ISSN : 2350-0743

www.ijramr.com

International Journal of Recent Advances in Multidisciplinary Research
Vol. 03, Issue 02, pp.1214-1220, February, 2016

RESEARCH ARTICLE

IN SEARCH OF AFRICAN LEADERSHIP DESTINY: REVOLUTIONS, ELECTIONS, OR DIALOGUE?

[1*]Juma Thomas Otieno, [2] Shadrack K. Sitienei, and [3] Serem Nicholas

[1]Department of History, Political Science, and Public Administration, Moi University, School of Arts and Social Sciences, Kenya

[2]Kisii University, Faculty of Arts and Social Sciences, Kenya; and [3]Department of Development Studies, Moi University, School of Human Resource Development.

ARTICLE INFO

Article History:
Received 26th November, 2015
Received in revised form
11th December, 2015
Accepted 17th January, 2016
Published online 29th February 2016

Keywords:
African Leadership,
Revolutions,
Elections, Dialogue,
Liberations,
Conflicts, Leadership Destiny,
Governance,
Urban Uprisings, Development.

ABSTRACT

Having broken the chains of colonialism and cut its umbilical cord in the 1960s, the African leadership destiny seems continuously unclear to the citizens. The continent faced the 1960s Anti-colonial revolutions with much hope and enthusiasm that at last the Africans themselves in charge will herald the much desired leadership in contrast to one which never met their expectations. The independence struggle (*the first liberation*) ushered in a lost hope. *The second liberation* (the Multi-Party Revolutions) led by the political elites in 1990s came with strength and vigor and indeed favored by the international politics then, saw African conflicts drastically decline. But there seems to be an imminent change in the gains two decades later in Africa, a time when its development is picking up and growth in human capital favoring more development that an experience of consciousness revolution is building up (Anti-Status quo conflicts) coupled with urban uprisings as witnessed in North Africa. Is this likely to be the *third liberation*? a time for the mixed middle class to show leadership destiny needed in the continent. Questions being asked in this paper are; which is the required solution? Is it dialogue, elections, or revolutions? Using the objectives of; finding out the problem(s) with African leadership, evaluating the use of dialogue, elections, and revolutions, and highlighting some possible solutions to this situation, the authors, by use of available literature made some valuable addition to knowledge for re-shaping the destiny of this continent's leadership in the conclusions and recommendations. In a major way, the authors find the subject of leadership destiny very key for politics and development of Africa.

INTRODUCTION

This paper is essentially tackling a delicate subject of African leadership with a view that the derivations can be helpful in giving directions towards a better Africa. Important questions that the authors ask outside the objectives are; is African leadership enhancing, or emerging, or even retarding? From the objectives, the paper will obtain arguments that will form the conclusion basis for the authors. The authors outline the problem of leadership in Africa and therefore advance a search of destiny. This is addressed by the objectives and the questions herein chosen. The paper looks at a number of theoretical assertions surrounding leadership while building a working conceptual framework. By using some authoritative scholars' views in its literature and from these numerous body of empirical thoughts builds arguments which form the basis from which recommendations and conclusions are drawn.

Corresponding author: Juma Thomas Otieno,
Department of History, Political Science, and Public Administration; Moii University, School of Arts and Social Sciences, Kenya.

Statement of the Problem

Despite the spirited anti-colonial struggles to come out of colonial subjugation, any citizen wonders whether the kind of leadership existing in most African countries is what was expected. The dawn of independence ushered much hope and enthusiasm, the Africans leadership with a desire for a better destiny of common good. Amidst this kind of attained primary expectation - the independent struggle (the first liberation), the continent wallowed thereafter in a lost hope and thereby creating room for the second liberation (the Multi-Party Revolutions) led by the political elites in the 1990s together with the dis-satisfied publics. This has erstwhile seen African conflicts drastically decline but there seems to be an imminent change in the gains in Africa when probable development and growth in human capital is seemingly becoming more favourable, a point at which a consciousness revolution is building up again in form of Anti-Status quo conflicts coupled with urban uprisings. If the two stages of change in leadership have not given the desired leadership destiny then what will? And when will it be? And how? Can this latter phase succeed? To this, scholars and some political elites wonder what revolutions, elections, and dialogue can achieve in defining Africa's leadership destiny.

