

VICTOR OGHENEOCHUKO JEKO

(Benin City, Nigeria)

**DYNAMISM OF AFRICAN LEADERSHIP STRUCTURE:
TOWARDS DEVELOPMENTAL STRATEGIES
AND TRANSFORMATION**

Introduction

Many African States are operating in a way that shows no socio-cultural, economic and political direction; there is this misdirection. What characterizes the African states are identity crisis, maladministration, leadership problem, economic woes, ethno-religious crises, lack of political will, ideological structure and political instability. African socio-cultural and political structure or system has been characterized by argument and counter argument. Simply put mixed feelings. What characterized many African States includes poor economic policy, lack of law and order, social injustice, ignorance, illiteracy, bribery and corruption. The African transformation agenda and the dynamics of African leadership structure has been that of a systemic failure. African transformation agenda in a fast moving world requires rationality, empiricism, consensus, empathy, development ethics, political stability, socio-cultural and economic development and technological advancement. The African transformation agenda in a fast moving world and the dynamic of African leadership structure requires

individual preferences, political value commitment, the promotion of African freedom, creativity, innovation, the reality of social order, common conception of the good in African Society, radical openness and the need for communication community. African transformation and the dynamic leadership structure remind us that human beings are complex beings. For Stephen Carden (2006:125) humans have a complex background. Our African society, today, is the product of the present and bad leadership in Africa. For Stephen Carden (2006:120) what we are is the product of the past, but past products cannot be reincarnated to solve our problems today. African transformation agenda and the dynamics of African leadership structure require liberation. For Stephen Carden (2006:121), he posits that I understand liberalism to be a loose collection of social/ political, economic, and ethnical views that generally value the promotion of freedom, individuality, toleration of individual preferences, and the rule of constitutional law. African transformation agenda and the dynamics of African leadership structure in a fast moving world should positively empower the individual persons through social reform. Social reform is essential for the plurality of values and social reconstruction as agenda for sub-Sahara Africa. Africa transformation agenda and the dynamic of African leadership structure reflect on ordered systematic relation, a greater mutual understanding and a dialectical inquiry into the human good. African transformation agenda add credence to the need for shared humanity and shared morality. African transformation agenda, socio-cultural and political value system, the dynamic of African leadership structures require a unique problem solving mechanism and from an objective knowledge of the African situation. The human life placed within a communal context reflects the ideal of the Community which is deeply rooted in the self-development of the individual, which requires the moral and intellectual development of each of its members (Craden:128). The dynamic of African leadership structure requires ordering political principle. A leader must maintain, embrace and establish law and order in order to guarantee the collective existence of all individual members in society. Society reflects the formation of common interest or goal for a specific end. Leadership requires the articulation of authentic existence of all individual members in Society. Leadership

requires thought and action, enthusiasm, purity of intention, honesty of purpose, the collective goal of intention, honesty of purpose, and the collective goal of all in society. Leadership aims at a utilization principle; the highest good of all in society. Any leadership position should not be governed by any psychopathological and schizophrenic tendency.

African developmental strategies, culture and technology in a fast moving world

Africa's quest for science and technology is the fastest lane to African transformation. African transformation is and anchored in culture, science and technology. For Oyekan Owomoyela (1996:99). These days it invites us, rather, to confront from an African perspective the questions that surround science and technology, and to consider the possibility of reversing the hitherto prevailing direction of traffic in the global movement of ideas and ideology, no less than in the flow of technology. Africa transformation in a fast growing world requires not only science and technology but effective/superb leadership style; an effective leadership in African Society that requires much needed discipline and organization of African Society. African transformation requires radical change, rationality, efficiency in doing things and modernization. Accordingly, Oyekan Owomoyela (1996:102) believes that modernization thus transcends the mere development or employment of gadgets; it entails a profound transformation in being and outlook. African society and the quest for cultural, social, scientific, technological, economic and political development requires a profound transformation of the African beingness or the uniqueness of our African being; we must retain the beauty of our African blackness. African transformation requires radical openness to new experiences of things by the leaders of government, pursuit of public affairs and social co-operation. African transformation in a fast growing world is only possible in an atmosphere of national integration, global peace, global/national security of life and property. African transformation in a

fast growing world requires ethics of social change and must be in accordance with changing and rational modern society. African transformation requires effective rationalization and high level of literacy and productivity capacity. Oyekan Owomoyela (1996: 103 – 104) aligning himself with Ali Mazrui states that:

