

Self-accountability in the Literature of Leadership

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Despite theoretical and empirical evidence that self-accountability is necessary for effective leadership, there is a dearth of information in the literature for how leaders can effectively apply self-accountability with the goal of increasing ethical behavior. Thus, leaders may struggle to find meaningful ways to successfully practice self-accountability in their organizations. This paper provides leaders with a framework for increasing self-accountability as it relates to ethical leadership. Scholarly literature on self-accountability and leadership were examined and trends surfaced in three areas: self-identity, performance improvement, and personal wisdom. Practices are presented for applying these constructs that may result in increased self-accountability.

Keywords: Accountability, Ethical Behavior, Leadership, Self-accountability

INTRODUCTION

The increasing volatility in today's global economy confronts organizational leaders with numerous complex dilemmas, and makes reasonable decision making an important component of leadership behavior (Daud & Wan Noordiana Wan Hanafi, 2018; Khokhar & Zia-ur-Rehman, 2017; Majid Baba & Ahmad Siddiqi, 2017; Northouse, 2013; Oroszi, 2018; Steinbauer, Renn, Taylor, & Njoroge, 2014). To sustain ethical behavior in managerial practices, organizations need to decrease the likelihood that the leader will engage in inappropriate behavior (Boyatzis, Smith, & Blaize, 2006; McLaughlin, 1995; Newman et al., 2017; Svensson & Wood, 2007) by adopting mechanisms for enhancing ethical leadership behavior. One mechanism for enhancing appropriate leadership behavior addressed in the literature is accountability (Beu & Buckley, 2001; Dhiman, Sen, & Bhardwaj, 2018; Hall & Ferris, 2011; Lerner & Tetlock, 1999; Petrick & Quinn, 2001; Sikka, 2017). Accountability is an important construct in the literature of leadership. Accountability involves assessing, observing and evaluating the behavior of self and others (Avey, Avolio, Crossley, & Luthans, 2009; Bergsteiner, 2011; Dhiman et al., 2018; Dose & Klimoski, 1995; Lerner & Tetlock, 1999; Pelozo, White, & Shang, 2013). Petrick and Quinn (2001) argue that accountability is an important constraint for ensuring appropriate leadership behavior in today's global economy, and is one of the central constructs to promote business ethics. Accountability requires leaders to develop moral perspectives compatible with the social order.

The organizational context of leadership accountability involves accountability of a leader by self and others (Ghanem & Castelli, 2019; Bergsteiner, 2011; Dose & Klimoski, 1995). The traditional view of

accountability has been to treat it as a practice of external control from others (i.e., other-accountability). Other-accountability is an organizational practice, in which the employee (e.g., the leader) perceives that others within or outside the organization will evaluate his /her behavior (Royle, 2006). Other-accountability refers to a specific social relationship that involves an obligation to explain and justify one's past conduct to another person(s) (Brandsma & Schillemans, 2013). In this regard, other-accountability involves a relationship between an agent and a principal (Strøm, 2000), or, more broadly, an actor and a forum (Bovens, 2007). The relationship between actor and forum is governed by social context. The obligation toward promoting the public interests, either for individuals or for organizations, is the key motivation to strengthen the spirit of accountability. Bovens (2010) stated that "accountability is a relationship between an actor and a forum, in which the actor has an obligation to explain and to justify his or her conduct; the forum can pose questions and pass judgment, and the actor may face consequences" (p. 951). With respect to leadership, the actor is the leader who is held accountable by others (the forum) and the leader's superiors and stakeholders. The leader provides information about the performance that he/she is accountable for in an ethical manner to avoid being evaluated in a negative manner (Hoogervorst, Cremer, & Dijke, 2010). Leadership other-accountability is a complex phenomenon that involves an assessment of a leader's behavior with the presence of others in the decision-making context (Artley, 2001, De Cremer & Dijk, 2009; Lerner & Tetlock, 1999; Pelozo et al., 2013). It most likely represents an accountability relationship with upper manager within a work setting. Other-accountability can involve both positive and negative contingent on behavior. For example, leaders who are able to provide convincing justifications for their behavior are likely to experience positive consequences. In contrast, people who fail to deliver a reasonable justification for their behavior are likely to experience negative consequences (Mayer, Aquino, Greenbaum, & Kuenzi, 2012).

Despite great attention to accountability of others in business and management research in recent years (Bauhr & Grimes, 2014; Brandsma & Schillemans, 2013; Christensen & Læg Reid, 2015; Schleiter & Voznaya, 2018), comparatively little attention has been given to the psychological demonstration (i.e., self) of accountability, namely accountability as an interpersonal value (i.e., self-accountability) (Dhiman et al., 2018). Self-accountability is a unique dimension of accountability that is based on a self-evaluation of one's behavior in order to improve it (Bergsteiner & Avery, 2010). Self-accountability occurs when a leader/employee is accountable to himself/herself when there is no one else to observe, monitor, or hold him/her responsible. Self-accountability can be defined, according to Dhiman et al. (2018), "as the need to justify one's actions and decisions to oneself in order to confirm or enhance a self-identity or image shaped by strongly held beliefs and values" (p. 80). Even when organizations encourage employees and leaders to utilize self-accountability; still, fiduciary, legal, and practical concerns dictate that external control such as accountability remains a vital factor of organizational life (Dose & Klimoski, 1995).

This literature review investigates why self-accountability is necessary for effective leadership and what leaders need to do to practice this skill. Leadership literature includes traits that are associated with self-accountability. As a result of reviewing the current literature available, this paper identifies three components (self-identity, performance improvement, and personal wisdom) which constitute the essence of leadership self-accountability. Strengthening these three components can lead to increased self-accountability. Practices to enhance each of these components are outlined. And finally, a framework for practicing self-accountability is presented with the goal of assisting leaders improve their ethical behavior.