Electronic copy available at: https://ssrn.com/abstract=2741683
Electronic copy available at: http://ssrn.com/abstract=2741683

Paper Objectives

Guided by the objectives below, this study tries in the end to find the gaps and possible solutions.

Objectives

- To find out the problem(s) with African leadership.
- To find the path to African leadership destiny
- To highlight possible solutions to this situation.

Study Questions

From the objectives, this study builds the following questions;

- What are the problem(s) with African leadership?
- How can the African leadership destiny path be attained?
- What are the possible solutions to the attainment of African leadership destiny?

MATERIALS AND METHODS

The study used exploratory design; while also applying content and thematic analysis in interrogating aspects of literature and alignment of the work presentation respectively.

Theoretical Assertions

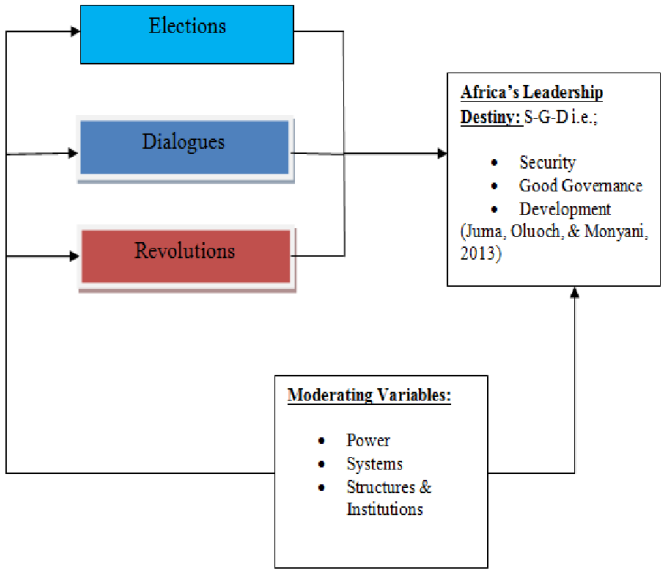
This paper emphasizes that leadership destiny is a product of the system of governance theory and leadership styles theory. Before embarking on critical evaluations on leadership style theories on one hand and system of governance theories, it is poignant to observe that; essentialists theorem of leadership stress on behavior and personal qualities (Blake and Mountain, 1964), relationalists thinkers view it as beyond an individual thus a group issue and must therefore be a social process (Uhl – Bien, 2006), whereas constructivist's think it is about sense making (Weick, 1995). To qualify our earlier statement of connecting leadership style theories to system of governance theories emanates from another theory of leadership style (critical theorist's school) which defines leadership from power dynamics and politics within organizations (Gemill and Oakley, 1992). If looked at independently, a conclusion can be made that bad leadership destiny in Africa is due to bad systems of governance which lead to skewed power dynamics and the practice of politics within the African states as now organizations.

In this connection, "systems of governance theory" used here is broader sense of understanding governance. It might mean to steer an organization most common with public and as well it can refer to absolutism or non-absolutism (limited) in relation to managing people (society). This can draw examples from; A means for the people with equal political rights as citizens choosing their political leaders and or replacing them regularly and meaningfully through free and fair elections (electoral democracy); and liberal democracy where majority rule and minority rights are enhanced under an effective/functional republic with working rules of law and accountability. Whether electoral or liberal, we only see shades of one classification according to the Platonic categorization. According to Plato (Joe, 2007), systems of governance theory hereby discussed enshrine regime types such as *aristocracy* (system of philosopher's rule), *timocracy* (values arts of war/ military conquest - a mixture of aristocracy and oligarchy), *oligarchy* (characterized by yearning for material wealth), *democracy* (erstwhile termed as system where 'peoples' decisions guide governance), and *tyranny* (rule consumed by lawlessness). Democracy is good when chorally stated and African leadership like any other practitioners realize it. It is like ego as a product of leadership affects the developing countries more because it is well exercised to exclude others and chosen groups as is deemed beneficial. The leadership in attaining however wrong destiny learnt that democratic man can exercise freedoms of this system consumed with necessary and unnecessary desires to survive. Thus, the democratic man with factors acquired by birth, ecology/efforts, or other means easily turns into oligarchic man hence can buy things including other interests through the means of oligarchy and in the end creating unpopular/popular leadership. Using this broader body of theories as the actual theoretical leanings guiding this study, it is found essential that in plurality as used in this work, system of governance theory and leadership styles theory are indeed theories with the shades reminiscent in their practices and application.