Yet another supposed trait of the modern person, as of the modern society, is literacy. Ali Mazrui suggests that “cumulative science” is impossible without “the conservation of the past” for the future to build upon. Literacy appears, in this view, not to be simply a means of recording, but also a mark of a particular type of attitude that alone conduces to the development of science. As he further observes, “oral tradition tends overwhelmingly to be transmission of consensus rather than heresy, of accepted ideas rather innovative non conformity”. Orality, in other words, is consonant with an absence of independence of thought. Furthermore, he intimates that the “scientific take off stage” arrives when a society combines the acquisition of writing with “a revolutionary impatience and intellectual restlessness. (1974:65).

African transformation requires not only literacy but consensus and empathy. According to Lerner (50) cited by Oyekan Owomoyela (1996: 104) consensus is individuals making personal decisions in public issues must concur often enough with other individuals they do not know to make possible a stable common governance; empathy is defined as the capacity to see oneself in the other fellow’s situation. African transformation in a fast moving world requires that we as Africans must live and act accordingly to the laws governing our African society. For Oyekan Owomoyela (1996:105) individuals do, of course, live and act according to the tenor of the societies they live in. African transformation in a fast growing world requires a higher level of knowledge and certitude not wide spread ignorance. Oyekan Owomoyela (1996:105) believes that knowledge is an index of a phenomenon that questions another supposed requirement of modernism – the necessity to have opinions on important issues, coupled with the certainty that such opinions will matter. African transformation in a fast growing world requires not only consensus, empathy but universal-

solidarity; the tendency for shared morality or shared African humanity. The African man believes in communal living and he is not in any way engrossed or indebted to the call for the cult of individualism but collective existence or collectivity identity.

Conceptualization of African transformation

When we talk about African transformation, we must first of all demarcate what is African? And what is transformation? The term "African" means African being, or African blackness, it denotes the uniqueness of the being of an African person. An African is that individual human person who belongs to the root of Africa. An African person is that individual human person who is indebted to his communal living, shared morality and inter subjective community. The African person belongs to his immediate world community. An African does not believe in the cult of individualism. An African person strongly believes in the tenets of collective identity or collective consciousness. The principles of collective identity simply states that the individual gives up his natural rights and he sees himself as a member of the society at large; he gives up his quasi or his selfish interest for the common interest of all in the society. The membership of the individual as part and parcel of his communication community is seen as sacred. The African man believes that life is sacred. The sacredness of life of the individual person makes society to continually operate in a peaceful co-existence and atmosphere. When we talk of the African person, we are simply talking of his uniqueness and the sacredness of his African humanity or beingness. The human being is not only unique being but a specific being. What defines the epitome of his specie-being is his labour. Labour simply means the dissipation of energy to achieve a specific purpose or end; this specific end is man's struggle for survival. The struggle and survival of man in his life-world context is characterized as a universal end. Nevertheless, the African, Asian, European, Latin American, are all geared toward one universal end which is the human struggle for survival. The struggle for survival has led to

recognition and the domination of man over his fellow man. Man is a selfish being who always want to be recognized and to lord it over his fellow men.