THE ESSENCE OF LEADERSHIP SELF-ACCOUNTABILITY

Leaders are answerable to people who are affected by their actions and decisions. This answerability is characterized as leadership other-accountability and is a common feature of any decision environment (Tetlock, 1985). Although the leader in the context of other-accountability should provide information about the performance that he/she is accountable for in an ethical manner to avoid being evaluated in a negative manner, the situation is different when perform self-accountability. A self-accountable leader is able to develop a sense of self-accountability for his/her behavior with no presence of others in the

decision context (Peloza et al., 2013). In this unique situation, the actor is the leader who is practicing self-accountability by evaluating his/her actions to him/herself before justifying these actions to the forum, which is composed of the leader's superiors and stakeholders. Dhiman et al. (2018) considered the purpose of self-accountability as the need to justify one's actions and decisions to oneself in order to enhance a self-identity shaped by strongly held beliefs and values. Musah (2011) considered self-accountability as an individualistic quality that makes the leader accountable for errors committed and correct them in order to improve behavior (Bergsteiner & Avery, 2010). People usually set their standards based on certain beliefs and values they strongly hold (Posner et al., 1987). Similar to reflection, self-accountability is often associated with good judgement and wisdom (Castelli, 2016). The virtue of personal wisdom may predict leadership behaviors and the quality of leader effectiveness (Zacher, Pearce, Rooney, & McKenna, 2014). When a leader has a well-developed sense of personal wisdom for a certain situation, the leader has the ability to hold himself/herself accountable for his/her behavior. Consequently, scholars have considered self-accountability in the leadership realm falls in the contexts of self-identity, performance improvement and personal wisdom (Dhiman et al., 2018; Dose & Klimoski, 1995; Ghanem & Castelli, 2019; Musah, 2011; Peloza et al., 2013).

Self-identity

Self-identity is essential to self-accountability involves actively focusing on some aspect of the self instead of the external motivations (Dose & Klimoski, 1995). In line with Schlenker and Weigold (1989), experiences of being accountable, there are implications for a leader's self-concept or identity; whereas the internal aspect of the self is an important factor in the concept of identity. Accountability as an external control system can also work to enhance and strengthen the sense of internal control (i.e., self-accountability) via affecting one's identity. For example, in the absence of other-accountability, the leader's self-accountability affects his /her decisions and actions. In this case, leaders experience self-accountability more when certain 'ought values and norms' become salient as self-standards. Meeting these standards fulfils a leader's need to maintain a positive self-image and identity (Dhiman et al., 2018). Leaders look at their behaviors in light of relevant prescriptions for identity and therefore self-accountability has implications for leadership responsible behavior. Self-accountability can enrich self-relevance and internal motivation by connecting appropriate behavior to identity (Dose & Klimoski, 1995).

Performance Improvement

Interested scholars have viewed self-accountability as an important way to improve and develop leaders' performance (Artley, 2001; Ghanem & Castelli, 2019; Galindo, 2009; Mansouri & Rowney, 2014). Self-accountability helps leaders to shape their own behavior considering what accounts their appearance and behavior may elicit (e.g., Hollander, 2013). When a leader has a well-developed sense of self-accountability, the leader is more apt to hold him/herself accountable for his/her behavior in order to increase self-observing and evaluating and reduce individualism of their performance (e.g., Lerner & Tetlock, 1999). According to Mordhah (2012), self-accountability helps leaders to avoid oppression and act equally with their subordinates thus self-accountable leaders set their choices and decisions to be along with the ethical and sustainable manners (Peloza et al., 2013).

Personal Wisdom

Ackoff (1999) considered wisdom as the capability to think through the consequences of decisions. Research has found that post-conventional thinking and reasoning are associated with personal wisdom (Adler, 2010, Marker, 2013). According to cognitive psychology, there is a correlation between cognitive and moral development and reasoning. A higher cognitive level can potentially enable a higher moral action (Burgette, 2007). Moral cognitive-development can be used as an important determinant of moral behavior for an individual (Mulla & Krishnan, 2014). According to Schwartz (2011), individuals with practical wisdom have the moral will and skill to do the right thing and work to solve problems that arise in a particular situation. According to previous research, there is a relationship between leadership self-

accountability and moral-cognitive development, where the self-accountable leaders demonstrate high moral utilization (Ghanem & Castelli, 2019). Self-accountability comprises the moral virtue of a leader where it refers to internal principles that help the leader recognize right from wrong. Consequentially, practicing self-accountability often expresses wisdom. According to Connors and Smith (2016), there is a reasonable relationship between wisdom and self-accountability in terms of leadership. Leaders with practical wisdom have a greater sense of self-accountability. Leaders with self-accountability are well equipped to help their organizations solve problems and achieve goals thus creating a culture of accountability that motivate their workforces.

DESIGN/METHODOLOGY/APPROACH

The aim of this paper was to search self-accountability in the leadership literature in order to find the best practices for increasing this construct. Self-accountability may have vast significance as a result of the volatility in today's economy that may create situations with complex ethical dilemmas. To address the need to promote leadership self-accountability in organizations, this paper presents a review of the literature of leadership, specifically to study the aspects that affect self-accountability in the contexts of enhancing self-identity, performance, and personal wisdom. Symth's (2012) methodology process outlines four consecutive stages that were adapted for the method used for this study:

- (1) Describing – what does the literature say?
- (2) Informing – what does it mean?
- (3) Confronting – what did it uncover?
- (4) Reconstructing – how can this be seen differently?