Conceptual Framework

The variables in this study illustrated below involves search for African leadership that leads to a desired destiny. In this search, there are notable means which have been or being used where failure of one leads to another. African leadership destiny is pegged as dependent on elections, dialogues, and revolutions. It takes a historical view on the observation that many countries in this beautiful continent have been on crisis or near crisis due to leadership. Acting against the main variables are moderating elements as power, systems, structures, and institutions in place.

Means to



Source: Authors, 2016

African Leadership in Focus: Destiny?

This section builds on the theme African leadership by use of empirical assertions of scholars and practitioners in leadership. Indeed leadership is anchored on many theories which in a sense may be a contributory to the traits, colours, and its

Electronic copy available at: https://ssrn.com/abstract=2741683
Electronic copy available at: http://ssrn.com/abstract=2741683

practices that exist. Essentialist theories take a broadly objectivist perspective on leadership whereby it is presented in a rather unproblematic way as something done by 'leaders' to 'followers' (Blake and Mouton, 1964; Stogdill, 1974) an approach which identifies with up to the 1970s thinking. Of course, this school of thinkers attributes good leadership as either resident in personal qualities of a leader, the behaviors they enact and/or the functions they perform. Casually leadership is seen as situational and contingency based (Fiedler, 1967; Hersey and Blanchard, 1977). Bass (1985) consider it transformational. This school therefore looks at the individual as a pragmatic being from whom leadership traits flow. Failure of such esteem when people become so proactive to their needs then leadership may be on a cat-chase- rat situation and thus losing out its thrust.

From the perspective of relationalists, it is more of something out of the person, a social process whose failure implies failed leadership. Uhl-Bien (2006: 668) defines leadership as "a social influence process through which emergent coordination (evolving social order) and change (new values, attitudes, approaches, behaviors, ideologies, etc.) are constructed and produced". Gibb, 1954, cited in Gronn 2000: 324 best describe it as a group quality, as a set of functions which must be carried out by the group". This kind of leadership according to (Bolden et al., 2008) recognizes the contribution of a wide range of actors, contextual, and systemic factors in its practice. Critical theorists think leadership from the perspective underlying the dynamics of power and politics within organizations. To this Gemill and Oakley (1992), describe leadership as "an alienating social myth" that is used to maintain status relationships and legitimise the unequal distribution of power and resources. Constructivists' school of thought however, suggests that leadership is about making sense. Leadership is fundamentally regarded as a process of sense making (Weick, 1995; Pye, 2005), a means by which participants can reframe their understandings (Fairhurst, 2005; Foldy et al., 2008) gearing towards constructing shared meanings of predicament (Ospina and Sorenson, 2006).

The search for destiny in African leadership may thus hinge on some missing links from the different schools. These are;

- A process of sense making,
- A social alienation because of power,
- A social influence process therefore it is beyond an individual,
- In built personal traits, and
- More critically shared meaning

The relationalists and constructivists class of leaders seems to bear attributes that from outward may seem to solve people's problems yet all the schools provide a framework only for description of leadership. The real practice of leadership might not necessarily be on what category of thought one subscribes and neither can one find him/herself leaning on one school. With these arguments our interest is to find the possible underlying problems with African leadership.

