



International Journal of Sciences: Basic and Applied Research (IJSBAR)

ISSN 2307-4531
(Print & Online)

<http://gssrr.org/index.php?journal=JournalOfBasicAndApplied>



Leadership, Accountability, and Integrity: An African Perspective

Catherine Jendia^{a*}

^aDepartment of Religion and Peace Studies, College of Humanities and Social Sciences, Makerere University,

P. O. Box 7062, Kampala, Uganda (256).

Email: cjendia@chuss.mak.ac.ug

Abstract

The topic of research is, Leadership and Accountability, Integrity: An African Perspective. The purpose of this paper is to gain insights into perceptions of African societies. In the practice of leadership, accountability and integrity are considered essential values for harmonious community living in traditional and modern African context. Rapid Critical Appraisal (RCA) was used for gathering of raw data as well as document analysis. The data collected was analyzed by coding, categorization, interpretation, and editing. The major finding of the study reveals that there exists a relationship between leadership, accountability, and integrity. The study defines the role a leader as someone who influences individuals and groups within a community or a village. The leader helps to establish goals, and guides the community through the whole process, allowing the group of people to be effective and decision making was by consensus. A good leader is remembered and many will aspire to be good members of the community or leaders. African societies have moral values that guide social conduct. Accountability and integrity are human social values used to distinguish what is right from what is wrong with specific reference to social behavior--that is, a person's position in society in relations to others. Accountability is allowing others to build trust in your person, your company, your executives, your actions and your vision through trust, transparency and the creation of mutual respect. Accountability is expected of both leaders and the lead in public as well as private sectors.

* Corresponding author.

E-mail address: cjendia@chuss.mak.ac.ug.

Integrity is about self-respect. It is more than simple honesty and a key to success. A person with integrity has the ability to pull everything together, to make it all happen no matter how challenging the circumstances. Integrity is a quality that is learned outside the womb in the course of life. It is influenced by the social environment. The paper concludes that African leaders should embrace the principle of accountability. A typical African society attaches great importance to values of accountability and integrity as core principles of good governance of a community and human social, economic, and political behavior for defining rights, privileges and duties of both leaders and followers. There is a relationship between leadership accountability, and integrity.

Keywords: Leadership; Accountability; Integrity; governance; Society; Value system.

1. Introduction

The topic of this paper is, Leadership, Accountability, and Integrity: an Africa Perspective. By 1991, the cold war between powers in the Western and in the Eastern Blocs which was characterized political and military tension since World War II ended, wide spread democratization rapidly increased in nations and states. Globalization and changing social order among other factors continues to transform the environment in which governments and organizations operate. Meanwhile explosion in information and communication technologies greatly increased the wide spread of ideas and practices, enabling citizens of the world to demand higher standards of accountability, integrity, and transparency in both the public and private sectors. These values are essential prerequisite principles for good leadership, democratic governance, and sustainable development.

The topic in question challenges African scholars to redefine what constitute moral values that identify and guide African human behavior in this era of rapid globalization. The paper attempts to answer the question: should African leaders be accountable? As stakeholders interested in the quest for good governance and democracy, a debate involving issues of accountability and integrity are central to effective dispensation of good leadership practices, which in my view are lacking in the theory and practice of African leadership today. This is not to say that leaders of African societies are above the demands and regulations of their communities. In the context of traditional Africa, the mindset has always been that leadership is divinely derived and sanctioned by taboos, customs, and values. It can be argued that African societies have certain expectations especially high moral values of those in position of power and authority. However, the lack of practical evidence in the practice of accountability and integrity is what this study seeks to highlight as it contributes to the debate on morality.

1.1. Structure

This paper addresses the topic, Leadership and Accountability, and Integrity: An Africa Perspective. The structure of the paper is as follows: Purpose and Methodology of the Study, conceptualization of leadership, accountability and integrity in the African context, Accountability of African Leaders to People they lead, Why Accountability and Integrity? Understanding the Concept of Integrity, Developing integrity of Character, Relationship between Leadership, accountability, and integrity, challenges to practice of principle of accountability and conclusion and recommendations.

