

**A PHILOSOPHICAL INVESTIGATION OF IBRAHIM TRAORE’S QUINTESSENTIAL LEADERSHIP
AND DEVELOPMENT: A CRITIQUE OF CORRUPT LEADERSHIP IN AFRICA**

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Abstract

This paper explores the persistent challenge of underdevelopment in Africa, attributing it largely to poor leadership and entrenched corruption. Despite long standing effort by African leaders to drive development, corruption remains a major impediment. The 2024 Corruption Perceptions Index by Transparency International ranks Nigeria’s Bola Ahmed Tinubu and Kenya’s William Ruto among the most corrupt leaders globally, highlighting the need for a fundamental change in leadership mentality. The paper argues that any meaningful and sustainable development in Africa must begin with the transformation of the African mind – emphasizing holistic human development across social, political, religious, and ethical domains. As a counter example to prevailing leadership failures, the paper highlights Ibrahim Traore of Burkina Faso, whose leadership under a military regime has demonstrated a tangible progress in several sectors. Traore’s call for a united Sahel and a broader united Africa is presented as a viable part towards a true independence from lingering Western neo - colonial structures. Using Philosophical analysis as its methodology, the paper calls for a rethinking of leadership, development and identity in Africa.

Key words: Philosophy, Leadership, Development, Ibrahim Traore, Africa, African Leaders and Corruption.

Introduction

Looking at wonderful performance of Ibrahim Traore, the Junta president of Burkina Faso in comparism to the performance of many Africa democratic presidents, one will begin doubt if democracy is still the best system of governance. And we usually hear from childhood that “the worst civilian rule is always better than military regime” but Ibrahim Traore has proved this maxim wrong such that people are now considering if military regime or military dictatorship will be the best for Africa. Talking about the change of fascism, monarchy, capitalism and other political ideologies, Fukuyama in his book “The end of history and the last man” projected or prophesied that history will come to an end with the emergence of the last man (Liberal democracy) and the last man will now be at peace with himself. In the like manner, many African countries have been practicing democratic governance for long with little or no evidence of democratic dividends. The philosophical or fundamental question here is, with the emergence of this Fukuyama’s last man or liberal democracy in Nigeria, Cameroon, Niger, Chad Republic, Tanzania, Congo, among others, has there been peace? Is Africa now developed? Is there really peace in Africa today? And certainly, since the answer is on the negative, it portrays that history can never come to an end, for even if the last man appears and there is peace, there will still be struggle for recognition, and there will never be peace for even in the midst of democracy, struggle continues. However, it is very difficult to understand this and before ever one tries to comprehend certain concepts connected to man, one should first study the psychology of man as man in America and man at Upper Iweka, Onitsha are really not the same. And man one sees today will never be the same tomorrow as man changes and man is fickle. In so far as there is an inherent contradiction in man, owing to possession of tripartite soul, history can never come to an end. Man is an enigmatic being and it lacks definition, “man is an impossible possible being”¹ as Mondin portrays. Democracy may be the best for the Americans but owing to the manner of application and the individuals controlling the democratic government in question in Africa, people will continue to be in doubt if democracy is the best system of government. Taking Nigerian democracy as an example, assessing eight years of Buhari’s democratic government and the present Bola Tinubu government, one sees they are worst than military regime and it’s likewise in many other African countries. Africa has no choice than to keep struggling as history cannot end as such. Thus, Fukuyama writes:

Experience suggests that if men cannot struggle on behalf of a just cause because that just cause was victorious in an earlier generation, then, they will struggle against the just cause. They will struggle for the sake of struggle, they will struggle, in order words, out of certain boredom: for they cannot imagine living in a world without struggle. And if the greater part of the world in which they live is characterized by peaceful and prosperous liberal democracy, then they will struggle against that peace and prosperity and against democracy².