To find out the problem(s) with African leadership

Problems of leadership in Africa are not unique to itself; they are interrelated in several ways. Other developing nations experience similar manifestations created by leadership. Glimpses of democratic reforms can prove a mirage and toppling a dictator hardly guarantees a smooth path to consolidated democracy. Fuller (2014) poses, "it no longer makes sense to attempt to explain the current political situation in Thailand by relying on legal principles … the current situation is more or less a phenomenon of raw politics where the rule of law is conveniently stretched and stripped to fit a political goal." This is a sad story with Thailand even with a large educated middle class, robust civil society, many free elections, and with a reformist constitution. Yet just due to the 2006 coup it now reveals how democracy can fail. With all its weaknesses (democracy), leadership and systems will always fail democracy. The expanse of systems defines the confines of leadership thus also its strengths also determines the strengths of leadership.

Take a look at the former bigger Sudan and even the newer South Sudan. Leadership and systems have successively failed creating a natural sociological tendency in regime changes whose manifestations are evident in; the 1956 Southern Army mutiny, the 1969 coups by Nimeiri's communist/socialist officers, the 1983 SPLM insurrections, the 1989 Omar al-Bashir ouster of Sadiq al- Mahdi, and the 2013 Machar led military discordance with Kiir (www.jewishworldwatch.org).
It is possible that much tolerance prevail to many relational environs in African governance exist which to some degree is survival technique. Fuller (2014) insinuates, "People, especially academics who want to see the constitution lead to genuine democracy, are naïve". Part of African leadership problems is not leaders but the subjects (the middle class and the low class). On their own, leaders will do what interests them at any cost with less regard to unconscious and confused masses.

In our observation, in all these, leadership issues can be identified in the Sudan example which can form a basis of problems noted elsewhere. These include;

- Unaddressed issue of whether to adopt secular or Islamic state, or unified or federal system,
- Weaknesses of government and inability of having constitutions to cope with Sudanese needs (factionalism, economic stagnation, and ethnic dissidence),
- Systematic violations of peace agreements,
- Fears of equitable distribution of oil resources discovered in the South,
- Suspension of political parties under Bashir and introduction of Islamic code at national level. Bashir combined internal repression with international islamist activism,
- Systematic campaign to destroy Christian population in oil rich territories (genocide),
- Attacks aimed at enslaving southerners and depleting their cattle wealth,
- Advancing totalitarian single- party state for Bashir under National Congress Party (NCP), and
- Machar's and company's claim on Kiir to have completely immobilized the party, abandoned collective leadership and jettisoned all democratic pretensions to decision making**,** a reason to rebellion.

Consistent with Sudan is that the break up trends has arisen from divisions in the military ranks. It seems that 'leadership' excels in social alienation as opposed to sense making and

Electronic copy available at: https://ssrn.com/abstract=2741683

having shared meaning towards a destiny to many. In www.jewishworldwatch.org again underscores certain scenarios that portend high risks significant to African leadership situations which require to be abated to avoid explosion into conflicts. These are; history of existence of prior genocide or nearness to it, ethnic polarized elites, exclusionary ideology, type of regime, trade openness, political upheavals, and targets of state-led discriminations. In our view also, the issue of leaders playing around with security situation in dealing with amorphous political enemies degenerates into insurmountable insecurity that leaders may find hard to contain when now required especially in the 21st century when globalization has made Small Arms and Light Weapons (SALW) a traded menace. Again, in many of African multi-national states, what is considered tribalism or ethnicity has graduated to another level that is easily termed Single-Ethnic Dominance and a creeping monarchial order. This latter condition is a ripe risk factor for genocide that leadership must address because it amounts to socio-economic benefit exclusion to masses. The writers underscore however, that egalitarianism can never be perfectly attained.

Other problems of African leadership associates it with understanding what leadership is in an evolving world. Samuel (2006) views leadership as an intervening variable in modern governable society as it increases or decreases …depending on policy choices, decisions, and implementations. How then is leadership an intervening variable? On what does it intervene? To the first question if African leadership destiny has to be redefined then the understanding of post-colonial societies is quintessential. They are societies that have interfered almost irrecoverably to the African societal set ups ever known at the time of migrations so that the path of 'nations' developments cannot be retraced in the modern times except historically appreciating what was there as a golden age of African nations. Leadership in this aspect addresses what is required in a permanent complex environment that we are in. Of course this does not mean permanency in the state of the society but situation comprising the people of different nations within the borders.