1.2. Purpose and Methods

The purpose of this paper is to gain insights into perception of leadership, accountability and integrity, viewed as core essentials of African community life. These values constitute some of the fundamental human rights and duties of both leaders and followers in any social setting such as the family, clan, tribe or the larger community etc. The study employed mainly qualitative research method utilizing desk top research as a tool for gathering raw data by use of rapid critical appraisal (RCA) as well as document analysis. The data collected was analyzed by compiling, coding, categorization, interpretation, and editing. Discussion of the research methods now leads to the constraints of the study.

1.2. Limitations of the Study

The study registered three main constraints. Firstly, there was limited access to literary works of African Scholars to gain deeper insights into African perspectives of the principles of accountability and integrity in relation to leadership and governance. Secondly, the study faced financial limitations. This is because today in Uganda, study participants demand facilitation and transport refunds as more and more people become time conscious and attach value to any time they spend in research activities in terms of immediate material gains. Thirdly, a field study would have made it possible for many more African voices to be heard in this study. Having stated the study limitations, the paper now focuses on conventionalization of leadership, accountability and integrity in African context.

1.3. Conceptualization of Leadership, Accountability and Integrity in the African Context

In exploring the notion of leadership, the author in [1] expounds three concepts on what constitute the power of a leader in governance of a community: a) Leadership is a group phenomenon. In other words, there are no leaders without followers. That is to say, Leadership always involves interpersonal influence or persuasion. b) Leaders use influence to guide groups of people through a certain course of actions or towards the achievement of certain goals. In other words, leadership is goal directed, and plays a significant part in the life of a group, tribe or community. c) The presence of leaders assumes some form of hierarchy within a group [1]. He emphasized that in an African village, the hierarchical structures are formal and well defined, with a king at the top of the structure, ruling and leading the villagers. Next to the king is the council of chiefs, elders, and guards. In short, a leader is someone who influences individuals and groups within a community or a village. The leader helps the community to establish goals, and then guides it through the whole process, allowing the community to be effective in decision making largely by consensus. A good leader is likely to be remembered for long and many subjects will aspire to be good leaders and good members of the community [2].

2. Results,

2.1. Accountability

The findings of the study reveals that the concept of accountability is multifaceted in meaning and often difficult to coin a comprehensive definition that is universally accepted [3]. Accountability should be distinguished from other words frequently mistakenly and used interchangeably, such as responsiveness, responsibility,

answerability, liability and transparency. The author in [3] states that what is usually meant by accountability is that one person is open to the imposition of a duty to give an account. In certain contexts, the duty and sense of responsibility corresponds to the notion of accountability [4]. Therefore, it is fair to say that accountability is the driving force for successful leadership in Africa. Botswana and Rwanda are cases in point. Effective accountability depends on knowledge and information. Assessment of government depends upon a full understanding of the context within which policy decisions are made. The author in [5] underscored the importance of accountability when he said that:

Accountability is at the heart of empowering people to perform well, demonstrating initiative, and acting responsibly. When a climate of accountability exists, leadership practice is much more effective. On other hand, when it is absent procedures fail and policies are ignored leading to under development.

The desire and need for accountability practices is not only a monopoly of the western world. The argument being made here is that is that accountability seems to a universally desired value by many communities around the world. African societies have moral values that guide social conduct. The African perception is that moral values are divinely sanctioned. This mental framework frequently provides the basis for unchallenged moral authority on value system in Africa. To a large extent, this explains the seemingly conserve and non dynamic forms of practices that many African societies appear to represent. Such perception of ethical values has given rise to customs, rules, customary laws, traditions and even taboos that govern daily human practices. Morals gave rise to virtues that a society appreciates and endeavors to preserve: friendship, compassion, love, honesty, justice, courage, self-control, helpfulness, bravery, and so on. On the other hand, morals prescribes the dos and don'ts, rights and wrongs thereby sharpening people's dislikes and avoidance of vices including cheating, treachery, theft, selfishness, dishonesty, greed and corruption etc [6]. Therefore, accountability and integrity are human values that people use to distinguish what is right from what is wrong with specific reference to social behavior. That is to say a person's position in society is determined by his or her relationship to others. The importance of a person's relation to others in a community accounts for development of ethical guidelines to provide a sense of harmony in society and order [6]. Thus, morals not only enable people to understand and distinguish right from wrong, but also aid them to perform their duties in society the best way they can and to enjoy certain rights and privileges in the society.

