

Leadership in Kenya

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BACKGROUND AND BRIEF HISTORY

Kenya is one of the East African Community Member States with a population of 45,925,301 (CIA World Factbook, 2016). The country borders Somalia and the Indian Ocean to the east, Uganda to the west, and Tanzania to the south. Its northern neighbor is Ethiopia and South Sudan to the northeastern part. Although the official languages are English and Kiswahili, there are numerous indigenous languages that are spoken and written as well.

The predominant religion in Kenya is Christianity which is estimated to be 82.5% of the population, followed by Islam (11.1%), and other faiths (1.7%) such as Baha'i, Buddhism, and Hinduism (CIA World Factbook, 2016). Even though Christianity and Islam are the most dominant religions, many believers still recognize the role of the ancestral realm which accepts the powers of the dead over the living (Our Africa, 2016). In the past, religion has not been a divisive issue in Kenya as there has

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been peaceful coexistence among the religions. More recently, however, a greater devout Muslim population is advocating for a greater voice, thereby possibly testing the enduring religious harmony in the country (Zirulnick, 2015).

To better understand the religious composition in the country, we must look back at Kenya's rich history which can be traced from the prehistoric period. Around 2000 BC, Cushitic-speaking people from northern Africa settled in the part of East Africa, now called Kenya. Due to Kenya's proximity to the Arabian Peninsula, the Kenyan coast was frequented by Arab traders who later established Arab and Persian colonies by the first century AD (Embassy of the Republic of Kenya in Japan, 2016).

With the arrival of the Portuguese in 1498, the Port of Mombasa became an important re-supply stop for ships bound for the Far East. During this time, the Arab dominance on the coast subsided until the 1600s, when the coastal strip of the country returned to Islamic control under the Imam of Oman. It was only in the nineteenth century when there was another European influence by the UK (Embassy of the Republic of Kenya in Japan, 2016).

The British government founded the East African Protectorate in 1895, and soon after opened the fertile highlands to European settlers. In 1942, members of the Kikuyu, Embu, Meru, and Kamba tribes took an oath of unity and secrecy to fight for freedom from British rule. Finally, when Kenya gained independence on December 12, 1963, Kenyatta became Kenya's first prime minister. The following year, Kenya became a Republic with Kenyatta as its first president, it also joined the British Commonwealth.

In 1966, a small but significant leftist opposition party, the Kenya People's Union (KPU), was formed by Jaramogi Oginga Odinga, a former vice president and Luo elder. KPU was banned shortly thereafter, and its leader arrested in 1969. As a consequence, Kenya became a "de facto" single party state. Following Kenyatta's death in August 1978, his Vice President Daniel arap Moi succeeded him as Kenya's second president and continued with the same political stance which led to an attempted *coup d'état* in August 1982. In the early 1990s, a multiparty democracy was re-established (Embassy of the Republic of Kenya in Japan, 2016) following sustained agitation.

Based on the foregoing facts, one can see that Kenya's rich history with various waves of migration over the centuries has led to a country being one of the most culturally and linguistically diverse countries in Africa

(Our Africa, 2016). Kenya is also building the path to a true democracy; however, it has been more divided along tribal affiliations as opposed to having national harmony. We now discuss Kenya's culture in greater detail.

CULTURE

There are approximately 42 African ethnic groups or tribes in Kenya grouped into Bantu (e.g. the Luhya and Kikuyu), Nilotes (e.g. the Luo and Nandi), and Cushites. The predominant ethnic group is the Kikuyu (22%), followed by the Luhya (14%), Luo (13%), Kalenjin (12%), Kamba (11%), Kisii (6%), and Meru (6%). Other African tribes account for 15% of the population and non-Africans (Asian, European, and Arab) account for only 1% (CIA World Factbook, 2016). The different languages in Kenya fall into three categories — Bantu (Niger-Congo) languages which are spoken by around 65% of people, the Nilo-Saharan group of languages spoken among another third of the population, and the Cushitic language, an Afro-Asian tongue spoken in the north by around 3% of the population.

