

Effective Leadership and Good Governance: An Ethics Reflection on Development and Social Transformation in Africa Based on Jürgen Moltmann's Theology and Alvin Toffler's Theory for the 21st Century

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Abstract

Global and local leadership is mechanical, individualistic and more personal. Elections are not longer just, free, fair, and credible. Africa lags far behind in development and social transformation. Perhaps due to lack of dogma, African problems, especially draconian governance and challenges prevail. Africa has imited opportunities for growth and transformation. Africa cries for ethics in managing the expectations of the citizens. African politicians have reduced permanent problems to ignorance, diseases and poverty, leaving out Spiritual lostness and ego-centric leadership. This study focuses on: (i) the place of God to individual and social-economic development, (ii) the place of God to effective leadership, good governance and social transformation. The ills in African politics are rampant because giant problems namely spiritual lostness and ego-centric leadership are not addressed. Bad governance is harmful to the well-being all generations. The objective of this study is to facilitate recognition of God as the centre-stage of good governance, good governance, development and social transformation. The methodology used in this study was Jürgen Moltmann's theology and the theory was Alvin Toffler's theory of the 21st Century. Africa needs ethics in good governance. Corruption and inequality are addressed via ethics, because ethics means doing the right thing at the right time in the right way matching the system and the actors. For long time Africa sees dealers and not leaders, transformation is possible if we have leader, and unfortunately dealers are interested in power, property, prestige, popularity, and pomposity, but leaders avoid all these. This study concludes that God was, God is, and God has to continually be behind development and social transformation. The cardinal reasons of seeking effective leadership and good governance is social transformation. If God takes a centre stage, African will have meaningful existence in terms of rule of law and justice and inclusivity. The doctrine of God enhances sanctity and dignity of life. UNDP characteristics of good governance system encourage ethical conduct.

Key words: Development, effective leadership, ethics, good governance, inclusivity, social transformation

1.0 Introduction

This study focuses on effective leadership, good governance, development and social transformation. I first of all review literature, explicate the methods and methodology, and I further make a discussion which is followed by conclusions.

2.0 Literature review

Ethical leadership means all people behave according to a set of parameters, principles, values, and standards that are recognized by the majority as sound bases for the common good. Good governance ethics imply moral values, and rationality in taking action about masses, enhancing clarity of thought about people, effective execution of policy, inclusivity, and improving accountability, creating excellence, and encouraging positive social change. The principles of leadership and good governance are: integrity, respect for sanctity and dignity of life, equality and equity, objectivity, selflessness, fairness, transparency, openness, accountability, participation, honesty and putting people first, the popular participation. These principles are not possible without returning to God.

The 400 years of technological stagnation in Africa was designed by Europe, aiming at holding Africa back while Europe or West advancing technologically. The 400 years have left a negative legacy on Development and social transformation to Africa (Rodney, 1981). Development and social transformation in Africa depend on leadership and governance. Democratic decline involves the weakening of democratic institutions, such as the peaceful transition of power or free, just, fair and credible elections. Democratic decline involves the violation of individual rights that underpin democracies, especially freedom of expression, speech, association and movement. The World Bank in its 1992 report entitled *Governance and Development* explains that “good governance is an essential complement to sound economic policies and is central to creating and sustaining an environment which fosters strong and equitable development” (The World Bank, 1992). To understand good governance, we need first to have an ultra-definitive version of effective leadership. To understand development, we need understand good governance. To understand social transformation, we need a high definition of development. Social transformation depends on ethical leadership and good governance.

Rodney (1981), on a historical tone offers the best criticism of the Eurocentricism. He discusses about global inequality. He is important to this study because it discusses effective leadership, good governance, development and social transformation. He highlights theories of underdevelopment, imperialism, nationalism, foreign policy issues of development.

Toffler (1970) convincingly argues that the accelerated rate of technological and social change leaves people disconnected and suffering from ‘shattering stress and disorientation’ future shocked. Toffler states that the majority of social problems are symptoms of future shock, and this future shock is already with us today where we acutely need effective leadership, good governance, development and transformation.

Toffler (1974) writes about education where he defines education as the process of systematic instruction, especially at a school, college or university. Toffler (1980) makes startling sense of the violent changes now battering our world. Its sweeping synthesis casts fresh light on our new forms of marriage and family, on today's dramatic changes in business and economics. For him even marriages are an aftermath of social convenience, no commitment at all at all. He explains the role of cults, the new definitions of work, play, love, and success. He points toward new forms of twenty-first-century democracy.