As there are civil wars and agitations and even cold wars in some African countries, Africa is really struggling and still struggling to be at peace and enjoy the dividends of liberal democracy that has come to stay as Fukuyama

prophesied. Africa is bereft of infrastructural development; by rating, Africa is supposed to be the first among the continents in the world as far as development is concerned, this is owing to abundant human, natural and mineral resources but unfortunately, Africa is not the first as bad leadership and corruption have crushed its economy and have equally closed door for development. Patriotic spirit is also lacking, both on the side of its citizens and her leaders. Africa has defiled all known logic of development, especially owing to its degenerative leadership and worst still; it has been encountering numerous challenges day by day, ranging from wars, ethnic clashes to banditry, Boko Haram terrorism and Fulani herdsman attacks, insurgency, unknown gunmen attacks and the likes. We now go on with the definition of terminologies; we start with Africa, Philosophy and Development.

Conceptual Clarifications

Africa: Africa is the world's second largest and second most populous continent after Asia. It's about 30.3 million Km² including adjacent islands. It covers 6% of earth's total surface area and 20% of its land area. With 1.547 billion people as of 2025, it accounts for about 16% of the world's human population. Despite the wide range of natural resources, the continent is the least wealthy per capital in large part due to the legacies of Europeans colonization in Africa. Despite this low (but enough) concentration of wealth, recent economic expansion and the large and young population make Africa an important economic market in the border global context.

With the above facts and looking at the indices of development as stated by United Nations, one sees that Africans can meet up with the sustainable goals if they resolutely pursue it. It's really an undying hope as African nations are really blessed with human and natural and mineral resources. Under mineral resources, it holds 30% of the world's mineral reserves, 40% of gold, the largest reserves of diamonds in the world are in Africa. Africa holds up to 90% of the world's chromium and platinum and it's the home to the largest reserves of cobalt and uranium in the world. It's very rich in other minerals like oil, natural gas, copper, iron ore and various precious and non precious metals. South Africa is the major mineral producer with significant reserve of gold, coal, diamonds, iron ore, chromium, and manganese and platinum group of metals. While Democratic Republic of Congo and Rwanda are the world's largest producer of tantalum. Nigeria is the largest oil producer in Africa and 16th largest in the world and holds the largest gas reserve in Africa. Other African countries are also largely blessed with mineral resources. In natural resources, Africa is blessed with arable land, water resources, wild life, forests and wood lands³. The challenge facing Africa is to ensure sustainable and equitable benefit for all. Quality education and building a better informal sector of business economy in Africa will be a better option to African poverty, thus providing a veritable terrain for sustainable development in African continent, so as to improve the well being of its population and this calls for careful exploitation and management of the resources and accountability should always be demanded from African leaders. And here comes the problem of governance and power and resource control, as the Western and French colonialists still control these African natural and mineral resources, use them to develop their countries and leave African citizens to wallow in abject poverty.

Philosophy/Philosophical Investigation

Philosophers are not in agreement on the meaning of philosophy, but they agreed on its etymology, hence, we can say, "philosophia esti philia tes Sophias" (philosophy is love of wisdom). A philosopher is a lover of wisdom, a person strongly desirous of wisdom. Wisdom here begins with wonder, that is, astonishment. This kind of wonder is not ordinary wonder but of deep curiosity. An embracing wonder, that is, wonder about things in totality and not in bits by bits. Plato says, "It is through wonder that those who began philosophy started off" Also, "The sense of wonder is the mark of a philosopher"⁴ Philosophers wonder about things through reflective thinking. They wonder about things through their ultimate causes or from their fundamental point of view. Hence, the scholastics define philosophy as "Scientia rerum per ultimas causas" which means "Science of everything through their ultimate causes."⁵ based on the light of reason.

Philosophy is a critical reflection on the realities in the universe; this includes the human person himself or herself. For C. B. Okolo, philosophy is a "critical enterprise, something dynamic, a quest, a search ..., a spirit of evaluative inquiry into all area of human experience, of the world in which we live, of man himself and his place in the universe."⁶ He further contends that it is the duty of philosophy to give a "coherent and systematic account of the multifaceted universe of being and knowledge of what is, and how man knows it."⁷ This implies that philosophy covers every aspect of human endeavors. In other words, it studies the whole of reality. Thus, it is most ambitious. In other words, a **philosophical Investigation** is to apply the tools of critique and objective scrutiny in its assessment of its subject

matter. The focus here is on Captain Ibrahim Traore of Burkina Faso and his quintessential leadership, which is a mega challenge to corrupt African leaders.

