

African Regional Integration Polity for Economic Growth and the Global-View on Africa Organizational Development

*Andrew Enaifoghe

Department of Business Management, University of Zululand, Richards Bay Campus, South Africa.

*Correspondence: andyransey@gmail.com

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ABSTRACT

The paper's purpose is to explore the policy implementation of African polity amidst economic integration development and sustainable growth. Most African countries have, over the years, suffered from severe macroeconomic disequilibria, foreign debt service burdens, over-valued currencies, and lack of policy implementation; this caused them to lag highly behind in terms of development. In these situations, it is logical for one to expect the full integration of Africa in terms of trade and migration, using the Southern African subregional integration as a case study. Qualitatively, this paper collected and analyzed data based on content, using secondary sources from different domains. The neo-functional theory was applied, and findings show a failure to meet set targets in the SADC plan, which has established a bad precedent for the subregions for African development. The failure is seen as lacking ethical leadership. It recommends that there is a need for African states to improve their infrastructure, recognize the capacity of the private sector to generate wealth, and induce development with open economies to member states.

KEYWORDS: Economic Development, Ethical Leadership, Insecurity, SADC Integration.

1. INTRODUCTION

Regional integration in Africa has become a means of encouraging trade and securing economies of scale. One of the most prominent integration scholars defined integration as "the process whereby political actors in several distinct national settings are persuaded to shift their loyalties, expectations and political activities toward a new center" (Haas, 1961). Whose "institutions possess or demand jurisdiction over pre-existing national states, and the result of a process of political integration is a new political community, superimposed over the pre-existing ones" (Enaifoghe, 2019b).

The United Nations Department of Economic and Social Affairs Division for Sustainable Development (2011) reports that the "World Summit on Sustainable Development" (WSSD) set a target in the year 2002 for countries to take abrupt steps to develop the "formulation and elaboration of NSSDs and initiate their implementation by 2005" (Enaifoghe *et al.*, 2020). The set date was cutting-edge in a sequence of such calls. Undoubtedly, most countries are increasingly smearing the principles of "multi-stakeholder participation" and ownership, sound leadership, and good governance administration, ethics, and value in all aspects of governance (Enaifoghe, 2019a). This is therefore given the significant role of managing the development and "planning processes" in providing the socio-economic support required to foster development through the integration of Africa continentally.

Integrating the African continent into economic integration is seen to ultimately become the key to achieving higher economic development. Regional and economic integration is generally when a group of countries gets to develop a formal understanding or agreement through treaties, stating how "they will conduct trade with each other" (Enaifoghe and Asuelime, 2017). The idea is usually fostered to strengthen both economic and political relationships. The paper looks at the importance of the African Sub-Regional Integration policy implementation to promote development in the new era of the COVID-19 pandemic.

2. METHODOLOGY

The research is a qualitative study as the data were collected primarily through secondary sources, which include the Internet sources, books, reports, periodicals, policy briefs, journals, articles, news bulletins, and official documents on the African integration agenda as well as the Southern African subregional integration implementation. Similar to other methods of analysis in qualitative research, document analysis requires repeated review, examination, and interpretation of the data to gain meaning and empirical knowledge of the construct being studied (Frey, 2018).

Document analysis can be conducted as a stand-alone study or as a component of a larger qualitative or mixed methods study, where it is often used to triangulate findings gathered from another data source (e.g., interview or focus group

transcripts, observation, surveys) (Frey, 2018). When used in triangulation, documents can corroborate, refute, elucidate, or expand on findings across other data sources, which helps guard against bias. Through a systematic review of the collected material, the researchers determine the relevance of the documents they consult based on their significance to the study.

Sileyew (2019) noted that several approaches are used in research as a method and design. The selected method for this study was documentary analysis, which creates the criteria for the researcher to select different documents while focusing on extracts that should reflect the issues on which the researcher is seeking evidence. This method made it possible for the researchers to explore the fundamental objective of the study.

