Leadership Decision Making Practices within Presidential Legacy Projects and Programmes: Challenges and Opportunities

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Abstract

To drive growth and effectiveness achievement outcomes and reduce poverty in Africa, enacted Presidential legacy strategies, policies, projects and programmes should focus at transforming those who are within the informal economy. Presidential legacy strategies, policies, projects and programmes are those which aim at delivering on the election manifesto promises. We use an integral theory and a social constructionist view in order to decipher how powers, conflicts, contradictions and ideological differences are managed in growth decision making. With an assistance of a Meso-Level or Multi-Level and Value Based models as a conceptual frameworks of references we uncover how the decision making processes are practiced within the fifth administration in driving growth and effectiveness achievement outcomes. We use the findings to argue that, in the cross-cultured and knowledge based context, management and leadership decision making effectiveness can only lead to growth and effectiveness achievement when there is prior established Core Shared Values (CSV)[1] which can act as growth instrumental values for achieving growth terminal values.

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[1] Core Shared Values (CSV) referrers to a culture islands which can act as mechanisms of cooperation and can be used as decision making framework of references in leading growth and managing growth performance, accountability, governance, compliance and risk measures and behaviours (Edger Schein, 2010).

Introduction

The aim of this paper is to analyse from the multilevel perspectives how the Tanzania fifth government administration is meeting its objectives and goals for driving growth and effectiveness achievement through enacting various Presidential legacy strategies, policies, projects and programmes.

From perspectives based on social contract (see Thomas Hobbes[2], John Locke[3], and Jean-Jacques Rousseau[4]), Presidential legacy strategies, policies, projects and programmes are those which aim at delivering on the election manifesto promises. Therefore, it is common for new administration to come up with signature or Presidential legacy strategies, policies, projects and programmes. Seen is this way, signature or Presidential legacy strategies, policies, projects and programmes can also be classed as structural capital.

One key feature of all these initiatives is that, the enactment of Presidential legacy strategies, policies, projects and programmes, its processes and outcomes is a paradigm shift. They are a paradigm shift because they involve a transformation of social cultural value system. Hence, if effectively undertaken the transformation will have an impact on the existing social cultural value systems of the context where they take place.

Having a paradigm shift on the social cultural value system is a rare phenomenon in African economies. This is not the case and has not been the case for most administrations which are governed by the ruling party as most of them have been adopting the status quo. Meaning that, these administrations have been adopting the existing social cultural value systems.

Most of leaders have been promising to bring about a paradigm shift in the social cultural value system when campaigning. However, the moment they have been sworn in and they are in the offices they realise that bring changes are not an easy task. The main reasons are that, enacting Presidential legacy strategies, policies, projects and programmes are always surrounded by class struggles. These class struggled are founded on the ideological as well as world-view differences between existing social cultural value systems and the newly proposed social cultural value system.

For example, while in Tanzania the fifth administration has made a goal for achieving middle income growth through industrialisation at the centre of its agenda, his predecessors worked on different ideological priorities although all are coming from the same ruling party. President Kikwete among other priorities he had a focus on developing infrastructures and President Mkapa was keen on developing governance institutions as well as promoting decentralization by devolution through adoption of a neo-liberal position. This can be seen as "modernisation". In

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[2] Thomas Hobbes, Edwin Curley (ed.), Hackett, 1994
[3] John Locke, *Second Treatise of Government,* C.Macpherson (ed.), Hackett, 1980.
[4] Jean-Jacques Rousseau, *Discourse on Political Economy and The Social Contract,* Christopher Betts (trans.), Oxford University Press, Oxford World's Classics, 1994

terms of public sector reform – these modernisation views can be articulated to be dominated by "new managerialism". Managerialism approach can be characterised by quasi-privatisation.

Presidential legacy strategies, policies, projects and programmes depends on time and space or context. President Mkapa's priorities are different from those of President Mwinyi, who was the second president from president Nyerere. Mwinyi's focus at that time was on achieving economic recovery through economic liberalization and free market policies. The main objectives for the first president were that of achieving freedom and national unity through adoption of socialism political and economic ideologies. All presidents made their own achievement although the conditions under which the Presidential legacy strategies, policies, projects and programmes were to be carried out are different.

Successful achievement of the Presidential legacy strategies, policies, projects and programmes requires determination and a firm commitment to the missions that can support the vision which led for the aspiration of the presidential positions. Meaning that, in order for all these different administrations to fulfill its electro manifesto, they must have to go through certain class struggles in order to achieve what they believed was necessary for their administration to full fill the social contract. The key reason here is that, once an old administration goes out and a new administration comes in the social cultural value system does not go away, but however, it remains operating as a hidden value system. Hence, it is common to see former presidents running foundations and engaging with the wider communities both at the local as well as the international level as a way of promoting their world-views and ideologies. While, the old administration will not be depending on the new administrations structural capital to exist, it might be supported by external sources which were established as part of social capital.

In the USA for example, Baraka Hussein Obama (47 years in 2009), a young Illinois senator became the first black president of the United States of America, 143 years after the abolition of slave trade. The successful design, development and delivery of the president Obama's Obamacare which managed to extend medical insurance cover to tens of millions of citizens who previous had none provides one example of among other many Presidential legacy strategies, policies, projects and programmes that has met its test. Obamacare- socialism incarnate it met its share of ideological criticism in addition to the financial meltdown that torpedoed Wall Street banks and capitalistic as well as manipulative lenders. Managing this context required effectively dealing with ideological as well as differences in world-views which are fueled by differences due to social cultural value systems and world views. Among other policy initiatives apart from the fiscal stimulus was that of extending government spending by $183billions and providing ballast to the economy.

In the United Kingdom both health and education have remained to be the key focus over different administrations. For example, Brown continued the Blair governments' pattern of top-down re-organisation of hospitals and schools, and the increasing use of private sector finance

and organisations to deliver services[5] through privatisation of provision in the school system on a for-profit basis. In this way, Brown introduced : employer led vocationally-oriented diplomas and state schools-Academies-run by business interests. However, whether these two strategies can provide the basis of a stable policy settlement depends upon the extent to which they prove capable of delivering the 'human capital' the economy is claimed to require.

No UK government since 1970 has succeeded in re-balancing the economy towards an alternative growth model based upon exports, private business investment and manufacturing. Since the Heath government's[6] 1971 Competition and Credit Control Act started liberalising the credit supply to the UK economy, every subsequent prime minister and chancellor, including Brown in both roles, has resorted to a British growth model based upon consumption, property and accumulating private household debt. For example, during Brown's tenure as chancellor over £800bn was added to UK household private debt.

