

INTERCULTURAL PHILOSOPHY AND THE QUESTION OF LEADERSHIP IN AFRICA

Evaristus Emeka Isife, PhD.

Department of Philosophy

Nnamdi Azikiwe University, Awka, Anambra State

emekaisife@gmail.com; ee.Isife@stu.unizik.edu.ng

Abstract

Intercultural Philosophy can be loosely described as a cumulative viewpoint of varied worldviews and the underlying logic that subsists in them. It can be understood too as philosophies from various cultures and backgrounds with overarching lessons for humankind. These cultures could be Eastern, Western, African and so on. Imperatively then, intercultural Philosophy can aid the process of comparative approaches to the study of any phenomenon common to humankind. Hence, using the method of critical analysis, this study interrogates the leadership Question in Africa concerning corruption, underdevelopment, stay-put in power by African leaders and science and technological deficiencies. The purpose of the study is to glean from the cultural Philosophies of another clime especially the Orientals and Westerners on how they tackle the issue of corruption in leadership to mitigate Africa's leadership challenges to its barest minimum thereby opening up new vistas for Africa's ultimate leadership development from what works for others.

Keywords: Leadership, Philosophies, Culture, Worldview, Thought, Logic, Development, Deficiencies,

Introduction

Leadership ought to be an art and skill that can be learned and transmitted. It should have neither colouration nor tilting towards any idiosyncrasy. Its target or focus should be fixated on providing worthwhile direction that can bring about a positive outcome wherever it is directed at. However, it appears to be the case that leadership in Africa is culturally related so it cannot be devoid of cultural sentiments. For example, the culture of the Bantu or Zulu contains what leadership ought to be or is. This perhaps explains why it is often said that 'Africans get the leaders they deserve'. Ironically, in some cultures, a

good leader knows how to create division, steal public goods and use the proceeds to develop his or her region. Such a person is excused for creating instability in the polity or promoting religious intolerance as long as such a leader is from a particular region.

Culture and the leadership question are intertwined and have a lot of connectives. Every leader is a product of a culture and cannot operate outside that culture or its history except one who wants to be a rebel for good. For example, there is a history of military leadership in Nigeria despite the attraction and acceptance of democracy by a good portion of the world. From this military history and culture, Isife (2020c:4) noted quite brilliantly that:

...the so-called triumph of democracy in Nigeria is a continuation of military juntas....This is as Nigerian democracy has turned to oligarchy. These oligarchs are now the cabals who in alliance with the military and their cronies alternate themselves in government posts for their gain. The dire effect of this predatory state is visible in the austerity measures, clueless policies, incompetence, negligence of democratic principles, unemployment, inflation and mass poverty.....

The issues raised in the above quotation are leadership related. This is why Asaju (2014:117) *et al* agree that “leadership is undoubtedly a very big challenge in Africa and Nigeria in particular. Having competent, effective and purposeful leadership, that is capable of turning its highly chorused great potentials into real economic and political power, has been quite elusive for over five decades of her independence.”

This reality is a sad one and calls for serious reflection on the reason for the dearth of capable leaders who can provide top-notch leadership direction for the people of Africa and Nigeria. This leadership conundrum has made the continent of Africa a land of Lilliputians despite its natural and human resources. Can Africa’s leadership problem be traced to her culture? What is the relationship between African culture and the quest for purposeful leadership in Africa? How can selfless leaders who are men/women of integrity take over the saddle of leadership? What other cultural or intercultural recommendations can help in salvaging this ugly scenario? These and more shall form the basis of the ensuing discourse with the belief that in the end, there will be some new findings that will help salvage the current sad situation.

What Is Intercultural Philosophy?

Intercultural philosophy encompasses comparative philosophy in the sense that, one must understand the various cultural philosophy before they can be compared even though the two terms are often used interchangeably. Intercultural philosophy can be understood as

philosophy being intercultural. Nelson (2020:247) contests that “the modern self-image of philosophy is exclusively and intrinsically accidental by genealogically tracing how philosophy is already intercultural through a series of case studies focusing primarily on early twentieth-century German philosophy in its broader historical context.”