3. THE POSITION OF SADC IN THE AFRICAN REGIONAL INTEGRATION POLITY

Regional integration has “manifested itself historically in Africa, America, and Europe as a bureaucratic effort to facilitate political unification and expansion of capitalism” (Chingono and Nakana, 2008). Enaifoghe and Maduku (2021) argued that despite the strength of the various arguments, virtually all regional integration efforts in sub-Saharan Africa, including the Southern Africa integration to date have failed to achieve their full objectives. The reasons for the lack of success in the past and whether the current momentum for new regional initiatives will address these problems are discussed in this study (Enaifoghe, 2019b). In the perception of “African regionalism,” the “Economic Commission for Africa (ECA) became the champion of regional (Enaifoghe and Adetiba, 2018).

Contributing to the discourse on African development through regional development while exploring the lack of success and the challenges faced by the SADC integration in the Southern African subregion and making recommendations for a way forward to achieving African regional development. The launch of “regional economic blocs not only strengthens member countries’ positions on the global political landscape and bargaining power on international issues but also enables countries to collectively grapple with the region’s economic progress” (Enaifoghe and Adetiba, 2018). Matthews (2003) thought, “Individual countries within any given economic bloc cannot deal with the economic challenges single-handedly; hence the mooted of the idea of regional economic integration.”

Khandelwal (2004) views regional integration in Africa as encouraging trade and securing economies of scale. The discourses on the African regional economic integration development, perhaps the earliest integration scholars Balassa (1964), viewed “economic integration to be both a process and a State of affairs.” As a State of affairs, “it is the absence of various forms of discrimination between national economies” by removing or lowering every form of trade barriers, like tax and exercise duties. As a process, Bolaños (2016) and Schmitter (2004) state that it includes the various “measures designed to abolish discrimination between economic units belonging to different nation-states, thus leading to the formation of a political union.”

In the above, therefore, following the end of colonialism in the Southern African subregion, Enaifoghe and Adetiba (2018) underscore the significance that the SADC has undergone a comprehensive rearrangement with South Africa as the frontrunner, as opposed to its pre-1994 integration stance. They also added that “African regional cooperation” has nevertheless been revitalized in several respects as a result of the two major events that began at the beginning of the 1990s. These include the abolition of the apartheid regime in South Africa and the subsequent stabilization of political and economic relations in the subregion of Southern Africa (Enaifoghe and Adetiba, 2018).

In 2019, the African Union Organization reported that the renewed interest in regional integration as Africa’s overall development strategy has led the majority of policymakers and enabled intellectuals to formulate a collection of plans and policies that will benefit most from enhanced cooperation between African countries (AU, 2019). In concrete relations, “this strategic orientation has resulted in the proliferation of continental agreements and programs, such as the Abuja Treaty and the Agenda 2063.” However, the pan-African integration agenda and regional efforts are lauded to have made momentous progress in trade, peace and security, air transport, free movement of people and goods, and emerging areas such as the environment and the climate through the various initiatives.

4. NEW DYNAMICS IN THE VARIOUS REGIONAL GROUPINGS ACROSS THE WORLD

According to the report compiled by the AU (2019), the aforesaid momentous developments and the successes in the African regional integration remains highly mixed, given the continent’s expected results and immense potential. It further states that;

Indeed, the African integration process remains subject to real obstacles relating to the quality of infrastructures, customs and administrative policies, the narrowness of the markets, the weakness of purchasing power, the poverty of capital markets, the lack of a diversified product base and the absence of mechanisms for coordinating and harmonizing regional policies. (AU, 2019).

The African Union report for 2019 outlined the fact that “fifty-five (55) years after the creation of the Organization of African Unity (OAU), and given the evolution of the international context characterized by new dynamics and mutations in the various regional groupings across the world—such as the exit of Great Britain from the European Union (Brexit) as well as the ongoing revisions of the North American Free Trade Agreement (NAFTA)—it is high time to reflect on the status of regional integration in Africa” (AU, 2019). In this regard, the reverberations or impacts of the current globalization together with “a rise in nationalism also nurture concerns” in the most integrated regions outside the continent of Africa.

