



GSJ: Volume 8, Issue 9, September 2020, Online: ISSN 2320-9186
www.globalscientificjournal.com

**INTERROGATING CORRUPTION AS A PREDICAMENT IN AFRICAN
LEADERSHIP: AN EPISTEMOLOGICAL SEARCH FOR GLOBAL
COMPETITIVENESS IN AFRICAN DEVELOPMENT**

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Abstract

The speed of change in the 21st century global experience is such that the pressure of innovation transits development to sophistication of life. Life in the western clime has operationally, institutionally and aesthetically developed in terms of technology, freedom and responsibility. The human character of change streamlined in innovation and facilitated through the culture of futuristic leadership has enabled hybridization of life in the western world. In Africa, the speed of change is retrogressive. This paper studies the African development setback under the framework of leadership failure embedded in corruption. Through theoretical analysis the paper argues that corruption has become a phenomenon in Africa. It maintains that corruption has destroyed leadership system in African development, and thus identifies that the only viable solution is for scholars to see the urgency of mounting a Zionist campaign against corruption as an impediment towards African competitiveness in globalization.

Key Words: Corruption, Leadership, Africa, Development and Globalization

INTRODUCTION

Time waits for no one and every runner on the track concentrates on individual agility and speed to win the race. In the race of human development, nations establish ways of life (culture) which they deem most condign in meeting up with vagaries of human existence. The differences in the culture of nations bring about differences in the quality of lives of their people. Thus, the quality of lives and environmental developments necessitates the categorization of nations on the scale of developed, developing and underdeveloped nations. Although the project of globalization strives to unite cultures and make the best out of their differences towards human development, the acute disparity between cultural values severe the globalizing effort. With visionary values, the western world inculcates the culture of providing and interrogating the possible conditions of the future life. For instance, the western worlds are already interrogating the conditions of life outside the planet Earth. In this character, innovation instigates the quest to better what is available today for a better tomorrow. The character of innovation is not just a technological issue but scientific improvement of the political structure, economics, arts, sports and virtually every part of human life that is time bound. Hence, the speed of innovating these aspects of human life provides for the clime a standard of living that is enviable for other continents.

Africa is rated as developing and underdeveloped continent given capacities of its nations towards bettering the lives of its people. There is poverty in many African countries hampering the process of development. Poverty in Africa is lack of provision to satisfy the basic human needs of certain people in Africa. From United Nations report in 2006, 34 out of the 50 nations on the UN list of least developed countries were in Africa (LDCs List, 2006.un.org.). In 2009, 22 out of 24 nations in sub-Sahara Africa were identified as having “Low Human Development” on the United Nations’ Human Development Index. The human development index which surveys majorly, the life expectancy, education and per capital income in different nations assesses the levels of human development in the world (UNDP, 2010). In the 2019 report, one country Seychelles, which took the 62nd position in the world record, remains the only country in Africa with *very high* human development. 9 countries were rated with *high* human development where as 44 others were dangling between *medium* and *low* human development. A country like Somalia has no data available given the insecurity and devaluation of life in the area (HDRO, 2019). In the poor state of many African nations, the world, through the guidance of United Nations continually seek for feasible measure to develop human lives in African continent as a one of the requirements of globalization. Thus, the United Nation through sustainable Development Group which includes agencies, funds and programmes concerning development, “work to support

countries to achieve the 2030 Agenda, addressing key challenges that transcend country borders such as health and environment”, (UNSDG, 2020).

From the above information, it is factual that while Africa is battling to get life and environment developed, their western counterparts are speedily sophisticating the quality of their development. While Africa is battling with impoverishment and security threats to life, the other continents are sophisticating their economic policies, political structures and quality of life. In any case, in the middle of these two extremes is *culture* which determines the worldview of different people. However, the way of life of people led by their world view is harnessed and institutionalized by the people under the guidance of their leaders. In other words, the leaders are the custodians of the people’s will as recommended by John Locke in *Representational Democracy*, and the length of a people’s development is determined by the performance of their leaders. Through visionary policies the “western leadership principles have focused on elements such as profit generation, long term future planning, human relationships and strategic planning” (Bourke, 2010, pg. 6). The drive to meet up with these elements incubates the character of innovation which the leaders of the western nations seek to measure their leadership performance upon. Towards this view, Acemoglu & Robinson (2012) contend that:

Economic growth and technological change are accompanied by what the great economist Joseph Schumpeter called Creative destruction. They replace the old with the new. New sectors attract resources away from old ones. New firms take business away from established ones. New technologies make existing skills and machines obsolete.