The critical genealogy of the intercultural situations of modern philosophy is evidenced not only by considering the “positive” influences and appropriations, as Martin Buber, Martin Heidegger or George Misch’s work portrays. Even in the ancient era of philosophy, it is not so much of a task to be able to identify the cultural aspects and dimensions of philosophy. Humans everywhere indeed have the capacity and aptitude for clear thinking, but geography and sociological schism plays an active role in the outcome of such philosophical postulations. This is the basis upon which philosophy can be considered to be cultural having a lot to do with the way of life of a people. William Sweet (2014:2) avers that:

Genuine interculturality....designates contact among cultures which exemplifies or leads to comprehensive mutuality, reciprocity and equality, Arguably it is this sense of interculturality that many of those who see themselves as engaged in intercultural philosophy aspire....is it to be a field or subject area of philosophy? or is it more of an attitude, method, approach or plurality of approaches to doing philosophy? Does it provide a positive direction or agenda or does it focus more on avoiding certain problems in (traditional) philosophy?

For some, the term “intercultural” means simply relating to, involving, or representing different cultures. For others, it is contact or social intercourse taking place between cultures as in intercultural communication. And yet others still, would insist that genuine interculturality designates contact among cultures which exemplifies, or leads to, comprehensive mutuality, reciprocity, and equality. Panikkar (2005:237) thinks that “...it is the talk of philosophy to know, to love and to heal all in one. It knows as much as it loves and heals. It loves, only if it truly knows and heals. It heals if it loves and knows.....it is not foreign to the nature of philosophy to act with wisdom, to love with discernment and to perceive with detachment.”

Philosophy inescapably emanates from, responds to, and experiments with culture. Culture is composed of worldviews, values, habits and practices. Different cultures mean different sets of these contents. This is to say then that different cultures have different ways of conceptualizing, interpreting, configuring, and negotiating reality. If this truth is not committed to reason, it can lead to ethnocentric notions that one’s own belief or

worldview possesses exclusive truth claims while other worldviews are invalid, inferior or mistaken. Heeson Bai (2014:15) *et al* note that,

if we understand the function of philosophy as cultural work, the aim of which is to attend to the problematic aspects of a culture or cultures and introduce and implement alternative ways of negotiating reality, then philosophy's primary activity would be to search for worldviews and values that promise or are efficacious in responding to the problems that a culture is experiencing.

Lenart Skof (2008) thinks that comparative and intercultural philosophy means the same thing. He also asserts that the predecessors of contemporary intercultural philosophy proceeded along two avenues: the first was a new field of comparative philosophy while the second tradition proceeded from Arthur Schopenhauer and his main follower, Paul Deussen Strove to describe the history of philosophy anew by introducing Indian, and other (Chinese, Japanese) philosophies of a non-European origin. This enabled modern philosophy to either include non-European traditions within its historiographies or to apply comparative (later also intercultural) methods to the very field of philosophy. Berger and Kramer (2019) hinted that there are three most important tools for doing cross-cultural comparative philosophy in a more responsible, thoughtful and impactful way. They maintain that:

An openness to learn the ideas, concepts, frameworks and assumptions of the tradition with which one is trying to engage. Either a solid comprehension of the language(s) of the tradition with which one is trying to engage; or at least translations of their source texts or narrative traditions and discourse and; a community of mutuality interested engagement (Berger and Kramer, 2019:134).

Since philosophy is identified with interculturality, what is then the place of African philosophy in this whole discourse granted that philosophy is considered to be a form of self-consciousness of a given culture because it examines that culture and tries to rationally address the fundamental question. What then is the function of African philosophy to interculturality? Amato (1997:73) reasons that:

...African philosophers need not ask non-African Westerners' permission to be deemed legitimately modern or legitimately philosophical. They need not accept that only by conforming to the central methodological tenets of Western philosophy do they earn the right to philosophize. The intellectual culture of a people expresses its substantive concerns, which cannot legitimately be reduced to their form or method of thematization.

To be deemed legitimately philosophical, one only needs to do philosophy. African philosophy, therefore, needs to be reconstructed in order to contribute to the philosophy of humankind in general. This is what intercultural philosophy requires offering concepts, methods, and insights, from one cultural thinking to the benefit of mankind in general. This broad way of looking at intercultural philosophy with the sole aim of benefiting humankind squares up with the acceptance of intercultural philosophy by Bekele Gutema (2015:150) to mean “a new philosophical orientation and attitude that assumes that no philosophy is the philosophy for humankind.”