The basic question of this review was: what are the practices to increase leadership self-accountability? To answer that question, the following propositions were made:

- The proposition that self-accountability overlaps with self-criticism, self-monitoring and self-management, where these constructs represent important factors to enhance self-identity.
- The proposition that self-leadership improves performance, thus increasing self-leadership will increase self-accountability. The integration of self-accountability and self-leadership will help leaders to accomplish positive and ethical behaviors within their organizations.
- The relationship between self-accountability and moral-cognitive development, where self-accountable leaders demonstrate moral utilization and wisdom.
- Ethical leadership as an outcome of practicing self-accountability.
- Provide a framework that includes practices and behaviors to increase leader's self-accountability.

A critical examination of the research comprised over 140 studies across several disciplines (leadership and management, organizational development, organizational behavior, education and psychology). Electronic databases involved Business Source Complete+, Proquest Business Collection and Emerald Management Xtra. The following section identifies the common components that emerged as a result of the literature review on leadership and self-accountability.

FINDINGS FROM THE LITERATURE OF LEADERSHIP AND SELF-ACCOUNTABILITY

Several themes surfaced relevant to leadership self-accountability in the contexts of self-identity, performance improvement, and personal wisdom. The findings and related leadership practices follow.

Self-identity as a Framework for Self-accountability

The theory of self is grounded on the identification of self where an individual is keen to form and maintain her/his self through actual or imagined interpersonal agreement about what she/he wishes the self to be (Schlenker, 1986). In the context of leadership, self-identity has been broadly viewed as a leader's perception of herself/ himself (Shavelson & Bolus, 1982; Van Knippenberg, Van Knippenberg,

De Cremer, & Hogg, 2005). Self-accountability is assumed to have effectiveness as it pertains to more essential or important facets of the leader's self-identity (Schlenker, 1986). There is an overlap between self-accountability and some components of self-concepts (Bergsteiner & Avery, 2010). Self-accountability often intertwines with aspects of self, namely self-criticism, self-monitoring, and self-management. Self-accountable leaders need to have the capability of practicing self-criticism to distinguish between right and wrong in their performance. They also need to practice self-monitoring to track the defects in their performance and then to adopt self-management as a process to reach an advanced level of self-accountability.

Self-criticism

Although self-criticism has been widely studied and discussed as a positive or negative personality trait (Safari, Salehzadeh, & Ghaziasgar, 2018; Zuroff, Sadikaj, Kelly, & Leybman, 2016), this paper views self-criticism as a positive trait that leaders need to practice as an initial stage to achieve self-accountability. By adopting the constructive style of self-criticism, leaders can develop an optimistic explanatory style of behavior by focusing on specific and modifiable areas in need of improvement (Breines & Chen 2012). Self-criticism can be used as a weapon to improve managerial practices in solving organizational problems (Lam, 2016). Since it positively relates to decision-making (Elloy, 2008; Hermans & Koerts, 2013). By accepting self-criticism, leaders are more apt to build effective communications with internal and external stakeholders by involving them in honest and open communications, which benefits all (Redick, Reyna, Schaffer, & Toomey, 2014).

Practicing self-criticism is an initial stage to reach self-accountability. Self-criticism and effortful thinking were selected most often when individuals are aware of accountability conditions (Lerner & Tetlock, 1999) and are more likely to engage in a wide assessment of their behaviors and judgments. Paolini, Crisp, and McIntyre (2009) found that when individuals were notified that they would be held accountable for their decisions regarding stereotype change and generalizations, both information processing and judgment vigilance increased. In this regard, self-criticism practices help the decision makers to minimize appearing foolish or incompetent (Hall, Frink, & Buckley, 2017).

Self-monitoring

One of the best behavioral precursors to increasing high-quality decision making and decreasing inappropriate behavior in accountable environments is self-monitoring (Latham & Frayne, 1989; Quinn & Schlenker, 2002). Subsequently, when leaders make high-quality decisions in their organizations, positive effects are experienced throughout because leaders are making better ethical decisions, communicating efficiently with their subordinates, co-workers and superiors, and have increased job attendance (De Cremer, Snyder, & Dewitte, 2001; Pfeffer, 1994). Self-monitoring has been defined as a personality trait that refers to an ability to adjust attitude and behavior to accommodate social situations (Snyder, 1974). Self-monitors are sensitive to clues indicating which behavior is suitable in which situation and using these clues efficiently to organize their own behavior (Özalp Türetgen, Unsal, & Dural, 2017). According to Snyder (1974), individuals differ in the extent to which they monitor (observe and control) their behavior. High self-monitors are able to adopt appropriate standards of behavior in any given situation, and use these standards efficiently to arrange their own behavior (Özalp-Türetgen et al., 2017).

Increased self-accountability may occur by enhancing self-monitoring in organizational leaders (Ghanem & Castelli, 2019; Bergsteiner & Avery, 2010; De Cremer et al., 2001). In the absence of efficient external accountability conditions, a leader's self-accountability may play a critical role in affecting her/his decisions and actions (Dhiman et al., 2018). The self-accountable leader will then pay attention to her/his managerial monitoring skills in order to improve organizational practices. This encourages leaders to be more positive with their followers by improving work-related decisions (Holifield, Goodman, Hazekorn, & Heflin, 2010), increasing job performance (Shaffer & Bagger, 2015), and improving financial activities and controlling spending (De Cremer et al., 2001; Kumah & Brazys, 2016; Pfeffer, 1994). Therefore, self-monitors have a strong desire to establish an atmosphere of satisfaction within organizations in the context of accountability. With increasing self-monitoring,

organizational leaders have an opportunity to hold themselves accountable for their behavior (Lerner & Tetlock, 1999) and minimize unethical behavior (Latham & Frayne, 1989; Quinn & Schlenker, 2002).