Based on the various ethnic groups, Kenya has a multifaceted culture that is expressed in different forms, ranging from its people, language, food, music, dance, art, artifacts, theater, and literature. The combination of these traditions, forms of expression, and lifestyle creates an identity that is uniquely Kenyan. Even though there may be some similarities among these nationalities or tribes, there are also distinctions. For example, while some communities circumcise their boys as a rite of passage to manhood, others do not practice this tradition. Similarly, some communities have mutilated the genitals of their girls as a rite of passage to womanhood. Although this practice is now outlawed in Kenya, some communities secretly practice the rite “usually without public celebration” (Oloo, Wanjiru, & Newell-Jones, 2011, p. 4).

Hofstede (2015) provides us with a greater understanding of the national culture in Kenya. According to his research, national culture can be characterized along various dimensions including power distance, uncertainty avoidance, individualism, and masculinity. Power distance is defined as the extent to which less powerful members of institutions and organizations accept the unequal distribution of power. Kenya has a relatively high score (70) on the power distance dimension suggesting that people accept a hierarchical order in which everybody has a place without further justification. In traditional Kenyan culture, seniority in age, wealth, and the reputation as a warrior largely impacts a person's posi-

tion of power in the hierarchy (Wandibba, 2004). In the organizational context, one can expect inherent inequalities, centralization, subordinates expect to be told what to do, and the ideal boss is a benevolent autocrat. Uncertainty avoidance is the extent to which the members of a culture feel threatened by ambiguous or unknown situations (Hofstede, Hofstede, & Minkov, 2010). Kenya scored moderate (50) on this dimension suggesting that Kenya has no clear preference in this dimension. With a low score of 25 on individualism, Kenya is considered a collectivistic society. This is seen in the close and long-term commitment to family or extended relationships, as well the importance of loyalty in the culture. In traditional Kenyan cultures, the family is the basic social group that most widely and most intensely influences the activities of everyday life. Similarly, the rights and duties of the individual concerning economic, religious, and political life either completely or primarily are dictated through channels of kinship (Wagner, 1970).

Finally, Kenya is also masculine (60) indicating behavior in every aspect of life, such as school, work, and play, are based on the shared values that people should “strive to be the best they can be” and that “the winner takes all”. Kenyans are driven by competition, achievement, and success, and are proud of their successes and achievements in life. Success is defined by the winner/best in the field, a value that begins in school and continues in organizational life. In traditional Kenyan culture, success in warfare served as a means of gaining wealth, and provided prestige to individuals since the person who led the successful raid benefited from the war booty (Wagner, 1940). This value has transcended time and can be seen in Kenya today as reflected by the current events related to business.

CURRENT EVENTS RELATED TO BUSINESS, INVESTMENT, AND LEADERSHIP

Kenya can be an attractive country for investment given its tax treaties and investment promotion and protection agreements; multilateral trade system, such as its membership in the World Trade Organization since its inception; and its bilateral trade agreements with several countries around the world (Embassy of the Republic of Kenya in Japan, 2016). There are various investment opportunities in energy, road, and rail transportation as well as social sectors such as, education, health, and food security-related projects, including irrigation.

According to the World Bank, Kenya is the third most improved economy in line with the Doing Business Index (DBI), an indicator that measures the attractiveness of a destination for business activity. The country was ranked at 108 out of 189 countries globally in 2015 compared with 136 in 2014. The increased ranking can be credited to the creation of Huduma Centres, a program implemented by the government of Kenya in partnership with the Postal Corporation of Kenya, which has centralized different government services in one place (Otuki, 2015). This has also led to improved efficiencies in public service delivery by eliminating the need for citizens and business people going to different government offices to seek services, such as business permits and payment of taxes.