Consequently, several expressions of opinion have risen to “interrogate the concept of integration in its most recognized classical form” (Nyadera *et al.*, 2021). The new world order focused on the globalization of the economy that has so far been promoted by most countries of the world, especially in Europe, has finally given way to a desire to withdraw into oneself-Brexit. In challenging, in this context, the idea of regional integration with organizational ethics and leadership and its approaches and significance, it would be advisable to reconsider African integration, value its role, and then reaffirm its African vision through the description of contextualized directions that can fuse and consolidate current progress. This stops the dwindling effort of nationalism to the detriment of regional integration.

Integration was to be completed by establishing the African Economic Community (AEC) following a six-step, 34-year, sequential strategy. The labor division between the African Union Commission (AUC), the Regional Economic Communities (RECs), the member states, the implementation of the integration agendas, as well as the rationalization and progress of the RECs at a variable pace define the environment of African integration (Enaifoghe *et al.*, 2017). Besides, this atmosphere stays complex, and given the dissimilar interests of African integration actors as it is substantial to note that States are still reluctant to abandon their sovereignty (like D. R. Congo), this considerably hampers both the African regional integration process and that of the Southern Africa subregional integration as a result of the insecurities that they might lose some level power of their national border.

McCarthy (1995) noted that “the Lagos Plan was followed up in 1991 by the Abuja Treaty, reaffirming the commitment of the OAU’s Heads of State to an integrated African economy.” As argued by AfDB (2019) and McLeod (2011), “regional integration has been credited with providing an important step towards a wider global involvement and has exhibited the potential to promote economic growth and reduce poverty through increased exports of domestic goods. It has been envisaged that integration has the potential to promote growth and reduce poverty through the increase of exports of domestic goods.” Consequently, Matthews (2003) argued that “several regional groupings have long mushroomed in the post-war era across the globe, notably with the European Union (EU) and the Association of Southeast Asian Nations (ASEAN).”

The existing African integration arrangements can be divided into two large groups: those that were part of the Lagos Action Plan (LPA) adopted in April 1980 and those either in place or originated outside the LPA (Cepal, 2018). The Lagos Plan has been promoted by the Economic Commission for Africa and launched in a special initiative by the Organisation of African Unity (Matthews, 2003). The African regional integration organization envisaged having three regional arrangements to create separate but “convergent and over-arching integration arrangements” in the sub-Saharan subregions. The West Africa subregion would function as the “Economic Community of West African States (ECOWAS)” that predated the Lagos Plan (Enaifoghe and Maduku, 2021).

Furthermore, a Preferential Trade Area (PTA) that was established in 1981 consequently “cover the countries of East and Southern Africa, which was eventually replaced in 1993 by the Common Market for Eastern and Southern Africa (COMESA)” (Enaifoghe and Adetiba, 2018). The third regional arrangement is the “Central Africa the treaty of the Economic Community of Central African States (ECCAS)” approved in 1983, yet to be fully ratified. Last but not least is the arrangement of the Arab Maghreb Union (AMU) propelled in North Africa. These arrangements were expected to lead to an all-African common market by 2025 (Cox, 2017). In Africa, several regional groups have emerged over recent time, namely,

The Economic Community of West African States (ECOWAS), the East African Community (EAC), the Common Market for East and Southern Africa (COMESA), as well as the ‘Southern African Development Community (SADC) (Enaifoghe and Maduku, 2021).

African Heads of State met at Sirte and launched the African Union to replace the Organisation of African Unity (OAU) with the African Union (AU) in April 2001 (Enaifoghe, 2019b). Since the first arrangement by the African regional integration, the second group of integration engagements has developed outside the Lagos Plan of Action (LPA). Matthews (2003) points out that some “countries in this region are also joined with countries in the Horn of Africa in the Intergovernmental Authority on Development (IGAD). Despite the multiplicity of groupings, SSA regional groupings have not been very effective.” Among the reasons for this could be cited the following: intra-regional trade in Africa as a share of total foreign trade has traditionally been low compared to other regions (Crabtree, 2019).

