

 <p>ISSN NO. 2320-5407</p>	<p>Journal Homepage: - www.journalijar.com</p> <p>INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR)</p> <p>Article DOI: 10.21474/IJAR01/21430 DOI URL: http://dx.doi.org/10.21474/IJAR01/21430</p>	
---	--	---

RESEARCH ARTICLE

LEADERSHIP: KAKISTOCRATIC LEADERSHIP IN AFRICA

Hyacinth Anucha

1. Department of Educational Studies and Leadership, Bowie State University.

Manuscript Info

Manuscript History

Received: 19 May 2025

Final Accepted: 21 June 2025

Published: July 2025

Key words:-

kakistocracy, leadership, neocolonialism, corrupt governance, moral reformation.

Abstract

This study critically examined the tension between divinely inspired leadership and the widespread prevalence of kakistocratic governance in African nations. Divinely inspired leadership was rooted in righteousness, justice, and selfless service, reflecting principles that advanced societal welfare, legitimacy, and sustainable development. In contrast, kakistocracy, defined as rule by the most inept and corrupt, produced systemic instability, underdevelopment, and human suffering through the elevation of unqualified leaders and the erosion of democratic institutions, accountability, and the rule of law. A qualitative meta-analysis guided by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework was employed to trace the entrenchment of kakistocratic systems. The analysis revealed that colonial and neocolonial legacies were central to this trajectory, as European powers disrupted indigenous governance, exploited resources, and imposed alien administrative systems that fostered long-term instability. In the post-independence era, Western powers, including France, the United Kingdom, and the United States, reinforced these dynamics through covert interventions, electoral manipulation, and support for authoritarian regimes to protect their strategic and economic interests. Such external interference weakened African sovereignty and entrenched cycles of corruption and leadership failure. The study concluded that a paradigm shift toward ethical, divinely inspired leadership offered a transformative alternative to kakistocracy. Governance grounded in integrity, justice, and public service was found essential for dismantling corruption, restoring trust, and advancing inclusive peace, unity, and sustainable development.

“© 2025 by the Author Published by IJAR under CC BY 4.0. Unrestricted use allowed with credit to the author.”

Introduction:-

Righteousness, justice, integrity, and a dedication to serving others form the basis of ethical and divine leadership. Leaders such as King David exemplified these principles by prioritizing God's will and their people's welfare over personal gain (Brown, 2014). Proverbs (29:2) indicates that when honorable and moral leaders govern, society enjoys peace and prosperity; however, when leadership is in the hands of the corrupt or unjust, it brings suffering and sadness to the people. Such governance promotes trust, legitimacy, and sustainable development (Agbude & Etete, 2013). However, on the contrary, when the rule of law is suspended democracy gives way to autocracy, unity

to disunity, participatory democracy gives way to kakistocracy, peace to war, and finally calamity succeeds tranquility. These are the harsh realities of our times.

Ethical and Divine Leadership

Leaders guided by divine principles are expected to act with integrity, uphold justice, and serve the common good in alignment with spiritual values (Sanou, 2021). The Bible offers a strong foundation for ethical leadership, with Proverbs 11:3 stating, "The integrity of the upright will guide them, but the crookedness of the treacherous will destroy them". This emphasizes that a leader's moral compass should be set by their integrity (Rapp, 2021). Furthermore, love for God and obedience to Him are the foundation for integrity in leadership (Gaylord, 2024). These principles stand in stark contrast to the governance witnessed in many African nations, where kakistocracy, or rule by the least qualified and most corrupt, has undermined progress (Capital Newspaper, 2023). Such regimes, often supported by external powers like France, have enabled exploitation and hindered development (McGowan et al., 2020; Etogho et al., 2022).

The contrast between divine leadership and kakistocracy is underscored in biblical scripture, where righteous governance is linked to the prosperity of the society. Leadership has a powerful impact, as it reveals that when those in authority are righteous and just, they bring joy and stability to the people. Conversely, when the wicked hold power, it results in widespread grief and unrest. This highlights the direct relationship between leadership integrity and public well-being. King David, often cited as a model of divine leadership, ruled with a heart aligned to God's will, prioritizing justice, humility, and care for his people. His leadership, despite flaws, was marked by repentance and moral accountability, traits absent in many leaders who govern through coercion and corruption. Ethical leadership, informed by such scriptural principles, fosters trust, social cohesion, and developmental progress as it seeks the collective good over personal gain (Okerinde, 2023).

This theological and moral framework offers a timeless standard for governance that transcends cultural and temporal boundaries. In contrast, many African nations suffer under kakistocratic systems where governance is dominated by individuals who are not only unqualified but often morally bankrupt. Studies have indicated that these regimes erode democratic institutions, mismanage public resources, and suppress dissent to maintain power (Watson, 2021). The entrenchment of such systems can be traced back to colonial disruption where European powers dismantled indigenous structures of leadership that were often community-oriented and spiritually grounded.

Post independence, neocolonial interventions by Western powers such as France's support of autocrats in Francophone Africa or the complicit involvement of other nations in the overthrow of Patrice Lumumba in Congo have perpetuated instability and elite rule (Kpebu, 2023). These historical and ongoing external manipulations have stunted Africa's political evolution and development. The reintroduction of biblically inspired ethical leadership therefore is not merely a religious ideal but a practical necessity for addressing systemic governance failures and laying the foundation for holistic national renewal.

Problem Statement

Many African nations continue to suffer under the weight of kakistocratic governance, a system where the least qualified and most corrupt individuals ascend to positions of power. This has led to the erosion of democratic institutions, the mismanagement of public resources, and the widespread disenfranchisement of citizens (Wu, 2024; Okoye, 2013). Despite efforts at political reform, the continent remains trapped in cycles of corruption, instability, and underdevelopment. Contributing factors include both internal failures of leadership and the lingering impact of colonial and neocolonial manipulation by foreign powers (Watson, 2021). While secular governance models have largely failed to reverse these trends, there is a noticeable gap in scholarly exploration of biblically rooted leadership principles as a transformative alternative. The lack of an integrated framework that combines theological-ethical leadership with a postcolonial analysis has contributed to the persistence of leadership crises and systemic dysfunction across the continent.

Purpose Statement

The purpose of this study was to explore how a return to divine, ethically grounded leadership rooted in biblical principles such as righteousness, justice, and servant leadership could serve as a corrective to the kakistocratic governance structures in Africa. Furthermore, it sought to uncover how colonial legacies and continued neocolonial influence had contributed to systemic failures in African leadership, and to demonstrate how moral reformation,

participatory democracy, and divinely inspired leadership could pave the way for legitimate, accountable, and development-focused governance.

Argument to Be Advanced in This Study

The study argued that a return to ethical, divinely inspired leadership rooted in biblical principles such as righteousness, justice, and selfless service would be essential for reversing the damaging effects of kakistocracy in African governance. It posited that divine leadership offered a transformative alternative to the governance model at the time, which was marked by incompetence, corruption, and neocolonial influence.

Claim of Significance

The study asserted that anchoring African leadership in ethical and biblical principles had the potential to rebuild legitimacy, foster trust, and promote sustainable development, thus tackling the underlying causes of instability, underdevelopment, and exploitation. It underscored the critical need for ethical revitalization and structural reforms to mitigate the persistent legacies of colonialism and the continued influence of external powers.

Theoretical Framework

This study employed a hybrid theoretical framework that combined Theological Ethical Leadership Theory with Postcolonial Theory to analyze Africa's governance crisis. The Theological Ethical Leadership framework drew on scriptural values such as righteousness, justice, humility, and moral integrity, exemplified by biblical figures like King David. Citing Proverbs 29:2 and 11:3, it underscored the societal well-being that resulted from righteous rule and contrasted it with the destructive effects of corrupt governance. It framed leadership as a moral and spiritual calling that placed divine accountability and selfless service above personal or political gain. Scholars highlighted the role of biblical ethics in shaping leadership that reflected divine justice and integrity, fostered public trust, and counteracted political corruption (Sanou, 2021; Dawson, 2024; Okoye, 2025). Integrity and transparency were not only ethical virtues but also essential strategies for effective leadership, as they built trust, strengthened institutional credibility, encouraged ethical conduct, empowered teams, and improved decision-making (Gaylord, 2024).



Figure 1: Theological-Ethical and Postcolonial Leadership Theoretical Framework

This framework blends theological, ethical, and postcolonial insights to offer a robust and comprehensive approach to understanding and addressing the crises of leadership in Africa.

