

REVISITING THE AFRICAN RENAISSANCE AND AFRICA'S GLOBAL COMPETITIVENESS IMPERATIVE

AN ADDRESS FOR THE VICE-CHANCELLOR'S AFRICAN INTELLECTUAL PROJECT (AIP)

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10TH June 2019

INTRODUCTION AND OVERVIEW

For many, the concept of an African Renaissance appeals more to the psyche than to the pocket. It trips with greater ease off the tongue of the political leader than that of the economist or business leader. For many it appears to be more about collective African spiritual feeling good rather than economic well-being. Without economic content and form the African Renaissance Vision, and resultant programmes will remain largely a mirage shimmering in the arid political and economic wasteland that characterises much of Africa to date. Holistically, it is crucial to acknowledge that the vision of an African Renaissance is an essential foundation stone, a sine qua non that creates the environment, and socio-political framework for sustainable economic growth and development.

CURRENT CHALLENGES

Leadership

Africans have a characteristic in common with most of humankind: we find it extremely difficult to see a solution to a seemingly intractable, all-consuming situation that seems to have existed from time immemorial. Africa has struggled under a multitude of crushing burdens that many have come to regard as a matter of course; as afflictions rather than as effects. Those without an historical perspective of the degradation of the continent as a result of slavery and colonialism, and who have just awakened to this reality, call it the “African condition” – congenital, hopeless, without remedy.

By contrast, those who appreciate the deep-seated impact of the historical imposts of slavery, colonialism, imperialism, apartheid and lately of globalisation and the venality of some African leaders; those who do not accept this as being ordained, inevitable nor even characteristic of the continent; those who do not depart from the premise that Africans are genetically hard-wired to fail, merely see it as the “African crisis”, transient and the result of reversible remediable circumstances, however intractable they may seem.

The latter believe that Africa’s destiny will not be a consequence of predestination but the result of human will and diligent application. Africa has a date with destiny, a positive destiny; and implicit in this fundamental belief in Africa’s date with destiny, is an understanding of history as being cyclical; as ever-evolving and not frozen in time. Hence the concept of a renaissance, a rebirth, a return to greatness, or simply the coming of a new age. Therefore, my abiding belief is that Africa will transform. The catalytic element that is crucial to that transformation is visionary, competent, committed, ethical leadership.

Given the requisite leadership, it is possible to conceptualise a very different Africa, an Africa whose time has come ... if we make it come. This is the African Renaissance’s cardinal challenge. Important dimensions include: culture, self-discrimination and education.

CULTURAL RENAISSANCE

If we accept that culture constitutes patterns of resilient designs for living, shaped and influenced by opinions, beliefs, attitudes and a value system, handed down from generation to generation; then it behoves exponents of the African Renaissance to heed culture as a national and continental crucible. Africans cannot ignore the power of culture and cultural archetypes to promote or resist socio-economic development. It is reasonable to opine that democracy, social justice and prosperity depend very importantly on promoting positive values and on recognising and building upon the best in a people’s culture and history.

Whenever Westerners assert that hard work is a function of the protestant work ethic, Africa can retort by arguing that in African culture, securing oneself a spouse is inter alia predicated on perceived industriousness. Within African communities a culture of indolence is frowned upon. For Africa's renewal to take root and flourish, Africans need to work smart, work hard and put in the long hours – if only to catch up with those putatively developed.

Culture as a force that predisposes is of crucial importance. Individuals and nations are driven by passions, belief systems and value systems. Prevailing economic interests need to be justified by values of morality and humaneness. It can be derived from this that in a world dominated by capitalism, technology and pervasive technological innovations; the differences between nations in levels of development, will arguably be due to education and humane, values – based designs for living. An imperative of the African Renaissance should be to imbue African children with a culture of diligence which is as passionate as it is compassionate.

“... culture is the mother and Institutions are the children. More efficient and just African institutions depend on modifications to our culture” (Daniel Etonga-Manguelle in Culture Matters, edited by Lawrence E Harrison and Samuel P Huntington).