Despite Kenya's development and optimism in investment opportunities, the gap between the rich and the poor has been widening, a situation which can have negative future consequences unless addressed. Leadership in the public and private sectors has also been fraught with problems. When Uhuru Kenyatta became president in 2013 in a hotly contested election, it was disputed and later settled by the Supreme Court of Kenya. In addition, leadership has been predominantly informed by national politics, where appointments to key positions in the public sector have largely been devoid of merit but rather based on political patronage which has led to opportunities for corruption and clientelism in Kenya (Obong'o, 2013). For example, gross financial impropriety and mismanagement of public funds by government officials was discovered by the auditor general's 2013/2014 report for Kenya (Nsehe, 2015). According to Chief Justice Willy Mutunga, the country's citizens are at war with mafia-style cartels run by political bosses and corrupt business people; hence, Kenya's economy has been described as a bandit economy (Lindijer, 2016).

Unfortunately, it is widely perceived by Kenyan citizens that corruption has reached unimaginable scale under the current administration despite the existence of constitutional offices such as the Ethics and Anticorruption Commission (EACC) to deal with the issue. As noted by one anticorruption campaigner, Kenya has reached a scale of looting that surpasses Kenyan history and the corruption has deepened and widened (McConnell, 2015). The president of Kenya has also given credence to this view in his speeches by declaring corruption as a "security threat".

While it is acknowledged that there is no country in the world without some level of corruption, Kenyans have witnessed a significant number of corruption scandals over the years, of a scale which is almost difficult to believe (Gettleman, 2015). Despite the government's efforts in promot-

ing investment in infrastructure, corruption remains a major impediment to investment and development of the country. According to Wandibba (2004), the acquisition of wealth and positions of leadership were the primary reasons why many people became involved in corrupt deals. We now turn to the leadership literature.

REVIEW OF LEADERSHIP LITERATURE

According to an article in the *Daily Nation*, Kenya was described as being at a crossroads where only good leadership can bring the country to the next level (Cheeseman, 2016). Kenya can become one of Africa's economic and democratic success stories assuming the following conditions can be met: major infrastructure projects are finalized, terrorist threats are reduced, and confidence in the political institutions is restored. In most Sub-Saharan African countries, such as Kenya, leadership can have a larger impact on the country than in developed countries because political institutions are weaker and presumptuous political executives are less constrained (Rotberg, 2013). Good leadership is needed in order to prevent greedy leaders from preying on their own citizens.

The concept of good leadership qualities can be traced to Kenya's culture. Traditionally, a leader's main function focused on representing the community to the outside, resolving disagreements within the village, and providing protection to the village (United Nations Centre, 1988). Hence, good leadership was associated with the following attributes: age, wealth, reputation as a warrior, and effective communication skills (Wandibba, 2004). First, in many parts of Africa, such as Kenya, traditional villages were led by tribal chiefs or clan elders (Huntington & Nelson, 1979). The privileges of elders in traditional African society included political power, social status, and the ability to command trust and respect (Brieger & Adeniyi, 1983). Age was also seen as being related to wisdom, an important skill needed when settling disputes (Wandibba, 2004).

Second, wealth provided the leader with the opportunity to host the community for feasts and offer loans to relatives (Wandibba, 2004). Large landowners controlled resources which the local population may have relied on for its livelihood and source of employment in village communities (United Nations Centre, 1988). A good leader was also a successful warrior because he was able to protect the village and gain cattle through raids which later served to benefit the community (Wandibba, 2004).

Good leadership was also related to strong communication skills. Among the Bukusu community, one of the 17 Kenyan tribes of the Luhya Bantu people, individuals are more likely to become leaders when “men who talk gently and wisely and who can make the people listen and return to reason when they want to quarrel” (Wagner, 1940, p. 232). Among the Gabra and Borana, two largest communities occupying Marsabit County in northern Kenya, effective leaders are wise, kind, merciful, and have full knowledge of all affairs within the community (Were, 1986).