The dynamics of African leadership structure in a fast moving world

The dynamics of African leadership structure requires a general understanding of the concept of leadership. African leadership structure has been so weak in a challenging African society like ours. In the African concept, the conceptualization of leadership requires a paradigm shift for socio-cultural, economic market structure and political development. The idea of leadership requires a dynamic process and that the meaning of leadership requires the maintenance of order. Leadership requires a person who is rationally fit to lead the way. A leader is a person who guides others into thoughts or actions that they may not truly understand. A leader is that person who shows the way and who maintains order. An effective leadership presupposes that the existence of a human group naturally implies some of accepted manners of arriving at a common good of all in African society for the sake of peaceful co-existence. The African leadership structure requires a paradigm shift and redirection in this fast moving world. In African context, the meaning of leadership suggests a paradigm shift from the general understanding of the concept. Leaders are those who fill the office of leadership. The leader is commonly described as one who goes out, ahead, to show the way. The word "leader" stands for guide, director, administer, the head, because those words imply either one which maintains order, one who uses coercion or who guides others' thought and actions that they may not understand. Those who are subjects of social control are persons, groups and institutions recognized by the community to direct the affairs of the same community in social fields. Since man is a political animal, the existence of a human group naturally implies some form of arriving at a common good for peaceful co-

existence. A leader is saddled with the sole responsibility to take dominant decision making and guiding activities of the social community.

Aghamelu Helen (2009:140) posits that:

The sum total of the pattern of group activities and the directive influence of those at the helm of affairs can therefore be described as leadership. Those at the helm of affairs, in other words, animators contribute towards the common goal. Leadership in African communalism means a shared direction, and this implies that all parties to the leadership relation have a common goal. Leadership implies an inter-individual relationship in social psychology.

Leadership aims at the common goal of all in the society. Leadership at the social level aims at establishing, maintaining and embracing the social structure or collectivities. Leadership is concerned with the common good of all individual members in a social system. A general understanding of leadership requires the overall or total comprehension of the society's social system. Leadership is responsible for the practical consequences of all human actions such as the religious, political, scientific, cultural, social, economic and psychological development of all individual members in the society. Leadership position requires enthusiasm, self understanding, critical thinking and the way we see ourselves as leaders reflect the overall good of all in society. For Innocent Asouzu (2003: 109) posits that the way we conceptualize a leadership position and the way we see ourselves as leaders go a long way to determine what we can achieve. The leader is geared towards serving his community fully and to rid himself from any tendency that is psychopathological to use the word of Innocent Asouzu (2009:109). Asouzu Innocent (2003:110) describes a leader as:

A man of principle and a disciplined man whom we can rely upon, only such men are worthy to handle very important matters. Men of honour are likely never to compromise their position if it entails sharing certain goods with others, this, men of honour are men who would rather die than steal or be dishonest in matters that pertain to the common good. This is why, we always entrust the care of the

common good into the hands of honourable men, in the hope that they would not be like the rest of men.

African transformation in a fast moving world requires healthy competition and a comparative evaluation of African with the rest of the world. Africa should not engage in an unhealthy competition but must contribute her maximum quota to the overall development of the world, socially, politically, culturally, economically, intellectually, scientifically, technologically and historically. African transformation requires the dynamics of African leadership structure. The problem of African leadership structure is that it is built on a weaker structure, bribery and corruption, the plundering and the plugging of the African natural or capital resources by few African leaders at the detriment of all Africans. African leaders are suffering from a schizophrenic tendency; a moral diarrhea, and psychopathological defects. One of the fundamental problems of our humanity today is man's struggle for scarce resources. The African transformation of socio-cultural and political development and the dynamic of leadership structure require radical social change. When we talk of social alteration and social modification of structures, the tenets of social change is more or less demonstrated practically. Social change is more of a social impulse. Social change is anchored on a rational and a discovered pattern of human behaviour in a society's social structure or social system. Social change is based on the basic or fundamental ideals of normative society. Society should not be seen as an abstract term, it requires the rational activities of human affairs. Social change is geared towards a technological end/purpose. Social change as a philosophical issue requires a successful modification of a society's social normative structure and a practical facilitation of social engineering. The idea of social change is teleological. The term teleology comes from the Greek word "telos". Everything in nature is driven by some ends. The formation of any society aims at the common good or to ensure the general welfare of the good of all in rational society. Social change reflects social system. A system reflects a process and it implies an interlocking pattern of interaction of things. Social change has to do with the real modification of things in the natural state. Social change has to do