In the African context, value system can be categorized into several groups for purposes of harmonious existence. Family morals for example define duties towards hospitality, sharing and acquisition of properties among others. Community morals mainly involve a big majority of other people. These include practicing justice and fairness, in public life, being liable, being truthful and honest, and keeping promises among others.

According to [6] community morals concerns social, economic, and political dimensions of everybody in the society. This covers the aspects like mutual help in time of need, maintaining social institutions; like marriage and the family, defending the land in time of invasion or aggression, protecting the children and the weak, punishing the offenders, maintaining peace, law and order [6]. Therefore, it should be noted that moral values are glue that holds a society together and makes communities survive disintegration. A break down in moral life in turn jeopardizes the integrity of society and opens avenues for disaster.

In the African context, leaders are those in position of authority. Accountability and integrity define healthy meaningful relations between those who govern and those who are governed. Accountability and integrity are community values that challenge leadership to be responsible to the people they supposedly serve and protect. Integrity displayed by a leader is significant to the extent that leaders act as role models in society and uphold values and customs, laws and traditions that govern human conduct and social relationships in communities.

Leadership, accountability, integrity and continue to dominate discourses and public debates in academia, civil society and citizenry of most African countries such as Uganda, Kenya etc. In situations where there exists no avenue for public expression of grievances and debate public protests and violent demonstrations become inevitable. The recent public protests in Burundi and Egypt are cases in point. As mentioned earlier, the paper argues that the need for practice of accountability, integrity and good leadership form the basis for good governance in society.

It can be theorized that modern laws of governing African countries, Uganda inclusive, are constructed on the concept of accountability and integrity as bedrock of social life in traditional African communities. This is in line with the author in [6,8], who maintain that the values accountability and integrity are fundamentals of happy and harmonious living in the society and constitute moral order. As mentioned before moral order is perceived to be God-given helps people to work out and to know what is good and evil, right and wrong, truthful and false, beautiful and ugly and what people's rights and duties are.

The Uganda constitution, the supreme law of Uganda, seems morally sensitive with regard to politico-socio-economic issues in public life. In effect the government established a Ministry for Ethics and Integrity whose mandate is to implement accountability and Integrity of civil servants and everyone in the exercise of daily duties in personal or public life. The Constitution also provides for the development of leadership code of Ugandan leaders [7].

The leadership code seems not to clearly stipulate the issues surrounding leaders and followers and the expected behavior as far as accountability and integrity are concerned. However, today the practice of accountability and integrity in many African societies/institutions leaves a lot to be desired. Frequently known high profile instances of corruptions are directly linked to lack of accountability and integrity. Unfortunately, in Uganda the culprits tend to go unpunished signaling moral decadence of the society. When there is a lack of political will to regulate crimes by political executives and some politicians it pauses a moral dilemma. Furthermore, when there is failure to implement relevant policies to provide a system of checks and balances to human social behavior inevitably leads to degeneration in moral values. A case in point is the loss over 50 million dollars in the former Prime Minister's Office in recent years—this was donor money meant for Peace, Recovery, and development Program in northern Uganda. Relatedly the *Temangalo* land saga involving the misappropriation of huge amounts of National Social Security funds-- which is the retirement savings for the whole Ugandan people rings another alarm bell [8]. Therefore, in order for people to trust their leaders, they must be confident that such leaders or executives are making ethical and prudent decisions and to treat people in manner which just and fair [9]. Accountability then is allowing others to build trust in your person, your company, your executives, your actions and your vision through trust, transparency and the creation of mutual respect. As mentioned earlier,

accountability is expected in both public and private sectors. A legislated right of access to information held by organizations is generally understood to be one of the pillars of accountable institutions. What exactly is accountability? Accountability is a term that is thrown around loosely, often used interchangeably with terminologies with similar meanings, such as responsibility, liability, answerability, culpability and responsiveness and this is in line with African perception of accountability and integrity.