David Cameron can be rightfully cast as a social liberal who fought against the conservatism of his own party by introducing same - sex marriage and pushing it through the Commons. He also agreed to spend 0.7 per cent of GDP on foreign aid, which had been a Labour target and both these achievements, will be judged kindly by history. Now he would say that he started to balance the government's books, oversaw record levels of employment and led Britain to become the fastest - growing western economy. He undeniably brought his party out of the wilderness and into government twice and prevented the breakup of the Union, although now that scenario looks more likely than ever. Finally, he has a record of sustaining a higher standing in public opinion during most of his time as leader then most recent party leaders.

David Cameron legacy will almost certainly be defined, like that of his role model Blair's with Iraq, by one word; Brexit.

Of significant and key from this lengthy introduction is that, in the absence of a normative decision making framework which underpin the mechanism of cooperations and levels of cooperation in driving growth and effectiveness achievement outcomes:

- Presidents will be evaluated as in effective as they will fail to fulfill their social contracts and hence seen as if they have not achieved their Presidential legacy strategies, policies, projects and programmes. In the same way,
- Because of lack of developed core shared values and also because of the existence of different ideological and world-views, Nations as well as its citizens will not be satisfied with the leadership. This will cause class struggles among people with different world-views and ideologies, hence there will be contradictions and conflicts among the citizens.

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[5] http://www.tandfonline.com/doi/abs/10.1080/01442870802576207?src=recsys&journalCode=cpos20
[6] https://www.theguardian.com/commentisfree/2014/nov/29/gordon-brown-government-britain-labour

DEVELOPING CORE SHARED VALUES

While the Presidential legacy strategies, policies, projects and programmes are crucial and sensitive areas for driving growth and effectiveness achievement at individual, organisational/institutional and community levels, but yet they have not been an area of research interest for most of the academics and scholars as most of them are specialists and thus they do not have interests with studies which require cross-disciplines and use of multi-level analysis or hybrid models.

The key reason for the need of requires cross-disciplines and use of multi-level analysis or hybrid models is because, we live in a cross-cultured and knowledge based context. In order for these enacted Presidential legacy strategies, policies, projects and programmes to achieve its intended goals and objectives for driving growth and effectiveness to be achieved there is a need for having Core Shared Values (CSV) which will act as the underpinning for the mechanism of cooperation at the individual, organisation/institutions as well as the community level.

From the cross-cultural leadership decision making and organisational development perspectives, this paper will use a multi-level analysis as an attempt for how presidents, organisations, institutions, nations (societies and communities) can develop core shared values. In this case, core shared values should be seen as a culture island (Edgar Schein, 2009).It represents an accepted and agreed level of Knowledge, Values and Culture which can be applied by individual, organisations/institutions as well as communities. In particular in three ways:

- Firstly in the design, development and delivery of services, products and solutions
- Secondly, during the strategy, policy, project and programme design, developing and execution and
- Thirdly, in Leading for Growth and Managing Performance, Accountability, Governance, Compliance and Risk Measures and Behaviours so as to achieve desired growth and effectiveness at triple dimensions of individuals, organisations/institutions and the overall communities well-being and Community social impact.

The Multilevel analysis (e.g., Goldstein, 1995[7]; Snijders and Bosker, 1999[8]) is a methodology designed for the statistical analysis of hierarchically structured data. Multilevel regression models explicitly take the variability of growth and effectiveness achievement outcome such as at the individuals, organisations/institutions and the overall community social impact into account.

Therefore, multilevel analysis it is potentially a valuable tool in dealing with scaling issues in Presidential legacy strategies, policies, projects and programmes analysis. Multilevel modelling

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[7] Goldstein, H., 1995. Multilevel statistical modelsKendall_s Library of Statistics, vol. 3. Edward Arnold, London.

[8] Snijders, T.A.B., Bosker, R.J., 1999. Multilevel Analysis: An Introduction to Basic and Advanced Multilevel modelling. Sage, New York, 266p.

can address the scales and levels within the Presidential legacy strategies, policies, projects and programmes simultaneously. Meaning that, if one wants to measure the growth and effectiveness achievement outcomes of the enacted Presidential legacy strategies, policies, projects and programmes at the individuals, organisational/institutional and the community level, it can test hypothesis between scales and the modeller is not forced to aggregate or disaggregate data to one unit of analysis.

According to Snijders and Bosker (1999), among other strengths of the multilevel modeling is to deal with hierarchically structured units and which are structured differently. In this case, with regards to the Presidential legacy strategies, policies, projects and programmes Multilevel modelling can deal with nested data but which allow observations at different levels.

For example, within the enacted Presidential legacy strategies, policies, projects and programmes data can be observed from individual level, organisations/institutions level and at the community level). Thus, the outcomes from the Presidential legacy strategies, policies, projects and programmes can be observed from the triple dimensions.

Furthermore, multilevel models can be constructed by including random intercepts only or by including both random intercepts and random slopes. The benefit of this is that, additional variables can be added to the model to explain variability. In this way, variables within the Presidential legacy strategies, policies, projects and programmes at the individual and group level can be added so as to explain the differences in slopes.

For example, during the fifth government administration there are different Presidential legacy strategies, policies, projects and programmes which have been initiated. The aim of these initiatives while their main and primary objectives are to enhance growth and effectiveness at individuals, organisations/institutions and bring social impact and well-beings to the communities, their secondary objectives are to make sure that the president, his/her administration and his/her party they will remain on power through future re-elections (i.e. CCM) 2015-2020.

THE NEED FOR CROSS-CULTURAL LEADERSHIP DECISION MAKING IN DEVELOPING CORE SHARED VALUES

We live in a cross-cultured, knowledge based and volatile, uncertain, complex and ambiguous (VUCA) context. In this context growth and effectiveness achievement is driven through cooperation agreements and alliances at organisations/ institutions, community, national and international level. Efforts for driving growth and effectiveness achievement outcomes are performed in hybrid structures, forms and sizes by independent knowledge workers, self-management teams and functions which are not centrally controlled by leaders.

This paper draws from the integral theory as the basis for cross-cultural leadership decision making. The integral theory is based on the work of Beck and Cowan (1996)[9] and it builds on the Gravesian theory of human existence levels (Graves, C.1970).

Integral theory is significant and relevant for the understanding of the cross-cultural leadership decision making because, from the multi-level and value based perspectives it provides basis for the understanding, analysis and interpretation of the paradigm shifts in social cultural value systems since the pre-paradigm eras to date. Integral theory is significant for understanding, analysis, and interpretations of the nations or societies and communities events from different perspective and disciplines such as from the anthropological, historical, and economic, religion, language etc.