with the real modification in the life pattern of people caused by internal and external factors. Social change from the Marxian perspective purports that change cannot take place by itself. Change can only take place by the human agent. Change is heralded by the human agents through thoughts and actions. Finally, African transformation and the dynamics of African leadership structure requires what Stephen Carden (2006:129) calls “Progressive Social Change”. Transformation requires the theory of social change and social reconstruction. For John Hoffman and Paul Graham (2009:500) reconstruction means the re-working of concepts so that the status quo is charted. African developmental strategies, leadership structure and transformation agenda relies on the affirmation of our African culture. For Oyekan Owomoyela (1996: 120) believes that another conclusion for the possibility of an African alternative, therefore, is that Africans must affirm their own cultures. If Africans do not affirm their own cultures, any expectation that the “world federation of cultures” will have any African input is self-deceptive. African developmental strategies, dynamics of leadership structure and transformation agenda reflects in the consequences of the way Africans present and represent their cultures (Owomoyela :120).The African person sees culture as uniting force and not divisive social force African developmental strategies; leadership structure and transformation agenda is fraught with what Oyekan Owomoyela (1996:119) calls the modernizing or westernizing model. For Oyekan Owomoyela (1996: 119) concludes that:

Africa’s appeal stems from what has hitherto constituted its greatest source of embarrassment – its laggardness in assimilating the spirit of westernism, which means that much that is of great value in Africanism survives the westernizing, modernizing pressure. The first condition of possibility for a credible African alternative is the acceptance of certain propositions. First and most important is that traditional Africa is in a better position that modern Africa offer such an alternative for those salutary habits, that we have associated with Africa pertain in particular to the former. Modern African has been fashioned by interests dedicated to its eventual incorporation into a western mono culture, and is well on its way towards fulfilling their expectation.

African transformation, dynamics of leadership structure and developmental strategies must be incorporated and integrated into the affirmation of African cultures. For Oyekan Owomoyela (1996:21), he concludes that:

The one in terms of which non-Africans conceptualize the possible incorporation of African cultures into a world federation of cultures depends on how Africans present them, and how the rest of the world is therefore encouraged to regard them. Another condition is that Africans must exorcise from their minds the ingrained acceptance of westernism as a necessity. Westernism should not be regarded as a necessity and an alternative to African culture.

As Oyekan Owomoyela (1996:112) rightly observes Africa should not isolate itself from developments in the rest of the world. The African alternative should envisage the necessary precondition for the development of Africa and what Oyekan Owomoyela (1996: 121) calls homogenous industrialized world culture as both inevitable and desirable. The African condition or alternative should be dispassionate enough to free the African peoples from what Lerner cited by Oyekan Owomoyela calls the appearance of the foreign tutelage (1996:122). African transformation, dynamics of African leadership structure and developmental strategies should be what Oyekan Owomoyela (1996:122) calls a drive for industrial efficiency and productivity on the maintenance of the humanity of factory workers. Africans transformation in a fast moving world is anchored on culture, development and technology. For Oyekan Owomoyela (1996:122) Africans need not resolve to withdraw from the world or have nothing to do with technology. African transformation is not a threat to our African cultures but what Oyekan Owomoyela (1996:123) calls a prime condition of whole existence is the effective enervation of these cultures we seek to revitalize. Whatever we borrow or adopt from the west, our main intention must be to use it in the interests of reasserting, preserving and defending the best in our traditional ethics.