Real leadership should understand governance and its needs. This is the necessary intervention. Despite the continuous lack of a clear leadership destiny in the continent of Africa, there are too many leaders yet little or no leadership. The kind of leaders mostly identified in this cycle of leadership destiny crash is people whose concern is occupancy of offices or positions. Their presence is accelerated by communal backing that are cheated into building mirage beliefs surrounding ethnic desires which are likely to affect them if they don't ascend to political offices. Folarin (2010) suggest that leadership is qualitative governance as against mere quantitative governance. As authors, we view leadership as a connotation of practicable human excellence in undertaking responsibility on behalf of others. Limitations are their but divine wisdom and knowledge from God fearing personalities enhances leadership to meet its desired goals. African leadership challenges stretch from Machiavellian perceived arrogance of power and civilian dictatorship, construction of pseudo- democratic subsystems, militarization of the ostensibly democratic institutions (Gyimah-Boadi, 2004). In his critical juxtaposition of leadership and its destiny in Africa, Folarin (2010) adds other challenges such as; excessive politicization of issues and policy making, political corruption, manipulation of electoral processes, and failed policies. Differently, what Gyimah-Boadi otherwise calls construction of pseudo- democratic subsystems is in actual sense the deconstruction of democratic institutions that are evolving. Dilution of such systems extends to greater lengths by making state security agencies 'individual security' which contravenes the two famous aspects of sovereignty: territorial and citizen sovereignties. Unless the third aspect/concept of sovereignty (leadership sovereignty- defined to mean those in charge of states) becomes universally acceptable norm- globally by recognition of international actors, then any aspect of leadership must gear towards the survival of the state and its people inseparably. Even if the third concept of sovereignty was to come into force; still, one aspect of sovereignty cannot undermine the other. Sovereignty cannot compete itself as one builds to the other and without one the other(s) are non-existent.

Machiavellian basis of 'considered power arrogance' appeal to leaders, in it is self- centred power dynamics which creates elevated self beyond the reasons of and goal of leadership. This matches well with an ignorant mass of people ready to be misused and finally cause dictatorship. Many leaders have realized this and hence build real leadership capital out of it. Actually this dictatorship is only self- damaging (i.e. civilian dictatorship). We uphold the role of opposition in providing checks to ruling regimes in democratic environments while consciously allowing sprouting of development. Our view is against unnecessary politicization of issues and policy processes. Indeed political corruption continue to be the basking ground of many leaders both in opposition and government where agreements are made surrounding personal benefit theory and in the end developing a protection ring around beneficiaries and hence want of more power to secure and sustain the status quo. The core of this statement is usually the 'reigning- unofficial policy', all other blue prints are white elephants no wonder their failure never bothers leadership.

In his summarized version of leadership challenges, Folarin (2010) concurs with other scholars in a broad sense. He notes there are three types of leadership challenges at the generic level in the 21st century which is contextual, personal, those built around changing paradigms. In the contextual we find historical, environmental, economic, and political; under the personal there exists- low drive to self-development, leadership absence, and the question of performance skills. Ultimately, in the category of the changing paradigms it is poignant to mention globalization, internationalization, and democratization. Just like in every economic regime, the times present with us is technological age thus technological explosion steers through the changing paradigms. The stone age, agrarian revolution, and industrial revolution periods had their unique effects to the then known societies. It is sad to point that many leadership problems have sprung from circumstantial ascendency to power with no ab initio plan hence crisis seeking with yet another crippled lack of capacity towards any.

To find the path to African leadership destiny

Having an evaluation on attainment of African leadership over time reveals there has been a constant desire to move somewhere which looks unattained yet. Leadership here might

Electronic copy available at: https://ssrn.com/abstract=2741683

mean 'stable governance' despite inherent weaknesses. Caution is necessary because governance is a political process thus naturally conflict based. On the other hand which the authors think is relevant to this discourse is enabling a social influence beyond individuals, groups, or cartels for societal good. What the African continent faced under the colonialists cultivated ground for Anti-colonial revolutions because Africans then thought and likely true that their destiny was under threat. This brought a commonality in thinking that all was due to a generalized inferiority among them by 'the whites' (the Pinkmen/Brownmen). The unity built was a search for destiny which rather was freedom than filling the gap of the management of the expanded territory crafted by the brownmen.