Development

The Longman dictionary of contemporary English, defines development as “the process of gradually becoming bigger, better, stronger, or more advanced.”⁸ Development is a process that creates growth, progress, positive change or addition of physical, economic, environmental, social and demographic components.⁹ Development is the result of society’s capacity to organize resources to meet challenges and opportunities.¹⁰ Scholars vary in their definition of development. For some, it is a process of industrialization and modernization. For Walter Rodney, it is “an overall social process which is dependent upon the outcome of man’s efforts to deal with his natural environment.”¹¹ He thus sees development from an economic point of view. Development is a process that is on-going. In other words, it’s dynamic rather than being static. According to Pantaleon Iroegbu, development means: “the progressive unfolding of the inner potentialities of a given reality. It is to de-envelope, that is, to bring out to light existential, functional and epistemic, what was enveloped, folded or hidden”¹² Etymologically, he holds that it comes from the French word *developper*, which means to bring out from an “envelop”, something that was “enveloped”, it is to unwrap literally taken. Thus, development entails the unwrapping, unfolding, un-enveloping, unveiling, growing out of an “envelop”, that which hidden or latent. Development is the unwrapping of potentials.¹³ According to Lebret, development has to do with growth and creativity of all human potentials achieved at the lowest possible cost in human suffering and in sacrificed value.¹⁴ But is this development in the real sense.

Development is a many sided process. It involves material, social, spiritual and moral dimensions. A genuine development is one that is assessed in terms of the welfare of human beings who at the same time serve as agent and shapers of the developmental process. This implies that the human person is indispensable, for he or she is the determinant of development. The Western world has witnessed much of material development, whereas the spiritual, moral, social, etc, aspects suffer neglect and consequent gross decline. Iroegbu refers to this as high material progress and low moral development.¹⁵ In contrast; the African world lacks socio-economic and technological development. The reason is because African is low in learning that without unity; he or she cannot protect his or herself from the machination of Europe regarding the wealth of this continent. Kwasi Wiredu has proposed science and technology as a model for development. He sees this as the panacea to African development. For Prof. Nze, it is “Communalism” while C. B. Okolo talks of social “Reconstructivism”. Has these really served as solutions to the myriad problems of Africa? There are many factors militating against African Development, one is the effect of colonialism and slave trade. Others includes: moral decadence, political instability, incompetent leadership, intolerance, etc. According to Prof. Oguejiofor, slave trade aided the industrialization of the west, and serve Africans further down into the valley of underdevelopment.¹⁶

With Colonialism, the African being was uprooted in all dimensions: its cultural heritage destroyed. Though Africa has gained independence, Africans still have colonial mentality. Their minds still need to be disabused. No wonder Marcus Gavey says “it is not possible to enjoy physical freedom without first liberating the mind.” This is the task of African Philosophy. Also, the United Nations Development Program (UNDP), defines development as a “comprehensive, multidimensional process aimed at improving the well-being of all people through their active participation and fair sharing of benefits. It encompasses economic, social, cultural and political aspects, focusing on a holistic approach to development.”¹⁷

The Purpose of Development

The purpose of development is to better the lots of mankind. Therefore, any developmental process that is aimed at destroying the human person is to be rejected. Development is measured by the essential nature of mankind. Aghamelu, quoting Pope Paul VI writes that every program has in the last analysis no other *raison d’être* than the service of man and such programs should reduce inequalities, fight discriminations, free man from various types of servitude and enable progress and spiritual growth¹⁸ Development does not mean, “catching up” with the technological advances of the West. They {the West} call themselves developed nations as a result of their technological advancement: such as roads, better communication systems, greater industries, hospitals schools, etc. this is good. But what purpose does it serve? Does it make the human person happier, live longer, or improve his or her dignity? According to Ruch and Anyanwu, we do not need motor cars and televisions and civil service and democracy, universities and motor ways in order to enhance the dignity of human life. They however, maintain that they are good means but never ends in

themselves.¹⁹ Development is not meant to devalue the human person for the benefit of property. But this is exactly what the West has done and still doing by inventing the neutron bomb that is capable of killing humankind but sparing their weapons. Thus, their development is devoid of the transcendent dimension of mankind. Any development that lacks this aspect of human nature cannot be said to be genuine.