Effective leadership and African development

A radically transformed African model is a web of interdependent and mutually conditioning relationship. African transformation agenda does not anchored on individualistic outlook or the spirit of individualistic tendencies. For Asouzu Innocent (2003:125 – 126) individualization has never been the mark of an authentic African living. The traditional African society was able to uphold its cohesion and integrity because of the type of complementary relationship that characterized the lives of individuals and society. The African transformation and the dynamics of leadership structure lies on excellent spirit and correlates with the idea of the good life and the common good. For Asouzu Innocent (2003:126):

As leaders, we are not only mutually dependent but our being is mystically interwoven such that our interests must be nursed by the mystical source of its strength. Any other approach towards what is achievable through our position can only lead to crisis of identity and tension, to disappointment and dissatisfaction with self and others. Any leadership position one finds oneself in is always an opportunity for one to be something different but to be everything that is excellent. It is also an opportunity to lose everything because our positions in life can elevate and humiliate. In addition, in this point everything is decided on the way we view and relate to the common good. Successful and healthy human relationship is possible only therefore based on complementation even of extremes.

African transformation, developmental strategies and the dynamics of African leadership structure should create an atmosphere that has a multi-layered form whereby Africans and Africans nation-states can manage their differences in order to produce an excellent result. For Asouzu Innocent (2003:126) our differences, if well managed, can lead to very splendid results. African transformation, developmental strategies and the dynamics of African leadership structure aims at what I may refer to as common objective. For Asouzu Innocent (2003:127), no matter what the case may be, we should adopt those means of

resolving conflicts and celebrating success that help us to maintain a common identity that is fully borne out of a common objective.

African transformation and the dynamics of African leadership structure should uphold an unequivocal good foundation for us to collectively build a better future. For Asouzu Innocent (2003:127):

Posterity will remember us and be proud of us if we leave it with a form and unequivocal good foundation on which to look back and build. This foundation subsists in our ability to uphold a common identity where everyone feels at home in the human family as members of the same family. This should be reflected in our policies, which should not serve only ad-hoc needs but should be as comprehensive and farsighted as possible. If we fail, we should fail doing those things that we collectively have positive understanding for, but not succeed in those things that are the cause of joy to a perverse few. Standing to the common good, unconditionally, in the most confounding and challenging situation of life is what makes a leader great and noble. Our leadership position should demonstrate our fundamental commitment to the universal love of our creator.

In serving the interest of the common good of all in our African society, we demonstrate the universal love or the principle of universal brotherhood. Accordingly, Asouzu Innocent (2003:127 – 128) believes that:

In serving the interest of all in such situations, we demonstrate our commitment to the universal love of the creator for all his children. This universal outreach of our leadership position should constitute a daily profession of faith since it portrays our faith in the universality and equity of all men and women before their creator ... Fundamentally, we are creatures of chance, but we have the obligation to convert this chance to necessity and this necessity subsists in recognizing the equality of all men before their creator. This fact can never be addressed based on any form of defeatist individualism.

African transformation lies on the pedagogy of development. Development has a multi-layered form. Development stands for human improvement such as

the provision of electric power supply, good road network, good health care system, supply of portable water, adequate food supply, qualitative education, provision of good judicial system, industrialization, improvement of the environment, and the general reduction of the poverty level of the African peoples. But the reverse is the case in Africa due to poor economic system and poor democratic governance caused by ineffective leadership. A general understanding of leadership structure requires intellectual efficiency and political maturity by African political leaders. African leaders are politically immature. Leadership requires high level of intelligence. What we may refer to as intelligent quotient (IQ). This paper considered the simple fact that it takes more than intelligence to make leadership work. For Bass (1981:50) believes that superior intelligence is not an absolute requirement for leadership. Leadership goes beyond intelligence but it requires political maturity. Bass (1981) believes that thus, it appears that high intelligence may be associated with other characteristics which contribute toward a person's value as a leader.