Figures in the early 1990s suggest that the proportion was only 8.4% in 1993 compared with Western Europe (69.9%), Asia (49.7%), North America (33%), and Latin America (19.4%) (WTO source, quoted in McCarthy, 1995, p. 21). However, recorded trade underestimates the volume of actual trade, and if a proper account was taken of the size of informal trade, the African numbers would not look so out of line. Furthermore, there is evidence that the importance of intraregional trade has been steadily increasing in recent years (Enaifoghe and Maduku, 2019). FAO (2002) and Matthews (2003) argued that Most African countries may have experienced significant macroeconomic imbalances, foreign debt service pressures, overvalued currencies, lack of trade finance, and a narrow tax base, with customs duties a major source of revenue.

Protecting import substitution techniques implemented by a variety of countries since their independence has resulted in a host of protocols hampering trade, such as “licensing, administrative foreign exchange allocation, special taxes for acquiring foreign exchange,” and the advance import deposits, among other components (Difffenbaugh and Burke, 2019). Consequently, the socio-economic context in Africa generally has been unfavorable to the development of the regional commitments in the Southern Africa subregion. This was confirmed by Asante (1997), who said that “the design of African integration schemes

around inward-looking industrialization meant that the economic costs of participation for member states are often immediate and concrete.”

In the form of lower tariff revenues and greater import competition, the economic welfare profits are said to be long term and further uncertain and often unevenly disseminated among member states (Muzee and Enaifoghe, 2019; Donnan and Leatherby, 2019). Nevertheless, the Southern African subregion, with its inception of the SADC organization, has been guided by a desire to form a “regional integration bloc that will link regional economies, then strengthen the region’s economic performance, and enhance the region’s political stability” (SADC, 2012). The organization was initially established in the year 1980 as the “Southern African Coordination Conference” (SADCC) (Takiramubudde, 1999), the party aimed to reduce the economic dependency on the then apartheid South Africa (Hancock, 2010).

To forge economic ties to establish genuine and egalitarian regional integration through the mobilization of capital for the promotion of interstate and regional policies (Ahmed, 2008). Following the political independence of some of the Southern African Member States, the region agreed to revise the mandate of the regional body by concentrating more on economic and political problems in the postcolonial era (Maulani and Agwanda, 2020; Draper and Kalaba, 2006). The creation of the SADC in 1992 was therefore seen as a continuation of efforts to improve collective self-reliance in the Southern African region. However, there can be no economic growth without political stability; thus, the current revamped regional body has integrated policy concerns within its main mandate.

Qobo (2007) argues that “political rather than economic considerations set in motion the process of regionalization in Southern Africa.” The regional body recognized that economic growth could only be achieved by concerted effort; thus, the Member States saw regional integration as a gateway to economic development within the region. The search of the SADC regional bloc to achieve these goals has resulted in overambitious programs and estimates being placed. The SADC Treaty, therefore, put the SADC bloc at the center of efforts to achieve regional economic integration, independence, and social justice for the people of Southern Africa (Enaifoghe, 2019c). According to Chauvin and Gaulier (2002), these commonalities inform “the search of the region for collective peace and sustainable growth, both of which can be accomplished by regional economic integration.”

Bhagwati (2008) articulated that the SADC’s operations toward regional integration have been marked by the presentation of overambitious programs, despite the apparent cracks within the regional grouping. The SADC’s guiding principles were to minimize economic dependency initially on apartheid South Africa but later on other economies outside the SADC region (Molavi, 2019). Member States have envisaged building economic ties to achieve genuine and inclusive regional integration. In developing economic relations, the SADC is motivated to mobilize capital to promote and enforce “governmental, inter-state and regional policies.” In addition to these visions, the SADC Member States have committed to “collaboration” to ensure international cooperation.