Self-management

As an individual practice, self-management can be viewed as a person who is responsible for setting and accomplishing her/his personal or organizational goals, without a role for others, in order to achieve benefits for the organization (Dose & Klimoski, 1995). Although scholars may differ that self-management practice is a result of intrinsic properties of an individual, or that work necessities a particular external reward, most believe that regardless of the motivation, all leaders have the potential to adopt self-management to control their behaviors (Alsemgeest et al., 2017; Dose & Klimoski, 1995; Manz, 1986; Steyn & van Staden, 2018). Self-management practices help leaders manage their personal activities, improve decision-making capability, and overcome organizational problems (Daft, Marcic, Griffin, & Van Fleet, 2015). Self-management offers the framework in which accountability can be enhanced as an internal control system, in addition to being an externally controlled by others.

According to Dose and Klimoski, (1995), the influence of self-accountability on leaders' behavior can be best understood by research in the domain of self-management. Self-management provides leaders with a sense of choice and appears to inspire personal accountability. As a self-regulatory behavior, self-management is consistent with self-accountability in terms of enhancing self-relevance and internal motivation by connecting proper behavior to identity where both can actually strengthen internal control by enhancing a leader's feelings of responsibility (Colburn, 2019; Dose & Klimoski, 1995).

Self-leadership to Enhance Self-accountability

Many scholars have studied self-leadership in the context of leadership performance improvements (Neck, Stewart, & Manz, 1995; Ross, 2014; Steinbauer et al., 2014). Self-leadership is the process of leading one's own behavior to achieve desired goals, which reflects positively on personal and organizational performance. Neck and Manz (2013) proposed self-leadership as a comprehensive self-influence perception that concerns leading oneself towards improve performance. Self-leadership implies that leaders get their motivation to monitor and control their thoughts and behavior from their inner self (Van Zyl, 2014). Leaders often engage self-leadership in order to monitor their progress in achieving desired goals, and then to motivate themselves to continuously improve their performance and decisions (Van Sandt & Neck, 2003). The characteristics and features of self-leadership can represent a fundamental practical path to increase self-accountability since leaders who are self-accountable for their decisions, will be strongly motivated to improve their behavior and make ethical decisions (Ghanem & Castelli, 2019). However, leaders first need to find ways in which they can develop their ethical decision-making. In this regard, leaders can engage in self-leadership as a way to set their ethical goals, monitor progress in achieving those ethical goals, and motivate themselves to continuously increase their ethical behavior and effective decisions (Van Sandt & Neck, 2003).

Evidence exists that self-accountability also has positive effects on leaders' job performance (Ghanem & Castelli, 2019; Beu & Buckley, 2001; Frink & Klimoski, 2004; Peloza et al., 2013; Dhiman et al., 2018). Accountability research in an individual context has treated self-accountability as a way to improve and develop performance though directing the behavior of self (Ghanem & Castelli, 2019; Siegel-Jacobs & Yates, 1996). Self-accountability can be a powerful tool in organizations to promote efficiency and diligence where work environments can resort to self-accountability to insure the accomplishment of occupational tasks in a timely manner (Dose & Klimoski, 1995). Concerning leadership, when the goal of accountability is to improve performance, not to place blame and deliver punishment (e.g., Artley, 2001), there is a relationship between strong leadership accountability and organizational performance (Abbasi, Rehman, & Bibi, 2010; Molinaro, 2015). Leaders' accountability plays an important role in demonstrating leadership abilities on team/group development and organizational goal setting.

A strong sense of accountability causes leaders to be responsible which improves ethical behavior, encourages a culture of open communication and lays the foundation for trust with subordinates (Bane,

2004; Schillemans, 2008). Self-accountability also offers the means in which leaders may learn how to improve their conduct in order to enhance their reputation. For example, professionals, who are in leadership positions, are accountable for their actions and so accountability acts as an external control that judges their actions. However, in their qualitative study, Mansouri and Rowney (2014) found that accountability for professionals goes beyond fear of external control and material incentives; it refers to the sense of individual responsibility, and concern for the public interest and ethical behavior. Therefore, self-accountability is important to encourage positive organizational behavior and better performance in the work place where the leaders need to be fair and principled decision-makers and behave ethically in their personal and professional lives (Brown & Trevino, 2006).

Moral Cognitive-Development as an Internal Motivator for Utilizing Self-accountability