The challenge for Africa in a fast moving world

African development has been characterized by socio-political and economic retardation. For Maduabuchi Dukor (2010:103):

Africa, for instance had a retarded development, and Europe over look her in the upward march towards civilization and humanism. Since that period, Africa and the rest of the third world had little or no opportunity of facing the challenges and competition dictated by a world characterized by the survival of the fittest and consequent upon which they have been grappling and struggling to meet up or rather regrettably, to emancipate from colonialism and neo-colonialism. The status quo of unequal opportunities and development is strengthened by their philosophers of colonialism and neo-colonialism.

African development should aim at Millennium Development Goals (MDG). According to Wangari Maathai (2009: 239) in her work *The Challenge for Africa*, believes that:

The MDGS, agreed upon by the UN General Assembly in 2000, increasingly guide global development policies, practices and aid flow and the world...Nevertheless, the MDGS offer a heuristic device not only as a tool to analyze development in general, but as measures against which the commitment of leaders both in the rich industrialized countries and the developing world to progress in human welfare and sustainable development can and should be judge.

African development and transformational leadership has been characterized by looting public funds, marred by ethno-religious crises, and certain systemic failures and belief system. For Dukor (2010:57), internal colonizers and colonies emerged in the geo-ethnic nationalities of black Africa plus wars, ethnic conflict, religious bigotry, looting public treasury, reinvention of atavistic witchcraft, untimely deaths of human resources and collapse and dilapidation of economies and infrastructures. Development theories are characterized by what Agbakoba J.C.A (2003:17) calls teleological explanation.

Recommendations

One problem of humanity today is the struggle for recognition and survival. African transformation should create a platform for the evenly distribution of scarce resources.

African transformation in a fast moving world should embrace the tenet of technology complex or information/communication technology transfer. African transformation should be anchored on the increase in the level of the productivity of goods and services. Mass production of goods and services should be initiated by Africa's quest for the high level of productivity capacity. African transformation depends solely on scientific revolution/progression and assimilation and technological advancement through the need for massive industrializa-

tion of the African continent. There should be existing possibility and increase in industrialization. Africa should tour the pathway of technological development and industrial revolution. There should be effective leadership or superb leadership and African society should be matched by discipline and organization. There should be leadership transformation. African political leaders should be sensitive to the needs of the African peoples in Africa. Leaders of governments should not in any way engage in bribery and corruption, continuous looting of national treasuries for their own selfish ends or selfish aggrandizement. There should be effective implementation of political programs and economic policies that would richly affect the lives of the African people. African people must wake up from their slumber socially, politically, scientifically, culturally, technologically, ideologically, religiously, ideationally or intellectually by embracing knowledge and certitude in their practical everyday affairs. Africans must not give in to ignorance. African society in a fast moving world must begin to radically open up for international relations because no nation- state can live or operate in isolation. We need other nations of the world to develop. Development is an all-inclusive or all-embracing concept that needs a multi-level/analysis approach. African transformation requires social change. African change requires the alteration or modification of a specific social structural system. For Joan Ferrante (2003:545) social change is any significant alteration, modification, or transformation in the reorganization and operation of social life. African transformation requires rationalization thesis. For Joan Ferrante (2003:543) rationalization is a process whereby thought and action motivated by emotion, superstition, respect for mysterious forces, and tradition are replaced by thought and action grounded in the logical assessment of the most efficient ways to achieve a valued goal or end (known as value rational action).