Hence, integral theory is stronger in developing core shared values than any other theories which have been used for studying cross-cultural leadership decision making such as the post-colonial theories, under development theories, modernisation theories (Jackson, T, 2004).

According to the Gravesian theory of human existence levels the human existence has been unfolding through different levels of existence starting from the lower levels towards the higher levels of human existence (Graves Levels). The presence of these different levels of human existence is what we refer here as social cultural value systems. These social cultural value systems represent different world-views and ideological differences among people. And as such they the main reasons for the existence of power struggles, contradictions and conflicts in the societies.

Power struggles, contradictions and conflicts in the societies are fueled by the existence of different world-views and thus ideological differences. They denote an absence of established core shared values which drive decision making priorities.

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[9] Don Beck & Christopher Cowan (1996), Toward Integral Leadership. Spiral Dynamics: Mastering Values, Leadership, and Change. Blackwell Publications: Malden, MA

The majority of the Tanzanian 45millions they live in different categories of human development, and existence level. When enacting Presidential legacy strategies, policies, projects and programmes within a context which has not developed core shared values, a lot of efforts are required to ensure values are internalised because of the resistance from other people who have different world-views and ideologies. The key reasons for resistance are because always people will adopt different strategies when driving growth and effectiveness (Higgins, T, 1997). Considering the uncertain, complex and ambiguous (VUCA) context, people will tend to adopt a promotional strategy when approaching gains and they will adopt a prevent strategy when they are approach losses in their efforts for driving growth and effectiveness. This will have a greater negative impact in the efforts for leading for growth and managing growth performance, accountability, governance, compliance, risk measures and behaviours.

The existence of social cultural value system denote that, there are people who would prefer to promote self- agency goals and objectives and others who would prefer to promote communal goals in the same society. Meaning that, while when enacting Presidential legacy strategies, policies, projects and programmes, it is critical to take into account that the one shoe fits all size approach while it might sound well when addressing national priorities through "communal approach", there are also people within the same communities and societies who would have self and personal goals and objectives through "individualistic approaches".

Core shared values is the foundation for accepting diversities. It is from this understanding one can judge the extent to which UNDP have been able to achieve their goals and objectives following their universalism principles. Anand and Sen (1996)[10] in the Sustainable[11] Human Development as well as with regards to the basic idea of expanding "human capability"' or of "human development"' they argue that, the growing concern with "sustainable development" reflects a basic belief that the interests of future generations should receive the same kind of attention that those in the present generation get. At the same time, the universalism also requires that in our anxiety to protect the future generations, we must not overlook the pressing claims of the less privileged today.

Using the integral theory to understand, analyse and evaluate the levels of human development it is obvious that, while the living standard of a substantial part of humanity has radically moved

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[10] Anand, S., & Sen, A. (1996). Sustainable human development: Concepts and priorities. Office of Development Studies Discussion Paper 1, United Nations Development Programme, New York.
[11] According to the World Commission on Environment and Development (WCED) (1987). Our common future [The Brundtland Report]. New York: Oxford University Press. The term ``sustainable development,'' in fact, owes its widespread usage to the Brundtland Commission Report (WCED, 1987), Our Common Future, which de®ned it as ``development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains within it two key concepts: Ðthe concept of `needs,' in particular the essential needs of the world's poor, to which overriding priority should be given; and Ðthe idea of limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs'' (WCED, 1987, p. 43).

forward in many countries in Europe, North America and elsewhere, the lives of the majority of the 45millions Tanzanian still live much shorter, with more miserable, and far more battered by forces beyond the person's control.

Most of the majority Tanzanian lives in an informal economy which is manifested with animalistic or survival of the pre-paradigm era. This is as in accordance to what Thomas Hobbes[12] had put it in Leviathan that human life everywhere is "nasty, brutish and short" (as). Data from road accidents in Tanzania, reports of armed robberies, mothers and children who die because of lack of health facilities, including lack of safe drinking water etc can explain a lot about this situation.

The key question here is why the most of Tanzanian are still living under this animalistic or survival of the pre-paradigm era[13]? The main reason is that, we have been for so long being guided by economist's models and frameworks which are based on political economy and are not multi-level and are not values based.

The role of multi-level and value based frameworks and models in decision making frameworks are that of taking into accounts the cross-cultural considerations.

Thus, the objectives for enacting Presidential legacy strategies, policies, projects and programmes should be that of moving the majority of the diverse Tanzanian who are over seventy (70) percent from living in poverty, illiteracy and diseases to a higher order Gravesian level of human existence.

For example[14], Since the early 1970's Tanzania adopted a series of policies designed to eradicate such activities in the informal sector such as (vehicle repair, metalworking and woodworking, clothing and shoe manufacture, construction and retail trade to cite but a few examples) principally for consumption by the poorer people, and represent a substitute for the output from the formal industrial sector..

As a consequence the government mounted a number of concerted campaigns to eradicate informal sector activities; in 1973 the issuance of urban trading licences to self-employed traders was abolished, in 1976 there were attempts to resettle DSM's self-employed and unemployed in

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[12] Thomas Hobbes, Edwin Curley (ed.), Hackett, 1994

[13] Following the implementation of liberalization policies in African countries during the last two decades, the African business environment has witnessed various changes. Such changes, among others, involve the opening of business opportunities within the private sector (Kristiansen, 2002b). In pursuit of these business opportunities, however, MSEs seem to be hindered by formal procedures and bureaucracy. Despite the implementation of various economic adjustment programs, there is a growing shade of opinion that small businesses are still at a severe disadvantage (Helmsing and Kolstee, 1993; English and Henault, 1995; Kristiansen, 2002b). While various studies (Levy, 1991; Parker et al, 1995; Kristiansen, 2002b) have been conducted in the past in relation to small business environment, most of them focused on identifying the various factors that affect the environment for MSEs

[14] http://www.fastonline.org/CD3WD_40/HDLHTML/EDUCRES/DEP18E/EN/CH07.HTM

Ujamaa villages, in 1983 as part of its purge of so-called *'economic saboteurs'* the government enacted a Penal Code amendment which branded all self-employed as *' unproductive'* and *'idle disorderly persons'* who were to be banned from towns. The final attempt was in 1984 when the government passed the Human Resources Deployment Act that introduced official identification cards in an attempt to rid towns of *'idlers and loiterers',* i.e. the unlicensed self-employed. Anyone challenged and unable to produce an official identification card was rounded up and resettled in the countryside. The principal problem with government policies to eradicate informal sector activities, was that they failed to distinguish between *bona fide* operators with established businesses and those who were either, unemployed migrants or undertaking criminally illegal activities.