On the Notion of Leadership

The concept or notion of leadership can be understood from a plethora of perspectives depending on the ontological background one is coming from. If a politician is using the term leadership, it will capture the sentiments he wants. This is also true for a motivational speaker as well as a philosopher or theologian. Leadership is from the word to lead. To lead is when one is in the front while others are following one's every command because it is assumed that the one who is the leader has the technical know-how to lead the others who are the followers. Plato believes that the leader must be skilful and knowledgeable to steer the ship which is why the Guardians are cut out for special training to prepare them to be philosopher kings.

Leadership can be seen as a process of social influence geared towards the maximization of the efforts of others in the achievement of a goal. This suggests that leaders are expected to know and do the right things while giving direction, building an inspiring vision and creating something new. A leader therefore must have a sense of clarity, decisiveness, courage, passion and humility. Leadership can be autocratic, democratic, *Laissez-Faire* or paternalistic. In attempting an answer to the question of leadership, Klingborg (2006:280) *et al* assert that:

From the late 1800s to about 1930, leadership theories emphasized control and centralization of power. The “Greet man” theory, which suggests that leaders are born and not made, supported the existence of some mysterious qualities vested in select individuals and frequently passed between generations. This model faded from popularity in the 1930s and 1940s as “trait” theories appeared that attempted to identify specific traits qualifying an individual for leadership.

Six common trait groupings associated with leadership, include capacity, achievement, responsibility, participation, status and situation. Leadership has also been seen from psychoanalytic theories that explored why individuals are motivated to lead or to follow a

particular leader with an increased focus on the role of groups and organizations. There are many theories of leadership such as exchange, situational, and attribution leadership theories. Exchange theory proposes that the social exchanges between the individual and the group, including rewards, status, and esteem, influence or contribute to the quality of leadership. While situational leadership theory proposes that social situations influence the leader concerning success. Leadership ought to be directive, that is, talk-oriented, achievement-oriented, supportive, and participative.

Attribution theories in leadership have to do with how followers attribute certain qualities to leaders. Leaders are supposed to be more responsive to their followers with a more spiritual or value/principle-based relationship between leaders and followers. This is where vision becomes very fundamental to the discussion of leadership which requires the management of dreams as a responsibility of the leader. This is where leadership becomes functional and a serious business because results must be seen as the indices of a functional or effective leader. This is why a good leader is often seen as a good manager too as a result of functionality. Surji(2015:155) puts the point aptly when he asserts that “leadership is a position to listen with enthusiasm, having an aspiring mind to be able to make a decisive action, empower and encourage others in a responsible, supportive and humble manner to inspire them to achieve set goals as planned.”

Leadership Situation in Africa

There is almost a consensus that the continent of Africa has not been fortunate with good and credible leaders. This is partly (some think it is fully responsible) the reason why the continent is still regarded as a dark one. There is no contesting the fact that Africa is blessed with abundant human and natural resources. But the continent is everything negative and poverty infested and one that calls for serious concern. From Libya to Zimbabwe, Benin Republic to Uganda, the story is the same of tales of woes, gloom and misery. Folarin (2012:1) noted with dismay that:

In Africa, all we have seen is rulership or at best “managership. Such rulership often carries along with it the excess baggage of more innocuous problems for the continent from Abidjan to Djibouti, Lagos to Johannesburg, Freetown to Kinshasha, Dafur to Kampala, and Cape to Cairo. Any impassioned person about the continent, capable of reading the context of the African dilemma and analyzing it, is the same story of one leadership ineptitude or the other.

The leadership problem in Africa is widespread and well-known. It would be almost impossible not to fall into the temptation of being descriptive here instead of being prescriptive because the problem of leadership has a lot of precedence as well as antecedents. Though the focus of this paper is not to recount the many failures of

leadership in Africa, it will not be out of place to stay a while on it. The more worrisome is the reality that the foundation of most states in Africa especially political and economic has made it such that it would take almost a miracle for a positive change to be expected in the African continent concerning leadership competence. This foundation points back to the colonial political structures which were inherited, preserved and maintained by most African leaders. Thus, “the attainment of political independence therefore only changed the composition of managers of most African states, not the character of the colonial era”. (Isife, 2020b:126). The structure is such that political parties, their manifestoes and the kind of politics being played are that is strange to men to reason. In it, you find an odious sting of corruption, nepotism, ethnic leaning, religious leaning, stay-put-in-power syndrome, insincerity, incompetence and ineptitude.