Philosophers have discussed moral cognitive and development as far back as Socrates, Plato, and Aristotle, and psychologists have recently joined the fray. Psychologists are interested in explaining how one comes to hold the value perspectives that inform the moral cognitive process (Marsh, 2008). According to cognitive psychology, there is a correlation between cognitive and moral development (Burgette, 2007). Moral development can be used as an important determinant of moral behavior for an individual (Mulla & Krishnan, 2014). From a leader's perspective, moral development refers to increase of values that form the character, or moral base, of a leader. By influencing others, leadership takes on a fundamentally moral role and becomes a value-based process (Hughes, Ginnett, & Curphy, 2002). The American developmental psychologist Lawrence Kohlberg (1958, 1969, and 1976) developed the theory of Cognitive Moral Development (CMD) to explain how an individual reasons when making ethical judgments. The theory of CMD is the framework for understanding Kohlberg's stages of moral development (Liaquat, 2011; Trevino, 1992). The theory of CMD defines an individual's movement through three levels of cognitive development named as pre-conventional, conventional and, post-conventional levels of moral development and explains how an individual reasons when making moral judgments. These three broader levels encompass six stages of moral reasoning, which start with the earliest level of moral development and end with the highest level of moral reasoning (Kohlberg, 1969). The core of moral reasoning is an individual's ability to construe a dilemma when dealing with considerations that require her/him to make a moral decision based on the priority principles in order to determine suitable courses of action (Rest, 1979). The pre-conventional level involves two stages that are related to the early stages of a person's life: heteronomous morality and instrumental purpose. An individual learns what is right and wrong through obedience and punishment, and then he/she understands and recognizes the different point of views through exchanges with others. The conventional level involves two stages: an individual builds good interpersonal relationships and then he/she passes to the transition stage and becomes aware of and maintains the social order system. The individual understands what moral norms and rules are and then starts to learn and accept the morality of others. The post-conventional level involves two stages: social contract, universal principles and natural law. The individual accepts moral principles based on knowing that the right behavior should fit within a social order, universal ethical principles, and law. The individual at this stage progresses at the highest level of moral development, which allows him/her to behave in the most ethical manner toward other people and society. An important aspect of moral development is that, as a person approaches higher levels of moral development, moral thinking becomes more internalized and individualized so that the person is able to develop his/her own code of ethics. Furthermore, the person becomes less externally based about what others think or dictate to him/her (Kohlberg, 1984).

A higher cognitive level can potentially enable a higher moral action. As an individual gets to higher cognitive stages, his/her moral thinking has the potential to be more abstract. Consequently, leadership self-accountability is supposed to be reached through the post-conventional level of moral development. Graham (1995) explained that both the first and second levels of moral development have the advantage of simplifying moral decisions by relying on external authorities to differentiate right from wrong. However, the third level of moral development moves from external definitions of morality to independently arrived at principled beliefs that are used creatively in the analysis and resolution of moral

dilemmas. Beu (2000) found a significant correlation between moral reasoning and ethical behavior, in the context of accountability. The relationship between moral reasoning and ethical behavior appeared to be principally strong for individuals who are high in moral utilization. The idea behind moral utilization is that individuals differ not only in their moral cognitive capacity, but also in the degree to which they actually utilize their capacity in ethical decision-making.

Jordan, Brown, Trevino, and Finkelstein (2013) claimed that higher level reasoning facilitates the perceptions of higher ethical behavior. Therefore, the accountability of leaders who have low moral development may differ from the accountability of leaders who have high moral development. The behavior of leaders with low moral development requires observing and evaluating by others in order to reduce the likelihood that the leader will engage in inappropriate performance. Leaders' behavior at these lower levels of moral development should be subject to evaluation by others and subject to the objective conditions of reward and punishment based on this evaluation (e.g., rewards and punishments, laws, rules, etc.) (Beu & Buckley, 2001). In contrast, when leaders possess a high moral development (i.e. when they are in the post-conventional stage of more development) their ethical leadership may be accountable by self (e.g., self-interests, breaking the law because it is the moral thing to do, such as speeding to get to the hospital, or being a corporate whistleblower because the organization is harming the environment, etc.). Self-accountability is formed in the individual and collective consciousness of some cultures through the concept of accountability to God. This belief comprises values and principles that govern all aspects of business and social activities. This belief requires a high level of moral cognitive that can increase and devolve the morality of those believers (Irsyadillah & Lasyoud, 2018).

Moral competence is another moral cognitive theory that is rooted in developmental cognitive science. The theory of moral competence was developed by Georg Lind, who is viewed as the spiritual father of the moral judgment competence theory. Over the years Lind has developed a moral competence theory for explaining Kohlberg's theory of CMD using a different approach (Liaquat, 2011). Moral competence is the ability of making moral decisions and judgments, and solving problems and conflicts using universal moral principles (Lind, 2015). Although Kohlberg's theory emphasizes the relationship between moral competence and ethical behavior, Lind (2015) extends Kohlberg's perspective emphasizing the link between moral competence and ethical behavior. Specifically, Lind (1982) stretched beyond Kohlberg's theory to consider the two basic aspects, affective and cognitive, simultaneously but independently, of morality as related components of behavior. Kim and Kim (2013) assumed accountability for the results of the choices that an individual makes is an important moral competence quality. In line with Von Weltzien Hoivik (2002), moral competence has become very important for the professional ethical standards driven the modern organizations and organizational leaders; moral competence is vital in today's organizations because of increased focus on self-accountability. Ghanem and Castelli (2019) found that moral competence moderates the relationship between self-accountability and leadership, in terms of ethical leadership. They found that leaders with low self-accountability report increases in ethical leadership as their moral competence increases to higher level. When the leader has medium or high moral competence, she/he does not appear to need as much self-accountability to be an ethical leader as compared to the low moral competence leaders.

PRACTICES AND BEHAVIOURS TO INCREASE SELF-ACCOUNTABILITY

This literature review provides theoretical evidence that self-accountability is vital for organizational leaders. Next, practical implications for business owners and leaders to increase self-accountability throughout the organizations are presented. Building a culture of accountability in the workplace is essential. This can be achieved by training organizational leaders to practice self-criticism, self-monitoring, self-management, self-leadership, and moral cognitive in a daily practices.