However, in the mid 1980's due to severe economic difficulties and pressure from the international donor community, politicians were forced to acknowledge the socio-economic potential of the sector. This led to a number of studies, policy documents and initiatives by both the government, national and international agencies to stimulate and assist people to enter into production, and once established, to develop their businesses.

Until the mid 80's the government was hostile towards informal sector activities, especially in urban areas as it considered them to be clandestine, exploitive and subversive, as they challenged the socialist notion of an egalitarian and classless society and as they operated outside the legal system depriving the government of tax revenue, they must also be corrupt.

Profiling the Lower Order Graves Levels of Human Existence in Tanzania

Cultures have several dimensions; visible artifacts, values and basic assumptions (Schein 1985). Every culture has 'hidden' values and beliefs that even a member of that culture cannot describe. These "hidden values" it is what we have referred here as social cultural value systems.

Before embarking on the journey towards establishing and developing the Core Shared Values (CSV), change or transformational leaders and managers in Tanzania need to have an understanding of these hidden values. They can achieve the understanding of hidden values through deciphering the culture.

(1) The Survival social cultural value system (informal sector[15]) is the first level of social cultural value system which exists in Tanzania. This animalistic value system is well represented as an informal economy[16] which can be traced in all productive sectors.

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[15] In 1972 the ILO first defined a socio-economic system that is now commonly known as the informal sector, i.e. *"all activities that operate largely outside the system of government benefit and regulation"* and subsequently they defined the characteristics of the informal sector

[16] The informal economy is the diversified set of economic activities, enterprises, and workers that are not regulated or protected by the state (WIEGO, 2012). The concept has been expanded beyond the original confines to self-employment in small unregistered enterprises to include wage employment in unprotected jobs.

During the 19th REPOA Annual Research Workshop, Prof. Samuel Wangwe and Dr. Donald Mmari presented a paper on how Managing the Transition from Informal to Formal Enterprises (April 09-10, 2013). In this paper they noted that, while the informal sector is significant to the national economy, in order to deal with this informality and ensure effective transformation it calls for explicit recognition of this complexity in the first place.

The informal sector started since the pre-paradigm eras. This perspectives from the integral theory is different from the economist views who argues that the informal sector was a result of the adoption of the structural adjustment programmes in Africa, Tanzania inclusive, in the 1980s. They note that, informal sector was associated with erosion of real wages in the formal sector and loss of jobs through privatization of the previously overstaffed public enterprises. Because of this economists employment based perspective of informal sector, the definition as well as classification of the informal sector has been distorted.

For example, economists classify the informal sector to include ooperators or those engaged in trade/restaurants/hotels industry, and manufacturing,(vehicle repair, metalworking and woodworking, clothing and shoe manufacture, construction and retail trade to cite but a few examples) principally for consumption by the poorer people, and represent a substitute for the output from the formal industrial sector. They note that, by 2006, according to the Integrated Labour Force Survey, 40 % of all households in Tanzania Mainland were in the informal sector activities. The urban informal sector employed 66 percent of the labour force as the main activity. In contrast, rural informal sector employed 34 percent of the labour force as main activity

According to the integral theory, the informal sector has been existing since the pre-paradigm eras. Although the size has changed[17], activities within this social cultural value system have never changed, all what have been seen is that, only a few people have managed to migrate from this social cultural value system to another social cultural value system due to economic reasons[18]. For example, statistics indicates that, currently there are 70 percent of people engaged

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[17] The size of the sector is estimated to account on average for more than 40 percent of GDP in Africa in 2000 (Schneider, 2007).

[18] According to the UNCTAD Africa Report for 2013, a common feature of African countries is that they have relatively large informal economies accounting for about 38 per cent of GDP compared to 18 per cent for East Asia and the Pacific, 27 per cent for the Middle East and North Africa, 25 per cent for South Asia and 35 per cent for Latin America and the Caribbean. There are also indications that the size of the informal economy in Africa is increasing. For example, the share of informal employment as a percentage of local non-agricultural employment rose from 40 per cent in the period from 1985 to 1989 to 61 per cent over the period from 2000 to 2007 (Schneider 2012).

in the informal economy compared to over 80 percent before year 2000[19]. Informal economic activities –mainly at the individual level are represented by small scale activities in the agriculture, mining, pastoralism and fishing in Tanzania mainly through use of paternalistic/materialistic[20] or clan leadership style at the store level, which fits well with the surviving individual's interests and desires. The main reason is because the clan culture uses a father or mother figure as the authority. In this way, it is logical to look for a paternalistic (or maternalistic) leadership style in the clan organizational culture.

Informal economies by individuals in agriculture, trade, mining, fishing, investments etc are manifested with self-expression attitudes and tendencies. The self-expression attitude is driven by the survival instinct due to lack of security-volatilities, uncertainties, complexities and ambiguities (VUCA) which results into fears, anxieties, worries etc (Graves 1).

In Tanzania[21], the 2009 Diagnosis Report on the Property and Business Formalization Programme (MKURABITA) reported that 97% of all businesses in Tanzania and 86% of all urban properties in Tanzania are extralegal (PHDR, 2011)[22]. According to the 1991 Rural and Urban Informal Sector Study, the informal sector was a source of basic goods and services which were relatively cheaper, appropriate and easily accessible to the majority of low-income earners. At the time of the survey the informal sector output was equivalent to over 10% of GDP, more than the total estimated annual gross output of the whole parastatal sector. The 2008 study by ILO found a wide variation in the sectoral distribution of the informal sector activities, but a high concentration of approximately 65% of the informal sector enterprises being in wholesale and retail trade (ILO 2009).

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[19] For instance, a recent survey of the manufacturing sector in Tanzania has shown that out of the 25,000 manufacturing enterprises operating in the country, 88% are microenterprises that engage 1-4 persons (60.3% engage 1-2 persons and 27.7% engage 3-4 persons) (NBS, 2008). By June 2008, of these 25,000 enterprises, only 5,520 (22%) were registered formally.

[20] Paternalistic leadership is a form of leadership in which the leader is an authority figure and determines what is best for the employees, much as a parent would be positioned in a nuclear family. Paternalistic leadership can be supportive and benevolent, as noted by Lee (2001), or domineering, as noted by Chou (2002). Although Liang , Ling, and Hsieh (2007) posit that paternalistic leadership is limited to China, the International Leadership Journal Fall 2009 58paternalistic/materialistic form of leadership is found in various people groups of South Africa.