Toffler (1991) rightly argues that while headlines focus on shifts of power at the global level, equally significant shifts are taking place in the everyday world we all inhabit—the world of supermarkets and hospitals, banks and business offices, television and telephones, politics and personal life. The very nature of power is changing under our eyes. Toffler maps the 'info-wars' of tomorrow and outlines a new system of wealth creation based on individualism, innovation, and information. As old political antagonisms fade, Toffler identifies where the next, far more important world division will arise—not between East and West or North and South, but between the 'fast' and the 'slow'. He formulates the deepest, most comprehensive synthesis yet written about the civilization of the twenty-first century, but our current study adds the ethical dimension.

Alvin Toffler and Heidi Toffler (2007 and 1970) offered new ways to think about personal life in today's high-speed world with its constantly changing, seemingly random impacts on our businesses, governments, families and daily lives. They were now turning their attention to the revolution in wealth now sweeping the planet, Africa not spared (Toffler, 2007). Once again, they provide a penetrating, coherent way to make sense of the seemingly senseless.

3.0 Methodology

This study employs Qualitative method to understand people's beliefs, experiences, attitudes, behavior, interactions and motivation. It generates non-numerical data about problems of leadership, governance, development and social transformation in Africa. The integration of qualitative research into intervention studies is a research strategy that is gaining increased attention across disciplines.

The methodology used in this study is the qualitative Jürgen Moltmann's systematic theology and Alvin Toffler's theory of the 21st Century. With a methodological tradition that differs somewhat from biblical theology, Moltmann's problem-solving theology draws on the core sacred texts of Christianity, while simultaneously investigating the development of Christian doctrine over the course of history, particularly through philosophy, ethics, social sciences, and natural sciences.

If the world is taught about the Trinity, Jesus Christ, the Holy Spirit, Creation, sanctity of life, dignity of human life, empires or kingdoms, Ethics of Hope, and Wisdom and

Science, the teaching will mitigate effective leadership, good governance, development and social transformation. Bringing the Living God in life facilitates effective leadership, good governance, development and social transformation. The target population of the Doctrine of God include the rulers. The dictionary definition of a ruler is the person who governs. Different regions, time periods, and types of governments use different ruler titles, such as king or emperor, president, to describe the people who hold the power in kingdoms, principalities, states, Unites States, or the Platonic Republics or United Republics (Plato *et al*, *The Republic*, 2007).

From the Platonic note above, according to Jürgen Moltmann's systematic theology, the concept of governance is not new. Even before Plato, governance is found in the historical trajectory as early as the time of creation (Moltmann, *God in Creation*, 1993). When God created the world and all that is in it, he entrusted its care and governance to Adam and his posterity. Humankind, as God's representative, is mandated to exert dominion and rule over all of His creatures, but dispensing Good Governance not the draconial governance which run affairs with excessively harsh and severe styles. Good Governance is made possible by the Doctrine of God.

Sanctity of life, Dignity of human life are central subjects of systematic theology, sanctity and Dignity are not vocabularies from Law, or from sciences; these are technical theological terms of systematic theology; they are only dogmatic, no more no less. Moltmann (1997) indirectly elucidates sanctity of life and dignity of the human life He combines a deep personal faith of himself with admirable learning and experience. Moltmann views the Holy Spirit as the power of new life, which enlivens body and soul, spirit and mind. In the Holy Spirit we experience the presence of God, community among people, as well as between humans and all created living things on earth.

Moltmann (1993) presents God as God of Good Governance. *The Trinity and the Kingdom* is a creative rethinking of the Trinity in Light of human existence full of mismanagement and existential suffering. In the suffering of Christ we see that we have a God who suffers with us out of a faithful love toward us. Here is a theology that challenges the restrictive suppositions of our time, inviting not only the theological establishment but also Church leaders and teachers everywhere to assess and perhaps re-think their own theologies in light of *The Trinity and the Kingdom*.

The doctrine of divine attributes, then, is set out in systematic theology. The One God as omnipresent, omnipotent, and omniscient, and all these as expressions of the Love who is God. Good governance is shown base on the principles of justice, righteousness and compassion, defending the rights of the poor and marginalized and protecting the people from conflict. According to Moltman's Christology, it is Jesus who declares his manifesto for leadership (1974, 1995).