Although this leadership character is not particular to Western leaders as it is expectedly a character of leadership, it has brought about continuity of development goals through commonality of developmental worldview. The singleness of purpose in bettering the quality of human life undermines the policies made by the leaders and made formidable by judicial structure to assure compliance and collaboration in the project of human development. With

united vision the leaders guide the led and thence the speed of development transits to sophistication of life. In Africa, the case is different where foresightedness for leadership is blurred by greed and selfishness. Okure (2019) describes the challenges of Africa with these statements;

An analysis of the challenges facing Africa over the years reveals a major perennial problem. Seemingly economic in nature, the locus of the perennial problem that besets Africa is that of governance. An examination of issues related to the extractive industries, trade agreements, land grabs, capital flights, corporate tax evasions, human trafficking, mass migrations, the endemic conflicts and other things that deprive Africans of their dignity as God's children can be anchored on problem of governance...

In analyzing African leadership, Adeyemi (2017) opines that: “Opportunities for developing leaders have never been greater in our increasingly complex world.” Thus, political evolution is maintained by Acemoglu & Robinson (2012) as the major difference between developed countries and developing countries. For them, as developed countries inculcate the political culture and economic system that is inclusive and offer opportunities for most people to create wealth, the developing countries exert political and economic systems that are extractive and exploitative to both the environment and the people. This system brings about the impoverishment of the people exemplified in African continent which shows failure of leadership in the continent and consolidated by the culture of corruption. Thus, Adeyemi (2017) contends that Africa does not need charity, instead, good leadership because the African low life standard is “rooted in the political structure and the leadership culture prevalent in African”.

Failure of Leadership in Africa: A Prognosis

Some scholars attribute the problems of Africa and its leadership failures to the imprints of western contact on the shores of Africa. In this view, the historical incidents of slavery, colonialism, industrialization, land mineral explorations and cultural trespasses left Africa on a confusing state of identity, in comparative struggle with the rest of the world. Furious with the West Chinweizu (1975) argues that African problems stem from mental maneuver and domination of Africans by the west subjecting them to, “an uncritical acceptance and high valuation of every bit of wonder out of the West (pp 331). With the mental maneuver ascribed *Europhilia*, Chinweizu contends that the Europeans gave to Africa a piece of their culture in exchange for Africa's economy. Describing the scenario he states: “When they (Europeans) came, they had the bible, we had the land. We now have the bible and they have

our land”. From this background mindset, he argues that the African nations suffer from attacks from western inversion which stand as the dialectical structure of the development of western civilization and the underdevelopment of Africa and the rest of the world. Leadership problems not escaping from the imperial net, Chinweizu accepts that African leaders are selfish and dictatorial but opines that they are only puppets to the imperial masters.

In a similar view, Fanon (1961), in advocating for African liberation, argues that the historical clash between the colonist and the colonized has been perpetrated not only in the form of violence but in psychological dehumanization of the African race as evil and subhuman. For him, this *Manichean* division of the world into light (West) and darkness (African) engendered through violence and psychological manipulation, made the colonized *urban proletariat* to cooperate with the colonizers in creating inequality amongst the people. Thus, the *national bourgeoisie* who are leaders collaborate with the western allies to dominate the *peasant masses* and foster the westerns agenda. Exemplifying this point he notes in the book President Leon M’bas statement: “Gabon is independent, but between Gabon and France nothing has changed; everything goes on as before”. (WE, 52). Proposing for rebellion against neocolonialism in Africa, Fanon subscribed to violence as a tool for the liberation of the *Wretched of the Earth*.

Chinweize and Fanon, amongst other scholars like Walter Roodney attribute the failure of governance in Africa to the historical interception of the Western culture. As this paper is not concerned with establishing the truth value of their postulations, it only identifies the African problems to be particularly spearheaded by failure of governance by African leaders. In any case, when blames are grossly laid on the Western contact with Africa, it logically denies Africans the innate character of *self-will* to make a change. Again, every culture is all about accumulation of various patterns of life by different people reformed to suit a particular people through the guidance of the leaders. Western formal knowledge identified with philosophy is historically argued to have emanated from Athens, a city state where different cultures interact to produce wisdom. Hence, cultures need to intercept to reshape and advance which is the focus of 21st century globalization. An existential 21st century interrogation of African problems points to the problem of leadership.