5. THE GLOBAL-VIEW OF AFRICA ORGANIZATIONAL DEVELOPMENT

Most African society has been confronted with historic challenges since the establishment of the new millennium. This needs the “visions of the future so attractive, inspiring and compelling that people will shift from their current mindset of focussing on managing crises” to predicting the future (Kandula, 2008). Looking at the external challenges and the transformations that are currently taking place in various organizations’ environments, African leaders must invoke a survival strategy so that the future could be well catered for. Keeping this in mind, it is envisioned by Hammel and Prahlad (1994) that the future position of “organizational ethics and leadership is found in the intersection of changes in technology, lifestyle, regulation, demographics, and geopolitics.”

With new developments emerging in global politics and the economy, the main players are shifting (Gupta, 1994). In addition, history has shown that the process of transformation is inherent in the development of mankind over and over again (Mlambo *et al.*, 2021; Kher, 1997). Looking at ever-developing technology and globalization today, combined with rapid obsolescence, the anticipation of more value-added organizational ethics and leadership in Africa is nonetheless overwhelming (Mathooko, 2013). Also, with the new generation and the band of young leaders, Africa has been seen as a continent of complexities, with a large range of climate, topography, history, peoples, and languages (Enaifoghe, 2019c). This complexity is likewise compounded by ethnic division, tribal wars, self-interest, corrupt leadership, disparity in wealth, organized corruption, and the enormous unemployment rate in the continent.

The need for a comprehensive understanding of the diverse landscape of Africa is required if its assessment of leadership and structural or organizational ethics must be thoroughly discussed and recognized (Mathooko, 2013). The developing leadership styles with their organizational ethics in Africa have been prejudiced by the influence of western culture and ideologies that define the lives of Africans in Africa, in relation to their existence and relationship with each other. The leadership styles and organizational ethics in Africa are also swayed by the obvious available resources and their management by a few individuals (Enaifoghe, 2019b) while prudently acclimatizing to the external forces whose ethics and ideologies fail to resolve the leadership problems of corruption in Africa.

The above simply states that Africans often copy their leadership, moral practices, and reflections from a background that does not apply to them, just because they have intermingled in this environment for many years. The foreign environment

is composed of a complex whole, with a just inter-relationship vis-à-vis social relations and environmental events in a nutshell (Mathooko, 2013). Discussing leadership style in the African context, the organizational ethics is said to revolve around certain principles either written and/or unwritten, the ethical values, ideologies, rules, principles, and standards, that may be pinched from the harmonious or peaceful coexistence with the biosphere. And how these fundamentals are applied to human social realities that dictate the leadership method and the leaders' ethical rationale.

6. AFRICA'S COMPLEXITIES IN GLOBAL TRANSFORMATION

Generally, Africa has a broad array of complexities compounded by ethnicity, wealth and social inequalities, and high unemployment, among others. However, to understand and attempt to address the current problem associated with African leadership and organizational ethics, there is a need for a broad grasp of the complex landscape in Africa through a three-dimensional unscrambling of the existence of its people. African global ethics was advanced over time, which unifies its organizations and leadership since it is defined to form part of human social life and practices, subconsciously or unconsciously, the people transform from one activity to another through intergenerational changes (Mathooko, 2013).

In today's world, chances are fast transforming the social environment with science and technological advancement, globalization, and liberalization in which organizations function. In such a setting, it is expected that a true leader is flexible and not rigid, can use diverse leadership styles as the situation requires, and makes an effective leader (Maulani and Agwanda, 2020). Only leaders with a realistic outlook live stimulating lives. They can live with a true cause that they are willing to defend and embrace organizational ethics, followed by a leadership style that will stand. Despite being the cradle of human existence, leadership and organizational ethics are still in their infancy in Africa, even with its new generation of young leaders today.