Duiker (2001) suggests that Concern over the dangers of economic inequality inspired a number of African leaders—including Nkruma Ghana, Nyerere in Tanzania, and Samora Marcel in Mozambique—to restrict foreign investment and nationalize the major industries and utilities while promoting social ideals and values. Nyerere was the most consistent, promoting the ideals of socialism and self-rule, through his Arusha Declaration of 1967. Taking advantage of his powerful political influence, Nyerere placed limitations on income and established village collectives to avoid the corrosive effects of economic inequality and government corruption. Neighboring Kenya, blessed with better soil in the highlands, a local tradition of aggressive commerce, and a residue of European settlers, welcomed foreign investment and profit incentives. The results have been mixed. Kenya has a strong current of indigenous African capitalism and a substantial middle class, mostly based in the capital, Nairobi. But landlessness, unemployment, and income inequities are high. Political organizations for African rights did not arise until after World War I, and then only in a few areas, such as British ruled Kenya and the Gold Coast. At first, organizations such as the National Congress of British West Africa (formed in 1919 in the Gold Coast). After World War II, however, following the example of independence movements elsewhere, these groups became organized political parties with independence as their objective. In areas such as South Africa and Algeria … the transition to independence was more complicated. Initially, there goal was to achieve economic and political reforms, including full equality for educated Africans, within the framework of the existing system.

All in all, the use of revolutions in attaining the independence has sunk in the quest for good leadership. Where elections look as failed options in this continent, dialogue should proceed in order to avert revolutions especially at this point in time. Is it a reason due to perfect westernization of brutal colonial administration sufficing in African leadership? Revolutions are somewhat natural reaction to failed leadership. It is rarely planned. Masses moved by conditions develop a critical mass and explode. The only uncertainty is when a critical mass is attained. The characteristics of the independent revolutions reminiscent African mass dissents and pro- human rightists jettisoned by the negroids initiatives for the black race. The methods it adopted included hard means like MAU MAU rebellions. In Africa's second liberation, political dissents of multi-party politics against unwilling to change leadership. This attracted new crop of political elites, disappointed politicians, and unsatisfied citizens. The current wave of leadership agitation surround political dissents, want for 'better' leadership, civil society drives for better liberties, urban uprisings of people in need of better living standards, and constitutionalism. The actors in this category include political parties with networked urban elites, anti-status quo forces, and the averagely active middle class.

To highlight possible solutions to the leadership destiny situation

Solutions to achieving the African leadership destiny can find itself in revolutions, elections, and dialogue. In all these without the key issue 'leadership' then revolutions might be meaningless thus one would lead to another and this leads to non- ending revolutions. Observably, many revolutions have been seen on the continent. In search of leadership destiny, the continent marshaled its early elites and indigenous populations in the fight for independence which came in the 1960s and partially also bolstered by rise of negroids understanding of rights and want for freedom of the dark race. There have been mere revolts as characterized by the early independence confusions created by the global political divide of communism and capitalism proxy fights leading to changes in leadership to confirm their holds. This ushered in numerous leaders whether by default; the Amins, Mobutus, and a number of others. What did they finally lead to? More chaos which confirms some unsound thoughts that Africa is endemically a chaotic society which can never mature from its cycle of problems.

This era of revolutions was succeeded by another set of revolutions in the form of bush wars and it's related towards the end of cold war and immediately thereafter. These groups of revolutionists understood the changing paradigms and the misdoings of the independent leaders thus thought of bringing change. In fact at this point let it come out clearly that revolution is an action exercised to bring in total change. The success of this generation was witnessed by an ideal type restoration of order, pseudo- democratic systems, but their way of ascendancy meant militarization of institutions in a democratizing world. The last two elements of their characteristics has remained permanent mark of their leadership (fenced leadership). Some have done incredibly well especially in their formative stages. Their continued advancement and clinging onto power has all of a sudden become their undoing. The Machiavellian order of power manifestation has caught up and the order of the day is its perfection. This confirms late Gadaffi's advice to such leaders that revolutionists never retire. His decimation of course points the painful real path that revolutionist changed despots must face in their exit. A number of such still exists in Africa awaiting their day if they don't change with times.