The orientation of African leaders seems to drift away completely from what is obtainable in traditional Africa concerning communalism and Ubuntu philosophy. It can be argued that African leaders have always been selfish and callous right from the pre-colonial era and they only took it to a whole new level when the colonialists came. However, when dissecting the matter from a historical basis, it would be discovered that several kings in pre-colonial Africa have been beheaded or sent into exile because of corrupt practices. Whatever it is that has made leaders rule with impunity, incompetence and corruption must be at the very core of the problem of leadership. The continued political interest of the colonial masters in their former colonies in Africa has contributed in no small measure to poor leadership in those states. Of course, one is correct to say that post-colonial Africa “is battling with two enemies of decolonisation after independence, the colonial masters... and the elites (politicians)...” (Isife, 2020a:269). This point is brought out clearly by Afegbua and Adejuwon (2012:143), when they noted that,

the governing class has been the target of the pillory, vilification, condemnation and disdain given the pervasive and persistent socio-economic and political crisis bedevilling Africa. The economic domain has been characterized by huge external debt overhang, net capital flight, disinvestments, the collapse of social infrastructure, food crisis and insecurity, over-devalued national currency, pervasive poverty, and unpopular, repressive and alienating economic policies.

The structural problem of policies in African states is one of the major reasons why most political leaders cannot fare any better even for one with very good intentions and goodwill to bring about a positive change. The systematic dysfunction of the state policies furthers the course of corruption and is beneficial to African leaders. A constitution review is also only targeted at further plundering of the state coffers. One can then

conclude that the political setting of African states does not provide for a strong constitution that reflects the true wishes of the people in principle and practice. Policies and policy summersaults are pointers to how the institutions of government can be influenced by political leaders, actors and gladiators. Is it any wonder why some African leaders steal mind-blowing sums from the state coffers stashed in far-away foreign banks while the people they are perceived as leading wallow in poverty?

African leaders have frequently come into a position of power with little or no experience because the system makes provision for them to ascend such offices. Some African leaders do not possess the minimum qualification academically to occupy such an exalted office yet they find themselves there and take the state back to the stone age. Leadership as well as governance goes beyond just the possession of charisma and goodwill to make a positive difference. Attaining the requisite educational training is very important in leading a people because a leader must be knowledgeable in leading the people since the blind cannot lead the blind. It is from this perspective that Afegbua and Adejuwon (2012:144) see leadership as “involving a complex interaction among the leader, the followers and the situation”.

The problem with Africa as Chinua Achebe puts it is the failure of leadership. Both the leaders and the political structures that see to their emergence are faulty. It was only recently that the military had to go back to their constitutional duties of protecting the territorial integrity of the nation. They have been very active players in the African political space, drafting constitutions that do not represent the desires and aspirations of the will of the people. This situation led to a very faulty political foundation that sets the agenda for the retired Generals coming back to power as civilian leaders. A tyrant is a tyrant whether he is dressed in military regalia or a civilian one, and Africa has more tyrants in the seat of power than anywhere else in the world.

It has been observed that one cannot fully discuss the leadership problem of Africa without sounding pessimistic and forlorn. This is inescapable because that is what the reality on the ground captures. The inevitability of the role of leadership in driving the process of development is seen from the perspective of agenda setting, resource mobilization and utilization as well as political action (Omale and Amana, 2014). Looking at the history of leaders, we would find heroes of leadership who positively influenced development for their people coming from Africa. The likes of Nelson Mandela, Mahatma Gandhi, Alexander the Great, Alfred Nobel, Kwame Nkrumah, and Julius Nyerere come to mind as leaders who left an indelible mark on the sand of time through their exemplary leadership styles and results.

Since the paper is a philosophical one with the application of the critical and analytical method to periscope the leadership situation in Africa, it would not be possible to do this without unearthing the remote causes or the *raison d'être* of why leadership is a major problem in the African continent. These why questions expose the lacuna and bring to light the reason for the crises. Consequently, it must be stated that one cannot fully exhaust all the reasons for the leadership failure in Africa as they are as many Independent states we have in Africa. There are nonetheless, some that seem to be pivotal and far-reaching and these we have been able to capture. Since the paper's major aim is to access and assess how the failure of leadership is dealt with in other climes or cultures, the paper will now focus on the oriental and western cultures in order to make the point that intercultural philosophy provides the basis for navigating through cultures in order to glean and learn how these cultures handled their existential challenges.