The potential stance of corporate ethics and leadership trends in Africa needs to be unraveled in the light of recent developments in technology, demographics, lifestyle, and geopolitics drifting evolving in the global economy and polity. The African understanding of organizational ethics also revolves around ethical systems, strategic procedures, ethical values, moralities, rules, and benchmarks that are ultimately drawn from the peaceful coexistence with the environment. Developing an African view of organizational ethics in the global system developments in the development, defense, and security of human life, including the conservation of human honor, the protection of the dignity of all human beings, and the protection of nature and multiplicity, with a dedication to guiding social and moral behavior.

These principles are enshrined in the Universal Declaration on Bioethics and Human Rights (UNESCO, 2005). According to Mathooko (2013), no systematic exploration and explanation have yet been given regarding the viewpoints and attitudes of the African civilization that touch on ethical behavior. Thus, there is a real need for a comprehensive and extensive study and interpretation. He further points out that to do this, the three-dimensional (3D: history, present, and future) scope of governance and organizational ethics must be unraveled and interpreted holistically through the contextualization of the international ethical normative instruments (Mathooko, 2013). This is so that it can challenge and know the way forward in understanding and developing African ethical reflections.

7. THEORETICAL EXPLANATION OF THE NEO-FUNCTIONALISM APPROACH

This section gives a conceptual explanation of how the theory of neo-functionalism can be applied in the context of Southern Africa, how it should be extended to African regional integration, and how it can help improve the current state of the continent's development. Though it is a European theory, thinking Afroglobally, it is believed that it will help Africa to develop its regional development if applied ethically and politically correct. The neo-functional theory, Enaifoghe and Adetiba (2018), states that at "the center of international relations is the nation-state and because nations have been affected by many transnational phenomena, there is the need for state actors, political scientists as well as a humanist." To formulate the means to smoothen relationships among nations while helping to establish long-lasting peace.

The theory of regional integration was the brainchild of the functionalists. The functionalist approach, according to Bolaños (2016), is considered that revise "nations maximize their [economic and political] interest owing to the assistance of international organizations based on functional rather than territorial principles." In this study, therefore, from the functionalist's approach, this theory can be explained from two perspectives; political and economic points of view that fall within the scope of this paper. Enaifoghe and Mkhwanazi (2020) and Bolaños (2016) claim that regional integration cannot happen if the countries concerned are not physically interconnected. Neo-functionalism theory originated sometime in the mid-1950s. According to Schmitter (1969), the theory of regional integration is a mechanism by which countries eliminate barriers to free trade. Neo-functionalism has helped explain Western Europe's integration theory.

The theory is closely related to the methods of unification of the founding fathers. Jean Monnet's integration method was intended for specific sectors with the expectation that spillover effects could be realized to further the integration progress. However, early neo-functional measures have also been found. Schmitter (1969) argues that the procedures of Jean Monnet for mutual appreciation and "piecemeal issues" solving are embedded in neo-functionalism. While Rosamond (2000) stated that "Neo-functionalism can be read at one level as a theory provoked entirely by the interactive activity among the original six member states." Further down, Eilstrup-Sangiovanni (2006) argues that neo-functionalism is the result of a behavioral change in American social science, which also focuses on structural forms, actions and integration processes.

However, at the time of the “empty chair” crisis, the neo-functionalism theory appeared incapable of describing the direction of integration because of its extreme Eurocentric existence. The consequence of the integration process is in the opinion of the functionalists, where a separate institutional entity executes its tasks as its effects. Whereas for the neo-functionalists, everything is moved to a new core as a result of the “new political culture” that emerges (Haas 1958). Jean Monnet saw increased European integration as the most important originator of a stable Europe. In the course of the center, the importance of nationalism and the national state to neo-functionalism would decrease the supranational state.