Leadership and Democratic Leadership Paradigm

Leadership is an action of leading a group of people or an organization. It's the ability of an individual, group or organization to lead influence or guide other individuals, team or organizations²⁰. Democratic leader is someone who asks for input and considers feedback from their team before making a decision²¹. Democratic or participatory leadership is about letting multiple people participate in the decision making process .this type can be seen in business, school and in government²² It is a shared leadership.

Democracy: Many African countries have been on democratic governance for long without gotten its dividends, Nigeria in inclusive. This is due to distorted practice and institutional processes of democracy, alongside capitalist models of globalization; and neo-colonialism has turn Africa and Nigeria inclusive into states of political confusion, and loss of a fine-tuned democratic identity. Little wonder, scholars now demand new ideologies for civil rule in Africa and in Nigeria.

Democracy is from the two Greek words, “demos” meaning “the people”, and “Kratein” which refers “to rule”. It is a system of government in which the people exercise the governing power either directly or through representatives periodically elected by them. In democracy, supreme or ultimate power is vested in the people and exercised directly by them or by their agents under free electoral system. In democracy, decision making system is based on people's majority opinion. And majority rule with minority right protected and represented. It is government by election and not selection. Aristotle holds it's “the rule of the many for the good of the poor” as opposed to oligarchy which is “The rule of the few for the good of the wealthy”²³ Abraham Lincoln, (on November 19, 1863 at union cemetery in Gettysburg, Philadelphia) holds that democracy is: “government of the people, by the people, and for the people”²⁴ Democracy as a system of government has institutions that promise to guarantee the people's self rule and attainment of the common good. So, democracy is a form of government that best protects human rights because it is the only one based on recognition of the intrinsic worth and quality of human being. It recognizes the masses for it is the masses that elect their representatives. Democracy is characterized by: rule by the majority, the rights of all the citizens are equal, there is right to dissent and disobedience, and it provides norm for political participation. Similar to these characteristics are the basis for democracy, which includes: 1. Good government policies that must reflect what people want. 2. Quality information on the government and debates will also be available 3. It's government of the majority 4. Constitution is seen as the basic rule book or supreme rule of the law. 5. Citizens are of equal rights.

Democratic Leadership/Paradigm Democratic leadership is shared leadership where group members participate as everyone is given opportunity to participate and ideas are exchanged freely and discussion is encouraged, however, under the control and guidance of the leader of the group. Democratic leadership style is one of the most effective types and leads to higher productivity, better contributions from group members and increase group morale. So many countries in the world are now into democracy and democratic leadership. African leadership may not be a good example of excellent democratic leadership as so many African leaders are corrupt. But, we can portray **Julius Nyerere** of Tanzania to have excelled in democratic leadership. His excellence started in his thoughts on party system and democracy. This philosopher-statesman was a man of great vision and strong belief in the role of the leading party in the relations between the people and the state. He considered the leading political party, an embodiment of people's wishes and aspirations, as an agent of their articulation and cushion against excesses of state power²⁵. He promoted a political philosophy called *Ujamaa*. He was not corrupt in his leadership.

Nelson Mandela is another African democratic leadership paradigm. Under Nigerian leadership and development, one sees tribal, religious sentiments and discrimination, but Mandela in his democratic leadership was a man of peace, forgiveness, had a powerful presence and disarmed enemies with smile. He was a visionary leader, a man of positive thinking. He dismantled the legacy of Apartheid by tackling institutionalized racism and fostering racial reconciliation. His leadership statement could be seen in this speech at Rivonia trial in 1963. “I have fought against white domination and I have fought against black domination, I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities, it is an ideal which I hope to live for and to achieve but if needs be, it is an ideal for which I am prepared to die”²⁶ Nelson Mandella Never wavered in his devotion to