Create a Culture of Accountability in the Workplace

Enhancing self-accountability cannot be achieved without having a culture of accountability throughout the organization. Consequently, business owners and organizations executives can take pro-

active approaches to building an organizational culture of accountability within the work environment. Creating a culture of accountability in the workplace requires that business owners and executives weave accountability into the fabric of their organizations (Ghanem & Castelli, 2019; Miller & Bedford, 2014). Good business owners and executives recognize the significance of a culture of accountability. Research in organization and leadership performance has identified two important principles great business owners and executives use to create a culture of accountability. First, they understand how to create an environment that stimulates employees (including managers) to perform at their best. Second, they embed disciplines to encourage accountability (Macdonald, 2016; Miller & Bedford, 2014; Murningham & Baue, 2018). Business owners and executive need to ensure their employees have transparency and clarity around what is expected of them in their role by building success outlines that describe what 'great' looks like for each role. This procedure contributes to create a framework for measuring performance and accountability. Furthermore, it creates a culture in which employees feel valued and appreciated (Macdonald, 2016). In regard to embed disciplines to support accountability, business owners and executive need to adopt practices creates the desire to do an outstanding job, namely identifying key strategic priorities and translating these into tangible business goals, holding each other accountable for delivering results and achieving success, celebrating wins at an individual, team and organizational level. These practices strengthen goal setting, enhance morale and further increases employee engagement by motivating them to continue to attempt for success (Reid & Hubbell, 2012). When organizations enhance a culture of accountability in the workplace, organizational leaders will increase self-accountability of their behavior (Ghanem & Castelli, 2019). The trust between actor and forum will support the atmosphere of open and honest communication during accountability. These aspects of the relationship in turn, provide mechanisms for accountability to develop because it requires less frequent monitoring, which enhance the individual's perception of internal control (Dose & Klimoski, 1995).

Adopting Constructive Self-criticism

Leaders need to lead themselves before they can lead others. Leaders' actions and behaviors can inspire and affect others within organizations. Therefore, the quest for a leader should always be an inner quest to discover who she/he is, what values she/he owns and wants to maintain, and what needs to be corrected if needed (Kouzes & Posner, 2011). Self-criticism may help leaders observe the ideas and assumptions that shape their behavior which leads to greater self-awareness. Increased self-awareness can promote positive change. In this regard, the leader's self-awareness practices leads to increased leadership effectiveness by considering psychological strengths and emotional triggers and knowing how dark side personality traits (such as need for approval, tendency to be judgmental, need for perfection and control) badly affect relationships (Castelli, 2012, 2016; Gatling, Castelli, & Cole, 2013).

Enhancing Self-monitoring

Increasing self-accountability may occur by enhancing self-monitoring in organizational leaders. Self-monitoring is one of the best behavioral precursors to increasing high-quality decision making and decreasing inappropriate behavior in accountable environments (Latham & Frayne, 1989; Quinn & Schlenker, 2002). Subsequently, when leaders make high-quality decisions in their organizations, positive effects are experienced throughout because leaders are making better ethical decisions, communicating efficiently with their subordinates, co-workers and superiors, and are showing increased job attendance (De Cremer et al., 2001; Pfeffer, 1994). Self-monitoring can occur via feedback. Feedback can help a leader realize how he/she is viewed by others within the organization (Burgoyne, Hirsh, & Williams, 2004; Rothausen, 2017). Thus, feedback from subordinates can play a critical role in helping leaders improve their self-monitoring skills (Hager, 2012). Leaders will ultimately progress their leadership as they receive constructive feedback and can further adapt and improve their leadership skills, communication skills, and ethical behavior (Schyns, Kiefer, Kerschreiter, & Tymon, 2011). A management development feedback model (360 process) can be used to help leaders improve their self-monitoring skills (Burgoyne et al., 2004; Hager, 2012; Rothausen, 2017; Schyns et al., 2011). The 360-degree feedback enhances the leader's awareness of others' perceptions and provides important

information that enables the leader to self-improve, which in turn creates a greater possibility to enhance self-monitoring and relationship management (e.g., Hammerly, Harmon, & Schwaitzberg, 2014).

Practicing Self-management

According to Colburn (2019), self-accountability is at the core of self-management where leaders' values and behaviors shape a culture of self-management and then help the leaders demonstrate self-accountability. Self-management is an important skill required from leaders to be successful and with that to contribute to organizational success (Strydom et al., 2015). Self-management represents a fundamental motivational mechanism of expansive job crafting (Zeijen, Peeters, & Hakanen, 2018). Leaders can utilize self-management practices to manage their personal activities and improve decision-making capability by judging complications and formulating detailed goals and tactics that help to address and overcome organizational problems (Daft et al., 2015). Practices such as recognizing organizational needs, creating personal goals, developing a plan toward achieving goals, self-evaluation of progress and self-administered consequences based on progress toward goal attainment could be vital for leaders to enhance their self-management skills (Dose & Klimoski, 1995; Houghton & Neck, 2002; Manz, 1986; Zeijen et al., 2018). With respect to organizational needs, self-management is important to guide the managerial practices to improve financial and non-financial performance; furthermore, to generate an environment of trust within and outside organizations (Manz & Sims, 1980; Unsworth & Mason, 2016). Adopting self-goal setting contributes to goal achievement, principally when goals are specific and challenging (Zeijen et al., 2018). Developing realistic and attainable personal plans toward achieving goals leads to personal development and professional achievement (Hyatt, 2018). Self-evaluation of progress helps leaders to voluntary change and improve their behavior and performance (Bergsteiner & Avery, 2010). Leaders who have a sense of self-evaluation are able to increase self-management by recognizing their own strengths and weaknesses and also able to reduce individuality in their performance (Lerner & Tetlock, 1999). In the regard of self-administered consequences, leaders need to adopt self-administered consequences as a positive self-reinforcement strategy (Manz & Sims, 1980).