[21] Prof. Samuel Wangwe and Dr. Donald Mmari - paper on how Managing the Transition from Informal to Formal Enterprises (April 09-10, 2013).
[22]   Poverty and Human Development Report. Ministry of Finance. Dar es Salaam, 2011.

According to the World Bank Tanzania[23], there are about five million non-farm businesses in Tanzania, which mostly consist of household enterprises (HEs[24]). Kweka, J. and L. Fox (2011)[25] suggests that, this number is growing fast at approximately 10-15 percent per year, fueled by rapid urbanization and by lack of other employment options for the majority of Tanzanian workers. As a result, about half of small non - farm businesses are located in urban centers today. They are very small (95 percent of them report less than two employees, including the owner) with little specialization, and tend to operate only a few hours per day or a few days a week. Many of these businesses disappear relatively quickly to reemerge later under a different name and, sometimes, engaging in other types of activities.

Firms operating in Tanzania display characteristics typically found in a poor country (small, young, informal, unspecialized, rural), timid signs of transformation (greater urbanization, formalization, and specialization) have been seen.

Farming is the main activity of most Tanzanians. About six million farms exist today, providing occupation for approximately 3/4 of the labor force.

Of significant on the behaviour pattern of those in the informal sector is the manifestations of Fears, anxieties and worries among both men and women within the informal sector[26]. Thus, recognising the complexity and informality of the informal economy is important because, the informal economy comprises half to three quarters of the *non-agricultural* labour force in developing countries[27]. Fears, anxieties, worry as negative emotions (Capelos and Smilovitz, 2007)[28]. With

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23 Tanzania - Productive jobs wanted (Vol. 2): Final report http://documents.worldbank.org/curated/en/554601468312598716/pdf/904340v20ESW0P0Final0September02014.pdf

[24] 'Household Enterprises' as defined in Kweka, J. & L. Fox (2011) are small informal non - farm businesses owned by households. These enterprises include self - employed people running informal businesses and family members working in those businesses

[25] Kweka, J. and L. Fox (November 2011)

[26] In Tanzania, ownership of the informal sector enterprises is almost equally divided between male and females. The ILO survey of 2008 found that men own 52% of the enterprises, while women own 48%. The survey further shows that about 57.4% of the total informal sector labour force is generated by male owned enterprises while 42.6% is generated by female owned enterprises.

[27] The Economic Report on Africa 2010. Promoting High Level Sustainable Growth to Reduce Unemployment in Africa. UNECA-AUC 2010.
[28] Tereza Capelos and Joshua Smilovitz (2007). As a Matter of Feeling: Emotions and the Choice of Mediator Tactics in International Mediation. The Hague Journal of Diplomacy 3 (2008) 63-85

the Leaders-member exchange relations, the main role of fears, anxieties, and worries is to influence the trust and tolerance perceptions behaviours of the members. In this way, the perception outcomes will eventually influence the tactics which both leaders and members they employ when approaching growth and effectiveness (gain or loss) achievement outcomes.

In the context where individuals, institutions/organisations and communities worldwide are striving for survival in the informal economy sectors of agriculture, trade, mining, fishing, investments etc, this paper wants to explore how the fears, anxieties, and worries (at the individual level, organisation/institution and community level) are managed during the decision making processes within Presidential legacy strategies, policies, projects and programmes. During knowledge sharing process for :-

- Design, development and delivery of services, products and solutions
- Strategy, policy, project and programme design, developing and execution and
- Leading for Growth and Managing Performance, Accountability, Governance, Compliance and Risk Measures and Behaviours

The need for trust and tolerance are important when enacting Presidential legacy strategies, policies, projects and programmes in driving growth and effectiveness achievement outcomes. This is from the understanding that, if fears, anxieties, and worries are not well managed at all dimensions of growth (individual level, organisation/institution and community level) will have a greater negative impact in the efforts for leading for growth and managing growth performance, accountability, governance, compliance, risk measures and behaviours.

One key example which can explain the exploitative sucking power of informal economy is on how the informal economies has impacted the formalised economic activities in the agriculture, mining, pastoralism, forestry and fishing in Tanzania. Like sucking babies, because of its individualistic drives, the informal sectors while they contribute to individuals, they do not contribute to the growth and effectiveness of the organisations/institutions as well as the overall communities.

Small scale economic activities in the agriculture, mining, pastoralism, forestry and fishing in Tanzania have removed even large scale and formalised businesses. For example, we have seen large scale mining licenses been cancelled in favor of small scale miners and large scale farmers land been given to low scale and hand hoe farmers. This is happening in almost all sectors of economy.

(2)   The ethnic tribal value system was a paradigm shift (Kuhn, 1962[29]) from the survival social cultural value system.

The integral theory indicates that, the linkage and integration of the informal sector to the semi-formal and formal sector was a paradigm shift on social cultural value system. The linkages and integration has to be a spontaneous process rather than a matching initiative. For example, PSI – Private Sector Initiative has been started by DFID in Tanzania since 2001 with creation of 'Buyers' Forum' of eight large enterprises, which works with vender small enterprises along the supply chain (ILO, 2008)[30]. The ethnic tribal value system emerged as a new value system which tried to address the lack of security through denying self now for reward later from the informal sector. This objective was achieved through adopting and the use of a non-kinship level of cooperation. These non-kinships levels of cooperations are wide spread even today in our societies and they are represented with societies such as social –association, religion, magic and artistry aspirations.

While there are many advantages and benefits for linkage and integrating the informal sector to the semi-formal sector and formal sectors, there are also higher costs which relates to migrating to a new social cultural value systems[31]. The non-kinship level of cooperation was a paradigm shifts in the levels of cooperation from the kinship basis of cooperation which was used during

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[29] Kuhn, T. (1962) *The Structure of Scientific Revolutions*, Chicago: University of Chicago Press.

[30] A Policy Brief on Upgrading MSEs Gjoshi-06/11/08 Page 1   *Title of the Policy Brief:* Resource Guide for Upgrading Informal Enterprises. Based on the Enterprise Global Product on Resource Guide for Upgrading Informal Enterprises (MSEs). ILO, 2008.

[31] While the high cost of regulation prevents informal firms from becoming formal and productive it has been found that argued that enforcement of the legal and regulatory framework and quality of provision of services matter (Gelb et al, 2009). Using data from surveys of microenterprises in Southern Africa (South Africa, Namibia, Botswana), and East Africa (Kenya, Uganda, Tanzania, and Rwanda) it was found that the labor productivity of informal firms is virtually indistinguishable from that of formal firms in East Africa, but very different in Southern Africa suggesting that enforcement levels matter. It was argued that the productivity distributions reflect the differences in concealment costs and the opportunity cost of formality. The higher level of enforcement of the legal and regulatory framework accompanied by better provision of services to formal enterprises encourages informal enterprises to formalize.