For Liu (2012), Africa’s economy had been flourishing ever since it gained independence from colonial powers. Thus making assumption that African problems erupts from mirroring modernity through the western lens is not only an error but questionable. For him Africans

are not the only colonized people in the world as history is fraught with events of conquests. In his study of causes of Africa problems he states;

Main poverty-related issues do not arise from the lack of rich resources, but rather from the unstable and inefficient governments and political institutions. The lack of a systematic government results in corruption, whereby these resources are controlled by the wealthy.

The problem of leadership failure in Africa is so glaring and constant that it is more than a little odd that it has become so popular an explanation among people who are usually trying to explain the world order. For Friedman (2018) the diagnoses of African democracy with poor leadership is so common among scholars that; “It is so widespread that it has come to be seen as an expression of common sense”. Studying the problem of leadership, Friedman argues that because there is absence of collective action from the people to demand for democratic provisions, the leaders decide for the people. In describing the situation he submits that:

This surely means that leadership is a symptom, not a cause. If leaders are interested only in themselves rather than those who they are meant to serve, the reason is that the latter do not have enough voice to ensure a different form of leadership. Democracy’s prospects in Africa depend then, not on finding better leaders but on the factors which may spread more widely the ability to act collectively to ensure that government responds to the citizenry.

The argument of Friedman posits that leadership failure must be traced to the culture of the African people. Since the leaders are selected by the people it becomes impossible for the leaders to lead badly without the collaboration of the people. It is this culture that this paper attributes to the ***culture of corruption***. Through corruption the leaders destabilizes the people and make them loose their democratic collective voice.

The recurring actions that mastermind leadership failures in Africa can be itemized as follows:

****The policy of Rewarding Friends and Punishing Foes:*** Many African leaders have been greatly partial in executing their office. Favoritism, ethic cleavages, tribalism have severed the protection of the rule of law, where cronies of those in the office are above the law and the others are on the black book. Thus, sectarianism, partisan politics, violent struggle for electoral offices trample on the democratic processes and make the rule of law irrelevant. It was towards highlighting the importance of the rule of law that Fukuyama (1992) identifies the chief building blocks of liberal democracy as a strong central state, a state strong enough to hold the state accountable to the rule of law. Expressing the nature of favouritism and nepotism, Ilorah (2009) maintained that ;

The leadership in many African countries, with their ethnic diversities, is characterized by ethnic bias and favoritism and citizens are thus treated unequally in many respects, particularly when it comes to national resource allocation and political representation. This breeds resentment and creates conditions for an ultimate rejection of the state by the frustrated and politically conscious masses.

In Nigeria today, one of the causes of crises, agitations and divisions in the country is the high level of nepotism trading in the government. This is a situation where merit is trampled upon by favour, making both the system and institution anti-developmental (Martinussen 1997). Chris Anyanwu, a former Nigerian Senator, lamenting on the bane of favoritisms in Nigeria states;

What is killing Nigeria is favoritism. It is our insistence on using the wrong people for the wrong jobs. Why? Because of our growing insularity; we are gradually retreating to our villages. We are now seeing our universe through the prism of our tribes and states. So, everything that happens here must be handled to fit that orientation. And it is wrecking havoc on Nigeria. (Vanguard, Aug. 1 2010)

Just like in Nigeria, many countries in Africa are being wrecked by the same havoc of favoritism. For Nkata (2015), “the policy of rewarding friends stifles criticism and promotes a hand-clapper culture in Africa, encouraging their leaders to act badly under the support of cronyism.”

Nepotism: Most Africans hold in high respect cultural and religious values to the extent that they affect adversely their decision making processes. Since there are many ethnic groups with different cultures, there abound a variegated beliefs and value systems. On the other the diversity of religions increases the disparities in worldviews and difficulties of human coexistence. Leaders, not excluded from these believe constraints, are infiltrated with sentimental sympathy and a biased thinking faculty which deny an equivocal decision making process. For Olatunji (2017), nepotism is believed to be rooted in the African culture which is mostly justified by the practice of African communalism. In attempt to identify with religio-cultural cleavages, some Africans justify the practice as obligation to relational ties, and so public offices both at the leadership level and various institutions are seen as opportunities not just to serve but opportunity to favor affiliations. Thus, Olatunji (2017) argues that nepotism is the problem of Africa and, “to rid Africa of corruption and put her solidly on the path of sustainable development, merit rather than nepotism should guide public transactions”.