The Power of Culture: Properly understood culture can move Africans to argument and alignment, to fury about colonisation of the mind and zeal about the future. A sounder appreciation of culture (as our African heritage of Western domination and subjugation of our patterns and designs for living) can facilitate our endeavour to break the shackles that restrain Africa's collective intellect. A better understanding of our own culture, which is infused with a propensity to share, care and co-exist humanely, would help us better deal with the Western culture of greed, over-emphasis on arms, preoccupation with resource accumulation and on strategic scheming; calculations; and enable us to position Africa strategically. As Ali Mazrui admonishes, Africa's understanding of culture as it evolves would help us put together Christ, Muhammad, Karl Marx and market forces; as well as decipher why the USAs attitude to the so-called Third World is “a dialogue of the deaf”; manifest lately as Trumpian megalomania. We need to continually argue about the underlying relevance of culture in human behaviour and global geopolitics. This would help us diagnose the world as

it currently exists and envision an alternative world where Africa is master of her own destiny, an Africa that redefines the term “emergent” from a notion of condescension and derision to a term of economic, political and cultural vibrancy, and technological prowess.

As Africa pursues its Renaissance for global competitiveness, the continent should heed Ali Mazrui’s seven functions of culture:

- Culture helps provide lenses of perception and cognition.
- It provides motives for human behaviour.
- Culture provides criteria for evaluation.
- Culture provides a basis of identity.
- It is a mode of communication, the most elaborate system of which is language and its bearing on language policy.
- Culture serves as a basis for stratification: class, rank and status are profoundly conditioned by cultural variables.
- The seventh function of culture lies in the system of production and consumption. Patterns of consumption at times affect production as profoundly as production helps to shape consumption. This has a crucial bearing on Africa’s inclination to export raw material without beneficiation and the resultant lack of global competitiveness.

Ali Mazrui urges and I concur, that the struggle to close the power gap between North and South must continue – perhaps with much greater determination. The most resistant of all gaps continues to be the **Skills Gap** rooted as skills are in the intractables of culture and the imperatives of history. Having been hobbled by the imposts of slavery, colonialism and imperialism, it behoves Africa to run faster, work harder and smarter as well as put in more hours, in the race for global competitiveness. (Ali A Mazrui: Cultural Forces in World Politics, 1990 published by James Currey Ltd)

AFRICAN IDENTITY AND SELF-DEFINITION

Africa’s cardinal duty is to reflect on and fully comprehend her identity. A key imperative of the African Renaissance is for Africans themselves, and not others no

matter how developed they fancy they are, to determine who Africans are, what they stand for, what the continental vision and aspirations are, how they choose to do things, what programmes they develop to make their lives worth living, the stance the continent takes in relation to globalisation. It is crucial for Africans to define themselves ...

In 2004 Robert Guest of *The Economist* fame published a book titled *The Shackled Continent: Africa's Past, Present and Future* (published by Macmillan). The book essentially argues that except for Botswana and South Africa, Africa has no hope. This typifies how others perceive Africa, as hamstrung by underdevelopment, poverty, diseases and marginalisation.

On a positive, self-defining note, Thabo Mbeki by contrast (*In Africa Define Yourself*, published by Tafelberg Publishers, 2002) argues that “to address the challenge of poverty, under-development and marginalisation, Africa and the rest of the international community need to ensure that Africa takes the next step in her political evolution”. This refers to the evolutionary movement:

- From slavery to colonial subjugation;
- From colonial subjugation to neo-colonial dependence;
- From neo-colonial dependence to genuine independence and democracy. ”

I will later return to the challenge of envisioning a desirable Africa and of describing the requisite leadership required to bring it about.

Yes indeed Africans must eradicate poverty and spare no effort in building a democratic, peaceful and prosperous continent. Africans must realise the historic result of restoring Africa to her place as an equal player with other continents, deserving of unconditional respect in determining the future of the common humanity.