To be accountable today is more complicated and dynamic than common sense and intuition suggest. Sometimes the complication arises from the difference between formal objectives versus informal subjective responsibility. In popular usage, there is a tendency to combine the terms accountability and responsibility in a misleading way. The subject of accountability in its true meaning has been the subject of debate for decades worldwide. There are many questions surrounding accountability. There are very few straight forward answers. The following is a synopsis of the varying opinions of its meaning. What is clear is that accountability does not have a universal meaning. It is layered and multi-dimensional for many reasons, one of which is the adhoc or improvised nature of the reforms put in place by governments supposedly to strengthen accountability. As new problems arise, new types of accountability requirements are implemented as supplements rather than replacements for traditional approaches.

2.2. Accountability of African Leaders to People They Lead

As mentioned before accountability is not an option but responsibility to both leaders and followers. It is a given and whatever does wrong in the community has to be exonerated by all stakeholders—leaders and the lead. An African Leader in [10] while addressing the African Union members has this to say: there is no use in blaming the system, as it was the creation of the people. It could be corrected if individuals played their roles as responsible citizens. He asserts that democracy is the best form of governance. There is no use in blaming the leaders, politicians or bureaucrats for the ills of the system, as they were part of society. Hence both the followers and the leaders should play their roles in their respective capacities so that there is collective accountability within our communities/institutions. However since leaders emerge from communities, they should be accountable to those communities.

Leaders like Thabo Mbeki observed that for the New Partnership for Africa's Development (NEPAD) to succeed new philosophy and ethos of good governance and accountability as determined by the newly formed African Union should be the driving force [10]. This kind of leadership is sharing a dream that will bring life into the continent and its people. Unless Africa begins to function as a body connected economically, politically, socio-culturally, there is little to hope for. Consequently the NEPAD Action Plan 2004 contains various agreed norms and criteria by which African leaders commit to hold each other accountable to a wide range of goals encompassing democratic practice, empowerment of civil society institutions, and inclusion of minorities such as women in decision-making and eradication of corruption. Therefore accountability and leadership are complementary principles.

In Uganda, kings were accountable to their followers in the issues like ownership of land whereas land was communally owned and that ensured that each individual has access to land as means of survival. However this

kind of arrangement sometimes causes rift between the state and traditional leaders. Again, these questions need exploring and negotiating in their particular contexts, with reference to their particular histories, without assuming that policy model could apply in all culturally governed areas.

It should be noted that the practice in many African traditional societies, was that cultural leadership institutions such as kingdoms and chiefdoms, the leaders aimed at facilitating collaboration among their institutions and building long-term relationships with their subjects. For example in Buganda, the chiefs used to collect tribute from subjects, forwarded the tribute to the king (*kabaka*), who has the mandate to distribute resources among subjects, maintain order, and reinforce social solidarity through decision-making skills. Leaders are expected to maintain highest standards of institutional performance, including sound management of resources, accountable and transparent leadership, effective communication, and sustainable results. Furthermore leaders are expected to forge closer ties with the African Diaspora to strengthen global alliances for Africa in the face of increased globalization.

2.3. Why Accountability and Integrity?

The study demonstrates that a clearly defined framework needs to be developed at the beginning of the process and updated as required, through mutual consent or otherwise. For accountability to be meaningful, framework needs to identify measurable and relevant performance indicators. For accountability to be applicable there is an implication that legal or organizational sanctions need to be applied. Accountability is thus composed of three main elements: (1) a set of relationships in which the actors are responsible to their superiors, (2) a reporting system that gives an accounting of employee performance, particularly in terms of effectiveness and (3) a system of rewards and sanctions based on the performance, results and output achieved. Independence promotes integrity, accountability and effective leadership. Accountability is often referred to as cornerstone of public governance and management, and the heart of governance within democratic societies.

The significance of accountability is threefold: (1) control of abuse and misuse of public authority. (2) Provide assurance in respect to the use of public resources and adherence to the law and public service values. (3) To encourage and promote learning in pursuit of continuous improvement in governance and public management. These three control mechanisms provide checks and balances. The control aspect is the most recognized form of accountability. The principle of accountability, therefore, is core to democratic governance in all major constitutional models because it seeks to ensure that the authoritative and coercive powers of the state are not abused or misused.