The next level of revolutions is strongly associated with Francis Fukuyama's power of the powerless. In his assertion that globalization is rendering an onslaught to the globe not only technologically, socially, and economically but far to it politically. This revolution involves the seemingly inconsequential power reaching a critical mass and connected by the social media. It gravitates dilemmas to lessons learned from far distances and how they have been used elsewhere to overcome leadership weaknesses. Unfortunately it is a revolution easily attainable since it only requires people who have been left to ascend to equilibrium of critical mass- which

Electronic copy available at: https://ssrn.com/abstract=2741683

is their breaking point. This revolution has been witnessed paralyzing the greater North African long serving regimes of Hosni Mubarak and Gadaffi. The main question still lingers as to whether the revolutions' design can bear fundamental change towards leadership quest. It may to some extent. Which is the best revolution? In our thinking, may be all revolutions can become good vehicles but because they spring out of lacuna in leadership, then how do we choose the leader of such revolutions either? The other side of Folarins levels of leadership challenges may have the answer to this dilemma.

Elections as a way to solving leadership have been touted to be superior indeed since it is a democratic method. However, the practice with the few years of post- cold war Africa reveals that it has taken a dimension not far from coups. To some, it has turned to be a boardroom coup under the influence of regimes and accomplices. This doesn't make its goals as a better system unachievable. The best required form of elections as a leadership destiny would be the ideal electoral democracy which has eluded many growing democracies as they easily slide into electoral authoritarianism. However, with correct leadership, it remains a good method for solving Africa's leadership destiny. Dialogue is an attribute of diplomacy which remains a superior method of solving leadership stalemates. Can state leadership which is failing hang on dialogues/diplomacy to achieve its objectives to a hostile population? This can probably not be in Africa. Here leadership believes in winning by keeping off those out of regimes. Their ideas can wait for their turn of occupancy of the state leadership. This places diplomacy (dialogue) foreign in African leadership destiny unless it is dialogue with outside states. Whereas if dialogue or to a greater level diplomacy fails to thrive within a state, its possibility to be a good tool for a country's objectives may not excel.

Conclusions

In our conclusions, the generalizations built in the body of literature can be a derivative to individual conclusions likely to change the path to leadership destiny and it is our belief that no one suggestion can suffice. A single or hybrid combination can do to redefining Africa's leadership destiny. By observation in many of the Africa's multinational states, one thing that affects leadership is what for long has been considered tribalism/ethnicity which has actually reformed itself into single- ethnic dominance and a desired monarchial order. This condition affects the leadership destiny that they provide conditions suitable for genocides if not checked because they make leadership to stop making sense in handling socio-economic resource distribution. Thus, achievement of equity becomes farfetched. A state is a state when all within the borders to a greater extent feels ownership to it. With many disharmonies dialogues and electoral methods can be implored. Finally, failure of the two however unpopular they may seem is a pointer to revolutions; be it in scientific form or otherwise. In this case revolutions can be good and bad. John F. Kennedy former USA President, in 1962 once said; *"those who make peaceful revolution impossible will make violent revolution inevitable."* Kennedy's dictum suffices with a lot of detriment to many. It will be better to make peaceful revolutions possible at whatever costs; be it leading to 'a minimal presidency' (one with no perceived power) as long as the people, the centre and purpose of state sovereignty are at peace. In many instances however, 'I' the executive be at peace than millions or thousands under my leadership. This has led Africa to lose many in populace as despots are finally removed from henchmanship to avoid further destruction and degeneration of states. The failures of Kennedy's statement could be attributory to aftermaths such as inviting *Epifanio De los Santos Avenue* commonly known as EDSA (the people power revolution of 1986 Philippines), the late *1980's Caucasus and Baltic* push and shove for autonomy from mainstream USSR to create 14 independent states, and in addition the *Northern Africa-Arab states peoples revolutions* (Global Urban Uprisings) are bound to occur. Most developing countries are fluid to such episodes. Similarly, leadership that engineers silent and secretive evolution of vices against the citizens will find silent revolutions by the subjects upon them imminent.