In this regard we throw down the gauntlet to the African intelligentsia who have a cardinal role to play as the intellectual fountainhead, the exponents, the philosophers and theoreticians, the strategists and implementers of a new Africa characterised by freedom, human dignity, self-respect and prosperity.

EDUCATION: KEY TO AFRICAN RENAISSANCE

Education for an African renaissance seeks to raise some of the challenges that education in a democratic, non-racial, non-sexist society should address. These include a sense of efficacy, national / continental self-positioning at centre stage and a deliberate discarding of a pervasive inferiority complex.

If the education is not fit for the intended purpose, then it is of no use whatsoever. The only key thing therefore is to determine what purpose we should put our education to. Our vision should be to put our education to the purpose of achieving an African renaissance. The essence of the African renaissance is to enable us, as a people, to be masters of our own destiny. To have a sense of efficacy.

A people without efficacy is reduced to desire without an understanding of how, much less the ability, to satisfy this desire. In many instances these people pursue courses of action that have no rational connection with, or that are contrary to their stated goals. A culture of dependency develops in such a people, a culture of poverty, a culture of no achievement, a culture of no self-esteem.

No dignity. No pride.

Thus, we observe a people that seeks and expects hand-outs, donations and alms at every opportunity. We observe a people that seeks survival and prosperity by stealing and looting. We observe a people with low standards of personal and public morality. We observe a people that expects to be taught rather than to learn. We see a people who have perfected the art of blame (they blame colonialism, they blame imperialism, they blame apartheid, they blame capitalism, they blame the government, they blame nature, they blame God.) They blame everything and everyone but themselves.

This is a victim mentality.

Regrettably, this is a condition that best seems to describe Africa, a victim of the elements, a surrogate of external powers, unable to provide for basic human needs,

incapable of upholding basic human rights and incapable of dealing with other nations as equals.

Contrast this briefly with the “can-do” attitude of the Americans, the Europeans’ belief that they are the fountain of all knowledge and civilisation; the Chinese people’s belief that they are the centre of the universe; and the Jews’ belief that they are God’s chosen people. All of these people have, at the heart of their national psyche, the innate knowledge that they are masters of their own destiny – they make things happen, things do not happen to them.

An important attribute that leads to their success is treating tradition and the past with respect but not being beholden to it. Another important attribute is the willingness to seek out and embrace knowledge and technology from other peoples. Yet another important attribute is an ability to constantly push back the knowledge barrier, to constantly learn new things and to create new knowledge. They have recognised that in today’s world, knowledge is almost instantly perishable and that the only valuable currency is constant learning, constant application of intellect. Most importantly, they know that knowledge cannot be owned, it is not property. It is there for assimilation and application by any and all who desire to. Witness the Asian experience, from the Japans, Taiwans and Koreas of yesteryear, to the Singapores and Malaysias of today, which have made a shining virtue of importing and constantly borrowing skills, knowledge and technology from others and applying it to their benefit. Today they export knowledge about technology, industry and productivity.

Education for an African renaissance must take a different world-view. It must take as its point of departure the premise that education is more about how to deal with the future and not how to deal with the past. It must take as its point of departure the premise that Africa’s future is infinitely more important than Africa’s history. It must recognise that in education there is no shame in borrowing from those who have travelled the road before you, that in fact the core of education is learning from the experience of others as opposed to learning from one’s own experience. It must take as its point of departure the fact that education is a life-long pursuit that only begins with qualification.

Crucially, the Fourth Industrial Revolution is upon us, and looms increasingly larger by the day. A significant feature of this reality with an overwhelming bearing on education is that, significant as educational content may be, context and ability to deal with complexity are far more important to the knowledge worker of the twenty first century. Students of this century must be equipped with problem solving skills and capacity to deal with complexity.