The Oriental Treatment of Leadership Failure

It must be emphasized at this juncture that no nation or continent is devoid of leadership problems. But some cultures have been able to ascend the ladder of mediocrity and failure to build a stronger and more virile institution that sees leaders coming out to serve the people rather than their greed. To such people, leadership has been redefined to serve the interests of the people and where a leader goes against that noble call, there are dire consequences. The oriental comprises several countries in the Indo-Asian world, while some of these countries have put measures in place to tackle leadership deficits, others are still grappling with the effect of bad leadership.

China and Singapore are two oriental nations that have taken several measures including the most severe penalties to fight corruption which promotes bad leadership. Corruption here can be understood as an abuse of public office for private gain. Major actors committing corruption constitute government officials as the main body but also widely include personnel engaging in public service. The means of corruption include graft, bribery, embezzlement, backdoor deals, nepotism, patronage and statistical falsification. Although Singapore is the least corrupt country in Asia and corruption control in China is complex but the concern of this paper is on the drastic punishment meted out to public leaders to make a general statement about zero tolerance to corruption as well as serve as a deterrent to others. Some of these drastic punitive measures are firing squad and long jail sentences, sometimes life imprisonment.

Tough punishments seem very popular in China with the highest rate of executions in the world. It is the argument of Huang (2015) that China's leadership seems to be more

aggressive in dealing with corruption than in addressing economic reforms. This is because some observers are optimistic that these efforts will eventually succeed in curbing rent-seeking activities and establishing a more efficient and sustainable growth path in China. The example of China has shown that corruption control may not bring about immediate economic improvement but will bring in stable leadership which will eventually usher in economic progress. It is not as if China is immune from several factors that foster corrupt practices. For example, it has been identified that some of the causes of corruption in China are low salaries, red tape (bureaucratic procedures), low possibility of detention and punishment, decentralization and cultural factors. These are circumstances that people of other cultures face as well. But China knowing how corruption and bad leadership can affect the entire rubric of society has been consistently pushing to eliminate corrupt practices in the country. Chow(2015:697) notes that:

China has engaged in periodic crackdowns on official corruption for decades and the warning that corruption could prove fatal to the Communist Party of China CPC has been widely used since the 1980s. In this current crackdown on public or party officials, president Xi Jinping, the paramount leader of China, has announced that China will go after “tigers” and “flies” meaning both higher and lower-level officials.

It may not be said that bad leadership has been eradicated in China as well as other Asian states. But the harsh measures that have been put in place to check corruption by those occupying public offices have instilled a new consciousness in the psyche of the people. The implication is that anyone who is caught in corruption-related cases always goes in for the harsh consequences of such actions. Of course, these strive towards the prevention and punishment of corrupt practices among leaders and other public servants can be said to be responsible for the political and economic progress of the nation.

Also, Zhu (2012:7) notes that “severity of punishment, taken alone, does not seem to determine the level of corruption.” Thus corruption control in Asia has shown that it is not enough to treat the symptoms of corruption rather the causes of corruption should be addressed. This realization is one of the factors that contributed to making Singapore the least corrupt nation in Asia. Unlike China, Singapore emphasizes more on the prevention of corrupt practices and is impartial in the enforcement of its anti-corruption laws as “anyone found guilty is punished by the law”. (Quah, 2016: 192).