Moltmann (1993) offers a twentieth-century theology. Following up on his groundbreaking (1974) establishes the cross as the foundation for Christian hope. Moltmanns dramatic innovation was to see the cross not as a problem of theodicy but instead as an act of ultimate solidarity between God and humanity. Moltmann draws on

liberation theology, and he was among the first to bring third-world theologies into a first-world context (1974). Proposes that suffering is not a problem to be solved but instead that suffering is an aspect of God's very being: God is love, and love invariably involves suffering. In this view, the crucifixion of Jesus is an event that affects the entirety of the Trinity, showing that The *Crucified God* is more than an arresting title it is a theological breakthrough.

Moltmann (1995) formulates necessary questions about the significance of Jesus the Christ for persons today. He offers a compelling portrait of the earthly Jesus as the divine brother in our distress and suffering and points to the risen Christ as the warrant for the "future in which God will restore everything . . . and gather everything into his kingdom" (1995). Urging that acknowledgment of Christ and discipleship are two sides of the same coin, Moltmann contends that the question of Jesus Christ for today is not just an intellectual one. Moltmann takes fresh approaches to a number of crucial topics: Jesus and the kingdom of God, the passion of Christ and the pain of God, Jesus as brother of the tortured, and the resurrection of Christ as hope for the world, the cosmic Christ, Jesus in Jewish-Christian dialogue, the future of God, and others.

He teaches much about good governance which is expressed in terms of right relationships: between the ruler and the people and between the ruler and God. Systematic theology also contains stories of when this relationship of trust is broken. We can learn from the relationship of Jesus and his followers with the religious and civil authorities of the time, especially as history describes harassment and persecution. These theological reflections throughout history from generations of people of faith offer many insights into our own times.

It is God to guide the rulers of Israel, rulers of the Church and rulers of the world as the people of God. Systematic theology offers an ideal governance model, focused on a relationship of care for the poor and vulnerable.

In his *God for a Secular Society: The Public Relevance of Theology* (1999), Jürgen Moltmann (1999) analyzes the religious and the political dilemmas at the end of the modern age, world suffering from failures of our times. He proposes Christian discipleship and public theology that takes sides. God is relevant to the so called 'secular society'. The current study does not attribute to the secular vs. sacred divide, everything seen and unseen is God's (*Athanasius Creed*), Moltmann, 1999).

Moltmann offers a careful theological reading of our contemporary scientific worldview and directly addresses the related cultural dilemmas (2003). Moltmann begins by analyzing the identification of science with the modern spirit and the religious assumptions that inform Western science. He affirms the positive side of scientific advancement, sees the present crisis clearly, and looks for wisdom that can guide our scientific and religious future. The heart of Moltmann's work is a theological understanding and assessment of contemporary cosmology. Core chapters look at creation as an open system, the self-emptying or kenosis of God in the history of the universe, eschatology, the problems of time and eternity, and the idea of God and space.

In the final chapters he addresses specific questions in bioethics, historical conflicts between religion and science, and cosmology in a world religious context.

Moltmann (2007) writes that the dignity of the human beings is the source for all human rights. If this dignity is not acknowledged and exercised, human beings cannot fulfill their destiny of living as the Image of God.

Moltmann (2013) develops his interest in political theology with particular reference to the questions of liberation, joy and the glory of God. How, Moltmann asks, can we laugh and rejoice when there are still so many tears to be wiped away and when new tears are being added every day? Or is there really such a thing as freedom in the midst of slavery, joy in the midst of suffering? The rest of his extended essay investigates the possibility that in playing we can anticipate our liberation and with laughter rid ourselves of the bonds which alienate us from real life. David Jenkins, who writes an extended introduction and comment, takes up two points from Moltmann's work. Moltmann argues that instead of using God to enjoy the world, men can now use the world to enjoy God.

Moltmann (2014) makes a significant contribution to Christian ethics to the modern world. He addresses the central issues facing our time. His distinctively Christian way of doing ethics-from the standpoint of transformative eschatology-presents a highly refreshing alternative to existing approaches to Christian ethics.

He offers an ethical framework for the future (2014). Long distinguished as the architect of political theology and father of the theology of hope, he has shown how hope in the future decisively reconfigures the present and shapes our understanding of central Christian convictions, from creation to New Creation.

Moltmann (2015) shows that we have ceased to live in God. He writes that hope is challenged by ideologies and global trends that would deny hope (2019). Terrorist violence, socio-economic inequalities, and most especially the looming crisis of climate change all contribute to a cultural moment of profound despair. He reminds us that Christian faith has much to say in response to a despairing world. In the doctrine of God we affirm the goodness and ongoing purpose of our fragile humanity. God empowers us to love and forgive, and resist the culture of death.