democracy, equality and learning. Despite terrible provocation, he never answered racism with racism. His life is an inspiration to all who are opposed to oppression and deprivation. Another world example is **Dwight D. Eisenhower**, the republican president of United States during 2nd world war. He was known to have used strategic approach to solving military and diplomatic issues. As supreme allied commander during the war, he didn't command automatically, he is known with his quote "together, we must learn how to compose differences, not with arms, but with intellect and decent purpose". He exemplifies his wish to create more harmony and consensus in everything society does. He wanted to involve other people in the decision making and sought out expert opinions from others. In Nigeria, not minding so many presidential aides and special advisers, not much real or true change is experienced. **Abraham Lincoln** is another famous example of democratic leadership. He became a leader in the new Republican Party and gained national attention in 1858 in debate with national democratic leader Stephen A. Douglas. In his democratic style, one finds empathy or ability to share the feelings of another, emotional intelligence, the ability to mix with others. He also has skills to persuade and lead teams. During American civil war, he was said to have formed a cabinet composed of his political rivals in whom he put his faith. **George Washington** – when guiding the U.S government, he appointed strong leaders to his staff. His decision not to serve a third term exemplified a democratic leader who knows when to pass the torch. He was not like some African greedy leaders who still want to continue ruling, not minding the tenure ship and age. **John F. Kennedy** – a charismatic leader at heart, had both laissez-faire and democratic leadership styles. By laissez-faire, we mean a delegative leadership in which leaders hands off and allow group members to make decisions. **Thomas Jefferson** – A statesman, diplomat and a Lawyer, third president of US (1801-1809). He was both an authoritarian and democratic leader. **Jimmy Carter** – 39th US president, a politician and a philanthropist, a former naval commander. He exemplified both the qualities and pitfall of democratic/participative leadership styles. Democratic leadership is seen in some companies: Major Clinics, Google Amazon.com, Twitter and Ginni Rometty, also in some universities, building sites and the likes.

Traore's Good Leadership and Sustainable Development

African hope for sustainable development is still undying as recent Burkina Faso president, **Captain Ibrahim Traore** has manifested and he is still giving other African leaders a good example to follow²⁷. Over the years we've studied the history of Africa on how Europeans invaded Africa through colonialism. Colonialism has been a subject of debate as to one of the reasons Africa remained underdeveloped. As good as this may sound, the issue with Africa's underdevelopment is not entirely rested on colonialism and neo-colonialism rather on corruption and bad leadership using Nigeria as a yard stick to other African nations. Today, Africans are no longer directly on the heels of their colonial masters, though we know the wave of neo-colonialism is still strong. Africa is mostly battling with bad leadership and corruption as the root cause of underdevelopment. The political will, to drive good governance has been a big problem to Africa. On 6th October 2022, Captain Ibrahim Traore officially took over power in Burkina Faso through coup d'état from his predecessor Paul Henri Sandaogo Damiba. The issue of coup d'état has been on the rise in recent years in many African countries due to corruption and bad leadership. Since Captain Traore took over power, he has ushered in a profound transformation across Burkina Faso's political, social and economic development among others and one can peruse through his twenty-five (25) massive projects transforming Burkina faso.²⁸ His decisive break away from the grip of former colonial masters France marked a pivotal assertion of national sovereignty and self determination. Traore's emerges as a visionary leader whose resolute stance ignites a new sense of hope - not only in Burkina Faso but across Africa - rekindling aspirations for liberation from the enduring shackles of neo-colonial influence, inept governance, systemic corruption and exploitative economic dependencies that have long stifled the continent's progress. Captain Traore has stepped up the benchmark for good governance in Africa, and has drawn global attention and high praise across Africa. A new Africa is possible with Traore's kind of leaders emerging in other countries of Africa and this really is an example of Africans undying hope for good leadership.²⁹