Enhancing Self-leadership

Enhancing self-leadership can be achieved via practicing self-leadership strategies including behavior-focused, natural-reward, and constructive-thought (Manz, 1986; Van Zyl, 2014). These strategies help leaders standardize fluctuations of their feelings and behaviors in the workplace in order to accomplish desired goals (Zeijen et al., 2018). Self-observation is the most important practice of the behavior-focused strategies (Manz, 2015). Self-observation involves leader's awareness on why and when she/he demonstrates certain behaviors, which enable the leader to change her/his behavior in line with desired results. Leaders can practice self-observation by taking notes about important events throughout the day, soliciting feedback from others (peers, followers, superiors), and journaling (Houghton & Neck, 2002; Neck & Manz, 2013; Zeijen et al., 2018). Natural-reward strategies are grounded on naturally motivating aspects of work activities. With this approach, leaders will be able to reform their tasks in behaviors that contribute to their feeling more self-controlled, competent, and/or purposeful. Furthermore, leaders will be able to establish feelings of purpose about the compatibility between goals and naturally motivating tasks involving leaders' well-being and values (Manz, 2015; Zeijen et al., 2018). Constructive-thought strategies are grounded on the view that leaders can influence their thoughts by thinking in constructive ways (Van Zyl, 2014). For example, replacing dysfunctional with more functional thoughts can promote self-efficacy, persistence, and challenging goals for a leader's self, which in turn can contribute to increased leadership effectiveness (Manz, 2015).

Fostering Moral Cognitive

Kohlberg's (1969, 1976) theory of CMD proposed that individuals obviously progress through a sequence stages of moral reasoning, which form the bases of their ethical behavior. With respect to leadership, leaders judge the morality of actions using their existing understanding of justice in each stage. Over time, leaders tend to become more sophisticated in their moral cognitive. Consequentially,

leaders with more moral knowledge and experiences will be able to realize moral judgment at advanced stages of cognitive–moral development (Jones, 2009). Awareness of cognitive moral development offers valuable perceptions to leaders to increase moral behavior within their organizations. Leaders can also contribute in the further development of employees morality (Barron, 2015). Moral cognitive can be taught and this knowledge can be fostered effectively (Jones, 2009; Lind, 2016; Schlaefli, Rest, & Thoma, 1985). In this regard, organizational leaders can be trained to increase their moral cognitive-development and become morally competent. The training will foster organizational leaders being able to create positive relationships and create a concern for the overall organization's well-being (Barron, 2015). Business owners and leaders can invest in ethics training programs to increase morality by offering workshops to employees that focus on relevant ethical dilemmas, dilemma discussions, and role playing (Kavathatzopoulos, 2003; Mayer et al., 2009; Lind, 2016). Also, they can communicate the importance of ethics by rewarding and supporting managers who engage ethical behavior, and serving as ethical role models (Mayer et. al., 2009; Stevens & Brownell, 2000).

ETHICAL LEADERSHIP AS AN OUTCOME OF SELF-ACCOUNTABILITY

Ethical decision-making is a part of every person's life (Beu & Buckley, 2001). However, the dramatic rise of today's global economy creates additional complexity for organizational leaders who deal with ethical issues. The complexity is often due to differences in perceptions of ethics across situations especially when working in the global domain (Brown & Mitchell, 2010). Demonstrating ethical behavior is an important factor to develop leaders for sustainable business (Van Velsor, Hind, Wilson, & Lenssen, 2009). To sustain ethical leadership behavior in organizations, leaders need to engage in appropriate conduct by adopting self-accountability as a mechanism for enhancing ethical behavior (Bergsteiner & Avery, 2010; Dhiman et al., 2018; Ghanem & Castelli, 2019; Latham & Frayne, 1989; Schlenker & Weigold, 1989). Self-accountability is a unique dimension of accountability that is based on the need to justify one's actions and decisions to oneself in order to ensure ethical behavior (Dhiman et al., 2018). Self-accountability represents internal mechanisms of an individual such as personal principles and values (Schlenker & Weigold, 1989). It is considered an individualistic quality that makes the leader accountable for errors committed and correct them in order to improve behavior (Musah, 2011). From the perspective of ethical leadership, self-accountability occurs when an ethical leader is accountable to himself/herself when there is no one else to observe, monitor, or hold him/her responsible. Ghanem and Castelli (2019) recently found that self-accountability is a significant positive predictor of ethical guidance, integrity, people orientation, power sharing, role clarification, and sustainability and according to Kalshoven, Den Hartog, and De Hoogh (2011), these qualities are categorized as important components of ethical leadership behavior. Self-accountability comprises the aspects of integrity and honesty (Paine, 2005) and helps regulate ethical behavior. Practicing self-accountability helps leaders shape their own behavior by considering what accounts their appearance and behavior may elicit (Hollander, 2013). Thus, through their example, self-accountable leaders are able to inspire their work teams to be responsible and self-accountable persons (Dhiman et al., 2018). People orientation is based on how leaders affect organizational processes through caring for others, empowering others, and developing others (Page & Wong, 2000). Caring for followers is one of the outcomes of accountability (Lagan & Moran, 2006). Kalshoven et al. (2011) recognized ethical guidance as communicating about ethics, explaining ethical rules, and promoting and rewarding ethical conduct. Frink and Klimoski (1998) considered that self-accountability includes personal (i.e., leader's) ethics and values, goals, and obligations. With respect to social exchange theory, self-accountable leaders influence others based on the reciprocal relationship of obligation. Social exchange theory suggests that people form their relationships through a series of mutual exchanges that yield a pattern of reciprocal obligation in each party involved (Blau, 1964). Accordingly, followers feel obligated to return beneficial behaviors when they believe that their leaders have been good to them. Moreover, the followers feel indebted to self-accountable leaders because of their ethics and values. Consequently, they reciprocate with beneficial work behavior and refrain from engaging in destructive behavior. Therefore, when self-accountability of leaders is high, the followers will be more