Moltmann has a passion for the Kingdom of God as it exists both in the future, and in the God of the present. His theology is often referred to as 'Kingdom of God' Theology. His theology is built on eschatology, and the hope found in the resurrected Christ. The central theme of Theology of Hope is promise. The Christian faith is lived, Moltmann argues, in witness to the promises of a God who can and will make all things right. These promises are offered most clearly in the passion, death, and resurrection of Jesus Christ. The making of all things right includes Doctrine of God mitigating effective leadership, good governance, development and social transformation in the world and in Africa.

4.0 Discussion

Definitions and explanations are helpful if we need development and social transformation in Africa. In what follows below I will define leadership, development, good governance, ethics and social transformation.

Pan Africanists wrongly reduced the permanent problems of Africa to ignorance, diseases and poverty, leaving out two more giants namely: *spiritual lostness* and *ego-centric leadership*. There are not only problems in understanding social development in Africa, but also, social development is not translated to individual development as well. Socio-political immorality and any injustices hinder development, transformation and sustainable development. Social development should not only be inclusive of the political, but also of the spiritual, the cultural, the economic and the political dimensions of the people concerned. The direct victims of the ills of leadership and governance are countless, but the main are women, children, youth, and the defenseless elderly people.

Effective leadership is about carrying out the institutional vision (or reformulating it and giving it moral and intellectual benefit, in some cases) and setting the tone and the culture for that particular organization or human institutions. The setting of the tone is always in terms of decisions because “decisions are commitments to action, and actions are always in the present, and in the present only”. Effectiveness is not an inborn, it needs flexibility. Effectiveness must be learned. Leadership means creating and planning, securing resources, and looking out for and improving errors. *The five rules of effective leadership* include: i) Shaping the future, ii) Making things happen, iii) Engage today’s talents, iv) Build the next generation, and v) Personal proficiency. All these rules are found in sublime and infallible leadership. As we mentioned earlier, with effective leadership the leaders have *The three direct functions of effective leadership*: i) To give or provide all their people with what they deserve – clothing, food, habitat, education, health services, etc. ii) To reflect on their own needs and personality wants. They should give themselves what they deserve, and finally iii) To give God what God deserves.

Most countries and institutions like ecclesial, hold elections in at least the formal sense, but in many of them the elections have evidently been not just, free and fair. All in all the announced winner is the top decision-maker of the nation or institution, competent or incompetent. Functions of elections are three: i) to make a fundamental contribution to democratic governance. ii) to reinforce the stability and legitimacy of the political community, and iii) to serve as self-actualizing purpose by confirming the sanctity, dignity of life generally, and specifically the sanctity and dignity of citizens as human beings.

Governance ethics is about the incorporation of moral conditions and requirements in the management, governance, and controlling of structures and organs. Governance ethics is the contextual precondition for the long-lasting and beneficial effects of the virtues of leaders and governors in a nation or any institution. Political power has rooms, the benevolence and malevolence. Benevolence means goodwill, goodness, and kindness.

Machiavelli in his two books (1998) and (1984) explains this in a wrong way. Malevolence means hostility, hatred, ill will, malice, and hate.

Governance means: the process of decision-making and the process by which decisions are implemented (or not implemented). Governance comprises of all the processes of governing –whether undertaken by the government of a state, by a market, or by a network over a social system – and whether through the laws, norms, power, or language of an organized society like a political party of a religious institution. Governance can be used in several contexts such as Government governance, local governance, cooperate governance, and international governance. The government, the parliament, the judiciary and the opposition political parties are the lead actors in governance. Other actors of governance are: i) associations of peasant farmers, ii) cooperatives, iii) NGO's, iv) research institutes and individuals, v) religious leaders; vi) finance institutions, vii) political parties, viii) the military, ix) the media, x) international donors and multi-national corporations etc. Good governance has 8 major characteristics: i) participatory, ii) consensus oriented, iii) accountability iv) transparency, v) responsiveness, vi) effectiveness and efficiency, vii) equitable and inclusive, and viii) follows rule of law. When effective leadership and good governance are in place, social transformation is assured. Social transformation refers to large scale social change as in cultural reforms.

In the economic study of the public sector, economic and social development is the process by which the economic well-being and quality of life of a nation, region, local community, or an individual are improved according to targeted goals and objectives. Development has an epistemological dimension. What people know can be put to action, what people don't know becomes difficult to put to practice. As we well see, people do what they know, and Greek philosophers have asked a question “how can people do what they don't know? Walter Rodney's *How Europe Underdeveloped Africa* is the best guide at hand for this kind of a question (Rodney, 1981).