NBF PROGRAMMES AS EVIDENCE OF WHAT CAN BE DONE TO ADDRESS AFRICA'S PLIGHT, PRACTICALLY

Following the launch of the New Partnership for Africa's Development (NEPAD), shortly after the establishment of the African Union in 2001-2, President T Mbeki instigated the formation of the NEPAD Business Foundation as the socio-economic implementation arm. The following is a stock taking of the highlight achievements of the NBF; to date:

North-South Rail Corridor (NSC)

The NSC Rail Project is being implemented to reduce the cost of trade in the region

- Focused on the optimisation, rehabilitation and upgrade of the **4,000 km** NSC railway network that **covers six countries** and **seven rail operators**
- It is a key regional project that will unlock trade, job creation, industrial development and overall economic growth within the SADC region
- Target is to grow rail market share from under **5% (2014)** to over **20% (2020)**
- Secured funds to do prefeasibility study
- Phase 1 of the study complete and phase 2 currently underway

NBF Role: Neutral Facilitation, Project Management

Strategic Water Partner Network (SWPN)

A partnership between the public and private sectors and civil society to close a 17% gap between water supply and demand (2030)

- Agricultural water: Water Administration System Roll out saving 55 million m³ per year
- Municipal water losses: No Drop rolled out to 152 municipalities targeting a reduction of 18% by 2025

NBF Role: Secretariat, Project Management

CP³P PPP Training

NBF is an accredited institutions to provide training for the internationally recognised APMG PPP Certification

- Trained over 300 infrastructure practitioners representing a number of Southern, East and Central African countries working in the power (generation, transmission and distribution), transport (ports, rail, road and light rail), water and sanitation sectors.

NBF Role: Trainer

SADC Regional Gas Task Force

The SADC Regional Gas Task Force is a multi-stakeholder platform for public-private sector dialogue designed to enable and support the monetization of the natural gas resources within the SADC region

- Aims to stimulate regional gas demand and infrastructure investment
- Key focus areas include a regional gas masterplan as well as provide legal, regulatory, policy and institutional support
- Will identify and prepare a shortlist of viable natural gas based anchor projects as well as downstream linkages and densification opportunities

NBF Role: Neutral Facilitation, Project Management

Mine Water Coordinating Body (MWCB)

Collaborative public-private platform to address environmental, social and economic challenges that arise from mine closure including long-term mine water management and regional mine closure

- Mafube 'irrigation with mine water' Project: Successful initiation of pilot project for irrigation with saline water
- Green Engine Project: Developed an innovative approach to sustainable mine closure that will ensure long-term economic sustainability

NBF Role: Secretariat, Project Management

Pharmaceutical Working Group

Collaborative platform to increase pharmaceutical value chain investments by identifying pharmaceutical investment barriers and solutions to identified challenges

- Reduce delays in the medicine registration process
- Promote SADC as an attractive site for clinical development
- Increase Research and Development expenditure levels to catalyse pharmaceutical innovation on the continent
- Increase local participation in the value chain including promoting local manufacturing of pharmaceuticals

NBF Role: Neutral Facilitation, Project Management

SADC Business Council

Inclusive business platform for public-private engagement within the SADC region in alignment with the SADC Secretariat's Regional Indicative Strategic Development Programme and SADC Industrialisation Strategy

- Advocacy to promote the regional and national private sector interests at continental and global level in terms of policy making and trade negotiations
- Business to business engagement platform in SADC
- Advisory services on trade policy and law on key policies governing trade within the SADC region
- Advocacy to promote private sector interests by engaging regional, national and local policy organs of SADC as the effective private sector contribution to growth and development.

NBF Role: Secretariat

Local Economic Development (LED) Project

The development of an enabling environment for delivering LED in the planning, procurement and implementation of infrastructure projects.