Dictatorship: The events of dethroning many African leaders from life presidency have left many African nations shattered in political violence. Lybia has not known peace since they dethroned late president Mummar Ghadafi. Syrian war, which has devastated humanitarian condition in the country, was ignited by movement to oust their dictatorial presided Assad. President Al-Bashir of Mali was recently ousted from almost 30 years of accused dictatorial

rule in Mali. Zimbabwean economy and life have been impoverished by the long dictatorial rule of Robert Mugabe. In fact many African presidents who took office after colonial independence made themselves *gods* in their countries with titles as the liberators of their nation. As power corrupts and absolute power corrupts absolutely, they made themselves *life* presidents transiting from military dictatorship to democratic dictators, ravaging the political institutions of African nations and inculcating such culture in their successors as stratagem for African *rulership*.

Visionless and Failure to Implement Defined Goals:

One cannot say that various policies designed by many African leaders are not good. Every government comes up with their own mantle of leadership and wonderful policies. But due to lack of visionary spirit in many African leaders, greed and self-centeredness impede the implementation of the policies. After the attainment of independence, many African leaders switched from their role as freedom fighters to owners of national treasures. Freedom which should be a means to development became means to economic and political appropriation, self aggrandizement and destruction to national polity. As new governments emerge, they map out their wonderful policies to satisfy the curiosity of internal and external observers while they are blurred in their vision by culture of self interest and lack of implementation. Worst of it, through cronyism, favoritism and nepotism, they are not held accountable for lack of implementation of policies and thus, become above the law. Nigeria, for instance, under the leadership of President Goodluck Jonathan came up with the policy of ***Vision 2020*** in 2010, to become the 20th largest economy in the world by 2020 (Thursday, May 12, 2010). Under the leadership of his successor president Buhari the country is ranked as the capital of poor people in the world. In the same way, the president Buhari administration is professing its concerted effort to making Nigeria great with many political visions and policies in a ravaged humanitarian condition.

But as maintained earlier, these failures in the leadership condition of African stems from a cultural disposition of Africans, that is, the culture of corruption. It does not mean that corruption cases are not found in other continents, afterall president Benjamin Netanyahu of Israel is accused of corruption in public office (BBC News, 22 May 2020). The case of corruption in Africa is so endemic that attainment of political positions and managerial heights become impossible without corruption. In fact, corruption is the *blood* of failed leadership in Africa and deserved to be specifically identified in any attempt to solving the African development problem.

Corruption in African Leadership: A Prognosis

This is a wide known phenomenon in world politics. Corruption generally, is the use of powers by government officials or their network contacts for illegitimate private gain. Although there are controversy on what should or should not stand as corruption,

Transparency International in their *Corruption Perceptions Index* (2017) include bribery, extortion, cronyism, nepotism, parochialism, patronage, influence peddling, graft and embezzlement as corrupt practices. In most cases, gifts in high offices are seen as an intention to seek certain favors such as work promotion, tipping in order to win a contract, job or exemption from certain tasks and seeking of favors (Tanzi, 1998).

From the *Corruption Perception Index* of 2019 (TI, 2019) among the 179 countries rated in order of corruption free countries, only 11 African countries fall into the first hundred countries with Rwanda on top in the 51 position. Other 10 African countries include Namibia, Senegal, South Africa, Jamaica, Tunisia, Morocco, Ghana, Benin, Burkina Faso and Tanzania. The rest of the African countries are scrambling for the positions below with Somalia at the last position. For Timamy (2005), African leaders, “have used their political position to embezzle economic resources – a process which often involves the mass pauperization of their ‘subjects’ and the deepening of their ‘ruler’”. In his study of African leaders and corruption, Timamy maintains that corruption and embezzlement have systematically become the strategic essence of governance (383). In further analysis of the endemic nature of corruption he states;

Where extreme corruption is systemic, it also involves deliberate measures to undermine the financial basis of oppositional political groups thereby reducing their adversarial potential. Clearly, financial power translates into functional political power, thus perpetrating the domination of the political party to which the corrupt leaders belong. (383).

The above assertion holistically describes the mechanisms and dynamics of perpetration of corruption practices in African leadership. Even before independence of many African countries, Kwame Nkrumah had started lamenting the tendencies of corruption in the African leaders striving for freedom. He cited corruption as an impending vice to African continent (Nkrumah 1961:110). Same observation came from Tanzanian Julius Nyerere and other African political thinkers before independence who made clarion call on the disastrous conditions corruption will bring to African nations. Their prophecies came to pass as African continent have been ravaged by corruption.