Conclusion

African transformation, developmental strategies, and the dynamics of African leadership structure are steeped in the need for human improvement. Le-

adership is built on thought and action, enthusiasm, push fullness, decisiveness, intelligence, empathy, sincerity, honesty, conscientiousness, discipline, organization, initiative or innovation, maturity and effective leadership can lead to an economically and socially viable or stable society. Under normal circumstances, the dynamics of leadership transformation and developmental strategies in a fast moving world requires important preconditions of effective democratic governance and the existing possibility of sustainable development. Good governance can serve as a catalyst for African transformation and the existing possibility of sustainable development. Development is multidimensional or it has a multi-layered form. African transformation and the dynamics of development require the existing possibility of social change, justice, law and order. African transformation and developmental strategies require tolerant communities. African community has a deep rooted commitment to tolerance. African societies require open-mindedness. For Andrew Fiala (2005: 3) tolerance and open-minded philosophical inquiry are fragile products of the human spirit, whose delicate flower only blossoms in the right circumstances. African transformation and the dynamics of leadership structure and developmental strategies are anchored on a tolerant vantage point. For Andrew Fiala (2005: 1) philosophical education is the ladder that leads to this tolerant vantage point. African transformation, developmental strategies, and its dynamics of African leadership structure is built on enlightened reasonable citizenship, identity and democracy. For Andrew Fiala (2005: 142) human beings ought to want liberty, ought to be responsible for themselves, ought to learn to deal with their own insignificance and powerlessness and that in short, human beings ought to become enlightened, reasonable adults. African transformation and development requires comprehensive reciprocal relation among the African peoples. For Asouzu Innocent (2004:384) human interaction does not necessarily aim at universal, total and comprehensive reciprocity. Asouzu Innocent (2004:383 – 384) demonstrates that

A human society, for example, has the capacity to maintain itself and attain its objectives, if and only if the different components of which it is constituted function in a genuine reciprocal relationship and understand their action as such.

The realization, of our objectives, as human beings, in a genuine reciprocal relationship, is thus characterized by give and take in mutual complementary dependence. However, human existence, in whatever form we conceive it, makes meaning only when viewed as a system typical act. To seek reciprocity, therefore, presupposes the existence of a natural common bond, which sustains diverse components of a system in a manner that makes them inextricably related to each other, that is to say, in a way that makes their individual existences possible only by considering the type of bond that joins them. This fundamental intrinsic mutual relationship enables the diverse components, attain self-actualizationbut in necessary connection to other beings.

Good leadership has been the soul and well-being of a people in a country. Good leadership is used to address an organizational structure. It is used to address the problems of society through creative and innovative means. Effective leadership reflects growth and development of individuals in any democratic society. Effective leadership is necessary tool that helps in meeting set goals. Effective leadership deals with organizational problems; it helps in the growth and the strengthening of organizations. Leadership is vital to the survival of any African country. Effective leadership calls for effective communication strategies, the development of trust and common consensus, and fostering the development of the individual. Effective leadership is characterized by ethical standard and shared goals and vision. Effective leadership exists as social influence, and the strategy for problem solving mechanisms. Leadership from the personality point of view involves the combination of character traits. Leadership is a form of pure relation between the leaders and followers. Leadership has been a transformational process and as a process of persuasion and character building. Leadership process aims at common interest. Leadership is specific type of existential human relations. Leadership has been seen as a focus of group process, an instrument for goal attainment. Leadership is geared towards a mutually shared vision and objectives. Leadership is considered to be a personality traits characterized by contingently and situational perspective. Effective leadership facilitates the need for collective welfare of all in human society. Effective leadership includes an exchange of mutual trust, respect for human dignity and moral obligation. Leadership enhances organizational effectiveness, constructive

change, and motivational force. The essentials of effective leadership are transformational leadership, emotional/intelligent or intellectual leadership, servant leadership and charismatic leadership. Effective leadership aims at organizational progress. Effective leadership creates shared sense of purpose in an organization. Transformational leadership reflects on normative outcome or legitimate expectation in order to ensure the fullness of social organization at large. Transformational leadership involves the need for liberty, justice, equality, rule of law, due process, enhancing political value commitments; transformation leadership involves the process of exerting influence on the people in order to help shape the values and aspirations of the people. Transformational leadership involves bordering the emotional attachment of the people, provide them the motivation and courage to see beyond themselves and it is geared toward the attainment of common goals and objectives. Transformational leadership involves the ethical dimension and commitment so set objectives; it is geared toward collective goals and organizational efficiency and culture. Transformational leadership involves intellectual influence, motivation force, the pivot for common objectives, and attending to the individual needs of others. Transformational leadership creates an atmosphere for dialogue and participation that is creative and functional. Transformational leadership is transactional. Transactional leadership aims at exchange relations of between leaders and followers. Transactional leadership concentrates on set goals or clear objectives, clarifying desired normative outcomes or legitimate objectives, and producing feedback that is value-driven.