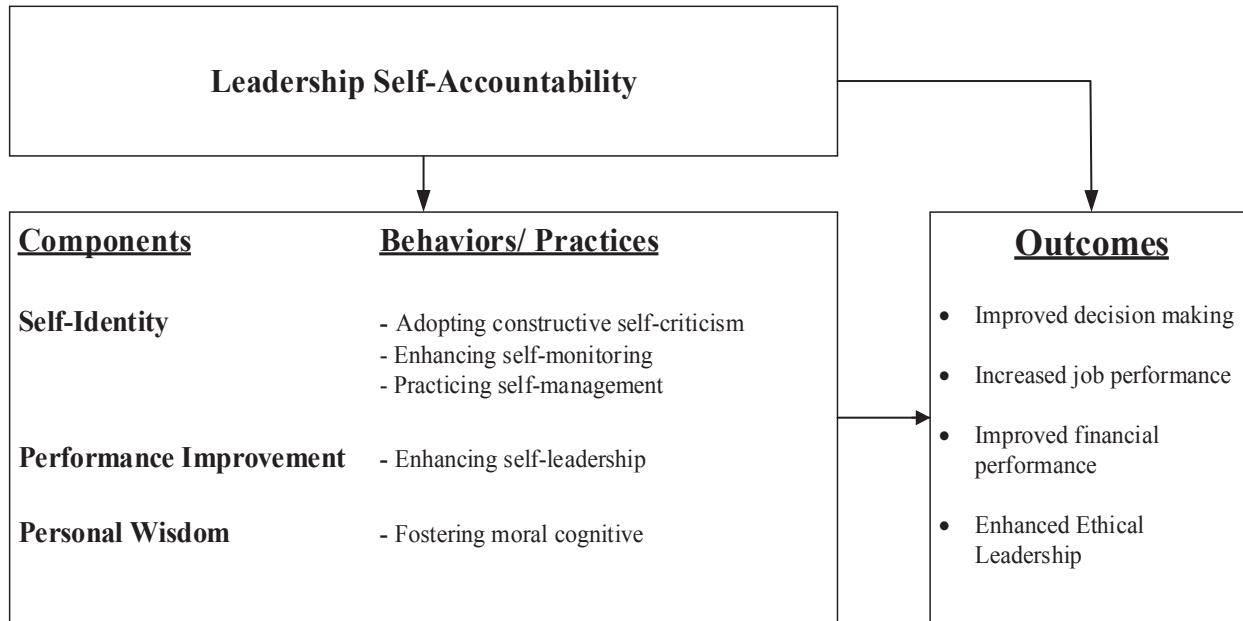
likely to practice ethical behavior more than self-benefit (Peloza et al., 2013). Self-accountability also enhances a power-sharing approach between leaders and their followers. The nature of self-accountability strengthens a bond of trust and cooperation between leaders and followers. According to Mordhah (2012), self-accountability helps leaders avoid oppression and treat others equally thereby sharing their power with followers. Self-accountable leaders are able to provide their followers with a voice and allow them to participate in decision-making. These leaders provide empowerment allowing followers to play a role in setting performance goals and organizational strategies (Ghanem & Castelli, 2019). Self-accountability also enhances role clarification of leaders to their followers. As a leader is accountable to her/himself, the leader is able to develop a sense of critical awareness for their behavior (Lerner & Tetlock, 1999). This sense enables the leader to be transparent and to engage in open communication with followers in order to explain what is expected of them and clarify roles of responsibilities (Ghanem & Castelli, 2019). Self-accountability has also an influence on sustainability. Leaders, who are self-accountable, set their choices and decisions to align with ethical and sustainable manners (Cotte & Trudel, 2009; Peloza et al., 2013).

FINDINGS AND CONCLUSIONS

Although accountability is a broad construct and much research exists in the literature, self-accountability research is relatively new. Recently, scholars have begun to pay more attention to self-accountability in business and leadership research. The growing importance of accountability in business and management, particularly in today's global world, provided an opportunity to investigate self-accountability as an important construct in the leadership literature. In this regard, the proponents of self-accountability in the leadership realm falls in the contexts of self-identity, performance improvement, and personal wisdom. The literature found that there is an overlap between self-accountability and the components of self-criticism, self-monitoring, and self-management. The similarities between self-accountability, self-criticism, self-monitoring and self-management stems from the fact that they implicate the aspect of self-identity. The characteristics and features of self-leadership can represent a fundamental practical path to increase self-accountability. Self-leadership increases self-accountability by improving leadership performance, where the integration between the two practices helps leaders accomplish positive and ethical behaviors within their organizations. Leaders can engage in self-leadership as a way to set their ethical goals, monitor progress in achieving those ethical goals, and motivate themselves to continuously increase their ethical behavior and make effective decisions.

Increasing self-accountability is a process that requires leaders to develop and improve some ethical leadership skills. This paper suggests that developing and improving the practices of self-criticism, self-monitoring, self-management, self-leadership and moral cognitive will be the most critical way to increase self-accountability. Recurring themes in the literature, and mostly the empirical studies in the review, focused on an important outcome of effective leadership self-accountability. In this regard, self-accountability was found to be a significant positive predictor of ethical leadership (Ghanem & Castelli, 2019). Figure 1 provides a framework for leadership self-accountability and illustrates the suggested practices and outcomes of self-accountability. In conclusion, the significance of this literature review study is lighting the road to new findings that may provide organizations with new knowledge for enhancing self-accountability. Future studies are needed to validate this framework.

FIGURE 1
A FRAMEWORK FOR LEADERSHIP SELF-ACCOUNTABILITY



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