The 10th edition of the *Global Corruption Barometer* (GCB) – African (2019) reveals that, “more than half of all citizens think corruption is getting worse in their country and that their government is doing a bad job in tackling corruption” (www.transparency.org). The report also found that; “more than one in four people who accessed public services such as health care and education, paid a bribe in the previous year... This is equivalent to approximately 130 million citizens in the 35 countries surveyed”. From their study, the report indicates that corruption thrives in ranking order of Police (45%) government officials (39%) members of parliaments (36%), president/prime minister’s office (34%), judges and magistrate (34%), local government officials (33%), traditional leaders (22%), NGOs (20%) and religious

leaders (16%). The list shows that corruption thrives in various levels of leadership in Africa and when that is the case, it is correct to argue that the culture of corruption causes failure of leadership in the continent.

A continent with leaders brewed in corruption cannot but be set back in all ramification. Describing the ravages of corruption in Africa Kempe (2000) opines;

Corruption in Africa has reached cancerous proportions. In fact, so pervasive is this phenomenon in the region that it has been labeled the 'AIDS of democracy' which is destroying the future of many societies in the region. The corruption problem in Africa reflects the more general and now legendary, climate of unethical leadership and bad governance found throughout most of the continent.

The African Union (2019) describes the impact of corruption on the African continent as stealing the future. In their report titled, ***Stolen Futures: The impact of corruption on children in Africa***, the African Union notes that “children bear a disproportionate burden of the discriminatory effects of corruption due to their reliance on public services and reduced capacity to challenge corrupt practices” (au.int). Be that as it may, the impact of corruption is not just a futuristic destruction of the African society but also an impoverishment of the present society. United Nations Office on Drugs and Crimes (UNODC) in their 2019 publication submits that corruption hampers the attainment of Sustainable Development Goals (SDGs). Itemizing the effects of corruption, the office enumerated the following;

- Economic loss and inefficiency
- Poverty and inequality
- Personal loss, intimidation and inconvenience
- Public and private sector disfunctionality
- Failures in infrastructure
- Rigged economic and political systems
- Impunity and partial justice
- Rising illiberal population
- Organized crime and terrorism
- Diminished state capacity
- Increasing polarization and unrest
- Climate change and damage to biodiversity
- Human rights violations
- Armed conflict and atrocity crimes
- Public frustration and cynicism

The political incidents in African nations exhibit these effects of corruption as the continent has majorly remained underdeveloped. Although the continent is endowed with abundant natural resources and has attracted development aid from rich nations of the world, bad

governance groomed in corruption have laid the continent waste (Oladayo, 2014). In 2012, Nigeria was estimated to have lost over \$400 billion to corruption since independence (Daily Post, Aug. 31, 2012). The rise of public administration and the discovery of oil and gas are two major events that have sustained increase in the incidence of corrupt practices in the country. Different administrations after independence have cases of embezzlement of public wealth and looting. General Abacha's case is still very phenomenal although some of current Nigerian leaders' embezzlement have outweighed that of Abacha. In one of their 2020 report, "the Independent Corrupt Practices and other Related Offences Commission (ICPC) has quizzed to management staff of the Niger Delta Development Commission (NDDC), over allegations of various acts of corruption such as diversion of funds, procurement fraud and misappropriation of the agency's Covid – 19 funds" (ICPC, 2020). The NDDC officials are being investigated for the alleged diversion of the whopping sum of N5.474 billion meant for the purchase of personal protective equipment (PPE) for health workers handling the Covid – 19 pandemic in 9 states. Unfortunately, this is one among different corruption issues in different parastatal of a government that borrowed \$328 million from China in 2018, and still requesting to borrow more in combating the country's fraudulent budget. As of 2018, the Nigerian debt profile has risen to N23 trillion (Okunnu, 2018). In similar way, many African countries have high debt profile with no infrastructural development to juxtapose the conditions of the borrowing. Zimbabwean government has been so indebted to China that repayment of such loans seems impossible given the economic crises in the country. Analyzing the case of China and Zimbabwe Dendere (2019) opines;

China is not blind to the core of Zimbabwe's problems which are corruption... China's dilemma on one hand is the friendship and the desire to get access to resources (in Zimbabwe) and on the other is the reality that Zimbabwe's elite are deeply corrupt. Corruption goes against everything that China believes in.

These cases of Nigerian and Zimbabwean governments represent how African leadership is further enslaving and impoverishing the continent in the bane of corruption. Today, cases of illegal migration caused by humanitarian crises in African countries are still 21st century discourse for United Nations. In Danzinger's (2018) report;

Widespread population displacement is also linked to violent conflicts and unstable environmental conditions. Conflicts in the Central African Republic for example, have left an estimated 2.5 million people relying on humanitarian assistance and 690,000 internally displaced. Migrants fleeing violence have spilled across the borders of neighboring countries particularly Cameroon, Nigeria, the Democratic Republic of Congo, Chad. The current situation represents a challenge not only for the affected countries but also for the region"(un.org).