Noting that there are three instruments that neo-functionalists projected, it is a driving force of integration process which are fundamental as positive spillover, transfer of domestic alliances, technocratic automaticity. Furthermore, the neo-functionalism theory has a positive spillover on integration. According to Wallace (2004), “positive spillover” is when the sector, such as coal and steel, governed by the central institutions creates pressure so that the neighboring areas of policy, such as taxation and wages, are influenced by integration. The concept of spillover is described as the process of generating new political goals (Cini, 2004). The effect of neo-functionalism theory can transfer domestic alliances. Applying the theory, in the process of integration, the different national interest groups, associations, and elites will shift their loyalty away from national institutions toward the supranational European institution. This can be experienced in African regional integration as well.

The simple explanation for this is that at the national level, the various groups will acknowledge the new institution as a better instrument by which they can achieve a better result in their interests rather than through national institutions. According to Cini (2004), this will lead to an establishment of elite groups holding pan-European ideas and norms. They will try to persuade national elites to turn their loyalties to supranational cooperation. The power of neo-functionalism theory on socio-economic development is believed that the development of the neo-functionalism theory can automatically lead to the emergence of “dramatic political actors”; also, changes in international systems may affect regional cooperation (Enaifoghe, 2019b). He believes that

The concepts of the spillover can also develop further to ‘spill-around’ and ‘spill-back.’ Nevertheless, neo-functionalism revealed the logic of the development of Europe in the post-war uniting. The theory is still very useful in theorizing, although very limited in its capability (Haas, 1958).

Schmitter (2004) argues that it provides building blocks for structures and that it is useful for reformulation, and further points out that this could be due to the propensity toward self-criticism of its actors. He also argues that the theory affects enlargement as it contributes to conflicts, inconsistencies, and demands that can be overcome by further integration (Schmitter, 2004). In the African sense, as the center of neo-functionalism is the use of the idea of “spillover,” the mechanism poses situations when governments take an initial decision to position a certain sector under the authority of central institutions.

The spillover theory generates pressure to expand the authority of institutions to neighboring policy areas such as currency exchange rates, taxation, and wages. This fundamental claim meant that regional integration in Africa would become self-sustaining, and as a result, “spillover” would cause further cooperation’s economic and political dynamics. The theory foresaw the Logic of Diversity, which sets limits to the degree at which the “spillover” mechanism can restrict the freedom of action of governments (Enaifoghe, 2019a).

The logic of diversity means that gains on other issues do not compensate for losses on critical issues. Integration, guided by national governments, is often thought to be focused on domestic political and economic issues of the day. Thus, the theory denies the idea of the spillover effect that neo-functionalism implies. It opposes the notion that supranational entities are at the same degree (in terms of political influence) as national governments.

8. ORGANIZATIONAL ETHICAL LEADERSHIP IN ERRATIC ERAS

The functioning setting of organizations is transforming itself very quickly in Africa, occasioning a scarcity of true and excellent leadership. With the current distinct developing concerns of ethical flora such as perversion, ethnicity, corruption, and Xenophobia/Afrophobia, among others, Africa must institute the idea of checks and balances in governance (Enaifoghe *et al.*, 2021; Dlamini *et al.*, 2020). The current advancement of globalization, liberalization, climate, science and technological changes, and progress forced organizations to redefine their arrangements, methods, and developments (Kandula, 2008), which have undoubtedly influenced the leadership for organizational ethics.

Today’s contemporary world has become interdependently integrated like never before as a global community, thereby making globalization one of the most prevailing and pervasive influences on the working environment, communities, and people’s social lives (Mathooko, 2013).

9. GLOBALIZATION AND AFRICAN DEVELOPMENT

Globalization, as it is today, seems to be irrevocably ongoing to counter the prevailing local, regional, national, legal, and, seemingly, cultural boundaries that have been blocking the material, ideological, and social transformation (Bina, 1997). The way globalization is taking the world by storm right now, we do not think there is any country that can afford to ignore it, as interdependence has become the standard norm of a new society (Enaifoghe, 2021). That built a complex society with a series

of new prospects and ensuing problems of widening social inequalities; however, it candidly applies when one deliberates on the availability of health services and types of machinery with regard to technologies.

