategically based on identified needs and desired outcomes.

Revamping Nigeria's educational system is crucial. It requires aligning the curriculum with national strategic goals and ensuring access to quality education for all. This reform must prioritize equipping students with relevant skills for a modern economy, fostering innovation, and embracing technology adoption. Historically, African nations have emphasized natural resources over human capital development. However, investing in education is paramount, as knowledge is the cornerstone of sustainable economic growth and global competitiveness.

The security situation in Nigeria represents a significant drain on resources that could otherwise be allocated to productive endeavours. Insecurity disrupts economic activities like mining, agriculture, and tourism and deters foreign direct investment (FDI) needed for economic growth. Addressing these security challenges is paramount for Nigeria to attain sustained economic prosperity.

Despite the savings from removing fuel subsidies and adopting a floating exchange rate for the naira, Nigeria still faces significant financial challenges primarily due to the substantial servicing of its debts. These high debt servicing obligations severely constrain the government's ability to finance crucial development projects that could stimulate economic growth and improve societal well-being. To alleviate this fiscal burden and create room for sustainable development, the government should pursue aggressive strategies for debt relief or restructuring.

### Conclusion

Revitalizing Nigeria's economy demands a strategic and holistic approach that draws on effective leadership, capacity building, and human capital development. Just as Peter Akinola's transformational leadership within CAPA has demonstrated, combining strong governance with community-driven empowerment initiatives can guide Nigeria toward sustainable economic diversification and growth. Success will require not only skilled economic management but also a committed political will, unity, and a shared vision for the nation's future. Faith-based and grassroots leadership models offer valuable lessons that can inspire policymakers and stakeholders in this critical journey toward economic renewal.

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