NBF Role: Advisory

African Corporate Governance Network (ACGN)

The ACGN is a collaborative network of director membership organisations that promote effective corporate governance on the African continent

- Since its launch in 2010, ACGN has signed 20 members / countries and 9 affiliate member institutions
- Collaboratively works with the APRM regarding the African Union Guiding Principles on Corporate Governance
- Represents over 20,500 Directors and Senior Executives across the African continent
- Only pan-African corporate Governance Network supported by independent Institutes of Directors
- On going efforts include Capacity building; Advocacy; Research; and Collaborative work

NBF Role: Secretariat, Project Management

Project Finance Advisory

Long-term financial consultant to Stockholm International Water Institute (SIWI) supporting the roll out of the Africa-EU Water Partnership Project (AEWPP).

NBF Role: Advisory

IMPEDIMENTS

The above are firmly indicative of what Africa can achieve practically if visionary, strategic plans are implemented with timelines, deadlines and determination. Success should not be hobbled by such impediments as:

- Myopic self-serving misleadership bent on plundering and externalising what wealth the continent can produce.
- Failure to implement such crucial programmes as the African Peer Review Mechanism (APRM) meant to ensure adherence to democratic principles and worthy socio-economic programmes. NB: Individuals as well as nations tend to do what is inspected, not what is expected.
- Regressive forces such as Boko Haram whose cardinal objective is to counter enlightenment.
- Political megalomaniacs bent on life-time presidency.
- The lethargy of the African Intelligentsia with inclination to be armchair critics.
- Jingoism – the narrow nationalism that fails to appreciate the socio-economic might of regional and continental alignment and cooperation.
- The chronic absence of continental champions such as we had in Presidents Thabo Mbeki, Kwame Nkrumah, Leopoldt Senghor and Julius Nyerere.

- Paucity of wisdom to interrogate the intent and strategies of latter day imperialist forces, and to develop appropriate strategies to deal with what might just be surreptitious socio-economic neocolonialism.

THE IMPORTANCE OF BEING AFRICAN AND BEING GLOBALLY COMPETITIVE

The challenge that all Africans face today is the challenge of being competitive in today's global arena. For centuries, our rich and fertile continent has been systematically plundered and the colonial powers grew rich on the resources they took from Africa, all the while ensuring that we, its people, were disempowered in a brutal fashion, and were unable to pose a threat to their economic dominance.

Now, 25 years into the 21st century, we are finally in a position to face the challenge of competing with those countries. As Africans, we must not underestimate the sheer size of this challenge. All of us are impatient to see success. We want to see the fruits of our labours. We want to see an end to the long wait we have endured and although we are in a hurry, we must never lose sight of the fact that the magnitude of this plan is immense. The restoring of Africa to its rightful place among the nations is a long-term programme that will inevitably span more than one generation. However, this should not dissipate our sense of urgency and bias for action.

History has taught us that empires come and go. At one time Italy, a small country, had conquered the world, as it was thought to be at the time. It commanded a huge empire, one of many that have exercised huge influence, and then declined. So let no one say that Africa, whose people are filled with energy and determination, cannot rise. Africa will rise, and this will be the century of our ascendancy. In due course Africans will be leaders in the international community through such programmes as NEPAD and Agenda 2063. We have chosen this path of advancement and improvement, knowing well that much will be demanded of us before we succeed. In order to face and meet this challenge, there are several requirements that we must fulfil. At a personal level, we must all cultivate an appropriate attitude of commitment to the vision. Whatever we do, we must do it with energy, focus and commitment. Our

attitude must be one of excellence, always striving for the best. Study to improve yourself and ready yourself to deal with complexity.

Enhance your productive skills. Enhance your value to your organisation and your country by becoming multi-skilled. Apply yourself with vigour. When we all do this, the net result will be a country and a continent that is dynamic, productive and successful.

Cohesive thrust.

The next level of our attitude to the challenge must be national and, as a nation; we must be committed to act in ways that will lead to international competitiveness. We should not engage in acts that are critical or destructive of our national programmes; support your country and its leadership with constructive criticism where this is called for. Allow our efforts to get into a cohesive thrust of economic growth. We must grow into a knowledge economy whose pervasiveness should defy boundaries.