Summary

The problematic facing African transformation in a fast growing world is multifaceted; these include ignorance, lack of technology complex, effective leadership, democratic governance, illiteracy, lack of consensus, and empathy, ethno-religious crises, economic woes, cultural chauvinism, African un-freedom and political instability. African transformation in a fast growing world requires an accelerated proportion of scholarly attention. This paper analyzes the need for Africa to embrace a multi-level approach in redressing the problem of knowledge, certitude, technology complex, scientific progression and assimilation. African society from a contemporary perspective

must begin to embrace technical-know-how or expertise coupled with effective or superb leadership skills that is aimed at effective democratic governance in order to affect African potentials and African development. Leaders of governments in Africa in this fast growing world must begin to embrace and engage themselves with comparative evaluation of Africa with the rest of the world. Africa as a continent is lagging behind and is facing serious contemporary challenges of low productivity level, socio-economic crises and political instability. All these must be addressed in order to give Africa a face lift. This paper appreciates and appropriates a multi-level approach in ensuring that there is the prevalence of African freedom, African transformation in the fast growing world even in the mid of her challenges. Africa should and must not remain static but dynamic politically, socially, culturally, scientifically, technologically, psychologically, intellectually and economically.

Key words: dynamics, strategies, transformation, leadership, development.

Bibliography

- Owomoyela., Oyekan., (1996):*The African Difference. Discourse on Africanity and the relativity of cultures, studies in African and African – American culture* OSA: Peter Lang Publishing.
- Helen., Aghamelu., (2009): *African Leadership Structure in Aghamelu Fidelis and Asomugha Chibuzo (Eds) (2009) Readings in African Thought and Culture, Anambra, Aguata, Strong Tower Books.*
- Asouzu., Innocent., (2003): *Effective Leadership and the Ambivalence of Human Interest: The Nigerian Paradox in a Complementary Perspective.* Calabar: Calabar University of Press.
- Ferrante., Joan., (2003) *Sociology: A Global Perspective, Fifth Edition, USA* Wason and Thomson Learning.
- Carden, Stephen., (2006): *Virtue Ethics: Dewey and MacIntyre, London and New York: Continuum International Publishing Group.*
- Bass, B.M (1981):*Stogdill's Handbook of Leadership, New York: Free Press.*
- Fiala, Andrew (2005): *Tolerance and the Ethical* London and New York: continuum.
- Asouzu. Innocent (2004): *Methods and Principles of Complementary Reflection: In and Beyond African philosophy, Calabar: University of Calabar Press.*
- Dukor (2010): *Identify, Citizenship and African freedom in Maduabuchi Dukor (Ed) (2010) Philosophy and Public Sphere, An international Journals of Concerned African Philosophers, Vol. 7 No. 1, Lagos Essence Library.*
- Dukor M., (2010): *African freedom: The Freedom of Philosophy, USA: Lambert Academic Publishing.*

Agbakoba J.C.A (2003): *Philosophical Issues in Development*, Enugu: Fourth Dimension Publishing Company Limited.

Maahai Wanagari (2009): *The Challenge for Africa, A New Vision* London: William Heine-
mann.

Victor Ogheneochuko Jeko, Ph.D

Nigerian Prisons Service, Zone G, Headquarters, Ikpoba hill, Benin City, Edo State,
Nigeria.

E-mail: victoroghene@yahoo.com