Traore's Vision Of African Unity, Freedom and Self Reliance

At a younger age of 34, Ibrahim Traore took the leadership of Burkina Faso and within two years, he has done a remarkable transformation. And Africans especially Africans in diaspora are rising in their numbers in solidarity support for him as many foreign forces are after him. In September 2022, as a 34-year-old army captain, he led a coup d'état that ousted the previous military government, which had itself come to power through a coup earlier that year. Traore's rise to power was driven by frustrations over the government's inability to combat Islamist insurgencies that had been destabilizing the country. Since assuming office, President Traore has embarked on an ambitious agenda aimed at improving healthcare, boosting agricultural productivity, and fostering economic growth. His leadership style and policy decisions have set Burkina Faso on a path that some observers are calling an "African revolution." This

revolution is towards self reliance and African freedom. Traore calls Africans to unite for true freedom which will immediately end exploitation of Africa by Europeans or western or colonizers. He calls for unification of political and economical power, as he seems to be conversant with Igwebuike philosophy or Igwebuike concept of Igbo African ideology, philosophy and culture that portrays that unity is strength and there is strength in numbers, thus, highlighting the importance of cooperation, harmony and the recognition that strength lies in togetherness with one accord, in the collective rather than in the individual dominance.³⁰ Africa is rich continent as portrays in its natural, human and mineral resources, but African is really poor in unity and it is this unity that will strengthen African minds to seek solution within this African minds, thus, Africa can be self reliance and solve their problems themselves and not running to Europe, America, China, India, Indonesia and other places.

Captain Ibrahim Traore is a man of action as he is already setting example with Burkina Faso his own country and sustainably developing it such that international investors are now rushing there to invest as the country is massively developing and will be compared with Dubai, China, Hong Kong and some other developed countries of the world. He is making a name for himself and for his country. He is embarking on genuine development. We now briefly see some of the areas of his transformation and development

Traore's Development Strides in Burkina Faso

Unlike many of the corrupted African presidents, within two years of Traore's administration, he has touched and transformed all the sectors of development, both human and infrastructural sectors of development. In the list of his development strides, we see revival of Air Burkina by addition of more new air planes, transformation of airport facilities, expansion of Bobo Dioulasso airport and construction of Ouagadougou Dansin airport and other improvements. Another is introduction of Burkina Faso indigenous electric vehicle project. One surprising factor here is that he not only provided these electric vehicles, he also established the company and other industries there in his country. Nigeria has not reached such level its corrupt president and his corrupt senators and ministers have no time for such noble thoughts for their citizens. Traore opted for quality and practical education in the trend of learning and doing and no more Africa theoretical education as taught by their western colonizers. Traore offered free education to Burkinabe from primary to tertiary institution and established 15 universities and constructed 14 lecture halls. And to facilitate economy, he came up with Post Bank of Burkina Faso and under housing development, he constructed more than 500 houses or sky scalpers that speaks for itself and accorded Burkina Faso the status of a mega city and offer adequate shelter to the citizens. He also went into construction of quality roads, both rural and urban roads, and he is also building Bobo Dioulasso Dry Port of standard model and so many other infrastructural projects for development.

Healthcare Improvements – Traore is speedily transforming health sector to address challenges in medical access and infrastructure as he understands that health is wealth. Unlike many other African presidents that frequent Europe, America and India and other countries for their medical treatments and diagnoses, Traore believes that these diagnoses could be done even better in Africa as Africa has all it takes as far as health improvement is concerned, however, better and equipped hospitals and health centers and clinics are needed. Traore built University hospital center of Pala and to remote and underserved areas, Traore deployed 14, generators, 11 freezers, 15 mobile clinics complemented by the provision of 36 vehicles, including 13 refrigerated units, enhancing the nation's ability to distribute medical supplies efficiently and maintain the cold chain necessary for many vital medications and vaccines. Three new oxygen production units have also been established to bolster critical care services, a need that became particularly apparent during the global COVID-19 pandemic. And he installed 11 cold rooms and distributed 1900 solar refrigerators for proper storage of medical supplies and vaccines. Furthermore, the introduction of 835 tablets for digital health records and telemedicine services marks a significant step towards modernizing Burkina Faso's healthcare system, potentially revolutionizing patient care and medical data management. In a critical look, one sees he tackles some challenges philosophically and foundationally by starting on mobile clinics and primary health care centers as once those areas function well, citizens will surely be healthy and will not be rushing to hospitals in enormous number.