Thirdly, as a nation we must be aware of the regional challenge. There are countries in Southern Africa that regard themselves as being regionally affiliated to us. Success or failure in any of these neighbouring countries has an impact on the others, and on the whole region. We cannot distance ourselves from events in our region; we must be involved in finding solutions, and in creating stability and growth. This attitude must ultimately extend to the whole continent. If Africa is to rise and overcome, every African must extend a hand of support to every other African. This is critical. At international level, we must select our allies carefully. We must find those who have the welfare of Africa at heart and who recognise our deep-felt need to drive the reformation process and determine its outcome. We must recruit to our cause those who see that Africans must have the overriding say in the future of Africa. We must define, or at least co-define, our destiny. It is too important to leave in the hands of disaffected strangers. There are various institutional forms or pillars that must be in place to underpin the competitiveness of Africa. One of these is the form of government. At present, forms of government are largely parliamentary. Parliament, not the constitution, is sovereign. This, in effect, is the rule of man rather than rule of law. We have a constitution that has won international acclaim for its breadth, depth

and focus on the rights of the individual. Let us seek to elevate this magnificent institution to the place where its provisions are the final arbiter of right and justice.

Another institutional pillar is the enshrinement of the concept of individual rights. Until now we have kept alive the notion of group hegemony. We have adopted the group instead of the individual, as the basic unit of political analysis and expression. This means that differences between groups become entrenched and divisions grow deeper. We must move away from these divisions and become a single country and a single continent. We must become united in our desire to see Africa grow strong and wealthy, based on the inalienable rights of the individual.

Regrettable

And then, there is another regrettable phenomenon that must be changed: As alluded to above, Africa suffers from a victim mentality, a profound sense that we lack efficacy. We feel that we are victimised by events, by others and by circumstances beyond our control. We are victims of nature and the environment around us. We prostrate ourselves before climactic conditions, droughts, floods and whatever else nature throws at us. We are unable even to mitigate the consequences of these natural disasters.

This must change. We must become masters of our own destinies; we must see the problem in ourselves, accept it, understand it and rid ourselves of it. Above all, we must find the resolute will to do something about it. We must invest in education, and in conflict resolution. We must work on our ethics and morality, our self-image and our vision. As a source of inspiration and guidance for this formidable project, our project leaders have compiled what can rightfully be called a grand continental design.

This is the New Partnership for Africa's Development (NEPAD) now fleshed out as Agenda 2063, which analyses the fundamental ills that beset our continent, identifying them and formulating strategies to address them.

NEPAD is well founded and comprehensive. Despite this, however, NEPAD cannot work unless all the various sectors of society align themselves with the programme

and give it their wholehearted support. In particular, big business must swing its considerable resources behind this imaginative design and ensure it does not fail for lack of resources. This element of support is critical.

When the whole of African society, governments, civic society, big business and every community sees NEPAD or Agenda 2063 as a clarion call to action, then we will have begun our journey to self-realisation. When we see infrastructural development and significant job creation, Africa-wide, when the regional economic blocs pull together with a common vision; when SADC and Ecowas and the Mahreb and East Africa bury their differences and see themselves as part of one big African family, then our victory will have begun. The politicians and the academics have drafted a magnificent plan. They have gathered input from far and wide. No one can say we lack direction; we have it in abundance and so, you may ask, where to from here?

As a continent with virtually no developmental history, we have a tremendous advantage. We arrive at this point in time with no technological baggage; no “heritage systems” representing major investments that we must first discard before we can embark on our future. We are brilliantly positioned to leapfrog the digital divide into the 21st century without burdens to hamper us. As myriad African initiatives are beginning, many of which will come to fruition as we give them our wholehearted, unconditional support. And there is a singular opportunity waiting for us, as we move out across Africa. This is to play the role of integrators, people who promote synergies between different programmes. We must make the streams flow together, to make the projects gel.