While it is not clear to what extent administrative and legislative burdens hinder business growth, Bridge et al. (1998) find it reasonable to assume that anything that absorbs time and resources that would otherwise be devoted to business development is likely to have a deleterious effect. They also argue that it is indisputable that government policies have a major impact on the trading performance of small businesses. Policies therefore seem to be important in underpinning the development of entrepreneurship as they influence the performance of MSEs in the broader economy. Furthermore, policies underpin the formation of legislation and regulations, which in turn determine governments' activities (White, 1999: 21).

the pre-paradigm eras. The non-kinship level of cooperation was important so as to address economic issues. Economic issues are linked at all levels of societies. People and institutions /organisations come together in order to address many issues such as political risk, social risk, technological risk, environmental risk, legal risk etc (Graves 2).

The ethnic tribal value system mainly at institutional and organisational level - it is a self-subordination towards other external higher powers. In this way, members feel more safe when they join others social institutions and organisation in order to address their fears, anxieties, and worries.

There is a wider acceptance and spread of the tribalistic social cultural value system in almost all societies. While the co-operative societies provided the best representative institutionalized tribalistic social cultural value systems from the international perspectives, the presence of strategic alliances at all levels provide basis for understanding the strength of tribalistic social cultural value systems.

This paper wants to explore how the conflicts, contradictions, powers and ideological differences within the ethnic tribal value systems are managed during the decision making processes within Presidential legacy strategies, policies, projects and programmes. In particular this will be at three levels:-

- Design, development and delivery of services, products and solutions
- Strategy, policy, project and programme design, developing and execution and
- Leading for Growth and Managing Performance, Accountability, Governance, Compliance and Risk Measures and Behaviours

Specifically, this paper examines the role of various tribalistic institutions and organisations at the community, national and international levels when enacting Presidential legacy strategies, policies, projects and programmes[32].

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[32] The Household Enterprises Survey (2011) finds that household enterprises are even more vulnerable because they are largely left out of the financial sector either as savers or borrowers. Despite rapid growth of credit lending, the proportion of household enterprises with access to financial services is dismally low. In 2006, only 6% of household enterprises reported having received credit from banks (World Bank, 2011).

Major constraints to access to finance by MSMEs arise from their limited managerial capacity demonstrated by a lack of planning, accounting and reporting systems; regulatory framework, lack of appropriate identification systems for prospective borrowers and weaknesses in the banking system in servicing SMEs (PHDR, 2011).

i. The credit and saving societies (SACCOs), Agricultural Marketing Societies (AMCOs), Village Co-operative Banks (VICOBA), Chambers of Commerce provides examples of such tribalistic values at the local community and societal levels.

ii. VIBINDO an umbrella, membership-based organisation for the informal sector operators engaged in small-scale business and production providing them the opportunity of scaling up and accessing credit and other productive resources (ILO, 2008)

iii. National, regional integrations such as the EAC, SADC, ECOWAS etc

iv. International cooperations such as the CHINA-AFRICA Forums, JAPAN-AFRICA forums, COMMON WEALTH etc they also support this social cultural system. For example, one can consider why the United States (US) and other western countries are worried about the tribalistic relationship between CHINA-AFRICA and the JAPAN-AFRICA?

(3) The need for power, wealth and influence is an indication of self-awareness and self-realisation. This was the beginning of the political economic movement when people became concerned with production and trade, and their relations with law, custom, and government, as well as with the distribution of national income and wealth. In Tanzania, political economic movements can be traced since 18th century by Feudal emperor (kings and chiefs) in all societies including the Western, Europe, Asian and Africa.

According to historians (Kimambo, I.N, 1969; Cory.H, 1958, Monica Wilson, 1958 and B.K.Taylor, 1962), because of wealth, power and influence, traditional ethnic tribal they relinquished their religious positions to pursue political and economic leadership ideals through trade.

Egocentricity is manifested with the feelings and self-expression attitudes which can be seen from former African leaders such as Mirambo, Mkwawa, etc to the current egocentric and emperors who are seen power, wealth and influence (Graves 3).

In many African countries presidents are busy engaged in development projects and trade negotiations from buying Airplanes, oil and gas pipeline deals, developing railways networks etc. Like their predecessors in the 15th - 17th centuries who controlled trade routes and caravan so as to gain taxes and tributes, today, we see leaders pursuing the same interests.

The feelings and self-expression attitudes is what influenced other Feudal emperor (kings and chiefs) in other societies including the Western, Europe and Asian to seek for new colonies which led to the scramble and partition of Africa. Meaning that, Feudal emperor (kings and chiefs) in all societies including the Western, Europe, Asian and Africa they all

had the same motive and attitude. The difference among Feudal and emperor (kings and chiefs) in all societies including the Western, Europe, Asian and Africa is that, those who were very powerful they colonized and dominated others.

The current practices of international cooperations and bilateral agreements between countries are the best representative of this social cultural value system. Thus, from this understanding, it becomes of great importance to understand the role and impact of development partners such as the SDC, SIDA, USAID, UKaid, JICA, KOICA, etc in the leadership decision making with regards to driving growth and effectiveness achievement outcomes.

This background is important for understanding the political economy analysis when planning development initiatives. Andrés Mejía Acosta and Jethro Pettit (2013)[33] argue that, the purpose of political economy and power analyses is to explain power relations and political dynamics in the formulation, adoption and implementation of development initiatives. Despite having different backgrounds and methodologies, both frameworks share the common objective of unpacking the visible, invisible and hidden relationships between key actors involved in producing (or blocking) meaningful changes.

This paper wants to examine how the contradictions, powers, conflicts and ideological differences are managed by development partners who use international cooperations and bilateral agreements to support Presidential legacy strategies, policies, projects and programmes. The focus will be to examine the Presidential legacy strategies, policies, projects and programmes which are managed by development partners through use international cooperations and bilateral agreements.

From the intellectual capital as well as the neo-colonialism perspectives, this paper argues that, social cultural value systems they operate as "hidden values". Thus, the need for power, wealth and influence by the Feudal and emperor (kings and chiefs) in all societies including the Western, Europe, Asian and Africa through the egocentric motives can be seen evidently from how these development partners use international cooperations and bilateral agreements to influence the:-

- Design, development and delivery of services, products and solutions
- Strategy, policy, project and programme design, developing and execution and
- Leading for Growth and Managing Performance, Accountability, Governance, Compliance and Risk Measures and Behaviours

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[33] Andrés Mejía Acosta and Jethro Pettit (2013).Practice guide: A Combined Approach to Political Economy and Power Analysis Discussion Note Prepared for the Swiss Development Cooperation. Institute of Development Studies

(4) The order and discipline were introduced in order to control, guide and limit the feelings & self-expression social cultural value system which is driven by egocentricity motives.