Agricultural Advancements - He distributed 400 tractors to the farmers to encourage mechanization and high quality seeds and fertilizers as well. This initiative aims to boost crop yields significantly, potentially transforming subsistence farming into a more productive and profitable enterprise. The impact of these improved inputs is already visible in the lush green fields that now stretch across areas once plagued by poor harvests. Again, most striking is Traore's personal involvement in this agricultural transformation. Breaking from the traditional image of a distant leader to now the president that participates in planting and harvesting activities, thus, have now firsthand insights into the challenges faced by farmers. He serves as a powerful motivator inspiring a new generation of Burkinabé to see agriculture as a

path to prosperity rather than a mark of poverty, thus fostering a profitable and sustainable local agricultural base and ensuring food security.

Economic Growth and Industrial Development – Apart from recent discovery of fifty (50) billion oil barrels at Burkina Faso by Traore and Russia, Traore have made a massive transformation in Gold mining industry and in textile industry by installing mega cotton processing plant to end reliance on foreign importation of cloths like children/students school uniforms as well as police and army uniforms, thus self sufficiency and self reliance is assured. Local artisans and entrepreneurs, were empowered by government support and freed from the constraints of international competition, is breathing new life into traditional craft techniques while also embracing modern production methods. This revival isn't just preserving cultural traditions; it's creating jobs, fostering innovation, and putting Burkinabé textiles on the global map. Local food processing industries are emerging, adding value to raw agricultural products and creating new market opportunities for farmers. He established cashew processing plant and tomato processing plant as well. His policies nurture local businesses and entrepreneurs across various sectors and the policies are aimed towards economic prosperity. From providing easier access to credit loans for small businesses and offering training programs in entrepreneurship and management, these initiatives are laying the groundwork for a more diverse and resilient economy. There is also a symbiotic relation between farmers and the manufacturers.

Traore: As A Challenge to Corrupt Leadership in Africa

Certainly at the sight of developmental strides of Ibrahim Traore within two years of his leadership, one must marvel and imagine what Burkina Faso and other Sahel states will be like if he stays in office for eight years, for with this kind of leader, African sustainable development is possible and developmental goals will be attained within short and possible period. And with all these development and transformation in Burkina Faso, one can ask: Is democracy really the ideology suitable for Africa? Or is military dictatorship better for African nation's development? We equally know that democracy has its own disadvantages especially abuse of power and delay in decision making owing to due process, this may not quicken its development processes. However, the truth is that many African leaders are not ready for any mega development in their country. Some stays over eight years and can never boast of attaining quarter of what Ibrahim Traore did in his two years in office. Comparism, they said is odious, but, the plain truth is most African leaders are wicked, known only for looting, poor leadership and corruption and have no stead fast spirit to work for the benefit of their citizens and their country. Some have been in democratic governance for long, yet the citizens are still far from getting the dividends of true democracy. Nigeria nation is a typical example as it has gotten its fair share of both military and democratic (bad) leadership, not minding it's the giant of Africa and it's bigger than Burkina Faso, both in land mass and human population. Nigerian military regimes were apology as its military leaders were corrupt (Muslim) religious fanatics especially since the overthrow of its 2nd democratic republic. Most corrupt among them were Abacha and Babangida. In democratic dispensation, her leaders were also corrupt: Shagari tenure in 2nd republic was so corrupt such that military intervened with coup d' etat. Obasanjo of 4th democratic republic was also corrupt, but the most corrupt and inefficient is that of Buhari, were also nepotistic and tribalistic government. Tinubu's present government with his legislators and judiciary are trying to overrulen Buhari in corruption, inefficiency, tribalism and nepotism. These democratic presidents worked and is still working with corrupt senators who never thought and think of why they were chosen to be there especially for the purpose of check and balance, but they are interested mainly in signing bills for borrowing foreign loans by the president always and in a haste, thereby, become just a "rubber stamp senators" as people always refer to them. Buhari's democratic regime was autocratic government and yielded nothing, it pulled the country backwards. Tinubu's government is still oligarchy rather than democracy. Buhari and Tinubu governments have made people to conclude that Nigeria not only practice gerontocracy (rule by older people), also Kakistocracy or Idiocracy (rule by unfit). All these are owing to bad governance, and corruption.