In African traditional setting, the control aspect was thought to be the most important purpose for the existence of accountability relationships. The argument being made is that the rationale for accountability is that people should learn from past mistakes. Without active disclosure of leadership attributes and strong accountability in organizations, it is possible that the same mistakes could repeat again and again, without benefit of organizational learning and promotion of institutional memory. Accountability is more about compliance and following rules and regulations. As mentioned earlier, responsibility has a more informal and subjective nature than accountability. Thus responsibility espouses a more positive value. It involves acting responsibly in an

open and transparent way.

Responsibility as self-imposed duty to do what is right based on prevailing standards or individual's sense of moral and ethical obligation [5]. Acting responsibly and being accountable increases the responsiveness of a government. Responsiveness involves both the capacity and the inclination to address the needs of individuals, communities, or society at large. Responsiveness may exist without a formal authority relationship. That is not to say that a subjective sense of responsibility and the need to be responsive is less powerful than formal accountability requirements in terms of shaping behavior. Being responsive is recognizing stakeholders' needs and addressing them by providing appropriate service programs. The author in [9] defines responsiveness as responding readily and sympathetically to request or signals from an outside source.

The leadership of governments is expected to be responsive to the various interests within society with diverse needs and interests. The public service must be responsive to a variety of interest groups -- the Cabinet, Parliament, citizens, other governments. Openness in decision-making in a government encourages and supports responsiveness for all citizens. Alternatively, responsive practice may be limited by a number of factors, including availability of resources; the volume and intensity of pressure on the public sector.

Transparency is another term that gets confused with accountability. Transparency is greater openness and specificity of governmental activities, transactions, and information dissemination aimed at creating public awareness. This is in line with Barack Obama, 2009, President of the United States of America, who underscores the importance of transparency and open government as essential for promotion and practice of democracy and development:

Transparency promotes accountability and provides information for citizens about what their Government is doing. Information maintained by the Federal Government is a national asset. My Administration will take appropriate action, consistent with law and policy, to disclose information rapidly in forms that the public can readily find and use. Transparency facilitates public participation and provides people with information that can generate both economic and social benefit [11].

Based on this definition, there has been significant increase in transparency in governmental organizations partly to their ability to provide a wide and vast amount of information thanks to advancement of information technology especially the Internet even though more needs to be done.

2.4. Understanding the Concept of Integrity

Merriam-Webster's dictionary defines integrity as a firm adherence to a code of moral or artistic values such as incorruptibility. Integrity is an unimpaired condition of soundness and completeness [12]. The Vocabulary.com dictionary denotes integrity as a personal quality of fairness that we all aspire to — unless you're a dishonest, immoral scoundrel, of course. Having integrity means doing the right thing in a reliable way. It's a personality trait that we admire, since it means a person has a moral compass that doesn't waver [13]. The Oxford Dictionary emphasizes that integrity is the quality of being honest and having strong moral principles [14].

A leader is a role model by which any group that he or she command is most influenced. In effect, this could lead to molding or modeling of the group's behavior. This explains why a leader should have and maintain highest standard of character and integrity whether on duty or off duty. Integrity of character consists of reliability, honor, virtue, allegiance, and subordination. Without integrity leaders might never earn respect and confidence of followers within an organization or an institution. Individual integrity is never easy. In fact it is the most difficult of all personal qualities to hold intact because of its complicated nature and multiplicity of its dimensions. One vital part of integrity is virtue. This is courage that a leader needs to possess as part of their integrity. This represents bravery and endurance required to stand up against for example something that may be deemed wrong, unjust, corrupt, or dangerous. Loyalty and trust by superiors and subordinates should become the ultimate goal for a leader rather than privileges that one might enjoy, including possible promotional opportunities.