Postcolonial Theory complements this spiritual foundation by examining how colonial and neocolonial structures alienated African leadership from indigenous ethics and contributed to governance dysfunction. Said's (1978) *Orientalism* reveals how Western cultural hierarchies justified domination over colonized peoples. NgũgĩwaThiong'o (1986) critiques colonial education and language policies that estranged African leaders from

traditional systems of accountability. Mbembe (2001) characterizes the post-colony as marked by authoritarian excess and external dependence. The theory also highlights how colonial administrators dismantled community-oriented governance structures and replaced them with exploitative models that served imperial interests. Even after independence, global powers such as France, the United Kingdom, and the United States have continued to influence African politics through covert support of autocrats, resource exploitation, and political interference, reinforcing cycles of dependency and misrule.

Integrating these insights, the framework offers a multidimensional critique of African leadership that is both spiritually grounded and historically conscious. It diagnoses the moral decay at the core of kakistocratic regimes while offering a roadmap for reform rooted in ethical renewal and structural decolonization. The intersection of divine ethics and postcolonial critique enables a holistic understanding of the leadership crisis and advocates a return to biblically inspired leadership as both a theological mandate and a practical political solution (Edeh & Oladipo, 2021). Leadership models grounded in theological-ethical and postcolonial frameworks are expected to produce a normative orientation toward both divine accountability and the public good (Okoye, 2025). This dual commitment challenges secular liberal assumptions about authority by reintroducing transcendent moral obligations into political praxis. Simultaneously, it critiques colonial legacies of governance, advocating for leadership that is ethically responsive, socially embedded, and oriented toward collective liberation and justice. Such a framework reconfigures power not merely as institutional control but as a vocation of service accountable to both metaphysical principles and the lived realities of marginalized communities, ipso facto.

Research Questions for Meta-Analysis

Meta-analysis in a qualitative context (also known as meta-synthesis or qualitative evidence synthesis) involved synthesizing findings from multiple qualitative studies to uncover overarching themes and patterns. For this study, the following research questions were investigated:

RQ1: How is divine or ethical leadership conceptualized and practiced in African governance according to existing qualitative research?

RQ2: What recurring characteristics and impacts of kakistocratic governance have been identified in qualitative studies across African nations?

RQ3: How do historical accounts in qualitative literature link colonial and neocolonial interventions to current governance challenges in Africa?

RQ4: What evidence exists in qualitative literature supporting the transformative potential of biblically inspired leadership principles in addressing governance failures in Africa?

Limitations of the Study

This study was subject to several limitations. First, as a qualitative meta-analysis, it was inherently limited by the availability, quality, and scope of existing qualitative research on the intersection of divine leadership and African governance. Second, theological interpretations could be subjective and culturally variable, which may affect how scriptural principles are understood and applied across different African contexts. Third, while postcolonial theory provides a powerful lens for analyzing systemic oppression and historical manipulation, it might not fully account for internal socio-political complexities or religious pluralism within African nations. Lastly, this study did not include primary data collection, which may limit the depth of context-specific insight into contemporary African political realities.

Literature Review

Impact of Kakistocracy and Colonial Legacies in Africa

Kakistocracy is a system of government where the worst, least qualified, or most unscrupulous individuals rule (Lemieux, 2024). This form of governance epitomizes a leadership style driven by personal gain, favoritism, and ineptitude rather than progress (Bukhari, 2025). In the African context, the widespread influence of kakistocracy has eroded transparency, accountability, and economic progress (Capital Newspaper, 2023). It involves a deliberate preference for the worst citizens over the good, better, and the best (Okafor et al., 2014). The adverse effects of corruption, which is a hallmark of kakistocracy, have been extensively investigated in literature, showing its detrimental impact on both economic and human development (Okafor et al., 2014).

The system of government ruled by the least competent and most corrupt individuals is prevalent in many African nations, where leaders exploit their power to widen inequality gaps through unethical conduct, leading to wickedness in high places and a corruption pandemic (McLeod-Simmons, 2022). The pervasive influence of

kakistocracy in Africa erodes transparency, accountability, and economic progress, and worst of all personalize the justice system. When the justice system is ruined and personalized the society is sunk beyond redemption without a mightier hand. Leadership in such systems often lacks legitimacy and moral ingredients, contributing to political and economic stagnation (Pierce, 2020).

Scholars argue that colonial legacies and ongoing neocolonial practices have entrenched corruption and weakened institutions in Africa (Roape, 2025; Wu, 2024). Colonial powers in Europe redrew borders, imposed foreign governance systems, and extracted resources, thereby laying the groundwork for long-term instability (Blanton, 2002; Gardner et al., 2022; Robinson, 2019). After gaining independence, countries like the United States, France, and the United Kingdom continued to interfere through political manipulation, the installation of preferred leaders, election interference, and support for coups (Chen, 2012; Ohaegbulam, 2004; Volkov, 2023). These efforts ensured access to strategic resources and protected foreign interests while marginalizing African citizens (Barnes, 2005).

External Powers and Neocolonialism

France, in particular, has been criticized for supporting regimes that advance its interests at the expense of African citizens (Profant, 2010; United World International, 2024; The Ministry, 2024). French neocolonialism, often referred to as "Françafrique," involves maintaining close political, economic, military, and cultural ties with its former African colonies (Chernega, 2024). This system allowed French multinationals to control significant resources like uranium in Niger and cocoa in Ivory Coast, often backed by military intervention (Leroux, 2022; Etogho et al., 2022). This has led to a persistent cycle of poverty, human rights abuses, and political instability, as France seeks to maintain its influence and exploit resources unilaterally (Profant, 2010).

The United States has also been accused of neocolonial practices, using economic assistance and military presence to control African nations in its sphere of interest (Ohaegbulam, 2004). This has sometimes led to increased unemployment and underdevelopment in the Horn of Africa, as U.S. progress may inadvertently result in the underdevelopment of African countries (Whelan, 2023). The U.S. has also been criticized for propping up dictatorships and promoting economic adjustments that undermined public services (Barnes, 2005). Similarly, the United Kingdom's trade policies have been seen to bind African nations to exploitative economic models dependent on raw material exports, reinforcing epistemic domination rooted in colonial history (Todhunter, 2016). The UK's inaction in repatriating stolen funds further perpetuates a system of neocolonial exploitation, and by turning a blind eye to the nefarious activities of corrupt elites seeking refuge on its soils risks endlessly tarnishing her reputation as a beacon of integrity and accountability (Oshodi, 2024).

African Traditions of Self-Governance

In contrast to external interventions, divine and ethical leadership calls for justice, accountability, and the flourishing of all people, rather than the enrichment of a privileged few (Agbude & Etete, 2013). Historically, African communities have demonstrated strong traditions of self-governance (Mengisteab, 2019). Traditional systems of government in Africa were often decentralized and participatory, relying on informal processes and consensus-building rather than majority rule (Mengisteab, 2019). These communities resolved conflicts and organized collectively around shared values, reflecting systems of accountability and ethical responsibility deeply rooted in African culture. Now the values the people traditionally held dear, are collapsing absolutely, in face of facts and colonialism.

Modern Leadership and Future Path

Although modern citizens may not model their leadership ideals directly after biblical figures, the principles embodied by King David, including faith, courage, integrity, and patience, offer valuable insights (Brown, 2014). Despite his flaws, David is remembered as "a man after God's own heart" for his unwavering commitment to aligning his actions with divine will and his prompt repentance for mistakes (Mackie, 2017). This model stands in sharp contrast to today's leadership failures, which often reflect compromised ethics and self-interest (Ughulu, 2024; Chiduku, 2023). Restoring leadership rooted in ethical values requires a return to principles that prioritize the common good and foster public trust (Rippon et al., 2015). While kakistocracy continues to erode institutions and undermine democratic ideals, the task for citizens is to support and promote leaders who uphold integrity and public service (Ughulu, 2024).

The issue is not that people lack the will to choose better leaders, but that their choices are frequently manipulated or overridden by powerful outside forces (Chiduku, 2023). The path forward involves strengthening civic engagement and building institutions that empower communities to demand accountability (Matebese, 2025). Sustainable democracy depends on institutions that can resist corruption and protect public interest (Rippon et al., 2015). Reforms must include not only legal changes but also cultural transformations that elevate ethical leadership and public trust (Agbude & Etete, 2013; Matebese, 2025). Addressing Africa's leadership crisis requires a multidimensional approach that draws from both spiritual traditions and practical strategies (Agbude et al., 2014). The example of King David provides a moral compass, while contemporary research highlights the institutional reforms necessary for lasting change (Brown, 2014). The health of democratic governance and the well-being of society depend on leaders who govern with justice and integrity, and on citizens equipped to ensure they do so (Choudaha, 2014; Matebese, 2025). Although the journey is difficult, it is essential for building a just and accountable future (Okoye, 2013).