Many other Africa leaders are also old men and are also corrupted examples: Museveni of Uganda, Paul Biya of Cameroon, Mnangagwa of Zimbabwe, Nguema Mbasogo of Equatorial Guinea and William Ruto of Kenya and Tinubu of Nigeria who were portrayed respectively as the 2nd and 3rd most corrupted presidents and persons in the world by Transparency International's 2024 corruption perception Index. Apart from those mentioned, there are many other African corrupt leaders and many of them are also agents of poor leadership and this is cogent reason why they need to rally round Captain Ibrahim Traore for a united Africa and safeguard Africa and its resources from exploitation of the western colonialists. But, it's very unfortunate that many of these African corrupt leaders are agents of African neo-colonialism and many are now thinking of joining the western colonialists in attacking Ibrahim Traore for operating through a military rule. Traore's regime is a special type as it's clear he is there not for selfish reasons but

to salvage Burkina Faso and indeed the whole Africa from western bondage to freedom and emancipation, development and prosperity.

Philosophical Evaluation and Conclusion

Thus far, we have been examining Captain Ibrahim Traore's quintessential or perfect leadership in Burkina Faso, whose influence, charisma and selfless leadership has global significance as it's felt not only in Africa but it's now reigning all over the world. His sustainable developmental strides in all sectors of economy have no equiparation in Africa. Traore indeed deserves special commendation for his contribution to the speedy growth and development of Burkina Faso and Africa at large. With his giant health care initiatives and transformation, Africans and even the corrupt African leaders can now save the cost of rushing to western countries and India and China for medical treatments and for some special health diagnoses and services. Again, his improvement and mechanization of agriculture in Burkina Faso is an enormous contribution to massive food production that will remove food scarcity and result to zero hunger in Africa as recommended by United Nations in their millennium sustainable development goals,³¹ achievable in 2030. He has left a lasting legacy not only for Bokinababe but to Africans and to all humanity. The lesson drawn from his two year exemplary leadership serves as an eye opener for African citizens, encouraging them to demand accountability from their (corrupt) leaders, so as to gear them to aspire always for quality and morally grounded governance, leadership with character.

However, while the achievements under President Ibrahim Traore's leadership are undeniably significant, many challenges are erupting owing to the controversial nature of his ascent to power through a military coup in September 2022, which sent shockwaves through the international community, particularly among Western nations that have long advocated for democratic processes in Africa. This method of gaining power and authority, regardless of the subsequent positive developments, has led to diplomatic tensions and raised questions about the legitimacy of Traore's government on the global stage. Also, it worries that one notices limited coverage of Burkina Faso's progress in mainstream Western media. The achievements and initiatives under Traore's leadership, which might otherwise have garnered significant international attention, have largely been overshadowed by concerns about the nature of his government. This media silence has created a knowledge gap, with many in the West unaware of the positive developments taking place in Burkina Faso. Even many African presidents are equally against Traore's government as the new Chairman of Economic Community of West African States (ECOWAS), Julius Maada Bio, president of Sierra Leone have started his threats for Captain Traore to resign. Though this call may be justified in accordance to ECOWAS constitution, but attention supposed first be focused on those said democratic African corrupt leaders with little or no democratic dividends in their countries while Traore should be left to accomplish his lofty or noble mission for Burkina Faso and for Africa at large.. On clearer elucidation of the achievements of Captain Ibrahim Traore within two years, one sees that this so called "African democracy" has not much meaning for Africans as it has not yielded the expected dividend for years. This is owing to the way corrupt African leaders exercise it. Finally, this paper suggests that Captain Ibrahim Traore should not resign and should not be disturbed neither by African leaders nor by western colonialists as he goes along with his sustainable development and unification of Africans for total liberation and freedom from western colonialists and neo-colonialists. However, far from advocating military regime for African nations, the paper submits by advocating for African unity and a clarion call for accountability and for sustainable self-driven development and prosperity in all sectors by every African leader through genuine application of principles or practice of democracy for better and greater democratic dividends.

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