This conformist level of human existence requires people to conform to legal and religion authorities and laws as well as through constitutions and the United Nation (UN) systems etc (Graves 4).

Advanced development from the conformist level of human existence is the wider spread of the concepts of "corporate governance", "constitutions", public administration and management as well as the introduction human resource management concepts within organisations, institutions and societies (See Emmanuel Kant on *"Perpetual Peace: A Philosophical Sketch"*[34] *and "Perpetual Peace" Constitution Society* [35]).

The strength of conformist level of human existence is widely seen from the work of international and multinational institutions such as the United Nations through its different Strategies, policies, projects and programmes. The United Nation (UN) was formed from the League of Nations (LN)[36] which was founded on 10 January 1920 as a result of the Paris Peace Conference. Thus, he League lasted for 26 years; the United Nations (UN) replaced it after the end of the Second World War on 20 April 1946 and inherited a number of agencies and organisations founded by the League.

The role which the UN is playing with regards to leading for growth and managing growth performance, accountability, governance, compliance, risk measures and behaviours cannot be underestimated. The UN achieves its goals and objectives through instituting various initiatives such as Strategies, policies, projects and programmes through its different agencies. These Strategies, policies, projects and programmes includes for example the Millennium Development Goals (MDGs) as well as the Social Development Goals (SDGs) which are spear headed by the United Nations Development Programme (UNDP) together with other UN agencies such as the WHO, UNESCO, ILO etc.

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[34] *Kant, Immanuel. "Perpetual Peace: A Philosophical Sketch". Mount Holyoke College. Retrieved 16 May 2008.*

[35] *Kant, Immanuel (1795). "Perpetual Peace". Constitution Society. Retrieved 30 August 2011.*

[36] The **League of Nations** (abbreviated as **LN** in English, *La Société des Nations* [la sɔsjete de nɑsjɔ̃] abbreviated as **SDN** or **SdN** in French) was an intergovernmental organisation founded on 10 January 1920 as a result of the Paris Peace Conference that ended the First World War. It was the first international organisation whose principal mission was to maintain world peace

This paper wants to examine how powers, conflicts, contradictions and ideological differences are managed within Presidential legacy strategies, policies, projects and programmes. While the main aim of these Strategies, policies, projects and programmes is to address universal social development challenges including poverty, illiteracy and health, however, it is also considered that, there would be some powers, conflicts, contradictions and ideological differences which need to be managed properly.
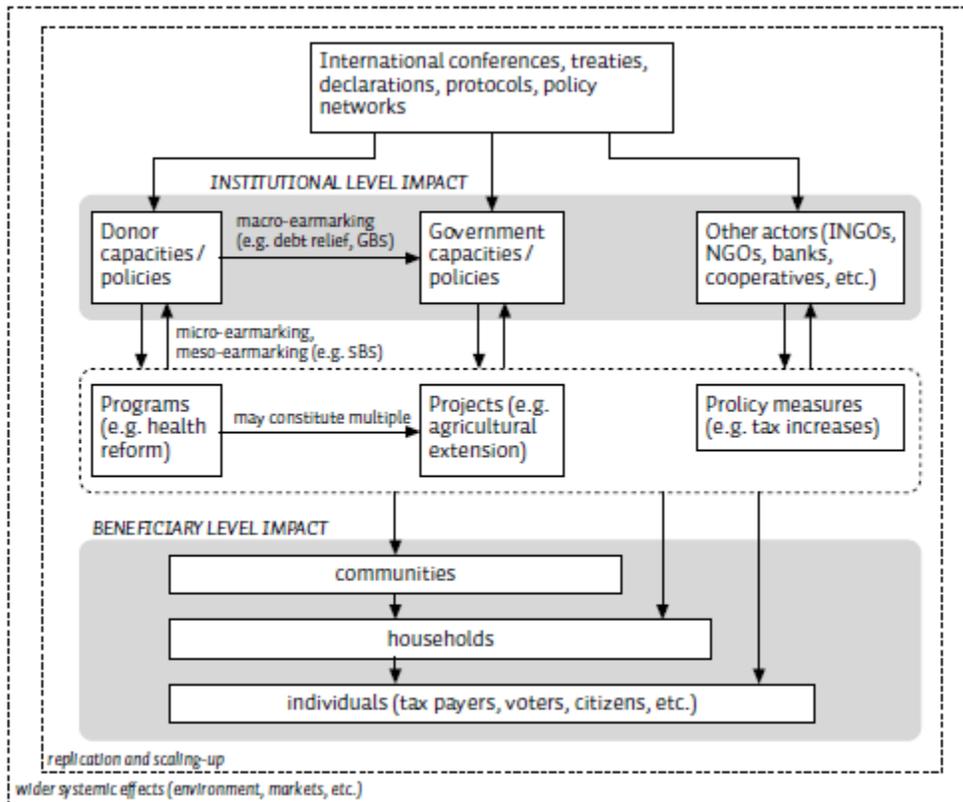
From the structural capital perspectives, the main objectives of all these concepts which aim at achieving universal goals such as the Social Development Goals (SDGs) is to control, limit, guide and direct human capital in the process of driving growth and effectiveness through:-

- Design, development and delivery of services, products and solutions
- Strategy, policy, project and programme design, developing and execution and
- Leading for Growth and Managing Performance, Accountability, Governance, Compliance and Risk Measures and Behaviours

In this way, it is also critical to examine the role of local and international Civil Societies Organisations (CSOs) including Non-government Organisations as well as non-state actors. These CSOs they do benefit greatly from the international and multinational organisation because of their role of advocating for social development goals. Their activities span from promoting economic liberation, removing social inequalities, promoting human rights, literacy, health etc.

Through funding for advocating and streamlining the Strategy, policy, project and programme design, developing and execution, these CSOs they achieve the goals and objectives that aim to control, limit, guide and direct leadership decision making processes at the individual, organisation/institution and the community level.

Figure 1. Levels of intervention, programs and policies and types of impact

Source: Leeuw and Vaessen (2009)

(5) The success and curiosity is what drive the "corporate" - manipulative social cultural value system.