Historical Impact of Colonialism on African Governance

Colonialism profoundly reshaped Africa's governance structures and social hierarchies from the late 19th to the mid-20th century, a legacy that continues to influence the continent's political and social fabric (Badawi, 2023). The "Scramble for Africa," formalized by the Berlin Conference of 1884–85, resulted in European powers claiming nearly the entire continent and establishing governance systems that served imperial interests, thereby disrupting indigenous political structures and marginalizing traditional leaders (Fiveable, 2025). This colonization imposed artificial borders and exploited resources, leading to long-term instability and persistent challenges in many modern African nations.

Imposed Borders and Social Divisions

Arbitrary borders created during colonial rule remain a source of tension, often splitting ethnic communities or grouping distinct groups into new nation-states, leading to post-independence struggles in forging cohesive national identities (Fiveable, 2025). For example, British colonial authorities divided Nigeria into regions dominated by ethnic groups, contributing to tensions that escalated into the Nigerian Civil War (1967–1970) (Ocheni & Nwankwo, 2021). Similarly, in Sudan, a north-south divide based on cultural, religious, and ethnic differences resulted in decades of conflict and the secession of South Sudan in 2011 (Ocheni & Nwankwo, 2021). Colonial administrations also entrenched divisions along ethnic, racial, and class lines, creating systems of privilege that favored certain groups and marginalized others, as seen with the apartheid system in South Africa (Ndlovu-Gatsheni, 2021).

Economic Exploitation and Dependency

The colonial economy was exploitative, focusing on the extraction of raw materials, forcing most Africans to labor under harsh conditions in mines, plantations, and fields (Ndlovu-Gatsheni, 2021). This created stark social and economic inequalities, concentrating power and wealth in a small elite often aligned with colonial authorities, inequalities that persist in many post-colonial societies (Wu, 2024). African states were transformed into suppliers of raw materials and consumers of manufactured goods, a role that makes them vulnerable to the volatility of global commodity markets and hinders industrialization efforts (Pierce, 2020). Badawi (2023) observed that France's ongoing economic dominance over its former African colonies allows French companies to control resource extraction and reap most of the profits, while local populations continue to lack basic infrastructure and services. This imbalance fosters widespread poverty and discontent, fueling instability, armed conflict, and the rise of extremist groups.

Legacy on Post-Independence Governance

After independence, many African countries inherited weak institutions and centralized, authoritarian administrative systems from their colonizers (Pierce, 2020). This often led to political instability, social division, and economic dependency (Fiveable, 2025; Wu, 2024). Rather than promoting public interest, African leaders frequently exploited state power for personal welfare, contributing to pervasive corruption (Pierce, 2020). The types of mechanisms that led to post-independence economic decline in Africa were largely creations of colonial society (Acemoglu & Robinson, 2012). Some scholars argue that colonialism retarded development in countries with a centralized state or white settlement by blocking political development and making local elites less accountable (Obikwelu et al., 2023; Lange et al., 2006).

Challenges to Institutional Reform and Accountability

African nations face significant challenges in institutional reform and accountability, including political instability,

corruption, limited capacity, and resistance to change (Eme, 2022). Corruption is a persistent barrier to transparency and accountability, diverting resources and eroding public trust (Transparency International, 2021). Instances of fraud, particularly in public procurement, create opacity and hinder accountability, often going undetected due to weak oversight mechanisms. Additionally, many African countries struggle with a lack of timely and complete disclosure of information by governments, which impedes citizens' ability to hold leaders accountable (Transparency International, 2021). These challenges can lead to failed transitions to democracy, poor governance, and dysfunctional states (Pierce, 2020).

Coalition Building and The African G5 Sahel Coalition

In the face of complex tech-related challenges ranging from digital surveillance to misinformation and insecurity, cross-border collaborations are often necessary, and building coalitions enables Civil Society Organizations (CSOs) to pool resources, share knowledge, and amplify their voices on regional and global platforms (African Civil Society Network, 2022). The African Sahel region, encompassing countries such as Burkina Faso, Chad, The Gambia, Guinea, Mali, Niger, and Senegal, northeastern Nigeria, south-central Chad, and southern Mauritania has emerged as a significant area of concern for global terrorism. The region has experienced a notable surge in terrorist activities, with terrorism-related deaths nearly tripling since 2019 (Institute for Economics and Peace, 2023). Currently, five of the ten countries most severely impacted by terrorism worldwide are located within the Sahel (Nzuki & Ochieng, 2025). The Sahel region confronts a multifaceted array of security challenges, including the rise of transnational terrorism, various insurgencies, and climate-induced issues. These pervasive threats have underscored the limitations of individual national responses, compelling countries in the region to explore and implement collective mechanisms for enhancing resilience and stability, including the G5 Sahel coalition.

The G5 Sahel, established in 2014, is a coalition composed of Burkina Faso, Chad, Mali, Mauritania, and Niger. This alliance was formed with the aim of bolstering security and stability through coordinated regional security operations, promoting development, and improving governance (Ndiaye, 2020). The G5 Sahel Joint Force (FC-G5S), launched in 2017, was specifically tasked with combating terrorism and transnational organized crime (Didier, 2018). However, the G5 Sahel has encountered significant hurdles, including political instability, fragmented security coordination, and persistent financial deficiencies (Didier, 2018). The withdrawal of Mali, followed by Niger and Burkina Faso, has further weakened the alliance (Modern Diplomacy, 2024). Despite receiving external support from entities such as the European Union and France, concerns regarding sovereignty, dependency, and the long-term viability of the initiative continue to persist. The Africans must reclaim narrative authority through epistemic sovereignty, challenging colonial distortions and asserting self-defined representations rooted in lived experience, cultural memory, and indigenous knowledge systems for authentic postcolonial transformation.

Impact of Misrule and External Influences

Kakistocratic leadership, characterized by incompetence and corruption, has entrenched poverty, inequality, and political instability (Mohn, 2023). Public services deteriorate as funds are diverted or wasted, and infrastructure projects suffer from corruption. This environment undermines international confidence, discouraging foreign investment and cooperation, which perpetuates economic stagnation (Transparency International, 2021; Amstutz, 2013). Historical ties between former colonial powers and African nations often maintain unequal relationships (Whelan, 2023). Statements from figures like Jacques Chirac and François Mitterrand highlight a long-standing dependency rooted in colonial extraction and post-colonial influence, suggesting Africa's perceived importance to former colonial powers' national interests (Whelan, 2023). Jacques Chirac's 2008 statement, "Without Africa, France will be relegated to the rank of twenty-third power," and François Mitterrand's 1957 prediction, "Without Africa, France would have no history in the twenty-first century," now ring true. The prophecy has been fulfilled as Africa begins to assert its independence and leverage international interest in its resources (Badawi, 2023, para. 7). For African nations to thrive, they must internally reform and renegotiate these external relationships, with governance reform, ethical leadership, and regional self-determination being crucial for sovereign, sustainable futures (Whelan, 2023).

High Cost of Lowest Quality Political Leadership in Africa

Substandard political leadership in many African countries has led to profound consequences, including entrenched poverty, widespread corruption, and persistent underdevelopment. Leaders who lack vision, competence, and integrity often prioritize personal gain, which results in resource mismanagement and ineffective governance (Mbaku, 2020). This environment fosters corruption, causes public services to decline, and reduces economic

opportunities. The absence of accountable and transparent governance further erodes citizen trust and discourages crucial foreign investment. And the masses, tamed and conquered people, with sorrowful hearts, have lost the will to protest and have accepted their bleak conditions in the squalid alleys of poverty. In the face of collapsing values, things, indeed, have fallen apart, and the center is no longer holding.

Subjugated and disillusioned, the mass population appears to have internalized their marginalization, a condition largely produced and perpetuated by ineffective and exploitative leadership. Years of misgovernance, corruption, and neglect have fostered a pervasive sense of helplessness, leading to emotional fatigue and structural disempowerment. Stripped of the will or means to protest, many have resigned themselves to enduring systemic poverty and deteriorating living conditions, having come to perceive these harsh realities as inescapable outcomes of persistent leadership failure.