The Western Treatment of Corrupt Leadership

The West (comprising mainly Europe and America) cannot be denied strong institutions which is responsible for quick results in the area of political and economic development. The United States of America in focus has a very robust form of democracy which places

its leaders under strong checks and balances so that it becomes almost impossible for a leader to act *ultra vires*. Government officials in America represent the citizens' ideals and concerns in government. So American society recognizes that "(corrupt) practices are an insidious plague that has a wide range of corrosive effects on societies as it diverts funds intended for development, undermines the ability of governments to provide basic services, feeds inequalities and injustice, and discourages foreign aid investment" (West, 2010: 5)

After the American declaration of independence, Americans represented by the great minds who fashioned out their constitution were bent upon the study of the principles of government that were essential to the preservation of the liberties which had been won at a great cost and with heroic labours and sacrifices. This was the motivation that engendered a thorough and practical constitution to protect the liberty of the American people. So when it is said that America is the greatest democracy in the world, the reason for such an assertion is strong democratic institutions. Several other countries in Europe with strong institutions got to that point because they struggled for liberty and equality and the French revolution comes readily to mind. De Tocqueville(2002:5), writing on his observation about America noted that:

the American people through their chosen representatives who were instructed by their wisdom and experience and were supported by their virtues cultivated, purified and ennobled by self-reliance and the love of God had matured, in the excellent wisdom of their counsels, a new plan government, which embraced every security for their liberties and equal rights and privileges to all in pursuit of happiness.

America's strong institutions are for the preservation of the ideals held by the nation and cherished by all which guarantees prosperity, progress and happiness. Hence, when a leader aspires for public office in America, such a one understands the expectations of the people and his or her responsibility to the people. The strong American system does not breed corrupt leaders and if any leader has any issue that bothers corruption, such a one does not waste any time in resigning from that office while offering his/her self to the full investigation of the law. So how does America treats corrupt leaders? The answer is simple: it is that such a leader, because of the strong institutions that cannot be manipulated by corrupt and greedy men, would have no choice but to resign and face the full scale of the law. When one is found guilty, the law then takes its full toll.

Is it not interesting that in the history of America as an independent country from Britain, it has not experienced any military coup? This is attributed to the spirit of liberty

protected by law. There is a consciousness ingrained in the minds of the American people about contentment, patriotism, love for the nation, giving back to the country, preservation of lofty ideals and so on. These virtues have been transmitted from one generation to another and it is a very interesting takeaway from the American nation on dealing with leadership problems.

Evaluation

From the Oriental and Western investigation of how corrupt leaders are dealt with, it becomes very clear that intercultural philosophy can interrogate just any matter of existential import. Every culture has its peculiar challenges and ways of overcoming them. In the same vein, every leader or potential leader is a product of a culture and is often influenced by what that culture accepts as praiseworthy or blameworthy. Just as philosophy cannot be engaged in outside culture, it is difficult to have leaders who are not a product of their culture. Intercultural philosophy, therefore, plays a major role in the understanding of cultural differences, similarities and ways of tackling problems.

The question of leadership calls for serious concerns and solutions in the African continent because of what the absence of purposeful leadership is causing to the continent in terms of political/economic downturn. If humans are humans everywhere with the special ability to think and reason, then Africans can get it right in matters of leadership just like their Oriental and Western counterparts. The examination of the corruption control in Asia and Europe raises some serious concerns for Africa: Do African states have a strong democratic institution that can check corruption and prevent leaders to go against the oath sworn to be true to the constitution? Or is the constitution a cesspool for the plundering of the nation's resources by those who swore to uphold the virtues of the constitution? Do the African states have tough/drastring laws dealing with corrupt leaders? The answers to these questions are a capital no. These are the issues that distinguish the Orientals and Westerners from Africans. These are the reasons why there is progress and development in one divide while it is absent in the other. There may be other valid ways that leadership problems in Africa can be dealt with. But this paper argues that with strong democratic institutions created and tough laws against corruption enacted that the leadership deficit evident in Africa will begin to see new rays of hope.

Conclusion

This paper has been an attempt at interrogating the leadership problem in the African states as the reason for the lack of development in Africa. It identified several factors that militate against the lack of leadership direction in Africa with the findings that some African leaders have no business holding leadership offices. It also discover that African

states have very weak constitutions which does not reflect the will of the people as most were written or drafted by the military while in power. The paper also examined the Oriental (Chinese and Singapore) treatment of corrupt leaders as well as the Western (American treatment). In all, the paper holds the view that intercultural philosophy is very important in comparing and contrasting existential issues that bedevil all men and recommends that such an area of philosophy provides ample opportunities to deal with problems following how a culture was able to overcome or deal with a similar problem after providing great insights.