Generally, development in human society is a many-sided process, says Rodney. It is divided between two levels: development at an individual level, and development at collective level.

At the level of the individual, development for Rodney implies the following categories: i) increased skills and capacity, ii) greater freedom iii) creativity, iv) self-discipline, v) responsibility, and vi) material well-being (Rodney, 1981).

Some of these, says Rodney, are virtually moral categories and are difficult to evaluate – depending as they do: i) on age in which one lives, ii) one's class origins, and iii) one's personal code of what is wrong. One may need to also define achievement as achievement is psychological. According to Rodney, however, achievement of any of those aspects of personal development is very much tied in with the state of society as a whole (Rodney, 1981).

To discuss development fully one has to take a look on some history. From earliest times, man found it convenient and necessary to come together in groups to hunt and for the

sake of survival. The relations whom develop within any given social group are crucial to an understanding of the society as a whole.

Freedoms, responsibility, skill, have real meaning only in terms of the relations of men in society. Of course, each social group comes into contact with others. The relations between individuals in any two societies are regulated by the form of the two societies. Their respective political structures are important because the ruling elements within each group are the ones that begin to have i) dialogue, ii) trade, and or iii) fight as the case may be (Rodney, 1981).

Development at the social group level is different a bit from individual level. At the level of social groups, therefore, development implies an increasing capacity to regulate both internal and external relationships. Much of human history has been a fight for survival against natural hazards and against real and imagined human enemies, as we have mentioned in our first parts of this study.

Development in the past has always meant the increase in the ability to guard the independence of the social group, and indeed to infringe upon the freedom of others – something that often came about irrespective of the will of the persons within the societies involved. Human species embarked upon a unique way of development because man had the capacity to make and use tools. The very fact of making tools was a stimulus to increasing rationality rather than the consequence of fully matured intellect (Rodney, 1981).

In historical terms, man the worker was every bit as important as man the thinker, because the work with tools liberated men from sheer physical necessity. The tools with which men work and the manner in which they organize their labor are both important indices of social development (Rodney, 1981).

The early man of China and development can be explained using three stages: i) early man lived at the mercies of nature, ii) slowly discovered basic things as the fact that fire can be man-made, and iii) seeds of some grasses could be planted in the soil to meet food requirement (Rodney, 1981).

Those discoveries helped the inhabitants of China to have simple farming communities using stone tools and producing enough for the subsistence (Rodney, 1981:3-8).

Social transformation is a somewhat ambiguous term that has two broad definitions: i) the first definition of social transformation is the process by which an individual alters the socially ascribed social status of their parents into a socially achieved status for themselves (status transformation); ii) Another definition refers to large scale social change as in cultural reforms or transformations (societal transformation).The first transformation above occurs with the individual, the second transformation with the social system. Social transformation is something which must be facilitated. That is why we need effective leadership and good governance.

According to UNDP and UNESCO:

Governance refers to the exercise of political and administrative authority at all levels to manage a country's affairs. It comprises the mechanisms, processes, and institutions, through which citizens and groups articulate their interests, exercise their legal rights, meet their obligations, and mediate their differences (UNDP, UNESCO, 2012:3).

According to the IMF's *Fact Sheet* in its central functions places great emphasis on promoting good governance when providing policy advice, financial support, and technical assistance to its member countries (IMF, 2017:1). With all the promises to ensure integrity, impartiality, and honesty in the discharge of its own professional obligations, the IMF seems devoid of the religious and ethical dimensions which must be central for and to leadership and good governance. Good governance requires fair legal frameworks that are enforced impartially. Good governance requires full protection of human rights, particularly women, youth, children and those of minorities. Impartial enforcement of laws requires an independent judiciary, an important and incorruptible police force.

5.0 Conclusions

Love of God and neighbor and the servant leadership form solutions to the life size conundrum of evil manifesting through bad governance. For long time Africa sees dealers and not leaders, transformation is possible if we have leaders. The dealers are interested in power, property, prestige, popularity, and pomposity, but leaders avoid all these. According to international development literature, good governance means to describe how public and private institutions like governments construct their public affairs and manage public resources. Good governance is the process of good and sound decision-making and the process by which good decisions are implemented or not implemented. The function of good governance applies to national, international, public, local and private institutions. Good governance implies also interactions between other sectors of society.

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