Colonialism's Enduring Legacy

The legacy of colonialism continues to shape the political and economic landscapes of Africa. Arbitrary borders drawn by European powers without considering existing ethnic, cultural, or linguistic divisions have contributed to ongoing conflicts and instability (Wu, 2024). These colonial economies were structured to extract resources for the benefit of the colonizers, rather than to foster sustainable local development, leading to a lasting dependence on a limited range of exports vulnerable to global market fluctuations (Wu, 2024). Furthermore, colonial rule often instilled authoritarian governance styles that many post-independence leaders adopted, perpetuating political instability and economic difficulties.

The combination of poor leadership and colonial legacies has trapped many African nations in cycles of weak institutions, inadequate infrastructure, and deficient education systems, impeding progress and innovation (Settles, 1996). The phenomenon of "Brain Drain," which involves the mass emigration of skilled professionals seeking better opportunities, further intensifies these challenges (Ngoma & Ismail, 2013). Additionally, corruption and inefficiency frequently undermine international aid efforts in these nations. Breaking this cycle necessitates visionary leadership committed to institutional reform, inclusive growth, and addressing historical colonial injustices to achieve sustainable development (Settles, 1996).

Understanding the Brain Drain Phenomenon Linked to Kakistocracy

The "Brain Drain" is closely linked to post-colonial instability and resource scarcity in many African countries (Ngoma & Ismail, 2013). Governments often fail to adequately fund education and infrastructure, thereby limiting opportunities and aspirations for their populations within national borders. Brain drain refers to the mass emigration of educated, skilled individuals from developing nations to developed countries, driven by the pursuit of better opportunities, political stability, and improved living conditions (Govender, 2024). This phenomenon results in a significant loss of human capital essential for national growth and development (Ngoma & Ismail, 2013). For example, 10 out of 53 African countries have experienced a loss of over 35% of their tertiary-educated workforce, with some countries like Cape Verde (68%), Gambia (63%), Seychelles (56%), Mauritius (56%), and Sierra Leone (53%) suffering a massive brain drain (Capuano & Marfouk, 2013; Attah, 2018; Muhammed, 2025).

The consequences of brain drain include a waste of investment in education, weakened healthcare and education sectors, increased reliance on foreign aid and professionals, and slowed economic and technological development. For instance, health service delivery in Nigeria is constrained by brain drain, insufficient infrastructure, and inadequate medical facilities, leading to a high rate of "medical tourism" (Adebisi et al., 2023). Some studies suggest that the remittances sent by emigrants and the potential for skill accumulation may offset the losses, potentially making the brain drain a net benefit to source countries. However, critics argue that many African professionals excel abroad in countries that did not finance their training, while their home nations continue to suffer from their absence. Factors influencing brain drain include wage gaps, differences in returns to education, former colonial links, linguistic proximity between countries of origin and destination, economic and job opportunities, and selective immigration policies in destination countries (Asare et al., 2022; Gouda, 2020).

Agreement on the Continuation of Colonialism

Post-independence Africa experienced a troubling reality where newly independent nations remained economically and politically bound to former colonial powers, leading to what some term "enslaved independence" (Harris, 2024).

Sovereignty often proved superficial, with African destinies frequently controlled through economic dependencies and political manipulation. Economically, multinational corporations from former colonial powers often dominated African markets, extracting resources and repatriating profits with minimal local oversight, thereby hindering diversified economic growth (ROAPE, 2020). Trade terms typically favored former colonizers, which maintained financial dependency on raw material exports and the import of finished goods, thus stalling local industrialization. Politically, neocolonialism continued through mechanisms such as military interventions, political patronage, and the imposition of Western governance models that were often misaligned with African realities (Benneyworth, 2011). Puppet governments and manipulated political processes served to protect external interests, often silencing genuinely independent or nationalist leaders. This persistent external influence underscores the critical need to rethink international relations and actively pursue authentic African self-determination.

The Silence of Christian Leadership: Strategic Support of Kakistocracy

The silence of religious leaders during moral and political crises is deeply troubling, as their diminished public voice creates a void in ethical discourse and raises questions about religion's role in shaping collective conscience (Mkhize, 2024). Christian leaders' strategic support of kakistocratic regimes represents a profound neglect of their duty to promote justice. Financial incentives have sometimes led them to become spokespeople for corrupt politicians aligned with colonial interests.

Instead of challenging these powers, some have used religious rhetoric to pacify congregations, promising heavenly rewards while discouraging resistance to earthly injustices (Ezechukwu, personal communication, May 15, 2025; Mkhize, 2024). This alliance contradicts core Christian values of compassion, integrity, and justice, thereby undermining the moral authority of religious institutions and eroding public trust. It must be observed however, that religious leaders are expected to guide communities toward both spiritual salvation and deeper engagement in democratic life, free from colonial oppression. However, some prioritize religious infrastructure over empowering vulnerable populations, which perpetuates fragile societal conditions (Antwi, 2024).

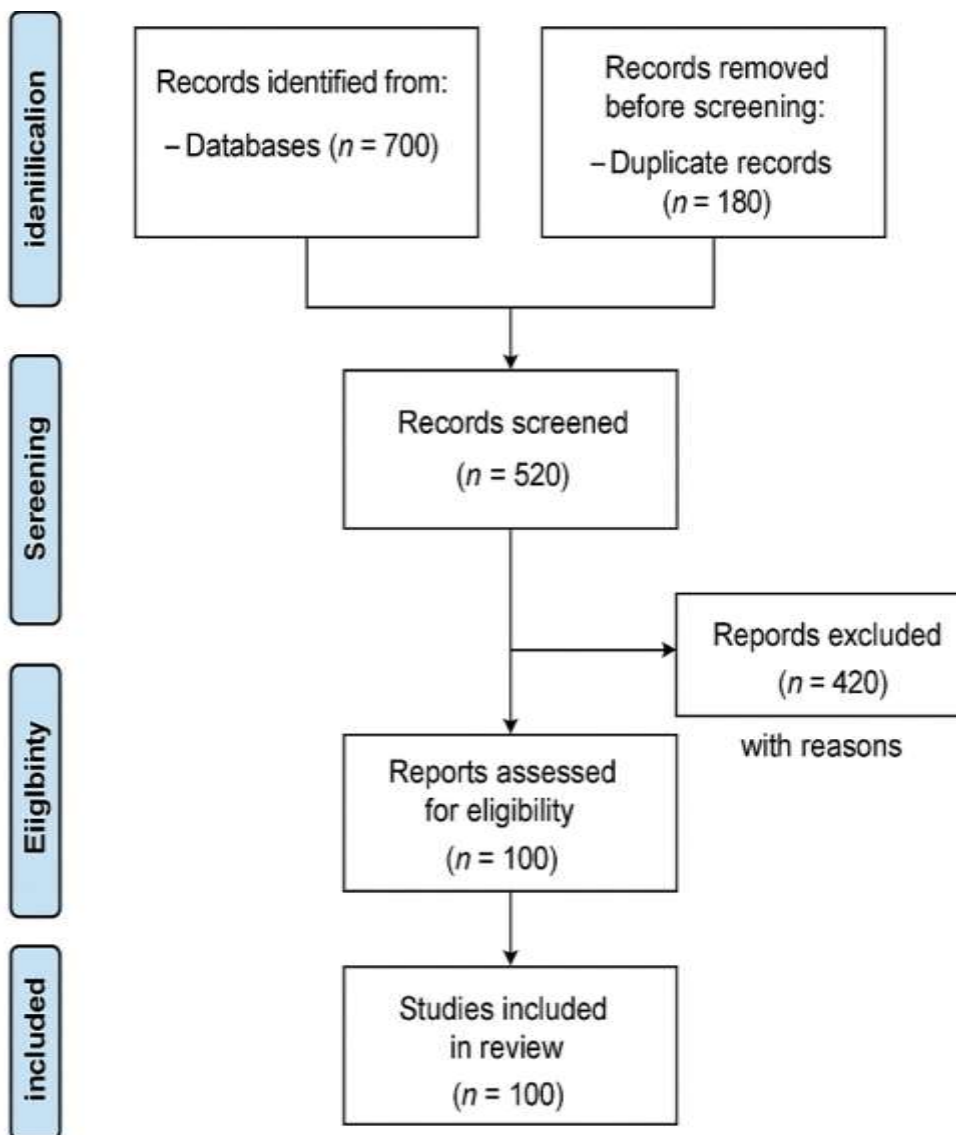
. The 1883 letter attributed to King Leopold II, although disputed, illustrates how colonial powers might have used religion to justify exploitation and subjugation, suggesting complicity of Christian missions in colonial brutality (Bevere, 2025). This fusion of Christian leadership with kakistocracy reveals a disturbing entanglement of faith and political power that challenges both religious integrity and democratic governance. In most cases, at best, the church and her leadership have maintained loud silence. Honestly, a church that remains silent in the presence of injustice and evil forfeits its moral authority and ceases to fulfill its divine mission. In effect, true faith demands courageous witness, not quiet complicity.