Works Cited

- Afegbua, Salami, Issa and Adejuwon, Kehinde David “The Challenges of Leadership and Governance in Africa” In *International Journal of Academic Research in Business and Social Sciences*. Vol.2, No.9, 2012. pp:141-156.
- Amato, P. “African Philosophy and Modernity” In E. C. Eze, (Ed), *Postcolonial African Philosophy: A Critical Reader*. Oxford: Blackwell, 1997.
- Asaju, Kayode *et al* “Leadership Crisis in Nigeria: The Urgent Need for Moral Education and Value Re-orientation” In *Public Administration Research*, Vol.3, No.1, 2014. pp: 117-124.
- Bai, Heesoon *et al* “Towards Intercultural Philosophy of Education: In *Studies in Philosophy Education*. Dordrecht: Springer Science + Business Media, 2014.
- Berger, Douglas and Kramer, Eli. “Lessons from Intercultural Philosophy: Getting over Reductive Comparisons and Attending to Others”. In: *Eidos: A Journal for Philosophy of Culture*, Vol.1, No.7, 2019. pp: 134-140.
- Chow, Daniel C. K. “How China’s crackdown on Corruption has led to Transparency in the Enforcement of China’s Anti-Bribery Laws” In *University of California, Davis Journal*, Vol.49,2015. pp:685-701.
- De Toqueville, Alexis. *Democracy in America* (Trans) Henry Reeve. Pennsylvania: University Press, 2002.
- Folarin, Sheriff “Africa’s Leadership Challenges in the 21st Century: A Nigerian Perspective” In *African Journal of Political Science and International Relations*, Vol.7(1), 2012. pp:1-11.
- Gutema, Bekele “The Intercultural Dimension of African Philosophy” In *African Study Monographs*, Vol.36(3), 2015. pp:139-154.
- Huang, Yakou,(2015). “The Truth about Chinese Corruption” in Carnegie Endowment for International Peace .<http://carnegieendowment.org/2015/05/29/truth-about-Chinese-corruption>. Retrieved on 12/06/2021.
- Isife, Evaristus Emeka. “Dialectics of Freedom in Frantz Fanon: A potent Tool towards Achieving Political Stability in Nigeria” in *The International Journal of Humanities & Social Studies* 8(5),2020: 265 – 273.
- Isife, Evaristus Emeka. “Political Instability in Nigeria: Causes, Impacts and Philosophic Solutions” In *Amamihe: Journal of Applied Philosophy* 8, No.6, 2020. pp:1-13.
- Isife, Evaristus Emeka. “Dialectics of Freedom in Frantz Fanon and its Relevance in Contemporary Africa” in *IGWEBUIKE: An Africa Journal of Arts and Humanities* 6(9),2020: 118 – 131.

- Klingborg, Donald J. *et al* "What is Leadership?" In: *JVME*, Vol. 33(2), 2006. pp:280-283.
- Nelson, Eric S. "Intercultural Philosophy and Intercultural Hermeneutics: A Response to Defoort, Wenning and Marchal" In *Philosophy East and West* Vol.70, Number 1, 2020. pp:247-259.
- Omale, Simeon Achonu and Amana, O. Dayman "Political Leadership Crisis and Failed States: The Function of Family Imagination" In *Global Journal of Arts, Humanities and Social Sciences*, Vol.2, No.5, 2014. pp:1-12.
- Pannikar, R. "A Nonary of Priorities" In J. Ogilvy(Ed), *Revisioning Philosophy*, New York: State University Press, 2005.
- Quah, J.(2016). "Singapore's Success in Combating Corruption: Four Lessons for China" in *America Journal of Chinese Studies* 23(2): 187- 209.
- Skof, Lenart, "Thinking Between Cultures, Pragmatism, Rorty and Intercultural Philosophy", In *Ideas/Values*, Vol. 138, 2008 pp:41-71.
- Surji, Kemal M, "Understanding Leadership and Factors that influence Leaders Effectiveness" In *European Journal of Business and Management*, Vol.17, No.33, 2015 pp:154-167.
- Sweet, William, *What is Intercultural Philosophy?* Washington DC: The Council for Research in Values and Philosophy, 2014.
- West, J. Robinson (Ed) *Governance, Corruption and Conflict*, Washington DC: United States Institutes of Peace, 2010.
- Zhu, Jiangnan(2012), "Do Server Penalties Deter Corruption? A Game Theoretic Analysis of Chinese Case" *China Review* 12(2), 1- 32.