Besides, many other issues exist in Africa, which raises questions of deep ethical concern and prominence for the global community who are diverse within various cultures due to globalization (Mlambo *et al.*, 2021). Many countries, including Africa, have liberalized their economies in the form of trade deregulation and tariff cuts to improve the productivity of their economies (Nyadera *et al.*, 2021). The liberalization of economies strongly affects health services, particularly where cheap or fake drugs and equipment are readily available to patients and local medical practitioners. Therefore, our ethical stature will become questionable and examined if strict regulations are not in place.

10. ETHICAL PARADIGM INCREASING GLOBAL PRESSURE

Due to the increasing globalization, the world is confronted with a high turnover in terms of technologies related to health/medicine and other disciplines. Not forgetting the fourth industrial revolution (4IR). It was noted that countries are further observing a compression of the time scale on which new technology is implemented within a limited period between discovery and implementation (Keyes, 1995). The speed of innovation is extremely high. According to Mathooko (2013), this rapidity of technological change continues to challenge all organizational strategies and affects all human lives.

Accessibility of capabilities such as telemedicine is limited in developing countries as a result of low per capita income and technical appreciation and advancement. Technological change is a sine qua non not only for an organization's survival but also for preserving its ethics, competitive edge, and development (Kandula, 2008). The economic situations in most countries, particularly in Africa, usually constrain individuals to reflect or reason, based on the amount of the predicament and their present positions. Ethical thoughts could be directed positively or negatively in such an environment toward justifying such experiences (Mathooko, 2013). The paradigm of ethical progress accentuates the:

intensification of "good and the creation of the greatest good for the greatest number while at the same time embracing peace, good health, abundance, and progress in all their forms. Based on the African community structure, it should also be understood that African ethics is weighed on duty and not on rights, thus placing a great deal of emphasis on human welfare (Mathooko, 2013).

It is required of every individual to show concern for the interests of others as a moral duty, stemming from African morality duties undermining rights and not contrary. However, the ethical understanding is being defied by the insight of peoples' rights and the advent of the universal human rights sets (Mathooko, 2013). Another impact on leadership and organizational ethics in African governance is "supererogation, which is an act 'beyond the call of duty,' an act over and above what a person is required to do as a moral agent" (Mathooko, 2013). This suggests that the moral sensitivities of Africans ought to be extended to all people, notwithstanding of who they are, where they are from, their race, color, their cultures, or even the societies they came from—humankind. The same ideal ethical value should be extended and practiced in all spheres of government instead of playing ethnic politics.

11. CONCLUSIONS AND RECOMMENDATIONS

This article highlighted the ethical leadership needed to promote African regional integration through the subregional implementation of policies as Africa has the potential to develop its continent, looking at its fastest rate of demographic growth in the world. As stated above, the call for African Development and good governance strategies for regional and continental development is truly paramount in the 21st century. Looked at African development challenges concerning the various calls and targets set by different international organizations on the African development process.

While most countries are increasingly smearing the principles of "multi-stakeholder participation and ownership, sound leadership and good administration of governance, ethics and value in all aspect of governance, the accountability for states planning and finance have subsequently played key roles in the NSSD course of development."

Africa should create strategic development planning processes that will provide the socio-economic support required to foster development in the continent through the integration of Africa continentally. This article contributes to the discourse on African ethical values in governance and regional development. At the same time, it unpacked some of the challenges faced by the SADC subregional integration due to lack of insecurities among member states to let go of some of their sovereignty to integrate and the moral values to human ethics.

The polity of Southern African integration arrangement in the subregion is seen as the "ideal for regional economic integration" given that it is characterized by many countries with similar "small or poor economies" except South Africa. As a way for Policy Recommendation, an asymmetric integration would lead to de-industrialization, thus locking less developed economies into structural stagnation. Further, SADC needs to develop mechanisms to deal with its security challenges, as there is a link between security and development.

CONFLICT OF INTEREST

None.

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