Methodology:-

This study adopted a qualitative meta-analysis approach guided by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework to ensure methodological rigor, transparency, and reproducibility. PRISMA provided a structured process for identifying, screening, and selecting literature relevant to synthesizing evidence from multiple qualitative sources. The research began with a comprehensive search of academic databases using key terms such as “kakistocracy,” “divine leadership,” “biblical governance,” “Africa,” and “postcolonial influence.” After removing duplicate records, the remaining articles were evaluated for relevance, quality, and thematic alignment.

The inclusion criteria emphasized peer-reviewed qualitative studies, theological commentaries, and political analyses published between 2000 and 2024, particularly those that examined biblical leadership, African governance issues, or postcolonial legacies. The selected studies were coded thematically, and a narrative synthesis was used to identify recurring themes and research gaps. Key themes included ethical leadership, spiritual accountability, colonial and neocolonial disruptions, and institutional decay.

The meta-analysis synthesized these themes to develop an integrated theoretical narrative. Instead of aggregating numerical data, it compared textual interpretations and contextual analyses to explore how theological and postcolonial dimensions intersected in African governance. The findings aimed to generate new theoretical insights and policy recommendations that promoted ethical and transformative leadership on the continent.

Methodology: PRISMA and Meta-Analysis**Figure 2: PRISMA Process Flow Diagram**

The aim of this methodological approach was to synthesize existing qualitative research to gain deeper insights into the interplay between divine leadership, kakistocracy, and postcolonial influence in African governance. Meta-analysis in this context did not quantify data but instead systematically aggregated and interpreted qualitative findings to construct a comprehensive theoretical and thematic understanding.

Data Identification and Screening

The literature search was conducted in multiple databases including JSTOR, ATLA Religion Database, Scopus, Academic Search Premier, and Google Scholar to capture a broad range of theological, ethical, historical, and political scholarship. Keywords and Boolean phrases used included “divine leadership,” “biblical ethics,” “African governance,” “kakistocracy,” “postcolonial Africa,” “Christian political thought,” and “neocolonial influence.” A total of 700 peer-reviewed journal articles were initially identified during the identification phase. After removing duplicates and non-academic sources, 520 articles remained for initial abstract screening. These were further assessed based on relevance to the study’s themes and conceptual framework. Ultimately, 100 peer-reviewed journal articles were selected for full-text review and final inclusion in the meta-analysis.

Inclusion and Exclusion Criteria

The inclusion criteria for this study were carefully established to ensure the selection of relevant and high-quality sources. Only peer-reviewed journal articles published between 2000 and 2024 were considered, as these represent contemporary scholarship and debates while maintaining academic rigor. Eligible studies included qualitative research or theoretical papers that examined themes such as biblical leadership, ethical governance, Christian theology within political contexts, kakistocracy, or postcolonial political analysis in Africa. The focus was restricted to works explicitly addressing African nations or postcolonial governance systems to ensure contextual relevance. Additionally, only articles written in English or translated into English were included, facilitating consistency in interpretation. A further requirement was that selected texts referenced or interpreted biblical scriptures as part of governance or leadership frameworks, as the study centers on the intersection of theology and political leadership. Conversely, several exclusion criteria were applied to filter out sources that did not align with the study's aims. Quantitative only studies, lacking qualitative data or thematic interpretation, were excluded because they did not provide the rich, interpretive insights needed for this analysis.

Articles that were not peer reviewed or lacked academic rigor, such as opinion pieces, sermons, or blog posts, were similarly omitted to maintain scholarly credibility. Studies that focused on non-African geopolitical contexts were excluded unless they offered comparative relevance to African governance. Works that dealt solely with secular leadership theories, without incorporating theological or ethical dimensions, were also removed from consideration. Furthermore, publications dated before 2000 were excluded unless they were identified as foundational or historically significant, such as early postcolonial writings that continue to shape current discourses on governance and leadership in Africa.

Through the application of these inclusion and exclusion criteria, the study aimed to build a robust body of literature that is both contextually relevant and theoretically rich. The criteria ensured that selected sources directly addressed the intersection of theology, ethics, and political leadership within African governance systems, providing a comprehensive basis for analysis. This approach allowed for the synthesis of contemporary scholarly perspectives while also drawing on historically significant works where necessary to illuminate the evolution of governance paradigms in postcolonial African contexts. Ultimately, these criteria provided a framework for systematically narrowing the literature to studies that are methodologically sound, thematically relevant, and aligned with the study's objectives. By emphasizing peer reviewed, qualitative, and theologically informed research, the selection process enhanced the reliability and depth of the findings, ensuring that the resulting synthesis would contribute meaningfully to scholarly debates on biblical leadership, ethical governance, and postcolonial political challenges in Africa.

Synthesis and Thematic Coding

All 100 selected articles were imported into qualitative data analysis software for thematic coding. A deductive-inductive hybrid approach was employed: pre-defined codes (e.g., "righteousness," "justice," "colonial legacy") were combined with emergent themes identified during close reading. This process facilitated the construction of higher-order categories such as "theological leadership virtues," "systemic governance failure," "external interference," and "models of redemptive leadership." Rather than aiming for statistical generalization, the qualitative meta-analysis used narrative synthesis to identify and interpret key motifs across the literature. The integration of Theological-Ethical Leadership Theory and Postcolonial Theory provided the dual lens through which these themes were analyzed. The outcome is a layered, contextual, and historically informed understanding of African governance crises, and a theory-informed proposition for morally grounded leadership transformation rooted in biblical principles.

Findings

Research Question 1: How is divine or ethical leadership conceptualized and practiced in African governance according to existing qualitative research?

The findings indicate that ethical or divine leadership in African governance is widely understood as a value driven, service oriented, and morally accountable approach to leadership, strongly associated with justice, fairness, and the welfare of citizens. Many qualitative studies describe both traditional African leadership systems and biblical principles of stewardship and righteousness as frameworks that encourage leaders to prioritize collective well-being over personal gain. Practices such as consensus building, servant leadership, and moral accountability emerge as essential attributes of effective governance. These findings suggest that divine leadership is not merely a religious

idea but also a sociopolitical paradigm rooted in moral responsibility, historically present in precolonial governance structures before being disrupted by colonial rule.

Research Question 2: What recurring characteristics and impacts of kakistocratic governance have been identified in qualitative studies across African nations?

The synthesis shows that kakistocratic governance is consistently associated with corruption, nepotism, incompetence, and systemic exploitation of public resources. These governance patterns foster underdevelopment, weaken institutional frameworks, erode public trust, and lead to poverty, inequality, and political instability. The findings highlight that kakistocracy thrives in contexts where moral accountability is absent, checks and balances are ineffective, and leadership positions are filled through patronage networks rather than merit or service. Across qualitative studies, a recurrent theme is that kakistocracy disproportionately benefits political elites and foreign powers, reinforcing patterns of economic dependence linked to neocolonialism.

Research Question 3: How do historical accounts in qualitative literature link colonial and neocolonial interventions to current governance challenges in Africa?

The analysis demonstrates that colonial and neocolonial interventions have significantly shaped present day governance challenges in African states. Historical qualitative accounts describe how colonial administrations dismantled indigenous systems of moral and communal leadership, replacing them with exploitative political structures that served foreign interests. After independence, these structures often remained in modified forms, allowing external powers and corporations to retain economic and political influence. The findings therefore emphasize that many governance failures in Africa are deeply rooted in the historical legacies of imposed leadership systems and externally driven political economies that continue to undermine indigenous leadership capacity.

Research Question 4: What evidence exists in qualitative literature supporting the transformative potential of biblically inspired leadership principles in addressing governance failures in Africa?

The synthesis reveals that biblically inspired leadership principles such as righteousness, justice, humility, and selfless service are frequently presented in qualitative research as powerful tools for governance reform. Findings from various case studies indicate that leaders who uphold these values tend to build public trust, reinforce institutions, and encourage sustainable development. Additionally, faith-based movements and morally grounded leaders have been documented as successfully mobilizing communities, advancing social justice, and resisting corrupt systems. Collectively, these findings support the claim that moral reformation rooted in divine principles offers a practical and transformative framework for addressing governance failures and breaking entrenched cycles of exploitation and instability in African societies.