It has been mentioned in the previous section that, from the structural capital perspectives, the main objectives of all initiatives by the conformists (international and multinational institutions) is to control, limit, guide and direct human capital in the process of driving growth and effectiveness. These efforts has been receiving greater challenges from the corporates and multinational corporations whose aim is to drive their wealth, power and influence through material and resources acquisitions as well as investments.

In order to avoid these controls, the multinational and corporates adopted a manipulative social cultural value system as a preventive as well as a promotional strategy. The manipulative social cultural value system is grounded on the protection of individualistic interests who are driven by the self-leadership paradigm. Thus, the key driver of the manipulative and materialistic values systems is to avoid the controls, limitations, guidance and directives which are instituted through the conformist social cultural value systems.

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One way to understand the role of corporates and multinational corporations from the materialistic level of human existence it can be from the understanding of the influence of "corporate culture". The strength of "corporate culture" can be seen on how its has influenced the management and leadership decision making practices at the individuals, organisations/institutions as well as at the community level.

According to Edger Schein (Schein 1992:12), culture is defined as:

> "A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, which has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems".

While the manipulative and materialistic values systems it is a comeback from the Graves (3) egocentric system, the manipulative and materialistic values systems is the highest manifestation of corporate culture. Corporate culture are manifested with the capitalistic and individualistic drives at the individual level, organisation/institution level as well as at the community/societal level (Graves 5).

This paper wants to examine the role of corporate culture within the Presidential legacy strategies, policies, projects and programmes. Specifically, the role of "corporate culture" can be seen on the espoused values (Argyris and Schon) in terms of how they influence the management and leadership decision making practices and process during the :-

- Design, development and delivery of services, products and solutions
- Strategy, policy, project and programme design, developing and execution and
- Leading for Growth and Managing Performance, Accountability, Governance, Compliance and Risk Measures and Behaviours

Evidences of increased corruptions, piracy, forgery, grandiosity, money laundering and financial illicit transactions, inside dealings, embarrassments etc are a few examples of the outcomes of manipulative and materialistic values systems. Advertising and branding is part of strategies which are deployed by corporates to ensure they growth their market shares and achieve market penetration.

Because of their influence, it is keen to examine the roles which corporate play in order to achieve the objectives for controlling, limiting, guiding and directing leadership decision making processes at the individual, organisation/institution and the community level.

(6) The Sociocentric is manifested with sensitivity and thoughtfulness (Graves 6).

According to **Caleb Rosado (xx), the sociocentric value system is a people driven value system. It has a higher sense of and** to community awareness. It is approach is manifested with **facilitating acceptance and fostering belonging.**

The sociocentric social cultural value system is not new in many communist and socialistic communities like Tanzania. In Tanzania for example, the sociocentric social cultural value systems was grounded under the Shared-Leadership decision making paradigm. Members in these relationships experience reciprocal influence (the leadership role can rotate between partners), mutual trust, respect, and obligation and internalization of common goals through concertive controls (Gronny xxx).

While the sociocentric social cultural value system is not "integrative"- it is the first system which begins to accept others. One of the most important needs which the sociocentric value system has is to know the inner world of others and to share their own inner world with others.

The key features of this system are that, the sociocentric value system must be successful in interpersonal relationships. To do so means that authenticity, congruence, honesty and trust must exist for self and others between individuals or within the group. Thus, the sociocentric value system it favors the in-group members than the out-group members.

In this way, while the sociocentric value system listens deeply to the experiences of others—to their worldviews it can only accept the worldview of another as long as that worldview produces behavior which is acceptable within the group community. In this communal-collective system others are primary but the others must accept the worldview that is the consensus of the community.

This paper wants to examine how the sociocentric value system addresses the powers, conflicts, contradictions and ideological differences during the:-

- Design, development and delivery of services, products and solutions
- Strategy, policy, project and programme design, developing and execution and
- Leading for Growth and Managing Performance, Accountability, Governance, Compliance and Risk Measures and Behaviours

Hence, the sociocentric is not emphatic as it is one thing to be deeply empathetic; to know and to appreciate the thoughts and feelings of another . . . but it is an entirely different matter to accept those thoughts and feelings as right and good for the other person. This is why "political correctness" is such an issue for sociocentric value system.

Table 1: The Summary of Chronology of Competing Social Structures and Political Ideologies

Chronology of competing social structures in Tanzania and political ideologies	Prehistoric/ Pre-paradigm- era Hunters-Gatherers	Pre-colonial			Post -Colonial		Desired State
	Communal system	Feudal System /Age of Improvement			Post-Independence African Socialism and Neo-colonialism		
	Communal	Tribalistic Clan	Feudal empires/ Slavery/Germany Colonial/ Warlords	Colonial/ British Monarchy Bureaucratic/	Julius K. Nyerere African Socialism	Ali H. Mwinyi/ Benjamin.Mkapa/ Jakaya Kikwete John Pombe Magufuri	
Final say	Knowledgeable people	African Chiefs	War Lords /Arabs/Germanys/	Court /League of nations	Chairman	Chairman	Court / legalism/ Bureaucratic
Some say	elders	African Chiefs/ headmen/ Commoners	African Chiefs/ headmen/ Elites	African Chiefs/ headmen/People/ Elites	Party	Party	People
System	G1	G2	G3	G4	G6	G5	E
Values	Survival Bands	Ethnic Tribes	Feudal Empires/ Ancient Nations	Ancient Nations/ Corporate States	Peasant values / sociocentric /Value Communities	International business values/ Corporate States	Due Process / Holistic Value
Prime Mover	Family/ Serve the bands	Serve classes/Nobles	Serve society via Power	Protect society via Authority /conformists	Punish enemies of Revolution/	Open door and suspend Legalism /Corporate states	Constitution /World Court
Leaders	Knowledge/ Shared Leadership	Leader Member Exchange/Master networks	Leader Member Exchange/Master networks	Leader Member Exchange/Master networks	Long March with Mwl. Nyerere/ Leader Member Exchange/Master networks	Party bureaucrats /Master networks Leader Member Exchange/	Distributed Leadership= Shared Leadership + Self- Leadership
Struggles		G1 vs. G2	G2 vs.G3	43 vs. G1, G2, G3	G6 vs. G1, G2, G3, G4, G5	G5 vs. G6 vs. G1, G2, G3, G4, G, E	
Time Line	?	1500AD -1800	1800 -1900	1900-1960	1961-1985 CE	1986-to date	

Source: Authors configuration based on Graves (1970), Beck and Cowan (1996) and Historians (Kimambo, I.N, 1969; Cory.H, 1958, Monica Wilson, 1958 and B.K.Taylor, 1962).