Integrity also denotes self-respect. A leader needs to first begin by liking himself or herself. If he or she is unhappy with him or herself, there will be inability to show someone else under their supervision any compassion or understanding. Having self-respect is noticeable by those around you and will be appreciated. Personal perception of oneself as a leader is subject to enhancement, update and improvement. This is dependent upon factors such as willingness, motivation, and career goals that a person might plan to accomplish. However, integrity is more than simple honesty; it's the key to success. A person with integrity has the ability to pull everything together, to make it all happen no matter how challenging the circumstances [17].

2.5. Developing Integrity of Character

From the study, integrity is not a trait that is innate rather it is quality that is learned outside the womb in the course of life. Not all great leaders come from backgrounds that indicate their level of integrity. During the learning process, integrity of an individual is developed differently. This explains why no any two people have the exact value system that they practice in life just as no two people have the same level of integrity even when they share common ideologies [17]. How does someone live by a code of conduct and standards? How does a sense of obligation develop towards others, community, and allegiance to country develop?

The answer to the questions raised is in line with the author in [3] who maintains that there are four principal ingredients that the basis of someone's integrity. These include: receptive Ability, flexibility, humility and compassion. Without these mentioned value components combining together the individual's foundation is likely to crumble and eventually disintegrate [3]. The argument being made here is that the process of integrity building begins at very tender age--initially taught by parents, siblings, grandparents, neighbors, and peers whom an individual may have regular contacts with in the family. This process is reinforced by teaching in school, reading as well as observing people considered as role models. Development of integrity depends solely upon the moral fabric of the individual. Furthermore, development of integrity is also dependent upon one's reception senses. Most importantly, development of integrity depends on the moral fabric of the individual and its immediate social environment. That aside, it is common to find families who are considered cornerstones of integrity and wholesome living in the community, only to have a child who have a complete lack of integrity. The reverse scenario is also true. There are some individuals who come from families that lack integrity only to

have a child who possesses a high level of integrity. While this may not be the norm, it does happen [15].

A leader needs to realize that without loyalty to his or her institutional vision and mission personal performance cannot be effective. Great strategy and innovation is not a guarantee for success. The core to success is the employees, who should commit themselves to the organization. The positions of successful companies are filled with skilled, hardworking, dedicated, honest and loyal employees. Leaders are expected to conduct themselves with the utmost honesty at all times. Followers look up to the leader as an example and role model who provides guidance. One way to ensure that the integrity of a leader is intact is to always speak the truth. By telling the truth the leader would never have to worry about being caught up in a lie or trying to cover up the lies told. Lying will only lower your self-worth in the mind of subordinates, superiors, much less the public. Sometimes telling the truth does not make people happy, or make a person a popular winner. Personal human experience informs that frequently one might suffer loss of popularity for telling the truth, or for standing up for what is right. An adult, however, could find out that it is simply not possible to please everyone all the time. However engaging in telling lies means there would have be much greater energy expended to control the damage caused.

Integrity is the most important of all qualities that a leader can have at all levels of operation in the society. To view everyone and the relationships that one has, how one conducts himself or herself is not just a matter of providing staffing, which can be a great tool for inspiration and empowerment. This enhances productivity that all managers hope for. It is easier to keep one's integrity than to recover it after damage control.

The leader who is fair in nearly all his or her dealings earns not only respect but also responsibility. He or she may come under serious peer pressure, *modus operandi*. Adherence to traditions or conventional rules could gradually lead to the loss of integrity. To see far beyond one's environment, is to use proper ways and means of bringing a task to a desirable conclusion is the true sense of an effective leader. To withstand exterior pressures is what separates leaders from followers.

2.6. Relationship between Leadership, Accountability, and Integrity

The paper shows that there exists a relationship between leadership, accountability, and integrity. As ethical values, integrity and accountability lends great support to responsive leadership. The implementation integrity and accountability could play a crucial role in preventing the onset of corruption, which in African countries like Uganda Kenya and South Sudan has become systemic. The paper argues that there is now greater level of both local and international recognition that corruption is a socio-economic epidemic that gravely impedes economic development, undermines stability and erodes trust in public institutions. The harmful effects of corruption, the lack or poor quality of much needed public infrastructure and services are faced by especially the poor people.