Divine Leadership and Kakistocracy

Connecting the spiritual realm to leadership is a concept that resonates within both Christian and traditional African contexts. Divine authority in leadership is a concept found across various traditions (Antwi, 2024). Biblical leadership, exemplified by figures such as King David, is often held up as a model of righteous governance, characterized by faith, strategic wisdom, humility, and justice (Bevere, 2025). David's reign, despite its imperfections, was rooted in moral accountability and a commitment to the welfare of his people, which sharply contrasts with kakistocratic leaders who prioritize personal gain and neglect the public good (Ezechukwu, personal communication, May 15, 2025). In retrospect, King David's ability to unite Israel and establish Jerusalem as both a spiritual and political center highlights the benefits of visionary, ethical leadership. Conversely, kakistocracy, defined as government by the worst, least qualified, or most unscrupulous people, often breeds social fragmentation, tribalism, economic decline, and public disillusionment, as observed in many modern states plagued by nepotism and inefficiency (Mkhize, 2024). This comparison underscores the critical need for leaders who combine strategic competence with moral integrity and a strong commitment to the common good. It further emphasizes the importance of robust participatory democratic institutions and active civic engagement to prevent the rise of corrupt and incompetent rulers. Quite often, and unfortunately however, those who are most honest and competent to guide and lead their people are the least interested in governance. It must be observed that the realization of sustainable development in Africa is intrinsically tied to the rise of morally grounded and ethically conscious political leadership, an outcome that depends heavily on a robust framework of moral and civic education (Rippon et al., 2015). Beyond mere intellectual achievement, Africa's educational systems must prioritize the cultivation of virtuous character, integrity, and a sense of collective responsibility among both current and future leaders. Drawing

inspiration from classical philosophical perspectives, such as Plato's emphasis on educating philosopher kings and Aristotle's insistence on shaping morally upright citizens, the imperative becomes clear: education must serve as a moral compass for both the governors and the governed (Rippon et al., 2015).

In nations like Nigeria, the disintegration of indigenous communal values, exacerbated by colonial disruptions and the aggressive spread of capitalist individualism, has fostered widespread corruption, social fragmentation, and a crisis of leadership and management (Sogolo, 2004). Reversing this trend necessitates the integration of moral education at all levels of society, aimed at restoring communal solidarity, promoting respect for human dignity, nurturing empathy and tolerance, and reawakening a deep commitment to the common good. Following Agbude (2013), only through such ethical rearmament can Africa hope to nurture leaders capable of steering the continent toward inclusive, stable, and sustainable development.

Recommendation For Future Research

Looking forward, Africans are called to rethink familiar realities, redefine what seems evident, and bridge once separate aspirations, all while navigating the rapidly evolving landscape of technology. Embracing this transformative moment requires innovative thinking that challenges conventional perspectives and fosters new connections between ideas, enabling the continent to harness technological progress for inclusive growth and sustainable development. A key recommendation for future research is to explore Technology-Enabled Pathways to Ethical Leadership: Countering Kakistocratic Governance in Africa. A central research question might be: How can modern digital technologies be leveraged to weaken kakistocratic structures and promote transparent, ethical, and accountable leadership across the continent?

This study would examine both the systemic causes and the technological dynamics that sustain kakistocracy. While previous research has extensively documented the historical and institutional factors behind kakistocracy, there is a notable gap in understanding how emerging technologies such as artificial intelligence, blockchain, and social media can be strategically used to combat corruption, improve electoral integrity, and enhance transparency and accountability in leadership. Future research should focus on the potential of these tools to disrupt entrenched kakistocratic systems, including blockchain's role in increasing financial transparency, artificial intelligence's application in securing fair elections, and social media's capacity to boost civic engagement, while also critically addressing the risks of technology misuse by corrupt actors. Examining this domain is imperative for advancing citizen empowerment, safeguarding democratic institutions, and cultivating accountable leadership capable of confronting Africa's enduring governance challenges.

Conclusion:-

Upon sober reflection, it is evident that those occupying the highest echelons of leadership in many African nations have thoroughly corrupted themselves. Their character is far removed from the example of those whose hearts are aligned with divine justice, such as King David. These leaders do not adhere to the rule of law, nor do they govern by just principles; instead, they have become laws unto themselves, manipulating legal institutions as instruments of personal power and oppression. In a true kakistocracy, the leaders have risen not by merit or moral uprightness but by deceit, manipulation, and inherited impunity. Though they are bloated with wealth, titles, and privileges, their reputations are far from honorable. They have forsaken the God of Heaven, the very source of life and wisdom, and have aligned themselves with a perverse and crooked generation devoid of integrity. They honor mammon and reject Jehovah the only true God. In such a climate, justice is no longer blind but is blinded, delayed, denied, and bartered at the altar of corruption. The consequences are dire as moral order has collapsed, public trust eroded, and societal justice structures are in disarray. Indeed, things have fallen apart. The question resounds through the streets and sanctuaries alike: Who shall rise to answer this crisis of leadership? Who will stand in the gap for the soul of the nation?

Cite this Article:

Anucha, H. (2025). Leadership: Kakistocratic leadership in Africa. *International Journal of Advanced Research*, 13(7), 1192–1208. <https://doi.org/10.21474/IJAR01/21430>

References:-

1. Abdelhak, B. (2024). From the Alliance of States to the Confederation of Sahel States: The road is clear, but full of traps. The Policy Center for the New South (PCNS). <https://www.policycenter.ma>
2. Acemoglu, D., & Robinson, J. A. (2012). Why nations fail: The origins of power, prosperity, and poverty. Crown Publishers.
3. Adebisi, A. A., Azuh, D. E., & Famoroti, O. (2023). Brain drain among Nigerian healthcare professionals: Impact on health service delivery and the economy. <https://www.google.com/search?>
4. Adenipekun, A. (2023, January 4). The brain drain of healthcare professionals in Nigeria: The buck stops with government. University of Oxford. <https://www.bsg.ox.ac.uk/blog/brain-drain-healthcare-professionals-nigeria-buck-stops>
5. African Center for Strategic Studies. (2024, July 22). Recalibrating coastal West Africa's response to violent extremism. <https://africacenter.org>
6. African Civil Society Network. (2022, February 23). <https://www.agoacsonetwork.org/>
7. Africa Freedom of Information Centre. (2022). Annual report 2022. https://www.africafoicentre.org/wp-content/uploads/2023/11/2022_ANNUAL-Report_Final.pdf
8. Agbude, G. A. (2013). Ethical leadership, corruption and irresponsible governance: Rethinking the African dilemma. *Mediterranean Journal of Social Sciences*, 4(6), 481–488. <https://doi.org/10.5901/mjss.2013.v4n6p481>
9. Agbude, G., & Etete, P. I. (2013). Ethical leadership, corruption and irresponsible governance: Rethinking the African dilemma. *Mediterranean Journal of Social Sciences*, 4(6), 481–488. <https://doi.org/10.5901/mjss.2013.v4n6p481>
10. Agbude, G., Olowookere, E., Godwyns-Agbude, J., & Ovia, E. (2014). The question of leadership in Africa: A Kantian contribution. *Scottish Journal of Arts, Social Sciences and Scientific Studies*. <http://scottishjournal.co.uk>
11. Akwasa, M. (2019). The role of media in curbing corruption in Africa. *INOSR Arts and Management*, 5(1), 12–19. <https://www.inosr.net/inosr-arts-and-management/>
12. Amani Africa Media and Research Services. (2023). Special research report: The role of civil society organizations in African Union's decision-making processes: Agenda setters, participants, collaborators and shapers. <https://amaniafrica-et.org/wp-content/uploads/2023/12/>
13. Amstutz, G. (2013). Balancing between plutocracy and ethics in the globalized consumer lifestyle. *Megatrend Review*, 10(1), 49–62.
14. Antwi, J. K. (2024, January 30). “Kakistocracy”: An ethical challenge to Christian character formation in Ghana. *E-Journal of Religious and Theological Studies*. <https://doi.org/10.38159/erats.20241011>
15. Aryee, J. R. (2007). Partnership or neo-colonialism? The role of the South in global resource governance. https://edoc.vifapol.de/opus/volltexte/2013-4660/pdf/fv_2007_05_aryee_en.pdf
16. Askar, A. (2018). Structural adjustment: An unqualified failure. https://www.academia.edu/72612601/Structural_Adjustment_An_Unqualified_Failure
17. Athow, B., & Blanton, R. G. (2002). Colonial style and colonial legacies: Trade patterns in British and French Africa. *Journal of Third World Studies*, 19(2), 45–66.
18. Attah, E. Y. (2018). The effect of brain drain on the economic development of developing countries: Evidence from selected African countries. *Journal of Health and Social Issues*. <https://www.academia.edu/123574704>
19. Badawi, H. A. (2023, September 7). France's African legacy: Chirac's warning and Mitterrand's prophecy. <https://www.linkedin.com/pulse/frances-african-legacy-chiracs-warning-mitterrands-habib-al-badawi>
20. Barnes, S. T. (2005). Global flows: Terror, oil & strategic philanthropy. *Review of African Political Economy*, 32(104–105), 235–252. <https://doi.org/10.1080/03056240500328760>
21. Benneyworth, IJ. (2011). The Ongoing Relationship Between France and its Former African Colonies. <https://www.e-ir.info/2011/06/11/the-ongoing-relationship-between-france-and-its-former-african-colonies/>
22. Bevere, A. (2025, June 13). The Kakistocracy Report (06.13.2025) – “It’s not the government’s job to help the poor!” Really? <https://kakistocracyreport.substack.com/p/the-kakistocracy-report-06132025>
23. Bhattacharya. (2024, March 1). The Alliance of Sahel States: A regional crisis in troubled West Africa. Observer Research Foundation. <https://www.bhattacharya.org/expert-speak/the-alliance-of-sahel-states-a-regional-crisis-in-troubled-west-africa>
24. Brechenmacher, S. (2019, May 3). Stabilizing northeast Nigeria after Boko Haram. Carnegie Endowment for International Peace. <https://carnegieendowment.org/research/2019/05/stabilizing-northeast-nigeria-after-bok>
25. Brown, S. (2014, November 24). 5 leadership lessons from King David. The Porch. <https://www.theporch.live/blog/5-leadership-lessons-from-king-david>