REFERENCES

Alvesson, M. and Sveningsson, S. 2003. The Great Disappearing act: difficulties in doing 'Leadership', the Leadership Quarterly 14, 359-381.

Bass, B.M. 1985. Leadership and Performance Beyond Expectations. New York: Free Press.

Blake, R.R. and Mouton, J.S. 1964. The Managerial Grid. Houston TX: Gulf.

Bolden, R., Petrov, G. and Gosling, J. 2008. Tensions in higher education leadership: towards a multi-level model of leadership practice, Higher Education Quarterly, 62(4), 358–376.

Collinson, D. 2005. Dialectics of leadership, Human Relations , 58(11): 1419–1442.

Duiker, William J. and Jackson J. Spielvogel 2001. *World History*, Volume 2, pages 911-925.

Fairhurst, G. 2005. Reframing "the Art of Framing": Problems and Prospects for Leadership, Leadership, 1(2), 165–85.

Fiedler, F. 1967.A Theory of Leadership Effectiveness, New York: McGraw-Hill.

Folarin, Sheriff, 2010. Africa's Leadership Challenges in the 21st Century: A Nigerian Perspective, African Journal of Political Science and International Relations, ISSN 1996-0832, Vol. 7(1), pp. 1-11.

Foldy, G., Goldman, L. and Ospina, S. 2008. Sens egiving and the role of cognitive shifts in the work of leadership, The Leadership Quarterly, 19, 514–529.

Fuller, Thomas 2014. In Thailand, Some Forsee a Coup by Legal Means, New York Times; www.nytimes.com 01.04.2014.

Gemmill, G. and Oakley, J. 1992. Leadership: an alienating social myth? Human Relations, 45(2), 113-29

Gibb, C.A. 1954. 'Leadership', in G. Lindzey (ed.) Handbook of Social Psychology , vol. 2, pp.877–917. Reading, MA: Addison-Wesley.

Gronn, P. 2000. Distributed properties : a new architecture for leadership, Educational Management and Administration, 28(3), 317-38.

Gyimah-Boadi, Emmanuel 2004. Democratic Reform in Africa: The Quality of Progress, Lynne Rienner Publishers, London – UK.

Hersey, P. and Blanchard, K. 1977. Management of Organizational Behavior. Englewood Cliffs NJ: Prentice Hall.

Juma, Thomas Otieno, Oluoch Ken, and Margaret Monyani 2013. Political Insights Into African Democracy and

Electronic copy available at: https://ssrn.com/abstract=2741683

Elections, Lap Lambert Academic Publishing GmbH KG, Germany.
Ospina, S. and Sorenson, G.L.J. 2006. 'A constructionist lens on leadership: charting new territory'. In Goethals, G.R. and Sorenson, G.L.J. (eds) The Quest for a General Theory of Leadership, Cheltenham: Edward Elgar.
Pye, A. 2005. Leadership and organizing: sensemaking in action, Leadership, 1(1), 31-50.
Sachs, Joe, 2007. Plato: Republic, Newburyport: Focus Publishing.
Samuel G. 2006. "On Leadership", Leadership Victoria Lecture Series, Melbourne Hotel, Sofitel, June.
Stogdill, R.M. 1974. Handbook of Leadership: A survey of theory and research. New York: Free Press.
Uhl-Bien, M. 2006. Relational leadership theory: exploring the social processes of leadership and organizing, The Leadership Quarterly, 17, 654-676.
Weick, K. E. 1995. Sensemaking in Organizations. Thousands Oaks, CA: Sage.
www.jewishworldwatch.org/conflictareas/sudan/ 8.01.2014.

****

Electronic copy available at: https://ssrn.com/abstract=2741683