The article reveals that there exists a strong relation between leadership, accountability and integrity. What is more harmful is not so much corruption per say, but the lack of moral courage and political will by African leaders to fight and eliminate the vice in totality. In African societies like Rwanda, the political leadership appears to openly fight corruption; thereby reducing the rates of mismanagement of public resources is lower. In fact, recent reports show that the levels of corruption are lowest in the entire East African region. This is

because the leadership is largely accountable to the followers and there is a conscious effort to fight corruption. As such the public is aware of the consequences of graft. There is also serious effort at sensitization of the public. In Uganda some leaders tend to act as though they are above everybody and everything. Corruption levels are staggeringly high. Recent study conducted in Uganda by Transparency International reports that:

Corruption-related challenges in the country are a result of a lack of separation between the public and private spheres, leading to extensive clientelistic practices and patronage, as well as widespread political corruption. Such corruption challenges are exacerbated by weak law enforcement, which fuels a culture of impunity, particularly with regards to high-ranking officials involved in corruption cases. The most recurrent forms of corruption in the country include the payment of bribes (66% of the respondents); embezzlement of public money (15%), Nepotism (5%) and favoritism (3%) [17].

Despite the numerous anti-corruption measures put in place including the Inspectorate of Government, anti-corruption court etc. Investigations and corruption trials, but an effective enforcement of the laws in place is still lacking, in effects suffocate the practice of ethical principles such as accountability and integrity. In Kenya, the situation is no any better. President Barack Obama, who visited Kenya 24-26th July 2015, warned Kenya about the risks of government corruption, calling it an anchor that could weigh down the country's promising future. Too often here in Kenya corruption is tolerated because that's how it's always been done. Here in Kenya, it's time to change habits," [11] he said.

2.7 Some challenges to Practice of principle of Accountability

African leaders face a number of accountability related challenges. A scholar in [16] argued that challenges to accountability include among others: 1) the question of how African leaders, groups of people, media and the general public understand general performance. 2) Challenge of distinguishing between the criteria of approving policies and programs relating to the management of policy Program implementation. 3) Problems encountered in leadership strategies are either influenced by government propaganda or by excuse to engage in short-term politically partisan debates, hence a challenge to the practice of accountability and integrity. The degree and levels of people's participation in tackling accountability issues also constitute yet another challenge to African leadership in modern times. Even more, the rules governing the conduct of African leaders, public servants etc such as leadership code remain largely ambiguous.

3. Conclusion and Recommendations

3.1. Conclusion

The paper concludes that African leaders should be accountable even as they face leadership challenges. A typical African society attaches great importance to values of accountability and integrity as core governing principles of community life and human social, economic, and political behavior. These values define rights, privileges and duties of both leaders and followers. There is a relationship between leadership accountability, and integrity. African societies have expectations of high moral human conduct of those in position of leadership and authority. In the context of traditional setting, both leaders and their followers are sanctioned by

taboos, customs, and values. Since consensus appears to be the norm of decision making. It is uncommon for an individual leader not to even try to change the status quo to suit self serving ambitions. The explosion of information and communication technologies is rapidly facilitating the spread of ideas and practices the world over is a serious threat to African system of morality. Now more than ever before, the public are being empowered to demand higher standards of integrity, ethics, transparency, and accountability in both the public and private sectors. The values, accountability and integrity, are essential prerequisite standards of good leadership, governance and sustainable development. Integrity and accountability greatly support responsive leadership. Their implementation could play a crucial role in the elimination and prevention of systemic corruption. The study suggests the way forward and makes two recommendations.

3.2. Recommendations

1. Increasingly, there is a shortage of leaders whose leadership policy actions are guided by principles of integrity and accountability. Therefore, the study recommends further research to be conducted in the area of leadership, Accountability and Integrity.
2. The numerous leadership and governance related challenges such as graft and conflicts in many parts of the world today and especially in Africa makes the understanding and knowledge in good leadership practice and governance. In this regard, the study recommends ongoing academic based training for youths in leadership and governance, African value systems since youths are the future of Africa and the world.