26. Bukhari, H. (2025, March 14). Kakistocracy: The rule of the incompetent and corrupt. The Friday Times. <https://thefridaytimes.com/13-Mar-2025/kakistocracy-the-rule-of-the-incompetent-and-corrupt>
26. Capuano, S., & Marfouk, A. (2013). African brain drain and its impact on source countries: What do we know and what do we need to know? https://mpira.ub.uni-muenchen.de/47944/3/MPRA_paper_47944.pdf
26. Center for Strategic and International Studies. (2025, March 6). The new Alliance of Sahel States and the future of Africa's legacy institutions. <https://csis.org>
27. Chen, B. (2012). Moral and ethical foundations for sustainability: A multi-disciplinary approach. *Journal of Global Citizenship & Equity Education*, 2(2), 9–12. <http://journals.sfu.ca/jgcee/index.php/jgcee/article/view/65/52>
28. Chernega, V. N. (2024). “Françafrique” in French power politics: Formation, evolution, crisis (1960–2023). *Novaia i Noveishaia Istoriia*, 68(2), 19–31. <https://doi.org/10.31857/S0130386424010022>
29. Chiduku, C. (2023, August 3). Ethical leadership problem in Africa. *Business Times Zimbabwe*. <https://businesstimes.co.zw/ethical-leadership-problem-in-africa/>
30. Choudaha, R. (2014, September 9). Reforming higher education with transparency. *University World News*. <http://www.universityworldnews.com/article.php?story=20140522105636511>
31. CityLife Church. (n.d.). Leadership lessons from King David. CityLife Church. <https://www.citylife.church/read/233/leadership-lessons-from-king-david/>
32. Coning, C. D., Tchie, A. E. Y., & Grand, A. O. (2022). Ad-hoc security initiatives, an African response to insecurity. *African Security Review*. <https://doi.org/10.1080/10246029.2022.2134810>
33. Dawson, C. (2024, May 24). Unveiling David's secret: Loving and cherishing God's Word. *Real Christian Women*. <https://realchristianwomen.blog/2024/05/18/unveiling-davids-secret-loving-and-cherishing-god>
34. Didier, B. (2018). The regionalisation of counter-terrorism strategies in the Sahel: The G5 as a challenge for transatlantic relations. <https://archive-ouverte.unige.ch/unige:127537>
35. Edeh, C., & Oladipo, F. (2021). Leadership ethics and public trust in Nigeria: Empirical evidence from selected states. *Journal of African Public Administration*, 9(2), 87–102.
36. Etogho, E., Egbe-Mbah, S., & Dalton, A. (2022). French neocolonialism in Africa: Historical overview and summary of current events. *American Journal of Economics and Sociology*, 81(5), 829–849. <https://doi.org/10.1111/ajes.12384>
37. Fiveable. (2025, July 7). Honors World History Review: 7.2 The Scramble for Africa. <https://library.fiveable.me/hs-honors-world-history/unit-7/scramble-africa/study-guide/3Re1XZiLH3k>
38. Gardner, L., Kohler, J., Paine, J., & Robinson, J. A. (2022). African political institutions and the impact of colonialism. https://bfi.uchicago.edu/wp-content/uploads/2022/10/BFI_WP_2022-146.pdf
39. Gaylord, Kevin. (June 18 2024) The Power of Integrity and Transparency in Executive Leadership – The Power of Leading With Honesty. <https://www.linkedin.com/pulse/power-integrity-transparency-executive-leadership-kevin-gaylord-dz4we>
40. Gobo, P. A. (2020). Legacies of colonialism in Africa. *International Journal of Innovative Science and Research Technology*, 5(8), 241–248. <https://www.ijisrt.com>
41. Govender, I. (2024). Brain drain in South Africa is affecting health care. *South African Family Practice*, 66(1), a5830. <https://doi.org/10.4102/safp.v66i1.5830>
42. Halton, C. (2025, January 20). What is plutocracy? Definition, meaning, and example countries. Investopedia. <https://www.investopedia.com/terms/p/plutocracy.asp>
43. Harris, A. (2024). The Pact for the Continuation of Colonization: France's Grip on African Nations. <https://alvinandhishoughts.com/author/aharris47/>
44. Heeney, C. (2022, August 29). Oligarchy: Definition, characteristics & examples. Study.com. <https://study.com/academy/lesson/oligarchy-facts-characteristics-examples.html>
45. Henneberg, I., & Plank, F. (2020). Overlapping regionalism and security cooperation: Power-based explanations of Nigeria's forum-shopping in the fight against Boko Haram. *International Studies Review*, 22(3), 576–599. <https://doi.org/10.1093/isr/viz027>
46. Institute for Economics and Peace. (2023). Global terrorism index 2023. <https://www.visionofhumanity.org/resources/global-terrorism-index-2023>
47. Kakistocracy. (n.d.). In Wikipedia. Retrieved July 6, 2025, from <https://en.wikipedia.org/wiki/Kakistocracy>
48. Konadu-Agyemang, K. (Ed.). (2001). IMF and World Bank sponsored structural adjustment programs in Africa: Ghana's experience, 1983–1999 (1st ed.). Routledge. <https://doi.org/10.4324/9781315210414>
49. Kpebu, M. (2023, July 25). Ghana is going through 'kakistocracy' under Akufo-Addo. *Modern Ghana*. <https://www.modernghana.com/news/1247116/ghana-is-going-through-kakistocracy-under-akufo.html>