The aforementioned leadership attributes are also important in the contemporary context in urban areas where individuals may be committed to their own tribe or kin group. In Kenya, ethnic symbolism is often used as a strategy to gain support for movements that are not tribal-oriented. As a result, traditional leadership can be found in urban areas with a different facade (United Nations Centre, 1988). For example, one can find traditional councils of elders, religious groups, and landlord associations in urban African neighborhoods. In Kenya, the *harambee* (self-help) movement found that different leaders were developed for various phases of local development projects including, initiation, organization, and implementation (Mbithi & Rasmusson, 1977). These leaders fell into two main categories of leadership—socioemotional and task oriented (Ross, 1973). The socioemotional leader gained support based on more traditional values; whereas, the task-oriented leader largely possessed the skills acquired through formal education and had contact with the government officials. In addition, *harambee* settlement leaders were typically older and between 40 and 49 years old (Mbithi & Rasmusson, 1977).

The importance of community leadership and participation can also be seen in the initiation and implementation of a health development program in Saradidi, Kenya (Kaseje, Sempebwa, & Spencer, 1987). During the implementation of the program, government leaders needed to be sensitive to existing community organizational structures, including religion, kinship, and administrative boundaries. Interestingly, traditional leadership attributes played a role in the dynamics of the program. Members of the community who were not wealthy were sometimes excluded from leadership positions despite their increased awareness of the village problems; age was also an important factor in accepted leadership roles in Saradidi. Most effective leaders were more than 45 years of age. This finding is in line with the literature on the development of contemporary “youth leaders” who generally tend to be middle-aged and older members of the community (Ross, 1973).

More recently, there has been an increased focus on ethical leadership in Kenya given the rise in unethical business practices in organizations, such as the temporary closure of Uchumi Supermarkets, the collapse of Kenya National Assurance Company, and the failure of political leaders to provide moral leadership. While Brown, Treviño, and Harrison (2005, p. 120) define ethical leadership as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making”, more broadly stated, ethical leadership is a leader’s use of social influence to promote ethical conduct among followers.

Minja (2011) argues that Kenya favors a rule-based approach to ethical leadership by enacting legislations by parliament and enforcing codes in order to promote ethical behavior, such as the Ethics and Anti-Corruption Commission Act (2011), and the Anti-Corruption and Economic Crimes Act (2003). He argues that a value-based approach that is embedded in principles of ethical leadership can provide a better ethical framework of leadership practices in Kenya. Rather than only following laws, Kenyan leaders ought to understand the virtues of life that focus on serving others rather than self-interest (Minja, 2011). According to De Pree (1987), leadership is a concept of owing certain things to others. Effective leadership calls for servant leaders who subordinate their own interests to the good of the whole and to helping others to succeed as they attain corporate success, as well as listening carefully and building trust (Hill, 1997). Servant leaders will help followers develop their own values, which will hopefully overlap and are compatible with the values of the organization (Zimmerli et al., 2007), which, in turn, will enhance their ethical decision-making process.

Fortunately, there are various resources available for Kenyans to develop their leadership skills. The Leadership Institute of Kenya (LIKA) is a professional institute for leadership development which works with individuals, institutions, organizations, associations, and government agencies in Kenya and Africa. LIKA’s vision is to raise effective leadership for twenty-first century Africa (LIKA, 2016). In line with ethical leadership frameworks, its goals are to impart knowledge and skills for changes of attitude toward “principle-centered leadership” and to develop role models of blameless leadership that young emerging leaders can safely emulate.

There are also organizations that specialize in developing the leadership skills in specific groups in Kenya. The Friedrich-Ebert-Stiftung

(FES) Institute, a private cultural non-profit institution, is committed to strengthening democracy and improving political, social, and economic conditions by developing the skills of the Kenyan youth and women. In an attempt to promote value-driven leadership, FES offers leadership training, organizes political forums and activities, such as the Nairobi Slum Residents' Assembly to improve the social and security conditions in the informal settlements (FES, 2016).

Finally, Kenya Mpya is a movement of Kenyans that seek to build on result-oriented and people-centered leadership in the county in order to help national development (Kenya Mpya, 2016). The movement is not a political front for any party but rather seeks to be a catalyst for achieving Vision 2030, a program that seeks to create a globally competitive and prosperous nation with a high quality of life by 2030.