Africa has a date with destiny

At various points in history, various civilisations have stood at the forefront of perceived relative development in terms of some or all of the following: forms of government; economic prosperity; military might; cultural and scientific prowess, technological proficiency; scholarship, etc.

For example:

The dynasties stretching back to Ming of China

The Mayan and Aztec empires of the Americas
The kingdoms of Gao and Mwene Motapa of Africa
The Greek and Roman empires of Europe
The Pharaonic Egyptian empires of Africa
Europe of the 19th and 20th centuries
The West and particularly the USA after the Second World War.

Implicit in this is an understanding of history as cyclical, as ever-evolving and not frozen in time, hence the concept of a renaissance, a rebirth, a return to greatness or simply the coming of a new age. In this context, it is possible to conceptualise a very different Africa, an Africa whose time has come ... if we make it come.

An Africa that is more excited about its future than its past. An Africa whose scope for growth is limited only by its imagination. An Africa that has successfully translated its concepts of humanity and communal relations into vibrant forms of co-operative models of government, institutional and corporate relations. An Africa whose children are fed by native produce, its intellectuals nurtured by native founding principles and enquiry; its industry fuelled by native skills; its landscapes covered by native design and construction; its airwaves and print media dominated by issues of native concern and aspiration.

Emergent

An Africa that redefines the term “emergent” from a notion of condescension and derision to being a term of vibrancy, technological prowess, awe and envy.

Africa, the continent that has made nuclear power safe, economical and plentiful. Africa has a date with destiny. These are some of the dimensions of that destiny. The eventuation of these aspects of Africa’s rebirth will be the realisation of the imperative of being African and robustly globally competitive.

In conclusion then, let us project our minds into the future. One generation, or two, to a time when Africans have earned the respect of the international community. When that respect is given unconditionally, not grudgingly. When we stand tall in any

gathering; not ashamed, but proud of our achievements as we look into the mirror of our creation.

Then we will be Africans who are masters of our own destiny

Africans whose leaders whose leadership is predicated on a sound value-system and continually beckoned by an ethical compelling vision.

Africans who are known for what they stand for in the challenges that face humanity.

Africans who are profoundly moral beings

Africans renowned for their integrity

Africans who are capable and competent in everything they undertake.

Africans who take individual responsibility for their own actions

Africans who, when they look in the mirror, see the hand of an African God.

DEEP LEADERSHIP ASPIRATIONS

It may be that I am dreaming. If it were so, it would be good. It is necessary that our leaders should all dream, but the dreaming I refer to occurs not in our sleep but in our waking moments. For it is in the dreams of our waking moments that we reveal our deepest aspirations; those dreams in waking moments which, when subjected to our will and our ability to translate them into a desired reality, truly become visions. Those who support Africa can help and encourage us, but in the final analysis, Africa will be the instrument of her own salvation; it is through her transformational leadership that Africa will transform herself:

A leadership whose defining features are probity, humility, integrity, compassion and humanity.

A leadership that stands for the truth and affirmation of the good, and whose primary pursuit is noble causes and the common good.

A leadership that demonstrates competence, tenacity and a sense of efficacy.

A leadership that does not shy away from the difficult not the unpopular decisions or measures.

A leadership that practises introspection and self-renewal.

A leadership that lives by the tenets of consultation, persuasion, accommodation and cohabitation, and shuns coercion and domination.

A leadership that generates trust, goodwill and confidence and is politically and personally as gracious, honourable and magnanimous in defeat as in success.

A leadership which understands that the success of others does not diminish its own success but adds to the good of the commonwealth.

A leadership that deeply believes that the locus of control for Africa's future is within Africa herself.

A leadership that acts as much for today as it does for the future.

A leadership that does not consume seed capital but invests it for ensuing generations.

A leadership which bridges the schisms and cleavages wrought by the religious, tribal, social, ideological, economic and political diversity that characterises much of Africa's polities.

A leadership that understands the difference between cause and effect and for whom the means are as important as the ends.

A leadership that is visionary and compassionate.