References

- [1] Nahavandi (2000). *The Art and Science of Leadership*. New Jersey: Prentice Hall, Upper saddle River.
- [2] M. Miasango (2002). "Leadership in the African Context". *Verbum ET Ecclesia JRG*, 23 (3). Available [Online] http://repository.up.ac.za/bitstream/handle/2263/10593/Masango_Leadership_2002.pdf. Accessed 16/07/2015.
- [3] M.C. Fombad (2013, Jan-June). "Accountability challenges in public-private partnerships from a South African perspective." *African Journal of Business Ethics*, Vol. 7, (1), pp. 11-26. Available [Online] <http://ajobe.journals.ac.za/pub/article/view/33/45>. Accessed August 5th 2015.
- [4] S. Schafer (1999). "A Wink and a Nod: a Conceptual Map of Responsibility and Accountability in Bureaucratic Organizations," *Canadian Public Administration*, Vol. 42, No. 1, pp 65-68.
- [5] W. Richard (2013). "Accountability." *Mercatus Center*, George Mason University, WADC: Available [Online] <http://mercatus.org/research/accountability>. Accessed 17/07/2015.
- [6] J. S. Mbiti (1992). *African Religions and Philosophy*. Oxford: Heinemann Educational books.
- [7] Uganda Government (1995). *The 1995 Uganda Constitution*. Kampala Government of Uganda.
- [8] Jendia (2014, January). "Challenges and Dilemmas. The Role of Civil Society Leadership in *post* Conflict Situations: A Case Study of Civil Society Organization for Peace in Northern Uganda (CSOPNU)," *International Journal of Sciences: Basic and Applied Research (IJSBAR)*, Vol 13, no. 1, pp. 49-67. Available [Online] [http://gssrr.org/index.php?journal=JournalOfBasicAndApplied&page=article&op=view&path\[\]=1342](http://gssrr.org/index.php?journal=JournalOfBasicAndApplied&page=article&op=view&path[]=1342). Accessed 15th July 2015.
- [9] P. G. Thomas. "The Changing Nature of Accountability in *Taking Stock: Assessing Public Sector*

- Reforms.**” In *The Role of the State in Economic development*, Guy B. Peters and Donald J. Savoie, eds., Canadian Centre for Management Development, 1988, p. 351.
- [10] T. Mbeki (2002). *The Launch of the African Union*. Address by the Chair Person of the Au, President Thabo Mbeki. ABSA Stadium. Durban, Za. Available [Online] www.au2002.gov.za/dos/speeches/Mbeki097.htm. Accessed 15/6/2015.
- [11] O. Barack. “Transparency and Open Government” Available [online] [www.whitehouse.gov/the_press_office/Transparency and open govt](http://www.whitehouse.gov/the_press_office/Transparency_and_open_govt).
- [12] Merriam-Webster’s Dictionary, Available [online] [https://www.google.com/?gws_rd=ssl#q=merriam +webster](https://www.google.com/?gws_rd=ssl#q=merriam+webster). Accessed on 22/07/2015.
- [13] Vocaulary.Com Dictionary, Available [online] https://www.google.com/?gws_rd=ssl#q=vocabulary.com. Accessed on 22/07/2015.
- [14] Oxford Dictionary. https://www.google.com/?gws_rd=ssl#q=oxford+english+dictionary. Accessed on 22/07/2015.
- [15] H. Cloud (2009). *Integrity: The Courage to Meet the Demands of Reality*. Available [Online] <http://www.amazon.com/Integrity-Courage-Meet-Demands-Reality/dp/006084969X>. Accessed 19/07/2015.
- [16] J. L. J. Tsai (2002). *Accountability Without Democracy: How Solitary Groups Provide Public Goods in Rural China*, Cambridge, Cambridge University Press, 2002. [https://www.google.com/?gws_rd=ssl#q=tsai+jean+2002+ accountability+without+democracy](https://www.google.com/?gws_rd=ssl#q=tsai+jean+2002+accountability+without+democracy).
- [17] M. Maira (2013, April). *Uganda: overview of corruption and anti-corruption*, Transparency International Uganda, April 2013, p.2. Accessed 27/07/2015. [https://www.google.com/?gws_rd=ssl#q=maira+martini +transparency+international](https://www.google.com/?gws_rd=ssl#q=maira+martini+transparency+international).