LEAD RESEARCH PROJECT

As part of the LEAD project, an exploratory study was first conducted using the Delphi technique, which asked participants to define then refine the details of the variables to be investigated (Hsu & Sanford, 2007). Building upon the results of the Delphi technique, focus groups were then conducted. In the following section, we summarize the findings of the focus groups that are presented in greater detail in Senaji et al. (2014).

All the focus groups participants were born in Kenya, had a post graduate education, were in middle to senior management positions, and worked in industries such as information and communication technology, consultant/business person, entrepreneur/pastor, lecturer, senior civil servant, health and safety-hygienist, and engineer. The majority of the participants had completed their M.B.A., with the exception of one participant who was a Ph.D. candidate.

In an attempt to gain a greater understanding of leadership and motivation issues in Kenya, the following questions were asked: (1) What three to five words/phrases best describe your ethnic or cultural background? (2) What three to five words/phrases would you use to describe an effective leader's personal characteristics? (3) What three to five words/phrases describes what an effective leader does? (4) What three to five words/phrases describes what motivates leaders to succeed? (5) What three to five words/phrases describes what motivates people (other than leaders) to work hard? (6a) Which three to five people, men or women, do you consider to be, or to have been, effective leaders (they can be local, national,

or international)? (6b) What three to five words/phrases best describes why each leader is effective? (7) What three to five words/phrases best describes “your culture”? The numbers in brackets discussed below represent the overall means (maximum value of 5) of participants’ responses on a scale of 1 (being least important) to 5 (being most important).

Question 1 asked participants to list three to five words/phrases that best describe their ethnic or cultural background. Descriptions of ethnic/cultural background that were used included: Language (4.50), ethnic group/tribe—for example, Kikuyu, Luhya (4.44), hardworking/survivors (4.20), and cosmopolitan (3.20). These findings suggest the importance of language and the perceptions that Kenya is not strictly a nation-state but rather composed of several very distinct nationalities represented by ethnic groupings that have different cultures. For example, the Tiriki, a Luhya ethnic subgroup/tribe, is very different from Luo, a Lake Nilote subculture.

Question 2 asked participants to use three to five words/phrases to describe an effective leader’s personal characteristics. The participants described effective leaders as visionary (4.80), team leader/person with good strategies (4.80), results/solution-oriented (4.40), and influencer (3.00). The findings suggest the role of the collectivist cultural dimension in the importance of being a team leader, and the masculine culture in the role of being a results-oriented leader in Kenya.

Question 3 asked participants to use three to five words/phrases to describe what an effective leader does. The words used to describe what an effective leader does included vision (4.60), articulates/communicates goals/vision (4.20), and provides solutions/resources (3.67). The findings highlight the importance of communication skills and controlling and managing resources, traditional Kenyan leadership attributes (Wandibba, 2004), as discussed earlier.

Question 4 asked what motivates leaders to succeed. The findings included the following responses: need to serve (others) (4.40), money/availability of resources (4.33), does not believe in status quo/belief in a better way (3.80), and personal drive within (3.50). Interestingly, despite the high degree of corruption and emphasis on self-interest in Kenya, the findings suggest that servant leadership and the need to serve are considered important drivers for leaders’ motivations.

Question 5 asked participants to use three to five words/phrases to describe what motivates people (other than leaders) to work hard. Participants provided the following responses: achieving dreams/self-actualization (4.40),

recognition (4.20), fear of punishment/failure (3.20), and money/rewards (3.60). The findings suggest that Kenyans perceive people as primarily motivated to achieve dreams and attain self-actualization. With the presence of organizations, such as Kenya Mpya, the attainment of dreams to prosper at a national level can be facilitated.

Question 6 asked participants to name three to five people who they considered to be effective leaders. Nelson Mandela (Kenya: $M = 4.80$), Mahatma Gandhi ($M = 4.50$), and Barack Obama ($M = 3.50$) were named as effective participants. The words and phrase that were used to describe effective leaders were tenacity of purpose, need to achieve goals, and great achiever.