50. Lange, M., Mahoney, J., & vom Hau, M. (2006). Colonialism and development: A comparative analysis of Spanish and British colonies. *American Journal of Sociology*, 111(5), 1412–1462.
<https://doi.org/10.1086/499510>
51. Lemieux, P. (2024, December 12). What is kakistocracy? Econlib. <https://www.econlib.org/kakistocracy/>
52. Leroux, C. (2022, December 8). French economic neocolonialism in West and Central Africa. *The Phillipian*.
<https://phillipian.net/2022/12/08/french-economic-neocolonialism-in-west-and-central-africa/Liberty>
- University. (2018, March 2). What is Christian leadership? 8 principles. CU Online.
<https://online.campbellsville.edu/ministry/christian-leadership-principles/>
51. Mackie, T. (2017). David: What's the big deal? From no-name runt to celebrated king. The Bible Project.
<https://bibleproject.com/articles/david-whats-big-deal/>
52. Matebese, H. (2025). Igniting a new paradigm in African leadership: Revolutionary approaches to ethics and corruption. *Democracy in Africa*. <https://democracyinafrica.org/igniting-a-new-paradigm-in-african-leadership-revolutionary-approach>
53. Mbaku, J. M. (2020, January 8). Good and inclusive governance is imperative for Africa's future. Brookings Institution. <https://www.brookings.edu/articles/good-and-inclusive-governance-is-imperative-for-africas-future/>
54. Mbembe, A. (2001). *On the Postcolony*. University of California Press.
55. McGowan, G., Dixon, J. M., Achille, E., & Owolabi, O. (2020). 21st century Fran afrrique in C te d'Ivoire: A study on modern French neocolonialism. *Veritas: Villanova Research Journal*, 2, 50–60.
<https://doi.org/10.61372/vvrj.v2i0.2542>
56. McLeod-Simmons, D. (2022, August 12). Plutocracy: Definition, causes & examples. Study.com.
<https://study.com/academy/lesson/plutocracy-overview-government.html>
57. Mengisteab, K. (2019). Traditional institutions of governance in Africa. *Oxford Research Encyclopedia of Politics*. <https://scholar.google.com/scholar?>
58. Mkhize, T. E. (2024). Breaking the silence: Is the church failing to address South Africa's sociopolitical problems? *HTS Theologies Studies / Theological Studies*, 80(2). <https://doi.org/10.4102/hts.v80i2.9580>
59. Modern Diplomacy. (2024, September 17). The Alliance of Sahel States: Implications, challenges and prospects in West Africa. <https://moderndiplomacy.eu/2024/09/17/the-alliance-of-sahel-states-implications-challenges-and-prospects-in-west-africa/>
60. Muhammed, J. (2025, February 12). Africa's brain drain: The true cost of talent migration. *African Leadership Magazine*. <https://www.africanleadershipmagazine.co.uk/africas-brain-drain-the-true-cost-of-talent-migration>
61. Ndiaye, N. F. (2020). The G5 response efforts to combat terrorism in the Sahel region (Master's thesis). Naval Postgraduate School. <https://apps.dtic.mil/sti/citations/AD1039884>
62. Ndlovu-Gatsheni, S. J. (2021, February 26). 'Moral evil, economic good': Whitewashing the sins of colonialism. *Al Jazeera*. <https://www.aljazeera.com/opinions/2021/2/26/colonialism-in-africa-empire-was-not-ethical>
63. Ngoma, A. L., & Ismail, N. W. (2013). The impact of brain drain on human capital in developing countries. *South African Journal of Economics*, 81(2), 211–224.
64. Nzuki, C., & Ochieng, B. (2025, March 6). The new Alliance of Sahel States and the future of Africa's legacy institutions. *Center for Strategic and International Studies*. <https://www.csis.org/podcasts/youth-bloom/new-alliance-sahel-states-and-future-africas-legacy-institutions>
65. Obikwelu, I., Messina, G.-M., & Odumegwu, A. (2023). The effects of neocolonialism on Africa's development. *PanAfrican Journal of Governance and Development (PJGD)*, 4(2), 3–35.
<https://doi.org/10.46404/panjgov.v4i2.4846>
66. Ocheni, S., & Nwankwo, B. C. (2021). Analysis of colonialism and its impact in Africa. *Cross-Cultural Communication*, 8(3). <http://cscanada.net/index.php/ccc/article/view/j.ccc.1923670020120803.1189>
67. Ohaegbulam, F. U. (2004). *U.S. policy in postcolonial Africa: Four case studies in conflict resolution*. Peter Lang Inc.
68. Okaoli, A. C., & Lenshie, N. E. (2022). 'Beyond military might': Boko Haram and the asymmetries of counter-insurgency in Nigeria. *Security Journal*, 35, 676–693. <https://doi.org/10.1057/s41284-021-00295-1>
69. Okafor, C., Smith, L., & Ujah, N. (2014). Kleptocracy, nepotism, kakistocracy: Impact of corruption in Sub-Saharan African countries. *International Journal of Economics and Accounting*, 5(2), 97–115.
70. Okerinde, A. (2023, October 2). Africa suffering from kakistocracy, ruled by worst leaders – Prof. Lumumba. *Vanguard Nigeria*. <https://www.vanguardngr.com/2023/10/africa-suffering-from-kakistocracy-ruled-by-worst-leaders-prof-lumumba/>
71. Okoye, C. A. (2013). Crises of leadership and the ethical grounds of revolution in Africa. *Journal of African Studies and Development*, 5(2), 20–26.

72. Okoye, Ngozi. (2025). Ethical Leadership in Public Administration: Balancing Public Trust and Bureaucratic Efficiency in Nigeria. Vol 27 No 3 (2025): Nigeria Journal of Management Studies
<https://njms.unilag.edu.ng/issue/view/369>
73. Osuchukwu, C. N., Itike, W. C., & Emesiani, I. G. (2025). The Alliance of Sahel States and the future of West African regional integration. Direct Research Journal of Social Science and Educational Studies, 13(1), 27–38.
74. Oshodi, J. E. (2024, March 15). Ending neocolonial corruption: UK's role in repatriating stolen assets and prosecuting criminals sheltered in London. Modern Ghana.
<https://www.modernghana.com/news/1299471/ending-neocolonial-corruption-uks-role-in-repatr.html>
75. Oxford Analytica. (2019, October 29). New ECOWAS force may sideline G5 Sahel. Daily Brief.
<https://dailybrief.oxan.com>
76. Pierce, L. L. (2020). Flattening the learning curve: Notable updates in the Publication Manual of the American Psychological Association (7th ed.). Rehabilitation Nursing, 45(6), 309–310.
<https://doi.org/10.1097/rnj.0000000000000281>
77. Plekhanov, A. (2024). Colonial legacy and economic growth in Sub-Saharan Africa. European Bank for Reconstruction and Development.
<https://www.ebrd.com/publications/working-papers/colonial-legacy-growth-africa>
78. Reed, A. (2019, February 6). What is a kakistocracy and are we living in one? Pacific Standard Magazine.
<https://psmag.com/ideas/what-is-a-kakistocracy-and-are-we-living-in-one>
79. Ringen, S. (2019). What democracy is for: On freedom and moral government. Princeton University Press.
<https://press.princeton.edu/books/paperback/9780691144031/what-democracy-is-for>
80. ROAPE. (2020). Colonialism without colonies: France, Africa and the CFA franc.
<https://roape.net/2020/02/18/colonialism-without-colonies-france-africa-and-the-cfa-franc/>
81. Rodney, W. (2018). How Europe underdeveloped Africa. Verso Books.
82. Rothberg, R. I. (2009). Strengthening African governance: Index of African governance results and rankings 2009. Brookings Institution Press.
83. Sachs, J. D. (2023). The ages of globalization: Geography, technology, and institutions. Columbia University Press.
84. Said, Edward. W. (1978). Orientalism. New York: Pantheon Books.
85. Sanou, Boubakar. (2021). Biblical Social Justice and Ethical Leadership: A Pastoral Perspective. (2021). Faculty Publications. 4168. <https://digitalcommons.andrews.edu/pubs/4168>
86. Schoultz, L. (2020). Beneath the United States: A history of U.S. policy toward Latin America. Harvard University Press.
87. Seteolu, D. (2004). The challenges of leadership and governance in Africa. International Politics and Development Studies, 1(2), 55–72.
88. Sika, N. (2023, July 24). The Sahel crisis and its implications. Carnegie Endowment for International Peace.
<https://carnegieendowment.org>
89. Smith, B. C. (2010). Good governance and development. Palgrave Macmillan.
90. Smith, D. J. (2007). A culture of corruption: Everyday deception and popular discontent in Nigeria. Princeton University Press.
91. Solomon, H. (2022). African security in the twenty-first century: Challenges and opportunities. Manchester University Press.
92. Stasavage, D. (2020). The decline and rise of democracy: A global history from antiquity to today. Princeton University Press.
93. Taylor, I. (2010). The international relations of Sub-Saharan Africa. Continuum International Publishing.
94. The Holy Bible, New King James Version. (1982). Thomas Nelson.
95. Thiong'o, Ngũgĩwa. (1986). Decolonising the Mind: The Politics of Language in African Literature. Oxford: James Currey Ltd /Heinemann
96. Thompson, L. (2001). A history of South Africa (3rd ed.). Yale University Press.
97. Van de Walle, N. (2001). African economies and the politics of permanent crisis, 1979–1999. Cambridge University Press.
98. Vidim, D. (2023, September 7). What is kakistocracy? Definition and origin of the word explained. Yahoo News. <https://www.yahoo.com/lifestyle/kakistocracy-definition-origin-word-explained-193701286.html>
99. Watson, A. (2021, February 8). What is a kakistocracy? The government term explained. The US Sun.
<https://www.the-sun.com/news/232852/what-is-kakistocracy-meaning-government/>
100. Wu, Y. (2024). Colonial legacy and its impact on development in Africa. African Studies Review, 67(1), 113–132. <https://doi.org/10.1017/asr.2024.22>