Thus, as the Western world and other continents are improving the levels of their development, Africa is still battling with humanitarian crises, struggling to have a life before

progressing to standardize the life. In its leadership troubles, the continent is operating in the Orwellian 'animal farm' where some animals are greater than others, creating a Hobbesian state where life is brutish, poor and short.

Need for Massive Campaign Against Corruption in African Leadership:

The African Union designated 2018 as the year for "winning the fight against corruption". Noting that corruption continues to harm Africa, hampering democracy, democracy and the ability to bring people out of poverty, the AU signed several treaties aimed at ensuring democracy, rule of law and good governance. During the 30th Assembly of Heads of State and Government in 2018, the AU launched the African Anti-Corruption year. With the theme: "Winning the Fight against Corruption: A sustainable path to Africa's Transformation," AU adopted various regulatory instruments and establish different institutions to combat corruption in Africa. Main of the laudable treaties is, Agenda 2030. The agenda proposes for: "An Africa of good governance, democracy, respect for human rights, justice and the rule of law". However, these are not new policies as the defilement of their implementations by many government have corroded public confidence.

Transparency International in 2018 advised African Union on practical ways of combating corruption, in an "**open letter to the AU**". In the letter, the transparency international identified key areas where corruption could be curbed, namely; procurement; open contracting; curbing illicit financial flows and recovering of stolen assets; education and other key public services; and beneficial ownership transparency. The underlying determinant factor in all these key areas remains accountability and transparency enforced through action. Actions can be effected through financial support, dedication, strengthening of existing anti-corruption systems and support of civil society in eradicating corruption from the continent.

The call for collaboration with civil society informs the fundamental need for civic education. No campaign can be fruitful without deep understanding of the essence and reasons for eradication of corruption in the policy. It does not mean that the leaders who perpetrate corrupt practices are illiterates. In fact most of them are European trained, but the demand for massive education avails the people the right understanding of their rights to change the institution and the leaders, holding them accountable for their policies and leadership decisions. World economic forum maintains that education is a valuable weapon in African continent's fight against corruption (Nyamsogoro, 2015).

In their project, the European Research Centre for Anti-Corruption and State-Building submits that corruption can be prevented through education, information and raising consciousness (www.againstcorruption.eu). The project believes that, "increasing anti-corruption awareness through education of the youth, dissemination of anti-corruption information, expansion of sociological basis and awareness-raising on the financing of

political, parties and campaigns,” will contribute to the development of civil society. It is the development of the mental political thought process of the civil society that both the leaders and the led will cooperate in the fight against corruption in Africa. In her campaign for strategic winning of corruption in Nigeria viz-a-viz Africa, Okonjo Iweala (2019) points out:

To fight corruption, we must first understand it... Africa needs to focus its anti-corruption fight on long-term, high return institution building activities, coupled with the justice infrastructure and political will to hold those who transgress accountable. This process should start by making key government statistics open and transparent, enabling citizens to keep on top of importance information and build trust in their governments.

From the foregoing, it is evident that the culture of corruption must be eliminated for Africa to make any headway developmentally. The leaders are deeply involved both in perpetration of the *malpolitics* and in making resolve to extricate it. And the pragmatic way of extricating corruption is through systematic structuring of transparency and accountability in every level of leadership in the continent.

Conclusion

This study has identified corruption in African leadership as the basic cause of impoverishment and low standard of living in the continent. Thus, Africa is slow in the existential race towards human development. In such condition, the West and some other continent which are competing themselves on hybrid modification of quality of life in all ramification, are far beyond the reach of Africans. The unequal development level is established on the differences in the leadership qualities. In world politics today, Africa has no comparative and competitive power as they are always at the receiving end. Neither their military might, nor economic strength nor political structure can contest with super powers when their humanitarian condition is grossly on a deplorable state. But hope for a positive change comes in when the impediments to global competitiveness, which are rooted in corruption and failed leadership, are surgically uprooted from the cradle to the top with a view in raising an African leadership culture where global ethics and standard is the norm. Already Asia and South America, which are third world continents, have joined in the shared global experience in qualitative leadership with incredible development indicators. So Africa must rise up and recreate an organogram or framework to expunge corruption in their leadership system.

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