Question 7 asked participants to describe their culture using three to five words/phrases. Kenyans described their culture as hard work/hard-working ($M = 4.44$), truthful ($M = 4.44$), language ($M = 4.00$), and upbringing ($M = 3.25$). The findings suggest that Kenyans perceive that their culture is based on the values of hard work and truthfulness. These findings suggest that Kenyans will be able to overcome the rise in corruption so that Kenya can become one of Africa's economic and democratic success stories.

A number of tentative conclusions may be drawn from this exploratory work. The data suggests the attribution of effective leadership must be understood within a cultural context. The findings suggest that Kenyans' cultural identity is rooted in their connections with their tribe/ethnic group, religion, and country of origin. Kenyans perceived effective leaders as visionary, possessing communication skills, and mobilizing resources—leadership attributes seen in the traditional Kenyan culture. Both leaders and non-leaders place importance on both extrinsic and intrinsic motivators. This finding can inform policies regarding compensation and may deter corruption among public and private officials. In the following section, we examine the views of insiders or local Kenyan managers, as well as outsiders or foreign nationals working in Kenya.

INSIDERS' AND OUTSIDERS' PERSPECTIVES

Insiders' Perspective

Ruth Wambui Kimani, Senior ICT Manager Rafiki Microfinance Bank (K) Ltd. Ms. Ruth Kimani, 27, supervises eight staff members at a microfinance bank. She characterizes leadership in most Kenyan organi-

zations as commanding. In her view, this approach tends to be the least effective as it rarely involves praise of followers and frequently employs criticism and undercuts morale and job satisfaction. This leadership style is different from her observations of foreign visiting managers who use democratic, visionary, and coaching leadership styles. In her opinion, visionary leadership is most effective in Kenya because it sets people free to innovate, experiment, and take calculated risks. Her advice to foreigners working in Kenya is to utilize a mix of the different types of leadership styles, including democratic, visionary, and coaching. She also advises emerging leaders in Kenya to acquire executive management leadership skills.

Abdul Kadir Ally, ICT Manager, Trade Mark East Africa. Mr. Abdul Kadir Ally, 41, who supervises a staff of eight, describes local Kenya's leadership style as autocratic. Leaders make decisions without consulting their team members, even if their input would be useful. This approach can be appropriate when decisions need to be made quickly, or when there is no need for team input, or when team agreement is not necessary for a successful outcome. However, this style generally can be demoralizing, and it can lead to high levels of absenteeism and staff turnover. In Ally's view, this approach used by local Kenyans differs from foreign managers who encourage the participation of all members to enhance ownership and responsibility of decisions. In general, the leadership style used by foreign managers is more democratic than the local managers.

Ally suggests that the most effective leadership in Kenya would be dictatorship due to a large diversity based on ethnic, religious, economic, and gender dimensions. Since each diverse group wants to protect their own interests, segments of selfish interests are created. In order to be effective, the leader needs to be objective-driven and focus on goals without wavering to external pressure. Ally's advice to foreign managers is not to be very democratic but instead clearly state the goals to be achieved, set out the necessary policies and procedures to achieve them, and punish any breach in the policies or procedure.

Surprisingly, he suggests that future leaders in Kenya should "give their team members a lot of freedom in how they do their work, and set their deadlines" and provide support with resources and advice since "this would encourage innovation of new ideas from the team members". He concludes that "the best leadership style of the future would be laissez-faire with clear objectives and results-driven" which largely differs, if not contradicts, the dictatorship leadership style as most effective current leadership style in Kenya, described earlier.

John Masika, IS Audit Manager, Kenya Airways Ltd. According to Mr. John Masika, 38, Kenya's leadership style is mainly task-focused (transactional). Managers pay much attention to task processes, task controls, resource management, and the completion of the tasks without necessarily motivating and developing people. Generally, this leadership style is similar to leadership styles of foreign visiting managers. However, in his view, the foreign managers seem to appreciate the need to build positive relationships with their subordinates and empower them to improve their task performance more than local managers.

Masika suggests that the most effective leadership style for Kenya is person-focused and relationship-focused (empowering) where improvement of the employee task performance and completion is given emphasis. He also advises foreigner managers coming to Kenya to expect team conflict if person-focused (empowering, transformational, relationship) leadership style is only adopted because most Kenyan managers' prefer task-focused (transactional, controlling) leadership style rather than empowerment. Finally, Masika advises emerging leaders in Kenya to focus on developing their subordinates to help them improve their performance instead of paying much attention on task processes.

Outsiders' Perspective

Rodney L. Reed, Deputy Vice Chancellor of Academic Affairs, Africa Nazarene University. Professor Reed, 53, has been living in Kenya for 15 years and working at Nazarene University where he supervises close to 200 employees. He is from the USA and does not have other international experiences. He observes that good leaders in both the USA and Kenya play a central role in long-term performance of organizations, unite the followers by casting a vision, have the best interest of the organization in mind, and treat followers with respect as opposed to a means to an end. Reed also observes differences in decision making between his home country compared to Kenya. In Kenya, decisions are made by the key leader after hearing the perspectives of others rather than through a democratic process. The "chief" has the authority to make the final decisions on behalf of the organization and board decisions are made more by consensus rather than by actual vote.

According to Professor Reed, the traditional African style of leadership continues to be the most effective style of leadership in Kenya primarily because people are accustomed to this approach. However, he believes

that in order for democracy and concern for human rights to reach the next level in most parts of Africa, there is a need to modify some aspects of the traditional model and overcome leadership challenges. Leadership challenges in Kenya include: (1) people thinking that leaders have all the necessary resources to solve problems; the jealousy of leaders' successes and hence, people seeking to undermine them; (2) leaders' insecurity of younger and more educated persons; (3) leaders' desire to stay in their positions for life rather than succession planning; and, (4) the best intentioned leaders, especially in politics and civil service, may engage in corruption over time.

Professor Reed has some advice regarding leadership styles for foreigners working in Kenya. First, they should spend time in the host country to learn the culture and receive training before assuming a leadership role. Second, the foreigners should learn from other leaders by looking for mentors, reading books, listening to compact disks, and attending conferences to improve their leadership skills. Reed, however, cautions foreigners, "But always continue to be yourself" because "leadership styles are very much impacted by individual personalities and life-histories; you cannot be a clone of someone else". Third, foreigners should also identify trustworthy people to serve as sounding boards for key leadership decisions. It is important that these people do not have a vested interest in the outcome of the decision. Lastly, he suggests that foreigners should engage in the discipline of self-examination of their own motives to ensure that they have their followers' best interests in mind rather than their own. Reed concludes, "... make sure it is not about you, but about the organization, the cause or the mission. Be a servant leader!"

SUMMARY

More research is needed to better understand the role of culture in leadership and motivation in Kenya given various subcultures as represented by the different ethnic groupings consisting of the Bantu, Nitotes, and Cushites. Our review of the literature indicates that leadership in Kenya appears to be predominantly understood from a political angle with the presence of vices such as, corruption, nepotism, and patronage. Good leadership is needed in order to prevent leaders from becoming too greedy. The LEAD qualitative findings suggest that effective leaders are described as visionary, team leaders, result-oriented, and influencers. Results also

suggest that servant leadership and the need to serve are considered important drivers for leaders' motivations in Kenya.

In general, these findings are in line with the insiders' and outsiders' perspectives which suggest that visionary leadership can be an effective leadership style in Kenya because people are free to innovate, experiment, and take calculated risks. Unfortunately, this kind of leadership has yet to be implemented in Kenya. The interviews conducted with local Kenyan and foreign leaders suggest that more effort should be placed on the role of leadership effectiveness and motivation in organizations. Empirical studies, such as the LEAD project, can be used to create leadership and followership development training and education that can improve the socioeconomic development of the country.

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